

TRADITIONAL AND CULTURAL TOURISM OBJECTS OF RAJA PRAILIU VILLAGE IN THE CRISIS OF THE NEW NORMALITY ERA

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ABSTRACT

The dynamics of tourism development that is so rapid has caused disruption to the existence of the community life order in the Prailiu traditional village tourist attraction in East Sumba Regency. On the one hand, this has a positive impact on economic growth on a macro scale. On the other hand, it has the risk of threatening the sustainability of the micro economy and culture. Therefore, the purpose of this study is to analyze the extent of the readiness and needs of the community to enter the world of tourism, especially ikat weaving craftsmen. In addition, this study is also part of the education process related to the importance of implementing community-based tourism. The research method uses a qualitative descriptive approach based on secondary and primary data obtained through observation, documentation and in-depth interviews. The analysis technique uses the SWOT quadrant matrix analysis approach. The results of the study found the reality that ikat weaving craftsmen experienced serious pressure on business sustainability. In addition, threats to the preservation of culture and local wisdom need special attention to avoid the death of the local community's economy. The implications of this study state that the application of the concept of community-based tourism should be a strategy implemented by the Regional Government to increase local economic empowerment and at the same time maintain the existence of the Raja Prailiu village culture in the vortex of new normal changes that require strong adaptability to survive.

Keywords: community-based tourism, sustainable development, ikat weaving craftsmen, Raja Prailiu village, new normality.

INTRODUCTION

The increasingly rapid and dynamic pace of global tourism development has opened a new chapter in the structuring of a country's economy. On the one hand, superior tourism potentials have become a potential source of foreign exchange for the government. On the other hand, it has the potential to cause serious problems and threats to the sustainability of the local community's economy. Rachmasari et al (2022) reported the results of a study that several cases related to mass tourism have had negative impacts that threaten the economic independence of local communities and damage the environment. However, Aragú et al (2021) said that in its transformation, mass tourism is still needed by paying attention to the tolerance limits of tourists, destinations, and policies determined by the local community.

This is in line with Pollock (2013) who said that the impact of mass tourism needs to be addressed wisely, namely by not only pursuing economic benefits, but also anticipating its negative impacts, such as destruction of the environment and cultural identity. In addition, another disadvantage that arises due to the very rapid development of mass tourism is the occurrence of "coercion" of local residents to sell their land. As a result, they no longer have land to cultivate as a source of family income, while the jobs they can enter are low-paying jobs (Archer; Cooper; and Ruhanen, 2005: 83) and it is not impossible that it will cause the economic death of the local community.

Tourism problems are becoming increasingly difficult in the new normal era that has radically changed the order of people's lives, especially in economic and cultural aspects. Riorini (2019) said that this era is a turbulent world change caused by the rapid development of information and digital technology accompanied by the impact of the pandemic, where this situation requires adequate adaptability to survive. The same thing was said by Winanti et al (2021) that this phenomenon has caused a triple disruption turmoil caused by digital transformation (digital disruption) and the impact left by the Covid-19 pandemic (pandemic disruption) as well as disruptions caused by climate change which is increasingly real and cannot be ignored. This means that the dynamics of structural changes in the global economy cannot be avoided and can only be overcome by increasing the sensitivity of strong adaptation from all parties, especially business actors as objects that are directly exposed. Therefore, the Government needs to build policies that can balance the pursuit of economic growth, cultural preservation, and protecting the environment from damage (green economy).

Zenker & Kock (2020) said that the most visible impact of the corona virus (covid) on tourism is the paradigm shift that affects several aspects of tourism behavior. Therefore, the impact of this pandemic should be understood in the broader global economic and political context that will determine the transition process to a future world where tourism will operate

in the 'new normal' era. This is in line with Yamin et al (2021) who said that changes in lifestyle and community habits in the new normal era have demanded strong adaptability by tourism actors, where the concept of sustainable tourism is the most crucial aspect for the development of the tourism sector with a focus on strengthening how tourism is centered on people-centered tourism or community-based tourism, which includes increasing product diversification, services according to the needs of community behavior, and service patterns after efforts to increase the strength of local wisdom which will ultimately become a competitive advantage. If observed closely, the disruptions above have entered the tourism sector in East Sumba Regency, which before the pandemic had experienced high tourism development as a result of the shift in the flow of tourists from the islands of Bali, Lombok and Labuan Bajo to Sumba Island. This is marked by the determination of the Nihiwatu beach tourist attraction as one of the most beautiful beaches in the world which has an impact on the high development of tourism in East Sumba Regency (Gunawan, 2020).

Therefore, the purpose of this study is to analyze the extent of the readiness and needs of the community in facing the challenges and threats of the new normal era, especially the Sumbanese ikat weaving craftsmen in the Kampung Raja Prailiu tourist attraction. The argument underlying the importance of this research is the existence of this tourist attraction as an old village located in the center of Waingapu City, where most of the community are Sumbanese traditional cloth weavers. In addition, this traditional village still preserves the past history of the ancestors of the Sumbanese people which is very valuable and needs to be preserved, as seen in the existence of stone graves (megalithic), traditional houses, and the life of the Matolang and Praikaraha tribes which are still preserved until now.



Photo 1. Documentation of several stone graves (megalithic). The location of the photo shoot was inside the Prailiu Traditional Village. 2022

Warlina (n.d.) said that according to the mandate of Law Number 32 of 2009, the direction of sustainable (tourism) development is not only focused

on environmental issues, but also aims to build the economy, build social and cultural communities, and protect the environment. In addition, the mandate of Law Number 10 of 2009 concerning Tourism, Article 4 states that tourism in Indonesia aims to a). Increase economic growth; b). Increase people's welfare; c). Eliminate poverty; and d). Overcome unemployment.

The scope and limitations of this study include 3 (three) main aspects which are the basic concepts of sustainable tourism development, namely economic aspects, cultural aspects and environmental aspects with the following targets: 1) Observation and assessment of the potential and characteristics of the region that can be developed into new tourism products that are potential and have high economic value, 2) Assessing the needs and readiness of the community to enter the world of tourism, 3) Educating and preparing local communities to enter the tourism sector, and 4) Identifying and shaping the leadership spirit of the local community so that leaders called local champions emerge. In points 1 and 2 above, an assessment of the role of the Government in the process of developing sustainable tourism based on the community in the Prailiu Traditional Village tourist attraction is also carried out.

METHODS

The method used is a qualitative descriptive approach with the aim of describing the picture of the tourism development situation in terms of the potential and characteristics of areas that have and have not been developed and assessing the readiness and needs of local communities to enter the world of tourism. The data used are primary and secondary data targeting communities in the Prailiu Traditional Village which is part of the Matoalang and Praikaraha tribes (kabihu). In addition, important information is also taken from the East Sumba Regency Government, especially agencies related to tourism development and its sustainability.

The data collection technique uses observation, documentation and in-depth interviews related to the stages of the substance of the CBT development model written by Hamzah and Khalifah (2009). This study also uses the Focussed Group Discussion (FGD) technique to test the level of data validity which is part of the education process for Local Communities about the role and benefits of implementing Community Based Tourism (CBT) in efforts to improve the economy of the Region and Community.

The sampling technique uses the probability sampling technique with different models for the Community and Government. In the Community, the Simple Random Sampling model is used, namely samples are carried out randomly without considering the levels in the population. This also aims to find a leader figure who can act as a Local Champion in the community while for the Regional Government using the Proportionate Stratified Random Sampling model by considering the level of Position in the population. After

the data and information are collected, the next stage is to analyze the data using qualitative descriptive techniques and SWOT analysis (strengths, weaknesses, opportunities, threats).

RESULTS AND DISCUSSION

1. Tourism development is reviewed from the perspective of the potential and characteristics of areas that have and have not been developed.

Prailiu Traditional Village tourist attraction is one of the cultural tourism icons that has gone global and is visited by many domestic and foreign tourists. Its strategic location and easy access, approximately 2 km from the center of Waingapu, has made this tourist attraction one of the main destinations for tourists visiting East Sumba. They usually come to enjoy the atmosphere of the traditional village while hunting for ikat woven fabrics as personal collections and souvenirs typical of the Sumba ethnic group. The activity of weaving ikat woven fabrics carried out by the craftsman community and traditional dance performances are a special attraction for tourists.

Geographically, the Prailiu Traditional Village tourist attraction is located in Prailiu Village, Kampera District, East Sumba Regency. The Prailiu traditional village still preserves traces of the past history of the Lewa Kampera kingdom, such as the stone graves of the kings (megalithic) and several traditional houses inherited from their ancestors. This is also evident from the existence of two tribes (kabihu) that inhabit this traditional village, namely the Mataoalang and Praikaraha kabihu who are direct descendants of the previous kings of Lewa Kampera. Until now, the two kabihu still practice the customs and culture inherited from their ancestors, such as traditional activities to welcome births, marriages and deaths which in the process contain elements of the marapu ritual. Marapu is a native belief of the ancestors of the Sumba people who highly respect and worship the spirits of deceased ancestors. They believe that the spirits of their ancestors will continue to pay attention to the welfare and behavior of those who are still alive.

Wohangara (2006) said in the journal (Eastern) Sumba and its Genres of Oral Tradition, "The marapu followers, who believe that the dead ancestors continue showing an interest in the welfare and conduct of their living descendants ..." (Hoskins 1988:30). In addition, it is also explained that each kabihu (tribe) has its own marapu which is believed to always protect the kabihu. Therefore, in every traditional event welcoming birth, marriage and death, etc., they will always perform the marapu prayer ritual "hamayang" led by a priest called Ama Bokulul or Mahamayangu. In observations, the charm of ikat weaving is a cultural potential that has been developed into a tourism commodity, while other

tourism potentials, such as historical tourism that depicts the past history of the Lewa Kambera kingdom have not been developed.

Likewise with other cultural events, such as: horse racing, culinary, Sumba dance, the process of weaving ikat, traditional marriage and death rituals in marapu have not been packaged well into superior tourism products that have economic value. The search results found something interesting, namely the utilization of the Rihi Eti Prailiu horse racing field location is the best alternative for the development of culinary tourism and cultural recreation parks as a center for cultural education. In addition, optimization of this land use can be done by building a green open park concept in an empty area, both inside and outside the horse racing arena. This can be the first step in developing tourism products that have cultural value and local wisdom. In addition, this can also help the community overcome the problem of scarcity of dye plants as natural raw materials for making Sumba ikat weaving.

2. Assess the Readiness and Needs of the Community to Enter the World of Tourism

Most of the local people in the Prailiu traditional village tourist attraction have developed ikat weaving craft businesses as the main source of family livelihood. This ikat weaving craft business is owned by individuals who also involve other community members in the production process, such as the process of spinning and dyeing yarn and the weaving process itself. They use traditional looms and natural dyes to produce authentic and quality Sumba ikat, such as blue from indigo and nila plants, red from mengkudu roots (kombu) mixed with loba leaves and green from leaf green substance.



Photo 2. Documentation of Rambu Mutiara. One of the nobles of the Praikaraha Tribe who married a noble from the Matolang Tribe. The shooting location was at the Rambu Mutiara House in the Prailiu Traditional Village. 2022.

Currently, they have 50 (fifty) ikat weaving motifs that are in the process of copyright/intellectual property protection certification (patent

rights) by the Ministry of Education and Culture of the Republic of Indonesia. This is in accordance with Law Number 5 of 2017 concerning the Advancement of Culture which contains the main considerations, including the following: a) that the State advances Indonesian National Culture in the midst of world civilization and makes Culture an investment to build the future and civilization of the nation in order to realize national goals as mandated by the 1945 Constitution of the Republic of Indonesia; b) that the diversity of regional Culture is the wealth and identity of the nation that is very much needed to advance Indonesian National Culture in the midst of the dynamics of world development. Initially, the ikat weaving artisan community ran a small-scale business to meet the needs of the local market, such as traditional clothing and completeness of customary affairs.

The community knows two types of ikat weaving, namely "hinggi" which is in the form of rectangular cloth for men's clothing and "lau" woven cloth in the form of a sarong for women's clothing. The motifs found in a piece of ikat weaving are very diverse and are symbolized by symbols/images of animals that represent human life and nature, such as: 1) horses symbolize majesty, wisdom and authority, 2) deer and their antlers symbolize power, 3) roosters symbolize leadership, 4) crocodiles and turtles symbolize kings and queens, and 5) shrimp symbolize life after death. Apart from being clothing, the existence of ikat weaving in a socio-cultural perspective is a symbol that describes kinship relationships and social status.

Before the Covid pandemic occurred, the ikat weaving artisan community experienced rapid business development. This can be seen from the increasingly broad market segmentation with diverse demands, such as scarves, pillowcases and other traditional accessories which have an impact on increasing profits from the development of the business. In addition, local people also carry out several other profitable activities, such as making traditional accessories and serving requests for traditional East Sumba dance performances. However, during the pandemic until the end of the pandemic, the sales situation of woven fabrics was not yet in a normal situation which was greatly influenced by the still low level of tourist visits.

3. Assessing Gender Equality and the Role of Ikat Weaving Artisan Groups

The assessment of the gender equality aspect shows a good situation, where the position and role of women are equal to men. This can be seen from the large number of female community members who have studied at high school (SLTA), and some have even successfully completed their undergraduate education. In addition, most of the strategic positions and positions in the existence of the two groups of ikat

weaving craftsmen in the Matoalang and Prai Karaha kabihu are filled by women. This situation illustrates the existence of strong gender equality in the lives of the local community of the Prailiu traditional village, where they (women) not only act as weavers, but also act as creators of ikat woven motifs that will be produced even up to the process of determining the selling price to buyers.

The purpose of forming the ikat weaving craftsman group is to coordinate and assist craftsmen in developing businesses and marketing ikat woven products. The results of the interview explained that the craftsman community really felt the benefits of the existence of the group which had helped them through difficult times due to the Covid pandemic crisis, as stated by the two informants below:

TUM/L/Traditional Leader, "Since two years ago (2018), we have pioneered the existence of an organization of ikat weaving craftsmen groups with the name of the group "Prailiu Weaver" which plays a role in organizing and coordinating the weavers in our village (kabihu Prai Karaha) starting from the initial process of winding yarn, natural dyeing and the weaving process itself. During the Covid pandemic, we made online sales through friends in Bali and Jakarta and thank God it was successful".

TUP/L/Traditional Leader, "Before the Covid pandemic, we (kabihu Matoalang) already had an ikat weaving gallery and an ikat weaving craftsmen group where the existence of this gallery has helped craftsmen through the crisis by utilizing group savings funds from the proceeds of cloth sales managed by the gallery".

In addition, the formation of the ikat weaving artisan group is an effort made by the community to reduce the negative impacts caused by the development of tourism, such as unhealthy business competition that causes potential internal conflict within the community. However, on the other hand, the results of observations found the potential for serious threats to cultural sustainability, namely the lack of understanding and concern among the younger generation towards the preservation of the noble values of customs and cultural heritage of ancestors that are identical to the Marapu belief. This is very apparent in the existence of weavers who are dominated by weavers with an age group over 40 years.

4. Assessing Government Support for Tourism Development

The local community of the Prailiu traditional village has received support and assistance from the Government regarding the development and development of tourism, such as: 1) Development of ikat weaving galleries and loppo by Bank Indonesia and Bank NTT, 2) Renovation of several traditional houses by the East Sumba Regency Government, and 3) Development of a museum by the NTT Provincial Government. These development activities involve the community in every stage of work

starting from the planning, implementation and evaluation stages through community discussion forums. The local community, especially ikat weaving craftsmen, greatly feels the economic impact of these development activities. However, on the other hand, residents who are not ikat weaving craftsmen have not felt the economic impact of tourism development in the Prailiu traditional village tourist attraction.

5. Obstacles and Barriers faced by Communities in Participating in the Tourism Industry

The local community of the Prailiu traditional village realizes that so far they have not been able to optimize the power of the charm of cultural tourism that they have as a potential economic source for increasing family income. This is due to several obstacles and barriers that they face, namely: 1) lack of business capital which is closely related to the high production costs and the long time it takes to produce one piece of original and quality ikat weaving, 2) lack of skills and knowledge about the tourism industry which causes them not to be able to optimize the use of tourism potential in improving the household economy, 3) the control of land that belongs to the tribe (kabihu).

The local community, especially the ikat weaving artisan group, has built a network of cooperation with parties outside the community to participate in the tourism industry, such as cooperation with a bonus/commission system for guides who take tourists to buy ikat weaving in the gallery. This is an effort by the community to overcome problems and obstacles faced from outside the community, such as lack of information and tight business competition.

6. Analysis of Strengths, Weaknesses, Opportunities and Threats

In the strength analysis, it shows that the existence of the Prailiu Traditional Village tourist attraction is one of the cultural tourism icons that is visited by many domestic and foreign tourists. This is supported by the strategic location of the tourist attraction, which is located close to the center of Waingapu City and is easily accessible from the location of hotels/lodgings and the Umbu Mehang Kunda airport. In addition, the existence of the Matoalang and Praikaraha tribes (tribes) which are still maintained to this day are the main strength in preserving culture, where each tribe has a Leader (King) who greatly determines the direction of the development of the Prailiu Traditional Village cultural tourism object in the future. Before the Covid pandemic, the East Sumba Regency Tourism and Culture Office (2020) recorded the number of tourist visits in 2017 as many as 33,271 people, which increased in 2018 by 34,139 people and in 2019 by 38,510 people. However, the post-pandemic situation has not shown an improvement in tourism conditions.

In the analysis of weaknesses, there are fundamental problems that are closely related to the lack of knowledge about the tourism industry that hinders creativity and business exploration. This is the main trigger for a less conducive business climate that causes price instability in the local market and greatly affects the income level of craftsmen, where the selling price of ikat weaving obtained is not comparable to the production price they have spent. In addition, the scarcity of natural raw materials is also a separate problem for ikat weaving craftsmen, where they have to spend quite a lot of money to be able to obtain natural raw materials. On the other hand, the problem of limited capital is a weakness faced by most communities that hinders business development. Likewise, the problem of scarcity of natural raw materials caused by the rapid development of the city is an inhibiting factor for the ikat weaving craftsman community. They said that to get natural raw materials, especially dyes, they have to look for them in the forest which is very far from the Prailiu village and often to get raw materials, they have to buy them at a high price. This is done in order to produce quality ikat weaving products while still carrying out the actual production stages traditionally. The process of producing ikat weaving takes a long time, namely around four to six months, namely starting from the spinning, dyeing, drying to weaving stages.

They said that the impact of the pandemic crisis was very much felt, where the available ikat woven products could not be sold even though they had spent high production costs to produce the products. Therefore, local communities realize that they need professional tourism governance and local organizations in order to optimize the development and utilization of their tourism potential. The aim of placing local communities as the key to independent tourism management is to provide maximum benefits to them through job creation, increased income, preservation of local nature and culture, and equal distribution of community income (CIFOR, 2004; quoted by Mayasuri Presilla, et al., 2018: 11)). Therefore, the opportunity analysis shows that the role of digital marketing is important in marketing ikat woven craft products. This has been done by craftsmen and has become a survival strategy during the pandemic. In the analysis, the community's openness to innovation and change is an opportunity for the development of the CBT concept which greatly emphasizes the participation and involvement of the entire community in tourism industry activities. In addition, the support and attention of the Government in developing tourism as a locomotive for the Regional and Community economy is an opportunity for the development of CBT in the Prailiu traditional village tourist attraction. This is implied in the vision carried by the RIPPDA of East Sumba Regency, namely "The realization of East Sumba Regency as a regional and international class marine and cultural tourism area,

competitive, sustainable, able to encourage regional development and community welfare".

In the threat analysis, researchers found the reality that the impact of mass tourism is a serious threat to the preservation of existing local customs and cultural values. This is evident in the perspective and behavior of the younger generation who do not understand the history and culture of ancestral heritage that is rich in local wisdom values. In addition, the scarcity of natural raw materials is also a threat to the efforts of ikat weaving craftsmen, where they have to spend quite a lot of money to be able to buy natural raw materials. This is what causes the high selling price of ikat weaving which causes low sales in the local market. As a result, to meet market tastes with relatively low selling prices, some weavers use artificial dyes to produce ikat weaving.

7. Identify strategies that can be implemented by the Government to optimize Community-Based Sustainable Tourism Development

From the results of the SWOT matrix analysis above, the strategies that can be carried out by the East Sumba Regency Government according to priority scale are:

1. Building mediation between the Matoalang and Praikaraha tribes (3).
2. Establishing a Tourism Management Unit (3)
3. Developing undeveloped tourism potential (3)
4. Designing a master plan for developing the Prailiu Traditional Village tourist attraction (2).
5. Increasing regional cultural tourism promotion activities (2)
6. Increasing human resource capacity through community empowerment patterns (1).
7. Reactivating the planting of dye plants (1)

CONCLUSION

Prailiu Traditional Village tourist attraction holds a lot of historical and cultural potential from the past of the Lewa Kambara kingdom which is identical to the Marapu belief. The exploration and development of this historical and cultural potential can open access for the community to enter the tourism industry in addition to the potential of Sumbanese ikat weaving crafts. In addition, the arrangement of the Rihi Eti Prailiu field into a green open area is also the right strategy to increase cultural education and household economic income of the community, namely traditional Sumbanese ethnic culinary tourism. This can certainly help the East Sumba Regency Government in providing jobs and stimulating the growth of the creative economy.

In addition, the main needs of the community that need attention from the Regional Government regarding the sustainability of the ikat weaving

craftsmen's business are 1) increasing capital, 2) opening a wide network / partnership, by increasing access to information through the use of information and communication technology, 3) establishing regulations that support strengthening the capacity of human resources, infrastructure and facilities. Therefore, the implications of the research state that efforts to optimize the development of sustainable community-based tourism can be carried out through mediation of the role of interests between the Matoalang and Praikaraha tribes to form a tourism management unit that can accommodate the development of tourism potential that has not been developed.

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