



Community Participation Analysis in Community Based Tourism Development (PBM) in Pentingsari Tourism Village

An Nuur Khairune Nisa

Universitas Gadjah Mada, Yogyakarta, Indonesia, email:

Abstract. This study aims to identify the geographical area of Pentingsari Village as a village that offers experiential tourism activities in the form of learning and interaction about nature, the environment, agriculture, plantations, entrepreneurship, socio-cultural life, various traditional arts, and local wisdom still profoundly rooted in the community with a typical rural atmosphere on the slopes of Mount Merapi. The study used qualitative data with two data sources, namely primary and secondary. Primary data comes from interviews and observations, while secondary data comes from various sources such as the web, journals, electronic media, social media, and other mass media. Data analysis techniques in this study use qualitative descriptive data analysis techniques. The results and conclusions show that the economic principles in Pentingsari Village have been fulfilled because the community already has local products that are proven to increase community income, have been managed by the residents themselves, and have been independent. The political principle has been fulfilled because the community has actively managed the tourism village, is responsive to the community's needs, and works together to overcome it. The level of power of the residents has fully managed the tourism village democratically.

Keywords: Tourism Village, Pentingsari, Participation, PBM

INTRODUCTION

Community-based tourism (PBM) is a type of tourism based on local communities, prioritizing strategies to support poverty alleviation in a community or community in a sustainable manner. There are four types of PBM: The first type is wholly owned by local communities; the second type cooperates with outside business partners; customary institutions of local communities manage the third type; and local communities manage the fourth type in cooperation with the government.

The creation of the PBM program pays attention to three main aspects: something that can be seen, something that can be done, and something that can be bought. The stages of making PBM include identifying geographical areas, identifying community interests in the objects and potentials of PBM, identifying PBM leadership structures, developing PBM program courses, assessment design and monitoring systems, and feedback mechanisms.

LITERATURE

According to Pitana and Putra (2010), cited by Suta and Mahagangga (2017), community-based tourism is an ideal model for Indonesia's future tourism development. The vision and mission of PBM first involve local communities or residents in managing funds to run tourism programs on a small to medium scale as a way to eliminate poverty and an alternative to increasing income for residents. Second, support tourism programs that respect local culture and traditions and are environmentally friendly.

Third, control of managing tourism programs and profit sharing is held and intended for the community or local community. Participation in tourism program planning involves the community in decision-making and development to empower the community to obtain social and economic benefits and poverty alleviation with tourism programs in the form of attractions and facilities. The approach taken can be top-down from business people (investors) to operator managers, staff employees (service providers), can be vice versa bottom-up (Sue, 2006).

METHOD

The study used qualitative data with two data sources, namely primary and secondary. Primary data comes from interviews and observations, while secondary data comes from various sources such as the web, journals, electronic media, social media and other mass media. Data analysis techniques in this study use qualitative descriptive data analysis techniques. The research was conducted in Pentingsari tourism village and the scope of research carried out were: identification of the geographical area of Pentingsari Village, community involvement in PBM Pentingsari, main aspects of PBM Pentingsari, participation in tourism program planning, and five principles of community development.

DISCUSSION

Identification of the Geographical Area of Pentingsari Tourism Village

Pentingsari Village is located on the slopes of Mount Merapi (one of the most active mountains in the world/prone to disasters) with a distance of only 12.5 km from the top of Mount Merapi and a distance of 22.5 km from the center of Yogyakarta, an altitude of 700 m above sea level. Pentingsari offers experiential tourism activities through learning and interaction about nature, the environment, agriculture, plantations, entrepreneurship, socio-cultural life, various traditional arts, and local wisdom still profoundly rooted in the community, with a typical rural atmosphere on the slopes of Mount Merapi.



Location of Pentingsari Tourism Village

Source: <https://jadesta.kemendparekrif.go.id/desa/pentingsari>

The history of Pentingsari Tourism Village begins with the title of the poorest hamlet in the 1990s among the villages on the slopes of Mount Merapi. The economic level and income of the people are low, and life is simple. The remoteness of the geographical conditions of the village causes difficult access to the surrounding area, exacerbated by the condition of less fertile land. The area of 103 ha consists of yards, plantations, watersheds, and a small part of rice fields.

The mission of Pentingsari Tourism Village is to carry out community empowerment activities by maximizing activities to utilize the potential of nature agriculture and combining with the traditional and cultural traditions of the village community with the hope that the activities carried out can be in harmony with efforts to preserve nature and the environment. The purpose of Pentingsari's village tourism activities is to improve the standard of living and economic level of the village community through tourism village activities based on nature, culture, agriculture, and environmental preservation.

Community Involvement in PBM in Pentingsari Tourism Village

Community leaders of Pentingsari village passed on the spirit of cooperation to care for nature, the environment, and local wisdom. The results are extraordinarily abundant natural wealth, vegetation, crops, and the socio-cultural life of rural communities that have been well preserved until now. Since 2008, the community has begun to step up to achieve their dreams to

gain added value to the village community's social, economic, and cultural life while maintaining the community's traditions, local wisdom, and culture.

People began to open up and establish positive interactions with people from outside. With the enthusiasm and support of various parties, the community ventured to build the Pentingsari tourism village, hoping it would progress in line with other villages. The will to move forward comes from local communities themselves, including the involvement of type 1 PBM, the purest model of PBM. Local communities become business owners and control and manage businesses.

The community believes the tourism village approach will tremendously affect the community because all community components are accommodated to move actively as main actors (subjects) and not just as objects. The development of the community can invite various other parties, both government, private, and universities, to actively participate in building tourism villages. Communities organize themselves, manage and preserve the environment together to have pride in their villages (Adikampana, 2017).

Main Aspects of PBM in Pentingsari Tourism Village

There are three main aspects of PBM, including something that can be seen, namely natural beauty; something that can be done, namely cultural arts, and something that can be purchased, namely culinary and homestay services. The aspect that can be seen is the tourist attraction. Attractions that can be seen in Pentingsari tourist village include Sendangsari shower, Watu dakon, Watu offering, Watu elephant, Luweng, Goa Bonteng, Watu Gandul, Watu Payung, Makam Pentingsari, Kali Pawon, Dam Archery, and Tempuran.

Sendangsari Shower is a spring on the cliffs of Kali Kuning. The water is mixed with copper and iron and is believed to be inhabited by Ratu Kidul and Jaka Tarub. When viewed from the birth eye, the Sendangsari shower is in the form of water coming out of the cliff, but from the inner eye, you see seven layered doors; each door has a pavilion gate guarded by soldiers. Watu daikon comes from a rigid and hollow rock resembling a daikon.

According to the story, the daikon was made by Sunan Kalijaga by pressing his fingers on the stone. Prince Diponegoro used it to do calculations when attacking the Dutch in Kaliurang. Watu offerings are located in rice fields, and according to myth, every month, Suro, there are three monkeys from Mount Merapi standing on the stone, and one of the monkeys disappears because it is used as an offering for bad linting, the giant snake guarding the village of Pentingsari.

Watu elephants resemble elephants and are used for asceticism. Luweng is a place to cook from the rock as a public kitchen to supply food to Prince Diponegoro's soldiers fighting against the Dutch. Goa Bonteng, located between the Pawon and Yellow rivers, was used for asceticism and hiding Siliwangi soldiers from the Netherlands. It was once used to meet saints. Watu Gundul is a mystical place of spirits; Watu Payung and the tomb of Pentingsari are used as hiding places for Pentingsari residents from the Netherlands.

Pawon River is used for cooking the Guardians, and the Archery dam holds the flow of rivers from Mount Merapi. Tempura is the meeting place of the Pawon River and Yellow River. Aspects that can be done are activities including agricultural activities, plantations, hiking (tracking), outbound, learning to batik, learning to make jar creations, seeing how to process mushrooms, and processing coffee.

Punakawan's attractions live-in packages are staying at homestays and mingling with the community and doing activities like village agricultural activities, arts and culture following the skills of the life cycle of the people while living in the village, riding jeeps around the village, seeing bridges, dancing and playing gamelan together. All aspects of PBM are provided in the Pentingsari tourism village, making traveling exciting and memorable.

This atmosphere can be seen from the following video:

<https://www.youtube.com/watch?v=v5b3vwLtGPc>

<https://www.youtube.com/watch?v=avn8mrlVOYY>

https://www.youtube.com/watch?v=Oa_m0Rvmk3g

Aspects that can be purchased are various tour packages offered sophisticatedly using standardized digitalization. The packages include facilities packages at Dewi Peri, tourist attraction packages, cultural arts attraction packages, snack and food packages, and outbound visit packages. Dewi Peri facilities include staying at a homestay, camping ground rental, joglo sew, sound system rental, and tour guide.

The tour attraction package includes agriculture/plantation training, rice plow/rice planting attraction, wiwitan/rice planting attraction, fishing/fishing, tracking/adventure, mud football, our bond field trip kindergarten/elementary school, outbound/fun game junior high-student, outbound/fund adult game. Cultural arts attraction packages include welcoming punokawan, cokekan/karawitan, learning gamelan, learning classical dance, kenduri package, rural culinary attraction package, mushroom creations, and batik making. Packaged snacks and meals include welcome drinks, rice boxes, and buffet meals. The exit visit package includes lava and Vulcano

Tour Merapi, a visit to the Godhog herbal medicine center, a visit to the dairy cattle center, and a visit to the Merapi mountain museum.

Tour Program Planning Participation

Community involvement in decision-making and tourism development has been carried out in the Pentingsari tourism village. Starting this activity is a challenging thing. Farmers become tourism service providers without material capital and cultural changes, with full support and trust from the community and government with various programs. This enables the community to plan, implement, revise, and enjoy all development from, by, and for the community.

The total population of Pentingsari village is 390 people, consisting of 127 households, initially unable to lift the economic level and income of the community. Limited human resource capabilities, limited supporting facilities and infrastructure, skills, and making tour packages are also impossible, and marketing the tour packages made is also impossible. The community continued to be enthusiastic to overcome all these limitations and succeeded in making the Pentingsari tourism village global within ten years.

The tourism village management system is based on tourism awareness groups (Pokdarwis) with organizations consisting of core administrators (Chairman, secretary, and treasurer) equipped with sections. AD/ART is a guideline for organizational and administrative work systems.

Five Principles of Community Development

Pentingsari Tourism Village has implemented five principles of community development perfectly.

Economic Principles

In 2008, adequate facilities and infrastructure were needed as one of the tourism supporters tourism supporters. At that time, there were only five homestays, makeshift fields, campsites, and bonds. The guides of activities and attractions still need to be confident because they do not have the ability and identity. In 2008, the number of guests visiting had yet to reach 1,000 people.

With assistance from various parties who provided programs to improve camping facilities and infrastructure, such as repairing halls, bathrooms, parking lots, and improving existing access roads in 2009, guests who visited began to increase significantly and reached 5,000 people with a

significant enough income. Furthermore, in 2010, the PBPM Mandiri program was used to facilitate HR training, guide uniforms, and additional arts, culinary, and souvenir facilities.

The PNPM Mandiri Tourism program accelerated efforts to improve tourism village facilities and infrastructure. In 2010, the community had 30 homestays, various agricultural attractions, cultural and culinary arts, and services that began to be well organized. In 2010, the number of guests reached < 9,000 from a target of > 10,000 people.

Political Principles

The political principle, characterized by community participation and responsiveness to the community's needs, carried out democratically, was achieved in 2018. The eruption of Mount Merapi (October 2010) resulted in tourism villages that had begun to become a mainstay to improve the socio-economic standard of life of the community disappeared, 20 ha of rice fields in the Kali Kuning watershed were lost, two bridges were broken so that people's livelihoods and road access were reduced.

Capitalized on the spirit of togetherness, natural disasters do not make beggars complain. However, they can strengthen the community in managing its socio-economic and cultural life, where more community groups take an active role in tourism village activities. This can be seen from the level of visits that increased rapidly in 2011, reaching 20,000 people, and in 2012 and the following year, reaching > 25,000 people/year.

Such extensive community involvement in the activities of Pentingsari Tourism Village is a naturally formed process in which Pentingsari Tourism Village can benefit its community. The involvement of women and youth is precious capital for the sustainability of the Fairy Goddess in the future.

Social Principles

Social principles centered on community development, social justice, satisfaction with the quality of life, and active community organization are seen in the next journey of Pentingsari's tourism village history. The community has been able to empower most community members (> 70%), with various groups involved, such as homestays (55 homestays/140 rooms), art and cultural attractions (25 people), local tour guides/youth (30 people), local culinary (60 people), home industry (20 people), grocery stalls (6 units) and security/support personnel (30 people).

The community can also utilize abandoned village cash land for camping and outbound bond areas (1 ha). The Kali Kuning Watershed (DAS) has become an adventure/tracking area that is attractive to guests; besides that, the community has also collaborated with several parties in the village, such as youth farmer groups, plantations, agriculture, farm women, etc.

Cooperation with external parties such as the Village Government with village cash land, art groups, breeder groups, and Vulcano Tour Merapi around the slopes of Mount Merapi.

However, the number of visits and income increases also cause potential conflict among communities due to their jealousy regarding participation and income distribution. The CSR program collaborates with Bakti BCA and universities' assistance through LPPM for village facilities and infrastructure, human resource capacity development, and community productive economic development. This assistance was able to reduce conflicts among communities in participation and income equality (Sue, 2006).

Cultural Principles

Cultural principles concern formal education, cultural inheritance, and conservation of cultural heritage. The CSR programs that people get are Training on Touch of Excellent Service and Productive Economic Group (2014), Training on Touch of Excellent Service and Construction of Infrastructure Facilities (2015), Strengthening Management and Development of Cultural Arts (2016), Homestay Leadership and Standardization Training (2017) and Communication, Marketing and Leadership Training (2018).

At this time (in 2018), after receiving assistance from various parties in developing human resources and tourism facilities, tourist visits have stabilized at around 25,000 people per year, and the average income reaches Rp150,000,000–Rp200,000,000/month. The vision and mission of efforts to empower the economy and socio-culture of the community while maintaining local wisdom; in the future, the development of the Fairy Goddess will be directed at efforts to preserve nature and the environment in a sustainable manner while maintaining the noble value of rural socio-cultural life that can be used as a spectacle and guidance for local communities and people in other regions.

In this period of 10 years, many dream achievements have been realized, where the community can provide opportunities for the community to get additional income and economic improvement without leaving the village, without having to damage the environment, able to prevent the flow of urbanization for the younger generation, empower women's groups and the growth of various productive economic activities and maintain the culture of the local community. The community also received appreciation from various parties, both in material and administrative recognition:

- Second Place in the Competition Desa Wisata Sleman (June 2008);
- First Place in the Competition Desa Wisata DIY (November 2009);
- Special Awards from Dinas Pariwisata DIY as Desa Wisata with the Uniqueness of Nature (November 2009);
- Appreciation as Best Practise of Tourism Ethics at Local Level dari WCTE-UNWTO (June 2011);
- Citra Pesona Wisata/Cipta Award Kemenbudpar (September 2011);
- Kedaulatan Rakyat Award Tourism Pioneer Field (September 2011);
- Citra Pesona Wisata/Cipta Award Kemenparekraf (September 2012);
- National Best Community Empowerment Companion for Desa Wisata Kemenkokesra (December 2012);
- Jury and Host of Award Activities Desa Wisata Indonesia Ministry of Tourism and Creative Economy RI (November 2013);
- Award Activity Jury Desa Wisata Indonesia Ministry of Tourism and Creative Economy RI (September 2014);
- Jury Appreciation of Community Efforts in Tourism/Homestay Ministry of Tourism and Creative Economy RI (November 2015);
- People's Economic Warrior Award Sleman Yogyakarta (Mei 2016);
- Jury Appreciation of Community Efforts in Tourism/Homestay dan Community Base Tourism (CBT) (2016-2018);
- Green Bronze Indonesian Sustainable Tourism Award (ISTA) Benefit Economic Catagory (September 2017);
- Second Place in Sleman Regency Tourism Village Festival Yogyakarta Independent Category (2018);
- Green Destiantion Award Top 100 – Netherland (September 2019).

CONCLUSION

Economic principles have been fulfilled because the community already has local products proven to increase people's income, which have been managed by residents and have been independent. The political principle has been fulfilled because the community has actively managed the tourism village, is responsive to the community's needs, and works together to overcome it. The level of power of the residents has fully managed the tourism village

democratically. Social principles have also been fulfilled as evidenced by the management of community-centered tourism villages (not investors), the distribution of profits has been fair, and the community has felt proud, happy, and satisfied with their quality of life and active organization activities.

Cultural principles have been fulfilled because the community actively participates in formal and non-formal education. There are cultural inheritance activities for the next generation and a cultural heritage conservation place in Pentingsari village. Environmental principles have also been fulfilled, as shown by the community actively managing natural resources, being responsible for the natural environment, and carrying out natural resource conservation activities. Pokdarwis's activities are top-up from the community, supported by the government and the business world (CSR Bank BCA) and the community who determine their vision and mission in the future. The position of ladder 8 in the Arnstein indicator has been achieved in the tourist village of Pentingsari.

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