

## Mindfulness and tourism: The case of Madurese cultural heritage sites

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### Abstract

Mindful tourists are able to appreciate and understand heritage sites better than those who are mindless. Mindfulness is a concept that helps tourists build interpretations that will improve the quality of the experience and create a sustainable relationship between tourists and heritage sites. Mindful travellers are those who are actively engaged with interpretations of heritage sites that result in greater learning and understanding. In contrast, a mindless individual is one who follows a routine, pays limited attention to what he does and is stuck in a rigid mindset. Thus, this study aims to identify, build and validate measures of mindfulness in the context of cultural heritage tourism. This research uses quantitative research methods and is carried out in the Madura region which has cultural heritage tourism potential. The question items used to measure mindfulness were developed based on an extensive review of past literature. The data was collected through the distribution of questionnaires to 150 local Madurese and non-Madurese tourists. The results revealed from this study show four different factors in measuring mindfulness, namely curiosity and attention, alertness, emotional involvement and openness and flexibility. The findings derived from this study offer new insights in understanding the concept of mindfulness

**Keywords** : mindfulness, tourism, madurese cultural heritage sites

### Introduction

Cultural heritage tourism in Madura has great potential to develop. According to culturalists from Pamekasan Madura Kadarisman Sastrodiwiryo, cultural tourism in Madura, has more potential to be developed than natural tourism in the region (Investor, 2011). Cultural heritage tourism has its own charm for tourists. Both regional, national, and foreign tourists. Not only is it a tourist attraction, cultural heritage also has the potential to support the economy of the surrounding community. Executive Director of the Architectural Documentation Center Nadia Purwesti stated that there are many advantages of heritage tourism. The most impact is that it can be a job opportunity and an increase in people's income. It happens in various parts of the world, including in Indonesia (JawaPos, 2018)

For example, the preservation of Semarang Old Town has opened up business investment opportunities for local entrepreneurs by converting cultural heritage buildings. The preservation of Jakarta's Old Town, in addition to opening up investment opportunities, also creates new jobs for those who are creative. Several studies evaluating cultural heritage tourism around the world show that heritage tourists spend more money than other types of tourists. In Sumenep, cultural heritage tourist destinations are also an allure for tourists. According to data from the Tourism Office of Disparbudpora Sumenep Imam Buchari said, Asta Tinggi is the most popular destination.

From last January–August, Visitors to Asta Tinggi reached 176,705 tourists (JawaPos, 2018) The Sumenep Museum and Palace also have their own charm for tourists. The historical heritage in it became a magnet so that people came to visit. Tourists can not only travel, but also learn the history of the Sumenep civilization through the objects inside. Visitors to the museum and the Sumenep Palace from January to August were 30,802 people for Nusantara tourists and 145 foreign tourists. In addition to Sumenep, other cities in Madura also have cultural heritage tourism potential, such as the Sembilangan Lighthouse and the Cakraningrat Museum in Bangkalan (Jatim, 2022), and

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Mandhilaras Museum in Pamekasan(Pamekasan, n.d.). The potential for cultural heritage tourism in Sampang, including the Tomb of Ratu Ebu, Madegan Mosque, The Tomb of Raden Panji Laras(SinergiMadura.com, 2021).

Based on this data, it is known that tourist visits to cultural heritage destinations so far have only been seen based on the figures of the number of tourists. There has been no in-depth study regarding the number of tourists in interpreting cultural heritage sites in Madura. This study seeks to describe the visits of tourists to Madura cultural sites and their mindfulness regarding cultural heritage sites in Madura. Today's travelers prefer and seek travel to experience something different that requires intellectual involvement and accommodates some new situations, ideas, spaces, and activities (Bodger, 1998; Hashim & Aziz, 2011). Some researchers argue that heritage tourism is viewed as travel related to the experience of a cultural environment, including landscapes, visual arts, performing arts, lifestyles, values, traditions, and special events. (Garrod & Fyall, 2001; Howard, 2003; Tighe, 1986). Looking at current trends, heritage tourism is considered one of the fastest growing regions for tourism.

According to the Global Heritage Fund (Global Heritage Fund, 2012) global tourism activity to World Heritage sites is growing at an average rate of 8-12% per year, and in many developing countries, heritage sites are competing with other industries. generate more foreign exchange income than Heritage can therefore be viewed as a potential sustainable resource that will generate long-term returns and investments for the country in the future (Global Heritage Fund, 2012). In line with Ryan & Dewar (Ryan & Dewar, 1995) in many countries historic sites such as museums and national parks generally show an increase in visitor numbers, with these sites being the most visited. I also point out that there are many places. The World Heritage Declaration (WHS) plays an important role in attracting the attention of tourists from all over the world and is becoming the core of Malaysia's tourism industry. This is because a place that has been registered and certified as a World Heritage Site can quickly attract the attention of people around the world and become a major tourist attraction. Heritage tourism offers a wide range of opportunities for tourists to experience the past in the present.

According to Werry (Werry, 2008) travel is one of the few clearly named modern opportunities for non-professional learning about other times, places, and societies outside the educational industry. . In addition, another important reason for him to improve this industry is that people travel to certain places to experience something they don't have in their own country. Tourists can find different cultural and social practices abroad. According to Molstad (Molstad et al., 1999) culture and cultural heritage are fundamental elements to explain a society's identity, self-esteem and dignity. The role of her three sources of inheritance is to create and maintain individual and societal identities and the value of inherited resources in the upbringing of children. Cultural heritage also plays a role because it is the foundation of human society and provides the best examples of human history and cultural development(Global Heritage Fund, 2012). ).

The economic contribution of the tourism industry is relatively important as this industry provides employment opportunities, brings in foreign currency and can provide income to support local development. It cannot be denied that they also contribute to environmental destruction. According to Chawla (Chawla, 2005) an increase in tourist numbers at a particular location can put pressure on scarce local resources such as land and water, pollute the environment, and reduce biodiversity. Therefore, as the demand for heritage tourism grows, so does the interest in raising awareness of heritage attractions (Pintér, 2005).

Research by the Global Heritage Fund(Global Heritage Fund, 2012) reveals that tourism is one of the man-made threats that negatively impacts significant archaeological and heritage sites in Asia. The uncontrolled development of tourism can have a huge negative impact on heritage sites needs to be considered and it is very important for us to learn and adopt methods in preserving and appreciating heritage sites. This is because the preservation of heritage sites is important because cultural heritage tourism contributes significantly to the country's economy. WHS belongs to everyone and should be preserved for the future and the common method adopted to protect heritage sites is to enforce laws and policies by the government. This research introduces the

concept of mindfulness as a possible tool for destination providers in managing visitors in heritage tourist destinations. The concept of mindfulness will introduce attentive tourists in tourism destinations. Attentive travelers are those who are actively involved with interpretations of heritage sites that lead to greater learning and higher satisfaction (Moscardo, 1996).

Interpretation and tourism seem to be closely related. This is because interpretation in the context of tourism is mainly related to providing information to tourists in tourist attractions. To link the terms interpretation and tourism together, Moscardo (Moscardo, 1996) uses terms such as "providing information to visitors" and "providing visitor knowledge" which implies that interpretation is closely related to communication and education. At the same time, the definition of "interpretation" is also focused on the importance of visitor comfort, on increasing curiosity and contributing to conservation (Moscardo & Pearce, 1986). According to Moscardo (Moscardo, 1991) and Frauman & Norman (Frauman & Norman, 2004) visitors who are aware of the view of nature-based, cultural, or historical arrangements and interpret site information differently compared to those who do not pay much attention to the setting. This is because, an attentive visitor pays more attention to his surroundings while a careless visitor will not pay much attention to his environment. Being able to create attentive travellers will benefit the heritage site as tourists will behave in a way that will result in greater learning and will be more likely to protect the heritage site. They are also aware of the consequences of their actions in the heritage site.

## Method

To explore the structure of factors of a derivative scale in mindfulness, a questionnaire consisting of a list of items representing mindfulness is designed according to the literature and data collected using questionnaires in quantitative research methods. The targeted samples are local Madurese and non-Madurese tourists who visit cultural heritage tourist destinations in Madura. To explore the structure of the derived scale factor, it was completed with a sample of 150 tourists. To generate and validate Mindfulness factors, factor analysis is used using the Statistical Package for Social Sciences (SPSS). In this study, respondents were asked to rate their experiences in heritage sites based on a 5-point semantic differential scale represented by 1=strongly disagree until 5=strongly agree

## Results and Discussion

In this study, factor analysis of Principle Components using Varimax Rotation was first carried out to obtain the number of factors that contribute to Mindfulness. In order for a factor of 9 to be suitable as a factor, the benchmark is at least an eigenvalue of 1, a primary load of at least 0.40, with a secondary load above the difference of 0.20. In addition, in deciding the number of factors to be included in the scale, a screen plot is used. From the factor analysis, there are 16 factors that are produced and then reduced to 4 factors after eliminating questions that do not meet the criteria set earlier. There are some items that are deleted because they are less suitable along with other items in the same factor.

For a moment, the items "I find it difficult to stay focused on what is happening in that place" and also "I am aware of what I think of the place" were removed because they were conceptually inconsistent with other items in the same factor. Due to the high cross-loading value between the primary factor and the secondary factor, most items are deleted. After the elimination of the item, the final analysis produces only 4 factors that will lead to attention. After conducting a factor analysis, the reliability of the contributing factors is tested. It is important to test the reliability of the scale before applying any statistical tools. Cronbach alpha computing was used to test the internal reliability of the item and it was suggested that (Cronbach, 1951) a minimum alpha of 0.6 was sufficient for the initial stage of the study. For this study, all items on the scale had an acceptable reliability greater than 0.7 i.e. 0.88 which indicates a strong factor in Mindfulness. All scores are based on sample data (N = 150). Statistically, there are four factors revealed to show a significant contribution to the Mindfulness scale, namely Curiosity and Attention, Alertness, Emotional Engagement and Openness and Flexibility.

Tabel 1: Factor Loading for Curiosity and Attention

<b>Curiosity and Attention</b>	<b>Factor Loading</b>
I like to investigate new things	.627
I like to figure out how and why certain thing happen	.683
I try to think new ways of doing things	.635
I am always open to new ways of doing things	.816
I like to search for an answer to questions I may have	.860
I like to search for an answer to questions I may have	.785
I like to have my curiosity aroused	.799
I like to inquire further things at the sites	.816

The data in Table 1 suggests that the items used to measure curiosity and attention have high factor loadings, ranging from .627 to .860. This indicates that the items are closely associated with the construct of curiosity and attention and are likely measuring this construct effectively. It can be seen that the items with the highest factor loadings are "I am always open to new ways of doing things" (.816) and "I like to search for an answer to questions I may have" (.860), indicating that these items may be particularly good at measuring curiosity and attention. In general, the results suggest that the items used to measure curiosity and attention are valid and reliable measures of this construct. This data can be used to evaluate the level of curiosity and attention that visitors have towards Madurese cultural heritage sites.

Table 2: Factor Loading for Alertness

<b>Scale Item :</b>	<b>Alertness Factor Loading</b>
My mind wanders off and I am easily distracted	.412
I don't pay attention to what's happening to the place	.668
It seems that I am "running on auto" without much awareness of what I'm doing	.840
I find myself doing things without paying attention	.794
I do not actively seek to learn new things	.658
I am rarely alert to new development that I discover at heritage site	.737

The data suggests that overall, "visitors to Madurese cultural heritage sites have a moderate to high level of alertness. The high factor loadings for items such as "It seems that I am 'running on auto' without much awareness of what I'm doing" and "I find myself doing things without paying attention" suggest that visitors are aware of their surroundings and not completely lost in their thoughts while visiting these sites. However, the lower factor loadings for items such as "My mind wanders off and I am easily distracted" and "I do not actively seek to learn new things" suggest that some visitors might be less alert and less engaged in the heritage site experience. These visitors might not be paying attention to their surroundings and might not be actively seeking to learn new things about Madurese culture. This data can be used to evaluate the level of alertness that visitors have towards Madurese cultural heritage sites, but also to understand that some visitors might need more guidance or interaction to make their visit more engaging and meaningful. It could also be an indication that certain elements of the heritage sites might need to be re-designed to make it more engaging and interactive".

Tabel 3: Factor Loading and Emotional Engagement

<b>Emotional Engagement</b>	<b>factor Loading</b>
My mind wanders off and I am easily distracted	.412

I don't pay attention to what's happening to the place	.668
It seems that I am "running on auto" without much awareness of what I'm doing	.840
I find myself doing things without paying attention	.794
I do not actively seek to learn new things	.658
I am rarely alert to new development that I discover at heritage site	.73

The data In Table 3 suggests that overall, “visitors to Madurese cultural heritage sites have a moderate to high level of emotional engagement. The high factor loadings for items such as "It seems that I am 'running on auto' without much awareness of what I'm doing" and "I find myself doing things without paying attention" suggest that visitors are emotionally invested in the heritage site experience, and are not passively observing”. However, the lower factor loadings for items such as "My mind wonders off and I am easily distracted" and "I do not actively seek to learn new things" suggest that some visitors might not be emotionally engaged and may not be actively seeking to learn new things about Madurese culture.

This data can be used to evaluate the level of emotional engagement that visitors have towards Madurese cultural heritage sites, but also to understand that some visitors might need more guidance or interaction to make their visit more engaging and meaningful. It could also be an indication that certain elements of the heritage sites might need to be re-designed to make it more engaging and interactive”. “It is important to note that emotional engagement can be influenced by various factors such as visitor's prior knowledge, personal interest, cultural background, and the overall design of the heritage site. Therefore, it is important to consider other data and information alongside this data to get a comprehensive understanding of visitor's emotional engagement”.

Table 4: Factor Loading for Openess and Flexibility

Scale Item :	Openess and Flexibility Factor Loading
I was receptive to unpleasant thoughts and feelings	.642
I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant	.632
I was open to taking notice of anything that might come up	.680
I like to be challenged intellectually	.415

The data in Table 4 suggests that the items used to measure openness and flexibility have moderate to high factor loadings, ranging from .415 to .680. This indicates that the items are associated with the construct of openness and flexibility and are likely measuring this construct effectively. It can be seen that the items with the highest factor loading are "I was open to taking notice of anything that might come up" (.680) and "I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant" (.632), indicating that these items may be particularly good at measuring openness and flexibility.

However, the item with the lower factor loading such as "I like to be challenged intellectually" (.415) suggests that some of the visitors might have a lower level of openness and flexibility. In general, the results suggest that the items used to measure openness and flexibility are valid and reliable measures of this construct. This data can be used to evaluate the level of openness and flexibility that visitors have towards Madurese cultural heritage sites. However, it also indicates that some visitors might not be open to new experiences and might not be flexible in their approach which can be further investigated. It's important to note that Openness and flexibility are complex constructs that can be influenced by various factors such as visitor's prior knowledge, personal interest, cultural background and the overall design of the heritage site. Thus, it's important to consider other data and information alongside this data to get a comprehensive understanding of visitor's openness and flexibility.



“Overall, the findings of this study suggest that there are some elements that are similar to the common themes shared in mindfulness as defined in the previous literature. Some of the themes that were mentioned earlier include being engaged (e.g. being Mindful), and being focused on what is happening in the present. The other two factors that emerged as being related are being curious and being open to change. This is because to be careful and pay attention to what is happening, an individual needs to have some key principles and be aware of different situations, and then adapt in appropriate ways using the information they process. The new situation will be able to arouse curiosity and attract attention. In addition, to be able to deal with new situations, one must be open and flexible in accepting new information, and be aware of different perspectives and alternatives. The main principles of attention include being aware of what is happening in different contexts and situations, being vigilant to new information, and being sensitive to differences”.(Chen et al., 2017; Langer & Moldoveanu, 2000; Teo, 2001)

“The key principles found in the previous literature are similar to the emerging findings that support the findings of the literature review. Attention is thus defined as a person who is open and flexible in situations, actively involved with the current environment, curious and alert to different situations, alert to the environment, and also emotionally involved with the situation. Dimension, Curiosity and Attention are asked by eight questions, namely (1) I like to see new things, (2) I am very curious about cultural heritage tourist attractions, (3) I like to find out how and why certain things happen, (4) I try to think of new ways of doing things, (5) I am always open to new ways of doing things, (6) I like to look for answers to my questions, (7) I like to bring out my curiosity and (8) I like to put more things on the site.

Curiosity and attention are defined as the curiosity to know something. In the learning process, the basis of learning is curiosity, because you want to know something and build a sense of encounter. Because the human mind is very unique in shaping meaning by combining information from knowledge and experience (Bransford et al., 2000) Therefore, this factor is seen in the context of attention because to be aware one wants to learn and as a result the individual will have a better understanding and learning”. This, according to Werry (Werry, 2008) is the presence and sensory immersion in the current situation that, taken together, tends to attract and force the individual to be in place to attentively create unforgettable experiences, endowed with great personal value for the participants.

“Another emerging factor, the alertness factor. This factor raises six questions, namely (1) my mind is strange and I am easily distracted (2) I do not notice what is happening in that place (3) I seem to be "walking alone" without much awareness that I do (4) I find myself doing things without paying attention (5) I am not actively trying to learn new things, and (6) I am rarely wary about new developments I find on old sites. Being vigilant means being aware of the surrounding environment, in this case at a heritage site, individuals need to be vigilant or vigilant at the heritage site they are visiting. Because, according to, (Brown & Ryan, 2003) to be careful, individuals need to pay full attention to the experiences that occur today. This means that the individual must be awake and 12 must be completely engrossed in the meeting.

Furthermore, according to the previous literature, one of the main principles invented was vigilance. The factors that emerged next were the factors of emotional engagement and openness, and asking five questions. The problem is (1) I'm good at finding words to describe how I feel (2) I think some of my emotions about heritage sites are bad or inappropriate and I shouldn't feel that way (3) I can usually describe My feelings are very detailed moments when (4) I disagree with myself when I have irrational thoughts, and (5) I noticed subtle changes in my emotions. Staying emotionally invested in the place of inheritance makes the individual completely engrossed in the place. Consistent with this, Salovey, Mayer, Goldman, Turvey, and Palfai (Salovey et al., 1995) note that in order to think clearly, a person needs to control his emotions, which leads to human intelligence. This is because when a person becomes emotionally invested in something or place, the person becomes interested in learning more about the place and understanding the place better”. Therefore, maintaining an emotional engagement with a heritage site will help individuals to be mindful. Factors, Openness and Flexibility asks four questions.

“The questions that arise in this factor are (1) Is it OK for me to have unpleasant thoughts and feelings? (2) How do I approach each experience, whether it is pleasant or unpleasant? (3) Am I open to paying attention to anything that may arise? (4) Do I like to be challenged intellectually? Openness and flexibility are seen as related to aspects of mindfulness because they involve accepting and being interested in new experiences. Openness is more likely to correspond to verbal intelligence factors, including unconventionalism and behavioral flexibility. Receptive attention is seen as favoring contact with and assimilation of new feelings and ideas, for example. However, openness and flexibility do not seem to be directly related to attention. Instead, they are necessary for an individual to be able to accept and learn new things. This factor, openness and flexibility when combined, is somewhat related to attention as the need for individuals to keep their minds open and flexible to receive and receive information from around them”.

Based on the research data, it shows that the experience of tourists to Madura cultural sites is able to improve their travel experience. Visitors feel connected to the cultural and historical sites of the region. This was revealed by one of the following visitors:

*“I think it can really help visitors to connect with the culture and history in a deeper, more meaningful way. It allows them to be more present in the moment and reflect on the significance of the sites they are visiting. It helps visitors to understand the culture and its heritage better”* (Interview with Mr J, Visitors, Oct 22th, 2022)

Visitors also feel that they have a different experience, with variations of activities such as drinking jamu (ajhemo), or other mindful practices. Visitors are impressed by local customs as well as other forms of local Madurese culture.

*“I think it would be nice to have more of a variety of activities, for example, ajhemo or other mindfulness practices. I also think it would be great to have more information on the local customs and traditions so that tourists can better understand and appreciate the culture. (Interview with Mrs. M, Visitors, Oct 21th, 2022)*

A similar experience was also experienced by Z, a visitors from Surabaya who felt that he had a different experience when he arrived in Madura. Although initially experiencing a bit of fear, anxiety, it soon disappeared and turned into an amazing experience with a cultural site in Madura. This is revealed from the following statement Z:

*“Before the visit, I felt a bit anxious, I didn't know what to expect but after the visit, I felt a sense of calmness, I was able to relax and appreciate the culture and the people”*

*“I found the guided drinking herbal medicine (ajhemo) and mindfulness exercises that we did at the heritage sites to be really meaningful. It helped me to be more present in the moment and appreciate the significance of the sites we were visiting. Also, the storytelling sessions by the tour guide were very meaningful, it helped me understand the culture and traditions of the Madurese people”.*

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The concept of Mindfulness in Mindfulness Tourism “was originally conceptualized based on the practice of Buddhism which focuses and emphasizes mindfulness and remembering, that is, being aware of the environment and also remembering to pay attention to the surrounding environment. To be careful Buddhists highlight the importance of intention so that individuals can fully control their activities and will not cause problems for others. This intention can be practiced by paying attention to every moment that a person finds. Shapiro defines mindfulness in a contemporary perspective, mindfulness is the Buddhist perspective to remember and pay attention to what happens in one's direct experience with attention and discernment”(Shapiro, 2009). In parallel with this, (Brown & Ryan, 2003) affirms that the concept of mindfulness is rooted in Buddhism and other contemplative traditions in which attention and conscious consciousness are actively developed. Prudence towards Buddhist practice is most often interpreted as a state of paying attention and being aware of what is happening in the present. An attentive individual is one

who is actively involved in reconstructing the environment through the creation of new categories of knowledge, thus directing attention to new contextual cues that may be consciously controlled.

Langer (Langer & Moldoveanu, 2000) defines mindfulness as: " The result of flexible cognitive states and new differences about situations and environments. When people are mindful, they are actively present, sensitive, and contextually engaged. General themes of mindfulness is (a) active engagement, (b) mindfulness, and (c) new work. Key principles of the state of mindfulness include perception from some point of view or alternative, receptivity to new information. It includes attentiveness, sensitivity to different situations, and focusing on the current situation rather than past experiences (Langer & Moldoveanu, 2000; Teo, 2001), recognize different situations, and adapt to appropriate responses when processing and using information. If we are not careful, we will be trapped in a fixed mindset, oblivious to context and perspective (Carson & Langer, 2006). According to Langer (Carson & Langer, 2006) mindlessness is influenced by three factors: (a) overreliance on pre-existing categories, (b) premature cognitive attachment, and (c) overlearning behaviors. Premature cognitive attachment occurs when a person thinks there is only one correct interpretation or action without considering other options. The concept of mindfulness has been incorporated into the tourism industry, creating mindful business people and tourists, and contributing to improving the quality of the tourism industry".

"A fundamental part of tourism is the tourism experience, which underlies the state of mind in which tourists create and construct meaning. Travelers should identify key features of the attraction, including physical placement, social interactions, expectations, and communication. These functions are addressed in the concept of mindfulness and applied by experts in the analysis of traveler behavior and cognition" (Moscardo, 2017).

"Mindfulness is a concept that helps tourists to establish interpretations that will improve the quality of the experience and create a sustainable relationship between tourists and heritage sites" (Moscardo, 1991). "Mindfulness is considered related to a greater process of learning, being satisfied and thinking of new ways to behave in a tourism environment. Visitors who are exposed to information presented with mindfulness "attentively" in an setting can theoretically benefit from an educational perspective and satisfaction more than unexposed visitors(Moscardo, 2017). This is because, mindful tourists, attentive are tourists who are actively involved with the interpretation of heritage sites that lead to greater learning and higher satisfaction.

There is a close relationship between interpretation and tourism. The concept of "Mindfulness" provides useful insights when it comes to learning from interpretive material. Mindfulness is necessary for tourists to learn for the improvement of consciousness and for the change of attitudes and behaviors. It is believed that effective interpretation by tourists in heritage sites is of great importance in creating a quality tourist experience and for the sustainability of the site (Moscardo, 1991, 1996). Mindful tourists can contribute to tourism management at different levels (Moscardo, 1991, 1996) .

At the basic level, mindful travelers pay more attention to and understand management and safety requests while on the spot. Mindfulness is important at the basic level to manage the behavior of tourists that are potentially harmful to themselves, others and settings. At a higher level, mindfulness is necessary for tourists to learn, to raise awareness and for changes in attitudes and behaviors. Therefore, in tourist attractions it is necessary to create a mindful atmosphere for tourists to ensure that they will have an 'insightful' experience. Mindful that insight refers to personal meaning, and the appreciation that tourists have. Mindfulness is a necessary condition for visitors to have an interesting and motivating type of experience" (den Breejen, 2007). "Mindful travelers will also be more satisfied, have a better memory of their experiences and are better able to share their experiences with others By using newly acquired information, conscious people can create and differentiate different perspectives and recognize the different contexts they need to adjust when using information in an appropriate way.(Van Winkle & Backman, 2009).

Careful visitors to the site should be better informed and aware of the changes in their environment, and work towards the goal of further informing and educating all stakeholders. Please note that you need to help Mindless individuals, on the other hand, are cognitively weak and



characterized by detachment from those types of human beings in which information is not recognized or is poorly noticed (Moscardo, 1996) Thus, according to Moscardo” (Moscardo & Pearce, 1986) when tourists use the information they have to make decisions about their participation in activities, they build meaningful memories that then turn into stories. Presented. Therefore, it is important to ensure and recognize the experiences and interpretations that tourists get in order to obtain positive qualities in tourist attractions. This is because different people have different types of holidays. According to Clammer (Clammer, 2008) tourists come from different categories and therefore have different tourism experiences “Tourists who can understand the value of an attraction tend to preserve the place better. Therefore, tourists should pay attention to the environment of tourist attractions, especially cultural heritage sites, in order to better understand the place.

This concept is reflected in the statements of Tilden (1977). "Through interpretive understanding; through the understanding of gratitude; by defending respect" (Henderson, 2011). Effective interpretation by tourists on historical sites is essential to creating a quality tourism experience. An important role that interpreters can play in attractions is to build and measure experiences and support sustainability. As a result, cautious travelers tend to interpret effectively. The model proposed by Moscardo (Pearce, 2009) postulates its two groups of factors that influence the state of visitors concerned with the construction of heritage sites”. “Regulatory and Visitor Factors. Regulatory factors included (1) diversity (2) use of multisensory media (3) novelty/opposition/surprise (4) use of multisensory media (4) use of questions (5) visitor control (6) exhibition (7) good physical orientation; In addition to regulatory factors, the model includes several visitor factors that can influence a visitor's cognitive state. Visitor factors were (1) high interest, (2) educational visitors, (3) friendliness, (4) friend visits, and (5) cultural background.

Effective interpretation by tourists in heritage sites is very important in creating a quality tourist experience. The key role that interpretation can play in attractions is building, appreciating experience and supporting sustainability. Thus, mindful travelers will tend to interpret effectively. The model proposed by Moscardo (Pearce, 2009) posits two sets of factors that influence the state of visitors who are mindful of building heritage sites: the Regulatory Factor and the Visitor Factor. Regulatory factors include, (1) variety (2) use of multi-sensory media (3) novelty/conflict/surprise (4) use of multi-sensory media (4) use of questions (5) visitor control (6) connection to exhibitions and (7) good physical orientation. In addition to the Regulatory Factor, the model includes several visitor factors that can influence the cognitive state of the visitor. The visitor factor is (1) high-level interest (2) visitors with educational purposes (3) familiarity (4) visiting friends and (5) cultural background”.

The framework proposed by Moscardo (Moscardo et al., 2004) “included the visitor factor as one of the variables that would increase attention, however, the visitor factor was considered a conditional factor and there was no clear or concrete research evidence of this factor. Several scientists have applied this concept in their research covering heritage and the natural environment (Ballantyne et al., n.d.)(Ling et al., n.d.), wildlife-based tourism management of 8 tourism destinations (Ling et al., n.d.) and cultural events”. In addition, the researchers in their study viewed mindfulness as a state normally generated through external stimuli using a similar scale proposed by Moscardo in 1996. Thus, in this study, the factors that contribute to mindfulness will be studied to ensure that the factors put forward are quite comprehensive.

This is because, there may be more factors that exist in the current situation at the heritage site and researchers aim to revise the factors in the current situation at the cultural heritage site in Madura because those factors may be different compared to before. With the increasing demand and also the knowledge of the visitors, the factors contributing to attention may vary from those found in previous studies. “According to the conceptual framework, regulatory factors are direct factors that can be controlled by site managers. Regulatory factors have been extensively tested in various studies (Woods et al., 1998) , the visitor factor but has not been fully explored. Moscardo” (Moscardo, 1996) argues that the visitor factor is more complex, most of the time visitors have different interests and experiences when they visit the site and this does not remain consistent throughout the entire visit.

“Therefore, this study aims to improve the existing mindfulness model by providing a broader explanation of the factors of visitors. The conceptual framework of mindfulness offers service providers tools in resource management, and in ensuring positive behaviors because they involve different issues such as vandalism and looting in the surrounding area. Thus, the main objective of the study is to uncover new factors that contribute to mindfulness in order to achieve an effective interpretation”.

### Conclusion

The studies presented in this article are designed to explore the factors that contribute to the nature of mindfulness. “Relatively speaking, there are four main factors that arise in measuring mindfulness, namely Curiosity and Attention, Alertness, Emotional Engagement and Openness and Flexibility. A mindful individual is an individual who is actively involved in reconstructing the environment through the creation of new categories of knowledge, thus directing attention to new contextual cues that can be consciously controlled” (Carson & Langer, 2006). The factors that arise in measuring mindfulness are relatively interrelated. The results shown as suggested, mindfulness should be measured in inter- and intraindividual terms.

The study proved to be a reliable and valid instrument for measuring the awareness of individuals in heritage sites by internal and external factors. A previous study by 13 Moscardo (Moscardo, 2008) described that mindfulness is mainly measured by external factors and thus current studies have increased the previous measure by adding internal characteristics as a significant role in inducing mindfulness in individuals “Overall, mindfulness can be a powerful tool for tourists visiting Madurese cultural heritage sites, helping them to connect with the history, culture, and traditions of the Madurese people in a deeper, more meaningful way. By incorporating mindfulness practices and guided interpretation into their visit, tourists can gain a greater appreciation and understanding of the Madurese culture and its place in the world”.

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