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ANALYSIS OF THE BEAUTY OF MOUNT BROMO TENGGER SEMERU LANDSCAPE AS INDONESIA'S TOP TOURISM DESTINATION

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This study aims to analyze the elements of landscape beauty and the role of local communities in supporting sustainable tourism management in Bromo Tengger Semeru National Park (TNBTS). Using a qualitative approach with a case study design, data was obtained through interviews, observations, and document analysis. The results showed that the beauty of the volcanic landscape, a combination of sand seas, sunrise, and the cultural values of the Tengger people, are the main attractions of this area. The active participation of local communities, including through the preservation of customs such as the Kasodo ceremony, contributes significantly to maintaining cultural values and ecosystems. However, challenges such as mass tourism, environmentally destructive tourist behavior, and weaknesses in area management, require strategic steps. This research emphasizes the importance of adopting ecotourism principles, increasing human resource capacity, and strengthening multi-stakeholder synergies. The contribution of this research lies in the development of a management model that integrates landscape beauty, local culture, and environmental sustainability as the basis for sustainable tourism management.

Keyword: Sustainable Tourism, Ecotourism, Bromo Tengger Semeru National Park.

ABSTRAKSI

Penelitian ini bertujuan untuk menganalisis elemen keindahan lanskap dan peran masyarakat lokal dalam mendukung pengelolaan pariwisata berkelanjutan di Taman Nasional Bromo Tengger Semeru (TNBTS). Dengan menggunakan pendekatan kualitatif dengan desain studi kasus, data diperoleh melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa keindahan lanskap vulkanik, kombinasi lautan pasir, sunrise, serta nilai budaya masyarakat Tengger, merupakan daya tarik utama kawasan ini. Partisipasi aktif masyarakat lokal, termasuk melalui pelestarian adat seperti upacara Kasodo, berkontribusi signifikan dalam menjaga nilai budaya dan ekosistem. Namun, tantangan seperti wisata massal, perilaku wisatawan yang merusak lingkungan, serta kelemahan dalam pengelolaan kawasan, memerlukan langkah strategis. Penelitian ini menegaskan pentingnya adopsi prinsip ekowisata, peningkatan kapasitas sumber daya manusia, dan penguatan sinergi multi-stakeholder. Kontribusi penelitian ini terletak pada pengembangan model pengelolaan yang mengintegrasikan keindahan lanskap, budaya lokal, dan keberlanjutan lingkungan sebagai dasar pengelolaan pariwisata berkelanjutan.

Kata Kunci: Pariwisata Berkelanjutan, Ekowisata, Taman Nasional Bromo Tengger Semeru.

INTRODUCTION

East Java Province has a total area of 4,685,955 ha, consisting of land and archipelagic areas with a total of 229 islands consisting of 162 well-known islands and 62 unnamed islands with a length of around 2,833.85 km, of which the number of Indonesian islands is around 17,500. Tourism plays an important role in the development of a sector. The tourism sector refers to contributions to the implementation of various projects in sectors in developing and developed countries. The tourism sector can increase opportunities and job vacancies for the people around the area as well as for tourists (Utami, 2017). Bromo Tengger Semeru National Park is in East Java Province, Indonesia (Kusmana & Hikmat, 2015).

This tourist spot aims to show a stretching view of the volcano and contains cultural significance. This park covers various natural aspects, one of which is several volcanic peaks, the most prominent of which is Mount Semeru. Mount Semeru is a mountain with the highest peak on the island of Java, namely around 3,676 m or the equivalent of 12,060 feet above sea level.



Figure 1. Peaks and Craters

This park has two main volcanic masses, namely: Mount Bromo, which is a small volcano, and Mount Tengger Caldera, which is an ancient crater with a diameter of 10 km or the equivalent of 6.2 miles, which contains several cones. Other volcanoes include Mount Widodaren and Mount Batok. Apart from being valued for its geology, it is also valued for its cultural significance

according to the local community, so several traditional groups consider it a sacred area. The Tengger people are native Javanese people who have lived on the slopes of the Bromo Tengger Semeru mountain range since the collapse of the Majapahit kingdom and they prefer to live in their environment.

Based on traditional institutions, they have their own unique social culture, beliefs, religion, language, arts, and social organizations and institutions. The people of Tengger depend on the agricultural sector for their livelihoods, including corn, carrots, potatoes, cabbage, and onions, a small part of which contributes to the management of tourism, animal husbandry, and trade (Batoro et al., 2011; Sazjiyah, 2020).

Customs that are considered unique include holding traditional ceremonies in the park, including the annual Yadnya Kasada festival, namely throwing offerings into the crater of Mount Bromo, which is carried out by the Tengger tribe as a form of gratitude and/or satisfaction to the Mountain God. Mount Bromo tourist attraction is one of the attractions that has been designated as a National Park since October 1982 as mentioned in the Minister of Agriculture's Statement No. 736/Minister of Agriculture/X/82. The potential contained in Mount Bromo is of high selling value, so it can become a tourism destination that is worthy of development.

Knowledge of local communities regarding understanding the ecological aspects of mountainous landscapes where the use of biodiversity can cause ecosystem damage. Mountain ecosystems are the most important aspect of the function of water sources and the conservation of genetic biodiversity of both plants and animals. However, it is vulnerable to landslides, soil erosion, and loss of habitat and genetic diversity. Most of the Tengger people live in the buffer village area on the border with the Bromo Tengger Semeru National Park which has been passed down from their ancestors who depended on forest resources to fulfill their living needs on biological resources so that humans can

take advantage of them in achieving a better human life. Prosperous (Asy'ari et al., 2021).

Ritual and magical plants consist of 74 types which have an important meaning for the lives of the Tengger people related to customs and culture. This ritual is related to the general public, related to birth, marriage, death, and traditional events related to agriculture, building a house, natural phenomena, and the environment. The Tengger people have unique customs, uniquely different from Javanese society, as well as religions and beliefs that have developed differently from Hinduism in Bali.

The Pandhita shaman is a traditional leader and also the head of the Hindu and Buddhist religions who is highly respected by the Tengger people. They carry out traditional events happily, together and show closeness because they are members of the Tengger tribe. The use of biodiversity related to the implementation of traditional rituals, and healing rituals carried out by the Tengger community is an interesting cultural product to be preserved to enrich the archipelago's unique cultural treasures.

In 2010 there was a Sodoran dance which is a sacred dance located in Jetak Village, Sukapura District, Probolinggo Regency, and located in Tosari District, Pasuruan Regency. The Sodoran dance is played by many players and includes 7 chairs, offerings, a turban, and a place for gamelan (buffalo horn) music. The Sodoran dance is accompanied by gamelan with typical Tengger songs such as Surabalen, piece of wood, and pageant traditional ceremony. At this event, the Tengger women sent tumpeng Bandungan packed in baskets made of coconut leaves. Offerings include mat, cosmos flowers, the tana flowers wilt, bamboo, banana ayu, and coconut leaves. Nyadran is a ritual event carried out at the grave and as the closing of the Karo ceremony is an end-to-end ritual dance using rattan (Ratih & Juwariyah, 2020).

The traditions that were passed down during the Majapahit kingdom, which constitute social capital, have been well maintained by the

Tengger people so that they are very attractive to domestic and foreign tourists who are an asset for tourism development. Tourism development is a planned and structured effort. Tourism development directions, policies, strategies, and programs need to be made in harmony and synergy with the direction of national tourism development policy, which aims to avoid inequality and the goals of tourism development (Kumala et al., 2024).

In the implementation of the Kasada traditional ritual which is centered at Pura Poten where the use of various types of cultivated plants (Symbolize gratitude and blessings) are used based on each person's wishes to be offered to the crater of Mount Bromo with the aim that all good wishes in the fields of agriculture, animal husbandry, health, family peace can be granted by Sang Hyang Widi (Jati, 2022). Apart from the offerings made in pure, the Tengger people also make offerings at home in the form of ayu (a comb of banana, betel, jambe, lime), placed sideways in several places such as the door, studio, toilet, Danyung, Sanggar Pamujan.

Types of offerings include chicken, rice cooker, cooked rice, wrapped in banana leaves, Penang flowers, aster flowers, white flower type, cosmos, and sow flowers (Penang, tuberose flower, Bougainville, fragrant pandan, Soka). Meanwhile, sudamina are made from bamboo or cedar as a carrying equipment tool, equipped with various kinds of ornamental plants, and vegetables, consisting of banana stems and their flowers and fruit, bananas, jamb flowers, and their fruit, young coconuts and traditional ceremonies, Fiji stems and leaves, sugarcane leaves, cosmos flowers, edelweiss flowers, rice flowers, cornflowers, vegetables such as beans, potatoes, siamese flower, prey onions, yams, apples and various types of market snacks.

Karo is a big day for the Tengger people which is held once a year and falls in the month of Karo, often called Puja Karo. The ceremony has a long series, namely "gather" which means preparing, and deliberation to welcome Puja Karo, mepek which means preparation to

complete Pujan Karo, Pujan Pitung which means inviting ancestral spirits, where mothers make cakes such as pasung, tetel, Lemper and fried banana (Gifari et al., 2019).

Bromo Tengger Semeru National Park, located in East Java, plays a crucial role in preserving flora, fauna, and the delicate ecosystem. This park boasts various water sources essential to East Java Province, including the Umbulan source, which, although not situated directly under Mount Bromo, is located within the Bromo sand sea and its vicinity. This water source supports vital agricultural and tourism industries in the region. This water can be used as a source for industrial activities such as that used by the Kedawung Sugar Factory and the Tambak dripping company located on the Java Sea coast. Until now, Bromo Tengger Semeru National Park management activities are still facing various problems which fall into three main causes including the level of management, and socio-economic conditions and community conditions which give rise to encroachment on national park forest areas, theft of protected plants, hunting animals without permission, taking firewood, and logging without permission (Wimmy Haliim, 2018).

The Bromo Tengger Semeru National Park Office has the authority to manage the Bromo Tengger Semeru National Park, which is tasked with preserving, conserving, and managing animal and plant species. The biggest problem is illegal land use. Illegal land use poses a significant threat to not only the Bromo Tengger Semeru National Park but also to the lives of people and industries in East Java (Darwiati, 2017).

There is a wide expanse of sand (sea of sand) and the beauty of Padang Savana, namely a stretch of grass covering an area of around 10 km² known as Teletubbies Hill. Apart from that, there is also the Kasodo culture which shows attractions as well as Putra Luhur Poten which is where the Tengger people carry out ceremonies in which they offer offerings to Sang Hyang Widhi whose manifestation is Batara Brahma. These

cultural ceremonial attractions can be held every month. Kasada on day 14 according to the Javanese calendar.

There are also people waiting around the temple located in the sea of sand to offer horse riding services to tourists to get around the sea of sand. In high season, they can order 2 or 3 trips per day. Horse owners who are members of the association also collaborate with tour operators. Information Center facilities are available in Cemoro Lawang. Open from 08.00 to 16.00.

In the Information Center / Visitor Center, pictures and photos of objects and activities carried out in the National Park area are displayed. Around the National Park area, there are already accommodation facilities in the form of hotels and homestays (Moh. Agus Sutiarto, 2018).



Figure 2 Path to Mount Bromo Crater

Bromo Tengger Semeru National Park covers three regions Region I is in Pasuruan Regency, Region II is in Lumajang Regency, and Region III is in Malang Regency, where each region has a Regional Section Office which has several Regional Conservation Resorts (Decree of the Minister of Forestry No: 178/Menhut- II/2005).

The tourism sector in Pasuruan Regency has not escaped the attention of the Government, namely by strengthening its positioning as a tourist destination area worthy of consideration. Therefore, the Government is implementing policies, which include: improving marketing

strategies in terms of the adequacy of tourist attraction facilities in facing challenges and opportunities in increasingly complex tourism development and through improving marketing strategies (Azizah, 2021).



Figure 3 Visitors enjoy the natural beauty of Bromo Tengger Semeru

Tourism development planning in Pasuruan Regency is contained in the Regional Medium Term Development Plan (RPJMD) for 2018 to 2023. For this program to be realized, it is necessary to have support from scientific and technological innovation (IPTEK), which is expected to be successful. went as expected. Regional Strategy Policy Document (Jakstrada) provides the foundation and support for science and technology for implementing various regional development programs following the RPJMD.

According to the Department of Culture and Tourism, one type of business that provides food and beverage services is a catering service business, as stated in Law No. 10 of 2009 concerning community-based tourism, which has obligations in competency standards that aim to improve excellent service and guarantee consumers both in terms of safety, cleanliness, health, and food and drink safety factors.

In 1994, the management concept was based on the recognition of the existence of the people around the National Park and their local wisdom. Then in 2004, efforts were made to collaborate with National Park stakeholders in management. The management policy of Bromo Tengger Semeru National Park is designated as an independent park which is included in one of the 20 National Parks and is included in its

operational costs (Hekmatyar & Adinugraha, 2021).

Then, a resort-based National Park policy was issued: dividing the National Park area into areas of certain sizes that are relatively easy to manage (manageable), following the forest management system implemented by Perum Perhutani (Wimmy Haliim, 2018). That is the reason why the Bromo Tengger Semeru destination has a uniqueness that differentiates it from its competitors.

This uniqueness will generate brand awareness for tourists with the concept of halal tourism. The tourism industry has a fluctuating tourist population whose conditions reflect a decrease or increase in the number of tourist visits which is influenced by the uncertainty of several factors, such as natural disasters, economic-social conditions, accessibility, number of tourist attractions (Louangrath & Rewtrakunphaiboon, 2013). The variables that are indicators of elements included in the internal and external factors of tourist destinations are as in Table 1.

Table 1.

INTERNAL-EXTERNAL FACTORS OF MOUNT BROMO TENGGER SEMERU TOURISM DESTINATIONS

<i>Tourism Assets</i>	Cultural attractions (man-made); historical and contemporary; as well as natural attractions.
<i>Amenities</i>	Accommodation; culinary delights, availability of supporting facilities at tourist attractions.
<i>Creation and commercialization of tourism products</i>	Government responsibility is supported by Government participation
<i>Assesbilitas</i>	Guarantee of transportation facilities and infrastructure.
<i>Local community behavior towards tourists</i>	Friendliness; openness to guests; knowledge; foreign language skills; entrepreneurship (entrepreneurship).
<i>Government Support</i>	Economic policies or regulations (encouragement for tourism investment);

	security guarantee; protection of heritage areas (buildings that have distinctive styles or traditions of a culture that are used continuously so that they are used as distinctive characteristics).
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Source: Data processed (2024).

The service provider for eating and drinking is the Dahlia Restaurant which is located in the Bromo Tengger Semeru National Park area. Competition in the world of Indonesian industrial services is increasingly tight (Hidayatullah et al., 2020). Companies must offer their services so that they are well received in the market and perceived by customers with a higher level of satisfaction, so this can create high service quality. Service quality is a very important issue from a product marketing point of view. Consumer satisfaction is the level at which expectations are achieved in a person's feelings which are commensurate with the performance of the service or product they experience (Paramita & Dania, Wike Agustin Prima Ikasari, 2014)

RESEARCH METHODS

This research uses a qualitative approach with a case study design focused on the Bromo Tengger Semeru National Park (TNBTS) area as the main location. The qualitative approach was chosen because this research aims to deeply understand the elements of the beautiful landscape of Mount Bromo Tengger Semeru and its relationship with sustainable tourism management (Hidayatullah et al., 2020).

This research uses the theory of Wu & Hobbs (2007) in ecosystem dynamics in the Bromo Tengger Semeru National Park, with four indicators, namely 1) Ecology; 2) Economy; 3) Social; 4) Institutional (Rosawatiningsih, 2019)

Data was collected through interviews, direct observation, and document analysis to get a comprehensive picture of the phenomenon under study. This research data analysis technique uses a method of analyzing information presented on facts from related sources so that it can provide

clarity, including; presentation, reduction, and conclusion, the process is carried out interactively until the data is saturated as stated by (Miles, Huberman & Saldana 2014).

This research design is expected to provide a holistic picture of the relationship between the beauty of the Mount Bromo Tengger Semeru landscape and sustainable tourism management. The resulting findings can serve as a reference for area managers, local communities, and policy makers in designing better and more sustainable tourism development strategies.

RESULTS AND DISCUSSION

One of the indicators used by the Pasuruan Regency Government in assessing success in developing the tourism sector is as a driver of the creative economy which is considered to have a multiplier effect as a supporter of gross regional domestic product by analyzing comparative data on the number of local tourist visits and internationally (Prasetio et al., 2024). One of the things that tourists are interested in is purchasing Bromo tickets which have been provided by the Government including attractive packages, such as sunrise, climbing tickets, and tour package tickets which can be accessed online via digital platforms, as in the following table:

Table 2.

Number of Visitors to the Bromo Tengger Tosari-Pasuruan Destination Area

Years	Numbers of Visitors
2015	864,958 People
2016	670,824 People
2017	880,934 People
2018	960,831 People
2019	853,016 People

Source: Data processed by the author (2024).

With visitors interested in enjoying the beautiful views of Mount Bromo Tengger Semeru National Park, there are very varied prices, as in the following table:

Table 3.

**Entrance Ticket Prices of Bromo Tengger
Tosari-Pasuruan Destination**

Information	Price	
	<i>Weekday</i>	<i>Weekend</i>
Domestic	Rp. 29,000,00	Rp. 34,000,00
Abroad	Rp. 220,000,00	Rp. 320,000,00

Source: Data processed by the author (2024).

In general, the Tengger community has a positive attitude towards tourism because of the economic opportunities it offers, regarding their attitudes and opinions towards tourists visiting Bromo Tengger Semeru National Park (TNBTS) in general they are open and friendly. Only in a few cases, do they regret the habit of scribbling (graffiti) and littering, especially among young Indonesians, as well as the arrogance of private vehicle owners who dare to drive their vehicles through the sea of sand and climb the slopes to Mount Penanjakan whose actual condition they do not know (Aqshal Bagoes Avanzar Noegroho & Arif, 2023).

People often encounter private car drivers who get stuck in the sea of sand and experience car damage while climbing Mount Penanjakan. The resource aspect, especially cultural resources, has a central role in tourism development. Local cultural resources that are attractive for tourism fall into two categories, namely physical and non-physical categories. The physical category

includes the natural environment, village layout, architecture, fauna (horses used as tourist attractions), and flora. Meanwhile, non-physical resources include customs, ceremonies, art, land, and so on.

Conservation of the above resources is very dependent on the Tengger community itself and the role of its traditional leaders (shamans). The strength of the Tengger people in upholding the noble, essential values inherited from their ancestors can still be proven. This arises from the very intense participation of the Tengger people in ceremonies and ritual activities based on the beliefs they have adhered to from generation to generation, such as the implementation of the Kasodo and Karo ceremonies.

The strong paternalistic culture can also support the preservation of the cultural resources of the Tengger community. As a result of research conducted by Rosalina (2001) and Soemanto (2002), evidence was obtained that the development and change of Tengger society cannot be separated from the role of people who have a big influence in society. They are traditional leaders (shamans) and village government leaders.

All kinds of village ritual activities are determined, led, and regulated by traditional leaders (shamans). Meanwhile, no resident dared to change, change, or violate the shaman's decree. The shaman's charismatic influence on village leadership reaches the family level, there by influencing the success of the process of socializing the socio-cultural values of the Tengger community to the new generation.



Figure 4 Kasodo Bromo Ceremony

Another contribution of the Tengger people to tourism in the Bromo Tengger Semeru National Park (TNBTS) from the aspect of nature conservation is the existence of myths that still dominate most of the lives of the Tengger people. One of the myths that is still closely held today is the belief in the sacredness of Mount Bromo and the surrounding area. One of the ceremonies as a form of respect for the sacred myth of Mount Bromo is the Kasodo ceremony. The spirit contained in the Kasodo incident is that humans must submit obediently to Sang Hyang Widhi or want to work hard directly for their survival while still prioritizing nature conservation (the existence of ecological wisdom) so that humans do not suffer the wrath of nature which has autonomous power.

Table 4.

The problem in the Bromo Area

Problem	Description
Regional boundaries are not yet fully recognized	- Many boundary pals are missing/shifted - Conflicts regarding regional boundaries with the community and other agencies still occur - The digital base map does not match the boundary pal coordinates on the ground - Area boundary documents are still incomplete - The trend of area occupation by the community tends to increase.
Management of the Tengger Semeru Resort Based (RBM) area is not yet optimal	- Rresort as the smallest management unit - The quality, quantity, and distribution of Human Resources (HR) are not yet proportional - Infrastructure facilities are less supportive - The division of resort working area is not yet based on typology (including potential, area, physical condition, area disturbance) - Funding is not yet based on

	RBM.
Regional disturbance still found	- This type of disturbance occurs equally to all Resorts - Trends in area occupation by society tend to increase - Coordination and synchronization with authorities - Relevant law enforcement is not yet optimal
Object-related data main management (sea sand, ranu, tourism, and protective function) inadequate	- data related to management objects is still incomplete - Database management is not optimal - There is no issue with areas prone to mountain disasters - Has been a strategic issue for a long time - Disaster mitigation
Trend mass tourism	- The impact of tourism has not been managed optimally - Not yet based on ecotourism - Tourism as a source of District PAD - The carrying capacity study has not been carried out continuously and comprehensively - Mainstay tourist attractions are still limited
The quality and quantity of human resources need to be improved	- The workload is not all according to TUPOXI - Distribution of human resources is not evenly distributed - Insufficient technical capabilities
Empowerment society has not effective	- No community empowerment program yet right on target / solve problems - Not all programs have been followed up - Coordination between agencies is less than optimal/overlap - Management HR capabilities in the field of Community empowerment are still lacking
Limited Funding	- cooperation is still limited to aspects of tourism and restoration

	- Funds for management are limited by the PAGU budget
Infrastructure Limited	- Infrastructure supporting object management priorities is inadequate - Distribution of infrastructure is not evenly distributed

Source: National data from Bromo Tengger Semeru National Park, 2024

The main strength of Mount Bromo Tengger Semeru as a tourist destination is the combination of natural beauty, biodiversity, and well-preserved local cultural riches. These potentials can be developed further to attract tourists, both domestic and foreign, as well as provide economic benefits for the surrounding community (Widiyarta, 2017). The Bromo Tengger tourist attraction is located in the Tosari area, Tengger Regency, East Java Province, which has great potential for development.

The beauty of Mount Bromo is to witness the beauty of the sunrise from the top of the hill: Pananjakan, Seruni Point, Kingkong Hill, Love Hill, and Puncak B 29 Bromo which can be enjoyed by visiting tourists. Apart from that, there is also the crater of Mount Bromo with a diameter of 800 m which can be traversed by horseback or on foot, decorated with views of the Tengger mountains and Mount Batok with a steep line that has 250 steps.

The results showed that the Bromo Tengger Semeru National Park (TNBTS) area has an advantage in tourist attraction that lies in the combination of natural beauty, cultural wealth of local communities, and unique ecosystems. This finding is in line with the literature that emphasizes the importance of aesthetic elements in the management of natural tourist destinations and mentions that visual beauty can improve destination image, which in turn affects tourist satisfaction and loyalty. This is evident from the high number of tourist visits to the BTS area, despite fluctuations in certain years (Hidayatullah et al., 2020).

This study also highlights the significant influence of local Tengger culture on area management. The involvement of local communities through the preservation of customs, such as the Kasodo ceremony, provides unique added value to the tourism experience, as stated by (Asy'ari et al., 2021; Gifari et al., 2019). This ceremony not only attracts tourists but also strengthens the role of the community as guardians of the local ecosystem. In this context, the local wisdom of the Tengger community is an important foundation for the development of sustainable community-based tourism.

However, this study also found a number of challenges, such as the threat of mass tourism, suboptimal area management, and environmentally damaging tourist behavior. These problems reinforce that tourism management must consider the carrying capacity of the area to prevent environmental degradation. In addition, weaknesses in the distribution of human resources (HR) and infrastructure facilities, as described in the data, indicate the need to increase the capacity of area managers to ensure sustainable management (Utami, 2017).

In terms of economy, tourism in the TNBTS area has been proven to have a significant multiplier effect, reflected in the high demand for tickets and tour packages. This study also supports the findings by showing that effective tourism management can increase tourists' decisions to return, which has a direct impact on local economic growth (Firdaus et al., 2022),

However, the results of this study also highlight gaps in tourism management that are not yet fully based on ecotourism. In fact, this approach is important to ensure that the negative impact of tourism on the environment can be minimized. This study emphasizes that community-based tourism should be complemented with an ecotourism approach so that the benefits are more inclusive and sustainable (Moh. Agus Sutiarto, 2018).

An important contribution of this research is the affirmation of the role of local communities as key actors in cultural and environmental preservation. The active participation of the Tengger community, especially through the role of traditional leaders, is a management model that can be adopted by other tourist destinations in Indonesia. In addition, this research also provides strategic recommendations to improve synergy between area managers, communities, and other stakeholders in realizing sustainable tourism.

Overall, the results of this study make a significant contribution to the sustainable tourism literature by highlighting the importance of a combination of natural beauty, local culture, and integrated management. However, this study has limitations, such as focusing on a specific region, so the results may not be fully generalizable to other destinations. Therefore, further research is needed to test this management model in other locations with different characteristics.

CONCLUSION

Based on the explanation above, conclusions can be drawn from the Bromo Tengger Semeru tourism destination, which is a tourist destination famous for its charming and amazing natural scenery and shows its rich cultural heritage. Suggestions regarding destinations offering stunning views include the Tengger Caldera and Mount Bromo, which look majestic and accompanied by sunrise views, which are a must-see. Visitors can explore Tengger culture, its very famous and unique traditions and rituals.

Regarding environmental conservation, it is essential to promote responsible tourism practices to preserve the natural beauty of Bromo Tengger Semeru. Apart from that, there is also continuous investment in the field of facility infrastructure, including accommodation and transportation, and can improve the visitor experience while ensuring sustainable development. In addition, security measures are a safety priority, including providing adequate information to visitors regarding potential

dangers and ensuring emergency preparedness. Another conclusion that can be drawn is that it offers cultural richness, adventure, and unique natural beauty.

To deal with this situation, the private sector government and local communities are participating in improving road infrastructure, adding supporting facilities such as: organizing an annual tourism program for Pasuruan Regency's anniversary event, establishing a souvenir center, opening a tourist market to sell regional commodities in the producing area.

Horticultural agriculture such as broccoli, potatoes, cabbage, cauliflower, and mustard greens can become fields that generate foreign exchange income, as well as encourage the participation of residents (from various groups) in preserving local culture (Kasodo) (Arimal et al., 2023; Azizah, 2021). The strategy that links weaknesses and threats or WT is increasing information and promotions (endorse) regarding Bromo Tengger tourism as a destination area in priority development (Tourism Branding Wonderful Indonesia) (Firdaus et al., 2022).

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