Facts and Fictions: Focusing on TripAdvisor Reviews of Mount Tangkuban Parahu

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ABSTRACT

Folklore as a form of intangible cultural heritage can be used as a strong cultural capital for tourism development. The existence of the legend of Sangkuriang, which is thick among the Sundanese community, and other aspects such as geological and volcanological aspects become tourism strengths of Mount Tangkuban Parahu. Using content analysis on traveler reviews on TripAdvisor pages, this article explores how "Sangkuriang" affects travelers. The word mining technique on TripAdvisor reviews from 2011 to 2021 shows several frequently appearing topics in the reviews. Furthermore, the network visualization shows that words with folklore connotations are often related to the landscape of this mountain. In other words, the presence of folklore is depicted physically in a narrative. However, some reviewers see this mountain from its physical sides, such as the beauty of the scenery and the presence of a crater that emits a sulfur smell. The findings of this study show that travelers tend to process factual and fictional information simultaneously and share it as information in their reviews.

INTRODUCTION

The tourism sector experiences undergoing changes that are influenced by the motivation and interest of tourists. Previously, the sector was only seen as a business activity for the industry and a holiday activity for the community, but now it is currently leading to a demand for tourists to be more involved with social, cultural, and environmental elements (Grabowski et al., 2016; Paraskevaidis & Andriotis, 2017; Salazar, 2021; Zhang et al., 2021). Global tourists are now interested in traveling to get to know cultural diversity. In tourism, cultural diversity is associated with value-added for tourists in shaping the tourist experience (Hernández-Mogollón et al., 2019; López-Guzmán et al., 2011). Therefore, each country is putting huge efforts into collecting every culture they have. One of the efforts in developing tourism with cultural elements is to raise themes based on the stories of one particular area (Pike, 2008).

The potential of a story and the ability to practice storytelling as an innovative medium for documenting, securing, and marketing intangible cultural heritage can be realized through tourism (Gamil, 2017). Several tourist destinations develop regional tourism by promoting folklore such as

legends, myths, or fairy tales. The myth of the Wind Lion in China (Tsai & Chen, 2019), the history of Peter Klepac in Croatia and Slovenia (Moric & Lewis, 2018), and perhaps the most famous the story of Robin Hood in England (Everett & Parakoottathil, 2018) have successfully helped the development of tourism in each respective region. It shows that the existence of folklore as oral literature in several areas has been utilized in tourism development. It cannot be separated from the tourism products offered, so folklore becomes a valuable resource for promoting destinations, increasing economic potential, and attracting tourists (Everett & Parakoottathil, 2018; Ironside & Massie, 2020; Moric & Lewis, 2018). Tourism and folklore have deep links from a theoretical and applied point of view, which are multidisciplinary and have the potential to address sociocultural and socio-economic problems in society (Chakraborty, 2011).

West Java, one of the provinces in Indonesia, has 111 folklores spread in every location. Mount Tangkuban Parahu, located in the north of Greater Bandung, precisely in West Bandung Regency and Subang Regency, is one of the most famous mountains in West Java and has made a significant contribution to the tourism industry of this province. The existence of Mount Tangkuban Parahu is inseparable from the folklore "Sangkuriang", which is believed to be the origin of the formation of the mountain. The story is well known to the Indonesian people since it is widely told in books, cinemas, or television. The folklore is believed to be able to boost the popularity of Mount Tangkuban Parahu. A reciprocal relationship between "Sangkuriang" as folklore and Mount Tangkuban Parahu as a tourist attraction has been long established. Gamil, 2017; and Hodsdon, 2020 affirmed that the story of a place can be represented by the presence of imaginative geography as a stimulus to introduce and create the identity of a place collectively so that it can become cultural capital in the development of tourism in an area.

However, the popularity of Mount Tangkuban Parahu does not necessarily make the mountain avoid the crisis condition of tourist visits. COVID-19 has drastically impacted many tourism destinations (Tokarchuk et al., 2022; Woyo, 2021) and is felt by every country. Tourism destination managers around the world are starting to rebuild tourism that can increase added value and be able to attract tourists (Anom et al., 2020; Indartoyo et al., 2020; Peña et al., 2021). Mount Tangkuban Parahu is no exception. Based on data from the West Java Province Natural Resources Conservation Center, the number of domestic tourist visits to this tourist attraction was reduced by 20-30% each year from 2019 to 2021 (BBKSDA Jawa Barat, 2022). As an effort to revive tourism, oral traditions such as myths, fairy tales, and legends of a destination can become cultural capital in tourism development because the story behind a place can add value to the tourism destination itself (Gamil, 2017). Thus, folklore-based tourism can be a form of tourism development with its own niche and become the key to rebuilding the tourism industry after COVID-19.

Research on efforts to integrate folklore into tourism is not new in the literature. Some studies have focused on development strategies, challenges and opportunities, presentation methods, destination image, tourist satisfaction, and experience while others have discussed causal relationships between constructions (Hemme, 2005; Ironside & Massie, 2020; Kutin & Telban, 2021; Lovell, 2019; Moric & Lewis, 2018; Qiu & Zhang, 2021). Nevertheless, very few studies have addressed the issue of tourists' responses to the existence of the Sangkuriang story and its relationship to the physical condition of Mount Tangkuban Parahu. To the authors' best knowledge, the research on the relationship between Mount Tangkuban Parahu and the folklore of Sangkuriang still does not adequately explain this side and mostly directly explains how Sangkuriang folklore attracts tourists to visit. Hodsdon's (2020) research maintained that the existence of physical and fictional elements of a place becomes the imaginative potential to associate the place with folklore. In this case, the reciprocal relationship between Sangkuriang and Mount Tangkuban Parahu provides the possibility for tourists to imagine the legend during their trip. Thus, this study aims to investigate tourist awareness to feel and picture the folklore during traveling and the folklore's

relation to the physical elements of a place through reviews provided on the TripAdvisor site.

In the next section, we present a review of the relevant literature to further justify the need to initiate this study and point out research gaps. In the third section, we describe the data collection and data analysis methods. Data and analysis results are introduced in the fourth section to find discourses in the review related to tourists' responses to physical and fictional elements of Mount Tangkuban Parahu. Finally, conclusions and implications are given in the last section.

LITERATURE REVIEW

Folklore as an Intangible Cultural Heritage

Oral tradition and expression, as a form of intangible cultural heritage, are often used in conveying knowledge and social-cultural values. Besides, as a form of the collective memory of a community (UNESCO, n.d.), they have an essential role in cultural preservation (Bartlett et al., 2020). One of the forms of collective memory inherent in society is folklore which can be used in various aspects according to its existence (Bascom, 1954; Shortlidge & Jones, 1995). The study of folklore has progressed internationally in academia, so "folklore" is currently known as one of the disciplines. Folklore is classified into oral tradition because the process of conveying it is done by word of mouth (Michalopoulos & Xue, 2021). According to the American Folklore Society, folklore is traditional knowledge, practice, art, and literature disseminated chiefly through oral communication and behavioral examples (Pecsek, 2016).

Folklore has many genres that contain both kinesic and verbal elements (Green, 1997). Its nature is passed orally from one generation to another, making folklore part of the intangible cultural heritage (UNESCO, n.d.). Through folklore, people over generations transmit knowledge, cultural and social values, and collective memory. Bascom (1954) divided folklore or folk prose stories into three, based on the community's perspective. They include 1) fairy tales, folk tales that are believed to have never really happened and are not bound by time or place; 2) myth, a folk tale that is believed to happen and people accept that the story has an impact on their lives; thus, the existence of myth is respected and considered sacred; and 3) legend, like the myth, people believe that this form of folklore has happened and contains essential factual information, but people do not consider that the events in the story give an impact on their current lives (Bascom, 1954; Dundes, 1965). Learning media, promotional media, problem-solving, and cultural conservation are ways of utilizing folklore, as proposed by Shortlidge & Jones (1995).

Folklore and Tourism

Folklore can be considered as one characteristic of a particular community that distinguishes the community from others. It must be preserved as a part of the cultural heritage of a country and maintained in everyday activities (Bartlett et al., 2020; Hodsdon, 2020). One way to preserve folklore is to make it a cultural capital in the tourism development in an area (Gamil, 2017; Kutin & Telban, 2018; Wannakit, 2019). Tourism destinations that integrate folklore or other oral traditions have their uniqueness and characteristics that can be a source of interesting information to convey to tourists (Choi, 2016) and a form of safeguarding against oral traditions so that they can continue to be preserved and not disappear (Gamil, 2017).

Folklore has a close relationship with the name of a place because a place is often named after the background story or history (Light, 2014; Robb, 1998). The story behind a place is a large part of the narrative that is closely tied to some toponym, site or landscape object, and folklore (Sävborg &

Valk, 2018). The relationship between literature and tourism is a topic of research that has often been discussed. Many tourist attractions have been developed based on literature, and conversely, there are literary works that are inspired by tourism. Folklore has historical value in revealing the background of a place with mysterious, dramatic, and imaginative elements. In addition, the existence of folklore is a means for tourist attractions to offer landscape experiences from an imaginative side (Chakraborty, 2011; Ironside & Massie, 2020).

The emergence of cultural events related to folklore, such as festivals, folklore performances, and the customs of a community, indicates a close relationship between folklore and tourism, which is known as folklore tourism (Iordache & Popa, 2008; Satheesh, 2015). This implies that folklore has great historical value in revealing a mysterious or undiscovered history to the public based on intangible cultural heritage and scientific analysis (Chakraborty, 2011). Folklore tourism is associated with landscapes and traveling to places based on literature. It also involves enjoying a long tradition by exploring how folklore events fit the interpretation and socio-culture aspect. It aims to entertain and attract tourists and unite imagination, heritage, culture, ideas, objects, and experiences (Everett & Parakoottathil, 2018). Ironside and Massie (2020) explained that in folklore tourism, folklore plays a role in creating experiences offered to tourists through the delivery of narratives related to the natural environment, cultural heritage, and surrounding landscapes of the place. It is because sometimes in tourism activities, tourists are curious about the stories behind the attractions they visit. These stories often contain fantasy elements but still describe factual circumstances or events that can attract the attention of tourists (Akgun et al., 2016; Cater et al., 2021; Ross, 2020).

The Folklore of Mount Tangkuban Parahu

Folklore has great historical value in the unexplored mystery of a place (Chakraborty, 2011). Similar to those on Mount Tangkuban Parahu, local people believe in the existence of myths related to the origin of the formation of the mountain. Several articles have explained the folklore of Sangkuriang. In short, it is a story of a mother (Dayang Sumbi) who made every effort to prevent her marriage to her biological child. Dayang Sumbi gave several conditions to Sangkuriang, her son, such as creating a dam and a big boat in a short time (from night until the sun rose). However, when Sangkuriang almost fulfilled all the conditions, Dayang Sumbi, with the help of supernatural powers, emitted the sun faster than the completion of Sangkuriang's task. Due to his anger and unrequited love for his own biological mother, Sangkuriang kicked the almost-finished boat and it was believed to turn into Mount Tangkuban Parahu, which resembles an overturned boat when viewed from Bandung City.

This forbidden love story began with an old Sundanese script written on palm leaves, namely the Bujangga Manik Manuscript, which tells the story of a prince's journey from the Pakuan Palace known as Bujangga Manik. Bujangga Manik was a poet who traveled to Java. One of the places he visited was the Greater Bandung area and in his script, he mentioned Mount Tangkuban Parahu and the Citarum river. He also introduced "Sangkuriang", who wanted to build a lake but was too late. This story does not only explain the origin of Mount Tangkuban Parahu. If explored further, it also explains many other locations in the Bandung area. In other words, this story is related to the topography of Bandung itself. Thus, the Bandung area, which is geologically a former ancient lake, is associated with a lake/dam built by Sangkuriang. Likewise, other mountain toponyms around Mount Tangkuban Parahu are still related to the story of "Sangkuriang" as a whole.

Landscapes explained from folklore can give tourists different experiences through imagination (Ironside & Massie, 2020). The use of folklore in a particular place can be more interesting than factual information as folklore allows the formation of unique and memorable experiences (Ross, 2020). Telling stories with fantasy elements is seen as an art of describing an actual event and imagination simultaneously, which can be assisted by interpretation through explanations, photos,

or audio. Akgun et al. (2016), Cater et al. (2021), and Hemme (2005) stated that stories in fairy tales, myths, and legends can be experienced in real time at different times. They can be realized with the presence of landscapes or travel descriptions, sketches, and the presentation of stories to reveal and imagine the origin of a location. Folklore tourism emphasizes offering something out of the ordinary and fulfilling tourists' desires to escape from their daily lives and get a fantastic experience (Lovell & Griffin, 2019). The storytelling on tourist attractions is not just about telling folklore or facts, but it is also a part of communication mobility related to the ability of the destination to form a narrative self-image to the market and achieve competitive advantage (Bassano et al., 2019; May et al., 2020).

Based on these explanations, we concluded that the application of folklore on tourism destinations can be presented in various forms, either directly provided by the management or already available in the community. However, it is not a trivial task to develop a plan for implementing folklore in other methods and techniques, which can provide information about folklore and facts focused on tourists that have the potential to increase tourists' awareness, interest, and intention to visit, shape the image of the destination, increase satisfaction, shape experience, and gain competitiveness.

RESEARCH METHOD

The main objective of this research is to explore the existence of the story "Sangkuriang" on the tourists' awareness of folklore through their reviews on TripAdvisor (www.tripadvisor.com). As a website-based online platform, TripAdvisor contains a lot of information that is posted and generated personally by each user. The information provided is in the form of reviews, comments, and ratings intended for tourism destinations, hotels, tourist attractions, or other services in tourism. Besides being a means of discussion between tourists around the world (Fitchett & Hoogendoorn, 2019; Miguéns et al., 2008), reviews provided by tourists can play an important role in predicting and studying tourism trends (Camprubí et al., 2021; Hodsdon, 2020; Sthapit, 2018). Especially in uncertain circumstances such as COVID-19 where social restrictions are applied, data mining through reviews and comments on the internet can be very helpful in conducting analysis related to tourism. This study collected data from January 28, 2022, and resulted in 578 reviews from 2011 to 2021.

Data was collected using Octoparse 8 software by entering pages from which the reviews were obtained, namely reviews of domestic tourists on Mount Tangkuban Parahu (*https://www.tripadvisor.co.id/-Attraction_Review-g7187358-d1010804-Reviews-Tangkuban_ Perahu-Lembang_West_Java_Java.html*). Octoparse is an online software to perform automatic data extraction quickly without coding but by converting the desired web page into structured data (Octoparse, n.d.). The data obtained covered the online reviewer's name (username), regional origin, date of visit, visiting partner, and date of the review. In addition, the data covered the title of the review and the description of the review. Reviews from foreign tourists were excluded or not used in this study. The data collected was in Bahasa Indonesia, so in the findings of this study, the keywords that appear as results were translated into English. While the issue of objectivity is likely to be biased due to TripAdvisor's use, the subjectivity of reviews became the interest of this study. Direct reviews and affective properties made this sample attractive in order to observe tourists' impressions, either positive or negative.

Research on various forms of human communication, including the mutation of written documents, photographs, films or videos, and audio recordings, generally uses content analysis (Camprubí & Coromina, 2016; Stepchenkova et al., 2009). According to Sekaran & Bougie (2016),

content analysis using data sourced from newspapers, websites, advertisements, recordings, interviews, and the like method allows researchers to systematically examine textual information. This method can be said as an analytical technique that is able to capture deeper concepts on a qualitative basis, and at the same time, quantitative data analysis techniques can be applied (Stepchenkova et al., 2009). Content analysis has become a trend in tourism research, such as research on imagery, by identifying tourists' understanding of conceptual issues in the tourism sector and tracing textual content written by tourists (Qiu & Zhang, 2021; Stepchenkova et al., 2009).

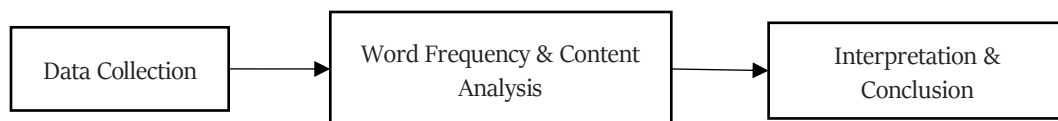| Data Collection | → | Word Frequency & Content Analysis | → | Interpretation & Conclusion |

Figure 1. Research stage

The application of content analysis in analyzing data, however, gives a problem in the reliability of content coding. This study, therefore, employed WordStat version 9.0.1 to increase the reliability, as the study of Kim & Yoon (2013) in which WordStat was used as a tool to analyze the image of South Korea through popular tourist guidebooks. WordStat is a flexible and easy-to-use software usually used in content analysis and text mining for fast extracting themes and trends as well as precise measurements for quickly analyzing information from a large number of documents (Provalis Research, n.d.). In addition, a correspondence analysis was carried out to identify the relationship between the adjective patterns and categories of reviews.

RESULTS

The results of the final study explain the frequency of words that often appear in the overall review and keywords related to folklore. Among 576 online reviewers, the majority were from West Java (26.4%), followed by those from DKI Jakarta (23%).

Table 1. Number of reviews by year of visit

Year	Frequency	Percent
2010	1	0.2%
2011	7	1.2%
2012	33	6.2%
2013	41	7.7%
2014	107	18.5%
2015	114	19.7%
2016	100	17.3%
2017	67	11.6%
2018	39	6.7%
2019	20	3.5%
2020	1	0.2%
2021	1	0.2%
n.d	47	8.1%
Total	578	100%

The review posting period shows that Mount Tangkuban Parahu received a lot of reviews in 2015 (23.7%) and 2016 (17.5%). Meanwhile, in the period 2019 to 2021 when the COVID-19 pandemic hit the world, the number of reviews decreased significantly (4.8% in 2019, 0.5% in 2020, and 0.2% in 2021). These reviews are consistent with the year of the reviewer's visit, dominated from 2014 to 2016 (see Table 1).

Frequency of Words Appearing in the Reviews

All textual data was imported into the WordStat 9 content analysis tool, and a total of 31,735 words were discovered, including nouns, adjectives, verbs, and adverbs. Articles, prepositions, conjunctions, exclamations, and particles were excluded. Table 2 shows the top 50 words that frequently appear in the reviews, including "Crater", "Places", "Tourism", "Sights" and "Beautiful" (words such as "Mountain"; "Tangkuban"; "Parahu": and "Bandung" were excluded). Some of the words describe the physical condition of Mount Tangkuban Parahu, including "Crater" (1st), "View" (4th), "Cold" (8th), "Sulfur" (10th), "Nature" (11th), "Cool" (12th), "Air" (14th), "Smell" (19th), "Ratu" (33th), and "Domas" (45th). These results indicate that many reviews tend to highlight the main attractions of Mount Tangkuban Parahu, the 13 craters. The "Ratu" Crater and "Domas" Crater are two of the most popular tourist spots on Mount Tangkuban (Kartika & Riana, 2020) while Upas Crater, another popular place, seems to not appear in the review.

Table 2. Frequency of words appearing in the review

Rank	Word	Frequency	Percentage Shown	Rank	Word	Frequency	Percentage Shown
1	Crater	496	5.07%	26	Lembang	77	0.79%
2	Place	331	3.39%	27	Far	74	0.76%
3	Tour	252	2.58%	28	Car	74	0.76%
4	Scenery	224	2.29%	29	Traveler	73	0.75%
5	Beautiful	168	1.72%	30	Visit	71	0.73%
6	Nice	135	1.38%	31	Family	70	0.72%
7	Street	135	1.38%	32	People	69	0.71%
8	Cold	131	1.34%	33	Ratu	65	0.66%
9	Enter	118	1.21%	34	Come	64	0.65%
10	Sulfur	112	1.15%	35	Trip	61	0.62%
11	Nature	109	1.11%	36	Time	61	0.62%
12	Cool	109	1.11%	37	There	58	0.59%
13	Going to	100	1.02%	38	Expensive	58	0.59%
14	Air	98	1.00%	39	Object	57	0.58%
15	Photo	94	0.96%	40	Visitor	57	0.58%
16	Location	90	0.92%	41	Sangkuriang	57	0.58%
17	Vehicle	88	0.90%	42	On	56	0.57%
18	See	87	0.89%	43	There	56	0.57%
19	Smell	86	0.88%	44	Interesting	56	0.57%
20	Child	83	0.85%	45	Domas	55	0.56%
21	Ticket	82	0.84%	46	Price	54	0.55%
22	Get over here	81	0.83%	47	Hour	54	0.55%
23	Enjoy	81	0.83%	48	Go on	54	0.55%
24	Parking	81	0.83%	49	Visit	53	0.54%
25	Day	77	0.79%	50	Morning	53	0.54%

An investigation of the adjectives used in the reviews allows these reviews to be meaningful in describing the characteristics of the content. Adjectives that often appear can represent the image of Mount Tangkuban Parahu in the eyes of tourists. The adjectives that pop up the most are "Beautiful" (5th), appearing 168 times across reviews, and "Good" (6th), appearing 135 times. These two words are used to describe the beauty of Mount Tangkuban Parahu. Meanwhile, the next positions in the top 50 adjectives are "Cold" (8th) and "Cool" (12th), used to describe the environment of Mount Tangkuban Parahu which is located in the highlands. Based on information on the Tangkuban Parahu Mountain Natural Tourism Park website (*https://twatangkubanparahu.com/*), the average daily temperature there is 17° during the day (TWA Tangkuban Parahu, n.d.). Another adjective that appears is "Smell" (19th), describing the physical condition of an active mountain that still emits the smell of sulfur. These findings indicate that tourists tend to see Mount Tangkuban Parahu as a volcanic mountain, seeing by the frequent occurrence of words related to volcanology, such as "Crater" (1st) and " Sulfur" (10th) which both occupy the top 10.

Other adjectives that are often used in describing Mount Tangkuban Parahu are "Far" (27th), "Expensive", and "Interesting" (44th). These three words are used to describe several facilities offered. The adjective "Far" is used to describe the accessibility developed in Mount Tangkuban Parahu, where tourists feel that the routes to the main attractions (Ratu Crater, Domas Crater, and Upas Crater) are quite far from the "Parking" (24th) location. Meanwhile, "Expensive" describes the perception of tourists toward the entrance ticket price. When describing the ticket and parking fees separately, "Expensive" is used repeatedly.

> [...] The first time I came here, the entrance fee was quite expensive hehe... if I'm not mistaken, it was 25K/person (not including motorbike tickets). After paying for the entrance ticket, the location turned out to be a bit far from the ticket post. [...] (p. 192)

> [...] Adult admission 30,000. Little boy 15,000. Car park 40,000 (expensive). [...] (p. 57)

Table 3. Cooccurrence of "*interesting*"

Target	Keyword	Co-Occurs	Do Not	Is Absent
Interesting	Comfortable	8	19	42
...	Crater	25	256	25
...	Visited	10	37	40
...	Distance	6	12	44
...	Not enough	8	39	42
...	Enough	13	118	37
...	Beautiful	14	140	36
...	Going to	10	71	40
...	Tale	6	24	44
...	Atmosphere	7	42	43
...	Tour	14	180	36
...	Water	6	32	44
...	Hot	6	31	44
...	Seller	6	33	44
...	Fire	4	15	46
...	Scenery	13	186	37
...	Location	8	71	42
...	Stinging	6	39	44
...	Food	6	43	44

A positive adjective, "Interesting", appears 56 times in all traveler reviews. It is often used to

describe the comfort of the mountain and the attractiveness of the craters. Table 3 shows some of the keywords that appear along with the word "Interesting", including "Comfortable", "Crater", and "Visited". The word "Crater" appears along with the word "Interesting" 25 times in all reviews and 256 times without the word "Interesting".

> [...] the natural beauty of Tangkuban Perahu and the exotic color of the crater that always attracts my attention as well as my children [...] (p. 46)

> [...] A mountain with a strong-smelling crater. Quite interesting. Must wear a mask if you come here. Hmm... not bad. [...] (p. 45)

Extracted Topics

The data mining technique of TripAdvisor review sources discovered the topics travelers mostly discuss regarding Mount Tangkuban Parahu. Topic extraction was carried out to reveal the thematic structure and clearer information. The results show five topics that were automatically grouped and named via WordStat. These topics and keywords were analyzed, yielding a significant structure. The grouping was based on the relationship among the topics so that the naming of the topics given by the software was in alignment with the main structure (see Table 4).

The first topic, with the highest coherence in the context of the review with a unified whole of meaning, is "Dayang Sumbi and the Legend of Sangkuriang". In 20.42% of cases, reviewers commented on this folklore of Mount Tangkuban Parahu. However, this topic has a lower frequency and distribution of cases than "Sights of Tangkuban Parahu", "Smell of Sulfur", and "Bandung City". The coherence value shows that the review of folklore is conveyed at the same time as other keywords, such as "Gunung Tangkuban Parahu", "Dayang Sumbi", "Overturned Boat", "Folklore", "West Java", and "Sangkuriang Story". Therefore, it is proven that the existence of Mount Tangkuban Parahu cannot be separated from the presence of "Sangkuriang" as one of the most told folktales in West Java Province.

Indonesia never lacks a stock of amazing tourist attractions, one of which is Tangkuban Perahu. Tangkuban Perahu is one of the mountains located in West Java. [...]. If you come here, you will immediately remember the legend of Sangkuriang. This legend is often told by Mbah Kakung. So remember how angry Sangkuriang kicked the boat he made and became Tangkuban Perahu. [...] (p. 3)

The word "Perahu" that often appears in the name of "Tangkuban Perahu" shows a common misunderstanding among the general public regarding the actual name of this mountain. According to the official website of the management, this mountain is called Mount Tangkuban Parahu.

The second topic is composed of the keywords "Bandung", "Road", "Lembang", "Subang", "Far", "Direction", "North", "Uphill" and so on, which describe reviewers' comments on the accessibility of Mount Tangkuban Parahu. This topic provides an overview of the location, distance, and estimated time tourists need to take to get to the mountain.

The third topic is "Entrance Tickets". Reviews on the topic of "Entrance Tickets" tend to say the tickets are quite pricey, including the admission price, the merchandise (such as masks) price, and the vehicle parking fees. Many negative reviews about expensive ticket prices are spotted. Reviewers argued that the high-ticket prices are not in accordance with the facilities provided. Also, there is a price difference between domestic and foreign tourists.

[...] I hope that the Bandung City Government, KBB, and Subang don't have to be gold diggers; everything is expensive. Tickets and parking are not comparable to the facilities. The streets are jammed and dirty (embarrassing). (p. 121)

This place is actually quite beautiful, but the entrance ticket gets more and more expensive,

especially if you are a foreigner or happen to bring relatives from abroad, then the price will be EXTREMELY high to enter a nature tourism place like this [...]. (p. 59)

Table 4. Extracted topics

Rank	Word	Keywords	Coherence	Frequency	Cases	% Cases
1	Dayang Sumbi, Sangkuriang Legend	Sumbi; Dayang; Sangkuriang; Legend; Tale; Backwards; Java; Boat; West; Tangkuban; Mountain; Tangkuban Perahu; Mount Tangkuban Perahu; Dayang Sumbi; Sangkuriang Legend; West Java; Folklore; Reverse Boat; The Story of Sangkuriang	0.415	259	118	20.42%
2	Bandung	Bandung; City; Lembang; Street; Going to; Subang; North; Vehicle; Direction; Taken; Tangkuban; Located; Km; Hour; Uphill; Journey; Far; Boat; Pass; Continue; Forest; Minute; Foot; Door; Personal; Distance; Tangkuban Perahu; Bandung; Tangkuban Perahu Mountain	0.385	475	233	40.31%
3	Entrance Ticket	Ticket; Enter; Expensive; Price; People; Thousand; Car; Cost; Rupiah; Pay; Door; Entry; Foreign; Gate; Entrance Ticket; Ticket Price; Price Of Admission; Entrance; Quite Expensive; Entry Fee; Expensive for; Quite Expensive; To Enter	0.372	232	106	18.34%
4	Sulfur Smell	Sulfur; Smell; Jacket; Stinging; Cold; Mask; Forget; Recommended; Strong; Dress; Use; Bring; Aroma; Air; Rain; Warm; Enough; Weather; Bring; Sulfur Smell; Sulfur Aroma; Quite Pungent; Quite Cold; Forgot to Bring; Carry a Jacket; Sulfur is Quite Pungent; Cold Air; Recommended for	0.372	228	141	24.39%
5	View of Tangkuban Parahu	Scenery; Enjoy; Beautiful; Tangkuban; Boat; Crater; Family; Mountain; For; Cool; Natural; Atmosphere; Interesting; See; Suitable; Very nice; Hot; The place; Holiday; Visited; Tangkuban boat; Queen Crater; Crater; Tourist Attraction	0.319	877	392	67.82%

Further examination reveals two other topics, both describing the natural conditions of Mount Tangkuban Parahu, namely "Smell of Sulfur" (Topic 4) and "Sights of Tangkuban Parahu" (Topic 5). These two topics are actually discussing the same point regarding the volcanic aspect of Mount Tangkuban Parahu. Topic 4 describes the natural atmosphere of this place, such as the smell of sulfur, cool air, hot water, and cold temperatures. Meanwhile, Topic 5 discusses the craters as the main attraction of this mountain and the activities that can be done there.

Based on the frequency and distribution of cases, Topic 5 ranks first with a frequency of 877 times and a case percentage of 67.82%. Mount Tangkuban Parahu is a nature tour that offers views of a volcanic mountain, forming its own image according to the physical condition of the mountain itself. Tourists generally visit Mount Tangkuban Parahu to enjoy the view of the craters. It is in accordance with the research of Kartika & Riana (2020), that in its development, Mount Tangkuban Parahu has folklore as an attraction for tourists, but in practice, its tourism development cannot be separated from other perspectives such as geography and volcanology.

Recognition of Folklore "Sangkuriang"

The result of the word mining toward TripAdvisor reviews of Mount Tangkuban Parahu shows several emerging keywords of folklore, such as "Sangkuriang", "Stories", "Legend", and "Dayang Sumbi". Table 2 shows that the word "Sangkuriang" is included in the top 50, with 41 (0.58%) times appearing in all reviews. It implies that the reviewers of Mount Tangkuban Parahu have knowledge about the folklore "Sangkuriang". The reviews show several patterns that have a role to describe the reviewer's journey on Mount Tangkuban Parahu. A reviewer stated that his visit to this mountain made him recall the stories he had heard before. Meanwhile, other reviewers felt a justification for the narrative story conveyed by the story "Sangkuriang" with the actual situation of the mountain.
[…] apart from being quite a rare sight, especially seeing the very large "Ratu" crater, remembering the legend of Sangkuriang also gave flashbacks and imaginations about the fairy tale we heard when we were in school. […] (p. 124)
[…] But when we got to the top, we could enjoy a beautiful and soul-stirring view, especially while re-imagining the legend of Sangkuriang and Dayang Sumbi. […] (p. 398)
[…] The mountain is actually shaped like an overturned boat kicked by Sangkuriang. […] (p. 233)

However, another review points out that a reviewer was curious about this place and its background story, but he felt that most reviews did not discuss Mount Tangkuban Parahu from a scientific point of view. I'm still curious about the tourist attractions associated with the legend of Sangkuriang and Dayang Sumbi, and when I came here, I was amazed by the giant caldera of Mount Tangkuban Parahu, my question, when did this mountain explode? Why don't you read scientific reviews? (p. 208).

Next, the topic "Dayang Sumbi, The Legend of Sangkuriang "contains many keywords related to the name of the mountain and its location. The dendrogram analysis was employed to provide more emerging insights into the existing theme structure. From the 10 clusters listed in the order, the sequence related to folklore was analyzed in order to visualize word relationships. The dendrogram grouped the words that were similar to the topic extraction analysis. It was found that the area of the topic "Dayang Sumbi, Legend of Sangkuriang" contains several words including "Stories", "Dayang Sumbi", "Legenda", "Sangkuriang", "Reverse", "Become", "Time", "According to", "Famous", "The Crater", "Interesting", "Pity", "Creating", "Comfortable", "Directly", and "By".

The adjectives "Attractive" and "Famous" appear in the relationship cluster image. It indicates that the story "Sangkuriang" has the influence to boost the popularity of Mount Tangkuban Parahu (Sulistyorini, 2018) and is able to attract tourists to visit (Kartika & Riana, 2020). Table 3 illustrates the relationship between "Interesting" and "Tale". The word "Tale" in the reviews has a lot to do with the folklore of Mount Tangkuban Parahu. The word "Interesting" appears along with the word "Stories" 6 times in the overall reviews. Several reviews containing the word "Interesting" paired with related keywords to folklore show the attractiveness of Mount Tangkuban Parahu, seeing from the natural beauty and the folklore itself.

One of the tourist places that is worth a visit has the Legend of Sangkuriang ... and it is an interesting place to see. (p. 569) This legendary tourist attraction has become one of the popular tourist destinations, shaped like an overturned boat and located in northern Bandung. Sangkuriang is a West Java legend. (p. 261) Tangkuban Perahu cannot be separated from Sangkuriang's story. [...] (p. 356). Several reviews confirm that Mount Tangkuban Parahu is famous for its legend, so it has become a must-visit tourism destination in West Java Province. Other reviews show that the reviewers tried to briefly tell the story of "Sangkuriang" in their writing.

"Tangkuban Parahu" supposedly, according to the Sangkuriang legend, is the origin of the word from the ship which was overturned by the powerful Sangkuriang to form a mountain which was named Tangkuban Perahu mountain. The legend of Sangkuriang, who loved his own biological mother and killed his father in the form of a dog, is a legend believed by local people from generation to generation. [...] (p. 126)

Sangkuriang is one of the sagas of Sundanese chronicles. This story is passed down from generation to generation by parents to their children as a lullaby at night. Once upon a time in the land of Sunda Parahyangan, which covered the area of West Java, Indonesia in ancient times [...] (p.246)

The words "Perahu" and "Overturned" that appear in the text mining indicate that reviewers commented on the physical form of Mount Tangkuban Parahu. They attributed the shape of this mountain to the story of "Sangkuriang", and they believed that the name of the mountain still has something to do with the story "Sangkuriang".

Mount Tangkuban Perahu is a historical legend, and the mountain is called Tangkuban Perahu because if we look from afar, this mountain is exactly like an overturned ship. (p. 330) Tangkuban Perahu is a history for the people of West Java because the name comes from Parahu Nangkub, which means Overturned Boat. Why is it called that? Because of the history of the Sangkuriang. [...] (p. 397)

Keywords related to folklore that appear in the reviews do not only discuss the relationship between Mount Tangkuban Parahu and the story "Sangkuriang". Some reviews show reviewers' beliefs regarding the presence or absence of the story "Sangkuriang".

[...] Regardless of the legend, Tangkuban Perahu mountain has a beautiful view with a white crater in the middle, which is called Ratu's crater. [...] (p. 126)

Whether the legend of Sangkuriang is true or not, Tangkuban Perahu will still attract tourists to visit. [...] (p. 212)

The above explanation proves that tourists generally acknowledge the story "Sangkuriang" as a part of the folklore of West Java Province and the story behind the origin of Mount Tangkuban Parahu. Apart from just wanting to enjoy the view of the craters, reviewers of Mount Tangkuban Parahu felt their imagination returned to a story they had heard before, cured their curiosity about the famous mountain with its legend, and sought the truth of the narrative while seeing the actual natural conditions. Tourists' awareness of the story "Sangkuriang" is very high; thus, the presence of Mount Tangkuban Parahu cannot be separated from the folklore. The shape and name of this mountain can be a representation of the story, so some reviewers commented that one of the reasons they visited Mount Tangkuban Parahu was "Sangkuriang". The results of the study indicate that with regard to folklore and travel, there are two possibilities, (1) a trip that is influenced by "Sangkuriang", and (2) a trip that is influenced by the conditions of Mount Tangkuban Parahu. The first option relates to the intention to visit the mountain because of the legend while the second option is for those who have their memory and imagination returned while visiting Mount Tangkuban Parahu.

DISCUSSION

Although tourism has long had a reciprocal relationship with folklore (Everett & Parakoottathil, 2018; Ironside & Massie, 2020; Yunxia, 2019), the existence of folklore will be more easily interpreted by media that help tourists imagine the existing story (Bagnoli, 2016; Kutin & Telban, 2018). This paper examines tourists' awareness of the famous folklore associated with Mount Tangkuban Parahu and provides information about the folklore's influence on tourist travel by looking at tourist reviews. TripAdvisor, a medium for tourists to share travel experiences online, has another benefit that can be used to study tourism conditions (Hodsdon, 2020; Liu et al., 2022; Miguens et al., 2008). Based on the content analysis of tourists' reviews visiting Mount Tangkuban Parahu, a total of 31,735 words were collected. The words that appear most often in all reviews are related to the natural conditions of Mount Tangkuban Parahu. The word "Crater" appears 496 times, indicating that the main attraction of Mount Tangkuban Parahu is its craters, specifically Kawah Ratu, since the word "Ratu" is ranked 33rd. Topics that frequently appear were determined using WordStat. The word "Crater" was found in the topics of "Smell of Sulfur" and "Sights of Tangkuban Parahu". These findings indicate that the process of delivering information in Mount Tangkuban Parahu can fulfill communication mobility well; this is related to the mountain's ability to form a narrative self-image for tourists and achieve a competitive advantage (Bassano, Barile, Piciocchi, Spohrer, Iandolo, Fisk, et al., 2019; May et al., 2020).

However, there are some topics containing a negative review, one of them is the "Entrance Tickets" topic, which covers reviewers' comments regarding entrance ticket prices, parking fees, and merchandise prices. The topic appears in several reviews regarding the price gap between services, facilities, and satisfaction felt by tourists. Furthermore, the reviews also highlight different price policies set for domestic and foreign tourists. The issue of entry ticket policy is a common problem discussed in many tourist destinations in Indonesia (Salazar, 2010; Walpole et al., 2001), especially for those managed by several parties. In addition, there are reviews regarding transportation route recommendations to Mount Tangkuban Parahu. Accessibility is one of the factors that can influence the formation of tourist experiences (Kotler et al., 2017); thus, reviewers provided various recommendations for alternative routes that can be taken based on their experiences.

Information about facts and figures of Mount Tangkuban Parahu has been well conveyed. Tourists can forward the information in the reviews on TripAdvisor as a basis for consideration for other potential tourists (Hodsdon, 2020; Miguens et al., 2008). However, destination management is not just about providing tourists with facts and figures about their destinations (Mathisen, 2019; Salazar, 2021).

To test tourists' awareness of the folklore "Sangkuriang", this study raised the topic "Dayang Sumbi, Legend of Sangkuriang" as one with high coherence (0.415). It illustrates that folklore reviews are conveyed meaningfully by reviewers. Hodsdon's (2020) research stated that the existence of folklore with factual evidence in the form of solid material can boost tourists' imagination so that tourists can interpret the respective place. Based on the frequency, the most frequent keyword related to folklore included in the top 50 is the word "Sangkuriang" (41th). Sangkuriang's magical power is told to shape several landscapes in Bandung and is believed to be the origin of Mount Tangkuban Parahu, which attracts the attention of tourists. Similarly, other heroes with powers in Croatia and Slovenia are remembered and used as tourism promotions in an area called the Kupa Valley (Moric & Lewis, 2018).

Tourists view "Sangkuriang" as an imaginative story but exist as local culture. Its position in tourism serves as a medium to bring visitors to the other side of Mount Tangkuban Parahu with mystical and magical elements. The existence of folklore can direct tourists to feel a realistic

experience by imagining fantasy and magical elements in other world views (Dean, 2019; Hodsdon, 2020; Sävborg & Valk, 2018; Zhang & Xu, 2020). Bendix & Hemme (2004) claimed that the process of experiencing elements of fantasy in tourism is best exemplified in the fantastic activity of experiencing and interpreting landscapes in narrative form. The existence of Mount Tangkuban Parahu, a mountain that resembles an overturned boat, can shape the imagination of tourists about the story behind it. Based on the study by Moric & Lewis (2018), the existence of Mount Tangkuban Parahu is a physical manifestation of a fictional oral tradition in the form of the continuity of a story with a place. The story behind a place is usually related to a toponym, site, or landscape object (Svborg & Valk, 2018; Sofield et al., 2017).

This study argues that the fictional stories presented in the Sangkuriang folklore are insufficient to provide the information tourists need to shape their experiences, as also stated by Bendix & Hemme (2004) that 'folklore' is insufficient in forming experience. However, the existence of folklore and facts can be used as the truth of possibility, the dividing line between reality and unreality that needs to be explored; what to think and what to know that need to be filled with a sense of uncertainty and potential for irrationality (Holloway, 2010) so that either fictitious stories or factual information that tourists get during their visit becomes an exciting discussion for them to review.

CONCLUSION

This paper attempts to examine tourists' awareness of the well-known folklore associated with Mount Tangkuban Parahu and provides information about the folklore's influence on tourist trips by looking at tourist reviews. TripAdvisor, which acts as a medium for tourists to share their travel experiences online, has another benefit to studying tourism conditions. As many as 31,735 words were collected based on content analysis of tourists' reviews of Mount Tangkuban Parahu. The words that frequently appear in all reviews are related to the natural conditions of the mountain. The word "Kawah" appears 496 times, indicating that the main attraction of this tourist place is the craters, with the most famous one being Kawah Ratu since the word "Ratu" is ranked 33rd. The topics were re-emerged in topics extracted using WordStat. Topics that contain the word "crater" are "Smell of Sulfur" and "Sights of Tangkuban Parahu". Another topic gets a negative review, namely the "Entrance Tickets" topic which discusses reviewers' comments on entrance ticket prices, parking fees, and merchandise prices. The discussion of the accessibility of Mount Tangkuban Parahu is grouped under the topic "Bandung City".

To examine tourists' awareness of the "Sangkuriang" folklore, this study investigated the topic "Dayang Sumbi, Legend of Sangkuriang" as a topic with high coherence (0.415). It implies that reviewers are able to convey the complete meaning of the folklore. Based on the frequency, the most used keyword related to folklore in the top 50 is "Sangkuriang" (41th). Adjectives such as "Interesting" and "Famous" appear together with this keyword. In short, tourists' awareness of the relationship between "Sangkuriang" and Mount Tangkuban Parahu is illustrated in the reviews by describing the experience the reviewers have when visiting Mount Tangkuban Parahu.

MANAGERIAL IMPLICATION

Being a popular and leading tourist destination in West Java does not make Mount Tangkuban Parahu escape the impacts of COVID-19. Destination managers are looking for tools to help them plan for tourism revival. Thus, content analysis by observing the reviews from social media can be

one way for solving this problem. By browsing tourist reviews, managers can find tourists' opinions, desires, and choices so they have insight into planning to generate tourism. This study shows a reciprocal relationship between tourism on Mount Tangkuban Parahu and the Sangkuriang folklore, as expected by tracing the reviews provided by tourists. Also, the findings provide clues related to natural conditions, tourism facilities, accessibility, and pricing of Mount Tangkuban Parahu. Natural beauty and the presence of folklore are two critical features that boost the Mount Tangkuban Parahu tourism sector.

However, information from a cultural and scientific perspective is expected to be properly conveyed to tourists and potential tourists. Thus, the management can provide explanations or interpretations of matters related to volcanology or geology in more detail and with clarity in the numbers and narratives. Meanwhile, tourist interest in Sangkuriang folklore needs special attention since interpreting seemingly irrational behavior and events from a story requires new thoughts about one of the more prominent aspects that have further relevance (Picard, 2006).

Kutin & Telban (2021) suggested several practices and methods that can be developed in applying folklore to tourism destinations, such as information boards, tour guides, tourist brochures and guides, audio recordings, digital applications, statues or pictures, and various performances. They can be used for any factual or fictitious information. The management's consistency in providing comprehensive information can help tourists understand every piece of the message and process it into knowledge from a scientific perspective or local wisdom. Information conveyed thoroughly and adequately makes it easier for management to disseminate it to various media because the presence of reviews can be a source of information that other tourists quickly access.

LIMITATIONS AND FUTURE RESEARCH

This study bears some limitations. First, the small number of data obtained from extracting TripAdvisor reviews limits the generalizability of the findings. The more traveler reviews involved, the more rigorous the study. Second, only one traveler review service provider was explored, TripAdvisor.

Future research could overcome these limitations by examining a larger sample of traveler reviews and reviews from other sites on the internet. Besides, further studies can examine tourists' awareness of folklore elsewhere. Moreover, the results of this study stimulate future research concerning the following questions, (1) Does the existence of folklore affect the experience of tourists during their trip? (2) Is the existence of facts related to Mount Tangkuban Parahu an interesting thing for tourists? and (3) How is folklore applied by the management staff there? Finally, future studies can investigate the contribution of Sangkuriang folklore and its influence on tourists' awareness, visits, and experiences by observing the actions of tourists.

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