

STRATEGIC MOVEMENT TO INCREASE BOROBUDUR TOURISM POTENTIALS BY FEMALE TOUR GUIDES DURING THE COVID-19 PANDEMIC

Prima Dona Hapsari^{1*}; Bambang Pramono²

¹Art Conservation Study Program, Faculty of Visual Arts, Institut Seni Indonesia Yogyakarta

²Interior Design Study Program, Faculty of Visual Arts, Institut Seni Indonesia Yogyakarta
Jl. Parangtritis KM. 6,5 Sewon, Bantul, Daerah Istimewa Yogyakarta 55188, Indonesia

¹dona.hapsari@gmail.com; ²butonhc@gmail.com

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ABSTRACT

The research aimed to discuss the strategic movement to increase tourism potential by female tour guides for maintaining the sustainability of cultural art tourism programs due to the decreasing number of tourists visiting the objects in Borobudur during the COVID-19 pandemic; to determine the roles of female tour guides for the sustainability of cultural art tourism in Borobudur; to know how female tour guides apply English communicative skills and self-competence in their work. During the COVID-19 pandemic, tourism potential experienced a decline and sluggishness, which inevitably hit the dynamic circle of tourism, arts, culture, and the community's economy, particularly for the tourism actors in Borobudur. Before being affected by COVID-19, Borobudur's tourism and cultural potential were very dynamic and in line with the supportive programs of several Ministries of the Republic of Indonesia. The research combined both qualitative and quantitative research. It used a descriptive method by distributing a questionnaire, doing a survey, using observation, and doing an in-depth interview to collect data. Fifteen female tour guides represented their villages in Borobudur. They played a role in cultural tourism in Borobudur. The research results are, namely (1) Borobudur female tour guides develop their self-competence and enhance their English communication to support Borobudur cultural art tourism during the COVID-19 pandemic, (2) Borobudur female tour guides perform essential roles in the tourism industry and family circle by providing alternative side works, such as managing UMKM (community enterprises), running home-industry, etc., and (3) the female tour guides have English communicative competence practiced in groups by developing practical skills and communicative ethics among them.

Keywords: *tourism movement, Borobudur, English communicative competence, female tour guides, COVID-19 pandemic*

INTRODUCTION

The global pandemic has tremendously affected many sectors globally, one of which is the tourism sector. Ironically, despite the crucial role of culture in times of isolation and resiliency, economic indicators predict that the cultural industry will be one of the most affected by and probably one of the latest to recover from the pandemic and its consequences (Wenfeng, 2021; Ridwan et al., 2020). Moreover, the COVID-19 pandemic strongly impacts tourists' behaviors and

mental well-being (Aman et al., 2019). As a result, they drop their planned tour plans in fear of the disease infection, as it looks impossible to avoid transmission of the virus during travel (Mamirkulova et al., 2020). The systemic uncertainty created by the crisis has generated severe problems for the human need to connect with arts and culture. It prevents people from visiting museums and heritage places to attend theatre performances and community cultural practices. UNESCO records that more than 90% were closed in May 2020, and 13% of them may not be reopened

(Ridwan et al., 2020). The COVID-19 pandemic, thus, is changing the previous habits and perspectives on how people travel and visit tourist destinations. In responding to the global pandemic situation and the demand for maintaining the economic circle during the lockdown period, more activities are connected with digital access, including social media, which has become more critical than ever.

During the COVID-19 pandemic, the Indonesian government has taken stringent policies to temporarily suspend all educational institutions, public services, and social, cultural, and leisure-recreational activities, followed by closing non-essential businesses, including cultural institutions and industries. The dynamics of the cultural tourism circle in Indonesia have a significant impact. Supporting programs organized by relevant government agencies have the potential to involve the community to provide more strategic solutions.

As an archaeological site that UNESCO has designated as a Cultural Heritage (World Heritage) cultural category since December 13, 1991, Borobudur Temple attracts foreign and domestic tourists. As the main tourist magnet in Indonesia, Borobudur Temple has many visitors every day. It has a significant impact on tourism actors and the community around Borobudur Temple. Furthermore, since 2017 Borobudur has been designated as one of the ten super-priority tourist destinations by President Joko Widodo to improve Indonesia's tourism sector, called the '10 New Balis' (Ekarini, 2020). However, during the COVID-19 pandemic, there was sluggishness due to a drastic decrease in the tourism industry. It was also due to health protocols and restrictions or prohibitions on gathering. It was recorded that in 2019 the number of visitors to Borobudur Temple reached 4,39 million people. Still, due to the COVID-19 pandemic that hit the world, there was a decrease in the number of visitors in 2020, with only 996 thousand people (Arfianti, 2021). The decline in the number of tourists visiting the Buddhist Temple complex in Borobudur District, namely Borobudur Temple, Mendut Temple,

and Pawon, due to the COVID-19 pandemic has had a significant impact on the sustainability of tourism both at the regional and national levels. This condition has also hit the circle of the people's economy, especially for tourism actors in the Borobudur District.

Travel and tourism globally have been receiving significant impacts from the COVID-19 pandemic. Moreover, they contribute to a leading sector for job creation and socio-economic and cultural development worldwide (McCabe & Qiao, 2020). In many cities, regions, and countries, tourism plays a critical role as a strategic pillar of the economy's GDP. It also plays a vital role in economic activities and customer satisfaction (Ma et al., 2020). During the global pandemic, particular cases in Indonesia affect the international tourists coming to Indonesia significantly. The pandemic results in a declining number of foreign tourists visiting Indonesia through all entrances in December 2021, 163.619, or a decrease of -0,28% compared to December 2020, which amounted to 164,079 visits. Figure 1 shows the statistics for the number of foreign tourists in 2020-2021.

The decline in foreign tourists to Indonesia affects foreign exchange earnings from the tourism sector. It results in more than USD 1,3 billion in foreign exchange earnings from tourism. Moreover, China is reported as the second-largest foreign tourist in Indonesia (Anggarini, 2021). In this regard, the Indonesian government, which plays an important role, should notice and solve this phenomenon, mainly when it deals with the economic welfare and tourism development, particularly in the tourism planning and development process (Firdaus et al., 2021). Moreover, the economic factor is the main factor in encouraging governments' roles in the tourism sector aside from residents' expectations of improving the local economy, employment opportunities, infrastructure, and investment opportunities. On the other hand, tourism has a positive effect on economic growth and a positive impact on tourism. Tourism is a multi-component industry that cannot be separated from other economic sectors (Utami & Kafabih, 2021).

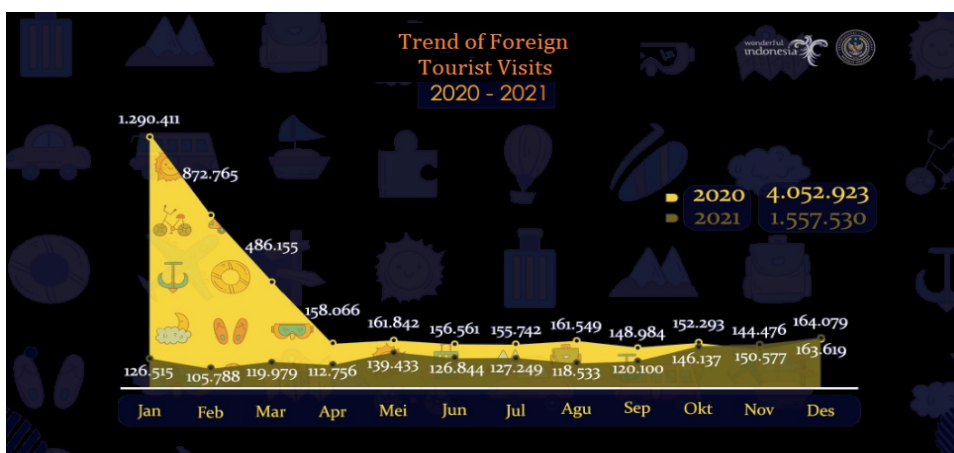


Figure 1 Foreign Tourist Visit in Indonesia from 2020-2021

(Source: <https://kemenparekraf.go.id/statistik-wisatawan-mancanegara/statistik-kunjungan-wisatawan-mancanegara-2021>)

As tourism supports community empowerment with this potential, empowerment can also be a useful tool to improve the capacities and assets of local communities, both individually and collectively. Borobudur female tour guides, as a part of the community, are a vital element as they support the implementation of sustainable tourism development. However, to be recognized for their role, they need community members' engagement and collective action rather than individual action (Khalid et al., 2019).

Borobudur Temple was declared a World Heritage by UNESCO in 1991 with an inventory number of 592, along with Mendut and Pawon Temples, with the official name Borobudur Temple Compounds. Several strategies for managing Borobudur Temple tourist destinations have been designed to anticipate the increasing number of tourists in the Borobudur area. These programs are a form of response to the conservation and cultural preservation program for Borobudur Temple and the community around the Borobudur Temple site, which is a unified whole and synergizes. Each of these villages has natural, artistic, and local cultural potential, which is increasingly empowered with the concept of tourist villages that have the potential to be developed to attract tourist visits (Ekarini, 2020).

The Borobudur sub-district, which consists of twenty villages, has natural, artistic, and cultural tourism potential. Through the Ministry of Tourism and Creative Industry, the government pays attention to the sustainability of cultural arts tourism in Borobudur, which is sustainable, especially as an alternative to the preservation program of the Borobudur Temple site as a world heritage. These programs include encouraging each village in the Borobudur District as a tourist village with the potential as a tourist attraction other than the Buddhist temple sites in the Borobudur area. The twenty villages in the Borobudur District have artistic and cultural potential that can be developed into tourism objects to promote the natural wealth around the Borobudur area and the arts and culture of the people. The community's potential for the arts and culture is craft art through pottery, batik and souvenirs, traditional performing arts, archaeological education, and panoramic tours offering beautiful views around the Borobudur District. The role of stakeholders, namely site managers, local governments, tourism actors, and communities in the Borobudur area, is highly expected. This super-priority tourism destination program can run well, and the surrounding community can feel its positive impact (Ekarini, 2020). It is also a driving force for community empowerment efforts and the potential of the area in a sustainable manner so that the welfare of the surrounding community will increase.

The programs initiated by the Ministry of Tourism and Creative Economy and the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia are aimed at mobilizing the potential of villages to become independent tourism

villages and assisting the government in the preservation and conservation of world heritage programs so that they are sustainable and can be enjoyed by future generations. It is where the potential empowerment of women tour guides is encouraged to support these government programs. There is an opportunity to increase the role of tourism actors, including female tour guides who help the sustainability of the tourism cycle in Borobudur and its surroundings. The role of female tour guides is not only as tourism ambassadors but also as a driving force for women's empowerment in Borobudur through the activities they carry out during the COVID-19 pandemic to maintain the family's economic welfare. Borobudur female tour guides who, during the COVID-19 pandemic, are no longer actively involved in the work of tour guides are required to be creative. They think innovatively to survive during the global situation hitting the tourism sector.

According to Richard Handler (Bennett, 2015), culture has its definition as (1) the idea that culture is a patterning of values that gives significance to the lives of those who hold them, (2) that people's participation in the pattern is 'instinctive' – in other words, unconscious, (3) that in the case of genuine culture, the patterning of values is aesthetically harmonious, and (4) that this harmony is expressive of a richly varied and yet somehow unified and consistent attitude toward life. Cultural arts tourism potential managed by rural communities in the Borobudur area is a form of culture that gives significance to the communities' lives. They certainly experience dynamics in their process of understanding the culture. They have experienced it since they learned that a cultural heritage site is highly recognized by the world community until now, when the Borobudur Temple site has become a source of income and welfare for them and their families.

Tourism is an important factor in the economic development of a country because it encourages the development of several sectors of the national economy (Pratama, 2020). To increase and develop tourism potential, tourism strategies must be carried out in line with the increasing number of tourist destinations or objects other than cultural heritage sites. However, strategic steps taken to increase tourism potential must also pay attention to the positive and negative impacts, which can later be used as a reference in taking these steps. Sumarto and Dwiantara (2020) have argued that tourism development both in cities and villages should be community-based. Therefore, the active participation of the community to make a tourist attraction worthy of a tourist destination is very meaningful. Components of local communities that have cultural values and local wisdom of each region become a tourism commodity that is definitely worth selling. The tourism industry has brought impacts on various economic activities and spread rapidly through various related industries. The economic impact covers a broad spectrum of policies involving business opportunities, employment opportunities, transportation, accommodation, infrastructure,

regional development, taxation, trade, and the environment (Pratama, 2020). The positive effects of tourism development include job creation as a source of foreign exchange, tourism, and the distribution of spiritual growth. While the negative impacts caused by tourism development are (1) tourism and economic vulnerability, (2) extraordinary polarization of the tourism industry, (3) the nature of tourism industry jobs tend to receive low salaries and become seasonal jobs, (4) the impact of the tourism industry on the allocation of industrial economic resources, and (5) impact on the environment the destruction of traditional landscapes.

Observing the cultural arts tourism potential in Borobudur, which has been closely linked to the fame of Borobudur Temple and two other Buddhist temples, namely Pawon Temple and Mendut Temple, the role of tourism actors in Borobudur becomes very important. Not separated from the potentials offered by villages in Borobudur, such as the potential for crafts, performing arts, and panoramas, the role of tour guides is significant. It is noted that many tour guides in Borobudur are female. The exciting thing that can be seen from the potential of these women is in line with the Hubei's definition of women's empowerment, namely efforts to improve the status and role of women in nation-building, as well as the quality of the part and independence of women's organizations (Saugi & Sumarno, 2015). There are objectives of empowering women themselves, including (1) improving the position and role of women in various fields of life family, community, nation, and state; (2) increasing the role of women as decision-makers in realizing gender equality and justice; (3) improving the quality of the independent role of women's organizations by maintaining the value of unity and integrity; (4) increasing commitment and capacity of all institutions that fight for gender equality and justice; and (5) developing women's empowerment, family welfare, and community and child protection. The goal of empowering women is carried out based on the direction of policies and empowerment programs and the steps that have been determined by the Ministry of Women's Empowerment (Sulistiyowati, 2016). These objectives are in connection with Borobudur female tour guides particular intention for developing the tourism potential as well as their self-competence. By having the ability to communicate in English and being supported by a set of packages, namely, self-confidence, ethics, and pleasing appearance, they will be at the forefront of increasing the potential for cultural arts tourism in Borobudur.

The study of communicative competence in English becomes the main thing when these female tour guides carry out a mission to sustain the tourism circle in Borobudur. What they have built and conveyed through the information presented to foreign tourists is assumed to provide a lot of knowledge and understanding of the wealth of tourism potential owned by Borobudur. Its echo to the international world is increasingly natural. Along with the communicative competence in English that they must have, it is

intended to provide a much broader view of language use. Speakers need to know not only

grammatical structures but also norms of usage and appropriacy in a given social context (Savignon, 2017). Moreover, communicating effectively in the language requires a good understanding of the language's linguistic, sociolinguistic, and sociocultural aspects (Hapsari & Wirawan, 2018). The linguistic and cognitive stage in acquiring English will affect the communicative competence of female tour guides, which then involves the development of language skills through interactions that are integrated into a meaningful context. The communicative competence of female tour guides is considered sustainable when there is a typical response that influences other people, namely, foreign tourists. It is in accordance with a language belief that language-learning ability is fixed or malleable (i.e., language mindsets), which can influence learners' motivation and communicative confidence (Lou, Masuda, & Li, 2017; Lou & Noels, 2020). It can also support the female tour guides in improving their communicative competence. Furthermore, these mindsets can be shaped by learning (Lou, Masuda, & Li, 2017; Lou & Noels, 2020).

The actual need that female tour guides must possess in their role is to increase the tourism potential of Borobudur with adequate English language competence, apart from supporting other self-potential in language, behavior, and appearance ethics. Female tour guides are supposed to have a good performance in dealing with their actual job as tour guides in giving precise information on the targeted tourism object as it is done when proficiency is put to use. However, communicative competence is directly related to instruction theory, which involves improving language proficiency through interactions in meaningful contexts (Hapsari & Wirawan, 2018). The concept of a communicative approach to language teaching is called communicative competence.

During the COVID-19 pandemic, their duties as tour guides have receded and have significantly implicated the sustainability of the family's economy. In line with the role of female tour guides for tourism sustainability in Borobudur District, Hasanah et al. (2020) have stated that tour guides play an important role in tourism activities where they act as the frontline in voicing and conveying good information about Indonesia to tourists who served. So it is not uncommon for a tour guide profession to be referred to as an ambassador for the country.

Furthermore, taking a look at the female tour guide's career, communication activities have an impact on increasing the promotion of tourism potential. In this case, two-way communication involving tour guides and tourists shows that there has been success in the meaning of the communication itself. Good communication by tour guides is meant to support tourism promotion activities. Some elements must be owned by the tour guide related to communicative language skills.

The research discusses the strategic movement

to increase tourism potential, particularly during the COVID-19 pandemic, by Borobudur female tour guides. The research focuses on female tour guides who played an essential role in Borobudur tourism before and during the pandemic. Based on the interview with the chairman of the Tour Guide Association in Magelang, twenty-seven tour guides originally come from the Borobudur District, and fifteen of them are female. It sees the challenges faced by female tour guides in the Borobudur area and its surroundings during the pandemic and how they encounter the strategic movement to dynamically maintain the cultural tourism circle and economic welfare. The research seeks to find out the research problems, namely, first, what is the strategic move to increase tourism potential by female tour guides for maintaining the sustainability of cultural art tourism programs due to the decreasing number of tourists visiting the objects in Borobudur during the COVID-19 pandemic? Second, what are the roles of female tour guides in the sustainability of cultural art tourism in Borobudur? Third, how do female tour guides apply English communicative skills and self-competence in their work? Furthermore, the research is aimed at answering the research problems, namely: firstly, Borobudur female tour guides experience social movement to provide alternative sociocultural ways to support Borobudur cultural art tourism during the COVID-19 pandemic; secondly, Borobudur female tour guides perform essential roles in the tourism industry and family circle; and thirdly, English communicative competence gives practical skills and communicative ethics to the female tour guides.

METHODS

The research combines both qualitative and quantitative research. It uses a descriptive method by distributing a questionnaire, doing a survey, using observation, and doing an in-depth interview to collect data. There are two techniques in the research, namely, data collection techniques and data analysis techniques. The presentation of the data is done by using qualitative data analysis. Data collection techniques include observation and interview methods.

There are two methods to answer research problems: observation and in-depth interviews. The subjects of the research are fifteen female tour guides in Borobudur District, Magelang Regency, who are active as tour guides in the area. Fifteen female tour guides are considered as the subject of the research for some reasons, namely; first, they are chosen as the representatives of ten villages which are categorized as the pioneer of tourism villages in Borobudur District; second, the number of tour guides in Borobudur District is mostly female (of twenty-seven, there are fifteen female tour guides); third, they run a local business other than that of their main job as tour guides; and fourth, they take the initiative to develop a cultural tourism package. As informants

of the research, they are taken by purposive random sampling, which is chosen randomly by considering several elements: village origin, experience as a tour guide, working years as a tour guide, and English language competence. The ten villages represent the potential for natural, artistic, and cultural tourism in Borobudur District, which has become a tourist destination. Their experience as tour guides from 1 to 10 years is also essential in selecting informants for this research. It is used to find out the obstacles, challenges, and their involvement as tour guides in Borobudur in promoting tourism of their temple sites, cultural arts, and villages.

Observations are made on female tour guides by looking at the activities carried out by them related to self-development through activities as tour guides at tourist objects in the Borobudur area and its surroundings. In-depth interviews with the respondents are carried out after observations consisting of fifteen female tour guides. These fifteen female tour guides get questions about their routine activities as tour guides at several tourist attractions in Borobudur, the ups and downs of a tour guide, especially in communicating with foreign tourists, and the impact they have experienced during the COVID-19 pandemic. In addition, interviews are conducted to determine the extent of stakeholder involvement in supporting the role of female tour guides to increase the potential of cultural arts tourism in Borobudur. Table 1 shows the demographic characteristics of the respondents, which shows the category and working experience of Borobudur female tour guides in the Borobudur district.

Table 1 Demographic Characteristics of the Respondents

Category of Tour Guide	Working Experience (year)	Number	Percentage
Senior	10 and above	3	20 %
Middle	5 - 10	5	33 %
Junior	3 - 5	5	33 %
Beginner	0 - 3	2	14 %
Total		15	100%

Based on the research finding in Table 1, the working experiences of female tour guides in Borobudur are divided into four categories: beginner, junior, middle, and senior. The beginner level is the level for the guides who have working experience are approximately between 0-3 years. The junior level is the one for those who have 3-5 years of working experience. The middle level is the one for those who have 5-10 years of experience. Lastly, the senior level is the one for those who have more than ten years of experience.

Table 1 shows that the beginner level has the lowest number for working experience, only two

people or 14%. Meanwhile, the senior level has three people, or 20%, for having the working experience. Furthermore, junior and middle categories share the same numbers of female tour guides, five people or 33% for each. Of the data provided, the female tour guides have shared a good amount of equalization in which the level of working experiences apparently supports the essential point for female tour guides to carry out a mission in a sustainable tourism circle in Borobudur. The beginner to senior tour guides is able to show what they have built for good regeneration among tour guides in the Borobudur District.

RESULTS AND DISCUSSIONS

The researchers conduct mentoring and training programs for female tour guides (Figures 2 and 3). This program is aimed to provide facilities for tour guides to improve their understanding of the profession of a tour guide, duties and roles, responsibilities, and communication ethics. This program is attended by fifteen female tour guides in Borobudur District, Magelang, who are selected from each village as a representative and have experience as tour guides for the last two years. The training participants, who are also acting as respondents in this research, come from the villages of Karangrejo, Kembanglimus, Borobudur, Teksonggo, Sambeng, Wringin Putih, Candirejo, and Karanganyar. In addition, there are four village officials as participants in this program. The theme of the mentoring and training program for female tour guides is “Language Competency and Communication Ethics of Borobudur female Tour Guides for Increasing Borobudur Tourism Potential.”

After conducting a training program for female tour guides, and according to the analysis of the results of observations and in-depth interviews with fifteen (15) respondents, there are some initial support points to answer the problems in this research.

Looking at the research finding on the role of English as a supporting aspect for the female tour guides’ profession in Table 2, the researchers come to the analysis. The respondents state several things; first, twelve (12) or 80% of respondents state that

English is an important foreign language for tour guides. Second, six (6) or 40 % of respondents stated that English is learned during professional activities as a tour guide. On the other hand, some of them have learned English during their formal study. Third, seven (7) or 54% of respondents say that English is an important communication medium for the tour guide profession. They have found that English competency supports their professional work.

Table 2 English as a Supporting Aspect for Female Tour Guides’ Profession

English as Supporting Aspect	Number	Percentage
English is an important foreign language.	12	80%
English is learned during the professional work.	6	40%
English is an important medium of communication for profession.	7	54%

Table 3 Self-Competence and Skills Enhancement

The Role of Communicative Competence and Communication Ethics	Number	Percentage
Special education and training are needed to enhance communicative competence and communication ethics.	14	93%
Communicative competence and communication ethics provide impact on improving self-competence and quality.	14	93%
Particular knowledge and insight on the Borobudur tourist objects are needed.	11	73%

Building self-competence and skill enhancement is necessarily needed by female tour guides. Based on the provided finding shown in Table 3, most



Figure 2 Female Tour Guides Participate in the Training Program

(Source: Researchers’ Collection on September 13, 2021)



Figure 3 Female Borobudur Tour Guides Participate in the Training Program

(Source: Researchers’ collection, 13 September 2021)

respondents (93%) have stated that special education and training are needed for the tour guide, especially communicative competence and communication ethics (Figure 4). Moreover, most of the respondents (93%) have agreed that communicative competence and ethics have a direct impact on improving the self-competence and quality of a tour guide and promoting Borobudur tourism. Furthermore, eleven (11) or 73% of respondents have argued that tour guides must have special knowledge and insight regarding the Borobudur tourist objects, which show much potential besides temple site tourism.

Borobudur female tour guides have played an important role, particularly during the COVID-19 pandemic. However, some of the roles bring positive encouragement to the more sustainable development of tourism in the Borobudur District.



Figure 4 Researchers Provide Material on English and Communication Ethics
(Source: Researchers' Collection on September 13, 2021)

Table 4 Roles of Female Tour Guides

Roles	Number	Percentage
They become the most important part in the improvement and development of Borobudur tourism (Temples and Villages).	10	66%
They put efforts due to the significant decline in their professional activities and economic welfare during the COVID-19 pandemic.	8	53%
The success of promoting Borobudur and village tourism, especially during the pandemic lies on female tour guides' performance.	10	66%
They play important role to the success of the restoration of Borobudur tourism and its surrounding villages due to the impact of the COVID-19 pandemic.	8	53%

Based on the research finding shown in Table 4, ten (10) or 66% of respondents have argued that the role of the tour guide is the most important part of the improvement and development of Borobudur tourism (temples and villages). Of the seventeen respondents, eight (8), or 53% of the respondents, have argued that female tour guides experience a significant decline in their professional activities and economic welfare during the COVID-19 pandemic. It shows both personal and group movements to find other side works for economic survival, such as making home-industry products and running a private business by online shopping. Besides, ten (10) or 66% of respondents have argued that the main element of tourism success in promoting tourism in Borobudur and its villages is having communication and ethical skills. It is shown by positive responses from visitors or tourists who usually use some of Borobudur's female tour guides' services. Furthermore, it is provided by the research finding in which there are eight (8) or 53% of respondents that female tour guides play an important role in the success of the restoration of Borobudur tourism and its surrounding villages due to the impact of the COVID-19 pandemic.

Table 5 Pandemic Impacts for Female Tour Guides

Impacts	Number	Percentage
Changing profession to maintain the family's economic cycle.	10	66%
Initiating and managing the tourism potential of Borobudur and their respective villages	9	60%
Carrying out activities that lead to improve the village economic with their respective skills	9	60%

The COVID-19 pandemic has brought about a significant impact on the dynamic cycle of female tour guides' performance. It is shown in Table 5 in which ten (10) or 66% of respondents, Borobudur female tour guides temporarily have experienced changing their profession during the COVID-19 pandemic to maintain the family's economic cycle. It is due to the family's need to survive domestic life. It then strongly motivates them to dig out potentials surroundings Borobudur District. In addition, nine (9) or 60% of respondents have stated that female tour guides have the initiative in managing the tourism potential of Borobudur and their respective villages during the COVID-19 pandemic. Furthermore, nine (9) or 60 % of the respondents have stated that the female tour guides, village officials, and local community carry out synergistic activities to increase the tourism potential of Borobudur and its villages. It is proven by some tourism programs to support

the community's potential other than that of temple sites in the Borobudur District. The activities include engaging in more training programs for UMKM (micro, small, and medium community enterprises) and developing a cultural-tourism package involving the small economic business, such as crafts, herbal drinks, batik, local culinary, etc.

Based on the questionnaire distributed to fifteen (15) respondents, Table 6 shows the questionnaire analysis of the aspects of female tour guides' movement, which becomes the research results.

As seen from the descriptive statistic of the respondents' opinions in Table 2, the average points of agreement are above 3,0. More than seventy percent (70%) of the respondents have stated a strong need for English communicative competence and communication ethics for female tour guides to improve the quality of tour guides and promote Borobudur tourism. Moreover, it also shows that female tour guides should have knowledge and understanding of the tourism objects and potential. Based on the analysis, they show more positive initiative to manage the tourism potential of Borobudur and their respective villages during the COVID-19 pandemic by carrying out activities that improve the village economy with their skills. It contributes to increasing the tourism potential of the Borobudur district and its villages.

As an active motor in the tourism industry in Borobudur, there are roles of female tour guides in increasing tourism potential in Borobudur District; firstly, being a tourism ambassador and conveying clear information about Buddhist temple sites in Borobudur District, namely Borobudur Temple, Mendut Temple, and Pawon Temple, and the potential for natural and cultural tourism found in several villages in Borobudur District to local and foreign tourists. Secondly, promoting the tourism potential of temple sites, villages, nature, and cultural arts, which are tourist attractions apart from the splendor of Borobudur Temple. Furthermore, thirdly, conveying the history and sources of accurate and precise information about the temple sites in Borobudur and its surroundings by using a communicative language that significantly impacts the sustainability of tourism programs in Indonesia, especially in Central Java province and Magelang regency.

The researchers receive significant obstacles in their duties as tour guides when doing the interviews with the respondents. First, they have a communication

handicap, especially those who do not master English. The excerpt of the interview is:

“Problema komunikasi. Permasalahannya yang paling sering terjadi dalam pemandu adalah problem komunikasi. Apabila bawa tamu keluarga salah satu keluarga ada yang gak bisa bahasa Indonesia, biasanya bahasa Inggris.”

(Communication problem. The problem that most occurs in guiding tourists is a communication problem. If we bring a family guest, one of the family members doesn't speak Indonesian, usually in English.)

Second, they have a crucial matter when guiding disabled tourists. The excerpt of the interview is:

“Mandu keluarga yang salah satu anggota keluarga ada yang cacat/defabel.”

(Guiding the family in which one of the members is a disabled.)

Third, the female tour guides should comprehend “*Sapta Pesona*” - seven elements contained in every tourism product and are used as a benchmark for improving the quality of tourism products in order to make the tourists comfortable visiting the tourism objects. The excerpt of the interview is:

“Menjadi pramuwisata harus sebisa mungkin membuat wisatawan nyaman, dengan mengacu kepada Sapta Pesona.”

(Being a tour guide should make tourists as comfortable as possible, referencing to Sapta Pesona.)

Fourth, they should understand the character, interests, and needs of guests/tourists who use their services in order to impress them well for returning to visit. The excerpt of the interview is:

“Berusaha memahami karakter tamu baik itu dilihat dari ketertarikannya, dan kebutuhannya jadi setelahnya mungkin kedepannya kembali lagi berwisata karena kenangan yang baik.”
(Trying to understand the main character both in

Table 6 Five Aspects of Female Tour Guides's Movement

Aspects	Frequency of occurrence					Central Tendency		
	1	2	3	4	5	Mn	Md	Mo
English Communicative	3	1	1	4	6	3,33	4	5
Competence Self-Skills and Communicative Ethics				1	14	4,93	5	5
Knowledge and Insights on Temple Sites and Tourims Objects				4	11	4,73	5	5
Impacts During the COVID 19 Pandemic			1	6	8	4,46	5	5
Efforts to Support the Local Tourism				6	9	4,60	5	5

terms of guests' interests, and their needs so that after that, maybe in the future they will return to visit because of good memories.)

Fifth, female tour guides are expected to have and build good relationships between tour guides, stakeholders, village officials, tourism agents, and tour guide associations/organizations. The excerpt of the interview is:

"Guide harus punya hubungan baik sama pihak-pihak penting, misalnya baik sama sesama guide, trus dengan orang-orang di pariwisata, pemuka desa, agen tour, dan paguyuban guide."

(Tour guides must have good relationships with important parties, for example: with fellow guides, people in tourism, village officials, tour agents, and tour guide associations.)

Sixth, they lack knowledge about the Borobudur Temple and its compound sites, the potential found in the villages of the Borobudur District, and the history of the local village. The excerpt of the interview is:

"Masih banyak memerlukan wawasan yang luas tentang Candi Borobudur dan candi-candi lainnya, sama potensi wisata-wisata di desa sekitar Candi Borobudur. Juga belum banyak tahu tentang sejarahnya Candi Borobudur sama sejarah desa-desa di Borobudur jadi saya masih belajar dan terus belajar."

(There is still much insight that needs to know about Borobudur Temple and other sites, as well as the potential for tourism in villages around Borobudur Temple. Also, I don't know much about the history of Borobudur Temple and the history of the villages in Borobudur, so I'm still learning and will keep on learning.)

Seventh, some female tour guides do not have a license or certificate of competence. The excerpt of the interview is:

"Kami banyak yang belum punya lisensi guide. Juga banyak yang belum punya sertifikat uji ketrampilan jadi guide, terutama sertifikat bahasa Inggris."

(Many of us do not have a tour-guide license. There are also many of us who do not have a skill test certificate to become a guide, especially English proficiency certificate.)

Eighth, there is a lack of connectivity between tour guides and stakeholders, understanding of the essential services, and adequate infrastructure to serve tourists. The excerpt of the interview is:

"Menurut saya ada yang kurang. Seperti konektivitas antara guide sama pihak-pihak

pariwisata, pengetahuan tentang pelayanan dasar sebagai guide, dan infrastruktur untuk melayani wisatawan."

(I think there is something missing. Such as connectivity between guides and stakeholders, understanding of basic services as tour guides, and infrastructure to serve tourists.)

Ninth, there is a lack of special training for tour guides in Magelang regency to improve the competence and quality of tour guide performance. The excerpt of the interview is:

"Ingin mendapat pelatihan jika ada pelatihan buat kami sebagai pemandu wisata. Soalnya kalo banyak ikut pelatihan jadi penting buat meningkatkan sumber daya manusia, biar nanti bisa melakukan guiding yang lebih baik."

(We want to get training if there is training for us as a tour guide. Because if we participate in many trainings, it would be important for us to improve human resources by having self-competence, so that later we can do better in guiding.)

Tenth, they need to improve their understanding and knowledge of ethics as a good tour guide, as well as the language usage to be more interesting and informative to tourists. The excerpt of the interview is:

"Masih banyak belajar tentang etika pemandu yang baik. Juga mengolah bahasa agar menarik dan informatif ke wisatawan."

(There is still a lot to learn about the ethics of a good guide. Also to proceed with the use of language to be interesting and informative to tourists.)

Eleventh, they lack skills in processing and applying sentences in English, particularly when the tourists use the slang of English. The excerpt of the interview is:

"Kurang bisa menguasai bahasa Inggris. Masih perlu banyak adaptasi sama aksen bahasa Inggris apabila aksen susah dimengerti. Apalagi kalo tamunya pakai bahasa gaul (bahasa Inggris)."

(I am unable to master English. I still need a lot of adaptation to the English accent if the accent is difficult to understand. Especially if the guest uses English slang.)

Furthermore, female tour guides in Borobudur District have strategies for applying English communication skills in their work. Not all tour guides in Borobudur District have English competency and

proficiency certificates. Tour guides, as a profession, play an important role in tourism activities. One of them is the frontline voicing and conveying good information about Indonesia to tourists. So it is prevalent for a tour guide to be an ambassador of their country's tourism industry. Therefore, the communication activities carried out by them affect the impression given to tourists. In this regard, tour guides also play a role in promoting tourist objects to tourists. In communicating, a tour guide must have the ability to be trusted by tourists. This ability must be conveyed in verbal (conversation) and non-verbal (gestures). A tour guide must master good communicative skills. Having good communication is part of service. If tourists are satisfied with the services provided, they will then tell their experiences to their friends and relatives. It will undoubtedly be an effective communication chain in promoting a tourist attraction. Furthermore, regarding the involvement of tour guides with tourists in terms of promotion, tourists can be used as a channel of information by word of mouth. In general, tourists will tell their experiences from their traveling experience to their family, friends, or relatives when they return to their hometown or country of origin.

CONCLUSIONS

The research on the movement increasing Borobudur tourism potential by female tour guides during the COVID-19 pandemic has enlightened female tour guides in improving their competence and motivating them to promote tourism in Borobudur. After observing the role of female tour guides and the impact of sluggish tourism due to the COVID-19 pandemic, several essential things are used as the basis for increasing competence and strategies for increasing tourism potential in Borobudur. First, Borobudur female tour guides have essential potential because they come from the Borobudur District, which has a lot of potential for cultural tourism. Second, Borobudur female tour guides are highly motivated to promote the tourism potential of their villages around Borobudur Temple as an alternative to the Buddhist temple site in Borobudur District. Third, Borobudur female tour guides already have the basic skills and competencies as tour guides, namely the competence of English as one of the foreign languages mastered by them. Fourth, Borobudur female tour guides can improve their competence during the COVID-19 pandemic by participating in training organized by the Ministry of Tourism and Creative Economy through its programs and the Magelang regency local government, which is very helpful for tour guides to stay positive during the COVID-19 pandemic. Furthermore, fifth, Borobudur female tour guides in Borobudur District strive to meet the necessities of life by collaborating with the village government, youth organizations, and female associates in each village. They work together by doing culinary businesses and promoting home industries that strongly influence the family economy.

Moreover, the research also gives further recommendations. Firstly, for female tour guides in Borobudur and its surroundings, the research results can be used as a motivation for them to increase their language communicative competence, mainly Indonesian and English, to tourists, both domestic and foreign. Secondly, the managers of tourism objects in Borobudur and its surroundings, for which the results of this research can understand that language skills with good ethics will significantly influence the sustainability of tourism promotion and the increasing number of tourists visiting the tourist area. Thirdly, village officials in Borobudur, Magelang regional government, and the Central Java province government manage tourism objects and village destination programs as alternative tourism sites other than Borobudur Temple by promoting natural and cultural tourism strategies by each village in Borobudur.

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