

¹ Decision Determinants of Tourist's Intention to Revisit a Coastal Tourism Object by Using ROS Model: A Case of Kelapa Dua Islands Jakarta

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ARTICLE INFO

Received
16 September 2016
Accepted
15 August 2017
Available online
25 August 2017

ABSTRACT

This study examines factors in decision making of tourist to revisit Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia. The objectives of this study were: (1) To know the socio-demographic characteristics of the visitors in order to understand the relationship on their decision making to revisit the island, (2) To know the preferred activity preference attributes of the visitors in order to understand the relationship on their decision making to revisit the island, (3) To know the specific role of beach settings / attributes in the visitors' view in order to understand the relationship on their decision making to revisit the island, and (4) To define the expected desired experiences of the visitors in order to understand the relationship on their decision making to revisit the island. The data collection used was primary data, taken by spreading questionnaire to 100 visitors on the exit gate of Kelapa Dua Island, DKI Jakarta, Indonesia. An accidental sampling was used to select the respondent surveyed for this study. Sampling will be rotated on different days of the week and between morning, afternoon, and evening in attempts to acquire a more accurate and representative population.

Keywords: revisit, preferred activity preference, beach setting, desired experiences

Introduction

Background

Tourism industry in Indonesia, is no longer act as an alternative industry among other industry in Indonesia. Tourism now a strong industry, mainly due to the independence of this industry which are not susceptible to uncertainty and sluggishness of the world economy. President of the Republic of Indonesia, Mr. Joko Widodo (Jokowi) instructed all ministers to support program of the Ministry of Tourism to make tourism as a leading sector (leading sector), where it becomes an excellent aid in view of the

Minister of Tourism of Indonesia, Arief Yahya targeting 20 million foreign tourist arrivals 2020.

To reach the target, there are some things that have been planned by the Ministry of Tourism, such as infrastructure development, improvement of infrastructure in the Information and Communication Technology) also health and hygiene, and accessibility that is connectivity, the seat capacity and direct flights as well as regulation And to support this, there should be an assessment of the tourist destinations owned by Indonesia, one of which is Kelapa Dua Island. Kelapa Dua Island is an island that is geographically located in the northern island of Java that are geographically included in the villages of the island coconut, district thousand islands to the north, the district

¹The article had been presented in The International Tourism Conference "Promoting Cultural & Heritage Tourism" at Udayana University, 1-3 September 2016.

thousand islands, Jakarta Indonesia, the island is densely populated and inhabited mostly by people makasar or Bugis, filled with hardcoral, Seagrass, Mangrove and marine biota.

Kelapa Dua Island is located in the northern island of Kelapa Island and Harapan Island, to get to the island from Kelapa Island and Harapan Island only takes approximately 10- 15 minutes by small boat. Kelapa Dua Island has a breadth of 1.9 hectares with a population of 337 inhabitants, in the north of the island we can see Panjang Island, the only island in the Thousand Islands which have airport. Community-based tourism is now also becoming a trend in tourist destinations in Indonesia, the development of tourism in these destinations will certainly affect the economic income of society living in these destinations, the basic nature of the tourism sector is to provide a multiplier effect (multiplier effects). Therefore, research on the development of tourism destinations need to be done, not only due to the Program of the National Government, but also to the economic progress of society around tourist destinations.

In connection with the lack of official data released by the government and no information legitimately available, to avoid misinformation atapun the data received by the researchers, for the first study on this island researchers will begin research on what factors influence a person's decision to re-visit Pulau Kelapa Dua. A similar study ever conducted on Tidung, Thousand Islands, Jakarta with the surprising result that the application of the model Recreation Opportunity Spectrum (ROS) used did not show significance between variable settings, activities and experiences as the basis for one's decision to revisit a tourist destination nautical. Where the predecessor research conducted at North Carolina Coastdan indicate that there is significant correlation between the variable settings, activities and experiences as the basis for one's decision to revisit a maritime destination.

Research Problems

(1) The socio-demographic of the visitor is still unknown, (2) The activity preference attributes which relate to tourist's intention to revisit is still unknown, (3) The specific beach setting attributes which relate to

tourist's intention to revisit is still unknown, (4) The desired experience attributes which relate to tourist's intention to revisit is still unknown . This study will examine the Recreational Opportunity Spectrum model components of setting, activity participation, and desired experience as well as the utility of socio-demographics in studying recreational preferences and behaviors of Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia recreational beach users to assess what factors that can attract them to re-visit the Tidung Island.

Research Objectives

The main purpose of this study is to present the empirical findings for knowing factors that will influence visitor to revisit Kelapa Dua Island, Thousand Islands, DKI Jakarta, Indonesia. The objectives of this study were: (1) To know the socio-demographic characteristics of the visitors in order to understand the relationship on their decision making to revisit the island, (2) To know the preferred activity preference attributes of the visitors in order to understand the relationship on their decision making to revisit the island, (3) To know the specific role of beach settings / attributes in the visitors' view in order to understand the relationship on their decision making to revisit the island, and (4) To define the expected desired experiences of the visitors in order to understand the relationship on their decision making to revisit the island.

Literature Review

Tourism is all the process posed by the current traffic traveling people - people from outside to a country or region and everything associated with that process like eating / drinking, transportation, accommodations, and attractions or entertainment. And strategic area of tourism based on Indonesia Law Number 10 Year 2009 about Tourism is the area that has the primary function of tourism or have the potential for development of tourism which have a significant impact in one or more aspects, such as economic growth, socio-cultural, empowerment of natural resources, carrying capacity environment, as well as land and security. From the perspective of the consumer, tourist behavior 'is divided into three phases included: pre-visit, a visit during,

and after the visit (Williams and Buswell, 2003). They said that tourist behavior is including selection of destinations to visit, the next evaluation, and intense future behavior. The next evaluation is a travel experience or value perceived and overall visitor satisfaction, while the intention of the future behavior of the corresponding reference judgment visitors to re-visit destination and willingness to recommend it to other people the same.

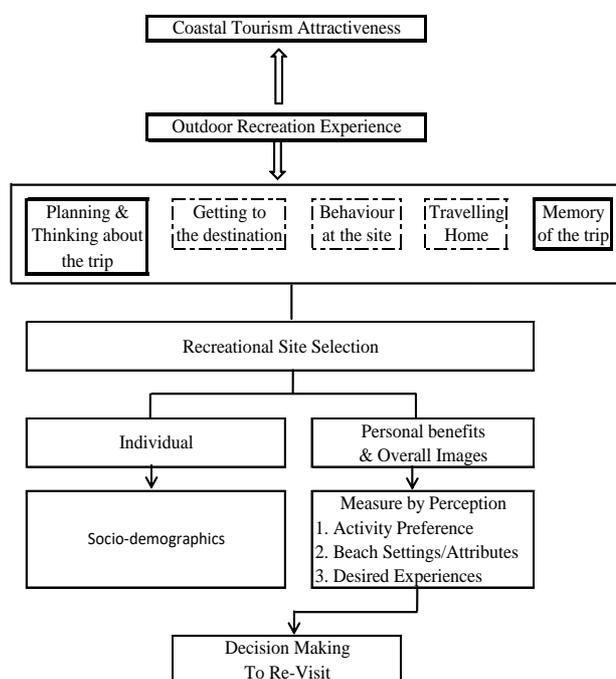
Several studies identified satisfaction with travel experiences as the primary antecedents of intention revisit (Chi and Qu, 2008), and the positive satisfaction has a positive influence on purchase intention of returning tourists' (Gotlieb, Grewal and Brown, 1994). Instead, Um, Chon and Ro (2006) found that satisfaction was not significant in influencing the desire to re-visit Hong Kong for the European and North American travelers. Enrique Bigné, Sanchez and Andreu (2009) found that the market was not competitive even satisfied customers can switch to a competitor because of the opportunity to achieve better results. In another view, Cronin, Brady and Hult (2000) suggest that perceived value may be a better predictor of intention to repurchase from one of satisfaction or quality. Žabkar, Brenčič and Dmitrović (2010) explores the complex relationships between the main construction and behavioral intentions. Reviews based on model of the respondents, the purpose Affect perception of the quality attributes of which then Affect satisfaction, the last lead to revisit intentions. From the perspective of (Jang and Feng, 2007), look for new things highlighted as antecedent revisit intention. Respondents examined the effect of tourists' new-looking and satisfaction on revisit intentions goal in the short term, medium term and long term.

Jang and Feng (2007) emphasized that destination image plays two crucial roles in behaviors: first, influence the destination choice decision-making process, and second, influence conditions after decision-making behaviors (intention to revisit and willingness to recommend). They indicate that there are very few models available that capture the relationship between socio-demographics, activity participation and travel behaviour. They found that socio-demographic determinants (such as age, gender,

employment) have a definite effect on both activity participation (recreation, work, travel), and travel behaviour (number of trips, travel time), and that travel behaviour is better explored by including activity participation in the model.

Žabkar, Brenčič and Dmitrović (2010) mentioned that Individual factors affect the individual's cognitive organization or evaluation of stimuli and therefore so influence the perceptions of the environment and the resulting image. Jang and Feng (2007) give expectancy-valence theory proposes that people select recreational settings based on personal benefits and overall experiences that they feel a certain combination of setting attributes may offer. Payne (2000), define well-established framework for modeling expectancy-valence theory is a model called the Recreation Opportunity Spectrum. The ROS model was developed by the U.S. Forest Service and subsequently focuses on forest/wilderness recreation areas. He says that model is highly adaptive and its principles can be utilized in evaluating any geographical/recreational setting. The seven setting classifications outlined by the U.S. Forest Service are not necessary to assess all recreational settings. Other geographical setting types should be measured based on their own unique set of attributes

Conceptual Framework



Methodology

The research method of this study is a descriptive method. After getting the data from research site, the data is in the form of raw data. For that, we must turn it into an information that can be understood by us and others. The process of changing data into information requires an appropriate interpretations to avoid misinformation. The measures to be in the data processing include: (1) Organizing and editing of data, (2) Select the types of data or coding, (3) Enter data, (4) Analysis of data, (5) Interpretation of data

The total sampling for this study is 100 visitor of Kelapa Dua Island, Thousands Island, DKI Jakarta, Indonesia. An accidental sampling was used to select the respondent surveyed for this study. Researcher will directly ask the respondents to fill up the questionnaire on the exit gate (as entrance gate as well) of Kelapa Dua Island, since there is a good place for respondents to fill up the questionnaire because of the availability of seating chairs, shade place and they should wait about 15minutes to get on boat.

Mean scores were generated for each of the visitor’s perception on three destinational images dimensions where the scores of each dimension were derived from the tallied scores from their represented items. To test the significant relationship between visitor’s socio-demographic factors and visitor’s perception of personal benefits and overall images on the decision making to revisit the coastal tourism, one way anova and independent t-test analyses were conducted.

Table 1. Variables and Measurement

Variables	Dimensions (Sub Variables)	Indicators	Scale of Measurement	Source
Sociodemographic	- Gender	- Female - Male	- Nominal	
	- Age	- Age Number	- Ratio	
	- Education	- High School Graduate	- Ordinal	

	- Family /Group Composition	- Diploma Graduate - Bachelor Graduate	- Interval	
	- Income	- 1 people - 2 people	- Ratio	Christopher L. Ellis (2005)
	- Residential Place	- 3-4 people - 5-6 people - > 6 people	- Nominal	
	- Times Visited	- Income - DKI Jakarta - West Java Provinces	- Ordinal	
	- Decision Maker	- Java Island (exclude DKI Jakarta and West Java Province) - Other than Java Island	- Likert	
Activity Preference			- Likert	
Beach/Setting Attributes	- Environment Settings	- First - Second - Third - Forth or more	- Likert	
	- Social Settings	- Father/Mother/Boyfriend - Mother/Wife/Girlfriend - Boss - Others	- Likert	
	- Managerial Settings	- Very Good - Good - Good	- Likert	

Revisit Intention	- Desired Experiences	- Neutral - Not So Good - Not Good	- Likert
		- Very Good - Good - Neutral - Not So Good - Not Good - Very Good - Good - Neutral - Not So Good - Not Good - Very Good - Good - Neutral - Not So Good - Not Good - Very Agree - Agree - Neutral - Do Not Agree - Very Do Not Agree	

Table 2. The Results of Visitor’s Socio-Demographic

Gender	n	%	Residential Place	n	%
Female	146	146%	DKI Jakarta	100	100%
Male	54	54%	West Java	0	0%
			Java Island (excl. DKI Jakarta & West Java)	0	0%
			Other than Java Island	0	0%
Age	n	%	Time Visited	n	%
15-20	35	35%	First	100	100%
20-39	46	46%	Second	0	0%
High School Graduate	43	43%	Third	0	0%
Diploma Graduate	57	57%	Fourth or More	0	0%
Bachelor Graduate	0	0%			
Family/Group Composition	n	%	Decision Maker	n	%
1 people	0	0%	Father/Husband/Boyfriend	32	32%
2 people	0	0%	Mother/Wife/Girlfriend	68	68%
3-4 people	69	69%	Boss	0	0%
5-6 people	10	10%	Other	0	0%
>6 people	21	21%			
Monthly Income	n	%			
Rp. 0 - Rp. 1.000.000	0	0%			
Rp. 1.100.000 - Rp. 2.500.000	26	26%			
Rp. 2.600.000 - Rp. 5.000.000	39	39%			
>Rp. 5.000.000	35	35%			

Visitor perceptions Personal Benefits and Overall Image of Attribute Beach.

To assess the perceptions of visitors from certain beaches attributes, researchers examined all the activities that are applied to the respondents. Visitors are given a list of various attributes of the specific location of respondents frequently participate in and potentially can affect respondents' choice of respondents visit the beach

Activity Participation

Respondents were asked to to identify the beach, related activities that respondents follow or have the respondents planned to participate in the shore excursions

Results and discussion

Socio-demographics

Table 2 shows the results of visitor’s socio-demographics, as follows:

Table 3. Total Perceptions of Respondents on Preferred Activities

Preferred Activities		Visitor perceptions Personal Benefits and Overall Image of Preferred Activities.					
		Very Much (5)	Good (4)	Neutral (3)	Not Good (2)	So Good (1)	Average
1	Seeing the birds with the naked eye at the seaside	12	23	45	20	0	3,27
2	Going around the island by bicycle which is lent free of charge	45	31	12	12	0	4,09
3	Snorkeling at spots near Kelapa Dua Island	32	42	15	11	0	3,95
4	Together collect up trashes on shore	8	21	56	12	3	3,27
6	Picnic on the beach	45	21	25	4	5	3,92
7	Sunbathing with decent clothes on the beach	12	27	30	23	8	3,04
8	Swim at the beach, Kelapa Dua Island	60	12	20	8	0	4,24
9	Jogging / Walk the streets around the island	42	19	18	21	0	3,82
10	Overall activity undertaken while in Island	27	28	17	21	7	3,40
Total Average							3,30

Respondents checked all the activities that are applied to the respondent of 11 items. These items include a variety of recreational activities that apply to various combinations of physical and social conditions that are owned by Kelapa Dua Island, Thousand Islands, Jakarta, Indonesia. For the highest value activity preferences of respondents chose "Swimming at the beach of Kelapa Dua Island" and the lowest value of the activity preferences of respondents chose "Sunbathing with decent clothes on the beach"

The Beach setting

The beach setting is divided into three categories: Environment setting, Social Settings, Managerial Settings. The value for each setting is as follow:

Table 4. Total Perceptions of Respondents on Beach Settings

Environment Settings		Visitor perceptions Personal Benefits and Overall Image of Environment Settings.					
		Very Much (5)	Good (4)	Neutral (3)	Not Good (2)	So Good (1)	Average
1	Edge of the beach free of hawkers so that visitors can freely play on the beach	55	12	11	22	0	4,00
2	The beach sand is clean and free of litter and dirt	45	23	15	17	0	3,96
3	There still has sound of surf of beach, and birds. The atmosphere was very natural	32	45	12	11	0	3,98
4	There is no sewage smell a stench like dead animals	45	21	32	2	0	4,09
5	No noise, like the sound of boat engines	23	38	18	21	0	3,63
6	The waves are not too high, can be used for snorkeling and swimming	25	32	18	25	0	3,57
7	Conditions underwater fun, as there are reefs	38	23	19	20	0	3,79
9	Overall perceived beach setting	28	35	32	5	0	3,86
Total Average							3,43

Social Settings		Visitor perceptions Personal Benefits and Overall Image of Social Settings.					
1	The beach is not too crowded	18	32	18	32	0	3,36
2	No visitor with an unpleasant behavior	51	30	18	1	0	4,31
3	Can enjoy the beauty of the beach itself, not to be disturbed by people / group	33	39	18	10	0	3,95
4	Beach conditions safe for children, for example: no adult who uses bikini	35	48	12	5	0	4,13
5	Group activities can be put through his own at one spot off the coast	56	17	25	2	0	4,27
6	Absence of crime that occurs, for example: theft, sexual crimes	59	18	18	5	0	4,31
7	Overall perceived social settings	53	23	15	9	0	4,20
Total Average							4,07

Managerial Settings		Visitor perceptions Personal Benefits and Overall Image of Managerial Settings					
		Image of Managerial Settings					
1	The existence of the management seen around the coast to monitor activities occurring	0	0	15	78	7	2,01
2	The presence of the lifeguard who always monitor the safety of visitors in the beach	0	0	17	79	4	2,09
3	There is poster describing the do and donts as at the beach	0	0	12	48	40	1,32
4	Signposts regarding their safe state along the beach	0	0	10	42	48	1,14
5	Lack of facilities for people with special needs, such as wheelchairs, and special toilets	0	0	0	39	61	0,78
6	Good accommodation settings: free of dangerous animals	44	20	12	24	0	3,84
7	Availability of internet and telephone signal	59	30	11	0	0	4,48
8	Availability of umbrella/ raincoat rental	0	12	10	70	8	2,18
9	Availability of access for private speed boat parking	12	32	18	37	1	3,16
10	Overall Managerial perceived Settings	0	12	15	43	30	1,79
Total Average							2,28

Environment setting: the highest value contained in the statement "There is sound of the waves, and birds. The atmosphere was very natural" and the lowest value contained in the statement "The waves are not too high, can be used for snorkeling and swimming". Social setting: the highest value contained in the two statements, which were "No visitors with unpleasant behavior" and "The absence of the crime, for example: theft, sexual crimes" and the lowest value contained in the statement "The beach is not too crowded"

Managerial setting: managerial settings occupied as the lowest value compared to the other two settings. For the highest value on the managerial arrangements are "Good accommodation settings: free of dangerous animals" while the lowest value is in the statement "The existence of a safe state signposts regarding the safety of beach condition including its waves"

Desired Experience

Table 5. Total Perceptions of Respondents on Desired Experiences

Desired Experiences	Visitor perceptions Personal Benefits and Overall Image of Desired Experiences						
	Very Much (5)	Good (4)	Neutral (3)	Not Good (2)	So Not Good (1)	Average	
1	Because the island is still very natural, where visitors are very spoiled with the natural beauty of the Kelapa Dua Island	50	21	18	11	0	4,10
2	Can explore the other side of the grandeur of the capital Jakarta. Kelapa Dua presents a very different thing but easy to reach from Jakarta	32	18	32	18	0	3,64
3	The place is perfect for a short vacation from the complexity of the work and squealing city of Jakarta	68	12	18	2	0	4,46
4	Can blend in with the surrounding communities who are not individualists	0	21	32	32	15	2,44
5	Kelapa Dua Island is very pleasant, because we can meet up with other travelers who are equally looking for entertainment	12	18	21	26	23	2,47
6	The island is very nice to cool down and meditation/ Yoga	22	37	28	10	3	3,62
7	The island is very suitable to be a place for families to be reunited together	32	37	18	10	3	3,82
8	This island is perfect to invite children, because tourists who come while maintaining the rules of east people	27	29	32	12	0	3,71
9	Overall expectation that occurred on the island	23	46	23	7	1	3,82
Total Average							4,58

The highest value of the grounds and the motivational factors of respondents in a visiting to Pulau Kelapa Dua was contained in the statement "The place is perfect for a vacation for a while on the complexity of the work and squealing city of Jakarta" and the lowest value contained in the statement "to blend in with the surrounding communities who are not individualists".

The significant relationship between visitor's socio-demographic factors and visitor's perception of personal benefits and overall images on the decision making to revisit the coastal tourism

As you can see on table 2 on times visited the Island, there is no respondents who ever came to this island more than once, so the one way anova and t-test can not be applied on this research due to the main objective of this research is to know the decision determinants of tourist's intention to revisit a coastal tourism object by using ROS Model. But none of the respondents ever do revisit to this Island.

Conclusions

1. The relationship of activity preferences to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most prefferable acivities is swimming at the beach of Kelapa Dua Island
2. The relationship of environment settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most prefferable environment settings is there is sound of the waves, and birds, The atmosphere was very natural
3. The relationship of social settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most prefferable social settings are no visitors with unpleasant behavior and the absence of the crime, for example: theft , sexual crimes
4. The relationship of managerial settings to the decision making to revisit can not be observed due to inavailability of respondents who have been visiting Kelapa Dua Island more than once. The most prefferable managerial settings is good accommodation settings: free of dangerous animals
5. The relationship of desired experiences to the decision making to revisit can not be observed due to inavailability of

respondents who have been visiting Kelapa Dua Island more than once. The most desiring experiences is the place is perfect for a vacation for a while on the complexity of the work and squealing city of Jakarta.

6. Kelapa Dua Island led by the eldest of the who lived on the island since the beginning of the island is found, where the tourism activities in the island is led by the eldest son in law. The eldest itself has not been all too aware of the potential of the island Kelapa Dua in the field of tourism, because so far no party ever come to this island to open their eyes about the potential of this Island as tourism destination and its effects. Some of the Ministry and the university who already came to this island develop in the field of marine life and mangrove only.

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¹ A Comparison Study of Tangible and Intangible Culture as Commercialisation Process of Tourism Village in Yogyakarta

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ARTICLE INFO

Received
05 October 2016
Accepted
17 August 2017
Available online
25 August 2017

ABSTRACT

The paper is an empirical study examining the tangible and intangible culture of rural tourism with a focus on rural transformation from daily local into commercial behaviour due to presence of tourism activities. It explores the process of commercialization of tangible and intangible culture. The case studies of Brayut and Pentingsari rural tourism village are studied through observation and interviews of physical and non-physical transformation with community members and the rural tourism manager. Both villages are the unique growing tourist village in Yogyakarta, but Brayut has a potential asset of maintained condition traditional Javanese house in whereas Pentingsari has an attractive natural of green village with the local cultural heritage. The qualitative empirical research study was applied to explore the transformation of cultural meaning by the locals before and after commercialization process. Firstly, the study reviewed the original tangible and intangible culture before transformation. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing process is built to understand the relationships between the two and the quality of its transformation.

Keywords: tourism village, traditional Javanese house, commercialisation of space

Introduction

Background

Culture is the way of life in relation with the beliefs, customs, language, cuisine, music, and arts, and other manifestations of human achievement regarded collectively in a particular group of people at a particular time. In the context of tourism, the culture-based tourism has been known as the part of effort to enhance livelihoods of such communities (Ahebwa, Aporu and Nyakaana, 2016) without vanishing the lifestyle of the people, their art,

architecture, religion, and other elements that identified their way of life. Cultural-based tourism widely applied in rural areas with the aim to intensify the rural livelihoods, so several studies focusing on the development of the rural economy, such as the problem of village absorption of the tourism program (Royo-Vela, 2009), the marketing model of cultural-rural tourism (Ahimsa-Putra, 2011), and behavior towards external intervention to develop sustainable tourist village (Samanpour, 2012). Access to capital assets in form of natural, physical, financial, human, and social can enhance the construction of community's livelihoods (Ahebwa, Aporu and Nyakaana, 2016).

¹The article had been presented in The International Tourism Conference "Promoting Cultural & Heritage Tourism" at Udayana University, 1-3 September 2016.

Research Objective

This study aims to show the role of cultural-based tourism in the process of commercialisation especially in rural area from both tangible and intangible culture itself. As Ahimsa-Putra said that there is an economic response during the transformation of the rural area because of the tourism activity called the process of commercialisation. The meaning of commercialisation process in this study is the transformation process of community to enable penetrate and benefit from the tourism value chain.

Literature Review

Previous Study Related to Research Topic

Hwang, Stewart and Ko (2012) and Pudianti (2013) have been studied Brayut Rural Tourism focusing on economic response. He categorized two type of commercialisation process which are called Cultural Commercialisation, and Spacial Commercialisation. Several studies have been conducted in Pentingsari focusing on various issues. Most of the studies is in tourism management and economic point of view. Among others the most recent study by van Deursen and Raaphorst (2014) found that transforming the physical of their house to be a *homestay* is the biggest form of participation (83%). The author dit not focus on how people transformed their house but only on the way people followed the process on change by their participation. Another study was done by Pudianti, Syahbana and Suprapti (2014) who has interested in analyzing the concept of self conservation in Pentingsari.

This study focussed on how villagers defend themselves from external influences which are not in favor of environmental sustainability. This study focuses on how villagers defend themselves from external influences which are not in favor of environmental sustainability, but the scope of this study is at the level of the rural area as a whole and not on the details of the settlement component in micro level. But on the topic of cultural tourism the most recent studies has been done such as Ahebwa, Aporu and Nyakaana (2016), Liu (2006), Van-Deursen

and Raaphorst (2014) and Pudianti, Syahbana and Suprapti (2016) focusing on the relation between it with the sustainable cultural heritage management and the role of community participation. Differ from the previous studies of cultural tourism point of view, this study focussing on the quality of cultural asset itself which consists of tangible and intangible culture.

Yogyakarta is the second highest of urbanization in Indonesia after Jakarta. Yogyakarta is well-known as the cultural city, and the center of Javanese Culture. This city represents the local context in developing the concept of livability in traditional milieu (Herawati *et al.*, 2014; Royo-Vela, 2009). Brayut and Pentingsari are villages in north of Yogyakarta (Fig 1.), but Brayut is located about 20 km from Yogyakarta while Pentingsari is 32 km from Yogyakarta city. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the settlement, but the traditional house, however until now are still preserved. Besides this tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity is leased. On the other hand Pentingsari is located on the slopes of Mount Merapi. Pentingsari is in an isolated area with limited access to the village, but has an attractive natural of green village with the local cultural heritage. Based on those uniqueness of Brayut and Pentingsari, the cases are valuable to be analyzed as case study reseach.

Methodology

Research Location

Research was undertaken in Pentingsari and Brayut Village Yogyakarta, see Figure 1.

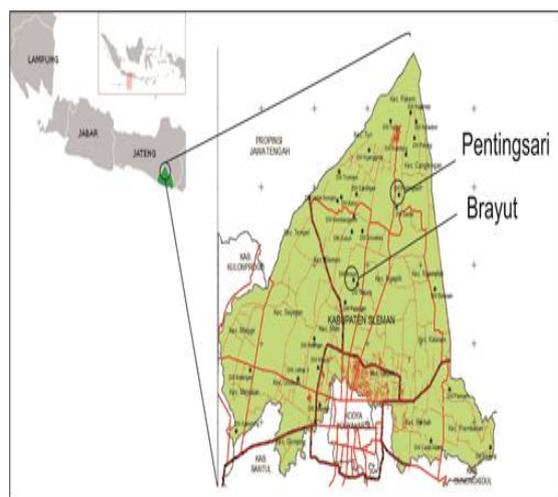


Figure 1. Location of Study Area

Data Analysis

The strategy of this research is using a case study research by Pudianti (2013) that the the unique phenomenon on the rural development in a success case, 2) its capacity to explain causal links, 3) the development of cultural tourism theory, 4) the used of multiple source evidence. Brayut and Pentingsari are taken as case studies since theirs special case which describe the pasion of the commercialization process, from the side of transformation itself and also the role of the community participation in keeping the traditional context of their villages, as Samanpour (2012) said that the traditional context is superior in terms of encouraging public participation.

This study is using the case study research with two case studies which are complementary and enriching in terms of tangible and intangible culture. The case study research is a mix-method research (Yin, 2013), but to explore the role of tangible and intangible cultural tourism in the commercialisation process which is an unconsciousness action of community, the qualitative empirical should be emphasized. Firstly, the study reviewed the original tangible and intangible culture before and after commercialisation process. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing

process is built to understand the relationships between the two and the quality of its transformation.

Results and Discussion

Brayut tourist village is one of the tourist village in Sleman district who rely on daily aspects of history and traditional life of the villagers. The long history behind the formation of this village produced many traditional buildings primarily to residential residents. Prosperity of the villagers as well as the proximity to the circles of monarchy power of Yogyakarta at that time resulted in community who have the kind of home that "classy" in that age, such as the type of Joglo house (usually owned by highest class of community), houses of limasan with different kinds of variations (usually owned by the merchants and rich peasants), and kampung style (usually owned by the commoners and laborers). The three types of traditional houses are some of the well-preserved because it is still inhabited by the villagers. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the house - the traditional house, however until now are still preserved. This tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity. Most of them leased for the tourist accommodation, see Table 1.

Table 1. Tangible and Intangible Culture of Brayut Village

No	Before commercialisation		After commercialisation	
	Tangible	Intangible	Tangible	Intangible
1	Gamelan - tradisional musical instrument	Play traditional musics to support tradisional ceremonies	Gamelan - tradisional musical instrument	Less interest of traditional musics by the young people. It could be encouraged through the need of tourism activities Play tradisional musics to support tourism

				Education and workshop of playing tradisional musics to support tourism
		Tradisional dances to support tradisional ceremonies		Less interest of the young people learning tradisional dances. It could be encouraged through the need of tourism activities
				tradisional dance to support tourism
				Education and workshop of tradisional dances to support tourism
2	Original Tradisional House	The use of house in tradisional layout for the daily life	Additional rooms for tourist or fungsional change of original rooms	Part of the house for daily life of the owner, other part for tourist activities
	Pendopo	The use of house during the traditionnal ceremonies	Pendopo as tourist meeting room	Simulation of tradition held for tourist experience
3	Paddy's field	The tradition of farming Harvest ceremony	Paddy's field	The tradition of farming Harvest ceremony The tradition of farming and harvest ceremony as tourist attraction
4	Village landscape	The social activities of the village <i>Merti bumi</i> ceremony - clean and	Village landscape	The social activities of the village <i>Merti bumi</i> ceremony as the

take care of the earth	tourism attraction
-	Sunset and sunrise scenery from the village as tourism attraction

Some houses have changes associated with the need to provide accommodation for tourists who visit, partly due to the changes that are perceived by the modernization synonymous with modern materials and building materials such as ceramic, concrete roof tiles, aluminum frames. This change will certainly result in changes in the identity of rural areas that are synonymous with traditional elements. Changes in the traditional tourist village identity will directly impact the interest of tourists, so the element of public awareness to preserve the traditional aspect is especially at their house becomes an important thing that should be on the lookout for the preservation of the tourist village. The changes in the spatial Brayut village may include several elements important space in the context of the concept of traditional Javanese house. Therefore, these changes need to be identified with tangible dan intangible of the culture.

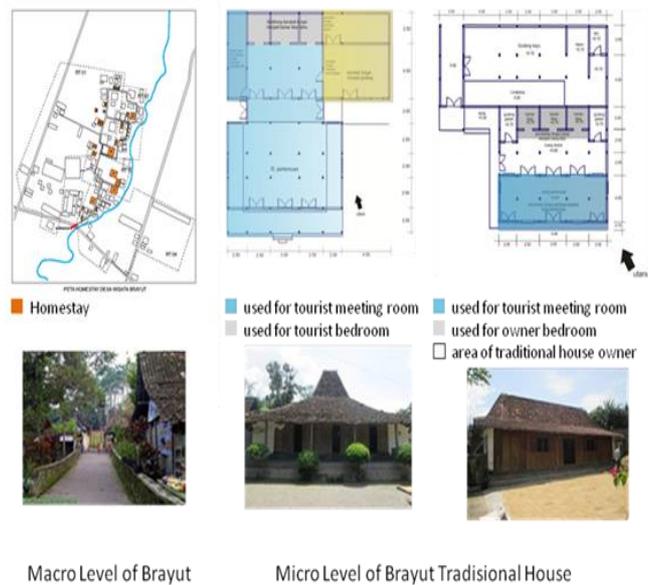


Fig. 2 Tangible Culture of Brayut Village after commercialization

Form of cultural commercialization is not only happening in the local art, but encompass all sectors of daily activities, such as traditional house, local tradition of farming, local ceremonies, environment protection of local wisdom and other creative crafts are often the target of the tourists. The presence of tourists at a ceremony or ritual harvest celebration, ceremony of birth, marriage, and death, opens the opportunities for the manager (service provider travel, government, and tour operators) and local communities to dig the commercial benefits. It change the main of tradisional principle such as the private area turned into public or semi public, the sacred ceremonial being changed into public performance, but almost all of the tangible culture is not changed although the intangible culture transforms in different meaning.

Cultural tourism continues to grow and culture has been seen as different meaning. The process of cultural tourism and the resulting huge domino effect in various fields provides an extra income for the community, especially the host. The presence of foreigners has an impact on the fulfillment of the facilities to be paid (accommodation, amenities, transportation, facilities, and other services), including the willingness to pay the desired attractions. If earlier the various rites and craft products are only used for personal tradition with a special meaning and function of private matter, then the presence of tourists has added commercial value of the product and cultural attractions. Various changes continue to be pursued in the cultural tourism business in order to make adjustments to the resource in order to meet travelers' expectations. Of course, the development of this innovation positively contribute to the development of infrastructure, accommodation, services, transportation and accessibility to the natural environment and social environment of human culture.

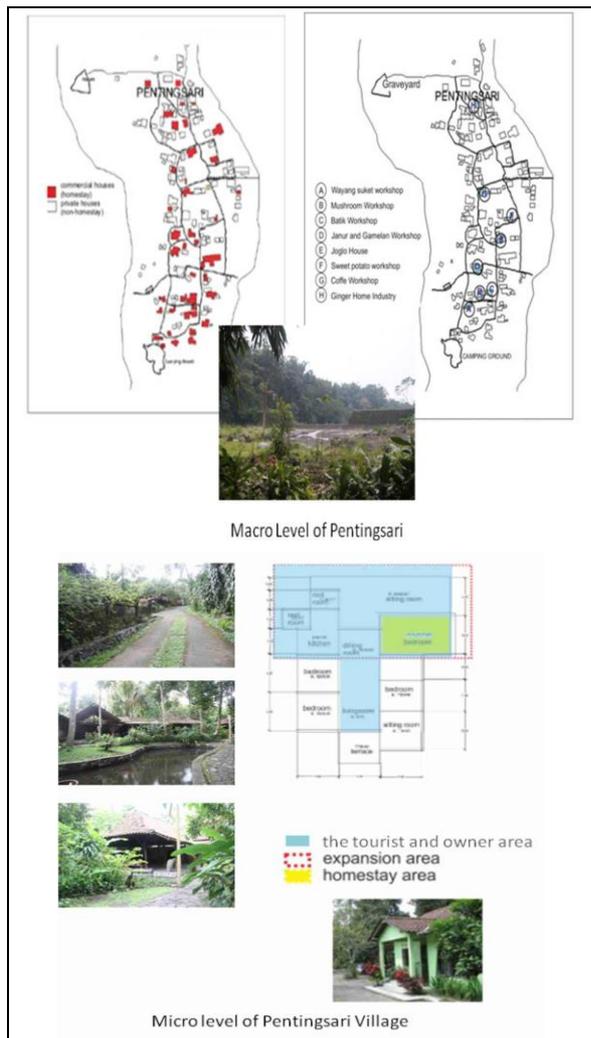


Figure 3. Tangible Culture of Pentingsari Village after commercialization

Table 2. Tangible and Intangible Culture of Pentingsari Village

No	Before commercialisation		After commercialisation	
	Tangible	Intangible	Tangible	Intangible
1	Gamelan - tradisional musical instrument	Play traditional musics to support tradisional ceremonies	Gamelan - tradisional musical instrument	Less interest of traditional musics by the young people. It could be encouraged through the need of tourism activities Play tradisional musics to support tourism Education and workshop of playing tradisional musics to support tourism Less interest of the young

		tradisional ceremonies		people learning tradisional dances. It could be encouraged through the need of tourism activities	
2	Tradisional House	The use of house in tradisional layout for the daily life	Addition al rooms for tourist or fungsional change of original rooms	Daily life of the owner and tourist mix together	Tradisional dance to support tourism
		The use of house during the traditionnal ceremonies	New meeting room	Simulation of tradition held for tourist experience	
3	Paddy's field and farm	The tradition of farming Harvest ceremony	Paddy's field and farm	The tradition of farming Harvest ceremony	
				The tradition of farming and harvest ceremony as tourist attraction	
4	Village landscape	The social activities of the village	Village landscape	The social activities of the village, tourist join in the	
		<i>Merti bumi</i> ceremony - clean and take care of the earth -		<i>Merti bumi</i> ceremony as the tourism attraction	
	Village shaded by trees	Protecting green environment	Village shaded by trees	Green environment as the uniq tourism attraction	
		Tradisional waste managemen t		Tradisional waste managemen t to be shared for the tourist	

					Making tradisional toys (<i>Wayang rumpit</i>) or recycle craft material for tourist attraction
					Craft from recycle materials as a unique souvenirs
					Making tradisional food from local ingredients

Fake cultural attraction or production, modification culture, and cultural tourisfication encourage culture to be "object spectacle". It means that travelers who watch the cultural performance is often seen as the most influential the subject. In the end it would also affect the value of space as a form of architecture. The space was originally sacred or social functioning only as a part of the traditions eventually turned into a commercial commodity. Therefore, the greatest impact to be considered is the effect of intangible culture, because the quality of culture is identified from the meaning of tangible.

Conclusion

Pentingsari case shows that intangible culture formed in many different form as the response of the commercialization, but it was not happened in Brayut. The reason is because Pentingsari introduces local wisdom in preserving green village as an intangible culture, but Brayut has traditional house as major attractions which identified as tangible culture.

Acknowledgment

This paper is the result of research conducted with funding from the Slamet Rijadi Foundation through the University of Atma Jaya Yogyakarta Research Grant scheme conducted in fiscal year 2015-2016.

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¹ The Process of Making Tempe Benguk as Tourist Attraction in Kulon Progo Yogyakarta

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ARTICLE INFO

Received
21 September 2016
Accepted
30 July 2017
Available online
25 August 2017

ABSTRACT

This research discuss the process of making tempe with benguk bean (*Mucuna pruriens*) as the raw material that can be developed into a form of cultural tourism attractions which aims to improve the income level of the local community in the area of Kulon Progo Regency, Yogyakarta. The used of Benguk Bean based on its originally that only can be found around this region and cannot be treated carelessly due to contain toxic compounds which must be removed. The process and method of cooking is still done in traditional ways, it begin by washing the benguk bean, boiling to fermenting and transform into edible food. The makers still using the traditional stove with firewood or old coconut leaf, bamboo strainer, using ashes, yeast, and banana leaves or teak leaves. This study uses a qualitative study approach. The data used are primary and secondary data collected in several ways including observation, in-depth interviews, documentation and litelature study. This study will focus on the activities done in the process of making tempe benguk as a tourist attraction using Mix activties: the nature of activities in tourism destination.

Keywords: tempe benguk, cooking process, cultural tourism, attraction, tourist activity

Introduction

Background

Kulon Progo is a district located in the western part of the Yogyakarta province, Indonesia, which still dominated by a strong culture that continues to be maintained ingrained in society. Variety of cultures could be found at the local food that is still maintained. Food is the main determinant factor of human identity, because food is a culture (Imelda, 2015). One among these Kulon Progo specific foods is made from Benguk bean, commonly called Tempe benguk. Tempe is kind of food made from

soybean, and tempe benguk use benguk bean as the main ingrediens replacing the soybean. Its unique taste and texture make it become the most wanted specific food in Kulon Progo. But unfurnately still not develop well due to less attention from the goverment to maintain the sustainability of this food.

UNWTO 2012 stipulates that 30% of revenue comes from gastronomic tours; 40% of tourist spending is for food and beverages; 50% of revenue comes from the restaurant rating. Gastronomy Indonesia on a large scale accounts for a sizeable revenue, ie 30% of total revenue Indonesia Tourism (Imelda, 2015). ICOMOS Charter for Cultural Tourism, Draft April 1997, define that the cultural tourism is mentions and highlights not just the man made attractions connected to cultural tourism, but the surrounding physical

¹The article had been presented in The International Tourism Conference "Promoting Cultural & Heritage Tourism" at Udayana University, 1-3 September 2016.

environment as well providing a wider spatial scope to this form of. Means the food or culinary is also became the object of cultural tourism. The cuisine or food plays a role in satisfying of the tourist experience and as part of the cultural heritage of the destination (Ignatov and Smith, 2006). Food become an unseperated way of life of local people. It shows their culture, their preference, their pure customs, and can also become an attraction to attract people to come to one destination.

Based on the above explanation the research Problems are as follow: (i) How is the process in making tempe benguk in Kulon Progo, Yogyakarta? (ii) Is the process of making Tempe benguk could become a tourism cultural attraction in Kulon Progo, Yogyakarta? (iii) What can the government do to support this activities to be a competitive cultural tourism attraction?

Research Objective

Objective of the research is to analyze the activities occur in the prosess of making tempe benguk based on the nature of activity in tourism destination to be a cultural tourism attraction in Kulon Progo, Yogyakarta.

Literature Review

The cuisine or food plays a role in satisfying of the tourist experience and as part of the cultural heritage of the destination (Ignatov and Smith, 2006). Food become an unseperated way of life of local people. It shows their culture, their preference, their pure customs, and can also become an attraction to attract people to come to one destination.

An attraction is any object, person, place, or concept that draws people either geographically or through remote electronic means so that they might have an experience. The experience can be recreational, spiritual, or otherwise (International Cooperation For Development, <http://ms.rmpportal.net/course/category.php?id=51>). To get the experience, tourist shall do acivities. Without activities there will be nothing to remember. The activities dimension of destination attractiveness appears to be growing in importance as the traveller increasingly seeks experiences that go beyond the more passive

visitation practices of the past (Ritchie and Crouch, 2010).

Methodology

Research Location

This research is located in districts Temon, Kulon Progo, Yogyakarta. This study uses a qualitative method. Qualitative data includes: information, opinions, ideas, expression, impression, hope, praise, and criticism that comes from the makers and sellers of tempe benguk to be able to provide a holistic description of the potential cultural tourism attractions in the process of making tempe benguk in terms of the mix of activities.

Data

Primary data are derived from the makers and sellers of tempe benguk, while secondary data are geatherd through the study of literature, and other previous studies. In this research using data collection techniques as follows:

1. Observation, direct observations in the field about the process of making and selling tempe benguk.
2. In-depth interviews based on guidelines interviews with the makers and sellers of tempe benguk at the time of the study. Through this interview we will get deeper information and detail on the problems studied
3. Documentation, documented in photos and videos
4. Literature, take the theory and the results of previous research and writings which can be used in this research is based on any kinds of references.

Data Analysis

The technique used to analyze the data is a descriptive qualitative analysis, that is all the collected data is analyzed and searched the threads with the theories provided so as to Interpret and draw conclusions based on the value of the tourist activities in the process of making tempe benguk, so it can be said that it could be a cultural tourism attraction.

Results and Discussion

What is tempe benguk? The results show that benguk is still similar with snow peas or beans. This plant vines such as lentils and beans. These plants do not really need a lot of water. In fact, this plant can grow in almost any place. Generally in this area this plant is not grown specifically and intensively. It only become an additional plant or filling wasteland or intercropping in the rice field therefore, these plants are found along riverbanks, rice fields, and the slope of the mountain slopes. Benguk bean contain toxic cyanide (HCN), the content of cyanide in fresh seeds is about 11.05 mg / 100 g and after soaking 3 days stay 0.3 mg. Seeds contain 10% moisture, 23.4% protein, 5.7% fat, total carbohydrates 59.5%, N-free extract 51.5%, fiber 6.4%, ash 3%, 0.18% Ca, P 0.99% and K1,36%. Each 100g contains vitamins A 50IU, 0,50mg thiamine, riboflavin 0,20mg and niacin 1.7 mg. Content of total digestible nutrient 81.7% and 19% digestible protein. The amino acid content in mg / gN: 300 isoleucine, leucine 475, lysine 388, 75 methionine, cystine 56, 300 phenylalanine, tyrosine 319, 250 threonine, valine 344, 494 arginine, histidine 131, alanine 219, sour aspartate 794, 763 glutamic acid, glycine 288, proline 369 and serine 306 (Duke, Reed and Weder, 1981).

This plant has some advantages such as :

1. Able to reduce the trembling tremor symptoms of Parkinson.
2. As a food ingredient that is processed into tempe benguk
3. As the material of the pharmaceutical industry in the United States. For example, Benguk bean extract capsule brands most popular in the US, namely Dopa Bean, which is marketed by Solaray, Mucuna by Physician Formulas, Inc., and L-Dopa by Unique Nutrition.
4. As a substitute for Viagra, used by pharmacists of Chao Phya Hospital Abhaibhubejhr in Prachinburi Thailand.
5. As a cure. The sap from the stem is used to stop bleeding from minor cuts

Tempe is a food made from soybean as a raw materials and fermented using some types of fungi. The price of soybeans always

increasing day by day, and this benguk bean can be an alternative materials to replacing soybean. Tempe benguk si made from benguk bean (*Mucuna pruriens*), which has a long and fairly difficult process, and require extra attention due to the toxic compounds contained therein.

Beside, the fermentation process of benguk bean become tempeh also can eliminate cyanide, in tempe, HCN content has been completely lost so that it can be stated that the tempe surly safe for consumption.

Tempe is one of the most popular food in Indonesia. It consumed by any social class of society. It is in their blood. Many Indonesian said if tempe is main food on Indonesia. It cannot be separated and closely related to the daily life of a society. The study by Ritche and Zins shows that the gastronomy or style of food preparation particular or the region is one of the component of the culture (Ritchie and Crouch, 2003). Cooking is the skill or activity of preparing and heating food to be eaten. Cooking process is a stage of cooking food that is not edible to be worth eating.

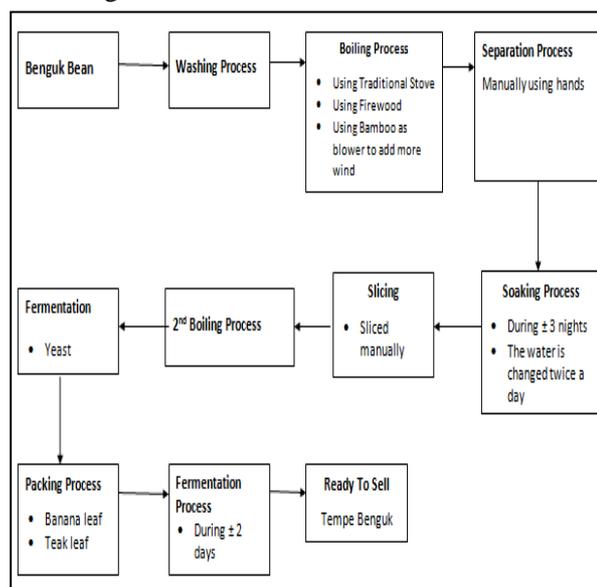


Figure 1: The cooking process of Tempe Benguk

The Figure 1 help us in understanding the steps in making tempe benguk. The process of making tempe benguk starts with washing the benguk bean thoroughly, then boiled using traditional fire hearths and firewood as fuel. Boil until the hunk of the

Benguk Bean can be separated from seeds. Then the next process is the separation of bean husk of the seeds that are still done manually which is separated one by one using hand. After clean from hunks, the benguk bean are soaked for approximately 3 to 4 days and replaced the water twice a day, to eliminate the toxic substances contained therein cyanide. Toxic compounds, including HCN will be lost by boiling and soaking for 3 days with replacement of water per day (Josephine and Janardhanan, 2013).

After a few days soaked, benguk bean are sliced into small parts, it should be 2nd boiling then cooling. The process of soaking, slicing and mashed seeds, and can cause hydrolysis, thus freeing cyanide in Benguk bean. Than loaded into a large container and flat made of bamboo which is commonly called the 'tampah' to be cooled. After no longer steam coming out of the stew benguk bean, the next process is the provision of yeast that occurs naturally in the chemical process of fermenting beans into tempe benguk. Once evenly mixed with yeast, the next process is the packaging process or wrapping the surly seeds using banana leaves or the teak leaves, and tied with string also derived from dried banana leaves. Keep it in room temperature for at least two days for the perfect fermentation process and the beans are covered by a white membrane indicating that beans have become Tempe benguk and ready to be processed into a wide variety of foods.

Activity as Tourist Attraction

This process of making tempe benguk will provide an experience for tourist as a form of attraction. According to Josephine and Janardhanan (2013) some people might include the experience as one of the tourist components, but no product can provide an experience, only an opportunity to have an experience. Activity will last in tourist mind. Weather they like it or hate it. To get the experience, they need to stayed at a place for some time. Taking a tour means taking service, and when a person buys a service, he purchases a set of intangible activities carried out on his behalf. But when he buys an experience, he pays to spend time enjoying a series of memorable events that a company stages—as in a theatrical play—to engage him

in a personal way (Pine II and Gilmore, 1999).

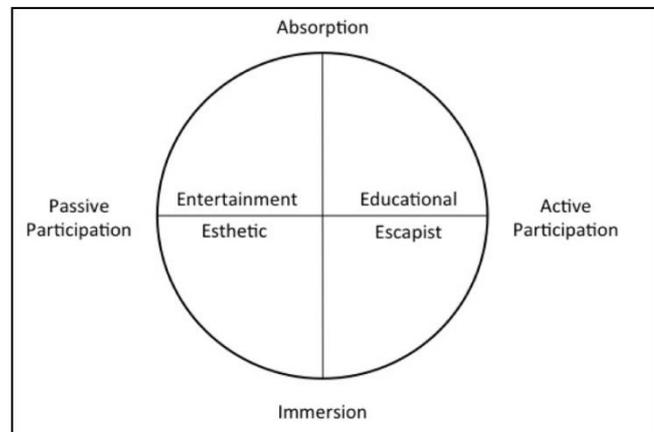


Figure 2. The experience realism. Adopted from Pine II and Gilmore (1999).

In the Figure 2, the experience contain of esthetic, escapist, educational and entertainment. Esthetic are what makes tourist come, environment (inviting, interesting, or comfortable), creating an atmosphere that makes tourists feel free. Escapist is all aspect that can draw the tourist in activities. Educational is active participation to get involve in the process of making tempe benguk, to engage them in the exploration of knowledge and skills. Entertainment provide for them to enjoying and laughing at experience. Some tourist will be laughing while they having difficulties in using some traditional tools while making this food.

Attraction is a very important factor in setting up a destination. Without attraction, there will be no tourist will come. The core resources and attractions are the fundamental reasons that prospective visitor choose one destination over another (Ritchie and Crouch, 2010). The real reason for visiting a destination is to do things—to actively participate in activities that stimulate for the moment, and then to leave as a participant who has vibrant memories of what he or she has done (Ritchie and Crouch, 2003), without attraction there will be no tourist come to visit the destination, why? because there is nothing to do. Factors of core resources and attractions fall into seven categories: physiography and climate, culture and history, market ties, mix of activities, special events, entertainment, tourism infrastructure (Ritchie and Crouch, 2010).

The range or mix activities within a destination represents one of the most critical aspects of destination appeal. While the activities within a destination may be defined to a large extent by physiography and culture, there is nevertheless considerable scope for creativity and initiative. Referring to the report from the International Cooperation For Development (<http://ms.rmportal.net/course/category.php?id=51>) found that every visitor experiences an attraction, but how they experience depends on the activity they select. It makes the activity as the stressing point as the core of attraction. Experience can be created and develop. It just a matter of timing and oppurtunity.

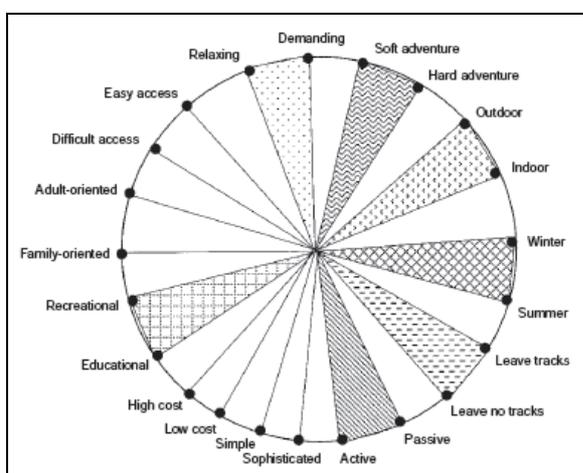


Figure 3: The Activity Charateristics Classification Wheel adopted from Ritchie & Crouch (2003;119)

From destination point of view, activities can be categorized in many ways. One form of classification could be seen in Fig. 3. Based on wide range of activity characteristics contained in that process, now we need to observe what is important is that the destination managers attempt to provide a board mix of activities (Ritchie and Crouch, 2003). This mix is however, should observe the following principles:

1. Consistent with the nature and topography of destination.
2. Consistent with the values of the local population.
3. Observe the local regulations and legislation
4. Provide activities they are complimentary

5. Offer activities that are uniquely appropriate

Based on observation, the activity charateristics classification in Figure 3 can be inteprate as follows (see Table 1).

Table 1. Activities in the process of making Tempe benguk in Kulon Progo Yogyakarta

No	Charateristics		Activity	
	Dimension	Indicator	Yes	No
1	Adventure	1. Soft Adventure	✓	
		2. Hard Adventure		✓
2	Space	3. Ourdoor		✓
		4. Indoor	✓	
3	Season	5. Winter	✓	
		6. Summer	✓	
4	Track	7. Leave track		✓
		8. Leave no track	✓	
5	Involment	9. Passive		✓
		10. Active	✓	
6	Complexity	11. Shopisticated		✓
		12. Simple	✓	
7	Cost	13. High cost		✓
		14. Low cost	✓	
8	Purpose	15. Educational	✓	
		16. Recreational	✓	
9	Market	17. Family Oriented	✓	
		18. Adult Oriented	✓	
10	Access	19. Difficult Access		✓
		20. Easy Access	✓	
11	Nature	21. Relaxing	✓	
		22. Demanding		✓

Source: Observation and Interview

Based on the Tabel 1 can be seen that almost all activites (14 out of 22) charatesistics is already in the process of making tempe benguk. All of the importan mix activities are inside the process of making tempe benguk. This process can be seen (the process) and made (the tempe benguk) by tourists within a period of 40 minutes to 1 hour. It's quite takes time to gather the experience for the tourist. The details of each Mix activities are as follows:

1. Adventure (Soft Adventure)
 - a. No need hard effort or energy in doing this activity
2. Space (Indoor)
 - a. Most of the activities are in the kitchen area, so in any kind of season, this activity still can be done
3. Season (All Seasons)
 - a. The raw material is always available in all season.
 - b. The activity is indoor, so the process can be done throughout the year
4. Track (Leave no track)
 - a. activities that do not leave traces that could disrupt the balance of the environment
 - b. all of material already provided by the tempe maker.
5. Involvement (Active)
 - a. requires the active involvement of the tourists.
 - b. Breaking the Benguk shell
 - c. Washing the Benguk bean
 - d. Boiling the Benguk bean on the soil stove
 - e. Using and adding more firewood as the main source of fire
 - f. Soaking the beans in the water
 - g. Wrapping the Benguk bean with banana leaves and teak leaves (wrap with specific folds)
 - h. Placing Tempe benguk in storage area.
 - i. Taking picture in all process
 - j. Taking video in hole process
 - k. Taste the ready to eat Tempe benguk
 - l. Buying the ready Tempe benguk
6. Complexity (Simple)
 - a. All the tools used are very simple
 - b. Simple flow activities
7. Cost (Low Cost)
 - a. Using local material
 - b. Some materials are in the nature
8. Purpose (Educational and recreational)
 - a. Knowing what is tempe
 - b. Knowing how to make tempe
 - c. Knowing how to remove toxins in a Benguk bean
 - d. Natural Atmosphere to relieve stress
 - e. Feeling the local culture
 - f. Finding natural environment
9. Market (All segment, either family or adult)
 - a. This activity suit for all ages. Can be done individually or group.
10. Access (Easy Access)
 - a. The workshop of tepe maker easy to reach.
 - b. not too far from major roads
 - c. available public transport
11. Nature (Relaxing)
 - a. Making Tempe benguk should not in hurry, it won't be tempe if the process not done through the steps carefully.

Conclusion

Tempe benguk is one of specific food from Kulon Progo, Yogyakarta. For Kulon Progo's people, it is in their daily life to eat and consume tempe benguk. Benguk beans (*Mucuna pruriens*), is a substitute ingredient in making tempe. Kulon Progo contours is rather dry and a little heat is a perfect area for a benguk bean to grow. If treated well, if we compare with soybeans, in the same piece of land it can produce greater than soybeans. So viewed from the economical side, then this Benguk Bean has a high economic value anyway. Based on the analysis, in table 1, we can get a clue that the activities (the process in making Tempe benguk) already get 14 out of 22 items characteristics activity in it, means it can be a cultural tourist attraction in Kulon Progo, Yogyakarta.

It consistent with the nature and topography in that area, raw materials gathered from the surrounding area of Kulon Progo which is rather sandy and less rainfall. This benguk bean grows in sandy loam to silty loam, and most of people there consume it in their daily life. It also consistent with the

values of the local population. Simplicity, familiarity and maintain the natural balance is retained by using natural raw material that is used only as needed, as well as the manufacturing process entirely without the use of additional chemicals.

This activity in accordance with the Local regulation and legislation of the region, Kulon Progo regent has his own vision to developing regional food security by consuming local food. In the process in making tempe benguk, a lot of unique activities offered. Using traditional tools could provide great experience for tourist. Crack or open Benguk shells, cook on a stove made of soil and maintain a stable flame using bamboo, separating the benguk bean with husk, steaming using a bamboo steamer, wrap with banana leaves or teak leaves and others.

This activity can be done throughout the year regardless of the season. Whether it's the rainy season and dry season, this is because this benguk bean can be plant throughout the year regardless of season. This activity has economic value if well developed when assisted by the government and the private sector for packing and marketing. When tempe benguk have been made, it can be sold either raw or processed into other comestible.

This process can be a cultural tourist attraction because it contains of cultural items (gastronomy/food) and all important mix of activities needed for a potential tourist attraction. To make it happend, it would require the participation of a wide range of parties among which

1. The Government
 - a. So its time for the government to develop this tourist attraction by promoting this activities to all tourism stakeholders.
 - b. Giving information to the local society regarding to the positive effect that can be gain with this activities.
 - c. Giving them training regarding the higenity, durability and packaging of the product made from tempe benguk so it can be compet with moderen food.
2. The Local Communities
 - a. Plant this benguk bean consistently

- b. Have a willingness to follow the training conducted from government or other organization to develop the quality of the product.
3. The stakeholders
 - a. They can include a visit to the village temon as part of a tour package offered,
 - b. Promote this activities using social media
 - c. Make a review of the activity of making tempe surly as a new tourist attraction

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¹ The Implementation of *Tri Hita Karana* on the World Heritage of Taman Ayun and Tirta Empul Temples as Tourist Attractions in Bali

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ARTICLE INFO

Received
20 September 2016
Accepted
2 July 2017
Available online
18 August 2017

ABSTRACT

Cultural Landscape of Bali Province has been determined by Unesco as World Heritage List in 29 June 2012. The outstanding universal value of the Cultural Landscape of Bali Province is based on *Tri Hita Karana* which is basically deal with harmony and balance between religious, social, and environment. The Cultural Landscape of Bali Province consists of several temples in association with *subak* include: Ulun Danu Batur temple, Tirta Empul temple and several archaeological sites along the Pakerisan river, Taman Ayun temple, and *subak* of *Catur Angga* of Batukaru temple. Ulun Danu Batur, Tirta Empul, and Taman Ayun temples are considered as the sources of water for several subaks in the Southern Bali. This paper will describe the implementation of *Tri Hita Karana* philosophy in relation to the temple of Taman Ayun and Tirta Empul as parts of World Heritage list and tourist attractions in Bali. It should be noted that *Tri Hita Karana* philosophy is also the basis of cultural tourism program in Bali. In other words, the outstanding universal value of the Cultural Landscape of Bali Province is in line with cultural tourism program which is based on *Tri Hita Karana*. The philosophy of *Tri Hita Karana* has been implemented at Taman Ayun and Tirta Empul temples as tourist attractions in Bali. However, touristification or commodification has occurred in relation to religious aspects. For instance, tourists are allowed to enter the temple at Taman Ayun without wearing Balinese costumes, and tourists are permitted to enter the the most sacred yard or *jeroan* at Tirta Empul although restriction for tourists is implemented. Social aspects of *Tri Hita Karana* have been neglected at Taman Ayun and Tirta Empul. Information concerning the functions of shrines (*palinggih*), ceremonies, history as well as local guides are not available at both temples. The environment surrounding of both temples have been managed properly, however toilets and rubbish bins need to be improved and put on the right places at Tirta Empul. The philosophy of *Tri Hita Karana* need to be implemented properly in order to gain harmony and balance between religious, social, and environment on the World Heritage sites of Taman Ayun and Tirta Empul temples as tourist attractions in Bali.

Keywords: *Tri Hita Karana*, Taman Ayun, Tirta Empul, world heritage

¹The article had been presented in The International Tourism Conference “Promoting Cultural & Heritage Tourism” at Udayana University, 1-3 September 2016.

Introduction

Background

The cultural landscape of Bali province was determined by Unesco as World Heritage list in 29 June 2012, which is based on the philosophy of *Tri Hita Karana*. The outstanding universal value of the philosophy of *Tri Hita Karana* is harmony and balance between religious, social, and environment. Unesco introduces new concepts of living heritage such as 'cultural landscape' in 1992, and intangible heritage in 2003. The World Heritage Committee defines the cultural landscape as 'cultural properties that represent the combined works of nature and man. They are illustration of the evolution of human society and settlement over time, under the influence of the physical constraints and successive social, economic and cultural force, both external and internal (Yamashita, 2013)

There are several temples which are associated with *subaks* that have been determined as World Heritage sites include Ulun Danu temple in Bangli regency, Tirta Empul temple and some archaeological sites along the Pakerisan river in Gianyar regency, Taman Ayun temple at Mengwi in Badung regency, and *Catur Angga* of Batukaru temples in Tabanan regency. These temples are considered as sources of water for several *subaks* in Gianyar, Badung, and Tabanan regencies (Lansing, 2012).

This paper focuses on the implementation of *Tri Hita Karana* at Taman Ayun and Tirta Empul temples which are also functioned as tourist attractions in Bali. How religious (Parhyangan), social (Pawongan), and environment (Palemahan) aspects of *Tri Hita Karana* are implemented at Taman Ayun and Tirta Empul temples. It should be noted that the regulation of Bali's Government on tourism is also based on *Tri Hita Karana*. In other words, the outstanding universal value of Cultural Landscape of Bali Province is similar to the cultural tourism regulation of Bali Province namely *Tri Hita Karana*.

Research Objectives:

Objective of the research are to understanding implementation of three aspects of *Tri Hita Karana* in managing the Taman Ayun and Tirta Empul temples as tourist attractions.

Literature Review

Taman Ayun Temple

Taman Ayun is the royal temple of the kingdom of Mengwi. The temple was built in 1634 by a Chinese architect Ing Khang Choew, during the reign of I Gusti Agung Putu the king of Mengwi who removed his palace from *Balahayu* (Belayu) to Mengwi. The king of Mengwi asked Ing Khang Cheow to build a temple in a beautiful garden. Pura Taman Ayun literary means a temple which is built in the beautiful garden (Ardika, Dhana and Setiawan, 2015). The temple was abandoned by royal family of Mengwi in 1890 during the war between the Kingdoms of Mengwi and Badung. Upon the return of royal family in 1911, the temple ground was restored and returned to their original function. The earthquake in 1917, caused the collapse of several structures, and nearly 40 *desa adat* (village customary) as well as the subak Batan Badung made restoration to the temple (Lansing, 2012; Chheang, 2011; Picard, 2006; Picard, 2008).

The Taman Ayun temple is located in a hilly place surrounded by pond or river in the eastern, southern, and western parts of the site. There is a bridge connecting the entrance of the temple to the road in the southern part of the site. The ground plan of the temple of Taman Ayun looks similar to the Angkor one. The ground plan of the temple representing the mount of Mahameru surrounding by the sea in the Hindu mythology. Apart from the royal family temple of Mengwi, Taman Ayun is also functioned as subak temple. Several rites or ceremonies were normally held at the temple for subak purposes such as: The holy water from the lakes were kept in the shrines at Taman Ayun temple. Blessing ceremony of the mountain gods and other fertile gods as well as the ancestors of the royal family is held at Taman Ayun temple, and then the holy water is distributed to twenty subaks around Mengwi.

The *nangluk merana* (pest control) ceremony is also held at Taman Ayun temple. The king of Mengwi traditionally lead the ceremony, even today the prince of Mengwi continous to perform this function. The Taman Ayun temple is also the chief water temple of the subak Batan Badung. The subak Batan Badung utilized the water from the temple's large moat, and shares responsibility for the temple with the royal family of Mengwi.

Tirta Empul Temple

Tirta Empul is one of the subak temple along the Pakerisan river system. The springs at Tirta Empul becomes source of water for subaks of Pulagan and Kumba in Gianyar regency. The inscription of Manukaya dated to Saka 882 or 960 AD described King Chandra Bhaya Singha Warmadewa maintained the springs or holy water (*thirta*) at Air Mpul (Goris, 1954; Kempers, 1991: 157; Ardika, Dhana and Setiawan, 2015). The words *thirta di air mpul* which were stated in the inscription still exist today as the name of the temple namely Tirta Empul.

Methodology

This is a qaulitative research in which several informants and 60 respondents of domestic and foreign tourists were interviewed accidentally during the survey. Observation, interview, and questionnaires were distributed for data collection. Data analyses were utilized through decriptive interpretation. The result of this research indicates that three aspects of *Tri Hita Karana* namely religious, social, and envirotnment have been implemented in managing the Taman Ayun and Tirta Empul temples as tourist attractions. However, the label or branding of World heritage sites has not signicantly increased the number of tourists visiting Taman Ayun and Tirta Empul temples yet. It should also be noted that the foreign and national tourists have not known the outstanding values of *Tri Hita Karana* yet. It seems that World heritage sites in Bali need to be promoted for tourist attraction.

Results and Discussion

Taman Ayun Temple

The temple of Taman Ayun is one of tourist destinations in Bali. This research was conducted in 2015, or three years after the temple has been determined as World Heritage list. 30 respondents, consisting of 15 foreign and 15 local or domestic tourists were determined accidentally during this research. The character of foreign respondents namely 9 women and 6 men. Their ages can be divided into four categories; 15-29 years old (5 person or 33,33%); 30-44 years old (1 person or 6,67%); 45-59 years old (5 person or 33,33%); and more than 60 years old (4 person or 26,67%). Their occupations include: businessmen, medical doctor, students, and others professions. The domestic respondents consist of 3 men (20%), and 12 women (80%). Their ages of domestic respondents: 15-29 years old (9 persons or 60%); 30-44 years old (3 person or 20%); 45-59 years old (3 persons or 20%0). There is no domestic tourist more than 60 years old. Their occupations include: businessmen, teachers, and students.

On the basis of the ages of foreign respondents can be categorized as mature or senior tourists who tend to visit religious site or temple. All of foreign respondents (100%) visited Taman Ayun for the first time. It is not known whether they will come back to visit the temple in the future. The number of tourists visited Taman Ayu between 2010-2014 is shown in Table 1.

Table 1. The number of tourists visited Taman Ayun in last five years

Years	Foreign Tourists	Domestic Tourists	Total
2014	245.940	83.751	329.691
2013	205.525	76.376	281.901
2012*)	111.574	62.058	173.632
2011	235.511	120.574	356.085
2010	256.442	148.278	404.720

Source: Department of Tourism, Badung Regency

On the basis of tabel 1, the number of tourists visited Taman Ayun in the year of 2012 was decreasing when the temple was determined as World Heritage list. In the year 2013 up to 2014, after Taman Ayun has been determined as World Heritage site the number of tourists are visiting the temple increased continuously. However, the number of tourists was still lower compare to the year 2010 which is 404.720 persons. This indicates that the label or branding of World Heritage site for Taman Ayun has not significantly increased the number of tourists visit the temple as a tourist attraction.

In relation with the implementation of *Tri Hita Karana* namely religious, social, and environment aspects at Taman Ayun can be described as follows. The religious aspect (*Parhyangan*) of the temple is kept strictly. Tourist are not allowed to enter the third yard or the inner yard of the temple. The inner yard or the third yard is considered as the most secret part of the emple, because the shrines and ceremony is normally held in this place. However, tourists can observe and take fotograf of the shrines from outside the temple's wall (see figure 1).



Figure 1. Tourists at Taman Ayun temple

As far as the religious aspect at Taman Ayun is concerened, tourists are allowed to visit the temple without wearing Balinese customes (figure 2). This phenomena can be said as a paradox. There is a regulation in Bali that tourists and tourist guides should be wearing traditional Balinese customes when they visit the temple. According to Picard (1996) this paradox can be assumed as "touristic culture". The ideology behind this paradox must be commercialism.



Figure 2. Tourists are not wearing Balinese custom visiting Taman Ayun temple

The social aspect (*Pawongan*) of *Tri Hita Karana* is the relationship between people and other people. Since Taman Ayun as a tourist destination, information and services to the visitors which represent human relation become critically important. Several signeds are available for the tourist guidance at the temple of Taman Ayun (figure 3). However, the booklet or a general information concerning the temple of Taman Ayun is in Indonesian language. There is no booklet or

information in English or other foreign languages are available in the front desk of the temple. This condition will make inconvenient for tourists who visit the temple by himself/herself without buying a package tour or unaccompanied by guide. In addition, there is no local guide available at the temple to provide information to the tourists.



Figure 3. Signs at Taman Ayun temple

In relation with the environment aspect or *Palemahan* of *Tri Hita Karana*, the gardens in the eastern and northern sides of the temple as well as the vendors in the front gate of the temple are well managed. Tourist buses are not allowed to park on the street in the front or in the south of the temple (figure 4). There are several cleaners and gardeners work at Taman Ayun to keep green and clean of the temple. Toilets and *wantilan* (arena for cockfighting) have been restored after Taman Ayun determined as World Heritage site. In terms of the environment surrounding the Taman Ayun is well managed. However, several vendors are complaining for relocation program because buyers and tourists are difficult to get access to their location. This phenomena must be solved by the authority as

soon as possible in order to gain sustainable tourism development at Taman Ayun. It seems that no one is marginalized by the development of World Heritage management, especially the local community. The local community should get benefit from tourism development which is based on cultural heritage.



Figure 4. Rubbish bins and gardeners at Taman Ayun Temple

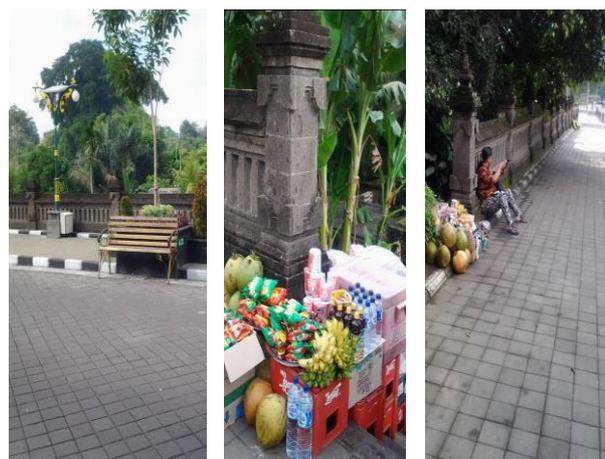


Figure 5. Street management in the front of the Taman Ayun and vendors along the pedestrian toward the temple

Tirta Empul Temple

The temple of Tirta Empul is also a tourist destination at Gianyar regency. In the last five years between 2010 and 2014, the number of tourists visited the temple can be seen in table 2 as follows.

Table 2. The number of tourists visited Tirta Empul temple

Years	Foreign Tourists	Domestic Tourists	Total
2014	285.617	158.267	443.884
2013	243.459	202.043	445.502
2012*)	272.142	189.535	461.677
2011	188.787	177.591	366.378
2010	198.641	146.604	345.245

Source. Department of Tourism, Gianyar Regency

Tabel 2 indicates that the number of tourists visited the temple were fluctuating in the last five years between 2010 and 2014. The number of tourists visited Tirta Empul were declining after the site has been determined as World Heritage site.

Thirty respondents were determined accidentally during the survey at Tirta Empul, fifteen were foreigners and another fifteen were local tourists. There are four categories of respondents in terms of their ages namely: (1) 15-29 years, (2) 30-44 years, (3) 45-59 years, and (4) more than 60 years. Two respondents (13,33%) of foreign tourists in the category of 15-29 years. Six respondents (40%) which are 30-44 years old. Two respondents (13,33%) in the category of 45-59 years old, and five respondents (33,34%) in the category more than 60 years old. In terms of gender the foreign respondents consist of four men and eleven women. Their occupations include entrepreneurs, teachers, medical doctors, student, pensioners, and shop keepers. 73% of foreign tourists bought package tours to the temple or destination, (6,67%) knew the site through friend, 6,67% through book, and 13,33% through internet.

The domestic (local and national) respondents can be classified as follows: the category of 15-29 years old three respondents (20%), 30-44 years old six respondents (40%),

and 45-59 years six respondents (40%). No domestic respondent are older than 60 years old. Most foreign and domestic respondents do not understand that the temple has been determined as World Heritage site which is based on the philosophy of *Tri Hita Karana*. Unlike Taman Ayun, every tourist who visited Tirta Empul temple must wear Balinese costumes. Sarong and scarf are provided for tourists at the entrance of the temple (see figure 6).



Figure 6. Sarong and scarf are provided at the entrance of Tirta Empul temple

Tourists who visit Tirta Empul must wear the Balinese costumes in order to keep the holyness of the temple. However, tourists at Tirta Empul are allowed to enter the third yard or the most sacred part of the temple (see figure 7). This phenomena is totally different comparing to the situation at Taman Ayun where tourists are forbidden to enter the third yard of the temple itself. Only certain area of the inner yard or the third yard of the temple is restricted for the tourists at Tirta Empul temple (see figure 7). Picard (1996) states this paradox as touristification. There is exception for tourists who allow to enter in the most

sacred place of the temple. The ideology behind this phenomena might have been commercialization. It is the religious aspect of *Tri Hita Karana* that being practised at the Tirta Empul temple.



Figure 7. Tourists took photograp for themself and forbidden notice at the inner yard of Tirta Empul temple

The social aspect (*Pawongan*) of *Tri Hita Karana* at the temple of Tirta Empul were represented by providing services and informations to the tourists. As already noticed, sarong and scarf were provided to the tourists when they visit the temple. Signeds or information notices are also provided to the tourists. In addition, tourists who are willing to purify themselves at the holy springs of the temple are welcome (see figure 8). There is a myth that the holy springs were created by God of Indra to prevent his followers from the poison which were produced by king Mayadanawa. Not only the local people but also foreign tourists took part for *melukat* or purification ceremony. The tourists brought their offerings and wore the Balinese customes for this ceremony. This behavior represent “cultural tourists” namely tourists who respect and practice local tradition.

It should be noticed that tourists complaining the fees and condition of toilets and the places for changing clothes after they have had purification ceremony. The toilet fees seem too commercial for the tourists and the condition of the toilets is under international standar.



Figure 8. Tourists take ques and practice *melukat* or purification ceremony at Tirta Empul

The environment aspect (*Palemahan*) of *Tri Hita Karana* at the temple of Tirta Empul has been managed properly. Pedestarian were created that caused easier for visitors to observe the temple. The wantilan pavilion was restored and fish pond was maintained as additional tourist attraction (see fig. 9).



Figure 9. Pedestarian around the temple and the fish pond at Tirta Empul

Discussion

Taman Ayun and Tirta Empul have been determined as World Heritage sites. Cultural heritage is contested and negotiated in the interplay of local, national and global spaces (Yamashita, 2013). The philosophy of *Tri Hita Karana* is the outstanding universal values or local wisdom of the Balinese people should be understood by national and foreign tourists. As already noted that the majority of national and foreign tourists have not understood yet the outstanding universal values of *Tri Hita Karana*. It seems that the tourism authority of the government of Bali and the managements of both Taman Ayun and Tirta Empul should promote the philosophy of *Tri Hita Karana* to tourists and travel agents in order to increase the number of tourists visit those temples.

The number of tourists visited Taman Ayun and Tirta Empul after the temples have been determined as World heritage sites do not increase significantly (see table 1 and 2). Similar case also occurred at Borobudur. The number of foreign tourists visited Borobudur in 2014 was 250.000 person. The minister of Tourism of Indonesian government stated that Borobudur should gain 2 million tourists. The Angkor Wat temple was visited by 2.1 million foreign tourists in 2015. In comparison to the old city of Lijiang in China the situation is quite different. According to the Tourism Board of Lijiang City, 1.06 million tourists visited the Old Town in 1996, one year before the world heritage designation, which rose to 4.33 million in 2007. In 2012 the number of visitor amounted to 16 million. Most of them are Chinese domestic tourists. In terms of tourism development, the Old Town seems quite successful, and the effects of world heritage considerable (Yamashita, 2013).

Many writers criticise the effects of world heritage designation from the viewpoint of Lijiang's local community. They write, 'Lijiang does not need world heritage.' Through the increase in number of tourists, the river water, which had supported the live of the local people, is now polluted. Traditional houses in the Old Town have been transformed into souvenir shops, restaurants or guesthouses. The Naxi people who live in the Old Town have moved out, and Han Chinese

have moved in to run the shops. As of 2007, Naxi residents ran only 98 of 379 guesthouses in the Old Town, while 281 were run by non Naxi, mostly Han Chinese. In other word, that the Old Town of Lijiang today exists for the tourists rather than the Naxi (Yamashita, 2013).

It is interesting to note that the government of Bali developed Cultural Tourism policy. The cultural tourism which promotes the cultural identity of a local population as a tourist attraction (Picard, 2008). The impacts of tourism industry on Bali were understood as a threat of cultural pollution. To prevent such a fatal outcome, the Balinese authorities devised a policy of Cultural Tourism which was intended to develop tourism without debasing Balinese culture, by using culture to attract tourists while fostering culture through the revenue generated by tourism (Picard, 2008).

The use of Taman Ayun and Tirta Empul temples as tourist attractions in Bali have had some impacts on the religious, social, and environment aspects. There are restriction or limitation of access for tourists to visit Taman Ayun and Tirta Empul in order to keep the holyness of the temples. However, by allowing tourists without wearing Balinese costumes to enter the Taman Ayun temple, and tourists freely visit the inner yard of the Tirta Empul. This is known as touristification process. In other words, the sacredness of the temples of Taman Ayun and Tirta Empul appear to be declining due to tourism industry. This phenomena should be solved by negotiating and adopting local values by tourists in order to maintain the sacredness or religious aspect the temples.

(Yamashita, 2013) states that the central issue of world cultural heritage has given the interplay of local, national and global interests is who will make use of heritage site for whom, and for what purpose. The priority should be given to the local agents in cultural resources management. Cultural resources should be utilised primarily for local benefit, National and international agents should only be collaborators in the exploitation of cultural resources, not the main beneficiaries. It is clear that world heritage designations should be used primarily for the

benefit of the local communities where world heritage sites are located, contributing to their happiness (Yamashita, 2013). In relation to tourism industry, tourism was accused of corrupting Balinese culture, desacralisation of temples and the profanation of religious ceremonies, the monetisation of social relations and the weakening of communal ties, or else the relaxing of moral standards and the rise of mercantile attitudes. The issue was about what could be presented and marketed to the tourists. In this case, culture was being designed as product (Picard, 2008).

As World heritage sites, Taman Ayun and Tirta Empul are no longer the exclusive property of the Balinese alone. Both temples become the main attraction for the tourists as brand image of tourist destination. According to Picard (Picard, 2008) culture or the Balinese temples had become for capital, which they could exploit for a profit. It seems that one could speak of 'touristic culture' once the Balinese came to confuse these two uses of their culture, when that by which the tourists identified them became that they identified themselves – that is, when the imperatives of the touristic promotion of their culture informed the considerations that their motivation will preserve it, to the extent that the Balinese ended up taking the branding image of their tourist product for the maker of their cultural identity.

Indeed as soon as a society offers itself for sale on a market, as soon as it attempts to enhance its appeal to the eyes of foreign visitors, then it is the very consciousness that society has of itself which is being effected. In this respect, the local people are not passive objects of the tourist gaze (Urry, 1990), but active subjects who construct representations of their culture to attract tourists (Picard, 2008).

Conclusion

The designation of World heritage sites of Taman Ayun and Tirta Empul has not significantly increase the number of tourists visiting the temples yet. The outstanding values of *Tri Hita Karana* namely harmony and balance between religious (*Parhyangan*), social (*Pawongan*), and environment (*Palemahan*) aspects should be promoted and maintained for the benefit of local people.

Contestation and negotiation in local, national, and international levels should be conducted to Taman Ayun and Tirta Empul as World heritage sites. Taman Ayun and Tirta Empul as cultural identity of the Balinese should be preserved and served as capital for the tourists. In this case, World heritage sites should give beneficial for the local and the tourists as well.

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¹ Best Practices of Heritage and Gastronomic Tourism in a Kampong

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ARTICLE INFO

Received
09 November 2016
Accepted
08 August 2017
Available online
25 August 2017

ABSTRACT

Kampong as a center of local culture keeps endless-life values that can be explored as a learning resource. In kampong there are genuine values of life which is full of local wisdom that has already existed since the ancient time. People in a kampong in Malang, think simply and use symbols in foods and life values which have been conducted by their ancestors. Culinary and heritage in the form of precious life values are two practices among many which have existed for years until the present time. However, the young generation who inherits the practices from their parents mostly do not know the philosophy or the lesson learned why they are doing these things. This paper aims at analyzing culinary and heritage values in a kampong by arranging in a calendar of events, exploring the philosophy and creatively packing the practices in a kampong for the culinary tourism purposes.

Keywords: best practice, culinary and heritage, tourism, kampong

Introduction

Background

Most people in Indonesia are ‘orang kampong’ who have the tight relationship with the kampong where they were born and other memories that they cannot forget until they are grown up and getting old. They will be very proud to tell the kampong to colleagues in the city or overseas when the people are already far away from kampong. There are always memories and impressions that always remind that kampong is a part of people lifecycle. There is a time for leaving kampong for life struggling but there is also time for going back to kampong. Going back to kampong means a lot for most people, showing the successfulness of life, sharing happiness to friends and relatives, and making a devotional visit to parents, and relatives who already passed away. There is always a

feeling of ambience, a feeling of homesick that on a certain day people will go back home.

Recently there has been a tendency of successful professionals going back to kampong. They want to contribute their experience to the development of their kampong in order to be more developed by running a business. Some of the reasons are the transports are getting easier, internet access is now available and the existence of many kinds of community who concerned with their kampong. So these professionals pioneered of living in the small cities and this means that they start to have the activities from kampong. Many kinds of business have been being developed from cooperation, café, education to social entrepreneurship. (Kompas 18 Juli 2016, Kaum Profesional Minati Kota Kecil). This phenomenon is good meaning that people do not concentrate on living in the big cities, so there will be a balance number of population who live in the small cities and big cities.

¹The article had been presented in The International Tourism Conference “Promoting Cultural & Heritage Tourism” at Udayana University, 1-3 September 2016.

What is actually kampong? A kampong (spelled kampung in Malay and Indonesian) is a conventional group of houses and buildings usually smaller than a town. It is also called village in Malaysia, Brunei, Indonesia, Singapore and Cambodia. The term also refers to traditional villages, specifically native people, and has also used to refer to densely populated areas and enclosed developments within towns and cities

Why do people always miss their kampong? This is because kampong gives a number of memories of people life. Many songs and poetry are created illustrating how people always want to go home. '*Pulang kampong* or *mudik* is not a culture of Malaysia, Brunei and So kampong is actually an area where people can contemplate where they are from, where they are now and where people finally would like to go. The phenomenon of *pulang kampong* or '*mudik*' is one proof of how strong the relationship among people and their kampongs is.

This article is a preliminary study of research of "Developing Malang as a Creative City of Gastronomy to Increase the Competitiveness of Domestic and International Tourism Destination" where some parts of the study is to explore kampongs in Malang with their heritage and culinary. Based on the field observation there are some areas in Malang which are originally heritage in nature and other kampongs have special culinary. In the development later, some kampongs in Malang developed into a creative kampong.

Research Objective

Objective of the research is to understand the interesting and potential attraction which need to be maintained and developed as a tourist attraction

Literature Review

Kampong in Malang

Based on the field observation here are some kampongs in Malang with its different characteristics which can be categorized into heritage and culinary and

some kampongs have developed into creative kampongs. Kampong of Arab or *Kampong Arab* in Malang is different from other *Kampong Arab* in other cities in Indonesia which are usually located close to the coast line or the port. *Kampong Arab* in Malang is in the center of the city. It was because at that time there were 2 regulations published by Dutch in the year of 1860 about the differentiation of community group into European, Foreign East and domestic people. Then in 1882 the Arab area was located across Jami' mosque and close to it but there was a street named Embong Arab which means that the street was owned by Arab which in a natural way forming a kampong of Arab (Handinoto, 1996).

Many people wonder why this area is called Kayu tangan. Kayu is wood and tangan is hand. At the time when alun-alun was being developed in the corner of the street there was a tree similar to hand. In 1914 there was a big signpost in the form of hand and therefore the street is called Kayutangan. There were many reports in 1890 about Kayutangan one of them is shopping areas along Kayutangan which starts from electricity office to the front of Catholic Church of Kayutangan. This shopping area was built in 1936 (Handinoto, 1996).

Methodology

Qualitative reseachwas undertaken as the preliminary study of research of "Developing Malang as a Creative City of Gastronomy to Increase the Competitiveness of Domestic and International Tourism Destination" where some parts of the study is to explore kampongs in Malang with their heritage and culinary. Based on the field observation there are some areas in Malang which are originally heritage in nature and other kampongs have special culinary. In the development later, some kampongs in Malang developed into a creative kampong.

Results and Discussion

Many people wonder why this area is called Kayu tangan. Kayu is wood and tangan is hand. At the time when alun-alun was being developed in the corner of the street there was a tree similar to hand. In 1914 there was a big

signpost in the form of hand and therefore the street is called Kayutangan. There were many reports in 1890 about Kayutangan one of them is shopping areas along Kayutangan which starts from electricity office to the front of Catholic Church of Kayu tangan. This shopping area was built in 1936.

Kampong of Kauman

Heritage kampong is a kampong that has long history that belongs to a certain society. In Malang and other parts of Indonesia there are kampongs which have the characteristics of the development of Islam usually called as *Kampong Kauman*. *Kauman* is derived from the word 'Kaum Iman' which is the place for muslims or ulama muslims. The main characteristics of these kampongs are close to alun-alun. Based on the development of Sunan Kalijaga in developing town planning the buildings of regency or the center of government consists of the palace, one or two banyan trees, and the place for prayer and alun-alun. Alun-alun has the functions of the meeting for many kinds of people and the symbol of the place of togetherness in the center of the city between local authority and its community (Rahimsyah, 2002). In alun-alun in Malang there is a mosque, and a church which is in the same street, *Jalan Merdeka Barat* which is bordered only by the Jiwasurya Insurance office. In relation to religion tolerance this shows that Malang society has been living harmoniously since long time ago.

Kampong of Arab

Kampong of Arab or *Kampong Arab* in Malang is different from other *Kampong Arab* in other cities in Indonesia which are usually located close to the coast line or the port. *Kampong Arab* in Malang is in the center of the city. It was because at that time there were 2 regulations published by Dutch in the year of 1860 about the differentiation of community group into European, Foreign East and domestic people. Then in 1882 the Arab area was located across Jami' mosque and close to it but there was a street named Embong Arab which means that the street was owned by Arab which in a natural way forming a kampong of Arab (Handinoto, 1996).

Kampong of Kayutangan

Many people wonder why this area is called Kayu tangan. Kayu is wood and tangan is hand. At the time when alun-alun was being developed in the corner of the street there was a tree similar to hand. In 1914 there was a big signpost in the form of hand and therefore the street is called Kayutangan. There were many reports in 1890 about Kayutangan one of them is shopping areas along Kayutangan which starts from electricity office to the front of Catholic Church of Kayutangan. This shopping area was built in 1936. Another report was that the architect of Kayutangan built two similar buildings to illustrate gates to Jalan Semeru which is inspired by Karel Bos the architect who had twin children. The style of architecture of Nieuwe Bouwen which has the tower above the building functions as observing the surrounding area (*Kisah Sejarah Kota Malang*, 2012).

Kampong of Pecina

As other cities in Indonesia and other countries, Malang has the area where Chinese people live which is called Pecinan or Chinatown area. It is located close to *Pasar Besar* as the center of trade. Kampong Pecinan in Malang is on Jalan Wiromargo and the name of the street is dedicated to *Mbah Wiro* who was the pioneer of *Jalan Pecinan kecil*. The graveyard of *Mbah Wiro* is also in this area. It is not surprising that on this street there are so many flower sellers for burial, it might be at the ancient time there were many people who made a devotional visit to the graveyard of *Mbah Wiromargo* so that there were many flower sellers there. Nowadays, when people want to get married, the birth of the baby and anniversaries they buy flowers here. On this street number 32 there is a Bentoel museum which illustrates the history of the owner Ong Hok Liong in 1925 of how to build the cigarette company. Bentoel is now becoming a big cigarette company with the new management and the company's name is PT Bentoel Prima. In relation with the town planning of Malang before 1900 small shops and markets are on the south side of alun-alun on the China street; therefore it is called the market of Pecinan. This shows that kampong of Pecinan is really the center of the trade until

now.

Kampong of Ijen

Kampong of Ijen in Malang is the location of Dutch buildings owned by rich Dutch people who were entrepreneurs of plantation and local authority of Malang in the colonial era. On this street there is a military museum, and city library. This area is also called Ijen Boulevard which has a twin street with the green stripes and flower garden splitting the center of the boulevard into two lanes

Ijen Boulevard with its villas on both sides were built by Voonerman and Thomas Karsten in the period of 1923 to 1933. There was a concept of housing area which are connected between a small housing complex and a big housing complex not based on the people who inhabited as the housing area as in Embong Arab and the area of Kampong of Pecinan. Karsten made a profile standard between the street and its environment so that kampongs in Malang in the city center looked clean and tidy (Septarius, 2010).

Kampong of Madura-Kotamadu

Kotamadu is in Malang in the area of Buring. Most of Madurese people go to Malang for the reasons of business and education. They were used to be from the low level of society however gradually Madurese people work and struggle hard to be the high level society and decide to live in Malang. Nowadays, we can find Madurese people who work at Pasar Besar who come from certain areas in Madura with its specific stuffs. For example, chicken sellers are from the district of Tragah, Bangkalan. Coconut, cigarette, taro sellers are from the districts of Proppo, Pamekasan, and *soto* and *sate* sellers are from Sampang.

Madurese in Malang are now having a very strategic position from the lowest society to the highest society. There is a 'joking' that silently Malang is dominated by madurese because from parking attendants, traders, sellers of food and the regent of Malang are madurese

Kampong of Arema

Malang has a long history of football and other branches of sport. One of them is Kampong of Arema in the village of Kasin which is prospected to be creative potential kampong. If we go to this kampong we have to be ready using walikan language which becomes the characteristics of Arema and Aremanita. Bahasa walikan is a special language for Malang people and using it we have to be familiar with the words that should be upsided down. *Rek* becomes *ker*, *kaos* becomes *soak*, *arek* becomes *kera*, *Malang* becomes *Ngalam* etc. This kampong produces merchandise such as T shirts, mug, key holders, and shawl (*Kampung Arema*, 2014).

Kampong of Jodipan

Kampong of Jodipan is located in the village of Jodipan. At the beginning this kampong which is located in the edge of the river looked dirty. As the initiative of the students of communication Department of Muhammadiyah University create the areas to be more attractive by painting it colorfully. The initiative is from the assignment of Public Relation subject to make an activity of a big event. The group of the students then made collaboration with a famous painting company. As stated by the head of the project Nabilla Firdausiyah, the initiative was from the bad habit of Jodipan community to throw away garbage not in the proper place. With the change of colorfulness of the kampong of Jodipan many people are expected to come to see the kampong, or just making selfie there, and all of these can drive the economy of the kampong.

Kampong of Tridi

Another kampong which is also attractive is Kampong Tridi which is located on the village of Kesatrian. Tridi means three Ds which means three dimensions. Not like the neighboring village that color the houses, kampong Tridi paints the streets and draws the big three dimension pictures of murals mostly in the form of animals. The story of the kampong started with the painting of a kampong street with the purpose of attracting people to come. The painting was done by local artists sponsored by kampong artists and kampong people. The work then attracts the

sponsor of a national painting company and the Malang government.

Nowdays there are many people who come to this kampong for selfie. The coming of people there is hoped to create activities that can add the income of kampong people.

Kampong of Garbage Insurance Clinic

Kampong of garbage insurance clinic is in the village of Sukun, where the majority of people are poor people. Whenever the kampong people want to go to the doctors and use medical facilities, they bring the organic or non-organic garbage. With this model they can also have medical insurance by paying 10.000 thousand rupiahs in the form of garbage every month.

As the initiator, Dr. Gamal Albinsaid stated this model has at least two advantages: the kampong people need not topay a lot of money for medical facilities and the kampong becomes clean. This program is now developing into nutrition training and consultation, the advancement of health quality and various sickness avoidance training. This creative idea attracts very important persons and corporate social responsibilities to sponsor this program. The efforts of dr.Gamal Albinsaid is now applied in many kampongs and as what he has been done he got and award of Unilever Sustainable Living Young Entrepreneurs Awards 2013, and in 2014 he was invited by Prince Charles of United Kingdom to receive the award

Kampong of Culinary

Culinary is a part of gastronomy in which gastronomy is an art or activity of cooking, and eating delicious food or style of culinary. It can also be regarded that gastronomy focuses on food culture (en.wikipedia.org/wiki/gastronomy). Culinary is a part of culture of a certain society can tell a story of a variety of cultures, and it is called food tourism (Hall and Sharples, www.digilib.petra.ac.id). Malang as a city that has along history of gastronomy since the colonialization of Dutch era. Malang food has the influence of Dutch, British, india, France, and Arab. Local influence such Java, Madura, Bali and Sumatra also flavours Malang food.

There are many spots of culinary tourism in Malang. On Jalan Sukarno Hatta people could find classic, modified and modern food. This spot mostly is visited by young people. Chocolate, pittza huts, cafés, while playing bilyard could be found here. Simple snacking such as *martabak*, *terang bulan*, *pohong keju*, *lumpia Surabaya* are also available. Those who like noodles can enjoy *mie gang Jangkrik*, and many other kinds of noodle. Simple home traditional foods are easy to find here, you can visit *Kedai Bu Gito*, *Warung Nasi Pecel Bu Tinuk*, *Bakso Damas* and before going home there are many kinds of speciality foods of Malang that have been waiting to be purchased for the family.

There are still many other culinary kampongs in Malang that have speciality foods: kampong of Sanan for soyabean chips, kampong of Sumpil for fruit chips. Many kinds of resto from classic to modern can also be easily found: *Toko Oen*, *Restaurant New Hongkong*, *Resto Inggil*, *Kopi Tiam*, *Ikan Bakar Cianjur*, *Rumah makan Harmoni*, *Ayam Goreng Kalasan*, *Mie Pak Karso* and many others. (Kampong of Culinary ngalam.co/2016/01/15/potensi-wisata-kuliner-kawasan-soekarno-hatta-malang). Recently other creative kampongs in Malang have appeared in Malang based on the potent of the kampong and the capability of the society.

Tourism Kampong Packaging in Calendar of Events, Problems and Prospects

To see the potential of many kinds of kampong, the attractiveness and the uniqueness will be a magnet for visitors. However the magnet has to be managed in such a way that the people who will come to kampong can participate and maintain the potential of a kampong. Remembering that in fourteen years to come, the year of 2030 people who live in the city will reach five billion, it is not easy to manage the various people (Global City Report on City Tourism, 2012).

The development of kampong as a part of the city needs to be seriously taken into consideration. This is due to the residents in the city are included the kampong people who occupy most parts of the city. The activity of the kampong people based on their initiatives or supported by students, CSR and other

institution are the valuable assets for developing tourism kampung. The awareness of the community by developing their unique kampung directly or indirectly will grow the sense of belonging of the kampung. When this happens it is not difficult to run the activities that can make the kampung more interesting.

Packaging of kampung of tourism is very necessary. People from other kampongs are tourists and they want to enjoy more activities in the kampung. Local artists and kampung people together with tourism program cooperate by arranging tour itinerary starting from 3 hour tour to one day tour. So it is not only selfie activity but other genuine activities conducted by the local community, showing the uniqueness of the kampung needs to be explored. The easy and practical way is exploring history of the kampung by asking to the community figure. When this activity is successful one heritage tour is ready to welcome the tourists. Since some kampongs have certain dates for kampung festivals and some other activities, the announcement of the D-day of the activities is suggested to in advance.

Another activity is arranging kampung of tourism information center and training the local people to be local guides. In other words once tourist attraction is created, the community step by step thinks of the infrastructure that support tourism activity, accessibility, amenities and ancillary to develop tourist attraction (Buhalis, 2000).

The purpose of tourism, any tourism including kampung of tourism as stated in the tourism constitution no.9, 2010 is to develop the culture, thenation spirit of Indonesia, to enhance the image of the nation, to strengthen the self-identity and to tighten the friendship internationally. This can be conducted and strated from a kampung.

Conclusion

A kampung is always in the heart of almost everybody. Childhood memory in a kampung which illustrate nature, culture, food, family, friends, relatives cannot be separated from somebody's life. A kampung is actually very rich in local wisdom in which people can

learn almost everything. A kampung is a heritage but a kampung is also developing. The purpose of developing is to adapt, and adopt the changing of the environment. The enthusiasm of kampung shows that the community is active, creative and does not want to be far left behind, and this is actually a big asset that a kampung should be considered as tourist attraction.

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**¹Between Cultural Preservation and Tourism Industry:
Dialectic Relations in Cultural Heritage Tourism Management
in Tanah Lot and Borobudur Indonesia**

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ARTICLE INFO

Received
09 November 2016
Accepted
18 August 2017
Available online
25 August 2017

ABSTRACT

Cultural heritage tourism has a great role in supporting economic growth in Indonesia. This can only be achieved if cultural heritage tourism is well managed. Well and integrated management refers to the balance of preservation of cultural heritage and tourism industry since both are two entities that have a contradictory management regime approach. This paper discusses the destination management model of two cultural heritages: Borobudur Temple in Central Java and Tanah Lot Temple in Bali which are two cultural heritages developed as cultural heritage tourism destinations. Both are trying to balance between the aspects of cultural heritage preservation and tourism business by emphasizing harmony between tourism aspects, utilization of cultural heritage, consume of products and experiences, and services to tourists. The results show that both destinations provide adequate space of dialectical process that is reflected from the shifting management paradigm from competitors towards collaborators relationship. Both destination managements are directed towards symbiotic cooperation in cultural heritage tourism. Preservation and tourism purposes mutually influencing each other. In Tanah Lot Temple cultural heritage tourism managed by customary village and local government while in Borobudur temple managed by PT. Taman Wisata Borobudur, a state owned enterprises.

Keywords: dialectic, cultural, heritage, tourism, Indonesia

Introduction

Background

The relationship between cultural preservation and tourism industry is an important issue within world cultural heritage tourism model. As tourism becomes increasingly globalised phenomenon, in the cultural heritage tourism context, some might argue that cultural heritage is becoming inauthentic. In the conservationist point of view, “the protection, conservation, interpretation, and presentation of heritage are important challenges for both present and

future generation” (Smith, 2009). Yet, some might also argue that cultural heritage is a promising niche to tourism industry.

Some countries, including Indonesia, underlined the importance of tourism for the national economic growth. Moreover, in the case of Bali Province, tourism is the principal economic activity and becomes the main local economic generator. However, related to cultural heritage based tourism, viewing cultural heritage as tourism assets will bring about the problem of commercialization, commodification, and inauthenticity to the cultural heritage. Balancing relations between tourism industry and heritage preservation is main agenda to gain a mutual sustainable relationship in cultural heritage tourism.

¹The article had been presented in The International Tourism Conference “Promoting Cultural & Heritage Tourism” at Udayana University, 1-3 September 2016.

The relationship between tourism development and heritage management is a complex and sensitive one (Smith, 2009). Furthermore, according to Smith the relationship between tourism and heritage is often perceived as being fraught with problems, rather than harmonious and symbiotic. Although Ashworth (1995 in Smith, 2009) questions “the naïve assumptions of harmony” that exist among those who argue that tourism and heritage necessarily enjoy a symbiotic relationship, he recognises the mutual benefits of heritage tourism development.

In Indonesia, Kagami (1997: 77) found that Indonesian Government “use[s] the historical monuments within the country for tourism development, while at the same time trying to intervene in their management in the name of their preservation as part of nation’s cultural heritage”. Furthermore, according to Kagami, these processes “do not take a single course” but rather “proceed in parallel, mutually influencing each other”. This process what in this paper will be called as “a dialectic relationship”.

ICOMOS International Cultural Tourism Charter in article 2.2 describes the ideal dialectic relationship that heritage resources or values and tourism is dynamic and ever changing, generating opportunities and challenges, as well as potential conflicts. Tourism projects, activities and developments should achieve positive outcomes and minimize adverse impacts on the heritage and lifestyles of the host community, while responding to the needs and aspirations of the visitor (ICOMOS, 1999: 8).

Research Objective

This paper will discuss two best practices on how a dialectic relationship between cultural heritage preservation and cultural heritage tourism implemented in two Indonesian cultural heritage masterpieces: Borobudur Tempel in Magelang, Central Java Province and Tanah Lot Temple, Bali Province.

Literature Review

Heritage can be viewed as the preservation or reconstruction of material objects, which isolates them from the flux of history through a process of recontextualization in which abstract qualities (the nation, the people, the locality, the past) are attributed to, or embodied in, narratives of material culture and localities, narratives that emphasize the continuity of the past in the present (Meethan, 1996:325). To be narrowing down in cultural aspects, cultural heritage is defined as an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2002).

In the countries of Southeast Asia, the Foreign Ministers of these countries, who met on 25 July 2000, adopted the ASEAN Declaration on Cultural Heritage that defines cultural heritage as “structures and artefacts, sites and human habitats, oral or folk heritage, written heritage, and popular cultural heritage” (Ahmad, 2006: 298). Similar to other countries, the scope of heritage in Southeast Asia, in general, now covers both tangible and intangible heritage, but the broader definitions are very different from those used by UNESCO or ICOMOS, which adopted the terms monument, group of buildings and site; or with neighbouring countries in the Asia-Pacific region that define ‘place’ as their heritage. The degree of refinement of the scope and definitions at national levels in Southeast Asia varies (Ahmad, 2006: 298).

According to Nuryanti (1996:251) with respect to tourism, especially in cultural heritage tourism, heritage can be used to describe “material form such as monuments, historical or architectural remains and artifacts on display in museum; or immaterial forms such as philosophy, traditions and art in all their manifestations; the celebration of great events or personalities in history; distinctive ways of life; and education expressed, for the example, through literature and folklore”.

In modern era, when tourism becomes a globalized phenomenon, cultural heritage is developed as part of cultural tourism industry. Kirschenblatt-Gimblett (1998 in Smith 2003: 13) eloquently illustrated the relations that “heritage and tourism are collaborative industries, heritage converting locations into destinations and tourism making them economically viable as exhibits of themselves. Locations become museums of themselves within a tourism industry”.

As a subset of cultural tourism, cultural heritage tourism is a form of tourism not a form of cultural heritage management. Consequently, according to McKercher and Du Cros (2002: 6) this point is sometimes not appreciated by some member of cultural heritage management community who may see tourism as a means of achieving other agendas or who fail to appreciate just what is needed to make an asset work as a tourism attraction. This situation what (Smith, 2009) stated as “being fraught with problems, rather than harmonious and symbiotic”. Indeed, the paradox in managing cultural heritage tourism occurs: the decision to enter this sector must be driven by tourism considerations, assets are managed by principle of cultural heritage management. This competing approach can be a source of friction between tourism and cultural heritage management interests (McKercher and Du Cros, 2002: 7).

The consumption of experiences and products in cultural heritage tourism also become a crucial issue. On tourism side, to facilitate this consumption, cultural heritage assets must be transformed into cultural tourism product that can be consumed and experienced by visitors (McKercher and Du Cros, 2002: 8). This is a commodified process. On the other hand, from the perspective of heritage management, to protect the authenticity of intrinsic values of heritage is a must. In Indonesia, some efforts to create symbiotic relationships have been performed in several cultural heritage tourisms. For example, Borobudur and Tanah Lot cultural heritage tourism are managed based on dialectic relationships between two competing ideas accordingly.

Dialectic Relations in Cultural Heritage Tourism Management in Indonesia

A Brief History of Borobudur Temple Management

The Borobudur Temple Compounds was inscribed on the World Heritage List in 1991. Borobudur, a famous Indonesia Buddhist temple, dating from the 8th and 9th centuries, is located in central Java. It was built in three tiers: a pyramidal base with five concentric square terraces, the trunk of a cone with three circular platforms and, at the top, a monumental stupa. The walls and balustrades are decorated with fine low reliefs, covering a total surface area of 2,500 m². Around the circular platforms are 72 openwork stupas, each containing a statue of the Buddha. The monument was restored with UNESCO's help in the 1970s (UNESCO, 2016).

World Heritage List document reported that the legal and institutional framework for the effective management of the property is regulated by a Presidential Decree Number 1 Year 1992. The established zones within the World Heritage property are respectively under the responsibility of the Borobudur Heritage Conservation Office under Ministry of Education and Culture, of state-owned institute PT. Taman Wisata Candi Borobudur under the Ministry of Enterprises, and of the local governments (Magelang Regency and Central Java Province). A study on the integrated management of Borobudur Temple Compounds has been conducted, including attention for the ecosystem, social and cultural aspects, ecotourism, public and private partnership and organisational feasibility study. This study is the basis of the still to be developed visitor management approach (UNESCO, 2016).

Based on the Presidential Decree Number 1 Year 1992 (articles 4, 5, and 6), Borobudur Temple areas are divided into three zones: (1) Zone 1 (approximately 44.8 hectares) is an archaeological environment designed for the protection, maintenance, and preservation of the physical environment of the temple, (2) Zone 2 (approximately 42.3 hectares) is the circular area outside of Zone 1 for tourism activities, researchs, cultural activities, and conservation of temple's

environment, (3) Zona 3 (approximately 932 hectares) is the area outside the Zone 2 for limited housing, agricultural area, the green line, or certain other facilities provided to ensure harmony and balance function of the area and to support sustainability temple and surrounding areas (KEPPRES, 1992).

The protection of the property is performed under Indonesian Law Number 11 year 2010 concerning Cultural Heritage and Its Surrounding Cultural Landscape. It is executed under a National Strategic Area and the Spatial Management Plan by the Ministry of Public Works in accordance with the Law concerning Spatial Management Number 26 year 2007 and Governmental Regulation Number 26 year 2008 concerning National Spatial Planning. In order to ensure consistency between the 1992 Presidential Decree and the 1972 JICA Master Plan zone-system indicated in the World Heritage nomination dossier and to strengthen the regulations regarding development, a New Presidential Regulation is still being formulated by a Coordinating Board (14 Ministries and local authorities as well as representatives of local communities) and by formalizing the role of the proposed Management Board into the wider zones. In addition, the protection of the property has been ensured by the regular financial contribution by the national budget (UNESCO, 2016).

The Borobudur Heritage Conservation Office has conducted community development programs targeting especially at the youth to raise their awareness. In improving and empowering local community as specialist guide for Borobudur Temple Compounds, several training programs have been conducted. The community developments related to economical sector (small enterprises that produce traditional handicrafts, culinaries, etc) have already being conducted by the municipalities of Magelang Regency and Central Java Province (UNESCO, 2016).

According to UNESCO documents, the UNESCO representative to the Third International Experts Meeting on Borobudur, held on site in January 1995 made recommendations to avoid any future actions or activities that would unnecessarily disturb

the traditional appearance of the site, e.g. construction of park features that have little relationship with the local landscape, indigenous plant species; functions which would devalue the dignity of the site, and develop tourism management policy to ensure protection of site and distribution of tourism revenue for conservation activities. On 29 January 2003, the Governor of Central Java (Indonesia) requested from the Director-General of UNESCO the support of the Organization to review and finalize a proposed tourism development plan to enhance the presentation and tourism facilities at the Borobudur World Heritage property. This plan proposed the construction of a large shopping centre on four hectares of land in Zone 3, immediately outside Zone 2, of the property and approximately 880 metres from the Borobudur Temple itself.

In Zone 1, the construction of a paved parking lot for VIPs, which can accommodate 50-100 vehicles, is a principal contributor to the increase in temperature, and temperature gradient within the monument's micro-climate. In Zone 2, the number of commercial vendors has been allowed to grow uncontrolled from the originally planned 70 kiosks to approximately 2000 kiosks. This has led to overcrowding, solid waste pollution, and social friction among the vendors who compete aggressively for visitor attention. In addition, the capacity of the vehicle parking lots has been greatly exceeded, with consequent crowding of the designated parking areas, and unregulated spill-over into other parts of Zones 2 and 3, and an overall increase in both temperature and air-borne pollutants.

In Zone 3, the commercial development zone, various proposals are being suggested by the local government authorities, which are responsible for the management of this zone, to develop this area with shopping complexes and other commercial tourist facilities. However, this area also functions as an environmental and visual buffer protecting the main monument itself. The currently proposed plans for shopping complexes in Zone 3 do not adequately take into consideration the conservation needs of the World Heritage property, but underscores its commercial development. While

acknowledging the desire for large scale commercial development of the area to bring economic benefit to the surrounding populations, and also acknowledging the need to better control the present informal commercial activities at the entrance to the site, the UNESCO-ICOMOS mission noted that the best solution would be to discourage vendors to loiter around the property, and develop the existing marketplace in the settlements east of the main monument (UNESCO, 2003).

In 2004, the Joint UNESCO-ICOMOS mission elaborated a long-term commercial and marketing strategy for the property, starting with the organization and control of the informal commercial activities within Zone 2, the visitor is still forced to go through a labyrinth of small shops selling souvenirs and food stalls. This area is turning into a small village, as some of the vendors and their families are actually living in the stalls. At certain seasons, the amount of vendors and hawkers strolling around the site by far exceeds the number of tourists visiting the temple. This would be appropriate for the wider socio-economic aspects, such as development of local activities, skills, products, and performance-based attractions for visitors. Assistance is also needed for tourism management and the reworking of the existing entrance area. There should be a programme of targeted intervention assistance with the objective of reorganizing and redesigning the buildings and other facilities at the entrance area (UNESCO, 2006).

On 1 February 2005, the State Party submitted to the World Heritage Centre a document entitled "Long Term Management and Strategy of Borobudur Temple". The document contains a brief summary of the provisions that apply to existing zones established around the World Heritage property. No reference is made to the three issues raised by the Committee in its Decision of 2004, namely the ban on major road developments, the halting of any construction of major commercial centres, and the erection of a new tourist entrance and retail precinct (Jagad Jawa). An overview is also provided of the various factors affecting the state of conservation of the property, including pressure from visitors.

The document indicates as well some of the actions which are being taken, or are envisaged, to address the conservation problems at the property, in the short, mid and long-term. Training sessions were organized by the UNESCO Office in Jakarta for the local population, including tour guides and craftsmen, to promote the development of local activities for income-generation and community participation in heritage conservation. However, no information is included on the actual progress made in their implementation.

The major issue regarding closer coordination of the management agencies responsible for the various components or zoning system of the property has yet to be addressed. This is a complex issue, particularly as various agencies are under the jurisdiction of different ministries and have quite different bureaucratic and policy objectives. It is not clear whether the proposed two-layer system of management (Steering Committee and Executive Team) is conceived as a permanent arrangement related to the overall management of the World Heritage property, or if its scope is limited to the specific initiative for the sustainable development of the region surrounding the monuments (UNESCO, 2006).

On February 2006, a joint World Heritage Centre (ICOMOS) mission carried out at the request of the World Heritage Committee assessed the state of conservation of the World Heritage property of Borobudur Temple Compound, in Indonesia. The State Party has confirmed in writing and reiterated during the mission that no major road developments will be carried out in zones 1, 2 and 3; no major commercial complexes will be built; and that the Jawa Jagad Project has been now cancelled. The very strong commitment of the Indonesian authorities to protect the heritage value of the site and address the requests by the Committee should be given adequate recognition, considering also the substantial interests attached to the proposed development projects. Meanwhile, it is apparent that its outstanding universal value depends also on the extraordinary relationship between the monument and its setting.

The latter is at serious risk of losing its integrity if urgent steps are not taken. The protection of this setting is also crucial for the long-term sustainable development of the local community. The extent of the vendor stalls around the car park and site entry forecourt, however, remains a major concern. The current, visually chaotic situation is not compatible with the visitor's expectation of a world class heritage site as it detracts significantly from the experience and is a cause for frustration for visitors and local community alike. This problem is related to the lack of an effective policy to develop sustainable tourism in the area of Borobudur by using the Temple as a platform to bring benefits to the entire community.

The division of the responsibility for zones 1, 2 and 3 among three separate institutions with different mandates and objectives is at the root of most of the problems at Borobudur. Decisions taken by each of these institutions, especially by PT Taman Wisata (managing zone 2, i.e. the buffer zone), are likely to impact on the zones under the responsibility of the other two institutions, in the absence of a common vision and clear mechanisms to coordinate. The issue is not just that these institutions do not coordinate enough among themselves, but that their respective objectives appear to be sometimes conflicting, and no formal regulatory and planning framework exists to reconcile these different mandates within a single agreed vision and policy.

A complete set of recommendations, with indicative time-frames for implementation, is included in the mission report, whose conclusions were discussed at length with the national authorities in Jakarta. These recommendations include: not carrying out the proposed development of a commercial street along the northern edge of zone 2; a review of the Presidential Decree of 1992 to establish a single, combined, management authority for zones 1 and 2, and the extension of the boundaries of zone 3 (i.e. to become the new buffer zone of the site); the development of appropriate regulatory and planning framework for the area surrounding the World Heritage property, with a view to preserving its rural character; the development of a management plan for the Borobudur World

Heritage property, once the new management authority has been established.

The next was maintaining the current layout of zones 1 and 2 and improving the quality and appearance of the existing infrastructure where the vendors are located, by reducing its extent and controlling it so as to avoid over spilling throughout zone; and upgrading the urban design, facades and infrastructure of the street and square leading to the site (where the existing village is developing in a chaotic way).

Concerning the deterioration of the stone of the Temple, the Mission recommended, as initial steps, to develop and conduct a diagnostic monitoring programme to identify the causes of the current increasing rate of deterioration of the stone and to organize an international stone conservation experts meeting to review results of the monitoring and discuss future options (UNESCO, 2006: 165-169).

On January 2009, the State Party submitted a report on the state of conservation of the property to the World Heritage Centre which reported progress against the Committee's requests as follows:

- (a) Revision of the legal and institution framework. The State Party has engaged in a consultation programme with stakeholders and inter-institutional representatives to revise the legal and institutional framework for the protection and management of the property and its surrounding area. As a result, all parties agreed to continue efforts to revise the existing legal framework (Presidential Decree Number 1 of 1992) to ensure a better protection and management of Borobudur and its surrounding areas. Subsequently, the State Party designated Borobudur as a National Strategic Area, in which the property will be directly under the central government's control. The State Party is yet to finalize a zoning system which will clearly demarcate the boundaries of the protected area and associated management conditions. Management of the property will be coordinated through a national institution and involve ongoing consultation with all

stakeholders. The State Party's report also included a Master Plan concept, prepared by Indonesia's Ministry of Culture and Tourism, which overviewed the proposed updates to the existing 1979 Master Plan for the property. The new Master Plan will address issues including the legal system, visitor management, community development, tourism development and administrative structures;

- (b) Discontinuation of conservation practices that have potential adverse effects. The State Party reports that it has now limited the use of epoxy resin, but not totally eliminated it, as an alternate substance has not yet been found. They envisage that it will be gradually phased out until a substitute has been identified. The report indicates that the primary ongoing uses of epoxy include coating for water resistance, gluing of broken stones and glue injection into cracks and camouflage. To minimize the adverse effects of the epoxy on the property, the State Party has been conducting research into the impacts of epoxy and potential substitutes, and has discontinued the use of epoxies that have noted adverse effects. They also report that the use of steam cleaning is now very limited and is only applied to the floor. In addition, the State Party reported that water repellents are no longer used on the Borobudur Temple (UNESCO, 2009).

A Brief History of Tanah Lot Temple Management

Tanah Lot Temple is one of the most famous tourist attractions and even become an icon of cultural tourism in Bali. Tanah Lot Temple was founded in the 15th century by Dang Hyang Dwijendra a Hindu Priest from Java who came to Bali to spread the teachings of Hinduism. Tanah Lot is one of tourism object in Bali which offers a beautiful sunset with a scenic temple on the rocks by the beach in Beraban Village, Tabanan Regency.

Since its development in the 1980s, Tanah Lot was controlled and managed by the local government. The lack of professional human resources, its management was contracted out to the CV Ary Jasa, a local

private enterprise. Starting in year 2000, local community (Beraban Customary Village) began to be involved as a group who co-owns the heritage so that the local people have access to and control of both cultural preservation of the tempel as a Hindu's heritage and economic gain from its used as a tourism object (Darmaputra and Pitana, 2010: 84-85).

Management of Tanah Lot Temple both as cultural heritage and cultural tourism has quite interesting dynamics starting in the 1980s. The historical period of the dynamics can be divided into three periods:

The period of the 1980s, where the Tanah Lot is managed by private enterprises, namely CV. Ary Jasa Wisata which is given full authority by local government to manage Tanah Lot until the year 2011. CV Ary Jasa Wisata promoted Tanah Lot as a tourism object and added traditional arts performances for visitors. Performing arts is bundled with dinner while enjoying the scenic Tanah Lot sunset. To accommodate visitors need, CV Ary Jasa Wisata then built Dewi Shinta Hotel and Restaurant near the heritage. On this period, mostly focus on promoting the heritage to be a tourism object. Private enterprise management of Tanah Lot brought about the issue of marginalization of local community to be involved in controlling and managing the heritage both in tourism and cultural area.

Economic benefits brought by tourism activities in Tanah Lot enjoyed by the local government and CV Ary Jasa as the field operator. Ironically, religious ceremonies and festivals of Tanah Lot Temple and other temples surrounding was still remaining on local community. Indonesian political turmoil in 1998 (reformation era) brought the freedom of speech of local community to assert their rights to be involved in the heritage management. Tabanan government decided to involve Beraban Customary Village as one of three members of the Management Board of Tanah Lot based on Tabanan Regent Decree number 644 year 2000.

The period of the 2000s until 2011, in which Tanah Lot was managed by Badan Pengelola Tanah Lot (a joint management board), consisting of local government, CV. Ary Jasa and Beraban Customary Village

(Dewi and Kusuma, 2012; Sujana, 2009). The revenue from tourism activities in Tanah Lot is divided as follows: local government by 55%, CV. Ary Jasa by 15%, and the Beraban Customary Village by 30%. The income was also used to heritage preservation, religious ceremonies and festivals and built tourism facilities.

The period after the year 2011, based on Cooperation Agreements No. 16 year 2011 Tanah Lot is managed by two parties, namely local government and Beraban Customary Village until December 13, 2026. This is this possible considering a contract with CV Ary Jasa had ended in 2011. Based on the new management composition, Tanah Lot tourism revenue is divided as follows: local government 58%, Beraban Customary Village by 24%, Tanah Lot Temple and its surrounding temple by 7.5%, and the rest 6.5% is given to four customary villages within Kediri District. Tanah Lot tourism revenue growth and number of visitors can be seen in Table 1.

Table 1. The Number of Visitors in Tanah Lot and Its Revenue from Year 2001 to 2014

No.	Years	Number of Visitors (Person)	Amount of Revenue (Rupiah)
1	2001	768,017	21,046,579,000
2	2002	782,418	20,944,771,000
3	2003	830,082	20,404,108,000
4	2004	1,043,177	23,370,810,000
5	2005	1,153,127	26,661,082,000
6	2006	1,027,287	22,607,270,000
7	2007	1,297,577	27,837,816,000
8	2008	1,574,806	33,774,806,000
9	2009	1,854,020	39,893,302,000
10	2010	2,149,893	47,299,297,000
11	2011	2,315,966	50,664,140,000
12	2012	2,577,299	57,257,687,000
13	2013	2,842,281	62,960,928,000
14	2014	3,125,206	65,434,585,000

Source: Management of Tanah Lot (2015)

Dialectic Relations between Cultural Preservation and Tourism Industry

The history of conflicting relations between cultural heritage management and tourism management in heritage site in Indonesia can be traced back before 1970s when the issue concerning primarily with the

protection of heritages against loss and destruction both because of natural process and tourism activities. The most interesting is the memorandum of the Minister for Administrative Reform addressed to the Minister for Education and Culture and the Minister of Communication. The memorandum refers to some trouble caused by the conflicting views on the preservation of monuments between the officials of the cultural section within the government (Kagami, 1997:64).

Since the important role of tourism to boost national economic growth, Indonesian government gives more positive role in the utilization of cultural heritage. This situation gives birth to the new niche in tourism industry in Indonesia whar so called cultural tourism. The idea of cultural tourism becomes a solution in managing relation of cultural preservation and tourism management in a mutual symbiotic manner. The relation is in a cause and effect: the more the cultural heritage is preserved, the more the tourism is growing in sustainable manner. For some cases, for example Tanah Lot Temple in Bali, the cost of heritage preservation is taken from the revenue derived from tourism activities at the heritage. This model is a dialectic relations in managing both cultural preservation and tourism in which “proceed in parallel, mutually influencing each other” (Kagami, 1997: 77).

As described in the management of Borobudur and Tanah Lot that the challenges faced in the development of cultural heritage tourism in both heritages is to find a balance realtions between heritage management with tourism management. More ioperational, how to combine the 'consumption of extrinsic values' by tourists in their tourism activities with efforts to 'conserve intrinsic value' of cultural heritage since both aspects using the same resources. In ideal dialectic relation described eloquantly by ICOMOS as “tourism can capture the economic characteristics of heritage and harness these for conservation by generating funding, educating the community and influencing policy. It can be an important factor in development, when managed successfully” (ICOMOS, 1999).

Table 2 shows the comparison between Borobudur Temple and Tanah Lot

Temple in managing the heritage both for the purpose of heritage preservation and tourism industry.

Table 2. Comparing Heritage Management between Borobudur and Tanah Lot

No	Issue	Borobudur Temple	Tanah Lot Temple
1	Structure	<ul style="list-style-type: none"> • State-owned enterprise • Profit makinh 	<ul style="list-style-type: none"> • Local government and local community pwned enterprise • Profit making
2	Goal	<ul style="list-style-type: none"> • Broader commercial goal • Some efforts done for balancing between heritage preservation and tourism 	<ul style="list-style-type: none"> • Broader commercial goal • Some efforts done for balancing between heritage preservatio n and tourism
3	Key stakeholder s today	<ul style="list-style-type: none"> • Central government 	<ul style="list-style-type: none"> • Local government and customary village
4	Economic attitude to heritage	<ul style="list-style-type: none"> • Use the value for tourism though still used as a cultural and religious activities • More obvious in extrinsic value exploitation 	<ul style="list-style-type: none"> • Conservatio n of intrinsic and extrinsic values are pursued in balance
5	User group	<ul style="list-style-type: none"> • PT. Taman Wisata (state-owned enterprise) • Local tourism industries • Local government • Sourroundin g residents 	<ul style="list-style-type: none"> • Local community • Local tourism industries • Customary village • Local government
6	Use of asset	<ul style="list-style-type: none"> • More for the tourism purposes while still pay attention to certain aspects of 	<ul style="list-style-type: none"> • Balancing of religious purposes (Hinduism) and tourism purposes.

the public interest (adherents of Buddhism)

Adopted from: McKercher and Du Cros, (2002) model

Heritage tourism management models in Borobudur Temple and Tanah Lot Temple as described above, practically, have been applying the principles of integrated management structure between conservation management and tourism management. It also proves that the theory and practice can be implemented in both cases.

However, in the case of Borobudur, the substantive controller is not on the local community. The surrounding community emotionally and religiously is no longer a majority of the followers of the teachings of Buddha as the source of value in the creation of Borobudur. More specifically, because the lack of involvement of local communities in shaping the Borobudur as “a living heritage” like Tanah Lot Temple in Bali, the more likely Borobudur Temple managed as tourists consumption because of its extrinsic value. On the other hand, Tanah Lot Temple shows a more suitable dialectic relations in more aspects. The heritage is managed by balancing purposes between religious and tourism needs. Local community as the source of living value is there supporting Tanah Lot Temple as a living heritage. Local community through their customary village is also as a main controller both in business and cultural of the temple.

Conclusion

The development of cultural heritage tourism in Indoensia by reviewing the cases of Borobudur Temple and Tanah Lot Temple shows that the shifting effort from independently heritage and tourism management to collaborative management. The relations between preservation of heritage purposes and tourism industry purposes proceed in parallel, mutually influencing each other and become an empirical evidence of mutual diaclectic relationship.

Two cases show that the involvement of local community in managing the heritage both for conservation (intrinsic value) and for tourism (extrinsic value) bring about a better chance for both purposes. Local community is a living museum for the heritage. Local community is also as a local guard and responsible for heritage save and sustainability.

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¹Community Involvement on Caldera Toba Geopark Development Case Study: Pusuk Buhit Area, Samosir Regency

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ARTICLE INFO

Received
01 November 2016
Accepted
16 August 2017
Available online
25 August 2017

ABSTRACT

Geopark is a geological area, including the specific features of the geologically significant, rare or in the form of beauty which also has ecological value, archaeological, historical and cultural to local economic development through conservation, education and tourism. The most important thing of geopark development is local involvement by making a collaboration between government and locals, such as in Caldera Toba National Geopark. The existing collaboration between government and locals in this geopark, is formed simply as reciprocity, where they understand their position in the development of geopark and is willing to establish new relationships that equally benefit to them, even though there are some actors who deny the existence Caldera Toba Geopark. That kind of collaboration came up by mapping each actor role and position in every stage of geopark development, also ultimately how each of these actors collaborate in developing and operating Caldera Toba Geopark as a national and international tourism destination. The most interesting thing to be explored is how to collaborate geopark managerial issues with local culture. To involve the locals with their own entrenched culture, the government needs to create creative strategies and innovations to collaborate the locals, the government itself and the third party as well. This study lies in Pusuk Buhit Area, which has four geosites and located in Geoarea Samosir. Pusuk Buhit has its history of the starting of the old Bataknese people. Based on that history, Pusuk Buhit is inhabited by the old Bataknese family that have their pure Bataknese culture and its local wisdom. Beside their culture wisdom, this area is still affected by religious wisdom, such as Christianity and local religion, named Parmalim. To involve all stakeholders with their own interests, the government should construct the new institutional scheme for the future Caldera Toba Geopark, that has to be a collaboration institutional. By using stakeholder analysis for the mapping, with primary data collection methods in-depth interviews with some of the key actors, the author may interpret and assess the extent of the collaboration undertaken by each actor in developing Caldera Toba Geopark, as well as predict the suitable collaboration for managing Toba Caldera Geopark, as a strategy to make this geopark works.

Keywords: geopark development, local community involvement, Caldera Toba Geopark

¹The article had been presented in The International Tourism Conference “Promoting Cultural & Heritage Tourism” at Udayana University, 1-3 September 2016.

Introduction

Background

Lake Toba in North Sumatra, Indonesia, is declared as a National Geopark of the Republic of Indonesia with a theme of Supervolcano and uniqueness as the largest Quaternary Tectonic-Volcano in the world. The Toba Caldera area was formed as a result of Toba Super Volcano eruption with an intensity of >8 VEI which affect globally. It is the largest Quartery Caldera in the world and therefore is a significant world heritage. This area is rich of geological, biological and cultural diversities which then defined as Toba Caldera Geopark. This name is confirmed by the Decree of the Governor of North Sumatra Province Number: 188.44/404/KPTS/2013, on 26 June 2013 about The Toba Caldera Acceleration Team for the Application to be a Member of Global Geoparks Network UNESCO. The Toba Caldera Geopark has been declared as a National Geopark of the Republic of Indonesia.

Geopark defined as an area that contains of outstanding geological elements, including the value of archaeology, ecology and culture, where the locals are invited to participate in order to protect and revitalize the natural heritage (UNESCO, 2010). Geopark is an integrated concept of protection, education and sustainable development that aims to protect geodiversity, conserve environment and develop local economic, through geotourism activity, geological, biological and cultural education and research and promotion of nature heritage to public. Geotourism activity which directly connected to sustainable tourism, seems capable to create tourism activities which are able to preserve tourist attraction itself and provide educational value to all stakeholders, as well as to develop local economic.

Global Geopark Network or GGN, is a program created by UNESCO, based on awareness of geology and landscape affect on human development and also cultural diversity of our planet. Unfortunately, that values are not accomodated on World Heritage Convention by excluded geological sites as one of identifying system to determine the World Heritage. On fact, there are a huge

numbers and distribution of geosites on earth. GGN program is established as a protection and development of geosites that contains earth history.

Toba Caldera Geopark deliniated from highest point of Toba Caldera, which is the watershed and water catchment area of Lake Toba. The width of this area is 3,658 km2 and includes 7 regencies, such as Simalungun Regency, Toba Samosir Regency, Samosir Regency, North Tapanuli Regency, Humbang Hasundutan Regency, Karo Regency and Dairi Regency. This area divided into 4 geoareas based on technical approach on centers of eruption or evolution of eruption itself that formed Toba Caldera (Chesner, 1991 on Department of Mining and Energy of North Sumatra Province, 2014). Those geoareas are Porsea Caldera Geoarea, Haranggaol Caldera Geoarea, Sibandang Caldera Geoarea and Samosir Geoarea, that have 45 geosites at all.

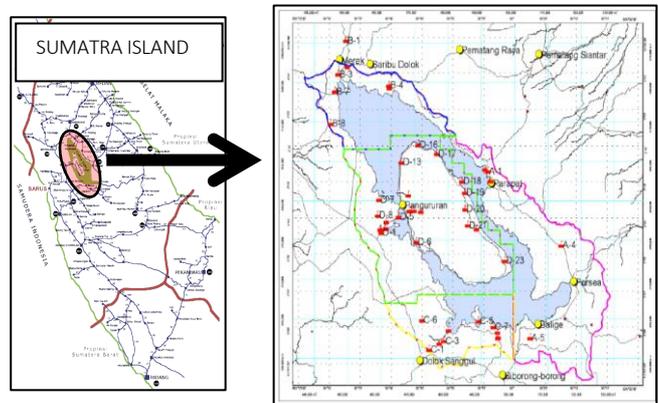


Figure 1. Location of Toba Caldera National Geopark

In details, geopark concept, which is mentioned as preconditions of Global Geopark Network candidates by UNESCO, can be divided into 6 sub-aspects, such as significant geological landscape, local involvement and managerial, local economic development, tools for education, tools for protection and conservation, as well as international recognition. To implement those preconditions, it needs so much transformation on tourism development in Toba Caldera Geopark, such as changing mass tourism concept into more sustainable one. Based on Culture and Tourism Department of Simalungun Regency, number of tourist was growing too fast, from 103.000 tourists on

2013, became 131.000 tourists on 2014, just in a little part of Lake Toba in Simalungun. Tourism development in Toba Caldera Geopark tend more explorative than preventive to future damage. One thing that must be done is institutional mapping associated to the development of Toba Caldera Geopark.

As mentioned before, Toba Caldera Geopark lies between 7 regencies of North Sumatra that have each own policies on tourism development. Beside them, Toba Caldera Geopark is also as residence of many local communities that have their own values on development, such as Batakese culture, Christianity, Parmalim (local belief), and many more. Moreover, land ownership on Toba Caldera Geopark is another problem on geopark development, especially customary land tenure, whose owners are family with a big number of its members. Indigineous people with their cultural values, may not be able to take it for granted of geopark concept implementation. Those complexity show that stakeholders mapping of Toba Caldera Geopark is a priority.

Stakeholders mapping of Toba Caldera Geopark on this research aims to map every stakeholders and their roles, as well as their interests and influences on geopark development. Every actors in every stage, have their own interests in Toba Caldera Geopark development. It is necessary to have those things mapped to distribute each stakeholder's role on each stage of the development on a institutional scheme. The institutional scheme is also expected to reduce conflicts of interest that may occur between actors and also reduce possibility of authority overlapping on each development stage. Stakeholders mapping and institutional scheme seem to be the win-win strategy to involve every actors, especially local community of Toba Caldera Geopark.

Methodology

Stakeholder Analysis

According to UNESCO (2010), stakeholders are people, groups, or institutions which are likely to be affected by a proposed intervention (either negatively or positively),

or those which can affect the outcome of the intervention. These stakeholders play important roles on development process, as the subject or the object of development. Stakeholders are not only government and citizens, but also others who play important roles too, like private sectors, investors, non-government organizations, communities, etc. All stakeholders need to be accomodated on development, so the development may sustain by decreasing negative impacts on stakeholders and environment as well.

On development process, stakeholders are also taking their own interests that may not be done together in the same time or even opposing each other. To avoid such conflicts, each stakeholder needs to be mapped and positioned by its interests and roles. Beside avoid conflicts, stakeholder mapping and positioning may rules a collaboration scheme on development which can make sustainable development implemented. A method to do this mapping and positioning named as stakeholder analysis.

Stakeholder analysis is a vital tool for understanding the social and institutional context of a project or policy, that can provide early and essential information about who will be affected by the project (positively or negatively); who could influence the project (again, positively or negatively); which individuals, groups, or agencies need to be involved in the project, and how; and whose capacity needs to be built to enable them to participate (Innes and Booher, 2010). Stakeholder analysis, therefore, provides a foundation and structure for the participatory planning, implementation, and monitoring that follows. The process, which is well-known as A Four-Step Process as follow (Moleong, 1988).

1. Identify key stakeholders, whose participation will be sought, from the large array of institutions and individuals that could potentially affect or be affected by the proposed intervention. This can be achieved by drawing up a simple list by answering questions below.
 - a. Who are potential beneficiaries?
 - b. Who might be adversely impacted?
 - c. Have vulnerable groups been identified?

- d. Have supporters and opponents been identified?
 - e. What are the relationships among the stakeholders?
2. Assess stakeholder interests and the potential impact of the project on these interests. Some stakeholder interests are less obvious than others and may be difficult to define, especially if they are hidden, multiple or in contradiction with the stated aims or objectives of the organization or individual. This assessment can be achieved by answering questions below.
 - a. What are the stakeholder's expectations of the project?
 - b. What benefits are there likely to be for the stakeholders?
 - c. What resources might the stakeholder be able and willing to mobilize?
 - d. What stakeholder interests conflict with the project goals?
 3. Assess stakeholder influence and importance by asking for each stakeholder group about its:
 - a. Power and status (political, social and economic)
 - b. Degree of organization
 - c. Control of strategic resources
 - d. Informal influence (for example personal connections)
 - e. Power relations with other stakeholders
 - f. Importance to the success of the projectInfluence refers to the power that stakeholders have over a project, and importance relates to the degree to which achievement of project objectives depends on the active involvement of a given stakeholder group.
 4. Outline a stakeholder participation strategy according to:
 - a. Interests, importance and influence of each stakeholder group
 - b. Particular efforts needed to involve important stakeholders who lack influence
 - c. Appropriate forms of participation throughout the project cycle

Research Focus: Samosir Geopark and Its Actor

Geological sites in the proposed Toba Caldera Geopark area are divided into 4 geoareas with the total geosites of 45. These geoareas that are formed to ease the management, are formed by technical approach of eruption evolution of Toba Caldera Geopark (Chesner, 1991 on Toba Caldera Geopark Application, 2014). These geoareas are Haranggaol Geopark, Porsea Geopark, Sibandang Geopark and Samosir Geopark. The position of Samosir Geopark makes it become the center of the whole Toba Caldera Geopark. Another point is the whole of this geoarea is inside of the same administration area, Samosir Regency, which contains of 65% of identified number of geosites.

Samosir Geopark is a part of Toba Caldera that shows sequence of geological phenomena, especially related to traces of the 'super volcano' caldera eruption. Toba Caldera formation, exposure of bedrock and Samosir Island formation were coming by a process of the lifting of the lake bottom (part of the caldera) Toba as a resurgent doming, until the geological processes that has continued until today as a post-caldera volcanic activity (hydrothermally altered). The earth dynamics of this region are well documented through beautifully and uniquely panoramic landscape, outcrops geological structure, stratigraphy and also variations in rock type. This area occurred since 33,000 years ago, covers an area of 1481 km², which is part of Samosir Regency.

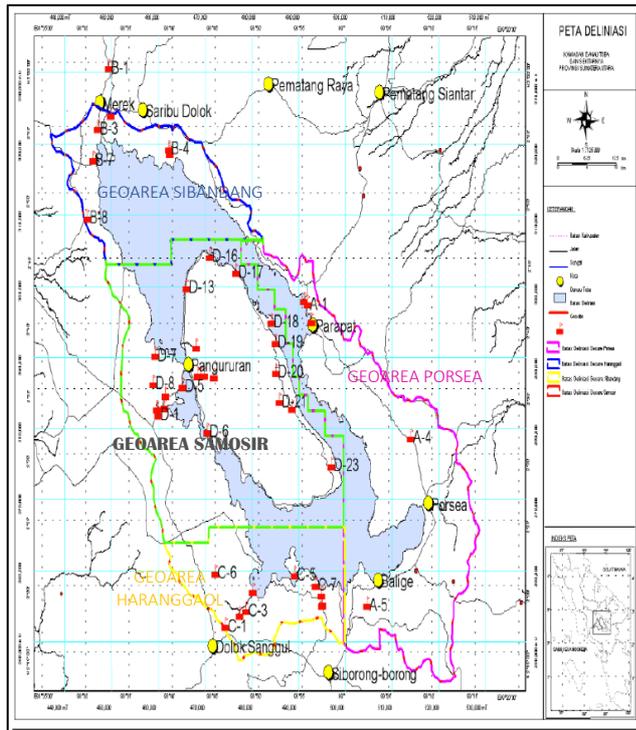


Figure 2. Georeas of Toba Caldera Geopark
(Source: Adopted from UNESCO, 2010)

Samosir Georeas was planned to be the entrance of Toba Caldera Geopark. As a response, the government of Samosir Regency had developed Toba Caldera Geopark Information Center in Sigulatti, top of Pusuk Buhit Mountain. Pusuk Buhit Mountain is the highest level of Toba Caldera and placed in the middle of the mountain height. It used to be the first Batakese Village, but now it is already left. Besides that, Pusuk Buhit area has a great phenomena as a harmony of nature, culture, history and geology in one place. On the plan, geotourists will start their trip from Pusuk Buhit as the center and entrance of Toba Caldera Geopark.

Pusuk Buhit area has 2 geosites as proposed by the Toba Caldera Geopark Acceleration Committee, Aek Rangat and Batu Hobon. Aek Rangat is a sulfur hot spring and Batu Hobon is a cultural-historical site of the old belief of Batakese, Parmalim. Beside that, there are few cultural attractions, such as Sopo Guru Tatea Bulan, Aek Siptudai and Sigulatti. In the valley of Pusuk Buhit Mountain, there are also old villages that still lived by the Batakese, named Sianjur Mulamula Village and Sarimarih Village. On that villages, there are stored many

cultural-historical heritage of Si Raja Batak as the ancestor of all Batakese people in the world.

The diversity of tourist attraction and the people living in it, as well as the diversity of interests associated with the region, causing a lot of actors that play a role in the development of Pusuk Buhit area as a center of Toba Caldera Geopark. Those actors are mentioned below.

1. Government Institutions
 - a. Tourism Ministry of Republic of Indonesia
 - b. Geological Agency of Republic of Indonesia
 - c. Toba Caldera Geopark Acceleration Committee
 - d. Governor of North Sumatra (represented by Economic and Development Assistant)
 - e. Planning and Development Agency of North Sumatra Province
 - f. Culture and Tourism Department of North Sumatra Province
 - g. Mining, Energy and Natural Resources Department of North Sumatra Province
 - h. Regent of Samosir Regency (represented by Expert Staf)
 - i. Planning and Development Agency of Samosir Regency
 - j. Head of Sianjur Mulamula District
 - k. Head of Sianjur Mulamula Village
 - l. Head of Sarimarih Village
 - m. Local People Organization of Sianjur Mulamula Village
2. Funding Associations
 - a. UNESCO
 - b. North Sumatra Development Bank
 - c. PT Indonesia Asahan Aluminium (Inalum, an aluminium fabric that has been there for many years)
3. Media and Academician
 - a. North Sumatra University
 - b. Kompas Group (national media)
 - c. Pos Roha Tabloid (local media)
4. Local Community
 - a. Punguan Guru Tatea Bulan (local, cultural association)
 - b. etc.

Those actors are having a strong relation of Toba Caldera Geopark development, especially in Pusuk Buhit area, as the priority. Actors' collaboration is the key of success of Toba Caldera Geopark development. The collaboration could be established by socialize how geopark works to every actors, the important of conservation, education and tourism for their environment, as well as their sustainable life.

On this research, we could not interview each stakeholders one by one, related to research time limit and also tendency of repetitive information. Researcher selected few key stakeholders for collecting the information about their perception, relation and network, values and ownership of resources to Toba Caldera Geopark development. Those are mentioned below.

1. Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism
2. Mr. Mangindar Simbolon, Regent of Samosir Regency
3. Mrs. Theodora Sihotang, Expert Staf of Samosir Regency and Coordinator of Toba Caldera Geopark Acceleration Committee
4. Mr. Darwin Sihombing, Head of Sianjur Mulamula District
5. Head of Sarimarihit Village
6. Mr. Limbong, representation of Punguan Guru Tatea Bulan

Results and Discussion

Networking is the pattern of social relations among independent actors, formed around issues of policy and / or programs that will be implemented (Newsome, 2006). As discussed previous, the dimensions of the geopark network, especially in terms of institutional, structural or regulatory restrictions may affect various aspects of life as lived by every actor involved. Moreover, the application of the geopark will substantially change the focus of everyday people, such as the agricultural sector, which will be juxtaposed with the tourism sector, the character of the people were hard to deal with nature must be transformed into gentle dealing with human beings, and the most important is

the concept of sustainability that may not have been aware of all actors to date this. Therefore, in this study, the dimensions of the network to be examined in order to get an overview of the actors involved is as follows.

Table 1. Network Dimension of Toba Caldera Geopark Development

Network Dimension	Parameter
Perception	<ul style="list-style-type: none"> • Perception on geopark concept development • Perception on mechanism of geopark development • Perception on self-positioning on geopark development
Relation and network	<ul style="list-style-type: none"> • Actors' interests on geopark development • Interdependency between actors • Rules between actors

Source: Adopted from Newsome, 2006.

Actors' Perception

As discussed in previous, the perception of important aspects to be discussed in this study, related to the development of the geopark will change various elements of life for every stakeholder. Perception is the impression that is owned by stakeholders to the surroundings, either to other stakeholders, its relationships, as well as to the substance of the policy issues they face (Bots et al., 2000, in Hermans and Thiesen, 2009). Parameter perception will be discussed in this section are related to perception on geopark concept development, perception on mechanism of geopark development, and perception on self-positioning on geopark development.

Perception on Geopark Concept Development

On this study, actors are grouped into 4 based on its roles on Toba Caldera Geopark development, such as government institution, funding group, local community and media and academician. Each group had been asked for each perception about geopark development and answers are listed below.

Government Institutions

This group, from national to local scale, showed an excitement of this concept. As the initiator, Ministry of Tourism through Mr. Achyaruddin, said that geopark concept is suitable to be applied on Lake Toba. Lake Toba has a strategic value on tourism that attracts government attention from national to local level, supported by the establishment as National Tourism Strategic Area. Geopark concept was considered as a solution of interest conflict on Lake Toba management, between nature conservation, tourism development and local economic development.

“Toba as a lake, is already had a great trend on its era. But on 1998, Lake Toba tourism declined by degradation of its environment. Whereas Lake Toba has a great geological values from 75.000 years ago. It is a big strength for Lake Toba and its local people’s economy. But it was decline by human error on management. It brought me to put myself as a part of the locals and tried hard to save Lake Toba, by geopark idea, on 2009. Geopark Global Network aspects were found in Lake Toba, such as a part of earth formation, contains national and international values, and need to be conserved. So why not? Me and my team tried to apply to UNESCO with a big expectation of international attention on local economic development of Lake Toba and North Sumatra, also Indonesia.” (Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism).

Agree with national government, government of North Sumatra province also supports the implementation of the concept. Toba Caldera Geopark that lies across 7 districts and requires the intervention of the province as a coordinator. As the coordinator, North Sumatra Province will also welcome the development of geopark concept as a new concept of development and management of the Lake Toba. This concept is raised the image of Lake Toba area as an icon of North Sumatra province, which have slumped and has not returned to its original position. The concept of a promising network of domestic and foreign tourist market has become one way for North Sumatra Province to regain the glory of tourism, while maintaining the sustainability

of the environment and the welfare of society. The seriousness of the response of North Sumatra Province of Toba Caldera Geopark development is by forming a Committee for the Acceleration of the Toba Caldera Geopark, coordinated by Economic and Development Assisstant of North Sumatra Province.

Similarly, Samosir, as one of the districts in the Toba Caldera Geopark, the location of the Pusuk Buhit Area which is the focus of this study. Samosir Regency which has the biggest number of geosites, led Toba Caldera Geopark movement and stated as the central Toba Caldera Geopark. As the government on Samosir Island, Samosir Regency also welcomed the adoption of this geopark concept. During this time, the county government, together with local communities, to feel that what they have is a limitation. A small amount of flat land made them only focus on the agricultural sector. Geopark concept is considered to be one solution on problems of public welfare inequality agriculture and tourism community. Tourism development capable of prolonging the period of stay of tourists with the natural scenery of the capital just one of the obstacles to them, so with the geological wealth of meaning contained in their region, become an added value. In addition, the public is also not asked to pretend, by living life as usual, coupled with skill tourist services, the local people are also able to improve their own welfare by getting more livelihood options. Districts government, such as Sianjur Mulamula District, along with the head of villages – such as Sianjur Mulamula District and Sarimarrhit District, also strongly supports the development of the geopark concept in the region. While they must take pains to understand and convey understanding geopark related to the local community and other actors, related to limited insight, they are eager to running it. “Vission and mission of Samosir Regency are inovasions in tourism.

We agreed with those vission and mission, because Samosir has a big potential on tourism, but still on agricultural mindset. So how we be brave? We have potentials, nature and culture. Based on that, our regent started to collect supports from another regencies, formed Lake Toba Regional Management, socialized geopark to every regents until got their agreement to run the geopark together. After

the agreement, they researched about Batakese old culture, to enrich the geological resource. They found 'Sianjur Mulamula, Sianjur Mulatompa, Mula ni Hajolmaon, Mula ni Habatakon, Mula ni Halak Marhata Batak', means 'the first of world in Batak culture started in Sianjur Mulamula'. It meant that to develop geopark, we need not only government, but also local involvement, to avoid miscommunication. Our government initiated socialization to every villages, to explain what is geopark, why it is important, what benefits they can get, and how important their roles on the development of geopark. As a response from local people, they initiated to make a local organization on tourism based on their place, named LCO. We encouraged them to know their position and their roles. That is how it works, government facilitating local people to run the geopark by create LCO. We legalized the LCO by making a formal decree for them" (Mr. Darwin Sihombing, Head of Sianjur Mulamula District, Samosir Regency).

Funding Associations

Another group is funding association that held important roles on Toba Caldera Geopark development. On initiation stage, funding on Toba Caldera Geopark development is still done in a joint venture between related governments. For example is the construction of Toba Caldera Geopark Information Center in Sigulatti financed by the Ministry of Tourism and the land provided by Samosir. Likewise, dossier preparation and delivery activities to UNESCO financed by the Ministry of Tourism together with the existing districts. The operational activities of LCOs that are currently still about socialization with the costs borne by Samosir regency. Charging displays in the Information Center also conducted by the Committee for the Acceleration with their respective budget and ask for help CSR culture of museums and companies processing of natural resources in the province of North Sumatra, especially in Toba Caldera Geopark Area.

Media and Academician

Academicians and the media is a loose group, which has links indirectly to Toba Caldera Geopark. The group consists of Tim

Ring of Fire Expedition Kompas Group already issued "Toba Mengubah Dunia" book (Toba Change the World), in collaboration with the Geological Agency of the Ministry of Energy and Mineral Resources, University of North Sumatra as the main educational institutions in the province of North Sumatra and various local media, both in North Sumatra Province nor Samosir. As the parties are not directly related, but have an interest in the development of Toba Caldera Geopark, this group tends to support the development and the various movements that exist. Moreover, the local print media are occasionally published articles on the development Toba Caldera Geopark running in the field.

Local Community

The next group is the group of local communities consists of various elements of society that are directly related to the development of Toba Caldera Geopark. In this study, the actors enter into third party groups include LCO Sianjur Mulamula, community leaders, traditional leaders, religious leaders of Punguan Tatea Bulan, which controls several areas of customary rights in the Region Pusuk Buhit. Mulamula Sianjur for LCOs, community leaders, traditional leaders and religious leaders who have often enlightened through intense socialization conducted by a group of institutions, especially the Committee for the Acceleration, they've started to understand the concept of geopark is aimed at the welfare of the local communities themselves. "What a nice concept of Toba Caldera Geopark designed to Samosir. Indeed, we need a great concept like this for our village, we were very happy at all. The better our village, our revenue grew" (Mr. Nainggolan, Head of Sarimarrhit Village, Sianjur Mulamula District).

However, a different perception obtained from the owners of customary rights, as expressed by Mr. Limbong are required to maintain the site of Batu Hobon and Sopo Guru Tatea Bulan. Punguan Sopo Guru Tatea Bulan assume that any kind of tourism development efforts that touch their site it is one attempt desecration of their places of worship. Batu Hobon and Sopo Guru Tatea Bulan is still used as a place of worship Si

Raja Batak is still embraced by the people who are Parmalim, local religious Batak tribe.

“This is not a tourism destination. You see, Maam, people come here to pray. Can you imagine if this place become tourism destination? I think it is a bad idea” (Mr. Limbong, Punguan Guru Tatea Bulan). Although it does not prohibit any religious tourists outside Parmalim to come to visit, fear of Punguan Guru Tatea Bulan are tourism activities can interfere with their religious rituals, reduce its sacred also be a way for the government to acquire their customary rights. Their fear is also reflected in their attempts to sue the Government of Samosir to the level of the administrative court in 2011. But gradually the understanding given by the government, can reduce these problems are recognized, although there are frictions in the development of tourism.

“That is the beginning of understanding. When viewed, as if it wanted controlled by the government. But over time, they started getting read what is on our minds, now they have started to accept. So initially there used to be a conflict, even to be sued to the administrative court. So in their minds like no government efforts to eliminate these customary and eliminate sites. So actually we took over was to accelerate its development, not for possession. Then depart from there, there are cultural sites, we strive forward there operational cooperation. For example he does not want government to manage it, we'll make a partnership, so the government facilitated, which would be built up to what we ask of them, we make inputs wants so so so, then the levy will be discussed further. That's stage two. But in principle, if there is the customary owners who want to help, we will try” (Mr. Darwin Sihombing, Head of Sianjur Mulamula District, Samosir Regency).

Perception on Mechanism of Geopark Development

Ideally, mechanism of geopark development directed by UNESCO is a bottom-up, initiation by the people who raised up to the top level of government to be registered to UNESCO. However, with various

limitations, both limited the quality of human resources, limited knowledge, limited funding and bureaucracy in an area that is still difficult, the geopark initiative starts from the determination of the central government and were impressed as top down. “They who involved are the Ministry of Energy and Mineral Resources, the first most involved are local governments, both provincial and district government, there are seven districts. And they must have the commitment, and the commitment happen. They are just Ministry of Tourism, Ministry of Energy, Mining and Resources and Ministry of Education and Culture through Indonesian National Committee for UNESCO.” (Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism)

The mechanism for determining the geopark initiative starts from the Ministry of Tourism and the Geological Agency of the Ministry of Energy to take Lake Toba area to be the Toba Caldera National Geopark in 2014 by President Susilo Bambang Yudhoyono at that time. In addition, the central government was pro-active to impact the North Sumatra governor and the seven regents in Toba Caldera Geopark, and so on up to the local community. The most related group to the mechanism for setting are actors who enter into a local community. As mentioned before, these actors should be in the initiating group geopark, but with because of their limitations, for the initial stage, their position should be the same as the position of the local community in general in the implementation of other development programs. Local people who have received relevant understanding of this geopark welcomes any government program that brings good impact on them. Despite their confidence in the government of yore, but most of them are still prejudiced either against the government wanted to promote their welfare.

Different response came from Punguan Guru Tatea Bulan. Although some of them have received socialization and has repeatedly communicating with the government, this clan is also still unwilling to support the establishment geopark. They also considered in setting mechanisms geopark, they were not invited to participate, so that

they do not know the mechanism that runs. However, after the establishment of the geopark and different approach is taken, this conflict has begun to melt, given inevitably, *punguan* will still coexist with the government forever.

Other groups such as the funder and academia also the media do not have a direct connection with the process of setting mechanisms, although they should be involved from the beginning, except for academics who had been involved from the beginning. However, other groups essentially support the development programs undertaken by the government, both North Sumatra Provincial Government and local governments respectively, for bringing goodness and progress for the region, as well as the welfare of society.

Perception on Self-Positioning on Geopark Development

After undergoing various processes of post-setting Toba Caldera National Geopark, each actor must begin to position themselves in the development of Toba Caldera Geopark, based on what they had. Governments of various levels also begin to position themselves structurally, such as provincial coordinating role, given the geopark is located in 7 regencies and not all regency have the completeness of structurally complete to develop the geopark, such as Planning and Development Agency, Department of Tourism and the Department of Energy and Mineral Resources. This coordination is done by undergoing various stages of development Toba Caldera Geopark together with the local government there and fixed while keeping regional integration for the entire region Toba Caldera Geopark equally evolved. The coordination is seen in the formation of the Committee for the Acceleration Toba Caldera Geopark.

The regency government respectively act as the regulator for the region Toba Caldera Geopark in the region, in coordination with other districts to remain integrated. One form of regulations issued by the Regency of Samosir is the regent issued various decisions related to the management Toba Caldera

Geopark. Another example is to make APBD-P (changing of regency's budget revenue and expenditure) Samosir become a source of financing for the implementation of the main starting Toba Caldera Geopark at the district level. This greatly helps the movement Toba Caldera Geopark at the community level, such as socializing, geopark image formation for the community, and so forth.

District government, in this case the District Sianjur Mulamula, position itself as a partner for Samosir regency government in realizing the vision and mission and success of existing programs, including the Toba Caldera Geopark. Head of Sianjur Mulamula District become one liaison between the district and the local community, both community leaders, traditional leaders, religious leaders and other actors. In addition, Head of Sianjur Mulamula District enable the local community by collecting them in a scope of the organization discussed earlier, the LCO. LCO of Sianjur Mulamula or more is formed from a combination of community leaders, traditional leaders, religious leaders and local communities and village and sub-district government. Such collaboration is expected to enable local communities to not only be a spectator, but also involved in the development of Toba Caldera Geopark.

Unlike the funders group consisting of actors who have multiple roles, such as government institutions and the tourism industry. This is because there is no clear financing scheme in the management of Toba Caldera Geopark. Especially for the tourism industry, according to Mr. Achyaruddin and Mrs. Theodora, the tourism industry in Samosir is waiting for directives from the government, because they realize their mutual symbiotic relationship between the tourism industry and government. In addition, the tourism industry is more prone to be directed, because they never tasted triumph before the Monetary Crisis of 1998. It is considered as one of the advantages, because the tourism industry felt compelled to join together with the local government to regain the glory days back. The group most sensitive social issue in Toba Caldera Geopark are local communities. One thing that the whole question in the minds of local people who attend each dissemination of Toba Caldera Geopark is the position of the

local communities in the program and want to carry on the agricultural sector which has been the belle of their economies. After several times by understanding related to the implementation of this geopark concept, then the local people start to understand his position is as a government partner for the operator of each Geopark geosite in Toba Caldera, as well as providers of services to existing tourism activities. They also begin to understand that the geopark will not shift the agricultural sector, which has become the main source of their livelihood, but it becomes an addition to quality of life and well-being. In addition, they have also become a major garda conservation activities in their own neighborhood, so they kind of tourism will not destroy nature entrusted to their ancestors. Awareness is slowly but surely grow from the local community is the main capital in the development of the future Toba Caldera Geopark.

Academics are very aware that they have to position themselves to continue to explore the potentio of geology, nature and culture of the Toba Caldera Geopark, to continuously develop this geopark. Ability they have collaborated with local knowledge they may not have learned in theory, but it is known by locals as hereditary knowledge they have. Similarly, the media, which has become a partner Toba caldera Geopark manager to communicate with parties outside Toba Caldera Geopark. In addition, the media is also a means of promotion of various tourism programs will be developed. Here is the recapitulation of actors' perception on Toba Caldera Geopark development in Pusuk Buhit Area.

Table 2. Actors' Perception on Toba Caldera Geopark Development in Pusuk Buhit Area

Actors	Perception of		
	Geopark Implementation	Mechanism of Geopark Implementation	Self Position
Institution	Very supportive and eager to realize the concept	Inisiator	Regulator dan negotiator between actors

Actors	Perception of		
	Geopark Implementation	Mechanism of Geopark Implementation	Self Position
	of geopark in Toba Caldera		
Funding Group	At the initial stage, funding group is still done by the institutions, together as a form of support to the realization of Toba Caldera Geopark	Unrelated	Waiting for approachment from institution, because they have no direct relation to implementation of Toba Caldera Geopark
Local Community	There is support, but there are also several concerns arise, such as changes in the economic sector, the existence of culture, customary land status and so forth	Through socialization, the local community can finally understand and support and participate in the implementation of geopark movement. But there are those who still worry related to indigenous rights and desecration of places of worship	Operator, after a process of capacity-building
Academics and Media	Applying the results of research and share information with the public related to the concept of geopark	Some academics and the media is following since the beginning, and even become one of the entry	Inovator, people who are always researching to find a wealth of geological and then publish the

Actors	Perception of		
	Geopark Implementation	Mechanism of Geopark Implementation	Self Position
		funnel idea of applying the concept geopark in the area of Lake Toba	new culture, as part of the geopark development

Source: developed from this research

A. Actors' Relation and Network

Relationships and networking among stakeholders is also an important point to be discussed in this study. The application of geopark concept in a region, which has been the place of residence, makes possibility of positive and negative impacts arise from the intersection of the two. Therefore, it need to be analyzed, related to the various interests of actors in the development of geopark are currently running, interdependence between actors and the regulations apply that bind and affect relationships and networks between actors.

Actors' Interests on Geopark Development

While the majority of actors support the application for the geopark area of Lake Toba, but each actor must have a common interest and on each agenda item in the Toba Caldera Geopark. The interests of actors in each group must also vary, depending on the role to which it aspires also power it has to Toba Caldera Geopark, in this case for Buhit Pusuk Area.

For groups of institutions, the most ideal interest in applying Toba Caldera Geopark is how to resolve the conflict of interest between preserving the sustainability, environmental protection, economic development and improving people's welfare. According to the majority of the government group, the geopark concept becomes part of the solution to this problem, where there are elements of geological conservation, education

and the development of community-based Geotourism. These three elements must be executed jointly to optimize the benefits that will be felt by all relevant actors geopark.

Behind that ideal interests, the mentality of local government, that is still hidden area, also has a political interest. It is revealed from various communication that exists between members of the Committee for the Acceleration and some intellectual actors are also part of the government group. The political importance is not just a position of each actor in the government structure that is currently emerging contested (when the study adjacent to the upcoming Indonesia's In Unison Mayor Elections 2015-2020). Far from it bureaucratic, when many people know that the Toba Caldera Geopark has reserves a huge potential of geothermal energy, many people who claim to be 'the hero' for Toba Caldera Geopark. The geothermal power struggle over very often heard from the parties in the government group directly linked to the development of this Toba Caldera Geopark.

In contrast to the top-level government, district and village levels of government have an interest only how for the welfare of society and also how to keep harmony between nature, culture and people. This happens because the government village of Sarimarrihit and Sianjur Mulamula, as well as Head of Sianjur Mulamula District, bound only by the surrounding community united through blood ties Si Raja Batak descent. Interests that they entailed is how they run the agricultural sector and the tourism sector can run side by side and together can promote Sarimarrihit Village and Sianjur Mulamula Village in particular, also the Sianjur Mulamula District in general.

For each funder, they have each other's interests in the willingness to finance the development of Toba Caldera Geopark, regardless of the state budget funds or budget. Examples such as the Bank of North Sumatra and the companies CSR funds used for the development of Toba Caldera Geopark. With the help of funding Toba Caldera Geopark, Bank of North Sumatra vision to carry out its mission as the regional development banks. As I've discussed previously, the Bank of North Sumatra's vision is to become the mainstay of

banks to help and encourage economic growth and regional development in all fields as well as one source of local revenue in order to improve people's living standard.

Companies that donate funds through CSR to Toba Caldera Geopark also has an interest to fulfill its responsibilities to restore a portion of its profits in the regions where the company is processing resources. In addition, there are initiatives of these companies to establish good cooperation with the local government, as part of a mutually beneficial relationship that exists. Examples are conducted by PT Inalum, as the aluminum processing company which has been operating in Toba Samosir. In keberjalanannya, PT Inalum has contributed much to the development of the region, especially in the area of East Sumatra, with the absorption of human resources, incentives in the form of scholarships for local residents, help build the North Sumatra Province, and also participated in the financing of charging displays to the Information Center Toba Caldera Geopark in Sigulatti.

Another thing when discussing the interests of the actors who are in a group of third parties. Actors from third parties, which are the actors who are directly involved in the process Toba Caldera Geopark on the lower level, have an interest to maintain what they have. Local communities, traditional leaders, community leaders, religious leaders and even Punguan Guru Tatea Bulan though, as discussed earlier, has concerns about the existence of sectors which lived after the application of the geopark. Local communities concern about continuity of agricultural sector if the tourism sector is entering their territory. Religious leaders and traditional leaders concerned about the local culture and religion they are slowly eroded by the tourism sector. They will consider themselves not able to keep their heritage if they cannot preserve the ancestral culture and their religion. Likewise with Punguan Guru Tatea Bulan, which feared desecration of places of worship and their customary land acquisition by the government. Their interest was how to empower what they have, without handing it to another party.

Academia and the media is also have interests that very different from other groups.

This group's interest is just how to develop science, especially geology and tell it to the general public, as an educational effort. Academia and the media are not directly related to and does not also have attached great importance to the development Toba Caldera Geopark. But the existence of these groups cannot be overlooked simply because they are the spearhead of innovation and imaging for Toba Caldera Geopark.

Interdependency between Actors

Actors interdependence relationship occur between actors in carrying out development in the region of Pusuk Buhit Area, Toba Caldera Geopark. Pusuk Buhit Area that has a historical background to the Batak in general and for the Batak tribe who settled in the region in particular, makes all the actors involved have a high interdependence relationships to one another.

Each actor has its own dependence with other actors, both in the same group, or different groups. Addiction occurs because in essence humans are social beings who need each other. Moreover, all the actors of this move in the same space, so it is necessary mutual tolerance to accommodate all the existing activities.

Institutional group containing actors from government, from the national level down to the village level, has mutual dependency. Of this group, the nature of mutual dependence lies in the bureaucratic system of government, where coordination and decision making tiered applied. Institutional actors who are at the top level also has a dependency on the level below, related to the control of resources and field conditions. Antaraktor interdependence in a group of institutions can be seen in the following scheme.

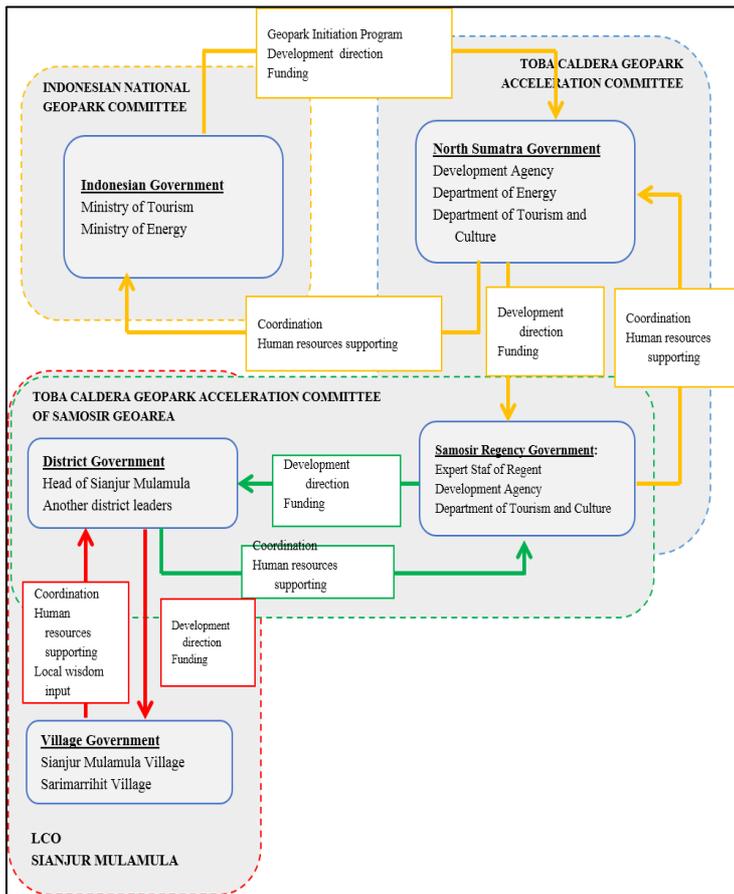


Figure 3. Interdependency between Actors on Toba Caldera Geopark Development

Group institutions have interdependence with one another and each of these relationships majority belong to a particular container to facilitate the coordination of joint. At the central level, the Ministry of Tourism is preparing Indonesian Geopark National Committee that planned to accommodate the entire network of the governing body in each geopark, so communication can be established one another. At the level of North Sumatra Province, formed the Committee for the Acceleration Toba Caldera Geopark led by Assistant of Economic and Development of North Sumatra province, who also formed a small committee in each geopark. In this case, Geopark Samosir also have a small committee comprising Samosir Regency government and the government of each district is in it. Sub-district government, in this case the Head Sianjur Mulamula also cooperate with each village there is, in this study and the village of Desa Sianjur Mulamula Sarimarhith, in the form of legal Neighbourhood Civil Society Organizations (LCO) Sianjur Mulamula. It

contains the LCO representatives of the village administration, community representatives about geosite, traditional leaders and religious leaders, were legalized by the Decree Head. LCO activities are also funded by Samosir district budget, as stated in the decree. Other groups that have internal interdependence is a third-party group, which consists of local communities, indigenous peoples, religious figures and actors directly related to the other. Forms of interdependence that are most visible to the actors who deal directly with the development of geopark and has its own values that must be applied in its management. Actors include local communities, indigenous peoples, in this case Punguan Guru Tatea Bulan, and religious leaders who also helped fill the social life of the local community. Kesalingtergantungannya shape shown in the following scheme.

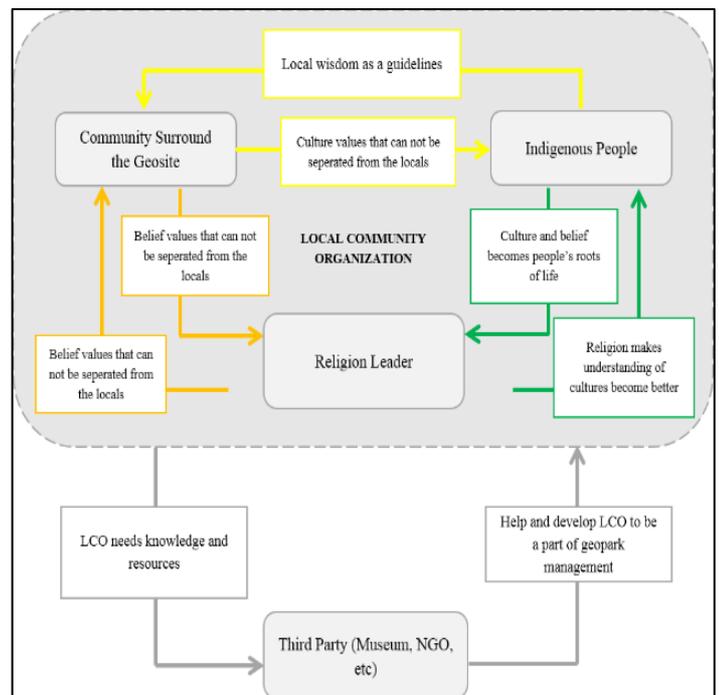


Figure 4. Interdependency between Third Party Group on Toba Caldera Geopark Development

Group of funders and academics and the media do not have a relationship of interdependence internally that could influence Toba Caldera Geopark. This happens because in these two groups, each actor stands alone without any dependency with another actor in the same group. Even if the group's internal dependency relationship exists, but the relationship is less influence Geopark development Toba caldera.

Rules between Actors

The rules that apply in this section show the variety of formal rules and local rules that bind all actors there. Formal rules and regulations in the form of local policy may not be written, but it became a rule that binds all actors involved in it or one of the actors there. This attachment limit the movement of every actor in the activities, in this case for its involvement in the development Toba Caldera Geopark.

For groups of government institutions, both from the central government to village government, the applicable rules of the most obvious is the rule of the bureaucracy. This rule is binding on all actors in the institutions of government, so that the movement of the actors on the lower level is sometimes constrained by bureaucracy. For example, just the movement of the Committee for the Acceleration Toba Caldera Geopark in Geoarea Samosir, which legally obtain decree of Regent Samosir and coordinated by expert staff of Head Samosir more dynamic, for dealing directly with the court, sometimes a lot hampered by the authority which is still held in full by the Committee Toba Caldera Geopark in North Sumatra Province, who legally get a decree of the Governor of North Sumatra located in Medan. Different movement speeds have feared could hamper development, primarily associated with the enthusiasm of people who should not be let down by bureaucracy.

The dynamic movement of Toba Caldera Geopark development is also visible at the level of local government, such as the District of Sianjur Mulamula, Mulamula Sianjur Village and Sarimarih Village. Although still follow bureaucratic rules, where each movement of the village heads are still waiting for direction from the district and sub-district heads to take direction from the regents, but as the party that directly deal with the public, they were perceptive enough to anticipate the turmoil at the grassroots. LCO of Sianjur Mulamula, for example, which was set on October 29, 2014, is one of the local government's tactics in dealing with public enthusiasm. Although the establishment of the LCO in the directives of the Committee for the

Acceleration Toba Caldera Geopark in Geoarea Samosir, but the initiative to involve the various elements of society in it, such as traditional leaders, community leaders, religious leaders and members of the majority owner of the customary on-site geosite, an effort that was good enough to embrace the all relevant actors directly. In order to have a legal framework and a clear source of financing, this LCO also follow the rule of the bureaucracy in the form of Decree of Head of Sianjur Mulamula District No. 23 in 2014, on the Establishment of Rural Community Organization Sianjur Mulamula, District Sianjur Mulamula.

Bureaucratic rules also apply to actors who double as funders, such as the Ministry of Tourism, Government of North Sumatra Province and District Samosir. The Ministry of Tourism is economically more powerful and a reformed bureaucracy, easier to channel funds for the construction and development Toba Caldera Geopark. One form is the physical construction of buildings of Information Center of Toba Caldera Geopark fully funded by the Ministry of Tourism. According to Mr. Achyaruddin of the Ministry of Tourism, the financing is not the first time the Ministry of Tourism to spend on Toba Caldera Geopark. But many times the funds it is not absorbed and returned to the Ministry of Tourism due to hit the bureaucratic problems in the field, both between institutions and with the community.

In contrast also with the bureaucracy that still occurs in North Sumatra province and Samosir, related to financing problems. To input displays on Geopark Information Center in Sigulatti, for example. Local team in Samosir wishes a sharing tasks, while they were on their way to socialize and expect a team of North Sumatra province taking part to fill the displays, but it can not be done just like that. Back bureaucracy becomes the key problems, supported by the many affairs of each sector in the province, which makes the movement of Toba caldera Geopark became less focused and sometimes marginalized. Other rules are the actors in the group of third parties who have the rules of each. For example, traditional leaders and Punguan Guru Tatea Bulan, which has Batak Toba rules that govern every aspect of life of its members. Customary rules that are associated with the

development Toba Caldera Geopark is *Tarombo* or genealogy example, which bind certain actors of the customary rights that exist in the Pusuk Buhit Area. One is geosite Batu Hobon and cultural attractions Sopo Guru Tatea Bulan, which is jointly owned by Punguan Guru Tatea Bulan. *Punguan* Guru Tatea Bulan not just a set of specific clans, but a collection of old clans that are linked directly with the descendants of Si Raja Batak, although the people had migrated to the rest of the world. Although it has become nomads, but two of their main site is still entrusted to their descendants who live in the area Limbong - Sagala and surnamed Limbong, one of the old clans are directly related to genealogy Si Raja Batak. Care financing 2 (two) main site they also performed together, both out of personal funds, as well as from cash *punguan*.

In addition to the customary rules related *Tarombo* or pedigree that is still held fast by the whole of the Batak on this earth, especially for Punguan Guru Tatea Bulan, custom rules that can not be separated from the life of the Batak is rules of *Dalihan Na Tolu*. In terms of meaning, *Dalihan Na Tolu* means three furnaces, which is defined as the furnaces Batak society described as a cauldron that was on the stove. Furnace at that time is made up of three feet and three feet is the one that serves to prop up the cauldron that is on it. Analogy balance obtained from three feet furnace is used as a foundation *Dalihan Na Tolu* in Batak that apply to all of the Batak people in this world. *Dalihan Na Tolu* system is divided into three functional groups, among others *Dongan Sabutuha* (born from the same womb), *Boru* (girls) and *Hula-hula* (family of the wife). *Dongan Sabutuha* often called *Dongan Tubu* (siblings) is defined as people who are the same surname, which is expected to always agree on the whole collective decision-making, because they are considered siblings camaraderie together. *Boru* interpreted as a daughter, her husband and her children, and families-in-law of the woman. *Boru* is a party that is very loved and adored, although they would not inherit from their biological parents. Instead, when a girl married off, usually biological parents will give *pauseang* (property replacement) or *Ulos nasoolo buruk* (fabric that will not be obsolete or outdated) that describe the taste of loving parents to girls

'taken away' is. *Hula-hula* class is defined as the clan who gives his daughter in marriage.

For the *Bataknese*, the *Hula-hula* is seen the glory of the sun, because of the *hula-hula* gives blessing to *Boru*. In social life, *Dalihan Na Tolu* is a cornerstone of democracy in every plan, both in the construction of the village and the provisions of customary law which always focuses on mutual assistance system (Rietbergen-McCracken and Narayan-Parker, 1998). These systems regulate social relations in the life of the Batak people, including the rights and responsibilities in social life. In a joint decision-making led by a dean or a custom king, never taken unilaterally, must always be done deliberation and voting. Almost all plans related to customs, both the construction of the village as well as to the private lives of Bataknese, set in *Dalihan Na Tolu*, who became the *Batak* philosophy of life, side by side with religious affiliations.

Related to the Toba Caldera Geopark development, especially in the area of this Pusuk Buhit area, *Dalihan Na Tolu* system is also applicable, for both actors in a third party hold tight to the customs system, or a group of government institutions and ethnic Batak have a clan. A small example appears at the time of geopark socialization in Sigulatti, with sources Regent Samosir, surnamed Simbolon. At the moment there are questions that come from a *Opung Boru* or grandmother surnamed Simbolon too, *Dalihan Na Tolu* system is also running. Although a Regent, he must show love for his grandmother Simbolon, by responding to the question politely and request to be accommodated as much as possible, both for the sake of progress Toba Caldera Geopark in the future, and to keep the *Dalihan Na Tolu* system was still running.

Community Involvement on Each Development Stage of Toba Caldera Geopark

Participation of each actor can be divided into four type participation, among others the dissemination of information, consultation, collaboration and strengthening. Quick actor involvement mapping is seen in the following scheme.

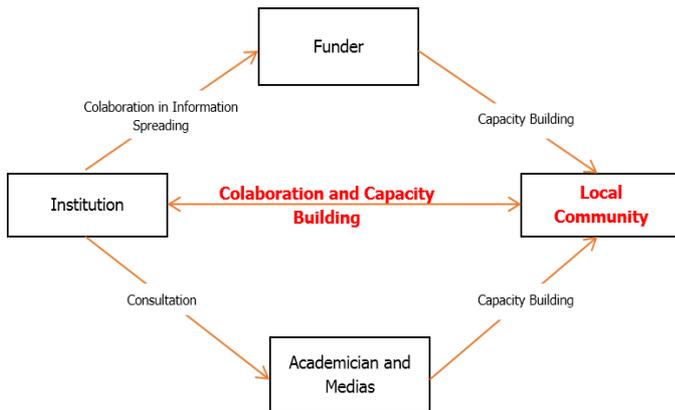


Figure 5. Participation of Each Actors in Toba Caldera Geopark Development

Each actor in a group of actors each have a stake in participating to the advancement Toba Caldera Geopark. Broadly speaking, groups of institutions as an initiator in the application of the concept of geopark, academia and the media need to consult on a wide range of knowledge that must be explored and conserved in the region. For the issue of financing, the institutions collaborate with the actors in a group of funders. In the management of geopark, the institutions collaborating with third parties, consisting of many traditional leaders, religious leaders, local communities and other relevant parties, such as the Punguan Guru Tatea Bulan. This is done in conjunction with reinforcement in the form of capacity building of local communities, associated with various human resource constraints that exist in the Pusuk Buhit Area.

The stages of the development can be divided into four, such as initiation, preparation, implementation and monitoring, and evaluation. Community involvement on every stages can be described as follows.

Initiation Stage

The initiation stage is the preliminary stages of the dissemination of information from actors who have early access to information related to the geopark and acts as an initiator in the initial stage. This process is dominated by a group of institutions in sequential order from the national to the village. Various activities initiation as

dissemination to local communities, delivering information and request for funding to potential funders, communication with the academia and the media and a variety of other activities, in order to spread the concept of Toba Caldera Geopark especially in Pusuk Buhit Area and efforts to make the perception of usefulness.

In this stage, each actor, especially local community, is still bound to influence and their respective interests in looking at the implementation of the geopark in the region where the move. Government as the initiator trying to equate every opinion there, including efforts to accommodate the influence and interests of each actor in the same perceptions related geopark.

Preparation Stage

The preparation stage can be interpreted as a step towards the realization Toba Caldera Geopark. This stage contains various planning activities, coordination with various actors at every level, details of programs to develop, until they are ready to be implemented. Agenda efforts to enroll a member of the Global Geopark Network (GGN) is also a major agenda in this preparatory stage. Various preparations to meet the requirements of the proposed UNESCO, such as the existence of the governing body, the readiness of local communities, packaging geosites and so forth, into activities that are also carried out in this stage.

At this stage, the government of all levels join in the Committee for the Acceleration Geopark Toba caldera, to streamline the various programs of preparation to be done. In this stage also established Local Community Organizations (LCO), which is the result of collaboration between groups with third party institutions, especially local communities, indigenous peoples and religious figures. LCO serves as a bridge between government and society in the move together towards the realization Geopark Toba caldera.

Implementation and Monitoring Stage

This stage is the operational stage of a geopark, in this case Toba Caldera Geopark.

Currently operating geopark, activities such as the implementation of the various programs that have been planned in the previous stage, supervising and monitoring the activities of the geopark *keberjalanan*, conducted jointly by the actors directly involved in it.

At the implementation stage, Toba Caldera Geopark must already have a management board consisting of a combination of government and local communities. Management Board is the managerial function of Toba Caldera Geopark, including the operational part of every geosite. Other actors who have an interest and the same influences, joined the councils that are supporting the movement of the Management Board.

Evaluation Stage

An evaluation stage in the planning process is a step to evaluate how the program has been running, in this case the operational of Toba Caldera Geopark, especially in the area of Pusuk Buhit. The results of the evaluation forms the basis for fixing the flaws that occur in the operation of various geosites in Pusuk Buhit Area, as well as overall Toba Caldera Geopark, increase the range of services has been good, and innovating to develop the greater Toba Caldera Geopark.

This stage is carried out also by the actors directly involved. Each actor classify themselves each as the National Committee Geopark Indonesia for the national authorities, the Media Council for the actors in the media, the Board of Research for relevant actors of research, the Council of Local People for the actors associated with local elements, such as indigenous peoples and religion, as well as the Partners for actors funders. Each group of these actors together to evaluate the performance of the Management Board and provide inputs for progress in managing Management Board Toba Caldera Geopark in the future.

Conclusion

The study found some important matters related to the development Toba Caldera Geopark which turned out to invite the attention of a lot of actors, both from the national level down to the local. Lots of the

appeal of the application of the concept, a 'sugar' for the actors there. Although it offers a good variety of concepts, implementation geopark also reap the rejection of certain parties.

Actors involved in the development Geopark Toba caldera, especially that contained in Pusuk Buhit Area, can be grouped into four large groups, among other government agencies, funders, third parties as well as academics and media. Actor grouping is done on the basis of hypothesis primary role of each group of actors. The grouping is also subdivided into levels of the area where the actors move.

Institution group, consist of a group of good governance from the national to village level, such as the Ministry of Tourism, Ministry of Energy, the Provincial Government of North Sumatra, Samosir District Government, District Government Sianjur Mulamula, Sianjur Mulamula Village Government and Sarimarrhit Village Government.

Funder group, which consists of actors who sustain Toba Caldera Geopark in terms of funding, such as the Bank of North Sumatra, CSR funds from companies that operate around the Toba Caldera Geopark and tourism industry. Recently, the group raised funds are still performed by actors from institutional groups worked together, given the need for urgent funding.

The third-party group, which consists of the actors directly in contact with the ground, but lacked a place to be a part in the initiation stage. This group, among others, traditional leaders, religious leaders, community leaders, Punguan Guru Tatea Bulan and LCO Sianjur Mulamula, the formation of the Government of the District Sianjur Mulamula. Third parties are also required actors who should get a part in the initiation stage, but is waiting for a directive from the group institutions, such as museums of culture and so forth.

Academics and media group, consisting of researchers and the media personnel, which help research in North Caldera Geopark and publish it to the local community. Until now, the actor contained in

this group include Tim Ring of Fire Expedition Kompas Group and North Sumatra University. Differences in interests, perspectives, norms in force and resources owned by every actor associated Toba Caldera Geopark, especially in the area of Pusuk Buhit, one challenge in the process of planning and collaborative management. Therefore, it takes a form of dialogue conducted by every relevant actor, in the form of authentic dialogue, to accommodate and find solutions to the different views. Authentic dialogue, requires all agents or actors must be bound to one another in a common task in which consideration has characters such as bonding agent between actors ata mutually beneficial ensuring that legitimate demands, accurate, comprehensive and sincere. This form of dialogue is often done by the initiative group of government institutions, especially in the form of socialization in every village that has geosites.

Socialization is aimed at finding common ground related to the concept of geopark and actors, especially local communities and indigenous peoples find and understand and agree positions and responsibilities himself as to the nature of reciprocity in the fulfillment of their respective interests (reciprocity). Instead of moving on their own, especially in the development of this geopark, better all the actors move together, by making local people aware of and interested in meeting interests is the result of the mutual interests of others. They can start to explore chance they get from Toba Caldera Geopark development in the region, in this case in the Pusuk Buhit Area. With this collaboration, all the actors are expected to realize that their interests cannot be met without meeting with the interests of other agents and are looking for options to start a mutually beneficial cooperation.

Socialization is done many times by the government, do to further reassure local communities and indigenous peoples that the purpose of this development is not to further trouble them, let alone take over sectors of the economy that has been run previously, but for their welfare. Understanding your ongoing and persuasive approach undertaken by the government, began to get a response in the form of their willingness to join in LCO,

which is a legal organization that is composed of various elements of society, including local government, traditional leaders, religious leaders, community leaders and local communities around geosite. This willingness shape a new relationship that will guide the development and the development and management through a collaborative process that actually (relationship). Although they often have a primary relationship with other stakeholders, but the new relationships created are better able to define the conflict that exists between them.

Acknowledgement

We would like to thank Mr. Achyaruddin Yusuf, Development Director of Special Interest Tourism, Conventions, Incentives and Events, Ministry of Tourism; Mr. Mangindar Simbolon, Former Regent of Samosir Regency; Mrs. Theodora Sihotang, Expert Staf of Samosir Regency and Coordinator of Toba Caldera Geopark Acceleration Committee; Mr. Darwin Sihombing, Head of Sianjur Mulamula District; Head of Sarimarihit Village; Mr. Limbong, representation of Punguan Guru Tatea Bulan; and all the people in the Toba Caldera Geopark who gave so generously of their time.

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