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## Archaeological Contributions for Cultural Tourism

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**Abstract.** The basic concept of this research departs from the view that cultural heritage has many benefits for the interests of religion, social, education, science, technology, culture and tourism. Departing from the concept above, the problem of this research is, to what extent the contribution of archeology to tourism in this case is cultural tourism. The purpose of this study is to reveal the extent of archaeological contributions to tourism. This is important to put forward because of the assumption that tourism as a science cannot be separated from culture in this case is material culture or archeology. The method used is an explanatory qualitative approach to public relations (public relations model), which emphasizes efforts to improve the archaeological image in the eyes of the community. The results of this study reveal that archeology has a very large contribution to the development of cultural tourism.

**Keywords.** Archeology, Culture, Heritage, Identity, Tourism.

### 1. Introduction

The word archeology comes from the Greek language, namely Archeos which means ancient and logos which means science. So literally, archeology can be interpreted as the study of ancient relics that have come to our hands today. Many definitions put forward by experts, but in essence this science studies the past through things that are left behind. The aims of archeology are quite diverse and it is often debated to understand them. In short, the goal of archeology, or what is called the archaeological paradigm, a part from studying the process of cultural change through archaeological evidence, also answers the question of how and why culture is always changing through its cultural materials. (Sharer dan Ashmore, 1979).

Substantially the view above does not differ from Binford's opinion which states that the goal is (1) to describe cultural history (2) to reconstruct the way of human life in the past, and (3) to explain the process of cultural change. (Binford, 1972). Since the aim of archeology is to understand human culture, this science is included in the humanities group.

Meanwhile, in the current era, many experts think that archeology is very close to the science of tourism. The world tourism organization, UN-WTO, defines tourism as a person's travel activity outside his residence and environment for not more than one consecutive year for travel, business, or other purposes without working in the place he visits. On the other hand, the definition of tourism is a whole series of activities related to the movement of people who travel or stop temporarily from their place of residence, to one or more destinations outside their neighborhood which are driven by several needs without the intention of earning a living (Gunn, 2002).

Whatever the definition, tourism is a very important sector, because it is a source of foreign exchange and is able to make a significant contribution to the nation's development. Tourism has contributed greatly to the development process in developing countries such as Indonesia, which can increase regional income, create jobs and increase infrastructure and strengthen the regional economy (Begum, Alam, & Siwar, 2014). Government policy in tourism is very much needed to support the successful development and growth of tourism so that it can make a large contribution to regional income (Simamora and Sinaga, 2016). Tourism is expected to become an important sector in improving the regional economy. Therefore, since the era of regional autonomy, regions have been given the authority to plan, develop and manage tourism (Satumanatpan, Moore, Lentisco, & Kirkman, 2017).

Then what is the correlation or relationship between archeology and tourism with the realities of people's lives?. Scientifically, there is no essential relationship between archeology and tourism. Even though conceptually, the two sciences often collide between archaeological preservation and development efforts on the tourism side, so that tourism is connoted as a destroyer of archeology. Another problem is that archeology tends to study past societies, while tourism is oriented towards the present and the future. However, if we look deeper, in reality the two sciences are inseparable, they both support each other. Archeology requires tourism to have significance as a cultural product that has a selling value, whereas tourism requires archeology to market rare cultural objects.

In this context, it is clear that archeology is able to make a significant contribution to tourism. Restoration of temples such as *Borobudur*, *Prambanan*, or *Pananataran* Temples and others, for example, is always associated with tourism purposes. There are no longer counting how many cultural heritages have been restored for the sake of tourism. Restoration plays an important role in cultural heritage. Restoration of historical monuments is essentially an effort to restore damaged buildings to good shape or to arrange messy stones into buildings that can be scientifically accounted for. Thus, restoration can be interpreted as an effort to preserve cultural heritage buildings. Restoration is closely related to the principle of utilization and so far tourism has always made use of cultural products. Therefore, tourism cannot be separated from culture. It has been a long time since *Borobudur Temple*, *Pambanan Temple*, *Sangiran Prehistoric Human Site*, and other cultural heritages were deliberately promoted to become world-class leading tourist destinations to attract tourists. Without the presence of cultural heritage such as temples, *beteng keraton*, and other historical sites, tourism has little meaning in the eyes of the world. Therefore, it is important for us to protect this cultural heritage in the form of tangible (touchable) and intangible (untouchable) so that it can be utilized by future generations.

The use of ancient relics as a tourist destination is one of the cultural tourist attractions recently favored by foreign tourists. One of the cultural tourism that takes advantage of the potential development of cultural products as an object of attraction is a tour of cultural heritage objects or what is often called heritage tourism. This type of tourism is considered to provide many benefits in the socio-cultural field, because it is believed to be able to help preserve cultural heritage as a national identity. Cultural tourism is essentially a trip made on the basis of a desire to broaden one's outlook on life by visiting other places or abroad, to learn about the condition of the people, their habits and customs, their way of life, their culture and arts (Pendit, 1994).

Meanwhile, cultural tourism is a type of tourism which in its expanding and development uses culture as a dominant basic potential which implies an ideal of a dynamic and positive reciprocal relationship between tourism and culture, so that both increase harmoniously and in balance. Therefore, tourism development is expected to always pay attention to the preservation of the nation's arts and culture which are used as Indonesia's tourism assets. The main objective is to create an image and more importantly, Indonesian tourism will have a unique characteristic or have its own identity that is different from what other countries have.

From a number of existing definitions of "Cultural Tourism", it is not too easy to determine which definition is most appropriate to use, especially when it is related to Indonesian tourism. The law on tourism defines tourism as a variety of things related to tourism activities and is supported by various facilities and services provided by related parties such as the community, businessmen, government, and local governments.

Nowadays, cultural tourism is growing rapidly because of a new trend among tourists, to find something unique and authentic from a culture. It is in relation to the uniqueness of culture that archeology is able to provide the potential for uniqueness that existed in the past. The potential for tourism based on cultural history is one of the assets that has the potential to be developed by each region (Adi, et al., 2014). The underlying argument, because the tourism chain tends to be very complex and each region has different historical characteristics, this fact has its own uniqueness that distinguishes it from other regions. At present, an economy with a cultural history as well as a creative economy is an issue that is often discussed as an effort to take cultural potential as a source of social welfare.

Some experts state that interest in heritage tourism or cultural heritage has grown quite significantly in recent years and has often become a leading tourism product (Henderson and Weisgrau, 2007). Heritage is a very broad concept covering, landscape, historic sites, locations and the built environment, biodiversity, collections, cultural practices, knowledge and life experiences in the past that continues until now and forms the essence of various national, regional and local identities (Martokusumo, 2017). More 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 basic concept of this research comes from the view that cultural heritage has many benefits. Law of the Republic of Indonesia No. 11/2010 concerning Cultural Heritage, article 85 explains (1) The Government, Regional Governments and everyone can take advantage of Cultural Conservation for the purposes of religion, social, education, science, technology, culture and tourism; (2) The Government and Regional Governments facilitate the utilization and promotion of Cultural Conservation which is carried out by everyone.

The current cultural heritage management paradigm is deliberately directed at actively involving the community in every effort to manage it. This is in line with the objectives of Cultural Heritage management, namely the benefit of improving the welfare of the community.

Every effort to manage Cultural Conservation must have an impact on improving the welfare of the community, because they are the legal owners of the Cultural Conservation. If the Cultural Conservation management does not provide benefits to the community, then the management is considered unsuccessful. The current cultural heritage management paradigm is no longer intended only for academic purposes, but includes ideological as well as economic interests. In an effort to achieve the three interests above, synergy is needed between the government, academia, society, and also the private sector.

From the above understanding, this research problem can be formulated, how is the contribution of archeology as a science that studies the cultural heritage of the past to the advancement of tourism. The purpose of this study is to reveal the extent of the contribution of archeology, which was known as archaeological science, to tourism. This is important to state, because of the assumption that tourism as a science cannot be separated from culture, in this case, material culture or archeology. As a consequence of the above studies, the hypothesis of this research can be stated that archeology has a very large contribution to the development of cultural tourism in Indonesia.

## **2. Methodology**

The stages of this research include data collection, followed by data processing, and ending with interpretation. Data collection, begins with literature study by exploring various literature related to research problems, which then takes the form of surveys and field observations with the aim of obtaining archaeological data and tourism data that are relevant and worthy of being used as research data. Collecting field data by seeing and observing directly the object of research, then doing a verbal and pictorial description. The final process of the research series is interpretation. Interpretation is attempted to be able to explain every data and information obtained from the research results and their relationship between each phenomenon. The variables observed in this study are tourism and cultural factors, especially material culture or what is often called archaeological heritage or cultural heritage. Thus the method used in this research is qualitative explanative, an effort to understand why a phenomenon occurs and what factors cause it. Research does not only describe the phenomena that occur, but also tries to explain why phenomena can occur and what their effects are (Sugiyono 2012: 71).

## **3. Archaeological Version of Cultural Tourism Development Concept**

Cultural heritage as an element of tourism has a very dominant role, because cultural heritage is widely spread throughout the archipelago. The large role of cultural heritage in the world of tourism, the government considers it important to regulate it through legislation specifically on tourism with the issuance of Law of the Republic of Indonesia Number: 11 of 2010 concerning Cultural Heritage. Article 85 paragraph (1) of Law of the Republic of Indonesia Number 11 of 2010 states that: "The Government, Local Government, and everyone can take advantage of cultural heritage for the purposes of religion, social, education, science and technology, culture and tourism". Sentence ... for tourism purposes, it needs to be considered because in essence, cultural heritage belongs to the community, which everyone has the right to use (Sulistyanto, 2014).

What is the meaning of cultural heritage? Law No.11 of 2010 concerning cultural heritage, article 1 states "cultural heritage is material cultural heritage in the form of cultural heritage objects, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and cultural heritage areas on land and/or in the existence of water that needs to be preserved because it has important value for history, science, education, religion, and / or culture through

the process of determination. Thus, cultural heritage in this context is material in nature or what is commonly called tangible. This means that a concrete cultural heritage can be seen and touched by the senses, for example temples, inscriptions, etc. Meanwhile, intangible cultural heritage such as language and dance is not included in the category of Cultural Conservation.

Something can be said to be a cultural heritage if the object has an important value for history, science, education, religion, and/or culture, and must be 50 years or more, representing a stylistic period of at least 50 years, and represents a stylistic period of at least 50 years, has special meaning for history, science, education, religion, and / or culture. The criteria for cultural heritage as cultural resources are fragile, unique, rare, limited, and non-renewable (Atmosudiro, 2006). This characteristic causes the number of cultural resources to tend to decrease as a result of exploitation that does not pay attention to protection efforts.

The use of cultural heritage as a tourist attraction is indeed very promising. The World Tourism Organization (WTO) predicts that in 2020 cultural tourism will become one of the five segments of the tourism market in the future. Even this world organization suspects cultural tourism to be one of the largest and fastest growing global tourism markets. An estimated four in ten global travelers choose travel destinations based on cultural offering. Global tourists are increasingly attracted by specific motivations such as the atmosphere, relationships with famous people, and cultural, traditional and historical places. Traveling is no longer just a part of the activity to unwind or rest and relaxation, but also develops into a new adventure to recognize and respect the traces of world civilization. This phenomenon gives rise to cultural tourism derivatives, namely: historical tourism and cultural heritage (Ni Wayan, 2019).

Archeologically, Cleere explained that there are at least three main interests in the management of archaeological remains, namely: (1) academic interests related to continuous scientific research efforts; (2) ideological interests related to national identity, and (3) economic interests related to tourism (Cleere, 1989). For the sake of tourism, archaeological remains with their uniqueness have proven to be in great demand by local and foreign tourists. However, it should be realized that archaeological resources have a fragile nature and cannot be renewed. Not even all archaeological resources can be saved. Therefore, good management is needed, so that archaeological resources can be maximally utilized as a tourist attraction.

In the past two decades, cultural heritage has become one of the sectors of cultural tourism that has been developed by the government. The definition of cultural tourism is essentially one type of tourism that makes culture its main attraction (Nafila, 2013). From a number of existing definitions of "Cultural Tourism", it is not too easy to determine which definition is most appropriate to use, especially when it is related to Indonesian tourism. Cultural tourism is a type of tourist attraction object (ODTW) which is based on the work of human creations, both in the form of cultural relics and cultural values that are still alive today (Sunaryo, 2013: 26).

Meanwhile, Sillberberg in Damanik (2013: 118) defines cultural tourism as visits by people from outside destinations that are driven by interest in historical heritage objects. Kristiningrum (2014: 47) defines cultural tourism as tourism in which there are aspects/ cultural values regarding community customs, religious traditions, and cultural heritage. However, the only clear definition is that cultural tourism is a form of cultural industry that uses various aspects of mass culture in a production system.

The scope of cultural tourism objects is so broad, covering various forms of cultural heritage, both tangible and intangible as a result of human behavior. Such cultural tourism is very attractive to tourists who are outside of its culture, so that it has the potential to be developed (Asriady, 2016). So far, cultural tourism, which is derived from archaeological and historical data, has attracted more tourists' attention. Archaeological tourism objects, not only

to fulfill the curiosity of historical heritage sites, but also as part of the development of scientific insights, especially past sciences.

Archeology as a science that studies past cultures such as studying temples and other ancient buildings, is indeed very closely related to tourism. The existence of culture in tourism is able to provide more value for tourists who come to visit tourist destination locations. Culture will never be separated from tourism, because without cultural tourism activities it will not be attractive, it will feel bland because culture is what attracts tourists. Between tourism and culture, forming a mutually beneficial relationship (symbiotic mutualism). Tourism without culture will have no meaning. On the other hand, culture will not be able to spread widely without tourism activities. Culture in an area can become a tourism icon that will become a magnet for tourists. Thus the relationship between tourism and culture is very close; increase incomes, create employment which indirectly results in the preservation of cultural heritage sites.

In connection with the facts above, the term cultural heritage tourism appears, tourism that specifically utilizes heritage or historical heritage as a tourist attraction. Historical relics or archaeological relics used as tourist attractions are indeed trending nowadays as special interest tourist objects. This type of cultural heritage tourism needs to be developed with the aim of preserving the cultural heritage itself so that it does not disappear along with the times (Khotimah and Hakim, 2017). One of the global trends today is the growing awareness of tourists to understand the cultural heritage of the past. Efforts to understand cultural heritage of the past are not only carried out within the territory of one's own country, but also across countries. The cultural heritage of the past is considered as a cultural capital in the development of cultural tourism (Ardika, 2008).

The development of heritage tourism products that utilize ancient resources as their objects has actually caused various problems for several interested stakeholders, views that lead to conservation on the one hand, and stakeholders that lead to the economy on the other. The first view considers cultural heritage as an heirloom that must be protected and preserved, while the second view focuses more on business matters. Today's cultural tourism objects are an important concern in developing tourist attractions. Its presence in the world of tourism provides enormous economic benefits for the development of this nation.

One of the many differences between cultural heritage and the tourism sector is that tourism is driven by industrial markets and places greater emphasis on convenience for "demand" consumers, while the cultural industry emphasizes product and supply aspects. This difference causes difficulties for cultural heritage managers and tourism managers to find an ideal meeting point in order to achieve a balance. A cultural heritage site manager must know what benefits tourists expect when they visit the sites offered, this knowledge is the key to the success of managing these cultural heritage sites.

However, do not forget that cultural heritage is a symbol of national cultural identity, as a source of self-discovery that must be published to the public. In the field of science, cultural heritage is archaeological data that can be researched to update knowledge about the past. Through scientific research, archeology can provide information to the public to understand the meaning of cultural heritage. In this context, for archeology, the development of cultural tourism as a product must pay attention to the authenticity of an object. Therefore, careful management is needed, because cultural heritage is fragile, unique, rare, limited, and non-renewable.

#### **4. Relevance Between Cultural Tourism and Archeology**

Tourism is like a double-edged knife in the use of cultural heritage as an object of tourist attraction. On the one hand, tourism can preserve cultural heritage, on the other hand, tourism activities often have the connotation of damaging or having a negative impact on cultural heritage, because these objects will be consumed by tourists. Indeed, it is recognized that there are pros and cons in the use of cultural heritage for the benefit of the tourism sector, tourism as a destroyer of culture and tourism as a cultural preserver. This conflict of interest has been going on for a long time and there is no agreement to end it, everything is up to the public to evaluate it.

*Ramayana Sendra Tari* performances, for example, are no longer presented in their entirety, because the role of the scenario is no longer functioning. Likewise, the *Kecak* Dance in Bali, its sacred value has been cut into pieces, because it has to be adjusted according to the time the tourists want to watch it. The example above is a representative case of tourism events destroying culture. However, there are many positive impacts of tourism on culture that result in tourism being said to be cultural preservation. As an example, tourism is a stimulus in efforts to maintain historical monuments and has led to the preservation of temples as the nation's cultural heritage to be recognized by the wider community. Cultural changes that occur in society, can be positive and negative or tourism is destructive or sustainable, depending on which point we see it.

The facts show that the tourism that tourists are interested in now is cultural heritage tourism. This means that the vision of cultural tourism makes culture the main attraction. Experts have predicted that future tourism in the millennium will lead to cultural tourism (Hutagalung: 2006). According to Gravari-Barbas, tourism is a very strong motor in the process of heirloom production or the production of "cultural heritage", which according to the origin of the word heirloom means something that is passed down from one generation to another (Gravari-Barbas, 2013). According to the United Nations World Tourism Organization (UNWTO), cultural and historical heritage tourism is a tourism activity that is very rapidly growing (Timothy and Nyaupane, 2009), both types of tourism have a very close relationship with cultural heritage and cultural tourism.

In academic studies, new terminology such as heritage tourism appears, which in Indonesian terminology is almost no different from cultural tourism. Then, experts expand the scope of cultural tourism by including a number of cultural events as their main activity (Damanik, 2013). Actually there is no tourism without culture, meaning that if an area promotes tourism, they are actually promoting culture in that destination. Although in reality business people also offer luxurious facilities, what is really interesting to be marketed is the uniqueness of culture. Cultural tourism as a tourist attraction must have a uniqueness that is able to provide a different experience, as well as create an attractive image for traditions, ethnic backgrounds, and destination landscapes.

Cultural tourism, which is often referred to heritage tourism, usually relies on specific cultural elements that lead to the use of tangible and intangible past cultures. Ahimsa Putra explained that sustainable cultural tourism is cultural tourism that can be maintained, and to maintain the existence of a cultural tourism, it must maintain culture to be the main attraction of this tourism and at the same time there must be good cultural management (Ahimsa, 2004). Heritage tourism is part of cultural tourism that tends to pay attention to aspects of the past (Csapo, 2012). However, there is often confusion in defining between heritage tourism and cultural tourism, but this problem can be understood, because the two are indeed closely related.

Cultural tourism as a special interest tourism emphasizes on cultural exploration activities from both aesthetic, intellectual, emotional, and psychological aspects. Exploration

activities include visits to galleries, museums, historical sites, including cultural heritage sites. Whereas cultural heritage tourism emphasizes the aspects of location or place which means that tourism activities must be carried out at certain cultural heritage sites (in situ), while cultural tourism does not emphasize the aspects of location or place, because in cultural tourism activities, in the form of observing and studying culture can be done ex situ or outside the place of origin (Stebbins, 1996).

The archaeological contribution to the cultural tourism sector in Indonesia's national development is unquestionable. Tourism has a strong relevance to archeology as a part of culture that studies past material cultures such as temples, forts, caves, historical buildings, and others. Heritage is something that deserves to be preserved, because it contains interpretations of past history through monuments and artifacts combined with collective memories of individuals and groups with the aim of responding to contemporary needs (Ashworth & Tunbridge, 1999).

However, economically it must be acknowledged, and it cannot be denied that the use of archaeological resources as a tourist attraction can improve the welfare of the community. As an example of the use of Borobudur Temple, the 9th century AD temple as a tourist attraction has led to the arrival of thousands of tourists, both foreign and domestic. The presence of tourists has directly triggered the growth of other economic sectors such as the growth of various souvenir stalls, restaurants, hotels, and various other service businesses such as foreign language courses, money changers, guides. Thus, it is clear that the presence of well-managed cultural resources can increase economic standards by creating various jobs, as well as spurring local communities to increase their creativity by creating various attractive commodity products.

The idea of using cultural heritage as a product begins with a main objective to provide satisfaction to tourists, to offer experiences that tourists need. In the management concept, there are two fundamental differences that are very difficult to balance between the principles of management of cultural heritage which tend to be closer to conservation, and tourism which tends to lead to the tourism industry. The biggest challenge in developing cultural tourism is how to use and package cultural heritage assets wisely, so that the success of tourism products can be realized and consumed by tourists.

Nowadays there is a significant shift in global tourism trends, where historical tourism and cultural heritage have become new attractions for world tourists. Various festivals, rituals and cultural facilities, as well as historical sites are elements of cultural heritage tourism, which is a destination sought after by global tourists today. Historical tourism and cultural heritage are no longer expressions of romanticism from the past, but rather an attempt to present an important value or "cultural significance. The purpose of historical and cultural heritage tourism is to utilize historical assets and cultural heritage for sustainable community welfare without leaving historical-archaeological facts.

Now, in various developed countries and some developing countries, there is a changing trend of the global motivation of tourists, no longer on entertainment and pleasure, but tends to the satisfaction of obtaining authentic experiences and knowledge. This knowledge has become an inspiration to package archaeological activities into an attraction for tourism activities that are adventurous and cultural education. Nowadays, archo-tourism has indeed become a tour package that offers a unique attraction in the form of conservation activities (protection, development, and utilization) of sites that have historical value and past civilization.

As mentioned earlier, the tourism product that is currently being intensively developed is heritage tourism. According to the study results, cultural heritage tourism is now identified as one of the fastest growing segments of the tourism industry. It is based on the existence of a

new tendency or trend for tourists to look for something unique and authentic from a culture (Ardika, 2015). Heritage tourism is a tourism that utilizes heritage and historical heritage as the main tourist attraction. Heritage tourism is oriented towards special attractions such as cultural heritage sites or archaeological sites. Thus the development of heritage tourism is not only aimed at preservation and development of the creative economy, tourism is of course also to foster a sense of nationalism (Murjana, 2011).

The interest of the tourism industry in modern society, heritage is often used as a commodity with economic value (Grahamatal, 2000). Whereas the value contained in heritage is actually more than that, the result is the exploitation of heritage as a tourism product and if it is not managed wisely, heritage will eventually be traded, standardized like a tangible item. Whereas heritage also contains intangible elements and values that can never be standardized and the nominal value is calculated.

The tourism industry is not an industry that stands alone, but on various interrelated components. The implementation of the tourism system can run perfectly if these components merge into one and support one another. The tourism component that plays a role in the implementation of the tourism industry in general consists of three components: government, tourism services and communities around tourist destinations. The government's obligation is to jointly plan development, organize, maintain, and supervise with other local governments in all sectors that support tourism activities. The central government and agencies, service industries and the community are obliged to cooperate with local governments in packaging tour packages.

## **5. Conclusion**

Archeology as a science that studies past material culture in its application in the field is closely related to tourism. Even archeology and tourism are almost inseparable, the two are mutually supporting entities. Archeology requires tourism to have significance as a cultural product that has a selling value, whereas tourism requires archeology to market cultural objects. Without professional marketing efforts, no matter how good the archaeological product will be, it will not have a salable selling value in the market.

In this context, it is clear that archeology has contributed a lot to tourism. Restoration of temples in the country such as *Borobudur*, *Prambanan*, *Ratu Boko*, and others, for example, are always associated with tourism purposes. Countless cultural heritage has been restored for the advancement of tourism and the existence of national identity. The existence of cultural heritage in tourism is able to provide more value for tourists who come to visit the tourist destination locations. Tourism and archeology are the activities of exchanging information and symbols in which there are hidden values that are much sought after by tourists. In the current era, archeology cannot be separated from tourism, because without archaeological intervention tourism activities have little meaning. Through archeology, we can find out various past cultural facts that tourists are eager to know. Tourism and archeology form a mutually beneficial relationship (symbiotic mutualism). Tourism without culture (including archeology) will only be an activity of "traveling" without meaning. Likewise with culture, it will not be known by the wider community without tourism activities. The relationship between tourism and archeology is quite broad and can create various benefits, including strengthening national identity, becoming local community income, creating jobs, and more importantly having an impact on increasing the preservation of cultural heritage. Archaeological contribution to tourism is quite large and significant for the development and progress of the nation.

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