

From Coffee to Communion: Regenerative Tourism and Spiritual Ethics in Flores, Indonesia

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Abstract

This study explores the role of local spirituality in shaping regenerative coffee tourism in Flores, Indonesia. Using a qualitative descriptive approach based on semi-structured interviews, participatory observation, and documentation of rituals, the research examines how spiritual values—such as sacred relationships with the land, ancestral offerings, and communal rituals—inform ecologically responsible and culturally rooted tourism practices. The findings reveal that community-based coffee tourism in Flores fosters not only environmental sustainability but also spiritual healing for both hosts and visitors. Framed as a “liturgy of encounter,” tourism becomes a transformative space for reflection, cultural dialogue, and ethical regeneration. This study contributes to the emerging literature on regenerative and spiritual tourism by offering an integrative framework that connects ecology, faith, and community. It also recommends policy support for culturally embedded tourism models that honor local wisdom and spiritual ethics.

Keyword : Spirituality, Regenerative Tourism, Coffee Tourism, Indigenous Wisdom, Community-Based Tourism

INTRODUCTION

Coffee tourism has emerged as a distinctive form of agritourism and alternative tourism, combining agricultural experiences with cultural immersion and environmental awareness. Particularly in coffee-producing regions such as Flores, Indonesia, community-based coffee tourism offers visitors the opportunity to engage with local farming practices, traditional knowledge, and the natural landscape (Figueiredo et al., 2021). This type of tourism has gained popularity as travelers seek more meaningful and ethical experiences, often rooted in sustainability, authenticity, and cultural exchange (Torquati et al., 2015).

However, the rapid growth of tourism—especially in rural and ecologically sensitive areas—poses significant environmental, social, and cultural challenges. Unregulated tourism development can lead to soil degradation, water scarcity, deforestation, and biodiversity loss, especially when agricultural practices are intensified to meet tourist demand (Gössling & Hall, 2006). Socially, local communities may experience rising inequality, displacement of traditional livelihoods, and increased dependency on volatile tourism markets. Culturally, the commodification of heritage and

rituals for tourist consumption may erode the sacredness and meaning of local practices (Cohen, 2008).

In the context of Flores, coffee tourism often unfolds in landscapes that are not only ecologically rich but also spiritually significant for local communities. When tourism development prioritizes economic gain over cultural values or ecological health, it risks undermining the very foundations that make the destination unique. As noted by Scheyvens and Stronza (2008), sustainable and regenerative tourism must go beyond environmental conservation; it must foster social justice and cultural integrity.

Thus, the need arises to explore alternative frameworks, such as regenerative spirituality, that restore the relationship between people, land, and the sacred. This study seeks to address how spiritual values embedded in local cosmologies can guide the development of coffee tourism in ways that are not only sustainable but transformative and healing for both hosts and guests.

In recent years, there has been a growing global interest in regenerative approaches as an evolution of the sustainability discourse. While sustainable development aims to minimize harm and maintain existing systems,

regenerative development seeks to restore, renew, and revitalize ecological and social systems (Mang & Haggard, 2016). This paradigm shift reflects a deeper recognition that humanity must not only reduce its negative impacts on the planet but also actively participate in healing and co-creating thriving ecosystems and communities.

In the tourism sector, this interest is evident in the rise of regenerative tourism, which emphasizes a holistic relationship between travelers, hosts, and the natural world. Rather than being passive consumers, tourists are encouraged to become conscious participants in cultural learning, environmental restoration, and social empowerment (Hutchins & Storm, 2019). This aligns with the UN Sustainable Development Goals (SDGs), particularly those related to climate action, responsible consumption, and inclusive communities (UNDP, 2022). The regenerative model responds to critiques that many "sustainable" tourism practices remain extractive and commodifying in nature, failing to transform systems of inequality or ecological degradation (Pollock, 2019).

Flores, one of the Lesser Sunda Islands in eastern Indonesia, presents a remarkable case for regenerative tourism. The island is known for its rich cultural traditions, strong communal ties, and deep spiritual cosmologies rooted in both indigenous animism and Catholic influences. These belief systems often revolve around reciprocity with nature, ancestral reverence, and sacred landscapes (Arndt, 1958).

Many communities in Flores engage in farming and ritual practices that embody a worldview of interconnectedness between the spiritual and the ecological. Coffee farming, in particular, is not merely an economic activity but a cultural expression intertwined with ritual offerings, seasonal ceremonies, and moral values passed down through generations. The island's topography—mountains, forests, and volcanic soil—supports not only high-quality coffee production but also a spiritual sense of place among local inhabitants.

This makes Flores an ideal context to explore how regenerative tourism can emerge from within local cultural and spiritual systems, rather than being imposed as an external model. By grounding regeneration in local wisdom, Flores offers an alternative vision of tourism development that honors both cultural identity and ecological integrity.

This study is designed with the following objectives, 1) To explore the role of spiritual values in regenerating human relationships with

nature, culture, and community through coffee tourism, 2) To examine the regenerative practices implemented by local communities in managing community-based coffee tourism.

By achieving these objectives, the study seeks to contribute to the theoretical development of regenerative tourism and to offer context-sensitive insights into how spirituality can serve as a foundation for ecologically and culturally responsible tourism practices.

LITERATURE REVIEW

Regenerative spirituality refers to a way of understanding and living spirituality that actively contributes to the renewal, healing, and flourishing of all life systems—human and non-human alike. Unlike individualistic or solely transcendent notions of spirituality, regenerative spirituality is deeply relational, rooted in the belief that the sacred is embedded in the material world, especially in nature and the rhythms of the Earth (Berry, 1999).

Thomas Berry (1999) introduced the idea of the universe as a "communion of subjects" rather than a "collection of objects," calling for a new cosmology in which human beings recognize their sacred role within the unfolding story of the Earth. For Berry, spirituality must be regenerative, meaning it should restore the vitality of ecosystems, reawaken a sense of reverence for nature, and reshape human behavior toward greater ecological harmony.

Building upon this, Richard Rohr (2016) emphasizes that regenerative spirituality involves a contemplative stance toward the world—one that sees the divine not as distant or disembodied, but present in the ordinary, the relational, and the ecological. Rohr argues for an "incarnational mysticism" where spirituality is practiced through compassion, community, and care for creation.

A core dimension of regenerative spirituality is what scholars have termed ecological spirituality or eco-spirituality, which blends spiritual consciousness with environmental ethics. It affirms that the Earth is not merely a resource to be managed but a living system to be honored and healed (Vaughan-Lee, 2013). This spirituality encourages actions that are both inwardly transformative and outwardly regenerative—linking prayer, ritual, and ethical living with ecological restoration and justice.

Furthermore, regenerative spirituality implies an ethic of cosmic belonging—a deep awareness that all life is interconnected within a

sacred web of existence. It challenges anthropocentric paradigms and invites a shift toward humility, reciprocity, and stewardship (Hutchins & Storm, 2019).

In the context of community-based tourism, such a spiritual framework offers a powerful lens to reimagine tourism not as a form of extraction or spectacle, but as a space for reconnection, healing, and mutual transformation—both for visitors and host communities.

Coffee tourism represents a growing niche within the broader category of agro-tourism, where visitors are invited to experience coffee farming processes—from cultivation and harvesting to roasting and tasting—often in rural, ecologically rich regions (Bressan et al., 2021). Beyond its economic dimension, coffee tourism has the potential to connect travelers with local traditions, sustainable land-use practices, and cultural heritage.

As a form of agro-tourism, coffee tourism allows farmers and local communities to diversify their income sources while promoting awareness of agricultural livelihoods. It enables visitors to better understand the challenges and values of rural life and food production, and it often emphasizes authentic, educational, and participatory experiences over passive consumption (Torquati et al., 2015). In regions such as Flores, Indonesia, where coffee is both a cultural symbol and an economic backbone, coffee tourism has become a platform for showcasing local knowledge, rituals, and spiritual values embedded in the coffee production cycle.

When designed and managed according to community-based tourism (CBT) principles, coffee tourism can serve as a powerful tool for local empowerment. The CBT model emphasizes community ownership, inclusive participation, fair benefit distribution, and cultural preservation (Goodwin, 2007). Rather than being driven by external investors, community-based coffee tourism is initiated, governed, and maintained by the local people themselves.

In this model, local participation is not limited to service provision but includes decision-making, storytelling, hosting rituals, and interpreting the land and culture. Benefit-sharing mechanisms such as cooperatives and community funds are crucial to ensure that the economic gains from tourism do not concentrate in the hands of a few, but support the broader development of the village—schools, health, infrastructure, and cultural preservation (Scheyvens, 1999).

Moreover, community-based coffee tourism plays a vital role in cultural conservation. Traditional farming methods, festivals, songs, and beliefs associated with coffee production are integrated into the tourist experience, not as mere performances, but as living heritage. This approach fosters pride in local identity and can lead to the revitalization of endangered practices and intergenerational knowledge transfer (Simons & de Silva, 2020).

By aligning agro-tourism with community-based values, coffee tourism becomes more than a product—it becomes a process of regeneration, education, and solidarity between hosts and guests.

METHODOLOGY

This study employs a qualitative descriptive approach to explore the meanings, practices, and values embedded in regenerative spirituality within community-based coffee tourism in Flores. The qualitative method is deemed appropriate as it enables the researcher to gain in-depth insights into lived experiences, cultural interpretations, and spiritual narratives that are often embedded in local tourism and agricultural practices.

Fieldwork was conducted in selected coffee-producing villages in Flores, particularly Beiwali and Wajamala, which are known for their community-driven tourism and strong preservation of cultural traditions. These locations offer rich ethnographic sites where coffee farming is interwoven with rituals, communal identity, and emerging tourism initiatives.

Data were collected using three main techniques: 1) *Semi-structured interviews*: Interviews were conducted with a variety of stakeholders, including smallholder coffee farmers, local tourism operators, and traditional elders (*tokoh adat*). This method allowed the researcher to explore both shared and divergent perspectives on the spiritual and regenerative dimensions of coffee tourism. 2) *Participant observation*: The researcher engaged in participant observation to better understand daily practices, ceremonies, and tourism activities in situ. This included observing planting and harvesting rituals, storytelling sessions, and interactions between tourists and community members. This immersion provided contextual depth to the data. 3) *Documentation of local traditions and cultural artifacts*: Visual and textual documentation was carried out to capture traditional symbols, ritual spaces, tools used in coffee production, and cultural performances

related to the spiritual values of the land and agriculture. Photographs, field notes, and

recordings were compiled and coded thematically for analysis.

Together, these methods aim to uncover how regenerative spirituality is practiced and communicated within the setting of community-based coffee tourism in Flores, and how such practices can inform broader discussions on regenerative tourism development in Indonesia and beyond. The data collected through interviews, observations, and documentation were analyzed using thematic and interpretive analysis. This approach allows for the identification of recurring patterns, cultural meanings, and spiritual symbols embedded within community-based coffee tourism in Flores.

Thematic analysis was applied to categorize and interpret data based on recurring themes related to regenerative spirituality, local ecological knowledge, ritual practices, and community-tourist interactions. The process followed Braun and Clarke's (2006) six phases of thematic analysis: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. This structured approach facilitated the organization of large qualitative data into meaningful categories that reflect the lived experiences of local actors.

Complementing this, an interpretive approach rooted in hermeneutics was used to explore the symbolic and spiritual dimensions of the data. Interpretive analysis involves understanding how participants make sense of their experiences and how their worldviews shape their practices and narratives (Denzin & Lincoln, 2018). This was particularly relevant in exploring indigenous cosmologies, spiritual meanings of the land, and how regeneration is culturally framed through rituals and storytelling.

By combining thematic coding with interpretive reading, the analysis sought not only to map out what was said and done, but also to uncover the deeper meanings and cultural logics behind those practices. This dual approach is essential for studying complex, embedded phenomena such as regenerative spirituality in rural tourism contexts.

RESULT AND DISCUSSION

Spiritual Values within Coffee-Farming Communities

The thematic analysis of interviews with coffee farmers, traditional leaders, and community-based tourism managers in Beiwali and Wajamala reveals that spiritual values are

deeply embedded in agricultural practices and communal life. These values manifest in three key dimensions:

Participants frequently emphasized that the land is not merely a resource, but a sacred entity entrusted by ancestral spirits. A local farmer in Wajamala stated:

"We don't own the land, we borrow it from our ancestors and must return it in better condition. The soil is living; it listens to how we treat it." (Interview, January 2025)

This perspective aligns with Berry's (1999) concept of a sacred cosmology where land is part of a larger web of life, deserving reverence and responsibility. Such beliefs foster regenerative agricultural practices, as the community strives to maintain ecological balance.

Seasonal rituals like harvest prayers (*doa panen*) and food offerings to ancestors are central to the farming cycle. These rituals serve as spiritual expressions of gratitude and social cohesion. A village elder shared:

"Before we pick the coffee cherries, we gather as a community. We pray to thank the spirits and ask permission from the earth. It is not only about coffee, but about our life together." (Interview, January 2025)

This reflects Rohr's (2016) emphasis on cosmic ethics and interconnectedness, where rituals cultivate humility, shared identity, and spiritual regeneration within the community.

Farmers view their lives through a cosmological lens, connecting natural rhythms, ancestral heritage, and community well-being. A young community tour guide in Beiwali explained:

"Tourists often ask about our rituals. We tell them: every step in the farm is part of a larger story — about nature, humans, and the unseen world working together." (Interview, January 2025)

This worldview aligns with regenerative tourism principles that promote transformation, healing, and connection (Hutchins & Storm, 2019). It demonstrates how spirituality is not separate from daily life but is embedded in every act of cultivation and hospitality.

In summary, the spiritual values upheld by the coffee farming communities in Flores not only shape their relationship with nature and each other, but also serve as foundational principles in developing a regenerative form of community-based coffee tourism. These insights suggest that integrating spiritual worldviews can enhance both the sustainability and depth of tourism experiences.

Regenerative Practices in Coffee Tourism

One of the central regenerative practices observed in community-based coffee tourism in Flores is the commitment to ecosystem preservation, particularly in relation to forests, water sources, and natural farming techniques. These practices are not only ecological strategies but are deeply infused with cultural and spiritual meanings.

Local communities in Beiwali and Wajamala maintain a traditional system of forest zoning (*nua*) that designates protected areas, sacred groves, and farming zones. These classifications are governed by customary law (*adat*), which prohibits certain exploitative practices. A village leader in Beiwali shared:

"The upper forest is where the spirits live. We don't cut trees there. It's where our water comes from. If we destroy the forest, we destroy ourselves." (Interview, January 2025)

This practice aligns with regenerative principles that focus on restoring the vitality of ecosystems rather than merely minimizing harm (Mang & Haggard, 2016). The community understands the forest as both a spiritual and ecological life source.

Water conservation is treated with high reverence, particularly due to the mountainous terrain and limited water supply. Spring sources (*mata air*) are often protected by forest cover and communal agreements not to pollute or alter the flow. A youth ecotourism guide explained:

"Tourists are told not to bathe or wash in sacred springs. We use bamboo pipes and stone basins to direct the flow without damaging the area." (Interview, January 2025)

Such practices resonate with Capra & Luisi's (2014) systems thinking approach, where water is not seen as a commodity but as part of an integrated life system.

Coffee cultivation is carried out using traditional methods such as intercropping, composting, and shade-grown farming under the forest canopy. Chemical fertilizers and pesticides are avoided, and emphasis is placed on long-term soil fertility and biodiversity. A farmer noted:

"We plant banana and taro among the coffee trees. It keeps the soil cool and healthy. We feed the land with what it gives back to us." (Interview, January 2025)

These methods support a regenerative agricultural model where farming is in harmony with natural cycles and enhances the productivity of the ecosystem over time (Gliessman, 2015).

In conclusion, the regenerative practices embedded in Flores' coffee tourism reflect a deep integration of ecological care, traditional

wisdom, and community governance. Rather than exploiting natural resources for tourism, these communities demonstrate how tourism can become a platform for ecological restoration, cultural continuity, and spiritual renewal.

Educating Tourists on Spirituality and Sustainability

Community-based coffee tourism in Flores does not merely offer scenic views and tasting experiences; it becomes a medium of transformative education where visitors are invited to engage with the local worldview, spiritual values, and ecological ethics. This educational aspect is woven into the structure of the tourism experience and reflects both intentional planning and cultural authenticity.

Local guides, often young members of the community trained in ecotourism, play a crucial role in interpreting the spiritual and environmental dimensions of coffee cultivation. During farm visits, they explain the meaning behind rituals such as *doa panen* (harvest prayer) or offerings to ancestors (*sesajen*).

"Before we harvest, we pray. We believe the land has a spirit. We explain this to tourists so they understand this is not just agriculture—it's sacred work."

— Local guide, Wajamala (Interview, January 2025)

This form of storytelling fosters cultural empathy and allows tourists to appreciate farming as a spiritual vocation, not merely an economic activity (Griffin & Raj, 2017).

Visitors are encouraged to take part in hands-on learning, such as planting coffee seedlings using traditional techniques or joining in communal cooking and craft-making. These activities are often accompanied by conversations on sustainability, respect for the land, and the community's cosmological beliefs.

"We ask guests to plant trees, but first we explain why we choose certain trees, what it means to us, and how it connects to water and ancestors."

— Coffee farmer and host, Beiwali (Interview, January 2025)

Such participatory methods align with experiential education models that promote reflection and behavioral change (Kolb, 1984; Wearing, Wearing, & McDonald, 2010).

Some communities have created interpretive trails with signage that combines ecological information (e.g., native plant functions, erosion control) and spiritual narratives (e.g., sacred trees, ancestral sites). These trails are designed to create aesthetic-spiritual engagement with the landscape.

"We hope people walk slower, feel the forest, and hear the stories from nature and ancestors."

— Tourism organizer, Flores (Interview, January 2025)

This design fosters a pilgrimage-like experience where nature becomes a site of contemplation, rather than consumption (Palmer & Finlay, 2012).

After tours or hikes, some homestays offer evening dialogues where guests and hosts reflect on what they've learned. These dialogues often include discussions on climate change, consumerism, indigenous wisdom, and personal responsibility. Such sessions cultivate regenerative consciousness in both tourists and community members.

"We ask them, what will you do when you return home? Will you still see coffee the same way?"

— Community facilitator, Wajamala (Interview, January 2025)

This practice resonates with the concept of tourism as transformation, where the goal is not entertainment but inner change (Reisinger, 2013).

In summary, the educational dimensions of Flores' community-based coffee tourism reflect a holistic pedagogy that combines ecological literacy, spiritual depth, and cross-cultural dialogue. Through storytelling, participation, and reflection, tourism becomes a regenerative act—not only for the land and community, but also for the soul of the visitor.

Community's Role in Creating Healing Tourism Experiences

In the context of regenerative coffee tourism in Flores, the local community plays a central role in designing tourism experiences that are not only educational and cultural, but also emotionally and spiritually healing. Community members in villages such as Beiwali and Wajamala act as both hosts and spiritual mediators, allowing tourists to engage with the landscape, agricultural cycles, and ancestral rituals in a meaningful and restorative way.

During interviews, a local elder (Ama Y., 67) shared:

"When guests come, we don't just show them how to grow coffee. We ask them to sit under the trees, feel the earth, and listen to our stories. We believe the land speaks, and they need to hear it."

This approach reflects a philosophy where nature is not merely a backdrop, but an active agent in healing. The act of walking through coffee forests, participating in

traditional ceremonies, and being invited into communal meals creates a sense of belonging and inner peace for visitors.

Another coffee farmer and community tour guide (Ina M., 41) explained:

"We explain that our coffee is not only organic but sacred. The way we harvest is guided by lunar cycles and ancestral blessings. Visitors often cry after hearing these stories. They say it heals their soul."

Healing tourism is increasingly recognized as a dimension of regenerative travel, where nature, ritual, and human connection play therapeutic roles (Hutchins & Storm, 2019). Unlike conventional wellness tourism that often commodifies health treatments, healing experiences in Flores are embedded in cosmological narratives, traditional ecological knowledge, and communal acts of care. According to Fox (2017), such encounters enable what he calls "ontological repair," reconnecting individuals with themselves, others, and the Earth.

Regenerative tourism, by its definition, seeks not just to sustain but to restore and revitalize ecosystems and communities—physically, socially, and spiritually (Goodwin, 2020). The role of local communities is crucial here, as they are both the custodians of land and curators of meaning.

Spirituality as the Foundation of Ethics and Social Regeneration

In the face of deep ecological crises, social fragmentation, and moral fatigue, spirituality is increasingly being reclaimed as a foundational source for ethical reflection and social regeneration. Unlike institutionalized religion, spirituality in this context refers to a lived orientation toward meaning, interconnectedness, and transcendence that guides personal and collective life (Tisdell, 2003). It is not merely a private experience but a public force that informs how communities engage with justice, sustainability, and human dignity (Palmer, 2004).

Spirituality, when understood as a source of relational consciousness, fosters a deep sense of ethical responsibility toward others and the Earth. It cultivates an inner ecology—values such as compassion, humility, and reverence—that shapes external action. According to Berry (1999), "we will not save what we do not love," and love emerges from a spiritual awareness of our embeddedness in a sacred web of life.

Moreover, spirituality plays a critical role in social regeneration. It nurtures hope and resilience among communities facing dislocation, inequality, or trauma. Spiritual

practices—ranging from rituals, storytelling, pilgrimage, to silence—can serve as communal containers for healing, reconciliation, and the restoration of trust (Rocha & Ghoshal, 2006). In regenerative tourism models, for instance, spiritual worldviews of indigenous communities become the basis for developing inclusive and respectful practices that renew both the environment and social ties (Hutchins & Storm, 2019).

This perspective challenges the technocratic or economic-centric approach to development. Ethical regeneration is not achieved through rules alone, but through the reawakening of conscience—what Teilhard de Chardin called “the spiritual energy of love” that drives evolution toward greater unity and wholeness (de Chardin, 2004).

Thus, spirituality is not peripheral but essential. It grounds ethics in the sacredness of life and energizes social regeneration as a moral and cultural imperative in times of global disruption.

Discussion

This study contributes a novel perspective to the growing body of scholarship on spirituality in tourism by framing coffee tourism as a “liturgy of encounter”, where visitors and host communities engage in mutual transformation through spiritual, cultural, and ecological connection. Unlike mainstream tourism, which often emphasizes entertainment and consumption (Cohen, 2006), this model highlights the sacredness of place, the depth of human relationships, and the healing potential of ritual encounters.

Previous research has explored the intersection of spirituality and tourism, particularly in the context of pilgrimage, mindfulness, and wellness travel (Timothy & Olsen, 2006; Heintzman, 2010). However, few studies have grounded such practices in community-based, ecologically rooted tourism that integrates local cosmologies and agroecological knowledge, as observed in Flores. This paper thus advances the field by introducing a regenerative framework that bridges spiritual ethics, environmental stewardship, and socio-cultural revitalization (Goodwin, 2017; Ramsbottom, 2021).

From a theoretical standpoint, this study supports and extends regenerative tourism theory, which emphasizes restoring the vitality of ecological and social systems through tourism (Bellato, 2020). By integrating spiritual capital (Verter, 2003) into this framework, the model proposed here enriches existing paradigms by articulating faith-based values—

such as reverence for nature, communal responsibility, and contemplative engagement—as key components of sustainable tourism. This aligns with post-structural understandings of tourism as a relational, affective, and ethical practice (Wearing, Wearing, & McDonald, 2010).

The theoretical implications are significant. First, this model invites scholars and practitioners to rethink tourism as a sacred, participatory process rather than a transactional industry. Second, it introduces spiritual ecology as a conceptual lens for understanding human-nature-tourist relationships (Vaughan-Lee, 2013). Third, it provides an interdisciplinary framework that can inform future research on spiritual sustainability, decolonial tourism, and the ethics of encounter in heritage landscapes.

CONCLUSION

Local spirituality provides a profound ethical and cosmological foundation for the regenerative management of coffee tourism. In the case of Flores, particularly in villages such as Beiwali and Wajamala, the integration of faith, culture, and ecology is not merely symbolic but actively shapes community-based tourism practices. Rituals, sacred relationships with the land, and communal values rooted in ancestral traditions contribute to a form of tourism that is both environmentally sustainable and spiritually meaningful.

Regenerative coffee tourism in Flores exemplifies a holistic model where ecological restoration is inseparable from spiritual healing. Rather than treating tourism as a commodified form of entertainment, it becomes a “liturgy of encounter” — a sacred space where tourists and host communities engage in mutual learning, reflection, and transformation. This redefinition of tourism opens up new possibilities for designing experiences that are not only sustainable but also healing for both people and the planet.

The Flores model offers significant potential for replication in other contexts, provided that local wisdom and spiritual worldviews are respected and integrated. It challenges dominant paradigms of tourism by centering community agency, intergenerational stewardship, and the sacredness of place.

Recommendations Integration of Spiritual Dimensions into Community Tourism Development

Government bodies, NGOs, and tourism stakeholders are encouraged to support the incorporation of spiritual and ethical values into

the training and capacity-building of community-based tourism actors. This includes recognizing local cosmologies and faith-based practices as essential assets for sustainable and regenerative tourism development.

Documentation and Preservation of Local Rituals and Traditions

There is an urgent need to systematically document and safeguard local rituals, ceremonies, and cultural expressions that are intrinsically connected to nature and spiritual heritage. These elements not only enrich the ecotourism experience but also serve as vital cultural capital for future generations.

Development of Ethical Guidelines for Spiritually-Informed Tourism

The formulation of ethical guidelines that are grounded in local spirituality is crucial. These guidelines should offer principles for respectful engagement, environmental stewardship, and mutual learning between visitors and host communities, ensuring that tourism activities honor the sacredness of place and cultural integrity.

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