Authenticity and Multiculturalism in Tourism Development: Equality Sense of Belonging Meaning at Tahura Ir. Djuanda, Bandung Regency

Fathia Rachmalia, Triana Ahdiati, Oktafiani Catur Pratiwi
Faculty of Social and Political Sciences, Jenderal Soedirman University, Indonesia
Corresponding email: fathia.sari@mhs.unsoed.ac.id

Abstract

Tahura Ir. H. Djuanda, a conservation forest that also serves as a public recreational space, is visited by socially diverse groups with different orientations towards the site. This raises the question of whether visitors who share the same physical space also share an equal sense of belonging toward it. This study aimed to describe how the meaning of equality in visitors' sense of belonging is constructed at Tahura Ir. H. Djuanda and to explain how it reflects authenticity and multiculturalism in tourism development. Using a constructivist paradigm, a post-structuralist perspective, and a phenomenological approach, this qualitative field study analysed in-depth interviews with visitors, grouped as nature-oriented, history-oriented, and trend-oriented, and with site management staff. The findings show that authenticity is constructed plurally: ecologically, historically, and through personal identity. Despite these differences, all groups report restorative experiences and develop place attachment of varying intensity. Sense of belonging emerges across all groups, and informants themselves describe it as equal, alongside mutual tolerance between groups. The study concludes that equality in a multicultural nature tourism space rests not on a uniform definition of authenticity but on visitors' mutual recognition of each other's ways of belonging.

Keywords: authenticity; equality; multiculturalism; sense of belonging; tourism development

I. INTRODUCTION

Tourism spaces are rarely experienced uniformly by the people who use them. Every visitor arrives with a distinct social background, motivation, and way of interpreting the space they enter (Crompton, 1979). Even when physical access to a destination is equally available to all, not every visitor develops the same degree of attachment to the place they visit together (Scannell & Gifford, 2010). This raises a fundamental question: can all visitors of a shared natural tourism space develop an equal sense of belonging toward it, or are certain groups more accommodated than others in the production and meaning-making of that space?

Indonesia's tourism sector is undergoing a significant post-pandemic recovery, as travelers are increasingly drawn to natural and recreational spaces that are easy to reach (Gössling et al., 2020; Rastegar et al., 2021). Within this national context, Bandung stands out as a rapidly expanding tourism hub, ranking third among the fastest-growing destinations in Asia and appearing as the only Indonesian city on that list (Agoda, 2026). Beyond its culinary and colonial heritage, Bandung's appeal is reinforced by natural tourism sites easily accessible from the urban core. Post-pandemic shifts in traveler preference show a growing inclination toward open, natural, and "authentic" experiences over mass-consumption destinations (Ioannides & Gyimóthy, 2020), positioning natural tourism as more than a recreational alternative—it is increasingly regarded as a psychologically restorative space.

Tahura Ir. H. Djuanda is legally designated under Law No. 5/1990 as a conservation area that supports research, education, culture, tourism, and recreation, and it spans roughly 528 hectares (Ministry of Environment and Forestry. (2016). Decree No.

SK.5998/MenLHK-PKTL/KUH/PLA.2/10/2016 on the designation of Taman Hutan Raya Ir. H. Djuanda.), its proximity to Bandung's city center—roughly seven kilometers—makes it highly accessible to a socially diverse public. This accessibility, combined with facility diversification (jogging trails, playgrounds, historical sites, wildlife conservation zones, and family recreation areas), positions Tahura Ir. H. Djuanda not merely a conservation area but also a social space where diverse visitor groups converge.

Tourism is never a politically neutral activity; it involves ongoing negotiation over who holds the authority to define, manage, and benefit from a given space (Jenkins et al., 2014). A tourism destination, in this sense, is not a pre-given object but the outcome of planning, policy, and decision-making processes involving multiple actors—governments, site managers, local communities, and visitors themselves—whose interests do not always align. Natural tourism spaces are no exception: they function as arenas where diverse actors converge, each bringing distinct interests and unequal capacities to shape how the space is ultimately used and understood.

Drawing on Lefebvre (1991), space is not a passive backdrop to human activity; it is continually produced through the interplay of spatial practices, representations of space, and representational (lived) spaces. Within this framework, a physically identical space can carry entirely different meanings for different visitor groups: some perceive Tahura as a space for physical exercise, others as a family recreation ground, and others still as an aesthetic space for self-documentation and identity representation. Taken together with the political dimension of tourism development discussed above, this spatial perspective forms the second theoretical pillar of the present study: while tourism politics concerns who holds the authority to shape and govern a tourism space, the production-of-space lens instead reveals how that same space comes to be inhabited, practiced, and invested with meaning by the people who actually use it. A third pillar, concerning multiculturalism and the politics of recognition, is developed below in relation to authenticity and belonging.

The search for authenticity in modern tourism has long been theorized as a response to the alienation experienced within consumer society, wherein tourists seek meaningful experience outside the routinized, mass-produced conditions of everyday urban life (MacCannell, 1973). Wang (1999) refines this argument by distinguishing between objective authenticity—the verifiable, empirical authenticity of an object or heritage site—and constructive authenticity, in which authenticity is socially constructed through personal interpretation and cultural context, such that an experience may be considered authentic not because of the object's inherent originality, but because it holds personal relevance to the individual experiencing it. In this study, authenticity is therefore not treated as a fixed, singular property belonging to Tahura Ir. H. Djuanda itself, but as a meaning actively constructed by each visitor according to their own background, motivation, and orientation toward the space—implying that different visitors may legitimately hold different, even conflicting, constructions of what makes the site "authentic." Repeated exposure to such authentic experiences may generate place attachment, a deep psychological bond formed through meaningful, recurring interaction with a destination (Scannell & Gifford, 2010), which can subsequently evolve into a sense of belonging: an experience in which a place comes to feel inseparable from one's own identity and personal story (Hagerty et al., 1992; Jorgensen & Stedman, 2006).

A more critical question then follows: can this sense of belonging be felt equally across visitor groups? As a space visited by individuals of diverse social, cultural, generational, and experiential backgrounds, Tahura Ir. H. Djuanda is inherently multicultural. Within a multicultural space, diversity is not merely a matter of co-presence among different groups

but concerns the extent to which different ways of interpreting that space attain equal legitimacy and recognition (Kymlicka, 1995). Taylor (1994) recognition functions as a basic human need rather than a polite social gesture, and withholding it amounts to an injustice capable of damaging how marginalized groups understand themselves and their experience. Furthermore, this need for recognition functions as a powerful mechanism for managing social alterity, ensuring that diverse individuals feel actively included rather than alienated within a shared environment (Balaton-Chrimes & Stead, 2017).

To date, tourism research has predominantly focused on visitor satisfaction, destination quality, loyalty, and revisit intention (Prayag & Ryan, 2012). Studies that specifically examine how diversely constructed authenticity contributes to the formation of sense of belonging within a multicultural natural tourism space remain limited, particularly within the context of urban natural tourism in Indonesia (Su et al., 2020). Research that explicitly places equality as a focus in the formation of a sense of belonging among different visitor groups is similarly scarce in the existing tourism literature.

Building on this gap, Tahura Ir. H. Djuanda presents a relevant and representative case to examine the relationship between authenticity and sense of belonging within a multicultural natural tourism space. This study therefore explores how visitors' diverse constructions of authenticity shape their feelings of belonging, and whether those feelings arise on equal terms across the visitor groups who share the site.

II. METHOD

Social reality is understood here as continually shaped by people's interactions, experiences, and surroundings rather than as a single objective fact (Guba & Lincoln, 1994) the study adopts a qualitative design within the constructivist paradigm. This paradigm is appropriate given the study's aim of understanding how visitors of Tahura Ir. H. Djuanda constructs varied, subjective meanings of authenticity and belonging toward the same shared space. A post-structuralist perspective is applied as a complementary reading framework, drawing on Derrida's notion of the plurality and instability of meaning (Edensor, 2001) to explain why authenticity is interpreted differently across visitor groups and on Foucault's concept of power-knowledge relations (Cheong & Miller, 2000) operationalized here at the interpersonal level of recognition among visitors themselves, rather than through institutional discourse or media-text analysis, as in studies such as Hollinshead (1999) and Joyce (2024).

A phenomenological approach was adopted to capture visitors' lived experience of authenticity, restorativeness, and belonging, a method well-suited for unpacking complex emotional and spatial interactions (Frechette et al., 2020). This approach is considered highly suitable for eliciting the essence of shared experiences among individuals with heterogeneous backgrounds (Pernecky & Jamal, 2010), consistent with the study's focus on the equality of meaning across visitor orientations. The research was conducted as a qualitative field study at Tahura Ir. H. Djuanda, located in Cimenyan District, Kabupaten Bandung, West Java, Indonesia, between February and September 2026. Informants were selected through purposive sampling, chosen for its capacity in qualitative research to surface cases rich in relevant information and closely matched to the study's aims (Campbell et al., 2020), targeting visitors with heterogeneous motivations for engaging with the site. Sampling aimed at maximum variation across visitor orientations, prioritizing information-rich cases over numerical representativeness, which is a core principle for rigorous qualitative data collection (Palinkas et al., 2015). Based on their dominant orientation toward the space, visitor

informants were classified into three groups and coded accordingly: nature-oriented (N1–N5), history-oriented (H1–H5, drawn from two group interview sessions), and trend-oriented (T1–T3, drawn from two group interview sessions). Five management staff of the Technical Implementation Unit (UPTD) overseeing Tahura Ir. H. Djuanda that was additionally interviewed as supporting informants, coded U1–U5, to provide an institutional-management perspective on visitor accommodation and site zoning.

The researchers drew on three sources of evidence, namely in-depth interviews, direct field observation, and document review, which allowed for methodological triangulation (Miles et al., 2020). Interview guides were tailored to each visitor orientation, covering motivations for visiting, perceptions of authenticity, restorative experience, place attachment, and perceived equality of belonging relative to other visitor groups. Analysis was carried out iteratively alongside fieldwork, following the interactive model of Miles, Huberman, and Saldaña's comprising data condensation, data display, and conclusion drawing/verification, conducted iteratively during data collection (2020). Within this model, the phenomenological data analysis procedures developed by Moustakas were rigorously applied (Creswell et al., 2007): significant statements were identified from the interview transcripts (horizonalization), grouped into themes, and developed into textural and structural descriptions for each visitor group, from which the shared essence of the experience was drawn. To strengthen trustworthiness and give a fuller picture, findings from the interviews, observations, and documents were cross-checked against one another (Carter et al., 2014).

III. RESULTS AND DISCUSSIONS

A. Result

Characteristics of Tahura Ir. H. Djuanda and the Development of Its Tourism Object

Table 1. Characteristics of informants by group

Group	N	Occupational Background
Nature Oriented	5	Lecturer/teacher, civil servant, entrepreneur, student, government employee.
History Oriented	5	Not disclosed (university students).
Trend Oriented	3*	Office Worker, private employee.
Management (UPTD)	5	Site staff (zoning, ticketing, and field operations), interviewed as supporting informants.

Notes: Two informants from one group-interview session could not be individually attributed due to speaker-identification limitations in the original recording and are treated as a single combined data source.

Established as a protected forest area, Tahura Ir. H. Djuanda doubles as an open recreational destination located in Kabupaten Bandung, West Java. Understanding how visitors construct authenticity and belonging within this site first requires establishing the basic characteristics of the site itself and the policies through which it has been developed and managed as a tourism object. This section presents data on the site's spatial zoning, access policy, and facility development as reported by management informants, before the following sections turn to how visitors themselves experience and make meaning of the space.

Site development at Tahura Ir. H. Djuanda reflects an explicit policy of balancing conservation with public access. According to management informants, the recreational block—covering approximately 30% of the site's total area, with the remainder designated as protected and collection zones—was described as equally open to all visitors regardless of background: "When they enter Tahura, everyone is treated the same... we can all enjoy nature together, for free" (U2). This suggests that, from the management's own perspective, equal access is treated as a baseline condition built into the site's spatial policy, not an incidental outcome. Facility development was similarly framed as accommodating diverse needs, including accessibility for visitors using strollers or wheelchairs (U1). Such accommodations indicate that inclusivity is pursued not only in principle but also through concrete infrastructural choices.

In this context, this commitment to equal access positions Tahura Ir. H. Djuanda as a site whose official development agenda already anticipates a socially diverse visitorship. Yet a policy of equal access does not, by itself, guarantee that visitors will actually construct and experience the site in the same way. The following section turns to how visitors themselves make meaning of authenticity within this officially managed space.

Visitor Constructions of Authenticity at Tahura Ir. H. Djuanda

Authenticity has long been treated in tourism scholarship as central to how visitors evaluate and attach meaning to a destination, yet it is rarely a fixed or self-evident property of the site itself. At Tahura Ir. H. Djuanda, this study found that authenticity was constructed differently depending on the visitor's dominant orientation toward the site. This section presents these constructions across the three orientation groups examined—nature-oriented, history-oriented, and trend-oriented visitors—drawing on their own accounts of what makes the site feel authentic to them.

Nature-oriented informants located authenticity in the ecological condition of the site. As one informant stated, "the forest vegetation here is genuinely natural, not artificial" (N4), while another noted authenticity in "old trees that are rare to find in the city" (N5). Both responses locate authenticity in the physical, unaltered state of the environment itself, rather than in any experience the visitor brings to it. This ecological authenticity was, however, perceived as precarious rather than fixed: "it's 50-50—there's still authenticity, but much of it has already been monetized" (N1). This indicates that, for at least some nature-oriented visitors, authenticity is not a settled attribute of the site but a condition actively being eroded.

History-oriented informants instead located authenticity in the material integrity of historical sites, expressing concern that renovation could diminish authenticity: "We want to see what it originally looked like" (H3). Here, authenticity is tied specifically to physical unalteredness over time, distinct from the ecological framing above. Meanwhile, trend-oriented informants, by contrast, associated authenticity with personal identity relevance: visiting Tahura was seen as potentially defining oneself as a "nature lover," "though it happens that I do like nature too" (T2). This suggests that, for this group, authenticity is anchored less in the site's physical condition and more in what the visit reflects about the self.

Across the three orientation groups, authenticity was therefore not experienced as a single, fixed attribute of Tahura Ir. H. Djuanda, but as a meaning actively constructed according to each group's own frame of reference—ecological, historical, or personal. This

plurality raises a further question: despite interpreting the same space so differently, do these visitor groups nonetheless arrive at comparable experiences of restoration, attachment, and belonging? This is addressed in the following section.

Visitor Experiences of Restoration, Attachment, and Belonging at Tahura Ir. H. Djuanda

Beyond how visitors construct authenticity, this study also examined the psychological and emotional dimensions of their experience at Tahura Ir. H. Djuanda—specifically, the extent to which visitors felt restored by their time at the site, developed an emotional attachment to it, and came to perceive themselves as belonging to it. These three dimensions are closely interrelated, with restorative experience and place attachment often functioning as precursors to a fuller sense of belonging. This section presents findings on all three dimensions across the nature-, history-, and trend-oriented visitor groups.

Despite differing entry points, all three groups have reported restorative effects. Nature-oriented informants described contemplative, repeated engagement ("this place often becomes where I read books," N1). For some, this restorative function extended into active coping with personal difficulties: one informant described retreating to the site specifically "to clear my mind" during family problems (N2), while another characterized it as a place of escape from unresolved issues at home (N4). These accounts indicate that restoration at Tahura is not limited to passive relaxation but can function as a deliberate emotional coping strategy. History-oriented informants combined historical reflection with physical activity, and trend-oriented informants described a shift from documentation-driven visits toward genuine relaxation: "it started because of TikTok... but eventually I grew to enjoy the exercise here" (T1). This shift suggests that an initially consumption-driven motivation does not necessarily remain so once the visitor engages directly with the site.

Attachment was expressed through the recurring metaphor of a "second home" among nature-oriented informants (N2, N5), while a first-time visitor (N3) reported no attachment yet but a strong personal fit: "I feel this place really suits me." This indicates that attachment may begin forming from the very first visit, before any history of repeated interaction exists. Notably, intensity of attachment varied even within the same orientation group—one trend-oriented informant maintained non-exclusive attachment (still visiting other places), while another reported exclusive loyalty: "I've never been to other parks, just here." This variation suggests that visitor orientation alone does not determine how strongly a person becomes attached to the site.

Sense of belonging manifested variably: as protective attitudes toward the site's development (N1), as active responsibility to help preserve it (H2), and as motivation for continued exploration (H4, H5). Most critically, one informant offered an explicit statement of perceived equality across groups: "it's the same for all of us... no, there's no envy" (H5). This statement suggests that, at least from this informant's standpoint, equality of belonging is not merely assumed but consciously recognized. This was corroborated by cross-group tolerance expressed elsewhere, including a nature-oriented informant's favorable view of trend-driven visitors as merely "a starting point for something deeper" (N1) and a trend-oriented informant's view that the site is "open to everyone, not just nature lovers" (T2/T3). Minor frictions were nonetheless reported; one history-oriented informant noted that noise from on-site staff was "a bit disturbing" (H2), though this appeared to coexist with, rather than undermine, her overall sense of attachment to the site.

Collectively, these findings suggest that while the pathway into Tahura Ir. H. Djuanda differed across nature-, history-, and trend-oriented visitors, all three groups have arrived; at comparable experiences of restoration and attachment and ultimately have reported a sense of belonging that has been explicitly and implicitly recognized as equal across groups. The following discussion interprets these patterns in relation to the theoretical framework outlined earlier, beginning with how Tahura's own development as a politically managed space shapes the conditions under which such equality becomes possible.

B. Discussion

Tahura Ir. H. Djuanda as a Politically Contested Space of Development

Tourism destinations are rarely neutral or self-evident spaces; they are produced through ongoing decisions about access, zoning, and permitted use, often reflecting the priorities of those with the authority to manage them. Lefebvre's concept of representation of space is useful here, referring to the officially planned and administered configuration of a site, as distinct from how that space is actually practiced and experienced by its users. The characteristics of Tahura Ir. H. Djuanda's development presented above can be interpreted through this lens, beginning with its zoning system, which designates roughly 30% of the site for recreational use while reserving the remainder for protection.

Tahura's official representation is not, however, free of internal tension. N1's concern that the site has become "50-50... already monetized" points to a friction between Tahura's conservation-oriented mandate and its incremental commercialization—a tension in how the space is officially represented and governed, distinct from the identity-driven consumerism discussed in the following section.

The tension between conservation and commercialization illustrates that the production of Tahura Ir. H. Djuanda as a tourism object is not a neutral, finished outcome but an ongoing negotiation between conservation authority, commercial pressure, and public access—consistent with the broader understanding of tourism development as inherently political. Having established that the site itself is a contested space of representation, the discussion now turns to how visitors navigate this space to construct their own, often conflicting, meanings of authenticity.

Authenticity as a Plural, Not Singular, Construction

The findings presented above indicate that visitors at Tahura Ir. H. Djuanda do not share a single understanding of what makes the site authentic but instead construct authenticity according to their own orientation toward the space—ecological, historical, or personal. This section interprets these differences through established theories of tourist authenticity and considers how an initially consumption-driven motivation, such as that observed among trend-oriented visitors, relates to the construction of authentic experience.

The plurality of authenticity constructions identified above corresponds closely to Wang's distinction between objective authenticity—rooted in the verifiable, physical genuineness of an object or environment—and constructive authenticity, which is generated through personal interpretation and identity relevance (1999). The ecological and historical-material constructions found among nature- and history-oriented visitors reflect objective authenticity, while the identity-based construction among trend-oriented visitors reflects constructive authenticity. This finding extends Anwari et al's identification of diverse visitor

motivations at this same site (scientific, social, personal, recreational, physical, and spiritual) by demonstrating that such motivational diversity translates into substantively different constructions of authenticity—a link not previously examined in prior research on this location (2024).

The trend-oriented pathway into Tahura Ir. H. Djuanda can further be situated within MacCannell's classic argument that modern tourists seek authentic experience partly as a response to the alienation of consumer society, often through initially staged or media-mediated encounters with a destination (1973). This resonates with Putra et al. (2024) observation that contemporary self-formation is increasingly mediated by symbolic consumption patterns circulated through social media. In the Indonesian context, this pattern has been linked to a broader generational shift, as Gen Z increasingly channels social media-driven pressure into wellness-seeking behaviour, treating restorative nature experiences as a coping response to digital fatigue (Ismarizal et al., 2024). T1's account—entering Tahura through TikTok-driven curiosity before developing genuine enjoyment of trekking—illustrates this dynamic empirically: the initial motivation was consumption-oriented, yet the embodied experience of the site itself appeared to transform this consumerist entry point into a more directly felt, restorative engagement. This suggests that consumerism functions less as an endpoint that flattens visitor experience into mere image-making, and more as one of several legitimate gateways through which authenticity and belonging may still be constructed—a pattern also echoed in Widyastuti & Maesari's recent phenomenological study of Generation Z visitors at this same site (2025).

The ecological, historical, and identity-based constructions discussed above indicate that authenticity at Tahura Ir. H. Djuanda is not a fixed property to be discovered but a plural and actively constructed meaning—one that can originate from consumption-driven motivations without being reducible to them. This plurality, however, raises the central question of the present study: if visitors construct such different meanings of the same space, can they nonetheless arrive at an equal sense of belonging toward it? This question is addressed in the following section.

Equality of Sense of Belonging as Interpersonal Recognition

Despite constructing authenticity so differently, the findings presented above also indicate that nature-, history-, and trend-oriented visitors alike experienced comparable restoration and developed meaningful attachment to Tahura Ir. H. Djuanda. This section interprets these shared outcomes in relation to theories of restorative experience, place attachment, and the production of space before turning to the study's central argument: that the sense of belonging formed across these visitor groups was not only present in each but mutually recognized as equal between them.

The cross-group presence of restorative experience aligns with Attention Restoration Theory (Kaplan, 2001), whose four components—being away, fascination, extent, and compatibility—together describe how natural settings support mental recovery, and is consistent with Ulrich's (1991) findings on stress reduction through nature exposure. That restoration occurred through markedly different pathways—contemplation, historical reflection, and a shift from digital consumption to embodied experience—suggests that restorative experience operates at a level relatively independent of initial visit motivation, corroborating similar cross-context findings by Li et al. (2023) and Chiang's linking perceived restorativeness to place attachment (2024).

To account for the variation in place attachment, Scannell & Gifford's (2010) person-process-place framework is useful. The person dimension refers to individual disposition and immediate personal fit—appears to shape attachment formation as strongly as repeated interaction over time, as evidenced by the first-time visitor (N3) who reported strong personal compatibility despite an absence of accumulated history with the site. This nuance invites further theoretical attention, as it suggests attachment may form more rapidly than typically assumed under interaction-accumulation models of place attachment.

The restorative and attachment patterns identified above can also be read through Lefebvre's triad of spatial production introduced earlier (1991). Each orientation group engaged in a distinct spatial practice—contemplative walking and repeated ecological observation among nature-oriented visitors, historically situated movement through Goa Belanda and Goa Jepang among history-oriented visitors, and documentation-oriented movement among trend-oriented visitors. This application of Lefebvre's triad to a multicultural tourism setting parallels Sun et al. (2020) use of the same framework to analyse community space production in a culturally diverse Chinese tourism destination, where capital-driven spatial practices interacted with administratively dominated representations of space and culturally distinct representational space. Kulusjärvi (2020) likewise contends that fair ways of producing tourist spaces depend on every day, dialogue-based interaction that builds mutual understanding between groups sharing a place, a condition closely paralleling the interpersonal recognition identified among visitors at Tahura Ir. H. Djuanda in this study. It is through this process of spatial production, rather than through the site's fixed physical or administrative attributes alone, that place attachment and restorative experience were generated across visitor groups.

The resulting spatial experience—shared across groups, though differently produced—forms the basis for the study's central contribution: the equality of sense of belonging across visitor groups. Following Hagerty et al. (1992) sense of belonging is treated here as a person's subjective feeling of being accepted, valued, and fitted into a social or spatial setting. The explicit equality statement by informant H5, together with corroborating expressions of cross-group tolerance from other informants, provides direct evidence—articulated by informants themselves rather than inferred by the researcher—that equality of belonging is not merely a theoretical expectation but a lived, recognized condition. This can be read through Taylor's (1994) politics of recognition, which holds that recognition is a fundamental condition for legitimate self- and group-identity; the recognition identified here operates at the interpersonal level among co-present visitors, rather than at the level of institutional or media discourse, which lies beyond the present study's scope. Rather than relying on fixed categories of cultural identity, this interpersonal recognition acts as a dynamic process of mutual disclosure that continually reconfigures public acceptance within shared spaces (Maclure, 2003). This is further corroborated by management's own account of applying a uniform access policy (U1, U2), suggesting alignment between institutional intent and visitors' lived experience of equality.

The restorative experience, attachment, and recognition patterns discussed above suggest that the equality of sense of belonging observed at Tahura rests not on a uniform experience of the site but on mutual recognition among visitors of each other's legitimate, if differently constructed, ways of belonging to it. The following section situates this contribution within the broader landscape of prior research on Tahura Ir. H. Djuanda.

The equality of sense of belonging identified here distinguishes the present study from prior research on Tahura Ir. H. Djuanda. Adinegoro & Suharjito (2015) examined land

tenure conflict between management and surrounding communities without addressing visitor experience; Anwari et al's (2024) survey-based study identified visitor motivations through quantitative measurement without connecting them to authenticity construction or belonging; and Wulung et al. (2024) examined post-pandemic destination governance without addressing how visitors themselves experience and negotiate equality within shared space. More recently, Widyastuti & Maesari (2025) offered a hermeneutic phenomenological account of Generation Z visitors at this same site, foregrounding the leisure essence of mindful tourism; while resonant with the present study's phenomenological orientation, that account did not address the comparative, cross-orientation question of equality in the sense of belonging that is central here. The present qualitative study therefore extends understanding of Tahura Ir. H. Djuanda goes beyond management, motivation, and single-group experiences toward its function as a social space where equality of meaning in the sense of belonging can be directly observed and compared across visitor groups.

Because the sample is small and purposive, the findings are not meant to be statistically generalizable. Data collection within each orientation group was concluded when responses consistently converged on similar patterns of authenticity, restorative experience, and belonging, indicating thematic saturation within the scope of this study. The trend-oriented group was nonetheless represented by a comparatively limited number of informants, and speaker-attribution constraints in two group-interview sessions limited individual-level analysis for some informants; further research with a larger and more balanced sample is recommended to validate these patterns.

IV. CONCLUSION

This study examined how visitors to Tahura Ir. H. Djuanda construct different meanings of authenticity, and whether a sense of belonging forms equally across visitor groups with different orientations. The findings show that authenticity is not a fixed, singular property of the site itself but is actively and legitimately constructed in different ways—ecologically by nature-oriented visitors, historically by history-oriented visitors, and through personal identity relevance by trend-oriented visitors. Despite these divergent constructions, all three groups have reported comparable restorative experiences and have developed place attachment, albeit through different pathways and with varying intensity. Most importantly, sense of belonging has been found to form across all visitor groups and has been explicitly and implicitly recognized as equal by informants themselves, reflected in direct statements of shared belonging as well as consistent cross-group tolerance. These findings indicate that equality in a multicultural natural tourism space does not require a uniform definition of authenticity but rather rests on the mutual recognition among visitors of each other's legitimate ways of belonging to a shared space. Despite different constructions of authenticity, all visitor groups in an open space ecotourism object develop a comparable and mutually recognized sense of belonging, showing that equality in a multicultural natural tourism space can emerge through mutual recognition of each group's legitimate way of belonging to the shared space.

ACKNOWLEDGEMENT

The authors would like to thank the visitors and the management staff of the Technical Implementation Unit (UPTD) of Tahura Ir. H. Djuanda for generously sharing their time and experiences during the fieldwork. The authors also acknowledge the Faculty of Social and Political Sciences, Universitas Jenderal Soedirman, for its institutional support. Special thanks are extended to Ariq, Ari, Azrine, and Adnan for their encouragement. This research received no specific funding. This paper is derived from the first author's undergraduate thesis.

REFERENCES

Journal Articles

Adinegoro, R., & Suharjito, D. (2015). *Konflik penguasaan hutan di kawasan Taman Hutan Raya Ir. H. Djuanda*. https://repository.ipb.ac.id/handle/123456789/79666

Agoda. (2026). *New horizons: Asia's fastest-growing destinations*.

Anwari, P. J., Kurnia, I., & Bonanza, O. (2024). Motivasi pengunjung di Taman Hutan Raya Ir. H. Djuanda Bandung Jawa Barat. *Jurnal ALTASIA*, *6*(1), 1–10. https://doi.org/10.37253/altasia.v6i1.7358

Balaton-Chrimes, S., & Stead, V. (2017). Recognition, power and coloniality. *Postcolonial Studies*, *20*(1), 1–17. https://doi.org/10.1080/13688790.2017.1355875

Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *Journal of Research in Nursing*, *25*(8), 652–661. https://doi.org/10.1177/1744987120927206

Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, *41*(5), 545–547. https://doi.org/10.1188/14.ONF.545-547

Cheong, S. M., & Miller, M. L. (2000). Power and tourism: A Foucauldian observation. *Annals of Tourism Research*, *27*(2), 371–390. https://doi.org/10.1016/S0160-7383(99)00065-1

Chiang, Y.-J. (2024). How does perceived restorativeness affect place attachment? Evidence from visitors' experiences of paddy field landscapes in a rural destination. *Journal of Tourism and Leisure Studies*, *30*(1). https://doi.org/10.6267/JTLS.202404_30(1).0004

Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). Qualitative research designs: Selection and implementation. *The Counseling Psychologist*, *35*(2), 236–264. https://doi.org/10.1177/0011000006287390

Crompton, J. L. (1979). Motivations for pleasure vacation. *Annals of Tourism Research*, *6*(4), 408–424. https://doi.org/10.1016/0160-7383(79)90004-5

Edensor, T. (2001). Performing tourism, staging tourism: (Re)producing tourist space and practice. *Tourist Studies*, *1*(1), 59–81. https://doi.org/10.1177/146879760100100104

Frechette, J., Bitzas, V., Aubry, M., Kilpatrick, K., & Lavoie-Tremblay, M. (2020). Capturing lived experience: Methodological considerations for interpretive phenomenological inquiry. *International Journal of Qualitative Methods*, *19*, 1–12. https://doi.org/10.1177/1609406920907254

Gössling, S., Scott, D., & Hall, C. M. (2020). Pandemics, tourism and global change: A rapid assessment of COVID-19. *Journal of Sustainable Tourism*, *29*(1), 1–20. https://doi.org/10.1080/09669582.2020.1758708

Hagerty, B. M. K., Lynch-Sauer, J., Patusky, K. L., Bouwsema, M., & Collier, P. (1992). Sense of belonging: A vital mental health concept. *Archives of Psychiatric Nursing*, *6*(3), 172–177. https://doi.org/10.1016/0883-9417(92)90028-H

Hollinshead, K. (1999). Surveillance of the worlds of tourism: Foucault and the eye-of-power. *Tourism Management*, *20*(1), 7–23. https://doi.org/10.1016/S0261-5177(98)00092-9

Ioannides, D., & Gyimóthy, S. (2020). The COVID-19 crisis as an opportunity for escaping the unsustainable global tourism path. *Tourism Geographies*, *22*(3), 624–632. https://doi.org/10.1080/14616688.2020.1768434

Ismarizal, B., Islami, F., & Farhan, A. (2024). Wellness tourism motivation of Generation Z in Bali: A structural equation modeling (SEM) approach. *Proyeksi*, *19*(2), 146–158. https://doi.org/10.30659/jp.19.2.146-158

Jorgensen, B. S., & Stedman, R. C. (2006). A comparative analysis of predictors of sense of place dimensions: Attachment to, dependence on, and identification with lakeshore properties. *Journal of Environmental Management*, *79*(3), 316–327. https://doi.org/10.1016/j.jenvman.2005.08.003

Joyce, E. (2024). Rewilding tourism in the news: Power/knowledge and the Irish and UK news media discourses. *Annals of Tourism Research*, *104*. https://doi.org/10.1016/j.annals.2023.103718

Kaplan, S. (2001). Meditation, restoration, and the management of mental fatigue. *Environment and Behavior*, *33*(4), 480–506. https://doi.org/10.1177/00139160121973124

Keputusan Menteri Lingkungan Hidup Dan Kehutanan Nomor SK.5998/MenLHK-PKTL/KUH/PLA.2/10/2016 Tentang Penetapan Kawasan Taman Hutan Raya Ir. H. Djuanda (2016).

Kulusjärvi, O. (2020). Towards just production of tourism space via dialogical everyday politics in destination communities. *Environment and Planning C: Politics and Space*, *38*(4), 751–767. https://doi.org/10.1177/2399654419887964

Kymlicka, W. (1995). *Multicultural citizenship: A liberal theory of minority rights*. Oxford University Press.

Lefebvre, H. (1991). *The production of space*. Blackwell.

Li, J., Luo, J., Deng, T., Tian, J., & Wang, H. (2023). Exploring perceived restoration, landscape perception, and place attachment in historical districts: Insights from diverse visitors. *Frontiers in Psychology*, *14*. https://doi.org/10.3389/fpsyg.2023.1156207

MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, *79*(3), 589–603. https://doi.org/10.1086/225585

Maclure, J. (2003). The politics of recognition at an impasse? Identity politics and democratic citizenship. *Canadian Journal of Political Science*, *36*(1), 3–21. https://doi.org/10.1017/S0008423903778500

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health*, *42*(5), 533–544. https://doi.org/10.1007/s10488-013-0528-y

Pernecky, T., & Jamal, T. (2010). (Hermeneutic) phenomenology in tourism studies. *Annals of Tourism Research*, *37*(4), 1055–1075. https://doi.org/10.1016/j.annals.2010.04.002

Prayag, G., & Ryan, C. (2012). Antecedents of tourists' loyalty to Mauritius: The role and influence of destination image, place attachment, personal involvement, and satisfaction. *Journal of Travel Research*, *51*(3), 342–356. https://doi.org/10.1177/0047287511410321

Putra, J., Wijaya, E., & Ariska, Y. (2024). The influence of lifestyle and product quality on consumer purchasing decisions at Bandung Distro Manna South Bengkulu. *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis*, *12*(1), 1293–1300. https://doi.org/10.37676/ekombis.v12i1.4455

Rastegar, R., Higgins-Desbiolles, F., & Ruhanen, L. (2021). COVID-19 and a justice framework to guide tourism recovery. *Annals of Tourism Research*, *91*. https://doi.org/10.1016/j.annals.2021.103161

Scannell, L., & Gifford, R. (2010). Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology*, *30*(1), 1–10. https://doi.org/10.1016/j.jenvp.2009.09.006

Su, L., Hsu, M. K., & Boostrom Jr., R. E. (2020). From recreation to responsibility: Increasing environmentally responsible behaviour in tourism. *Journal of Business Research*, *109*, 557–573. https://doi.org/10.1016/j.jbusres.2019.12.029

Sun, J., Zhang, S., & Ji, M. (2020). Revisiting the impacts of tourism from the perspective of social space production: An ethnological study of the Muslim community in Sanya, Hainan Province, China. *Current Issues in Tourism*, *23*(15), 1845–1863. https://doi.org/10.1080/13683500.2019.1653266

Ulrich, R. S., Simons, R. F., Losito, B. D., Fiorito, E., Miles, M. A., & Zelson, M. (1991). Stress recovery during exposure to natural and urban environments. *Journal of Environmental Psychology*, *11*(3), 201–230. https://doi.org/10.1016/S0272-4944(05)80184-7

Wang, N. (1999). Rethinking authenticity in tourism experience. *Annals of Tourism Research*, *26*(2), 349–370. https://doi.org/10.1016/S0160-7383(98)00103-0

Widyastuti, W., & Maesari, N. (2025). Unveiling the leisure essence of mindful tourism: A hermeneutic phenomenology approach to Generation Z visitor experience in Tahura Bandung. *Journal of Indonesian Tourism, Hospitality and Recreation*, *8*(2), 305–320. https://doi.org/10.17509/jithor.v8i2.90217

Wulung, S., Abdullah, C. E. P., Maharani, G., Fadilah, M., Choessawati, M., & Rahayu, A. (2024). Urban geotourism: Governance in the new normal. *Jurnal Pesona Pariwisata*, *1*(1). https://doi.org/10.33005/peta.v1i1.9

The Book Chapter

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105–117). SAGE Publications.

Jenkins, J. M., Hall, C. M., & Mkono, M. (2014). Tourism and public policy. In C. M. Hall, A. A. Lew, & A. M. Williams (Eds.), *The Wiley Blackwell Companion to Tourism* (pp. 542–555). Wiley-Blackwell.

Taylor, C. (1994). The politics of recognition. In A. Gutmann (Ed.), *Multiculturalism: Examining the politics of recognition* (pp. 25–73). Princeton University Press.