

Potential Of Tourist Travel Patterns Based On The Interpretation Of Heritage Tourism (Case Study Situs Pugung Raharjo Lampung Timur)

Surya Tri Esthi Wira Utama ^{a,1}, Agnes Tresia Silalahi ^b, Rinaldi Ikhrum ^c, Danni Gatot Harbowo ^d

¹ surya.hutama@pariwisata.itera.ac.id

^aDepartment of Tourism, Faculty of Infrastructure Technology and Regional, Sumatera Institute of Technology, Lampung, Indonesia

^bDepartment of Earth Resource Science, Faculty of International Resources Sciences, Akita University, Akita, Japan

^cDepartment of Geology, Faculty of Industry Technology, Sumatera Institute of Technology, Lampung, Indonesia

^d Akita University, 1-1 Tegatagakuenmachi, Akita, 010-8502, Japan

Abstract

Great nations must be involved in preserving heritage sites to establish a real connection between a nation's past, present, and future. One of them is the Pugung Raharjo Site, which depicts the history and culture of the past Lampung people. Increasing awareness of the Site allows everyone worldwide to share ownership and responsibility for the Pugung Raharjo Archaeological Site. One effort is to identify potential tourist travel patterns so that the site will become a symbol of modernity and function as a wall to prevent the deconstruction of modernity. The qualitative method used in this research is a basis for interpreting history and culture data collection techniques, namely observation, interviews, and literature study. Potential travel patterns formed. Three travel patterns are formed based on motivation, distance, and time between destinations. The first travel pattern is the travel pattern of tourists who want to know the experiences and knowledge of the history and culture of Lampung society at the Pugung Raharjo site and its related destinations. The next pattern is the travel pattern of tourists who want to know the experience and knowledge of the formation of history and culture at the Pugung Raharjo Site from the Hindu-Buddhist Kingdom era and the Islamic Kingdom era. Interpretation and connection between history and culture are the main things in creating travel patterns. The travel patterns that are formed in the future can be used as a marketing strategy for destinations and tour packages so that destination development can have a wider impact.

Keyword: Travel Patterns, Heritage Tourism, Historical Interpretation

I. INTRODUCTION

A great nation must have historical awareness so that it can bring the memories of past events to bear on the person of a nation. One of them is maintaining heritage sites that provide a real connection between the past, present, and future (Millar, 1989). One of them is the Pugung Raharjo Site which is in Lampung Province, so it is hoped that it can tell the conditions and history of past civilizations in Lampung Province. Every heritage must have a unique value from economic, historical, social, emotional, physical, and other aspects (Xie, 2019). The existence of the Pugung Raharjo Site is part of the central government's authority to authenticate cultural heritage (Kim et al., 2019). Sites are central to the field of archaeology, so there is a need to place artifacts both ancient and modern in their behavioral, social, and environmental context based on all relevant evidence (Schiffer, 2013). Specifically, heritage in the context of tourism is an important part of cultural tourism based on experiences and activities that authentically represent the historical, cultural, and natural resources of a particular region. (Csapo, 2012). The role of heritage tourism objects can be exemplified by sites that present stories of the past in the form of violent conflicts, which resulted in human cruelty (Goulding & Domic, 2009). Awareness of the Site will enable everyone in the world to share ownership and responsibility for the Pugung Raharjo Archaeological Site so that the site will become a symbol of modernity and function as a wall to prevent the deconstruction of modernity.

The cultural heritage of tourist destinations can be utilized to promote sustainable development, making them an effective economic revitalization strategy due to their longer visitation periods compared to other

locations. (Ursache, 2015). In contrast to the other types of tourism in general, cultural heritage tourism has a broad nature and is not tied to one place and one story. This relates to events in the past that are related to historical stories that involve elements outside the destination so that stories from one cultural heritage destination can be complemented by stories from other cultural heritage destinations. This also applies to the Pugung Raharjo Site in Lampung Province which has a different story and history, which is related to other regions in Indonesia. This is the reason for identifying the relationship between the Pugung Raharjo ancient site and several other cultural and heritage tourism destinations.

Based on Regional Regulation No. 6 of 2012, the Pugung Raharjo Site is included in the Leading Tourism Area of Way Kambas National Park, Lampung Province. This regulation is supported by Regional Regulation No. 3 of 2016 concerning the East Lampung Regional Tourism Development Master Plan which has a vision to make tourism one of the mainstays of East Lampung development. Based on these regulations, the government has made heritage sites into tourism, so heritage management is needed that focuses on heritage interpretation (Millar, 1989). In developing heritage tourism at the Pugung Raharjo site, it is necessary to find the substance of tourism activities that can attract visiting tourists to become emotionally involved, so that it is very possible to see that the Pugung Raharjo site is part of the visitors' heritage. This requires considering that the market for heritage tourism products is determined by the interaction between providers and visitors (Cooper & Hall, 2007).

The existence of artifacts and relics at the site is a complex system because it must be related to perceptions, expectations, and experiences (Collins-Kreiner & Gatrell, 2006). The tourist experience is created starting before, during, and after the trip (Su et al., 2020). Tourists' experiences at cultural heritage destinations are influenced by many factors, both internal and external. Stakeholders in cultural heritage destinations should ensure that the factors that influence the tourist experience are positive. When tourists have a good experience when visiting a historical site, they will share their experience on social media and this will indirectly help promote the destination they have visited. Even tourists believe that the experiences they share will attract other tourists to visit (Rasoolimanesh et al., 2021), to create a sustainable tourism pattern. The tourist experience can be maximized if tourists get a complete story when visiting the site and visiting destinations that are connected to the historical story of the Pugung Raharjo Site.

Researchers see that the Pugung Raharjo Site has the potential to be a basis for forming travel patterns that can be offered to tourists, so this research aims to identify the potential for forming tourist travel patterns from heritage tourism at the Pugung Raharjo Site. So far, research on tourist travel patterns has only focused on travel patterns formed by tourists themselves (Alfred et al., 2023) even though destinations have a very good role in connecting other destinations (Chen et al., 2022). By forming a travel pattern based on the historical value of Pugung Raharjo, it is hoped that it can provide tourists with a complex experience, an even distribution of tourists, anticipation of mass tourism, and promotion of related destinations..

II. METHOD

This research uses qualitative methods as a basis for interpreting history with data collection techniques, namely observation, interviews, and literature study. Observations were carried out throughout the Pugung Raharjo Site area to collect all historical information for tabulation. The results of the observation findings were validated through interviews with informants, namely several local figures and managers of the Pugung Raharjo Site. The selected informant in this research was the manager of the Pugung Raharjo Site. Interviews with informants aim to assess the completeness of the heritage tourism components and substance of the Pugung Raharjo Site. The next analysis is to conduct a literature study regarding the existence of information on the Pugung Raharjo Site relating to other destinations. Through the process of outlining the completeness of the Pugung Raharjo Site as a heritage tourism site and having the potential for connectivity with other destinations, the potential for the Pugung Raharjo Site to connect other heritage tourism destinations can be discovered.

III. RESULTS AND DISCUSSION

COMPONENTS OF THE PUGUNG RAHARJO SITE AS A HERITAGE TOURISM

Tourism activities are designed to satisfy and respond to the motivation of visitors, so it is essential to change consumer behavior to achieve tourism goals. (Alvarez, 2016) According to (VongLouis & Ung, 2012) several factors relate to heritage tourism, namely history and culture, facilities and services at the location, interpretation, and attractions for heritage tourism. In classifying the completeness of the pull factors for heritage tourism activities, it is important to pay attention to the existence of components that are strongly related to heritage tourism. The following are several components that are classified and have a relationship to heritage tourism:

History and Culture

The Pugung Raharjo site was discovered in 1957 by residents, next was the restoration process of the remaining artifacts that had been discovered from 1977/1978 to 1983/1984. Judging from the chronology, artifacts, and features, the Pugung Raharjo site is very unique, interesting, and varied. The remains at this site are chronologically complete, starting from prehistoric, classical (Hindu-Buddhist) times, to the Islamic period. The most important component in the heritage tourism component is the existence of the history and culture of the Pugung Raharjo Site. Based on the results of discussions with traditional leaders and managers, some information was obtained regarding the history of the Pugung Raharjo Site. The history of Keratuan Pugung can be packaged into three main historical stories, namely:

- Keratuan Pugung is a form of kingdom that adheres to the Hindu-Buddhist religion. This is indicated as the spread of the Sriwijaya Kingdom, because several artifacts were found that point to the existence of the Sriwijaya Kingdom. One of them is a monument which is the boundary of the Sriwijaya Kingdom. Several things confirm that at that time the Srivijaya Kingdom had controlled the Pugung Kingdom in East Lampung (Figures 1 & 2). This condition can be an interesting historical fact to package for tourists who are interested in information about the spread of the Hindu-Buddhist Kingdom in Indonesia.



Figures (1) and (2) are evidence of the existence of a Hindu-Buddhist kingdom at the Pugung Raharjo Site

Source: Survey Results, 2023

- The existence of Keratuan Pugung was also the beginning of the entry of the Islamic kingdom from Banten. Then disappeared when the Islamic kingdom from Banten began to enter Lampung Province. This is because the descendants of Keratuan Pugung married Sunan Gunung Jati who came from the Sultanate of Banten. This history is based on the existence of several artifacts in the form of stones with Arabic inscriptions as evidence of the entry of the Islamic kingdom in Keratuan Pugung (Figures 3 & 4). This history is interesting for tourists regarding the historical information about the arrival of Islam in Lampung through the Pugung Kingdom.



(3)



(4)

Figures (3) and (4) are evidence of the existence of an Islamic kingdom at the Pugung Raharjo Site
Source: Survey Results, 2023

- Based on history and genealogy, the existence of Keratuan Pugung actually has descendants who formed the Keratuan Putih Melinting and Rajabasa Blood. The existence of the Rajabasa White Blood Kingdom is a strong identity for the Pugung Kingdom. This is because from the Rajabasa White Blood Empire, the Lampung hero known as Raden Inten II was born (Figure 5). Where Raden Inten II is a figure and icon of the heroism of Lampung Province. This is shown by the use of names and statues which are installed throughout Lampung Province.



Figure (5) genealogy of the relationship between Raden Inten II and the Pugung Raharjo Site
Source: Survey Results, 2023

In general, at the Pugung Raharjo Site, there are still no historical traces of cultural activities that are routinely carried out. At this time, developments in the era have changed from the era of Hindu-Buddhist kingdoms to Islamic kingdoms and entered the government system of the Republic of Indonesia. This has led to the fact that currently around the Pugung Raharjo Archaeological Site Area the majority of people and their cultural systems have embraced Islam. This condition results in a lack of cultural connection between the surrounding community and the existence of the Pugung Raharjo site.

Facility and Service

Facilities and services are important to support tourism activities at the Pugung Raharjo Site. In general, the facilities at the Pugung Raharjo Site are sufficient, such as a gazebo for shelter, bathrooms, a very large parking area, and traders whose role is to meet the domestic needs of tourists. Apart from these facilities, the most important thing is the existence of facilities and services that play a role in tourists' interpretation of artifacts and relics at the Pugung Raharjo Site. The service that tourists can get is a tour guide which can be provided upon request for an additional fee. Tourists can ask the managers to become tour guides to direct and show them the way within the site area. Apart from that, the guide will usually tell you about beliefs and information about the site. In an effort to obtain a form of tour guide service, there is still no information center or access board for tour guides, so tourists need to find out from the person manning the site. Apart from tour guides, one facility that is no less important is the availability of information boards at each site (Figures 6 and 7). This is important to know a brief description of the site in the Pugung Raharjo archaeological complex. This is one of the facilities that must be provided by heritage tourism, so that the visitors have an explanation and interpretation of the descriptions provided. The existence of information boards will support tourists' three main things in their heritage building experience: visual attraction, personal reflection, and interesting experiences (Willson & McIntosh, 2007).



(6)



(7)

Images (11) and (12) information boards at the Pugung Raharjo Site
Source: Survey Results, 2023

Attractions and Interpretation

The role of interpretation and attraction of heritage tourism is the core of heritage tourism. It is important to be able to present and interpret information from attractions, so that tourists have an emotional attachment and interest in learning about the existence of the site. Here are some of the findings on the Pugung Raharjo site:

• **Pugung Raharjo Information House**

The information house is a place to tabulate information and store findings from the site. In the information house there are several findings, namely statues of women, small monuments (stamba) symbolizing the borders of the Srivijaya Kingdom, inscriptions related to the site, portraits of the past, ceramics, beads, bronze, dolmens, menhirs, pipisan stones, hollow stones, stone axes and classical statues. Interpretation and information on the Pugung Raharjo information house still tend to present information as it is (Figures 8 & 9). Apart from that, when presenting data and information it still tends not to be well organized, so the information provided tends to jump around and be unrelated to each other.



(8)



(9)

Figures (8) and (9) Information House and examples of artifacts displayed at the Pugung Raharjo Site
Source: Survey Results, 2023

• **Corpse Stone Complex**

The name corpse stone is taken from the presence of a phallic stone which is oval in shape and resembles a corpse when it was found. The menhir, which is the embodiment of the male genitalia, is a pair of stones with the Yoni stone which is the embodiment of the female genitalia. These are the remains of buildings that can be found at the Pugung Raharjo site. The existence of menhirs and yoni has been established since 2,500 BC, which is a manifestation of human belief. The existence of the menhir and yoni is on a site which is a series, forming a circle (Figures 10 & 11). The interpretation presented at the corpse stone site complex is only limited to the history of the discovery of the stone. There is still no clear explanation and purpose of the position, location, function, and usefulness of the corpse stone site complex. There is minimal information about the corpse stone site complex so tourists cannot have a clear picture of the site's usefulness in the past. This limited information and interpretation means that tourists only enjoy the attraction in the form of rock formations just by looking at it. Apart from that, tourists can also take photos of the stone structures at the corpse stone site.



(10)



(11)

Figures (10) and (11) Corpse Stone and Gores Stone Complex at the Pugung Raharjo Site
Source: Survey Results, 2023

• **Punden Berundak**

In the process of discovery and restoration, a total of 6 pending has been formed from the results of the restoration in 1984. One of the unique features of the punden berundak is the similarity of the design and structure of the punden berundak building to several types of Buddhist temples in Java. This is an indication that the existence of punden has similar values and inspired the birth of temples in the classical era. Interpretation and information regarding the punden terraces at the Pugung Raharjo Site are still limited to information on the similarities and similarities of the design with temple designs in the classical era. However, there are no values that represent or form the punden, so tourists can only see and immortalize the pouncing through photos.



(12)



(13)

Figure (12) and (13) Punden Steps at the Pugung Raharjo Site
Source: Survey Results, 2023

• **The Water Source is a Megalithic Pool**

The existence of the pool which is given the name megalithic pool is the existence of a water source that naturally comes out. Apart from that, the restoration process was carried out by forming a pond that accommodates water sources (Figure 14). The existence of this water source is routinely used by local communities for washing and bathing activities. The existence of pool water sources still has very little information support, so the interpretation of the existence of megalithic pools is still very minimal. Detailed and descriptive information is needed regarding information related to the megalithic pool.



Figure (14) Water sources and megalithic pools at the Pugung Raharjo site
Source: Survey Results, 2023

• **Existence of Perimeter Ditches**

The existence of a moat surrounding the Pugung Raharjo site is one of the attractions and is an attraction. Several assumptions and interpretations of the alleged existence of the ditch functioned to protect the Pugung Raharjo site (Figure 15). However, the existence of this ditch has not yet been clearly described in the Pugung Raharjo Site Area.



Figure (15) The moat surrounding the Pugung Raharjo Site
Source: Survey Results, 2023

- Activities or activities at the Pugung Raharjo Site**
 Currently, there is still no routine linkage to local community activities around Pugung Raharjo. This is because there is already a cultural gap or difference between the surrounding community and the Pugung Raharjo site. The striking difference is the religious beliefs between the surrounding community and the religious system adopted by the Pugung Keratuan at the Pugung Raharjo Site. Currently, there is still no routine linkage to local community activities around Pugung Raharjo. This is because there is already a cultural gap or difference between the surrounding community and the Pugung Raharjo site. The striking difference is the religious beliefs between the surrounding community and the religious system adopted by the Pugung Keratuan at the Pugung Raharjo Site.



(16) (17)
Figure (16) and (17) Activities and Events at the Pugung Raharjo Site
Source: Survey Results, 2023

Based on the identification of Heritage Tourism at the Pugung Raharjo Archaeological Site, shows that the existing historical and cultural heritage has great potential to attract visitors who are interested in the three main histories, namely visitors to historical tourism from Hindu-Buddhist kingdoms, Islamic kingdoms, and heroic lineages. This is an attraction for visitors who are motivated to develop their potential (self-development) in understanding history. However, the provision of information related to this is still not optimal, so it is necessary to present and describe the history and culture in an informative manner. It is important to synchronize and link the findings of artifacts and information in the information house with the Pugung Raharjo site complex. This is so that tourists have a complete attachment and understanding of the existence of the Pugung Raharjo site. Explanation and visualization are important for heritage tourism because several pieces of literature explain that

heritage tourism is about establishing peace and understanding (Hooper Greenhill, 1992). One effort to present the past, heritage tourism objects rely heavily on visualization that produces knowledge/power effects. The presentation needs to be supported by mapping and documentation images (drawings, diagrams, and models) from the site so that it represents information for analysis and becomes a producer of knowledge (whether archaeologist, architect, or conservator). In this effort, more modern presentation techniques are needed in the form of satellite photography, digitization, and images processed in a modern way via computer (Staiff et al., 2013). Heritage sites often aim to inform/remind visitors of their social belonging, strengthen their loyalty to a particular group of people, and legitimize a particular ideological framework.

DESTINATION RELATIONSHIP BASED ON INTERPRETATION OF THE PUGUNG RAHARJO SITE

The existence of heritage buildings is the core of heritage tourism which can be used as a resource to achieve certain social goals. One of the main goals of the site is to build solidarity among members of groups (national, religious, social, etc.), with various points of view among visitors, so that there will be legitimate to a particular social order. The attractions of heritage tourism aim to facilitate the creation of identity (Bandyopadhyay et al., 2008). Academics, practitioners, and visitors must be critical and pay attention that spaces in heritage tourism can play a role in classifying identity and values in the past and are the reason for current conditions. This is because heritage tourism originates from the relationship between supply and demand, so it is not only about the heritage attributes/objects themselves, but the visitors' important perceptions (Poria et al., 2003). The existence of fulfilling these components will form an attractive offer so that the demand to visit the site increases. In the results of identifying the historical heritage of the Pugung Raharjo Site, several connections between the Pugung Raharjo Site and several other destinations can be found as follows:

- At the Pugung Raharjo Site, which was the Hindu-Buddhist Kingdom, several artifacts were found that showed the existence of the Sriwijaya Kingdom. One of them is a monument which is the boundary of the Sriwijaya Kingdom. This is of course related to the Sriwijaya Archaeological Site in Palembang, South Sumatra. Lampung is part of the port controlled by the Sriwijaya Kingdom and plays a role in supplying commodities to the city of Palembang, which at that time was the center of government of the Sriwijaya Kingdom. (Utama, 2022).
- Based on history and genealogy, the existence of Keratuan Pugung had descendants who formed the White Blood Kingdom and expanded the power of the Banten Kingdom. The existence of the White Blood Kingdom is a strong identity for the Pugung Kingdom. The presence of the Sultan of Banten married two daughters of Keraturan Pugung named Puteri Sinar Alam and Puteri Kandang Rarang so that the two sons moved to avoid disputes. The daughter of Puteri Sinar Alam, Minak Kejala Ratu moved to Kuripan Village in Kalianda, and in Kalianda Minak Kejala Ratu founded the White Blood Empire. The children of Puteri Kandang Rarang Minak Kejala Bidin moved to Meringgai to establish Keratuan Melinting, which is based in Bojong Village (Saptono et al., 2021). This evidence can be

linked to destinations in South Lampung, the tomb of the white blood queen Kalianda, the tomb of Raden Inten in South Lampung, and the queen site in Maringgai, East Lampung.

- The existence of the site explains that Keratuan Pugung was also the beginning of the entry of the Islamic kingdom from Cirebon because the descendants of Keratuan Pugung married Sunan Gunung Jati (Fatahillah) who came from the Kingdom of Banten. This history is based on the existence of several artifacts in the form of stones with Arabic inscriptions as evidence of the entry of the Islamic kingdom in Keratuan Pugung. Fatahillah once came alone to Lampung and married the daughter of Minak Raja Jalan, the Queen of Keratuan Pugung (Bukri et al., 1998). This evidence can be linked to the destination of the Sunan Gunung Jati heritage site in the Sultanate of Banten.
- In completing the story from the Pugung Raharjo Site, visitors can relate the experiences and perceptions gained by visiting the Lampung Museum in Bandar Lampung City.

POTENTIAL TRAVEL PATTERNS BASED ON INTERPRETATION OF THE PUGUNG RAHARJO SITE

One of the factors forming this travel pattern is tourist motivation. Tourists' curiosity about other regions, people and places, art, music, architecture, folklore, and historical places such as history related to the Pugung Raharjo Site is a culture-based tourist motivation (Suwena & Wiydatmadja, 2017). Therefore, the targets of this travel pattern are cultural tourists who have the desire to know the complete historical story of the Pugung Raharjo Site by traveling to related destinations such as the Lampung Museum, the Sriwijaya Archaeological Site, the Mlinting White Blood Kingdom, the Rajabasa White Blood Kingdom, and the remains of the Sultanate of Banten (Figure 18).



Figure 18. Destinations connected to the Pugung Raharjo Site
Source: Survey Results, 2023

In developing heritage tourism, it is necessary to pay attention to tourist motivation as a form of demand. Tourist motivation based on travel behavior patterns in the form of motivation for relaxation, motivation to do something new, motivation for the sake of relationships, and motivation for self-development are the most important factors and are

the reasons for traveling. (Pearce & Lee, 2005). Perceptions and motivations result in different levels of satisfaction, perhaps different types, between tourists. The importance of this factor is to provide an understanding that must include the relationship between individuals and artifacts or spaces from the Pugung Raharjo site (J. Fowler, 2003). Through fulfilling factors that have a strong relationship with heritage tourism and personal experiences related to time and place, the following travel potential is formed (Figure 19).

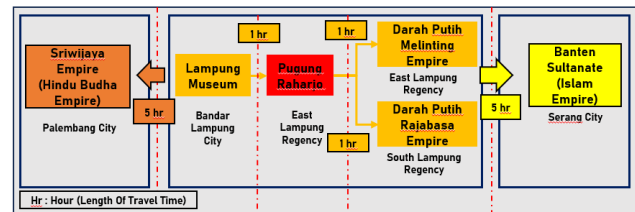


Figure 19. Potential Travel Patterns from the Pugung Raharjo Site

Source: Survey Results, 2023

Potential travel patterns describe the formation of travel patterns from the results of the interpretation of Pugung Raharjo Site heritage tourism, similarities in motivation, distance, and time with the following explanation:

- The first travel pattern that was formed was in Lampung Province which was close in distance and stories from the history of the Pugung Raharjo Site. Tourists are expected to start visiting the Lampung Museum to have insight into and understand the history and culture of Lampung in general. The existence of Lampung Museum acts as a generator for tourists to learn more about local history (Kušen, 2016). Next, tourists can start to enter the Pugung Raharjo Site and see the connection between the white blood melinting and white blood rajabasa kingdoms to visually validate the history and culture directly. Tourists can take this travel pattern in 1 day to get full information about the history and culture of Lampung at the Lampung Museum, the Pugung Raharjo Site, the Mlinting White Blood Kingdom Site, and the Rajabasa White Blood Order Site.
- Travel patterns aimed at tourists with the motivation to validate and learn about the Hindu-Buddhist Kingdom related to history and culture at the Pugung Raharjo Site in Lampung Province. Tourists can visit the Sriwijaya Kingdom Site in Palembang City, South Sumatra Province, which takes approximately 5 hours via toll road, so it takes time apart to make this trip.
- The next travel pattern is aimed at tourists with the motivation to validate and learn about the Islamic Kingdom related to history and culture at the Pugung Raharjo Site in Lampung Province. Tourists can visit the sites and heritage of the Banten Sultanate in the north of Serang City, Banten Province, which must take approximately 5 hours by road and crossing the Sunda Strait, so it takes time apart to make this trip.

POLICY RECOMMENDATIONS

Based on the identification results, here are several policy recommendations that can be implemented by Pugung Raharjo Site managers:

- Pugung Raharjo is recommended for displaying information about the history of the Sriwijaya Kingdom and the Sultanate of Banten. This is to describe Pugung Raharjo's position between the two historical periods of the Sriwijaya Kingdom and the Banten Sultanate.
- Another thing that is recommended for developing historical tourism at the Pugung Raharjo Site is to market the tourist destinations of the Sriwijaya Kingdom and Banten Sultanate to tourists who come to the Pugung Raharjo Site. This aims to trigger the curiosity of tourists to visit the destinations of the Sriwijaya Kingdom and the Sultanate of Banten.

IV. CONCLUSION

The existence of the Pugung Raharjo Site has extraordinary potential to be developed as a heritage tourism site. The historical evidence presented has great potential and a role in the identity of the people of Lampung and even people outside Lampung to find out the connection between history and culture in the past. The following are some of the findings regarding the potential for forming travel patterns based on heritage tourism interpretation:

- The Pugung Raharjo Site requires efforts to visually present and depict the richness and potential of the Pugung Raharjo Site through heritage tourism activities. The presentation of information on the Pugung Raharjo Site as a heritage tourist attraction must be informative, interesting, and integrated. The importance of providing interpretation is to increase the interest of visitors who come to the Pugung Raharjo Site and encourage tourists to come to other destinations that have historical and cultural ties.
- The existence of other sites or destinations connected to the Pugung Raharjo Site is not visualized, so tourists' perceptions and experiences are not connected to related destinations. This is an input for the government to carry out tourism marketing at destinations related to the Pugung Raharjo Site and vice versa so that

tourists get a more complete and comprehensive experience.

- Potential travel patterns formed. Three travel patterns are formed based on motivation, distance, and time between destinations. The first travel pattern is the travel pattern of tourists who want to know the experiences and knowledge of the history and culture of Lampung society at the Pugung Raharjo site and its related destinations. The second pattern is the travel pattern of tourists who want to know the experiences and knowledge of the formation of history and culture at the Pugung Raharjo Site from the era of the Hindu-Buddhist Kingdom. The third pattern is the travel pattern of tourists who want to know the experiences and knowledge of the formation of history and culture at the Pugung Raharjo Site from the era of the Islamic Kingdom.
- Based on research results, interpretation and connection between history and culture are the main things in creating travel patterns. The travel patterns that are formed in the future can be used as a marketing strategy for destinations and tour packages so that destination development can have a wider impact.

The results of the identification and potential formed from the results of the interpretation of the Pugung Raharjo Site, strive to be in line with the concept of heritage, which is a concept that includes landscape, historical locations, built environment, biodiversity, collections, cultural practices, knowledge and life experiences in the past which continues to this day and forms the essence of the diverse national, regional and local identities that are an integral part of modern life (Martokusumo, 2017).

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