



**CULTURAL TOURISM ACTIVITY IMPACT ON CHINESE
CULTURE PRESERVATION: EVIDENCE FROM BOEN TEK BIO
TEMPLE**

**PENGARUH AKTIVITAS WISATA BUDAYA TERHADAP
PELESTARIAN BUDAYA TIONGHOA: BUKTI DARI PURA BOEN
TEK BIO**

Jasica Kristin Mangkey^{1*}, Muhamad Zhabiyan Dwi Putra²
Institut Pariwisata Trisakti¹, Universitas Internasional Batam²

Email: jasicakristin01@gmail.com¹, zhabiyan.putra@uib.ac.id²

ABSTRACT

This study aims to analyze the impact of cultural tourism activities on the preservation of Chinese culture at the Boen Tek Bio Temple in Tangerang. This study is motivated by the growing role of cultural tourism as a means of preserving ethnic identity amid modernization and globalization. The research method employed is a quantitative approach with a descriptive design. Data were collected through a questionnaire administered to 100 respondents, comprising tourists and local residents, using purposive sampling. Data analysis was conducted through validity and reliability tests, descriptive analysis, and simple linear regression. The results indicate that cultural tourism activities have a positive and significant influence on the preservation of Benteng Chinese culture. This suggests that the higher the level of engagement in cultural activities such as festivals and religious rituals, the higher the level of awareness, knowledge, and participation in cultural preservation. These findings reinforce the role of cultural tourism not only as an economic activity but also as a medium for strengthening social identity and cultural sustainability. This study contributes to the development of cultural tourism studies, particularly in the context of preserving the culture of ethnic minorities, and underscores the importance of sustainable tourism management grounded in cultural values.

Keywords : Cultural Tourism, Cultural Preservation, Boen Tek Bio Temple, Social Identity Theory, Sustainable Tourism

ABSTRAK

Penelitian ini bertujuan untuk menganalisis pengaruh aktivitas wisata budaya terhadap pelestarian budaya Cina Benteng di Kelenteng Boen Tek Bio, Tangerang. Kajian ini dilatarbelakangi oleh meningkatnya peran pariwisata budaya sebagai sarana pelestarian identitas etnis di tengah modernisasi dan globalisasi. Metode penelitian yang digunakan adalah pendekatan kuantitatif dengan desain deskriptif. Data dikumpulkan melalui kuesioner terhadap 100 responden yang merupakan wisatawan dan masyarakat lokal, menggunakan teknik purposive sampling. Analisis data dilakukan melalui uji validitas dan reliabilitas, analisis deskriptif, serta regresi linier sederhana. Hasil

penelitian menunjukkan bahwa aktivitas wisata budaya memiliki pengaruh positif dan signifikan terhadap pelestarian budaya Cina Benteng. Hal ini mengindikasikan bahwa semakin tinggi keterlibatan dalam aktivitas budaya seperti festival dan ritual keagamaan, maka semakin tinggi pula tingkat kesadaran, pengetahuan, dan partisipasi dalam pelestarian budaya. Temuan ini memperkuat peran pariwisata budaya tidak hanya sebagai aktivitas ekonomi, tetapi juga sebagai media penguatan identitas sosial dan keberlanjutan budaya. Penelitian ini memberikan kontribusi dalam pengembangan kajian pariwisata budaya, khususnya dalam konteks pelestarian budaya etnis minoritas, serta menegaskan pentingnya pengelolaan wisata yang berkelanjutan dan berbasis nilai budaya.

Kata Kunci : Wisata Budaya, Pelestarian Budaya, Kelenteng Boen Tek Bio, Teori Identitas Sosial, Pariwisata Berkelanjutan

INTRODUCTION

Cultural tourism has increasingly been positioned as a strategic domain for sustaining intangible heritage while simultaneously negotiating identity, power, and representation in multicultural societies. In Southeast Asia, and particularly in Indonesia, the intersection between tourism and ethnic minority heritage presents a complex terrain where cultural preservation is entangled with issues of historical marginalization, assimilation, and contemporary commodification (Syafri et al., 2020). Within this context, the cultural practices of the Chinese-Indonesian community—long shaped by colonial legacies and socio-political tensions—offer a compelling site for examining how tourism mediates ethnic identity and cultural continuity (Zoysa et al., 2025).

One such example is the Cina Benteng community in Tangerang, a historically hybrid ethnic group formed through the acculturation between Chinese migrants and local populations. Despite their long-standing presence, this community has experienced fluctuating recognition within Indonesia's socio-political landscape, particularly during periods of cultural suppression. In recent decades, however,

there has been a resurgence of interest in Chinese-Indonesian heritage, often facilitated through cultural tourism initiatives. Heritage sites, festivals, and ritual practices have increasingly been incorporated into tourism products, raising important questions about whether such activities genuinely contribute to cultural preservation or instead risk superficial representation and commodification.

The Boen Tek Bio Temple, established in the late seventeenth century, represents one of the most prominent cultural and religious landmarks of the Cina Benteng community. Beyond its primary function as a place of worship, the temple has evolved into a central node of cultural tourism, hosting major festivals such as Gotong Toapekong, Cap Go Meh, and Peh Cun. These events attract both domestic and international visitors, transforming sacred and communal practices into public spectacles. While such transformations may enhance visibility and economic opportunities, they also invite critical reflection on the extent to which tourism activities reinforce or reshape ethnic identity, collective memory, and cultural authenticity.

Existing tourism literature has extensively explored the relationship between cultural tourism and heritage preservation, often emphasizing economic benefits, community participation, and destination development. However, relatively limited attention has been paid to how tourism activities influence the preservation of minority ethnic cultures in postcolonial and multicultural contexts, particularly in Indonesia. More importantly, studies that adopt a quantitative approach to examine the direct relationship between cultural tourism activities and cultural preservation remain scarce. This gap is especially evident in research focusing on localized ethnic communities such as the Cina Benteng, whose cultural sustainability is challenged by rapid urbanization, modernization, and shifting socio-cultural values.

Addressing this gap, the present study investigates the extent to which cultural tourism activities contribute to the preservation of Cina Benteng culture, using Boen Tek Bio Temple as a case study. Specifically, this research examines how participation in and exposure to cultural tourism activities influence public awareness, community engagement, and the continuity of cultural practices. By employing a quantitative approach, this study offers empirical evidence on the relationship between tourism-driven cultural activities and heritage preservation outcomes.

This study contributes to the broader discourse on race, ethnicity, and tourism in three significant ways. First, it extends the understanding of cultural tourism beyond economic and experiential dimensions by situating it within the context of ethnic identity preservation. Second, it provides empirical insights from a Southeast

Asian perspective, which remains underrepresented in global tourism scholarship. Third, it highlights the role of community-based cultural institutions in mediating the tensions between tourism development and cultural sustainability.

Ultimately, this research argues that cultural tourism can function as a double-edged sword: while it has the potential to revitalize minority cultures and enhance their visibility, it also necessitates careful management to avoid the erosion of authenticity and meaning. Therefore, a more nuanced understanding of the relationship between tourism and ethnic cultural preservation is essential for developing sustainable and inclusive tourism practices.

Social Identity Theory

Social Identity Theory (SIT) is a theoretical framework that explains how individual identity is formed through membership in social groups and how this influences behavior and intergroup relations (Tajfel & Turner, 2004). In general, SIT emphasizes that individuals possess not only a personal identity but also a social identity derived from group affiliation, which then serves as the foundation for self-evaluation and social interaction (Liedong, 2026). Conceptually, SIT is based on the assumption that individuals tend to classify themselves into a specific group (in-group) and distinguish it from other groups (out-group) (Trepte & Loy, 2017). This process is known as self-categorization, which is followed by self-enhancement—the drive to maintain or enhance the positive image of one's group (Liedong, 2026). This is reinforced by classic studies showing that individuals strive to achieve a positive social identity through favorable comparisons between their group and

other groups (Brown, 2000). Furthermore, empirical research indicates that social identity is not merely cognitive but also carries significant behavioral implications (Rodgers & Rousseau, 2022). For example, in studies on corporate political strategies, tribal identity has been shown to influence managerial decision-making, including the determination of corporate political strategies (Brown, 2000). These findings confirm that social identity can be a determining factor in organizational contexts and is not limited solely to everyday social interactions (Holmes & Howard, 2023).

In the context of consumer behavior, SIT also explains the phenomenon of consumer ethnocentrism, in which individuals prefer domestic products as a form of group identity expression (Akbarov, 2022). Consumers with a strong attachment to social identity tend to purchase local products to maintain their self-esteem and group identity (Wang et al., 2026). This indicates that consumption decisions are not only based on rational considerations but also on the psychological need to maintain social identity. Furthermore, SIT is also relevant in explaining identity construction in the digital age. Studies on travel influencers show that social identity is constructed through a dynamic process involving the transformation, maintenance, and representation of identity values within a specific social community (Li et al., 2026). These findings expand the understanding of SIT by demonstrating that social identity is not always static but can be continuously constructed and negotiated within changing social contexts. On the other hand, SIT is also used to explain phenomena of social discrimination, such as ageism. Individuals tend to evaluate their own

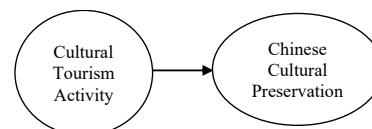
group positively and other groups negatively to maintain self-esteem, which ultimately triggers stereotypes and discrimination against other groups (Kikuchi et al., 2026). In this regard, social identity serves as a psychological mechanism explaining the emergence of intergroup prejudice.

Hypotheses Development

Understanding culture means understanding the entire mindset of the local community. According to a study by Van (2024), well-designed ethical frameworks in cultural tourism can serve as effective tools for preservation. Meanwhile, the findings of Novita et al. (2024) indicate that sustainable tourism practices in cultural tourism make a significant contribution to cultural preservation. In line with the two previous studies, research by Dian P & Nazir (2018) found that local communities feel tourists have easy access to culture, thereby achieving cultural preservation. Furthermore, research by Sari et al. (2020) found that the potential of culture as a tourist attraction is considered to aid in the preservation of local culture. Based on the above explanation, the following hypothesis is formulated:

H1. Cultural Tourism Activities Positively Influence the Preservation of Chinese Culture

Figure 1. Conceptual Framework



(Source: Authors Ownwork, 2026)

METHOD

This study employs a quantitative approach with a descriptive design aimed at analyzing the impact of cultural tourism activities on the preservation of

Benteng Chinese culture. This approach was chosen to objectively measure the relationship between variables through numerical data and to systematically describe respondents' perceptions (Ghanad, 2023). The population in this study consists of tourists and local residents involved in cultural tourism activities at the Boen Tek Bio Temple in Tangerang. The sampling technique used purposive sampling, with criteria that respondents must be at least 17 years old, have visited the temple, and be involved in or aware of the cultural activities held there. The minimum sample size was determined using the Slovin formula with a 10% margin of error, resulting in 100 respondents (see Table 1).

Data collection was conducted from November 2025 to January 2026 using a survey method with a structured questionnaire based on a Likert scale (1–5), which measured the independent variable—cultural tourism activities—and the dependent variable—the preservation of Benteng Chinese culture. The indicators for the cultural tourism activities variable included the type of activity, frequency, community participation, and visitor engagement. Meanwhile, the cultural preservation variable was measured through cultural awareness, knowledge of traditions, involvement in preservation, and the sustainability of cultural activities.

Data analysis was conducted in several stages, namely descriptive statistical analysis to describe respondent characteristics and the distribution of responses, validity and reliability tests to ensure the quality of the instrument, correlation analysis to determine the relationship between variables, and simple linear regression analysis to measure the influence of cultural tourism activities on the preservation of Benteng Chinese culture.

Data processing was performed using statistical software such as SPSS.

Table 1. Respondent Demography

Description	Frequency	Percent
Gender		
Man	81	81%
Woman	19	19%
Age		
17 – 21 y.o.	50	50%
22 – 30 y.o	38	38%
> 30 y.o	12	12%
Education		
High School	93	93%
Bachelor	7	7%
Job		
Student	51	51%
Employee	42	42%
Housewife	4	4%
Content Creator	2	2%
Monk	1	1%
Visiting Partner		
Family	34	34%
Friends	32	32%
Alone	34	34%
Visiting Way		
Independent	97	97%
Travel	3	3%
Stay		
Yes	3	3%
No	97	97%

RESULT AND DISCUSSION

Boen Tek Bio Temple Background

The Boen Tek Bio Temple, located in the Pasar Lama area of Tangerang, is one of the oldest and most historic places of worship in the region. Established in 1684, this temple serves as an important symbol of the Chinese community's presence in Indonesia, particularly in Tangerang. In addition to serving as a place of worship for followers of Confucianism, Taoism, and Buddhism, this temple also plays a significant role in the local community's social and cultural activities. Its function as a center for major religious celebrations, such as the Lunar New Year, Cap Go Meh, Peh Cun, and Gotong Toapekong, makes the Boen Tek Bio Temple not only a place of

worship but also a space for the preservation of Chinese culture in Indonesia. The temple's main attraction lies in its architecture, which reflects a blend of traditional Chinese styles with local elements. Distinctive ornaments, such as dragon carvings, red lanterns, and a magnificent altar, showcase artistic details rich in symbolic meaning. Additionally, the temple's well-maintained structure to this day reflects the community's dedication to preserving their ancestral heritage. With its strategic location in the heart of Tangerang, the temple has also become a popular cultural tourist destination for both domestic and international visitors.

Figure 2. Boen Tek Bio Temple



(Source: Authors Documentary, 2026)

In addition to its religious and cultural functions, the Boen Tek Bio Temple holds deep historical significance. As part of the history of the Chinese community's development in Indonesia, this temple bears witness to the long journey of social, economic, and cultural ties forged between the Chinese community and the local population. The temple's existence also reflects a harmonious acculturation, where Chinese cultural elements blend with local traditions without losing their identity. This study, focusing on the Boen Tek Bio Temple, provides an opportunity to examine cultural heritage activities in relation to cultural preservation within the multi-ethnic community in Tangerang. With all the values it embodies, this temple is an intriguing and relevant subject of

research within the context of cultural, historical, and social studies of Indonesian society, particularly in Tangerang.

Descriptive Analysis

Table 2. Descriptive of Variable

	N	Min	Max	Mean	Std.d
CTA (X)	100	1	5	3,74	5,48
CCP (Y)	100	1	5	3,89	5,57
Valid	100				

(Source: Authors Ownwork, 2026)

CTA: Cultural Tourism Activity,

CCP: Chinese Cultural Preservation

The table above presents the results of a descriptive analysis for the variables "Cultural Tourism Activities" and "Preservation of Benteng Chinese Culture," using a 1–5 Likert scale, where 1 means "strongly disagree" and 5 means "strongly agree." The Cultural Tourism Activities variable has a mean score of 3.74, indicating that the majority of respondents tend to agree with the statements regarding cultural tourism activities at the Boen Tek Bio Temple. This reflects that cultural activities at the temple are generally well-received by respondents. The minimum value of 1.00 and maximum value of 5.00 indicate a diversity of opinions, where some respondents may have had insufficient experience regarding these activities, while others strongly support them. The standard deviation of 5.48691 indicates that respondents' responses vary considerably, suggesting differing perspectives on these cultural tourism activities.

For the Chinese Benteng Cultural Preservation variable, the average score of 3.89 indicates that respondents tend to respond "agree" to "strongly agree" to statements regarding the importance of preserving Chinese Benteng culture. This suggests that the majority of

respondents understand and support the importance of preserving local cultural traditions amidst modernization. The minimum score of 1.00 and the maximum score of 5.00 indicate that perceptions regarding cultural preservation are also quite diverse, The minimum score of 1.00 and the maximum score of 5.00 indicate that perceptions of cultural preservation are also quite diverse, reflecting differences in respondents' levels of understanding or engagement with cultural preservation. The standard deviation of 5.57935 illustrates the variation in responses, suggesting that some respondents may hold stronger views on cultural preservation than others. Overall, these data indicate that both variables elicit positive perceptions from respondents, but also highlight the need to enhance public engagement and understanding to foster more widespread support for cultural tourism activities and the preservation of Chinese Benteng traditions.

For the "Preservation of Benteng Chinese Culture" variable, the average score of 3.89 indicates that respondents tended to respond 'agree' to "strongly agree" to statements regarding the importance of preserving Benteng Chinese culture. This suggests that the majority of respondents understand and support the importance of preserving local cultural traditions amid modernization. The minimum score of 1.00 and maximum score of 5.00 indicate that perceptions regarding cultural preservation are also quite diverse, reflecting differences in respondents' levels of understanding or engagement with this cultural preservation. A standard deviation of 5.57935 illustrates the variation in responses, suggesting that some respondents may hold stronger views on

cultural preservation than others. Overall, this data indicates that both variables elicit positive perceptions from respondents, but it also highlights the need to enhance public engagement and understanding to foster more widespread support for cultural tourism activities and the preservation of Chinese Fort traditions.

Validity and Reliability Test

The validity and reliability of the questionnaire were tested to ensure that the measurement tool used in this study was suitable for use. Validity was tested using Pearson's correlation analysis for each item in the questionnaire. The instrument was deemed valid if the correlation value exceeded a certain critical threshold and was statistically significant. Meanwhile, reliability was measured using Cronbach's Alpha to assess the consistency of respondents' answers. A Cronbach's Alpha value greater than 0.6 indicates that the instrument is reliable. These results confirm that the questionnaire is capable of measuring the research variables accurately and consistently. Based on the validity and reliability test results in Table 3, all items in the Cultural Tourism Activities (X) and Preservation of Benteng Chinese Culture (Y) variables were deemed valid and reliable. Validity is demonstrated by a calculated r-value greater than the critical r-value (0.1966) and significant at the 0.000 level, while reliability is evidenced by a coefficient exceeding 0.6, which is the minimum threshold for a reliable instrument. This indicates that each statement in the questionnaire is capable of measuring the intended aspects accurately and consistently. Thus, the instrument used can be trusted to collect relevant data and support further analysis.

Table 3. Validity and Reliability Test

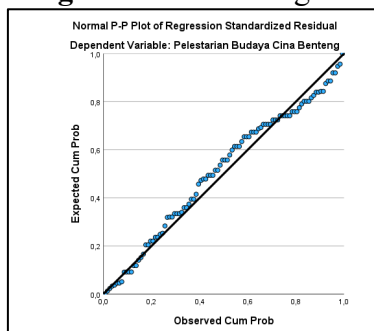
Variable	Item	R-cal.	R-crit.	Reliabilitas
CTA (X)	X1.1	0,664	0,196	0.834
	X1.2	0,713	0,196	
	X1.3	0,590	0,196	
	X1.4	0,707	0,196	
	X1.5	0,685	0,196	
	X1.6	0,698	0,196	
	X1.7	0,719	0,196	
	X1.8	0,659	0,196	
CCP (Y)	Y1.1	0.67	0,196	0.840
	Y1.2	0.64	0,196	
	Y1.3	0.67	0,196	
	Y1.4	0.71	0,196	
	Y1.5	0.71	0,196	
	Y1.6	0.78	0,196	
	Y1.7	0.62	0,196	
	Y1.8	0.67	0,196	

(Source: Authors Ownwork, 2026)

To reinforce this analysis, the Kolmogorov-Smirnov test was used as an additional statistical test. If the significance value (Sig.) of the Kolmogorov-Smirnov test is greater than 0.05, then the residual data is considered to be normally distributed. Conversely, if the Sig. value is less than 0.05, the residual data are not normally distributed. With the combined results from the P-P plot and the supportive Kolmogorov-Smirnov test, it can be concluded that the assumption of normality of the residuals in the regression model is met, making the regression model suitable for use in further analysis.

Classical Assumption Test

Figure 3. P-Plot Diagram



(Source: Authors Ownwork, 2026)

The Normal P-P Plot above shows the results of the residual normality test for the regression with the dependent variable “Preservation of Chinese Fort Culture.” Based on the plot, the residual points appear to be scattered close to the diagonal line, which represents the theoretical cumulative distribution. This pattern indicates that the residual data have a distribution that approximates a normal distribution. The absence of significant deviations from the diagonal line reinforces the conclusion that the assumption of normality of the residuals in the regression model is met.

Table 4. Kolmogorov Smirnov Test

	Unstandardize Residual
N	100
Asymp. Sig. (2-tailed) ^c	,170

(Source: Authors Ownwork, 2026)

Based on the SPSS output table above, it can be seen that the results of the normality test using the One-Sample Kolmogorov-Smirnov Test yielded an Asymp.Sig (2-tailed) value of 0.170 > 0.05. Therefore, it can be concluded that the data being tested are normally distributed. Thus, the assumption or requirement of normality in the regression model has been met.

Table 5. Multicollinearity Test

Model	Tolerance	VIF
1(Constant)		
CTA	1.000	1.000

(Source: Authors Ownwork, 2026)

Based on the results of the multicollinearity test in Table 4.15, it can be seen that all independent variables (Cultural Tourism Activity) have a Tolerance value above 0.1 and a Variance Inflation Factor (VIF) value below 10. This indicates that there is no multicollinearity issue among these variables. In other words, the independent variables are not highly correlated with one another, so they can be used simultaneously in a regression model to analyze their effects on the dependent variable, namely the Preservation of Benteng Chinese Culture. This model is reliable for providing valid analysis results without bias due to multicollinearity.

Simple Linear Regression

Simple linear regression analysis was used to determine the effect of cultural tourism activities (X) on the preservation of Benteng Chinese culture (Y). This analysis yielded a regression equation that indicates a causal relationship between the two variables. The regression coefficients obtained describe the extent to which changes in variable X will affect variable Y. Additionally, a significance test (t-test) was conducted to determine whether variable X has a significant effect on Y. The coefficient of determination (R-squared) was also calculated to measure the extent to which variable X explains the variability in variable Y. Table 4.16 shows the results of a simple linear regression analysis to examine the effect of the Cultural Tourism Activities variable on the dependent variable

Table 6. Simple Linear Regression

Model	B	Std. Error	Beta	t	Sig
(Constant)	6.28	1.83		3.431	<.001
CTA	.825	.060	.812	13.76	<.001

(Source: Authors Ownwork, 2026)

Theoretical Implication

The results of the study indicate that cultural tourism activities at the Boen Tek Bio Temple have a very strong and positive relationship with the preservation of Chinese culture ($r = 0.812$; $p < 0.001$), and exert a significant influence as shown by regression analysis ($\beta = 0.812$; $p < 0.001$). These findings make an important contribution to the development of Social Identity Theory (SIT) in the context of cultural tourism. Theoretically, SIT explains that individual identity is formed and strengthened through involvement in social groups and the collective symbols possessed by those groups.

In the context of this study, cultural tourism activities such as festivals, religious rituals, and traditional practices at the Boen Tek Bio Temple serve as symbolic media that reinforce the collective identity of the Benteng Chinese community. When individuals—whether local residents or tourists—participate in or are exposed to these activities, they do not merely act as passive observers but become part of the process of reproducing cultural identity. The main theoretical implication of this finding is that cultural tourism serves not only as an economic or recreational tool but also as a social mechanism that reinforces the construction of group identity.

Furthermore, the significant impact of tourism activities on cultural preservation indicates that the more intense an individual's interaction with

cultural practices, the stronger the internalization of those cultural values, norms, and symbols. This expands the understanding of SIT by positioning tourism as a space for social interaction capable of strengthening ethnic identity, particularly within minority communities such as the Benteng Chinese.

This study also indicates that exposure to cultural activities impacts not only community members but also external parties such as tourists. From a SIT perspective, this signifies a process of identity recognition, wherein group identity is not only reinforced internally but also validated externally through public acknowledgment. Thus, cultural tourism serves as a bridge between a community's internal identity and the broader public's external perceptions. These findings enrich the SIT literature by demonstrating that cultural tourism activities can serve as a strategic instrument in strengthening, reproducing, and validating cultural identity, which ultimately contributes to cultural sustainability within a multiethnic society.

Practical Implication

The results of this study offer a number of practical implications for destination managers, local governments, and local communities in developing sustainable cultural tourism. The findings, which show that cultural tourism activities have a significant impact on the preservation of the Chinese Benteng culture, indicate that the management of cultural activities at the Boen Tek Bio Temple needs to be carried out in a strategic and targeted manner. For destination managers, it is important to design cultural tourism activities that are not only attractive but also educational and participatory. Festivals and rituals such as Cap Go

Meh, Peh Cun, and Gotong Toapekong should be presented with clear cultural interpretations, for example through the provision of information, tour guides, or digital media, so that tourists can understand the meaning behind each cultural practice. Thus, the tourism experience does not stop at the entertainment aspect but also enhances awareness and appreciation of local culture.

For local governments, these findings underscore the importance of policy support for the development of culture-based tourism. Governments can play a role in providing facilities, promotion, and regulations that protect cultural authenticity and value. Additionally, integration between the tourism sector and cultural preservation needs to be strengthened through programs that encourage the involvement of the younger generation in cultural activities, ensuring the long-term sustainability of culture. Meanwhile, for the local community of Cina Benteng, this study indicates that active participation in cultural tourism activities is key to preserving their cultural identity. Therefore, the community needs to continue participating in the organization of cultural events while safeguarding authentic values so they are not eroded by commercial interests. Collaboration among the community, managers, and the government is essential to striking a balance between tourism development and cultural preservation.

CLOSING

Conclusion

Cultural tourism activities at the Boen Tek Bio Temple have a very strong and significant relationship with the preservation of Benteng Chinese culture. Activities such as festivals, religious rituals, and cultural practices have

proven to serve not only as tourist attractions but also as effective means of raising awareness, knowledge, and community engagement in maintaining cultural sustainability. However, this study has several limitations, including the use of a quantitative approach that has not been able to explore meaning and experience in depth, a limited sample size, and a focus on a single research location, which limits the generalizability of the findings. Therefore, future research is recommended to use a mixed-methods or qualitative approach to gain a more comprehensive understanding, as well as to develop a research model by adding other variables such as community involvement, perceptions of authenticity, or tourist experiences. Additionally, expanding the research location is also important to ensure the research results have stronger external validity and can make a broader contribution to the study of cultural tourism.

Suggestion

The findings of this study confirm that cultural tourism can serve as a strategic tool for strengthening cultural identity, particularly among ethnic minority communities, provided it is managed appropriately without compromising its authentic values. Therefore, destination managers are advised to develop tourism concepts that are more educational and interpretive; the government needs to provide sustainable policy support and infrastructure; and local communities are encouraged to remain actively involved in preserving cultural authenticity and fostering collaboration with various stakeholders.

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