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EXPECTANCY VIOLATION IN PRIVATE SPACE RENTAL EXPERIENCED BY AIRBNB LOCAL HOST

[Expectancy Violation In Private Space Rental Experienced By Airbnb Local Host]

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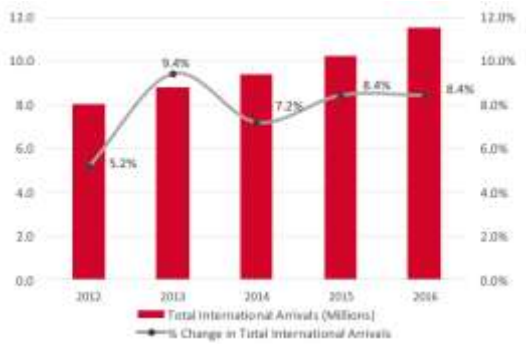
ABSTRACT

Technological advancement drives a variety of changes, including lifestyles and urban society's perspective. Yogyakarta is one of the tourist destinations in Indonesia that is developing the concept of smart city to provide convenience for its citizens in their activities, especially in smart tourism. Technology is a facility that can help create smart tourism in a big city like Yogyakarta. The emergence of digital platforms that are growing vast every year is able to change market, employment and attract the attention of wide audience because it forms new values that can support the realization of smart tourism. Through the integration of tourist attractions into the Airbnb platform, Yogyakarta citizens can do business by sharing economy in attracting local and foreign tourists. One of the most prominent activities of this sharing economy is the utilization of private spaces (bedrooms in private residence) into a public space that can be rented by tourists from all over the world through online. This qualitative research aims to describe the expectancy violation on private space rental experienced by Yogyakarta citizens who are local hosts on the Airbnb platform using expectancy violation theory. The results showed that the host gave a positive value of communicator reward valence to tourists using private zones (kitchen, bathroom, and room) without hesitation and in accordance with the rules posted in the house. Each respondent has different ratings for negative communicator reward valence. This depends on the cultural variability of the guest and the field of experience of the host.
Keywords: *smart city, sharing economy, smart tourism, expectancy violation theory*

INTRODUCTION

Faisal Basri (2017) writes that the growth of the middle class (consumer class) and technological advance are driving diverse changes. For example shifting consumption patterns from non-leisure needs (food and clothing) to leisure (hotels, restaurants, recreation and culture). This is also confirmed by HVS Singapore research conduct with the title Indonesia Hotel Watch (2017: 7) that in 2016, international tourists visiting Indonesia continue to increase to 1.5 million people.

Figure 1.1
Tourist Arrivals Increasing



(HVS Singapore, 2017: 7)

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In the following year, Ministry of Tourism report states that foreign tourist arrivals have increased by 21.88% from 2016. A total of 14,039,799 foreign tourists are recorded entering Indonesian territory through airports, ports and land routes.

This phenomenon is described by McLuhan in Nurudin (2014: 185) as a technology that shapes the way of thinking and behaving in society. Mc Luhan thinks that culture is shaped by how society communicates. Communities form the equipment to communicate and ultimately the equipment to communicate used to shape or influence lives. Kasali (2017: 45) explains that the behavior and demands of urban society are changing to be faster, practical and efficient.

The real evidence of the changing way of thinking and behaving of society because of the rapid development of technology is the emergence of the concept of smart city is very popular developed as the concept of arrangement of cities in the world in recent years. Smart city is an urban area that creates sustainable economic development and high quality of life for its citizens by improving six key points (governance, economy, quality of life, environment, human resources, and transportation) integrated with strong information and communication technology infrastructure. Puspitawati (2016) explains that the city of Yogyakarta is one of the potential cities and allows to apply the concept of smart city because it has the basic capital such as economic, cultural and social.

More specifically, another dimension that might be added in the application of smart city in Yogyakarta city is smart tourism by considering Yogyakarta as the second national tourism destination after Bali. Smart tourism has three indicators to be achieved that is the number of tourists, length of stay, and the amount of money spent. Based on the forum group discussion (FGD) held by the Regional Development Planning Study Center (*Pusat Studi Perencanaan Pembangunan Regional -PSPPR*) of Universitas Gadjah Mada (2016: 15), one of the problems that arose in the development of Yogyakarta smart tourism is no information on the availability of hotel occupancy.

Due to its tourism potential, Yogyakarta was choosen by people to invest their property business. Puspitasari (2016) said that this pace of progress of development of commercial buildings that are not controlled in the Yogyakarta will cause many negative impacts. Therefore, the year 2017 should be the year where the stakeholders not only see the technology as a tool but also can support the realization of smart tourism that is part of the e-government master plan set in the Mayor of Yogyakarta Regulation No. 15 of 2015 *(Peraturan Walikota Yogyakarta Nomor 15 Tahun 2015)*.

Through integrating tourism attraction with e-commerce platform such as Airbnb, Yogyakarta residents can conduct sharing economy business in attracting local and foreign tourists. Airbnb is an example of a successful P2P accommodation business model. The accommodation concept that applied by Airbnb is trust concept. The hosts generally will be fearful when accepting unfamiliar guest. The similar concern also

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applies when the guest sleeps in the home of unfamiliar hosts (Gunawan et al, 2017: 213). Airbnb provides value and profit to anyone who has room for rent, while guests who need closer accomodation to the destination area with more affordable rates. It becomes such a unique value when the idle space of private residence can be used for few days (Kasali, 2017: 47).

The prominent point from sharing economy is the utilization of a private space (bedrooms in private residence). Local host (homeowner) advertise their private spaces on Airbnb that can be freely accessed online by anyone from around the world. Sometimes, some local hosts still live one roof with guests and sharing living room, kitchen and even bathroom. Such utilization of private spaces is contradicted with proxemic concept of nonverbal communication.

Proxemics concept is the home territory (private territory), a territory that is freely accessible and used by the person who owns it. People who own it will get greater privacy because foreigners will rarely disturb the space they consider not their home (Octavianti, 2016: 14). Therefore, this research aimed to know the violation of expectations on the rental of private spaces experienced by Airbnb local host in Yogyakarta.

Industrial revolution 4.0 and sharing economy

So far humanity has experienced four industrial revolutions. The first industrial revolution turned the face of the world industry with the discovery of steam engines. The discovery of ships, trains, railroad, canals, bridges and roads facilitate trade routes between cities and countries. The second revolution involved the discovery of electricity in every industrial activity resulting in mass production and division of labor. IT and electronic systems began to emerge in the third industrial revolution which was the impact of internet presence as a public infrastructure technology.

The impact of this technology is the emergence of the era of automation for industry. Then the last revolution that is being experienced by humanity today is the fourth industrial revolution which is also called the era of digitalization and information. The processes of production, distribution and consumption are all integrated and connected to a digital ecosystem. Greater integration of data between manufacturers and customers can open up new collaboration opportunities (PWC, 2016: 15). In other words, the fourth industrial revolution is an unlimited connectivity and collaboration due to the growing development of internet.

The similarity of the four industrial revolutions is the emergence and involvement of new technologies in the industrial world. This is in accordance with the definition of "revolution", namely radical and transformative change. In the industrial revolution, drastic changes in the industrial world are caused by the emergence and involvement of new technologies made by humans.

On the other hand, Bostrom (2009: 45) said that technological change is in large part responsible for the evolution of many

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aspects such as life expectancy, education levels, material standards of living, the nature of work, communication, health care, war, human activities on the natural environment, governance, entertainment, human relationships, and our views on morality, cosmology, and human nature. According to Morrar (2017: 13) the world is changing very fast thanks to the technological revolution that greatly influences our way of living and the behavior of both individuals and organizations.

If the industrial revolution was organized around the factory, today's changes are organized around digital platforms. "Digital platform economy" is a neutral term that encompasses a growing number of digitally enabled activities in business, politics, and social interaction (Kenney: 2016).

New economy model that is currently trend with industrial revolution 4.0 is sharing economy. Nothing is new about "sharing", except when the word "economy" is added. According to Google Trends, the popularity of the phrase "sharing economy" has increased since 2013. A renewed enthusiasm for community driven by global recession has driven users to "do more with less", giving rise to a new breed of owners who also seek to rent, lend, swap and barter goods, either in search of economic benefits or in support of a greater social cause (World Economic Forum, 2017: 6).

Various kinds of assets owned by individuals can be converted to economic value in the sharing economy model such as transportation, spaces, skills, financing, health, utilities, general goods, and food.

These types of economies have recently become one of the important forms of achieving sustainable environment by use of scientific and technological innovations (PWC 2017: 2). The sharing economy is making cities redefine land-use strategies, minimize their costs, optimize public assets and collaborate with other actors (for-profits, nonprofits, social enterprises, communities and other cities) in developing policies and frameworks that encourage continued innovation in this area (World Economic Forum, 2017: 4).

Expectancy Violation In Airbnb Room Rental Activity

Privacy in Burgoon (1989: 134) is part of a dialectic process in which people cycle between desires for social interaction and non-interaction. Privacy focuses on those phases of the cycle when people seek separation of other. It must be kept in mind that conceptualizing privacy as a regulatory process of opening and closing the self to others means that one should study how people increase as well as decrease accessibility.

In relation to Javanese culture, Anisa (2011: 160-161) explains the concept of privacy in Javanese residence is not stated explicitly but is manifested in the arrangement of spaces that are adapted to the style of activities carried out. Javanese houses are divided into three parts, namely:

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a. “Omah ngarep” s a place to receive guests or usually also called "pendhopo".
b. “Omah njero" is located in the middle of the house which is a semi-private space and reflects a sense of reluctance. Usually used for dining, sleeping and family gatherings.
c. "Omah mburi" which consists of kitchen and bathroom. The shame and inferiority of the homeowner is represented in this section, so the location is usually positioned far from the public.

In relation to the sharing economy phenomenon in Airbnb platforms, we want to analyzes how individuals (local host) respond to unanticipated violations of social norms and expectations as a Javanese through the following three things, according to Burgoon (2012: 89-92):

a. Expectancy
   What people predict will happen, rather than what they desire. What kind of hope does the local host have for the nonverbal behavior that is appropriate for guests when staying at their house.
b. Violation Reward
   The perceived positive or negative value assigned to a breach of expectations, regardless of who the violator is. When the nonverbal expectation of a local host is violated by guests, then the local host does the interpretation while assessing whether the violation is positive or negative. If the guest nonverbal behavior is in accordance with the expectations of the local host, then there will be a feeling of comfort.
c. Communicator Reward Valence
   The sum of positive and negative attributes brought to the encounter plus the potential to reward or punish in the future. Guests who are considered to have potential rewards for local hosts will be considered as “high-reward persons” and guests who are deemed not to provide benefits for local hosts are categorized as “low reward persons”.

METHODOLOGY OF RESEARCH

This research uses qualitative method to identify issues from perspective of participants and understand the meanings and interpretations that they give to behavior, events or objects (Hennink, 2011: 9). This research involves in-depth interviews at identifying, understanding and explaining the violation of expectancies in private spaces rental experienced by Airbnb local host. In-depth interviews are used when seeking information on individual, personal experiences from people about a specific issue or topic. In-depth interviews are thus primarily used when you seek to capture narratives, personal stories and the context surrounding people’s lives (Hennink, 2011: 109-110).

Furthermore, this research uses purposive sampling for searching individuals who meet a certain criterion (Palys, 2008: 697). Researchers look for individuals who are Airbnb hosts who rent out their room and still live under one roof with guests. Airbnb, by contrast, is more popular with travelers and hosts in big cities. The designers launched Airbnb in 2008 and it has since booked 10 million nights in 192 countries. It’s so popular that other startups in the sharing economy informally bill themselves as “the Airbnb of X” (Trivett, 2013: 12). Another criterion is, local host must live in Yogyakarta. Yogyakarta was chosen as a research location because it is one of the big cities in Indonesia which became a popular

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tourist destination and trying to develop smart city, especially smart tourism. The phenomenon of the emergence of citizens who can manage their private homes like a hotelier can encourage the creation of smart tourism in Yogyakarta. In traditional tourism model, the attractiveness of a destination is defined according to the characteristics of the destination itself. On the other hand, in the sharing tourism model, it is the presence of sharing platforms regarding accommodation, transport and food that stimulate the development of destination (Cesarani, 2017: 34-35).

FINDINGS AND DISCUSSION

The absence of violation of informational privacy

The concept of privacy itself is often a concept that is ambiguous and overlapping with concepts such as information security and information privacy. Privacy and security are different psychological constructs. Information security involves the protection of personal data; on the other hand, information privacy focuses on the control over personal information and may include dimensions such as the collection, control, awareness of the practices of privacy. It refers to the consumers understanding on how their personal data are used and protected. Information security is a prerequisite for privacy protection (Zhang, 2011: 3).

In other words, privacy may be defined as an individual's ability to determine when, how and to what extent personal information is disseminated to others. The existence of an adequate information security system guarantee will make a person have control over personal information to be shared with others. So it can be said that the information security system is a facility that supports and allows the concept of privacy to be realized.

Privacy within the context of online social networks has not been clearly defined. Privacy in such a context is multifaceted. Information privacy only captures a subset of the complete conceptualization of privacy in a broader context of online social interactions and communications between peers (Trepte, 2011: 63). Therefore this research will borrow the term informational privacy as described by Burgoon.

According to Burgoon (1989: 134), informational privacy is defined as the ability to control who gathers and disseminates information about one's self and group and under what circumstances. In modern society, informational privacy is influenced by and dependent on technology. Personal information can easily be found through social networks, websites, search engines and so on.

When an empty room is going to be advertised, Airbnb will ask for personal information from the local host such as your home address, home location through Google maps, email addresses and phone numbers that can be contacted. The personal information of the local hosts will be stored in digital storage. In the e-commerce business, disclosure of personal information to consumers through a virtual page is inevitable. Of course, this form of disclosure will have a positive and negative impact.

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Metzger (2007: 336-337) reveals that the fear of e-commerce users is the potential loss of personal information. At the same time, the convenience of e-commerce is attractive to many customers. Both benefits and risks to disclosure within e-commerce relationships exist, just as in other types of relationships. Benefits may include convenience, faster service and lower prices. Risks include vulnerability to spam, theft, and electronic surveillance.

This is understandable, because of the rapid advancement of information technology and its enormous processing and storing capacity, privacy protection has become especially important in the informational dimension. Personal space and territorial privacy are subject to invasive technologies. Personal communication can be easily intercepted and retained with wiretapping technology (Debatin, 2011: 48-49).

The same feeling is also felt by local hosts who assume that along with technological advances the cyber-crime also increases. The misuse of information and credit card burglary which often occur through online transactions are the kind of problems that local hosts fear.

In this case, however, no violations of informational privacy were experienced by local hosts in the city of Yogyakarta. Instead, informational privacy is getting stronger, due to strict policies made by Airbnb. Local hosts still have control or the ability to control (unlock and store) personal information to the desired consumer. The strength of informational privacy is reflected in three things:

a. Conversations between local host and guest are monitored by Airbnb. Booking and conversation notifications between local host and guest are always sent by Airbnb to the local host's personal phone number, email and Airbnb account. So it is impossible for hosts and guest to have conversations through personal phone numbers. Unless the host volunteers to give his or her personal telephone number to make transactions faster and more efficient.
b. Payment Mechanism. The money paid by the guest is also not directly sent to the local host account, but entered into Airbnb account first. The day after the guest checked in, the money is sent to the host's account by Airbnb. Therefore, whatever happens, the local host will not be able to give his/her account number to the guest.
c. A system that can reject and accept guest. When a guest will book a room advertised by the local host, Airbnb will send a notification in which there is an option where the host can refuse or accept guest. So here the host has the opportunity to open or close his personal information (shared phone number and home address) to the guest for any reason. There is also a blocking system where the local host can close the calendar so that guests cannot book a room on that date. When a local host is reluctant or unable to rent a room in his house, the local host can block the desired date. Blocks can be done for a few days or a full month depending on the host's wishes.

The realization of informational privacy as experienced by local hosts in the city of Yogyakarta cannot happen without the mechanisms that support it. It can be said that this informational privacy is realized and protected thanks to the privacy technology that the Airbnb platform applies. Debatin (2011: 48-50) explains that the realm of information technology has led to an increased demand for the third approach to

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privacy protection (privacy-enhancing technology).

In digital information environments, technological privacy protection can be achieved through access control and privacy-sensitive data management. Access tools such as authentication tools, firewalls, spyware detectors, filters, secure connections and privacy settings.

Home as an economic-productive place

Burgoon (2012: 85) defines personal space as the "invisible, variable volume of space surrounding and individual that defines that individual's preferred distance from others". According to Octavianti (2016: 13), personal space will be related to territory and territoriality. Territory has a meaning as a region while territoriality is an area that is considered to have become the right of a person. For example in a house, the bedroom is an area that has been considered the right for those who have it. In other words, territoriality is a personal territory that is exclusive and can be controlled by individuals who legally reside in it.

Territoriality behavior attributes area environment as inseparable from cultural influences that exist within an environmental setting (Zubaidi, 2014: 29). Researchers use a Javanese cultural context that suits the background of the local hosts who are the respondents. In Javanese culture (Anisa, 2011: 160), parts of the house such as bedroom, kitchen, bathroom and living room are part of "*omah njero*" and "*omah mburi*" (the most private part of the house). So private, the parts of the house represent the nature of the closed, dark, mystical and very shy feelings from the homeowners. The landlord will cover parts of the house and not allow anyone to access it (except the family).

From the data in the field, it was found that the activity of room rental in Airbnb was not bound by the Javanese culture owned by the local hosts. Information about the house like photos of bedroom, living room, kitchen and bathroom are plastered clearly in their Airbnb account. Not only that, the local hosts also provide information about the facilities at home that can be obtained by the guest. This is evident, if the local hosts do not consider the parts of their homes (bedrooms, bathrooms, kitchens, and living room) as part of "*omah njero*" and "*omah mburi*" in Javanese culture.

It is precisely the economic context that looks more prominent. By renting out unused rooms at home, local hosts can earn substantial additional income apart from their daily work. Especially with the use of dollar as a means of payment on the Airbnb platform. In addition, other local hosts claim that renting out unused rooms in their homes will be far more efficient and useful than just being left empty and unkempt. The economic motive and the efficiency motive are the reasons behind the local hosts' decision to rent their rooms in Airbnb. The local host sees that his home as not only a place for cultural activities (working, studying, cooking, washing, receiving, eating and sleeping) and social activism (chatting with family members and neighbors), but also being used as a place to generate additional income.

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This motive arises because of the rising needs of the family which has to be financially supported. Various community efforts in terms of meeting the needs have changed the house as a residence into a place of business. The transformation of the society's view on the previous house as a spiritual residence has evolved into an economically productive residence (Tarigan, 2017: 78). The transformation of people's views on the home and the use of spaces within the house are in accordance with the views of McLuhan (in Nurudin, 2014: 185) which states that technology forms individuals how to think and behave in society. Discovery in communication technology led to cultural change. The presence of Airbnb provides an opportunity for the public to start a hospitality business with minimal cost and maximum expected profit.

The comfort and satisfaction of the guest are local host's expectancies

Expectancy is what people predict will happen, rather than what they desire. Hope or expectation refers to the patterns of communication anticipated by the individual based on the normative ground of the individual or group. In other words, we have an expectation of what nonverbal behavior other people deserve to do to us. In addition to talking about the motive, the local host also spoke about certain expectations associated with nonverbal behavior of guests when renting a private space.

The house as an economically-productive place is the normative ground that the local hosts believe when renting their private spaces at Airbnb. Therefore the local hosts hope that the guest will feel comfortable and get satisfaction when staying in the room in his house. Understanding the consumer is crucial to success in the hospitality industry. Satisfaction is understood to be predicted to service quality and the hotel sector should focus especially on providing quality service with respect to the factors of perceived quality that are the most important to customers (Lu, 2015). Although Airbnb is often regarded as a disruptive innovation of the hospitality industry, the local hosts who rent out their private spaces already have the orientation to manage property like a hotelier.

Some things done by the local hosts to create comfort and satisfaction the guests are as follows:

a. Renovation of the house in the form of re-painting, the addition of furniture to the home interior to make it look more artistic and the addition of a bathroom.
b. Guest is given a duplicate key to get in and out of the house at any time.
c. Line of communication is open for 24 hours. Even one of the hosts admitted, his bedroom is often a place to chat with the guests. Even the host is often willing to take guests around the city and provide recommendations for places to visit during Yogyakarta.
d. The facilities and rules are listed in the Airbnb account of the host, so that guests can see in detail the condition of the bedroom that will be ordered.
e. The existence of rules written and posted in the house such as the rule of putting footwear on the shoe rack, turn off the electricity when going out of the house, the type of breakfast that can be eaten by the guest and the use of bathroom.
f. All the rooms inside the house are freely accessible by guests including kitchens and bathrooms. There is even a local host who finally gave up his.

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Local hosts want to provide an authentic and unique experience that cannot be found when a guest stays at a hotel. According to the statement of a host who attended hospitality school, usually the hotel provides services by still setting distance with the guests. On the opposite, these hosts want to provide an intimate and warm service like family.

With the services already provided, some guests show comfort through their nonverbal behavior. As recognized by one of the following hosts:

> *"I was once invited to go to lunch at a restaurant near my house with some tourists who were staying at my house. So we went there together. There were also Italian guests cooking pasta, then she knocked on my door to offer her pasta. There was another Korean who sliced fruits every morning and placed it on two plates. It turned out that one plate was for me and my sister."*

Local hosts greatly appreciate and positively value nonverbal guest behaviors like these. Whereas based on the category of communication distance from Hall (Ardiansari, 2015: 23), intimate and warm relationships usually occur in personal distance and used in family or friendship relationships.

But here, a close and warm relationship can be established between local host and guest as two foreigners who have a role as a provider of services and consumers. This is the expectation of the local hosts when renting their room at Airbnb, where guests do not hesitate to communicate and use the existing facilities with the presence of local hosts and other guests in the house.

Guest's complain as negative violation valence

Violation valence refers to the positive or negative value we place on a specific unexpected behavior, regardless of who does it (Burgoon, 2012: 90). Violation valence is said to be negative if we do not like the offense. In this case, there are local hosts that provide a negative violation valence associated with complaints from guests regarding existing facilities in the bedroom or the house as a whole. Although the description of the room and the house has actually been written very clearly on the Airbnb platform. Guest can even read it before booking the room.

Sometimes the complaint comes when the new guest will check in or during the stay. For complaints that appear when new guests will check in, it is usually related to their surprise and disappointment when looking at the real conditions of the local host house.

> *"Once there were guests from Indonesia who had just come to check in and was shocked to see the condition of the house. Why is the bathroom outside? Why doesn't the bedroom use air conditioning?"*

According to the local host, he had written clearly that the rooms are rented as a private house and not a homestay let alone a hotel. To deal with such complaints, the local host wisely suggests the cancellation of the stay schedule. Other complaints come during guest stay at the local host house. This

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complaint not only disturbs the local host but also disturbs the other guest.

For example, about the use of facilities in the house that should not make other guests feel uncomfortable and impatient. Other negative violation valence forms are as follows:

a. The guests who complain about the presence of other guests due to cultural friction. Sometimes there are also guests who argue and make the atmosphere in the house becomes uncomfortable for days.
b. The guests who complain about the rules that are made in the house and ends up doing whatever they please.

Cultural variability influences communicator reward valence

If a person's nonverbal behavior when communicating with us is appropriate or more or less the same as our expectations, we will feel comfortable both physically and psychologically. The problem is, others' behavior does not always meet our expectation. When this happens there will be psychological and cognitive disturbances in us either positive or negative (Venus, 2003: 302).

Nonverbal behaviors that are rated negatively as above not only generate feelings of discomfort, but also then give a certain impact to the local host. The visible impact of the interview result is the emergence of stereotypes to the guests coming from certain countries. Samovar (2010: 203) explains that stereotyping is a complex form of grouping that mentally regulates human experience and poses an attitude toward confronting certain people.

Violation valence which is considered negative by the local host is usually done by guests who come from Asian countries, especially China and Indonesia. Based on the field of experience, all local hosts we interviewed assume that guests from high context culture countries have a tendency and potential to be spoiled and complicated guest. While guest who comes from low context culture countries like Europe and America are considered as independent and obedient guests. Therefore, there are some local hosts who sometimes deny booking requests from guests from China and Indonesia (Samovar, 2010).

From here we can see, the local host begin to think about the advantages and disadvantages of a communication transaction with others. A guest who comes from low context culture countries is categorized as high reward person, because the person is considered able to provide advantage for the local host. The advantage that can be gained is the increased credibility of local hosts on the Airbnb platform when there are guests who provide good and interesting reviews about their stay at the host's home.

Moreover, all local hosts already have the status of "Superhost" from Airbnb which they certainly want to keep. Superhosts are experienced local hosts who provide a shining example for other local hosts and extraordinary experiences for their guests. While guests from high context culture countries fall into the category of low reward person, because they are considered able to reduce the credibility of the local host as "Superhost" on the Airbnb platform.

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According to Burgoon (2012: 91), the calculation of such advantages and disadvantages is called communicator reward valence. The reward valence of communicator is the sum of the positive and negative attributes that the person brings to the encounter plus the potential he or she has to reward or punish in the future.

CONCLUSION

Private room rental activities in Airbnb are not a privacy violation for two reasons. First, the local hosts in Yogyakarta city consciously and voluntarily advertise empty rooms in their homes via the Airbnb platform. The local host has a high confidence in the Airbnb because it has a technology system that is able to help the local hosts to control information about their home against the desired guest. Second, the local host thinks the house they live in is an economic-productive place. Home is not only a place for cultural and social activities, but also being used as a place to generate additional income through the concept of sharing tourism.

Therefore, hosts have certain expectations when renting rooms in Airbnb that is the creation of comfort and satisfaction of the guest in order to support the economic-productive activities. Based on the results of the analysis, there are two forms of expectancy violation found in the study, namely a form of positive and negative violation valence. Violation valence that is considered positive when guests do not hesitate to communicate and use the existing facilities with the presence of hosts and other guests in the house. While the form of violation valence that is considered negative is complaints coming from guest when checking in or during the stay at the house. For example, complaints about facilities in the house, rules and presence of other guests.

The impact of negative violation valence is the emergence of stereotypes to the guests coming from certain countries. High reward person label is a label for guests who are able to support the economic-productive activities because they can become independent and obedient guest. Usually guest in this group come from European countries and America. On the other hand, the local host provides a low reward person label to the guest who often complains because it is considered to inhibit the economic-productive activities. Guest who comes from Asian countries, especially China and Indonesia belong to this group.

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