

ASERS

# Journal of Environmental Management and Tourism

Quarterly

Volume XII

Issue 1(49)

Spring 2021

ISSN 2068 – 7729

Journal DOI

<https://doi.org/10.14505/jemt>

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DOI: [https://doi.org/10.14505/jemt.12.1\(49\).13](https://doi.org/10.14505/jemt.12.1(49).13)

## Strategies for Developing a Remote Destination: The Sharing Economy in Local Communities

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### Suggested Citation:

Djumrianti, Osseo-Asare (2021). Strategies for Developing a Remote Destination: The Sharing Economy in Local Communities. *Journal of Environmental Management and Tourism*, (Volume XII, Spring), 1(49): 154 - 166. DOI:[10.14505/jemt.v12.1\(49\).13](https://doi.org/10.14505/jemt.v12.1(49).13)

### Article's History:

Received 18<sup>th</sup> of December 2020; Received in revised form 26<sup>th</sup> of December 2020; Accepted 20<sup>th</sup> of January 2021; Published 22<sup>nd</sup> of February 2021. Copyright © 2021 by ASERS® Publishing. All rights reserved.

### Abstract:

This study investigates the concept of sharing economy in the strategic development of a local community into a remote tourism destination, using a case study methodology. The overarching aim is to better understand how the application of the notion of sharing economy can help develop a locality as a remote destination. The locality in this study is 'Pahawang', South Lampung, Indonesia – a beautiful coral and marine tourism established by the local community. A mix of observational and semi-structured interviews techniques were used to collect primary data relating to various themes *e.g.* strategies for using natural resources in Pahawang, traditional properties for enhancing the local economic, and the multiplier effects of tourism to the locals in Pahawang. Based on the empirical findings emanating from the thematic primary data analysis, we conclude by proposing a strategic sharing economy framework for the development of Pahawang as a remote tourism destination - it addresses six critical factors: cooperations among stakeholders; compactness of local women; support for the 'ibu-ibu' in public kitchens in providing meals; involvement of tourists in the local societies' lives as a natural attraction; training local guides to make them more professional; and the strategic role of the Indonesian Government.

**Keywords:** remote destination; sharing economy; local communities; Pahawang-Indonesia.

**JEL Classification:** O13; Z32.

### Introduction

This study identifies Pahawang island as a local community in Indonesia with the potential of been developed into a future remote tourism destination using the concept of sharing economy (Acquier, Carbone and Massé 2019; Bin, Qiang and Law 2016; Matofska and Sharer 2014; Schor 2016). Pahawang which is geographically located in the South Lampung, is a beautiful coral reef, with surroundings, decorated by hills of huge attractive green trees giving it a look of an island in the middle of many hills. It is however, not as popular as other beach destinations such as Bali and Lombok in Indonesia, primarily, because it is located in a remote area - difficult to access, with poor communications and transportation networks (Acquier, Carbone and Massé 2019; Marshall 1996). In this context, the overarching aim of this study is to explore the different strategies for turning Pahawang into an attractive marine tourism destination, with the collaboration of local communities and the local government. To achieve this aim, the key research question is "what are the key barriers to tourism development in Pahawang and how can these barriers be overcome using the notion of sharing economy?" The related specific research objectives are: to critique the concept of 'sharing economy' in local communities as a basis for developing remote destinations; and to critically evaluate the effectiveness of th various strategies which the local government and

the community can implement in order to successfully develop and manage Pahawang island as a remote tourism destination in Indonesia.

### 1. Literature Review

In establishing a context for this study, we have critically reviewed relevant literature on 'sharing economy' and 'remote destination' in the broader context of contemporary developments in international tourism and strategy. We first critique the meaning of 'sharing economy', followed by evaluation of the power of sharing economy in the development of remote destinations, leading logically to the key research question: "what are the key barriers to tourism development in Pahawang and how can these barriers be overcome using the notion of sharing economy?"

#### *What is the Sharing Economy?*

The term 'sharing economy' has been linked to the expression 'economy of sharing' which received some attention during the 2007-09 global financial crisis, which saw a marked economic recession across national economies (Schor 2016). Matofska and Sharer (2014, 1) broadly defines a 'sharing economy' as "a socio-economic ecosystem built around the sharing of human and physical resources. It includes the shared creation, production, distribution, trade and consumption of goods and services by different people and organisations". This definition suggests that a sharing economy is a peer-to-peer (P2P) community-based economic model involving provision of goods and services. This means, the sharing economy is both a challenge and an opportunity for transforming local communities into new tourism destinations. As a challenge it differs from the traditional business models for tourism development, which simply employ people in the provision of goods and services; but as an opportunity, it leverages the use information and communication technologies (ICTs) in shared creation or co-creation, co-production, co-distribution, co-trading, and co-consumption of goods and services involving different people, for-profit and not-for-profit organisations and countries (Hamari, Sjöklint and Ukkonen 2016). This prompted some tourism researchers including Cheng (2016) to suggest that a new business model for tourism development needs to acknowledge the 'remoteness' of the local community as a potential tourism destination – this has deep implications for local societies in Indonesia.

The key finding from existing literature suggests that 'sharing economy' focuses on the role of technology in economic development, in terms of investment in emerging software platforms as intermediary between private buyers and sellers, which allows for sharing of resources (Chappelow 2019; Hamari, Sjöklint and Ukkonen 2016; Matofska and Sharer 2014). Indeed, Hamari, Sjöklint, and Ukkonen (2016) emphasised four key factors relating to ICTs which enable the development of the sharing economy, such as: open-source software, online collaboration, file sharing, and P2P financing. This suggests that ICTs enable collaborative consumption *i.e.* P2P-based activity of obtaining, sharing the access to goods and services, coordinated through community-based online service (Hamari, Sjöklint and Ukkonen 2016). By so doing, ICTs, particularly communication technologies facilitates economic activities of P2P and business-to-person (B2P) (Albinsson and Perera 2012; Dredge and Gyimóthy 2015). Another group of scholars *e.g.* Zervas, Proserpio and Byers (2017) emphasised that the sharing economy leads to the emergence of Airbnb based on a new concept of a prominent platform for short-term accommodation in the hotel industry. This indicates that for Zervas and his colleagues, the sharing economy is a P2P market which developed as "alternative suppliers of goods and services traditionally provided by long-established industries" (Zervas, Proserpio and Byers 2017, 687). Similarly, Slee (2017) in his book entitled *"What's yours is mine: Against the sharing economy"*, agrees that the concept developed by Hamari *et al.* (2016) and Zervas, *et al.* (2017) demonstrates how ICTs has enabled individual or groups to create online free-markets. In addition to Airbnb, Slee (2017), also adds 'Lyft, Taskarabbit, and Uber' with emphasises on the use of friendly language and trust as two important aspects in the sharing economy (Slee 2017). However, Schor (2016) emphasised that the emergence of sharing in the context of the economy started at the beginning of 1995 where people were busy with two marketplaces, eBay and Craigslist – people therefore enabled recirculations of goods through e-commerce. Therefore, to these scholars the success of a sharing economy relies upon how people collaborates business by using communication technologies based activity of acquiring, providing, or sharing access to goods and services, or physical resources (Chappelow 2019; Matofska and Sharer 2014).

In summary, at least there are three activities on the sharing economy, namely, obtaining, giving or sharing access to goods and services within the community - coordinated through online or offline services (Chase 2015; Forno and Garibaldi 2015; Hamari, Sjöklint and Ukkonen 2016). A critical synthesis from the above review is that, the existence of sharing economy came from the emergence of technology on e-commerce, enabling people to share their private belongings to others – motivated primarily by profits. In the next section, the power in the sharing economy to transform local communities is discussed in detail.

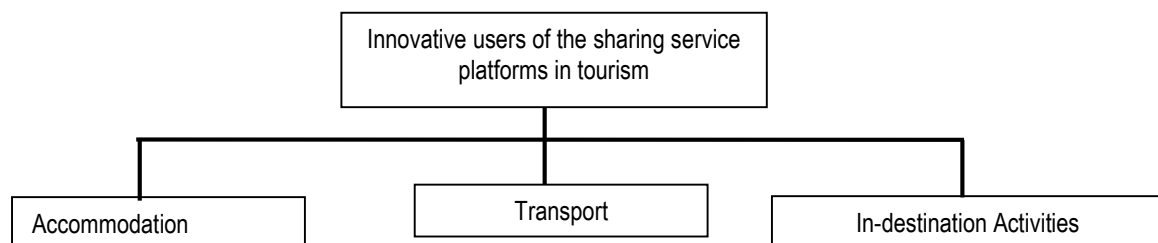
### ***The Power in Sharing Economy***

For Newland, Lutz and Fiesier (2017, 5), the power in sharing economy can be measured in terms of “the growth of a number of commercial sharing platforms, the breadth of their economic and social impact, and the conflicting interests among stakeholders”. While, for Matofska and Sharer (2014, 3) the sharing economy “enable and promote fair pay, reduce inequality and poverty...supports people to become active citizens, deeply engaged in their communities and in the development of the environments they live and work in”. The claims by Matofska and Sharer, and Newland and his colleagues, reveal that, the activities of local communities on sharing resources show positive impact which reflects upon the local community or society that created the sharing itself, as a result the local community develops as a social sharer (Matofska and Sharer 2014; Newland, Lutz and Fiesier 2017). The implication is that the togetherness of a social sharer may lead to the creation of sustainable local economy, because, social capital within a local community enable individuals and groups to work together to create a more valuable societal wellbeing (Tzanakis 2013). This view receives support from previous works which suggest that social capital has the power to sustain the local economy continuously (Acquier, Carbone and Massé 2019; Chase 2015; Johson 2006, McLaren and Agyeman 2015). This clearly indicates that collaboration between individuals and groups within a local community provides a weapon to fight the power of monopolistic firms (Dredge and Gyimóthy 2015; O’Toole and Vogel 2011). Because the concept of sharing economy has generated a new business model for developing local communities (Skalska 2017), in the next section, we discuss the concept of sharing economy in the tourism sector of the national economy.

### ***Sharing Economy in Tourism***

Using the concept of sharing economy as the basis for a new business model for tourism development helps to modify the rules of competition in the tourism sector (Chappelow 2019; Skalska 2017). Traditionally, Tourism goods and services have been provided by hotels, taxis or tour operators; in contrast, a sharing economy based model allows individuals and groups within local communities to share their private goods and services with others e.g. a number of private cars are used for tourists transport services, and rooms and houses are offered as accommodation services. Figure 1, is an example of a sharing economy business model, which identifies, accommodation, transport, and in-destination activities, as three key components of the model (Skalska 2017).

Figure 1. Innovators in the field of development and the use of sharing services platforms in the tourism sector

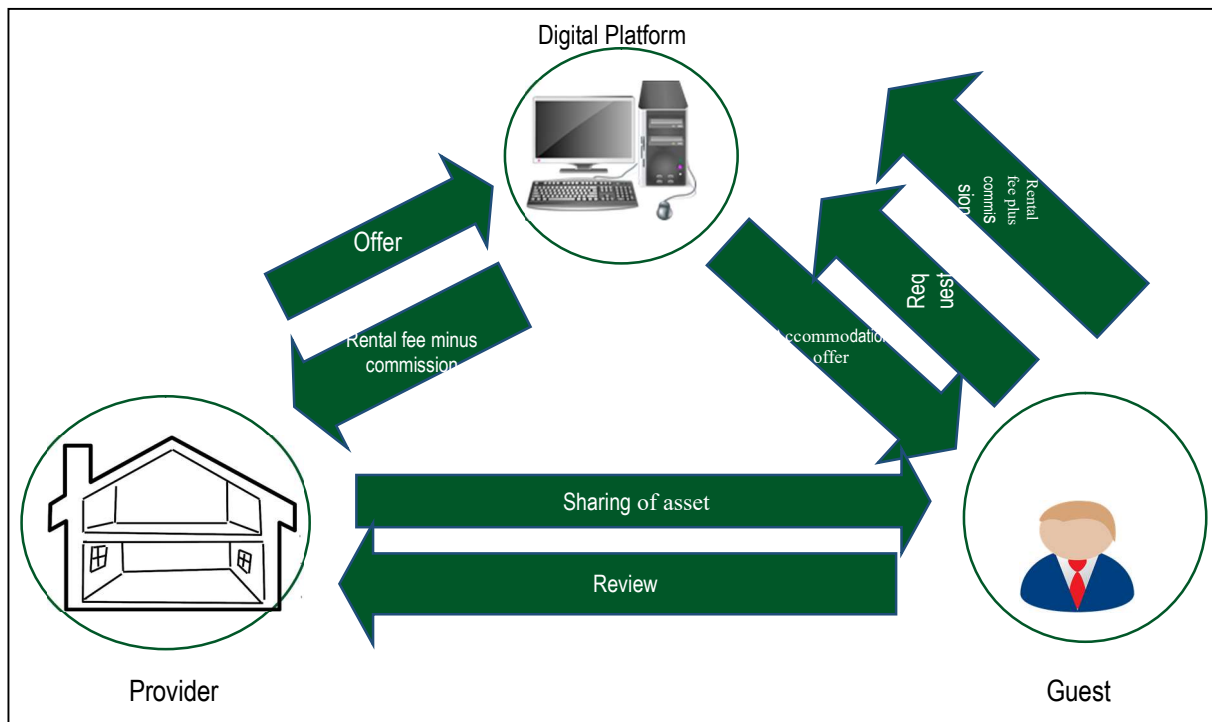


Source: Skalska 2017

Underpinning the business model in Figure 1, is the use of appropriate technology to support tourism activities in the sharing economy e.g. creating digital platforms as intermediary between community and potential visitors e.g., Airbnb Inc., uses its Airbnb apps to enable house owners to share their accommodation to tourists (Skalska 2017).

Figure 2, below shows how the concept of sharing economy is applicable in accommodation and hospitality, by adoption of a P2P accommodation ecosystem (Roblek, Meško Štok and Meško 2016). It clearly identifies three parts of a peer-to-peer (P2P) accommodation ecosystem or economy: a provider, a digital platform, and a guest. According to Skalska (2017, 16) “The platform provides the technology that allows the guests to search for and find a provider in their travel destination, to communicate with the provider, and, in most cases, to book and pay for the stay. These digital matching firms are an online marketplace. They mediate between the consumer and the service provider and charge a usage fee to either provider or guest, or to both”. In addition, Skalska (2017, 112) suggests that the new business model for local accommodation “has incrementally helped visitors to access a wide range of accommodation at a more affordable price” through value creation for locals.

Figure 2. The P2P Accommodation Ecosystem



Source: Adopted from Roblek, Meško Štok and Meško 2016

It is important to note that the above sharing economy models are not only applicable to accommodation, but are recognised as models for knowledge sharing e.g. sharing the views of users on the quality of their tourism experiences (Roblek, Meško Štok and Meško 2016). In the next section we discuss the variety of responses to P2P accommodation and hospitality – highlighting the key opportunities and challenges facing providers.

### 1.1 The Variety Responses to P2P Accommodation and Hospitality: Opportunities and Challenges for Providers

The concept of sharing economy offers tourists the opportunity to enjoy the local culture, alternative transportation services, and a variety number of places to stay – driven by the fact that a growing number of private individuals are temporarily willing to share with tourists what they own - houses, cars; or what they do, such as eating meals (Andriotis and Agiomirgianakis 2013; Caollai 2018). Home-sharing, room renting, or homestay, for instance, are the ideas developed by Airbnb (Dredge and Gyimóthy 2015) for tourists accommodation services - a key challenge for Airbnb is juggling people who previously had no experience in the tourism industry and are now offering their spare rooms or vacation houses to a global audience. This example, clearly shows that P2P accommodation have both positive and negative effects on the local economy, e.g. it can expand or collapse inventory - this is evident when there is an event or a crisis situation which might result in short-term accommodation shortages. Also, the application of digital technology significantly reduces the cost of processing data on travellers (Dredge and Gyimóthy 2015). Furthermore, Kagermeier and Stors (2017, 1) identified some negative effects of P2P on social life e.g. Airbnb as a stakeholder in urban transformation and gentrification processes, identified some negative effects “such as noise, waste and crowded streets, as well as change in the retail infrastructure” (Kagermeier and Stors 2017). We can therefore see that, the sharing economy in tourism develop day-by-day, and offers travellers a thousand range of alternatives rather than just for profit motives.

The concept of home-swapping, as a form of non-commercial hospitality, has become the trend in non-institutional travelling (Andriotis and Agiomirgianakis 2013, 6). Home-swapping enables tourists to organise their tours without seeking the service of travel mediators, and only making their own homes available for the swap with others (Caollai 2018, 16). This is identical to the ‘system of barter’ involving people exchanging their goods and services without the use of money (Andriotis and Agiomirgianakis 2013). Home-swapping’s main advantage is that it has led to increase in demand for home exchange, with some tourists preferring to exchange houses for accommodation during their holidays, because it is low budget compared to hotels, particularly for a family trip

(Andriotis and Agiomirgianakis 2013; Caollai 2018, 28). It is important to note that exchanging homes, sharing rooms, hiring homes, are not just about offering alternative ways to travellers, but this is about the idea to develop or expand a destination (Andriotis and Agiomirgianakis 2013; Caollai 2018). The more people stay in a place because of holidays reasons, the more the areas surrounding the houses will be known by those people. This will be a strategy in marketing a place to become a tourist destination, because awareness develops over time. Locals may become inspired to create other businesses as a result of foreigners visiting (Carson and Harwood 2007, 28). The number of cafes, restaurants, minimarkets, or souvenir shops will grow to supply visitors' needs. Thus, the sharing economy in accomodation plays an important role in the development or expansion of a destination. Hence, the sharing economy in accomodation does not only challenge the hotel industry but also impact on the society both positively and negatively. In this context, the overarching aim in this study is to explore the nature of the key barriers to tourism development and how these barriers can be overcome as basis for creating a new Pahawang. Underpinning this aim is the key research question is "what are the key barriers to tourism development in Pahawang and how can these barriers be overcome using the notion of sharing economy? To answer this question, we further review the strategic roles of the concept of sharing economy in the field of tourism.

## 1.2 The Sharing Economy and Its Strategic Roles in Tourism Development

Tourism has traditionally been framed as an industry, and governments have commonly responded with a range of neoliberal industry policy measures aimed at boosting investment, increasing competitiveness, marketing and promotion to increase consumer awareness, and reducing barriers to growth (Cheng 2016; Dredge and Gyimóthy 2015). However, the application of the concept of sharing economy in tourism has been found in local government or Destination Marketing Organisation (DMO) in the marketing and promotion of attractions and destinations tasks (Cesarani and Nechita 2017). From such evidence we can see that the sharing economy is not only about enabling individuals to share their private goods or services with others for business reasons, but it offers authenticity of local cultures. The concept plays a strategic role as co-creator of tourists seeking authentic experiences (Kagermeier and Stors 2017). For example, according to Paulauskaite, *et al.* (2017, 2) "Travellers are demanding authentic, experientially oriented opportunities with more meaningful interaction with locals. The sharing economy has emerged partly as a response to these consumer trends with major potential impacts for tourism" (Paulauskaite, Powell, Coca-Stefaniak and Morrison 2017). Furthermore, Kagermeier and Stors (2017) state that more potential tourists are finding their way into the sharing economy and finding access to cheaper goods, services and unique, for instance homestay seems to fulfil this need. Some tourists who had holidays in rural community development prefer to get homestays rather than hostels or hotels for their accommodation (Carson and Harwood 2007; Ibrahim and Razzaq 2010). There is a relationship between perceived authenticity of the 'local' experience and when purchasing accommodation, tourists may get unique accommodation interiors and atmosphere, interactions with hosts, and interactions with local culture were found to be important to Airbnb users (Paulauskaite, Powell, Coca-Stefaniak and Morrison 2017). Variant concepts of homestay, such as cultural do not just offer visitors authentic experiences but visitors may also enjoy traditional traditions of local communities. This indicates that the sharing economy particularly in the accommodation sector has been a breakthrough in the conventional concept of marketing destination and making the effort to attract tourists the only responsibility of government. The sharing economy concept makes a local community a part of destination marketers with its own marketing strategies. As such one of the research objectives in this study to use the concept of sharing economy to critically evaluate the effectiveness of the various strategies which the local government and the community can implement in order to successfully develop and manage Pahawang island as a remote tourism destination in Indonesia.

From the above review, we can see that the concept of sharing economy is a catalyst for developing a local economy. As suggested by Cesarani and Nechita (2017), traditional tourism offers attractiveness of destinations and attractions, but, the new tourism business model is based on the development of shared services that stimulate the flows of tourists, with the government no longer playing central role in developing the economies of local societies or communities. The sharing economy has therefore affected tourism's social-economic system, and contributed to employment by generating new job positions, and income for locals e.g. while employees in low-end hotels lose their jobs, Airbnb houses do not need to hire workers (Bin, Qiang and Law 2016; Cheng 2016). The European Commission, estimated in 2016 that the gross revenue in the EU from sharing economy platforms and providers amounted to €28 billion in 2015 - much of this revenue comes from tourism-related sectors, in particular the accommodation and transportation sectors (Acquier, Carbone and Massé 2019). We can therefore see that the concept of sharing economy has led to the development of digital media platforms

on tourism supply chain. This according to Roblek *et al.* (2016, 385), is expected to continue to significantly influence: “the changes in the tourism supply chain with expanded web and social media technologies in tourism marketing strategies. The processes of knowledge management are increasingly dependent on the ability to search the collection, processing, evaluation (critical judgment) data, information and concepts which are located outside the organization: they are moving into private communities” (Roblek, Meško Štok and Meško 2016). This statement indicates clearly that tourism related information would continue to be distributed through email or social media, such as Instagram, Facebook, Twitter, etc. to attract potential tourists to remote local communities – the next section reviews the key characteristics of remote communities as future tourism destination e.g. Pahawang.

### 1.3 Pahawang as a Remote Tourism Destination

The Pahawang Island is located in the remote area, in the middle of green hills and far from the centre of Lampung, Indonesia. Tourists who visit the Pahawang Island are usually those with only one purpose which is to visit the island, and the access provided is by traditional boats only. This is identical to what Dube-Veillux (1996) says about ‘the remote sector of the tourism industry’ as comprising of those lodges, camps, and outposts which are accessible by air only, or by a combination of air/train/boat. Similarly, Dimitriou (2017) defines a remote tourist region in terms of the mode of transportation, as a specific place or community that can only be accessed with a particular mode transportation, such as by a helicopter. Thus, the notion of ‘remote destination’ is heavily dependant on the easiness of access to the destination. This is also used as an indicator to determine the increase and decline in the demand or interest to visit the remote destination. Additionally, Weil and Lanter (2010) emphasised that the difficulties to access is not only the main problem of remote destinations, but the lack of infrastructure and skilled human resources are barriers which make destination really far from potential tourists. However, Carson and Harwood (2007) looked at those points not as the limitations for society in the remote areas to develop their economic system, by arguing that, normally the economies in these so called remote regions depend on their natural resources, the society itself which takes advantages of the landscapes that are dominated by space, and cultivate the environment to support their lives even without touching the technology directly - as such, the remote spaces are not only talking about the distance, but also about the access, limitation of infrastructures, unskill labour, and the style of society in managing nature for their life. The next section provides justification for the choice research design and methods for answering the key research question.

## 2. Research Methodology - A Case Study

A case study methodology was chosen for this study, because it allows for in-depth, qualitative multifaced exploration of complex issues in their real-life settings underpinned by an interpretivist research philosophy (Creswell 2007; Crowe *et al.* 2011; Sharma 2019; Starman 2013). In other words, the case study approach provides an in-depth appreciation of the natural or real-life context of the study (Crowe *et al.* 2011). Indeed, many research methodologists, see a case study as an appropriate method for a community-based study which investigates the ‘how’ and ‘why’ a remote community like Pahawang should be developed into a future tourist destination (Creswell 2007; Yin 1981). In this case study, we therefore, used a mix of specific ‘what’, ‘why’, ‘how’ to design our research instruments: semi-structured interviews and observations, to enable us explore the concept of sharing economy in Pahawang. In addition, the data collected describe and explain how a remote local society like Pahawang works together to develop the locality into a new tourist destination.

### 2.1 The Case - Identifying the Remote Destination

Pahawang island is a beautiful coral reefs and marine tourism in the South Lampung, Indonesia. It is however remote very far way from the center of Lampung, around one and half hours to travel and is located in the middle of green hills. This one reason makes the destination not as popular as other destinations in Lampung. The information about the Pahawang island is only from the website of Destination Marketing Organisation (DMO) of Lampung, and a few tour operators in the province. The limitation of communication facilities also makes this island more difficult for access and promotion by locals. Because at present, there is no particular target and specific strategies involving the local community in managing the island, Pahawang is expected to develop as a tourism destination slowly, using the concept of sharing economy with the support of local societies and government.

## 2.2 Primary and Secondary Data Collection

Basically there are two types of data for this study, the secondary data is collected from the internet, books, journals, and photos on Pahawang and related to the destination in Lampung province, and marine tourism; while the primary data is gathered from depth-interviews and observations of the Pahawangness to understand how they serve tourists. The list of interview questions are based on the theories that have been reviewed above and developed as needed to answer the key research question in the study. More specifically, the interview questions explore how people of Pahawang collaborate to provide meals for visitors, how they provide accommodation; clean water; and public toilets; how they decide the spaces for relaxation; how and why they decide the big Pahawang as a space for accommodation, and small Pahawang for attractions area, such as diving, snorkling, and enjoying corals; how they select the locals guides; and how the island's economy developed over time. The observations also explore similar questions and relate to tourists who visited Pahawang during the period of this study, to help triangulate key informant interview data.

## 2.3 Semi-Structured Interviews and Observations

The semi-structured interviews of key informants - expert sources of information (Marshall 1996) - was done to collect primary data about how they help to develop Pahawang as a remote tourist destination. Because it is important in this case study to reveal the strategy on how Pahawangness develop the island as a tourist destination, our key informant is a local government official, who happens to be the leader of the Pahawang Island, namely 'Kepala Desa' (Kades). However, to complete the data set we include other key informants e.g. two from a group of women - 'ibu-bu' who provide the meals for visitors; two owners of houses - one sharing room, and one rental house; one from local guide; one from cleaning service and water supply; one from mediator of village - local public relation; one from tour and travel operator. The interviews were recorded with a tape recoder and a mobile phone, each interview lasting for one hour.

In addition, a series of semi-structured interviews of a sample of tourists was carried out. Since there is no statistical data about the population of tourists who visited the Pahawang (Marshall 1996), we recruited the informants in this study, simply by accidental sampling method. In deciding our sample size we used Roscoe's technique (Halim and Ishak 2014) - based on rules of thumb, e.g. for sample sizes larger than 30 and less, 500 are appropriate for most research. Therefore, we decided the sample of tourists as informants for this research is 30. The second rule is that the sizes are separated into sub-samples (male/females), thus, the respondents were selected by accident both females or males (Halim and Ishak 2014). The procedures for carrying out a thematic content analysis of the qualitative data collected are fully described by Cresswell (2007). The specific interpretive qualitative results and findings of the case study are discussed in the next section in detail and in a holistic manner.

## 3. Discussion of Results and Interpretation of Findings

The thematic analysis of the secondary data collected reveal that the Pahawang Island consists of two areas which tourists have options to enjoy. The main part of the island is the Pahawang 'Besar', which has residents, lodgings and other facilities. It is approximately 1,000 hectares and is inhabited by approximately 1,000 families. It is open to the public, the compactness of community and financial support from the government has led to development of the area as a tourist destination. As discussed below, the thematic content analysis of the semi-structured interview transcripts reveals the strategies of how Pahawangness use natural resources and traditional properties in order to enhance the local economy and develop their community.

### 3.1 The Strategies of How Pahawangness Use Natural Resources and Traditional Properties in Order to Develop the Local Economy.

Thematic content analysis of the key interview question: How do you decide the Pahawang island offer to the public as a destination? revealed a wide range of strategic issues which need to be addressed in order to develop Pahawang as a successful destination for potential tourists. Indeed, the main reason for asking this question is not only to understand the main factors or strategic issues that encourages local government to make a long-term decision which allows outsiders to visit their private area, but indirectly it reveals the strategy of how the leader of Pahawang-Kades takes advantages from the natural environment.

### 3.2 Sharing the Natural Attractions of a Remote Location - the Island of Pahawang

In terms of sharing the natural attraction of Pahawang to tourists, the answers to the questions asked disclose the initial capital requirements needed to make Pahawangness attractive for potential tourists to visit. Also the

interview and observational data identify the use of the local natural resources available in Pahawang as giving from 'God' to help market the island as a tourist attraction. Indeed, an interviewee has this to say: "Based on the legend, the Pahawang island was discovered around 1800 century by a captain of traditional boat who got lost in the island, his name is 'Pak Hawang'. The natural resources of the island is potential attraction to the public. It has lovely coral reefs and marine tourism. It also offers underwater treasures, fresh and clean area, so, with those natural attractions the Pahawang has the potential to develop as a destination" (Interviewee Pahawang-Kades). From the findings we can see that the concept of "a remote and rural area" developed by Carson and Harwood (2006), seems to have empowered the Kades to offer the island to the public to enjoy. This suggests that for the Kades, assets to develop a remote destination do not depend on how much investment capital that the Pahawangness have, but more important is the willingness to start by using what is available in the natural surroundings.

### 3.4 A Proposed Strategic Sharing Economy Framework for Pahawang

Using the thematic findings from this study, we propose a strategic sharing economy framework for developing a remote tourism destination, as shown in Figure 3 which highlights six critical areas and related specific strategic issues to be addressed in the development of a new Pahawang.

Figure 3. Djumrianti and Osseo-Asare's Strategic Sharing Economy Framework



The six critical areas presented in Figure 3, form the basis for the discussion of the thematic findings from the study - the six critical areas are: mutual cooperations among locals stakeholders; greater compactness of groups of local women; efficient and effective use of the 'ibu-ibu' in public kitchens to provide meals for visitors; increased involvement of tourists in the local societies' lives as a natural attraction to tourists; and finally, training for local guides are needed to make them more professional; and finally, the strategic role of the Indonesia Government - collaboration between central and local government to create the enabling environment for tourism.

### 3.5 Sharing Traditional Cultural Values, Believes and Practices

In response to the question: how to motivate the Pahawangness to let outsiders come to their spaces, the empirical data reveal some of the strategies already implemented by the Kades. For example, the first strategy, is about education, starting with gathering all the family leaders and groups of ibu-ibu in order to let them know about the programme to make Pahawang an attractive tourist destination. This strategy involved forming people into groups and assigning them different tasks, such as providing the meals, accomodations, guides, and cleaning. Although, at the time of the study, no targets were set for visitors for each year, the Kades believed it will have an impact on family income and the local-source revenue of the island. However, some interviewees expressed some anxiety about the programme because of the potential effects on the originality of the traditional culture of the Pahawang island. For example, the Kades and some of Pahawangness in the study were concerned about the fact that extensive tourism development will affect the originality of habits, traditions, and even the local culture. This finding confirms the results from a study by Shepherd (2017), which concluded that a

cause and effect relationship between tourism and cultural commodification raises issues relating to the problem or notion of 'authenticity' or originality of traditional cultures.

### **3.6 Sharing Accommodation in Pahawang – Homestay or Rental Properties**

To understand the accommodation system for visitors, the interview data on the strategies adopted by owners of several houses on the seafront include offering the houses for homestays or rents. This includes six houses where visitors may stay in together with the owners, with each home having two to three rooms available for occupancy. The rooms are prepared just for sleeping, the shower rooms are shared with the owners, although meals are not available in the houses – this means, breakfasts, lunches, and dinners are arranged by ibu-ibu. Another type of accommodation in Pahawang is renting house privately. The empirical data collected reveal that many tourists prefer this lodging because it is cheaper compared to homestay, because the rentable houses on offer may be one or two storeys able to accommodate 15 to 20 persons. Each house has one bathroom, but the public toilets and shower rooms are also available outside the houses. To know which houses or rooms are available, tourists have to book via the tour and travel agents in the coast of Klara at least a week before.

### **3.7 Sharing Accommodation Provided by Airbnb**

The concept of accommodation developed by Airbnb requires customers to select homestay or rent a house (Cesarani and Nechita 2017). This concept is applicable in Pahawang even though without the appropriate technology owners of houses will find it challenging to adopt the Airbnb's concept of accommodation. The empirical data also revealed that owners of the accommodation system on the island have no direct contact with customers, so, customers do not know who the houses belong to, and who will hire the house to them for use; as such the recommended Peer-to-Peer (P2P) exchange through technology (Cesarani and Nechita 2017, Dimitriou 2017, Matofska and Sharer 2014) is not fully applied here. However, when it comes to homestay, the owners of the homes are able to potential customers. The implication is that, the strategy to market accommodation in Pahawang depends on a deliberate plan to promote a tour and travel in Pahawang e.g. in this study we found that it is usual to offer tour packages including transport to the island, meals, accommodation, and diving or snorkeling in the Small Pahawang - although cleaning the houses, supplying clean water are the responsibilities of groups of men – Bapak-bapak; who check the water for each bathroom, clean the rooms and houses and also make sure the areas for meals, barbeque and relaxation are always clean. There is a shift system for the various groups of Bapak-bapak who will be in charge to complete various tasks for each day.

### **3.8 Sharing Ibu-ibu Practices**

To explore in detail how the ibu-ibu provide meals for visitors, we asked various questions relating to their practices. For example, our study revealed that the Ibu-ibu cook the foods in a public kitchen that they call 'dapur umum' – a place provided for cooking and setting the foods for visitors. Similar to the practices of the Bapak-bapak group of ladies who also run a shift system in dapur umum. One group consists of five to six women, who decide menus for – breakfasts, lunches, and dinners. Normally, the menus are based on the decisions of each group, breakfast times around 7.00 am to 9.00 am the foods are more lighter than lunches and dinners. Sometimes they offer seafoods barbeque for dinners as requested by customers, but not for breakfasts and lunches. There are no cafes, restaurants, or food courts in the Pahawang, so, it is only in the dapur umum where customers may have heavy meals. However, there are two small shops, called 'warung' which sell foods, such as instant noodles, mineral waters, and biscuits to customers, including areas for meals and relaxation. The shops open from 6.00 am to 9.00 pm, and they belong to private individuals. In addition to the warungs in Big Pahawang, we also have some of Bapak-bapak where teenagers sell fresh coconut water and meat ball soups – 'bakso keliling'. This allows customers to enjoy the fresh coconut water directly from coconut trees which are available in the seafront or from surrounding houses - it only takes about ten to twenty minutes because the coconut water is served from coconuts directly picked from the coconut trees when an order is placed. This can be an alternative source of food for customers to enjoy during holidays on the island. This evidence confirms the social impact of sharing economy in Pahawang community. Indicating the multiplier effect of the sharing economy in the Pahawang Island, in terms of the growth of the commercial sectors as a direct result of tourism development in the island. These findings support the view that the concept of sharing economy leads to increase in incomes, supply, purchasing power, spending, and employment (Ibrahim and Razzaq 2010; McKercher, Wong and Lau 2006; Micek 2011; Newland, Lutz and Fiesier 2017).

### 3.9 Sharing the Natural Space in Pahawang

The Pahawang Island has huge natural spaces, and local guides make the effort to help for tourists or customers to explore the island. Normally, from the coast of Klara to Pahawang customers are guided by the staff of tour and travel agents, and the captains of traditional boats provide the main transportation to the island – these captains simultaneously act as the captain of the boats and the tour leaders. They not only explain the safety rules on the boats but also provide general information about the island. In addition, there are some Bapak-bapak who offer help to customers in the island e.g. the Bapak-bapak lead visitors to the Small Pahawang to enjoy diving and exploring under the sea. Beside showing the spaces available for divers to enjoy, they also offer help visitors who lack swimming and diving skills but wanting to experience the underwater sea-life.

### 3.10 Sharing Healthcare Facilities

On the island there is a health clinic for locals, but it also serves visitors. Indonesians who have a medical – BPJS cards may use the facilities for free, but for those you do not have or foreigners have to pay. The health care facility opens from Monday to Saturday between 08.00 am to 2.00 pm, only for first aids or outpatients services. In some cases, however, e.g. if a private service is needed the medical teams are willing to help. Although the services seems as a humanitarian effort, actually it is a scenario created by Pahawangness in order to offer the island as a complete destination. – this means incomes can be generated from foreigners and private services. Sharing healthcare services therefore impact on tourism activities in Pahawang, by helping to create a sharing economy chain on the island.

### 3.11 Sharing Information and Communication on Meals or Cuisines – Gastronomical Attractions

To confirm what Pahawangness prefer to eat and drink the observations and depth-interviews data reveal valuable findings which will help attract more tourists. Tourists were asked several questions to verify how they got to know about the activities of locals in the context of tourism - starting from the understanding of tourism in the Pahawang. In sum, around 30% of visitors know about the island from the advertisement on the tour and travel agents and DMO's website of Lampung. Others acquired information about the Pahawang from mouth-to-mouth. In order to reveal tourists' perception about ibu-ibu services, several questions relating to the meals that are served are given. Basically, all Indonesians visitors have no problems with the nutrition system applied in Pahawang, because the foods are Indonesians' menus. However, some foreigners do not like the Pahawang cuisines, especially 'sambal' – chilli sauce is too spicy for them. While others like the diets as part of their cultural experiences in a new destination (Dimitriou 2017). The authenticity of Pahawang foods affects their motivations to stay longer. This confirms the findings by Özdemir and Seyitoğlu (2016, 1) in their study, when they said that "the authenticity of local foods was a one of dominant attributes that have an effect on the quality perceptions of tourists who motivated to travel by gastronomical attractions". This clearly indicates that the gastronomy is regarded as a motivating factor for visiting Pahawang island.

### 3.12 Sharing Information and Communication Technologies (ICTs)

As accommodation is one of the most important factors in a trip, the concept of 'short-stay' places underpinning Pahawangness was basically adopted from Airbnb (Chase 2015; Zervas, Proserpio and Byers 2017) but without technology being used directly by the owner of houses. Because, homestay and rental houses are the only types of lodging for tourists who want to stay in the island, it is important to look at how tourists use and think about these facilities. Evidence from this study reveal that some local tourists and foreigners seem to enjoy their stay in the houses provided by the local communities – because they felt at home and enjoyed the properties, even some of them assume the houses like their own, sometimes they clean up the houses by themselves. The interaction between tenants and landlords in a homestay seems very close, like a family setting. In addition, to gain tourists' point of views on what they think and their experiences using the temporary housing, overall, most tourists were happy with the accommodation services, it was cheaper; comfortable; and they will recommend it to friends. However, some were unhappy with the clean waters, the water for shower were still sticky and salty. The water from artesian well – 'sumur bor' sometimes are contaminated by sea water, it contained salts and other minerals. In summary, although the technology was not directly used for accommodation services, the model of sharing economy developed by Hamari and his colleagues - where the peer-to-peer-based activity of obtaining, giving, or sharing the access to services, coordinated through community-based service may be applied in Pahawang (Hamari, Sjöklint and Ukkonen 2016).

### 3.13 Sharing Cultural Experiences

In 2009, Royo-Vela (2009) claimed there is a relationship between culture and tourists' visiting a destination; and emphasised that the rural-cultural destination plays an important role in the tourists' emotional responses of visiting a destination. Indeed, the intension of having a cultural experiences is one reason to visit a destination (Albinsson and Perera 2012; Ibrahim and Razzaq 2010; McKercher, Wong and Lau 2006). In this study, the observation notes and interview results show that tourists enjoy the habits and customs of Pahawangness – because they are recognised as natural attractions by visitors. Some tourists actively get involved in the locals' daily activities e.g. swimming with the kids, looking for coins thrown into the sea by other visitors. A few ladies go to the dapur umum just to have a look how the ibu-ibu prepare the meals for them. A specific question was also addressed to a group of students from another city in South Sumatera, to reveal why they prefer waste nights and sleep in a gazebo with some bapak-bapak and sailors. These examples indicate that, this is not just tourist simply seeking an understanding of the local culture but a part of the strategy by Pahawang to use the natural surrounding including properties and the traditional cultures, to attract tourist to the Pahawang Island.

### Conclusions

From the above thematic findings, we can see that all efforts of the Pahawangness in order to establish the island as a destination is not fully maximised yet, the island is still only recognised by a small number of tourists. For example, a key limitation is internet access and lack of information about the meteorological conditions which significantly affect the local guides, and gives the impression that they were unprofessional in their work. In addition, the tour leaders were not able to forecast the weather accurately to enable tourists plan their day effectively – forcing some tourists cancel their itinerary for snorklings and diversings.

From this study we can see that the focus on the 'remoteness' of a local community is the main strategic actor in establishing the Pahawang island as a destination. The success of Pahawangness is a reflection of what they did for the island, through mutual cooperations among locals, with everyone playing an important role in the developing of a new Pahawang based on the concept of sharing economy. For example, the compactness of groups of women, 'ibu-ibu' in the public kitchen was an important point in the providing of meals for visitors, and effect to menus. Also, the strategy of accommodation was similar to Airbnb's idea, of rental houses and homestay, but the owners only know occupants when they arrive in the properties. In addition, the multiplier effects of tourism activities did not only enabled community sharing goods or services, but predicted impact on family incomes, and local revenues. Tourists also enjoyed the authenticity of traditional cultures and cuisines of Pahawang; and the activities of kids and ibu-ibu were enjoyed as natural attractions by some tourists. However, the findings in this study suggests that local guides need further education and training on how to be more professional in their work, with increased collaboration from central and local government in Indonesia.

The study had some limitations, relating to the transportation facility in Pahawang e.g. we used traditional boats as the main mode of transportation – which are known to have safety concerns. Also, the lack of modern information and communication infrastructure e.g., no telephone lines, signals, and internet also made the island more distant i.e., very remote. The proposed strategic sharing economy framework for developing a remote destination has serious implications for local and central government policy development and implementation – with specific reference to efforts by the Indonesia government in the mapping of tourism in Lampung. Future studies, will seek to test our proposed sharing economy framework by further exploring the impact of community-based tourism on the local culture and economic sectors.

### Acknowledgements

We would like to warmly say thank you to local community for their willingness to be involved in this study. We also would like to say thank you to students of the Tour and Travel Agents study program of Politeknik Negeri Sriwijaya who help collect data for this study. Last but not the least, we thanks the reviewers and publisher of this paper for their constructive comments.

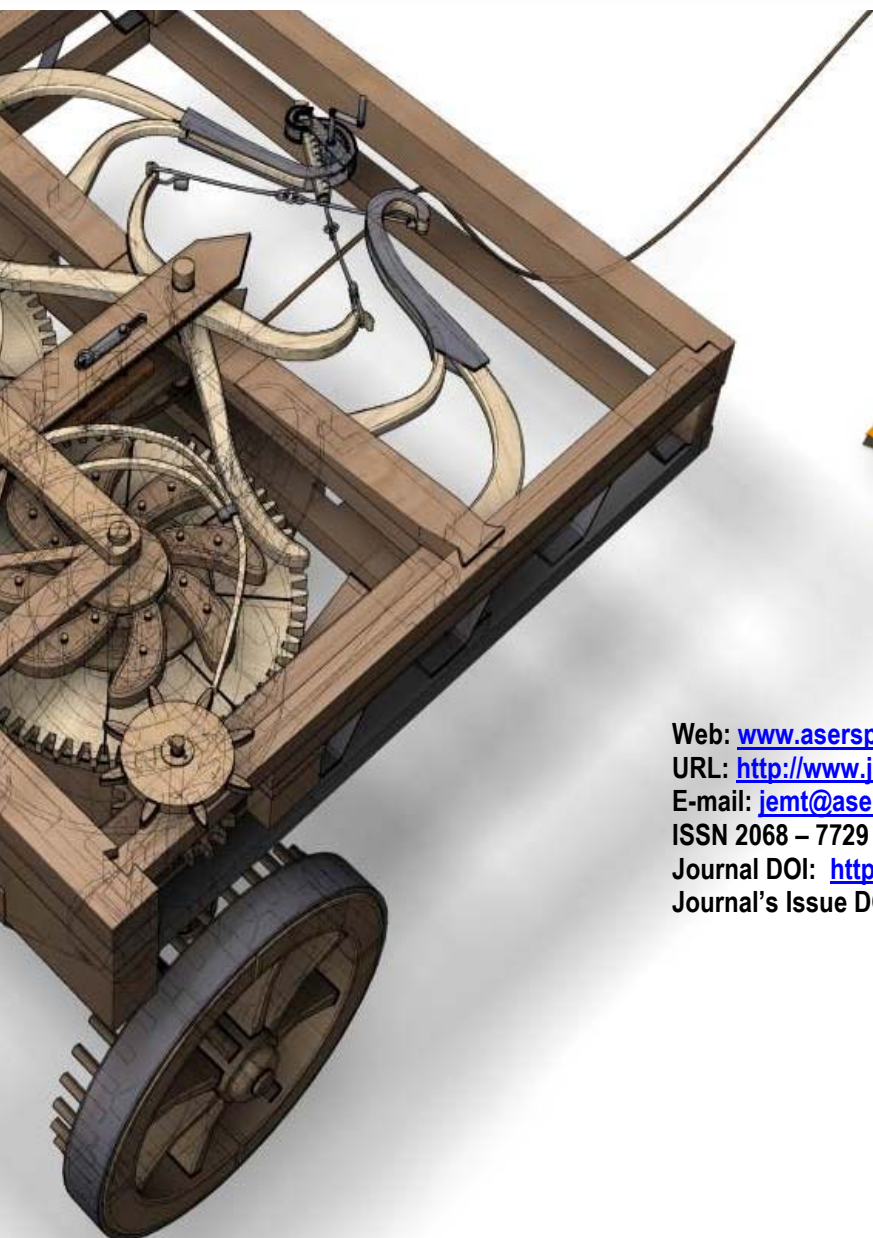
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ISSN 2068 – 7729

Journal DOI: <https://doi.org/10.14505/jemt>

Journal's Issue DOI: [https://doi.org/10.14505/jemt.v12.1\(49\).00](https://doi.org/10.14505/jemt.v12.1(49).00)