

Discover Low-Cost Wellness Tourism, Social Construction of Well-Being and Sustainable Tourism Experience at Wisdom Park UGM

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ABSTRAK

Munculnya wisata kesehatan menggeser pariwisata dari sekadar rekreasi menjadi pengalaman yang mendukung kesejahteraan fisik, mental, dan sosial, tetapi seringkali dikaitkan dengan layanan berbiaya tinggi. Studi ini menganalisis Wisdom Park di Universitas Gadjah Mada (UGM) sebagai model wisata kesehatan berbiaya rendah yang memberikan kesejahteraan melalui ruang hijau perkotaan yang inklusif dan mudah diakses. Menggunakan pendekatan kualitatif deskriptif, penelitian ini mengumpulkan data melalui observasi, wawancara mendalam, dan studi dokumen, dan menganalisisnya dengan model interaktif Miles, Huberman, dan Saldaña. Lensa teoretis meliputi konstruksi sosial realitas Berger dan Luckmann, pandangan turis Urry, modal sosial Bourdieu, solidaritas sosial Durkheim, ditambah ekonomi kesehatan, pariwisata berbasis alam, dan perspektif pariwisata regeneratif. Temuan menunjukkan Wisdom Park beroperasi sebagai ruang publik yang mendukung kesehatan fisik, mental, dan sosial melalui interaksi dengan alam dan aktivitas kolektif; citranya sebagai tempat penyembuhan dan relaksasi dibangun secara sosial dan diperkuat oleh pengalaman pengunjung dan media sosial. Di luar manfaat individu, taman ini memperkuat modal sosial, solidaritas sosial, dan kualitas lingkungan perkotaan. Hasil penelitian menunjukkan bahwa pengalaman kesehatan dapat diwujudkan dengan mengoptimalkan ruang hijau publik yang terjangkau, inklusif, dan berkelanjutan. Dengan demikian, Wisdom Park UGM berpotensi sebagai model wisata kesehatan berbiaya rendah yang mendukung kesehatan masyarakat dan pembangunan perkotaan berkelanjutan.

Kata kunci: wisata kesehatan, wisata kesehatan berbiaya rendah, Wisdom Park UGM, konstruksi sosial, pandangan wisatawan, wisata regeneratif.

ABSTRACT

The rise of health tourism shifts tourism from mere recreation to experiences that support physical, mental, and social wellbeing, but it is often linked to high-cost services. This study analyzes Wisdom Park at Gadjah Mada University (UGM) as a low-cost health-tourism model delivering wellbeing through inclusive, accessible urban green space. Using a descriptive qualitative approach, the research collected data via observation, in-depth interviews, and document study, and analyzed it with the Miles, Huberman, and Saldaña interactive model. Theoretical lenses include Berger and Luckmann's social construction of reality, Urry's tourist gaze, Bourdieu's social capital, Durkheim's social solidarity, plus health economics, nature-based tourism, and regenerative tourism perspectives. Findings show Wisdom Park operates as a public space that supports physical, mental, and social health through interaction with nature and collective activities; its image as a healing and relaxation site is socially constructed and reinforced by visitor experiences and social media. Beyond individual benefits, the park strengthens social capital, social solidarity, and urban environmental quality. The results indicate that health experiences can be realized by optimizing affordable, inclusive, and sustainable public green spaces. Wisdom Park UGM thus has potential as a low-cost health-tourism model that supports public health and sustainable urban development.

Keywords: wellness tourism, low-cost wellness tourism, Wisdom Park UGM, social construction, tourist gaze, regenerative tourism.

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INTRODUCTION

In the past decade, wellness tourism has developed into one of the fastest-growing tourism segments in the world. The Global Wellness Institute (2024) defines wellness tourism as a travel activity that aims to maintain or improve individual well-being through experiences that support physical, mental, emotional, and social health. The change in the lifestyle of the global community after the COVID-19 pandemic has further strengthened the need for tourism activities that not only offer entertainment, but also provide better health benefits and quality of life. This phenomenon shows a shift in the tourism paradigm from consumption-oriented to well-being oriented tourism, where the tourism experience is seen as a means to achieve a holistic life balance. In the perspective of Wellness Economy Theory, health and well-being are now part of a new economy that drives the growth of various sectors, including health-based and environment-based tourism.

However, the practice of wellness tourism is still often associated with premium services that require high costs, such as spa resorts, wellness retreats, exclusive health therapies, and detox programs that can only be accessed by certain groups of people. This condition poses a paradox because the need for health is universal, while access to wellness facilities tends to be exclusive. In Pierre Bourdieu's perspective, the phenomenon can be explained through the concepts of economic capital, cultural capital, and social capital that determine the ability of individuals to access various forms of lifestyle consumption. In other words, wellness tourism is not only related to recreational activities, but also reflects social relations and inequality of access to welfare resources. Therefore, there is a need to identify a wellness tourism model that is more inclusive, affordable, and can be enjoyed by various levels of society.

One interesting alternative is the use of public green open spaces as a means of low-cost wellness tourism. Various contemporary studies on Nature-Based Tourism and Urban Green Space and Mental Health Theory show that the existence of urban green spaces has a significant contribution to the physical and psychological health of the community. Exposure to the natural environment has been shown to reduce stress levels, improve mood, strengthen mental health, and encourage light physical activity such as walking, running, or cycling. In the context of sustainable development, the existence of green space is also in line with the goals of the Sustainable Development Goals (SDGs), especially SDG 3 (Good Health and Well-being), SDG 11 (Sustainable Cities and Communities), and SDG 12 (Responsible Consumption and Production). Therefore, public green spaces are no longer understood simply as an urban ecological element, but also as social infrastructure that contributes to the well-being of society.

This phenomenon can be observed at the Wisdom Park of Gadjah Mada University (UGM), a green open space located in an educational area and widely accessible to the public. Wisdom Park offers a nature-based tourism experience at a very low cost, even without an entrance fee, allowing people to enjoy wellness benefits without having to access premium facilities. Various activities such as leisurely walking, exercising, reading, discussing, enjoying the natural landscape, and simply looking for peace make Wisdom Park a space that supports the physical and mental health of visitors. In Emile Durkheim's perspective, this kind of public space serves not only as a means of recreation, but also as an arena for the formation of social solidarity through collective interaction and experience that strengthens the cohesion of society. Thus, the function of the Wisdom

Park goes beyond the ecological and recreative aspects to a broader social function.

Furthermore, the tourist experience formed in Wisdom Park can be understood through the concept of Tourist Gaze proposed by John Urry. According to Urry, the tourist experience is not solely determined by the physical characteristics of the destination, but also by the way the individual interprets and constructs the experience. In the context of Wisdom Park, the natural atmosphere, the tranquility of the environment, and the social activities that take place in it form a collective perception of the place as a space for healing, relaxation, and self-recovery. This perspective is in line with Berger and Luckmann's theory of the Social Construction of Reality which explains that social meaning is constructed through a process of externalization, objectification, and internalization. Through social interaction and repeated experiences, the image of Wisdom Park as a low-cost wellness tourism destination gradually becomes a social reality that is accepted and reproduced by visitors.

On the other hand, the development of the Experience Economy and Regenerative Tourism paradigm provides a new perspective in understanding the value of a tourist destination. In the experience economy, the main value of a destination no longer lies in the products or physical facilities alone, but in the meaningful experience that visitors feel. Meanwhile, Regenerative Tourism emphasizes the importance of destinations that not only maintain sustainability, but also generate positive impacts on the environment, society, and collective well-being. Based on this frame of thought, this study aims to analyze how Wisdom Park UGM forms the practice of low-cost wellness tourism and constructs the meaning of welfare through the social experience of visitors. By integrating classical theories—Berger and Luckmann, Durkheim, Bourdieu, and Urry—and contemporary theories such as Wellness Economy, Nature-Based Tourism, Experience Economy, Urban Green Space and Mental Health, Regenerative Tourism, and SDGs, this research is expected to be able to make theoretical and empirical contributions to the development of tourism sociology studies and models inclusive and sustainable welfare tourism.

LITERATURE REVIEW

Wellness Tourism, From Tourism Consumption to Holistic Well-Being

The concept of wellness tourism is developing as public awareness of the importance of physical, mental, emotional, and social health in modern life increases. Smith and Puczkó (2014) define wellness tourism as a travel activity that aims to improve the quality of life through experiences that support overall health and well-being. Unlike medical tourism which focuses on treatment and medical intervention, wellness tourism emphasizes preventive efforts through recreational activities, relaxation, exercise, meditation, social interaction, and connection with nature. In this perspective, tourism is not only a means of entertainment, but also an instrument to achieve a balance of life (well-being).

Recent developments show that wellness tourism has become part of the wellness economy introduced by the Global Wellness Institute (GWI). According to GWI (2024), the wellness economy is an economic system that produces goods and services that allow individuals to live a healthier and more quality life. In this context, wellness tourism is positioned as one of the strategic sectors that connects health, recreation, the environment, and sustainability. This approach marks a shift from a consumption-based tourism paradigm towards an experiential and well-being tourism.

In the latest academic developments, the concept of wellness tourism is also closely related to the theory of Nature-Based Tourism and Urban Green Space and Mental Health. Various studies show that exposure to the natural environment can reduce stress levels, improve mental health, improve sleep quality, and strengthen individual subjective happiness. The existence of green open spaces in urban areas is increasingly important because it is able to provide a wellness experience that is easily accessible to the public without having to spend a lot of money. Therefore, destinations such as Wisdom Park UGM can be understood as a form of low-cost wellness tourism that offers health and well-being benefits through direct interaction with the natural environment.

Berger and Luckmann explain that social reality is formed through the process of externalization, objectification, and internalization. In the context of tourism, the perception of a destination as a place of healing or relaxation does not arise naturally, but is formed through social experiences and interactions between individuals.

Social Construction of Reality in the Formation of the Meaning of Wellness

The Social Construction Theory of Reality put forward by Peter L. Berger and Thomas Luckmann (1966) explains that social reality is not something that is naturally present, but is formed through a continuous process of social interaction. According to Berger and Luckmann, the formation of social reality occurs through three main stages, namely externalization, objectification, and internalization. Externalization is a process when individuals express their experiences and meanings towards the social world. Objectification occurs when the experience is accepted collectively and becomes a social reality that is considered objective. Furthermore, internalization is a process when individuals accept and live the social reality as part of their consciousness.

In the context of tourism, the perception of a destination as a place of healing, relaxation, or health restoration does not appear automatically because of the physical characteristics of the destination alone. This meaning is formed through visitor experiences, narratives that develop in society, social media, and interactions between individuals that collectively result in a shared understanding of the function and identity of a place. Wisdom Park UGM is interesting to study because its image as a space for relaxation and mental health is built through repeated social experiences among visitors.

Berger and Luckmann's theories provide an analytical framework to understand how urban green spaces can undergo a meaningful transformation from just a public facility to a wellness tourism destination. The individual experiences of obtaining tranquility, comfort, and health benefits are then communicated to others, forming a collective perception of Wisdom Park as a place that supports well-being. Thus, the meaning of wellness inherent in Wisdom Park is the result of social construction that continues to be reproduced through social interaction and tourist experiences.

Social Capital, Cultural Capital and Access to Wellness Tourism

Pierre Bourdieu explained that social practices are influenced by the distribution of various forms of capital, namely economic capital, social capital, and cultural capital. Social capital refers to the resources that individuals obtain through their social network of relationships, while cultural capital is related to knowledge, values, preferences, and abilities that affect a person's consumption patterns. In the context of tourism, access to a particular destination is often determined by the ownership of that capital.

Conventional wellness tourism practices generally require relatively high economic

capital because they involve premium services such as spas, health resorts, and exclusive fitness programs. As a result, wellness experiences are often the privilege of certain social groups. However, the existence of public spaces such as Wisdom Park suggests a more inclusive alternative. Visitors can get physical and mental health benefits without having to spend a lot of money. This shows that access to well-being can be expanded through the provision of public spaces that support social activities and public health.

In addition, Wisdom Park also functions as an arena for social capital formation. Various activities such as joint sports, community discussions, family recreation, and educational activities allow for social interaction that strengthens the network of relationships between individuals. In Bourdieu's perspective, this kind of space contributes to improving the quality of social life while expanding people's access to welfare resources that were previously synonymous with certain economic groups.

Social Solidarity and the Function of Public Space in Durkheim's Perspective

Emile Durkheim saw society as a social system bound by solidarity. In modern society, organic solidarity is formed through interdependence between individuals who have different roles and functions. Public space is one of the important mediums that allows the formation of social interaction, a sense of togetherness, and collective identity.

In the context of urban tourism, green open spaces not only have an ecological function, but also a social function that strengthens community cohesion. The activities that take place at Wisdom Park create opportunities for individuals from different backgrounds to interact in an egalitarian atmosphere. The experience of sharing space, sports activities, and family recreation contributes to the formation of social solidarity and a sense of belonging to the public space.

Durkheim's perspective helps explain that the benefits of wellness tourism are not only individual, but also collective. Well-being gained through social interaction and connection with the community is an important part of the tourist experience. Thus, Wisdom Park not only functions as a space for personal relaxation, but also as a space for the production of social solidarity that supports public health more broadly.

Tourist Gaze and the Formation of Tourist Experiences

John Urry through the concept of Tourist Gaze explained that the tourist experience is shaped by the way tourists view, interpret, and give meaning to a destination. Tourists do not only consume physical objects, but also consume the symbols, images, and experiences inherent in the destination. Therefore, the attractiveness of tourism is determined not only by the objective conditions of a place, but also by the social constructs that develop in society.

In the context of Wisdom Park, the tourist experience is formed through a combination of physical elements in the form of green spaces, tranquil atmospheres, and natural landscapes with a growing social perception of the place as a place of healing, self-reflection, and relaxation. This phenomenon is further amplified by social media that allows visitors to share their experiences with a wider audience. As a result, the image of Wisdom Park as a wellness destination continues to be reproduced and strengthened in the digital space.

The Tourist Gaze perspective is relevant to explain how low-cost destinations can have high tourism value. The attraction of Wisdom Park does not lie in the luxury of the

facilities, but rather in the emotional and psychological experience that visitors feel when interacting with the natural environment and the social community within it.

Regenerative Tourism and Sustainable Development

The development of contemporary tourism theory shows a shift from the paradigm of sustainable tourism to regenerative tourism. If sustainable tourism is oriented towards maintaining environmental and social conditions so that they do not suffer damage, then regenerative tourism seeks to produce positive impacts that are able to improve and strengthen the social and ecological systems of destinations. This paradigm places tourism as an instrument that contributes to improving environmental quality, community welfare, and local economic sustainability.

In the context of Wisdom Park, the practice of low-cost wellness tourism not only provides benefits for visitors, but also supports the ecological function of urban areas through the preservation of green spaces. In addition, the existence of a healthy and inclusive public space contributes to improving the quality of life of the community and strengthening social interaction. Thus, the Wisdom Park represents the principles of regenerative tourism that generate multidimensional benefits for individuals, communities, and the environment.

This perspective is also in line with the Sustainable Development Goals (SDGs) agenda, especially SDG 3 (Good Health and Well-being), SDG 11 (Sustainable Cities and Communities), and SDG 12 (Responsible Consumption and Production). Therefore, the study of Wisdom Park UGM is not only relevant in the context of the sociology of tourism, but also contributes to the global discourse on sustainable city development, public health, and a more inclusive and regenerative future of tourism.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-exploratory design to understand the practice of low-cost wellness tourism in Wisdom Park, Gadjah Mada University (UGM). The qualitative approach was chosen because the research focuses on the subjective experience of visitors, the construction of the meaning of well-being, and the social processes that form the collective perception of Wisdom Park as a space for relaxation, health, and nature-based recreation. This approach allows researchers to gain a deep understanding of how green public spaces are interpreted as inclusive and sustainable wellness tourism destinations.

The research location is in Wisdom Park UGM, Yogyakarta, which was chosen purposively because of its characteristics as a green open space that is easily accessible to the public and has various activities that support physical, mental, and social health. The research was carried out through direct observation of the activities of visitors who use the area for exercise, leisurely walking, socializing, studying, and doing other relaxation activities.

The research data consists of primary data and secondary data. Primary data were obtained through participatory observation and in-depth interviews with Wisdom Park visitors who were selected using purposive sampling techniques. Informants were selected based on certain criteria, namely having visited Wisdom Park more than once, utilizing green open space facilities for recreational or health activities, and being willing to provide information related to their experiences and perceptions. The interviews

focused on the motivation for visiting, experiences gained, perceptions of health and wellness benefits, and views on the accessibility of Wisdom Park as a low-cost wellness tourism destination. Secondary data were obtained through documentation studies, scientific literature, Global Wellness Institute reports, publications related to wellness tourism, and documents relevant to the management of Wisdom Park UGM.

The data collection technique is carried out through three stages. First, field observation to identify visitor activity patterns, forms of social interaction, the use of green space facilities, and the physical environmental conditions of the destination. Second, an in-depth interview to explore visitors' experiences, perceptions, and meanings of Wisdom Park as a space for healing, relaxation, and improving well-being. Third, a documentation study to obtain supporting data related to the development of the concept of wellness tourism, urban green spaces, and sustainable tourism.

Data analysis uses the Miles, Huberman, and Saldaña interactive analysis model which includes three main stages, namely data reduction, data display, and conclusion drawing and verification. At the data reduction stage, the information from observations and interviews was categorized based on key themes such as wellness experiences, mental health perceptions, social interactions, destination accessibility, and the meaning of green spaces. Furthermore, the data are presented narratively to identify relationships between findings. The last stage is carried out through data interpretation by relating field findings to the theoretical framework of the research.

The interpretation of the research results uses a multidisciplinary approach that integrates classical and contemporary theories. Berger and Luckmann's theory of social construction of reality is used to analyze the process of forming the meaning of Wisdom Park as a healing space through the stages of externalization, objectification, and internalization. Durkheim's theory of social solidarity is used to explain the function of public spaces in building social cohesion and collective experience. Bourdieu's concepts of Social Capital and Cultural Capital are used to understand the accessibility and utilization of public space as an inclusive source of well-being. Meanwhile, the concept of Tourist Gaze from Urry is used to examine how visitors shape the perception of Wisdom Park as a nature-based health tourism destination. The analysis was then enriched with the perspectives of Wellness Economy, Nature-Based Tourism, Urban Green Space and Mental Health Theory, and Regenerative Tourism to explain the contribution of Wisdom Park to public health, sustainable development, and the development of low-cost wellness tourism models in urban areas.

To ensure the validity of the data, the study applied source triangulation techniques and method triangulation. Source triangulation is carried out by comparing information from various informants, while method triangulation is carried out through comparison of observations, interviews, and documentation studies. This step is done to improve the credibility, consistency, and accuracy of interpretation of the phenomenon being studied.

RESULTS OF RESEARCH AND DISCUSSION

Wisdom Park UGM as a Model of Low-Cost Wellness Tourism Based on Urban Green Space

The observation results show that Wisdom Park UGM has characteristics that support the formation of *low-cost wellness tourism* practices. The existence of a large green open space, shady vegetation, walking paths, open seating areas, and a relatively calm atmosphere make this area a public space that is used by the community for various

activities related to health and well-being. Visitors can be seen doing various activities such as leisurely walking, jogging, cycling, reading, discussing, photography, and simply enjoying the natural atmosphere. These characteristics make Wisdom Park not only function as a recreational space, but also as a physical and psychological recovery space that can be accessed by various community groups without significant economic barriers.

Unlike commercial *wellness tourism* destinations that generally offer premium services such as *spas*, *wellness retreats*, health therapies, and exclusive resorts at relatively high costs, Wisdom Park provides a wellness experience that can be enjoyed for free or at a very low cost. These findings show that the benefits of *wellness tourism* do not always depend on the level of luxury of the facility, but rather on the ability of a space to provide experiences that support the physical, mental, and social health of visitors. In other words, Wisdom Park shows that welfare can be accessed more democratically through the provision of quality public spaces.

This phenomenon strengthens the perspective of *Wellness Economy Theory* developed by the Global Wellness Institute (GWI). In this theory, well-being is understood as part of an economic ecosystem that includes a wide range of activities and environments that allow individuals to live healthier and more meaningful lives. Wisdom Park shows that welfare investments are not always realized in the form of high-cost health services, but also through the provision of public spaces that allow people to obtain health benefits independently. Thus, Wisdom Park represents a form of *community-based wellness* economy and has a higher level of inclusivity than *the conventional* wellness tourism model.

In the perspective of *Nature-Based Tourism*, the main attraction of Wisdom Park lies in the quality of the natural environment that is at the core of the tourist experience. The presence of shady trees, vast green areas, and an atmosphere relatively far from the hustle and bustle of the city create a different experience from people's daily activities. The natural environment provides an opportunity for visitors to carry out the psychological restoration process through direct contact with nature. This is in line with various studies that show that nature-based tourism experiences can improve *subjective well-being*, improve mood, and reduce psychological stress due to urban life routines.

The findings can also be explained through *Urban Green Space and Mental Health Theory* which emphasizes that urban green spaces have a close relationship with people's mental health. Exposure to the natural environment has been shown to reduce stress levels, reduce anxiety, improve concentration, and improve quality of life. In the context of Wisdom Park, these various benefits are felt by visitors without having to access formal health services or high-cost tourist facilities. Therefore, the existence of Wisdom Park can be understood as a form of social and environmental intervention that contributes to the preventive improvement of public health.

From the *perspective of Tourist Gaze* put forward by Urry, the tourist experience at Wisdom Park is not only shaped by the physical condition of the green space, but also by the way visitors interpret and interpret the environment. Visitors come with the expectation of obtaining tranquility, relaxation, and a different experience from the daily routine. This expectation is then strengthened by the visual experience in the form of green landscapes, calm atmospheres, and social interactions that take place in the area. As a result, Wisdom Park is socially constructed as an ideal place for *healing*, self-reflection, and recovery of mental states. In this context, what tourists consume is not just physical space, but the emotional and symbolic experiences inherent in the destination.

In addition to providing individual benefits, Wisdom Park also exhibits a strong social function. The various activities carried out by visitors create an interaction space that brings together individuals from diverse social backgrounds. In Bourdieu's perspective, this condition allows for the formation of social capital through networks of relationships, information exchange, and interactions that occur informally in public spaces. The presence of sports communities, discussion groups, families, students, and the

public shows that Wisdom Park is a social arena that supports the formation of productive social relationships.

These findings are in line with Durkheim's view of the function of public space in building social solidarity. The collective activities that take place at Wisdom Park create a shared experience that reinforces a sense of community and social connection. Thus, *the resulting wellness* benefits are not only individual, but also collective. The well-being obtained by visitors comes from a combination of physical health, mental health, and the quality of social relationships formed during their stay in space.

Furthermore, the existence of Wisdom Park has relevance to the sustainable development agenda. As a green space that is easily accessible to the public, Wisdom Park contributes to the achievement of SDG 3 (*Good Health and Well-being*) through improving people's physical and mental health. In addition, its existence supports SDG 11 (*Sustainable Cities and Communities*) by providing inclusive, safe, and sustainable public spaces for urban communities. In the perspective of SDG 12 (*Responsible Consumption and Production*), the practice of *low-cost wellness tourism* at Wisdom Park shows that quality tourism experiences can be obtained without excessive consumption of resources or reliance on energy-intensive luxury facilities.

Based on the overall findings, Wisdom Park UGM can be positioned as an alternative model of *low-cost wellness tourism* that integrates health, environmental, and social dimensions in one inclusive public space. This model shows that well-being does not always have to be obtained through the consumption of premium services but can be built through the optimization of urban green spaces that support human interaction with nature and communities. Thus, Wisdom Park provides a concrete example of how public spaces can be transformed into *wellness tourism destinations* that are sustainable, affordable, and relevant to the needs of modern society.

Social Construction of the Meaning of Healing in the Visitor Experience

The results of the interviews showed that most of the informants interpreted Wisdom Park UGM as a space to heal, release boredom, find calm, and recover psychological conditions after facing academic routines, work, and the pressures of urban life. Some informants stated that the presence of shady vegetation, a relatively calm atmosphere, and the opportunity to interact with nature provided a feeling of comfort and helped them reduce stress. Interestingly, these perceptions not only arise due to the physical characteristics of the destination, but are also formed through social interactions, collective experiences, and narratives that develop among visitors.

This phenomenon can be analyzed using the Social Construction Theory of Reality put forward by Berger and Luckmann. According to this theory, social reality is formed through a dialectical process that involves externalization, objectification, and internalization. In the context of Wisdom Park, the externalization occurs when individuals come with various psychological needs, such as seeking calm, reducing emotional stress, or gaining space for self-reflection. These needs are then manifested in real actions in the form of visits to Wisdom Park, leisurely walks, enjoying the green landscape, light exercise, or simply sitting and enjoying the natural atmosphere. The experience felt by visitors is then expressed through conversations, personal stories, recommendations to friends, and uploads on social media.

At the objectification stage, these individual experiences develop into collectively accepted social knowledge. The narrative of Wisdom Park as a comfortable place for *healing*, relaxation, and mental recovery slowly shapes the social reality that is considered natural by the community. The term "cheap healing place in Yogyakarta" that often appears in conversations, and social media shows how personal experiences have turned into shared knowledge. In this stage, the meaning of *healing* is no longer a purely subjective experience but has gained social legitimacy through the recognition and similar experiences of many individuals.

The process of objectification is further strengthened by the development of digital

media that allows tourist experiences to be produced and disseminated more widely. Photos of green atmospheres, uploads of sports activities, and narratives about the tranquility obtained at Wisdom Park create a collective image that continues to be reproduced in digital space. This phenomenon is in line with the concept of *the Tourist Gaze* put forward by Urry, where the tourist experience is not only shaped by the objective conditions of the destination, but also by the symbolic representations and social expectations that develop in society. Thus, Wisdom Park becomes more than just a green open space; It turned into a symbol of well-being, relaxation, and escape from the pressures of modern life.

The internalization occurs when individuals who visit Wisdom Park accept such social imagery as part of their personal experience. Visitors who previously came because of a friend's recommendation or information from social media then experienced for themselves an atmosphere that was considered soothing and refreshing. When the experience is in accordance with the expectations that have been formed beforehand, the meaning of *healing* that was originally social turns into a personal belief. Individuals then adopt the understanding that Wisdom Park is indeed a place that is capable of providing psychological and emotional benefits. This process explains why many visitors make repeat visits and voluntarily recommend Wisdom Park to others.

From the *perspective of the Experience Economy*, these findings show that the main value that visitors consume is not physical facilities, but rather the emotional experiences generated during their stay at the destination. The experience of tranquility, a sense of comfort, closeness to nature, and the opportunity to do self-reflection are the main products sought by tourists. In this context, Wisdom Park has managed to create a high-value experience even though it does not offer premium services like commercial *wellness tourism* destinations. This shows that the quality of the experience has a more important role than the level of luxury of the facility in shaping the perception of well-being.

In addition, the social construction of *healing* in Wisdom Park is also inseparable from the social dimension formed through interaction between individuals. In Bourdieu's perspective, public spaces such as Wisdom Park serve as an arena for the formation of social capital because they allow for the exchange of information, emotional support, and the formation of social networks. Visitors benefit not only from interaction with the natural environment, but also from the presence of others who share a similar goal, which is to seek tranquility and well-being. The presence of sports communities, study groups, and family activities creates a social atmosphere that strengthens a positive perception of the destination.

Furthermore, Durkheim's perspective helps explain that the *healing* experience gained by visitors is not only individual, but also collective. Joint activities that take place in public spaces produce a sense of social connectedness and solidarity that contributes to the welfare of the community. In this context, Wisdom Park serves as a social space that allows the formation of collective experiences regarding health and well-being. Therefore, the meaning of *wellness* that develops in Wisdom Park is not only the result of individual interaction with nature, but also the result of individual interaction with the surrounding social community.

Thus, the meaning of *healing* and *wellness* in Wisdom Park is not present naturally or attached to physical space alone. Meaning is the result of social constructions that are constructed, exchanged, and reproduced continuously through visitor experiences, social interactions, digital representations, and collective narratives that develop in society. These findings show that the success of Wisdom Park as a *low-cost wellness tourism destination* is not only determined by the quality of its physical environment, but also by the ability of the space to facilitate the formation of social meanings regarding health, tranquility, and well-being that are relevant to the needs of modern society.

Tourist Gaze and Wellness Experience in Public Spaces

The concept of *Tourist Gaze* proposed by John Urry provides an important

theoretical framework to understand how Wisdom Park UGM gains its attractiveness as a *low-cost wellness tourism* destination. According to Urry, the tourist experience is not solely determined by the physical characteristics of a destination, but by the way tourists see, interpret, and give meaning to the places they visit. Tourism is basically a social activity that involves the process of constructing meaning, where a location is considered attractive due to the collective perception that develops in society. Thus, the appeal of Wisdom Park lies not only in the existence of green spaces or physical facilities, but also in its inherent social image as a space for relaxation, self-recovery, and the search for well-being.

The results of the study show that most visitors do not come to Wisdom Park to enjoy conventional tourist attractions as found in commercial tourist destinations. Instead, they come to gain a different experience from the routine of daily life. The vast green landscape, shady trees, relatively fresh air, and a serene atmosphere create a visual and emotional experience that provides a sense of comfort for visitors. In this context, the main tourist attraction is not a building, ride, or a particular facility, but a psychological experience that arises through interaction between individuals and the natural environment. These findings show a shift in tourism orientation from entertainment to *well-being*, as described in *Wellness Economy Theory*.

From the perspective of *Nature-Based Tourism* and *Urban Green Space and Mental Health Theory*, the visual experience gained by visitors is closely related to the mental health benefits felt during their stay at Wisdom Park. Natural elements such as green vegetation, open spaces, bird sounds, and an atmosphere far from urban density create a restorative effect that helps reduce stress and mental fatigue. Therefore, the *tourist gaze* that is formed focuses not only on aesthetic aspects, but also on the ability of the environment to bring a sense of calm and psychological recovery. Visitors view Wisdom Park as a space that offers an authentic, simple, and accessible wellness experience without having to spend as much money as in commercial *wellness tourism* destinations.

The development of social media further strengthens the construction of *the tourist gaze*. Various uploads of photos, videos, and narratives that display green atmospheres, sports activities, and moments of self-reflection at Wisdom Park play a role in shaping the expectations of prospective visitors. In this context, social media serves as a space for the production of meaning that expands the image of Wisdom Park as a place of *healing*, relaxation, and the search for balance in life. This phenomenon is in line with Berger and Luckmann's theory of the Social Construction of Reality, in which individual experiences shared through digital media undergo a process of objectification and are then accepted as collectively trusted social realities. As a result, the perception of Wisdom Park as a *wellness* destination is not only built through direct experience, but also through symbolic representations circulating in the digital space.

Furthermore, the construction of *the tourist gaze* on Wisdom Park not only results in individual benefits, but also contributes to the formation of broader social values. In Bourdieu's perspective, the growing positive image of Wisdom Park encourages the formation of social capital through interaction between individuals who have similar interests in health and well-being. Meanwhile, in Durkheim's perspective, the shared experience that occurs in the public space strengthens social solidarity and a sense of connectedness between members of society. Thus, *the tourist gaze* towards Wisdom Park not only forms a meaningful tourist experience, but also supports the creation of a healthy, inclusive, and sustainable social space. These findings confirm that the success of Wisdom Park as a *low-cost wellness tourism destination* lies not only in the quality of its physical environment, but also in its ability to build an image, experience, and meaning of welfare that continues to be reproduced in the social life of modern society.

Social Capital, Social Solidarity, and the Collective Experience of Well-Being

In addition to providing benefits at the individual level, Wisdom Park UGM also functions as a social space that facilitates the formation of interactions between community

members. The results of observations show that this area is not only used for personal activities such as leisurely walks or enjoying the natural atmosphere, but also as a place for various collective activities, such as joint sports, community discussions, photography, educational activities, informal meetings, and family recreation. The diversity of these activities shows that Wisdom Park acts as a public space that brings together individuals from various social backgrounds, ages, professions, and interests. Thus, the experience gained by visitors comes not only from interaction with the natural environment, but also from the social interactions that occur within the space.

This phenomenon can be understood through the concept of social capital developed by Pierre Bourdieu. According to Bourdieu, social capital is a resource born from a network of social relationships owned by individuals and groups. In the context of Wisdom Park, the interaction that takes place between visitors results in various forms of valuable social relationships, such as emotional support, exchange of information, *strengthening trust*, and the formation of a collective identity. The existence of sports communities, photography groups, environmental lovers communities, and learning groups shows that Wisdom Park is not only a gathering place, but also an arena for the reproduction of social capital that supports the welfare of the community. Through these social networks, individuals obtain benefits that go beyond the recreational aspect, namely the opportunity to build productive relationships and expand social connections.

In Bourdieu's perspective, an easily accessible public space such as Wisdom Park has strategic value because it allows the process of social capital accumulation without dependence on large economic capital. Unlike premium *wellness tourism* destinations that tend to be exclusive and can only be accessed by certain groups, Wisdom Park presents a more inclusive wellness experience. Anyone can use the space to build social relationships, participate in community activities, and obtain psychological and social benefits without having to incur high costs. These findings show that access to welfare is not always determined by economic ability, but also by the availability of social space that allows for community interaction and participation.

Furthermore, the social function of Wisdom Park can be explained through Emile Durkheim's theory of social solidarity. According to Durkheim, social spaces have an important role in building social attachment and creating a sense of community among members of society. The activities that take place at Wisdom Park create a collective experience that allows individuals to feel part of a larger community. Although the visitors come from different backgrounds, they share the same space, activities, and relatively similar goals, which are to seek health, tranquility, and a better quality of life. The shared experience results in a sense of social connectedness that strengthens solidarity and community cohesion.

In the context of an increasingly individualistic modern society, the existence of public spaces such as Wisdom Park is becoming increasingly important. Urbanization, the development of digital technology, and increasingly competitive work patterns often reduce the intensity of face-to-face interactions in society. Wisdom Park provides an alternative space that allows the community to rebuild direct social relationships. Joint sports activities, casual conversations, and participation in community activities are a means to strengthen a sense of community and reduce the potential for social isolation. Thus, *the wellness* benefits obtained by visitors do not only come from contact with nature, but also from the quality of social relationships formed while in the space.

These findings expand the understanding of *wellness tourism* which has been more widely understood as an activity to improve individual health. The results of the study show that *wellness tourism* also has a very important social dimension, namely the ability of destinations to build a *sense of belonging*, strengthen community connections, and provide social support for visitors. This perspective is in line with the development of *Wellness Economy Theory* which views well-being as a multidimensional condition that includes physical, mental, social, and environmental health. Therefore, *the wellness* experience

formed at Wisdom Park is not only related to relaxation or psychological recovery, but also to the ability of the space to create a healthy and inclusive social environment.

In addition to being relevant to the concepts of social capital and social solidarity, these findings also support the *Regenerative Tourism paradigm* which emphasizes the importance of creating social benefits for local communities. From the perspective of *regenerative tourism*, ideal tourist destinations are not only those that are able to provide a positive experience for tourists, but also those that can strengthen social relationships, improve the quality of life of communities, and create sustainable social value. The Wisdom Park shows these characteristics because the benefits generated do not stop at the individual level, but extend to the community level through the formation of social networks, collective activities, and the strengthening of social cohesion.

Thus, Wisdom Park UGM can be understood as a public space that produces multidimensional welfare. The well-being obtained by visitors is not only in the form of improved physical health through recreational activities and sports, or mental health through a calming atmosphere, but also in the form of social health born from interaction, solidarity, and connection with the community. These findings confirm that the success of Wisdom Park as a *low-cost wellness tourism destination* is not only determined by the quality of its natural environment, but also by its ability to build social capital and social solidarity that supports the quality of life of the community in a sustainable manner.

Wisdom Park UGM in the Perspective of Regenerative Tourism and Sustainable Development

The results of the study show that the benefits of Wisdom Park UGM are not only felt by visitors as direct users but also have a positive impact on the environment and the surrounding community. As a green open space in urban areas, Wisdom Park plays a role in improving the quality of the environment through the existence of vegetation that helps absorb carbon, improve air quality, reduce the effects of *urban heat* islands, and provide ecological spaces that support the sustainability of various types of flora and fauna. In addition to these ecological functions, the existence of green spaces also creates a more comfortable, healthy, and livable environment for the community. Thus, Wisdom Park serves not only as a tourist destination or recreational space, but also as an ecological infrastructure that provides sustainable benefits to urban life.

These findings show that Wisdom Park has gone beyond the concept of *wellness tourism* which is oriented towards individual satisfaction alone. From the perspective of *Regenerative Tourism*, ideal tourist destinations are not only able to minimize negative impacts on the environment as the principles of *sustainable tourism*, but must also produce positive impacts that improve the social, cultural, and ecological conditions of the destination. If *sustainable tourism* focuses on maintaining a balance so that resources do not degrade, then *regenerative tourism* emphasizes the process of *restoration, renewal*, and creating new value for the environment and society. In this context, Wisdom Park not only maintains the existence of green spaces, but also produces tangible benefits in the form of improving public health, strengthening social interaction, and improving the quality of the urban environment.

In the framework of *Wellness Economy Theory*, the existence of Wisdom Park shows that welfare is the result of interaction between humans, the environment, and social communities. Health is no longer understood narrowly as an individual's physical condition, but rather as a multidimensional condition that includes mental, social, and ecological health. Visitors benefit from health benefits through recreational and relaxation activities, while the community in general benefits from the existence of green spaces that support the quality of the environment. Thus, Wisdom Park creates a *wellness ecosystem* that not only benefits the individual who visits but also generates collective value for the community and the surrounding environment.

The perspective of *Nature-Based Tourism and Urban Green Space and Mental Health*

Theory further strengthens these findings. Various studies show that urban green spaces have an important role in improving mental health, improving quality of life, and strengthening people's resilience to the pressures of urban life. In the case of Wisdom Park, the visitor's interaction with nature not only results in a relaxation experience but also builds ecological awareness and appreciation for the importance of green spaces in everyday life. This phenomenon shows that nature-based tourist destinations can function as a means of environmental education as well as an instrument of social development that supports the welfare of the community in a sustainable manner. In other words, the benefits generated by Wisdom Park are regenerative because they create a positive reciprocal relationship between humans and the environment.

This concept has strong relevance to the Sustainable Development Goals (SDGs) agenda, especially SDG 3 (*Good Health and Well-being*), SDG 11 (*Sustainable Cities and Communities*), and SDG 12 (*Responsible Consumption and Production*). Wisdom Park shows that green public spaces can be an instrument of development that supports public health, creates a more inclusive and sustainable city, and encourages more responsible and environmentally friendly tourism consumption patterns. Therefore, Wisdom Park UGM can be positioned as a model of *low-cost wellness tourism* practices that integrate health, environmental, and social dimensions in one inclusive public space. This model has important implications for the development of urban tourist destinations in Indonesia, namely that improving the quality of life of the community does not always have to be achieved through expensive and exclusive tourism investments, but can be realized through the optimization of public green spaces that are able to generate economic, social, and ecological benefits simultaneously and sustainably.

CONCLUSION

This research shows that Wisdom Park UGM is an example of low-cost wellness tourism practices that are able to provide an inclusive wellness experience through green open spaces that are easily accessible to the public. The existence of a soothing natural environment, supported by various recreational and social activities, makes Wisdom Park a destination that supports physical, mental, and social health without relying on premium tourist facilities. These findings confirm that wellness experiences can be built through the optimization of quality, affordable, and friendly public spaces for all groups.

Through Berger and Luckmann's perspective, the image of Wisdom Park as a place of healing and relaxation is formed through a process of social construction that develops from individual experience to a collective perception that is accepted by society. This process is strengthened by social media that helps disseminate the image of Wisdom Park as a wellness destination that is comfortable and easy to reach. Meanwhile, Urry's *Tourist Gaze* concept shows that the main attraction of Wisdom Park lies not only in its physical condition, but also in the well-being experience that visitors feel through interaction with nature and the atmosphere that is different from their daily routine.

In addition to providing individual benefits, the Wisdom Park also functions as a space for the formation of social capital and social solidarity through various collective activities that encourage interaction, a sense of togetherness, and connectedness between community members. In the perspective of Wellness Economy, Nature-Based Tourism, Urban Green Space and Mental Health Theory, and Regenerative Tourism, Wisdom Park shows that urban green spaces can be a well-being ecosystem that benefits humans, communities, and the environment simultaneously. Therefore, Wisdom Park UGM has the potential to become a model for low-cost wellness tourism development that supports public health as well as more inclusive and sustainable urban development.

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