

# Model of Institutional Strengthening and Empowerment Community-Based Agro-tourism Village Development

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This study aims to (1) develop a model for strengthening social-economic institutions and empowering the Petang Village community in developing community-based agro-tourism. (2) Implementing and evaluating the development model of the agro-tourism village through training and assistance activities based on community participation. The method of research used is quantitative and qualitative in the form of existing data and perception data tabulation through participatory rural appraisal techniques and in-depth interviews. The output of the study is divided into two research stages. The first phase is expected to have a significant impact on various training programs and assistance to the community in the management of tourism businesses. It is indicated on the increasing variety of tourism services, members of tourism awareness groups, and the intensity of cooperation. Therefore, the second phase is expected to provide tangible results on the existence as a community-based agro-tourism village through evaluative activities. Thus, it becomes a tourist destination that is visited by many domestic and foreign tourists and improves community welfare.

**Key words:** *Agro-tourism village, community empowerment, foreign tourists, institutional strengthening, tourism businesses.*

## Introduction

The concept of a tourism village reflects the characteristics of rural uniqueness with the potential of natural resources and the socio-economic and cultural conditions of the community. Community-based agro-tourism emphasizes the active role of the community in

managing tourism activities in customary-owned areas. It is based on the fact that people who have knowledge about nature and culture are the potential selling points of tourist attractions (Ministry of Culture and Tourism & WWF-Indonesia, 2009).

Bali Provincial Government is programming the development of 100 cultural-based tourism villages. The aim is adding tourist destinations and boosting the rural economy. One of them is Petang Village. It is located in Petang Village, Badung Regency with the potential of rice fields, plantations, and agricultural culture and holds firm Tri Hita Karana (Suamba & Utama, 2017). Another sector that becomes a tourist attraction is the existence of holy places or temples which are sacred buildings of Hindus. Wherein, the procession of ceremonies is held periodically and continuously (Arias, 2010).

The objectives of this study are: (1) to develop a model for strengthening social-economic institutions and empowering the Petang Village community in developing community-based agro-tourism; and (2) Implementing and evaluating the agritourism village development model through community participation-based training and assistance activities.

## **Literature Review**

### ***Concept of Tourism Village***

The tourism village is a rural area that has a unique potential as a unique tourist attraction due to its socio-economic, socio-cultural life, unique customs, village spatial structure which are all managed attractively and naturally with the development of tourism support facilities (Kustina *et al.*, 2019; Suwija *et al.*, 2019; Suryasa, 2019; Basak & Khanna, 2017). Village tourism is a form of integration between attractions, accommodation and supporting facilities are presented in a structure of community life that integrates with applicable procedures and traditions (Nuryanti, 1993; Kumar & Mishra, 2018; Ghosh, 2018; Abolghasemi *et al.*, 2018).

The concept of developing a tourist village contains several principles, namely: (1) it does not conflict with the customs or culture of the community; (2) physical development to improve the quality of the village environment; (3) pay attention to the elements of locality and authenticity. The landscape pattern used in development must display the village characteristics; (4) empowering rural tourism communities in all aspects of tourism; and (5) pay attention to the carrying capacity and environmental insight (Ministry of Culture and Tourism & WWF-Indonesia, 2009).

### ***Community-Based Agro-tourism***

Agro-tourism is intended as a form of tourism activity whose object is agricultural business, as well as activities related to it and in its implementation pay attention to environmental

preservation (Venkateswarlu, 2019; Mathur, 2019; Esha, 2019). Community-based agro-tourism patterns are patterns of ecotourism development that support and enable full involvement by local communities in the planning, implementation, and management of ecotourism businesses and all obtained benefits (Ministry of Culture and Tourism & WWF-Indonesia, 2009).

Community-based agro-tourism can create employment opportunities for local communities, reduce poverty through agro-tourism income from tourist including services for tourists, guide fees, transportation fees, homestays, selling handicrafts, and so on (Richard, 2000). Ecotourism has a positive impact on the preservation of the environment and local indigenous cultures which, in the end, is expected to be able to foster identity and pride among local residents (Timothy, 1999; Ramly, 2007).

The level of agro-tourism implementation needs to be seen as part of integrated development planning carried out in an area. For this reason, the involvement of related parties starting from the community, government, business, and non-governmental organizations are expected to build a network and run a good partnership according to their respective roles (Scoot *et al.*, 2008; Joshi, 2012).

### ***Institutional and Community Empowerment***

Institutionalization can be defined as the boundaries created to form harmonious patterns of interaction between individuals in conducting political, social, and economic interactions (**Ammirato *et al.*, 2013; North, 1990**). Institution is a rule that applies in society which determines who has the right to make decisions, what actions can and should not be done, what rules are generally accepted in society, what procedures should be followed, what information should or should not be provided and what benefits are individuals will receive as a result of the actions s/he did.

Empowerment is a translation of *empowerment* while empowering is a translation of *empower*. According to Merriam Webster & Oxford English Dictionary in Hutomo (2000), the word empowerment contains two meanings, namely, (1) to give power or authority to or give power, transfer power or delegate authority to other parties; and (2) to give ability to or enable or efforts to give ability or empowerment.

There are several concepts of economic empowerment according to Sumodiningrat (1999), in Hutomo (2000) and Lestari *et al.* (2015), This includes the people's economy, people's economic empowerment, structural changes, people's economic empowerment, their policies in empowering the people's economy, and community empowerment activities. According to Kartasasmita (1996), the empowerment of the people's economy is "an effort which is the

mobilization of resources to develop the economic potential of the people to increase people's productivity, so that, both human resources and natural resources around the people's existence, productivity can be increased".

## **Research Methods**

### ***Type of Research***

This research is a type of action research because it covers two stages of aspects. This research aspect includes a basic study of the potential objects and tourist attractions of the Petang Village and community readiness in the development of *Community Based Agrotourism (CBA)*. Although, the aspect of action or enrichment includes business development and assistance through various community tourism management training and evaluation and monitoring of activities (Choy, 1997; Weber & Damanik, 2006; Murdiyanto, 2011).

### ***Research Location and Objective***

Determination of the location of the study was carried out by purposive sampling in the Petang Village, Petang Subdistrict, Badung Regency. The reason for choosing the location is Petang Village has natural potential due to its demographic and cultural characteristics that support the development of agro-tourism villages. The agricultural and plantation products include vegetables, coffee, cocoa, turmeric, salak, durian, and mangosteen. In addition, the geographical position is adjacent to other tourist objects such as Sangeh Forest, Tukad Bangkung Bridge which is the second-longest and highest bridge in Indonesia, making it an attractive tourist destination package. The target setting of activities is Petang Village community, Petang Village apparatus, Badung Regency Government and other relevant stakeholders.

### ***Data Analysis Techniques***

The type of data used is perception and existing data so that the analysis method used in this study is a quantitative and qualitative approach with participatory rural appraisal techniques.

## **Research Results**

### ***Strengthening Institutional and Community Empowerment in Petang Village***

- ***Institutional Strengthening Aspects of the Petang Village Institution***

Institutions can be divided into two types, namely formal & informal institutions. Its activities can be divided into three categories, namely the public sector category (local administration and local government), the voluntary membership sector and cooperatives, the private sector

(service organizations and private businesses). The institutions directly involved in community empowerment in the development of Petang Village community-based agro-tourism are (1) the Badung Regency Government through its relevant offices; (2) Petang Village Credit Institution (LPD); and (3) Petang Village Tourism Management Board.

- ***Institutional Strengthening Models***

Based on the results of a Focus Group Discussion (FGD) with stakeholders and from the results of a comparative study on Tourism Village Management, namely, Nlanggeran Tourism Village, Patuk Subdistrict, Gunung Kidul Regency, Yogyakarta, which is the best community-based tourism village in Yogyakarta. There are several things that must be addressed or that still become obstacles in achieving the goal of making the Petang Village as a community-based agro-tourism village, as follows:

- 1) The community does not yet fully understand Petang Village development plan as an agro-tourism village.
- 2) Quality of human resources in the field of management of Petang Village Agro Tourism must still be improved.
- 3) Infrastructure such as tracking infrastructure, waterfalls and parking lots as well as inadequate tourism facilities.
- 4) Limited funds in the original revenue of Badung Regency to build tourism support facilities.
- 5) Time for delivering information to the community is very limited because the community is preoccupied with work earning a living and carrying out religious ceremonies.
- 6) It is not realized synergy and coordination yet between related institutions and institutions in the Petang Village development as an agro-tourism village.
- 7) Community participation in the development activities of the Petang Village as an agro-tourism village is still lacking because it is still in the process of developing an agro-tourism village.
- 8) The desire of some people to sell plantation and agricultural land.

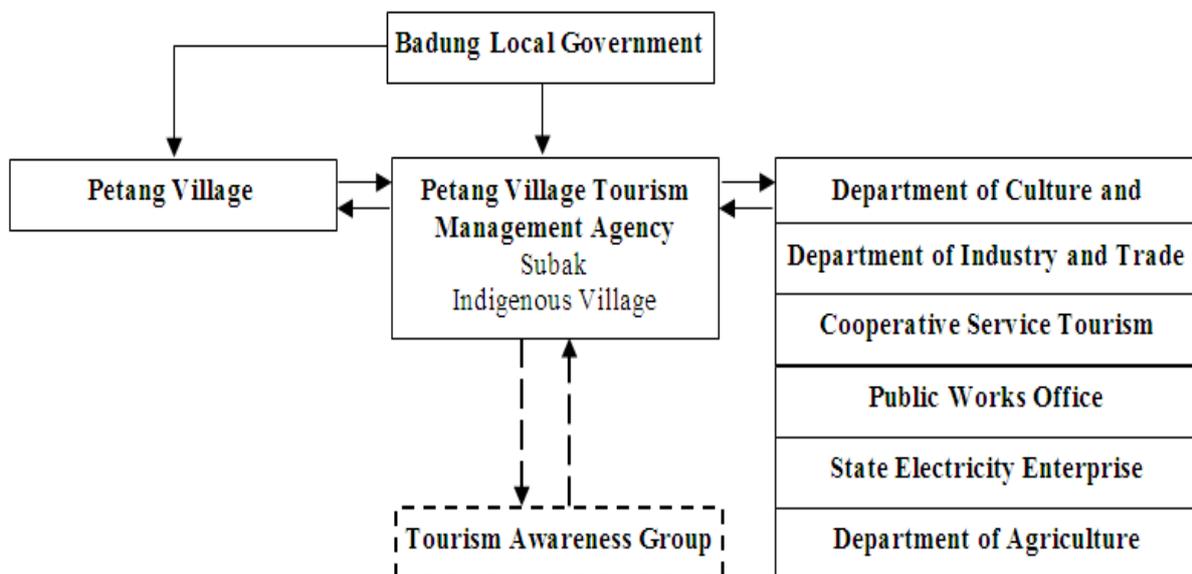
The expectations of each party in order to realize the objectives to develop as an Agro Tourism Village in terms of institutional strengthening are:

- 1) There needs to be good coordination and cooperation between related parties in the development effort as an agro-tourism village.
- 2) Fostering institutional strengthening such as *subak* (Balinese irrigation), traditional villages, and other schools in order to be carried out sustainably.

- 3) There needs to be an agreement on clear rights and obligations between related parties, especially between the community (*subak*/indigenous village/village) with the government and managers.
- 4) Education and skills training in accordance with the needs of village officials and the community to be able to support tourism in Petang Village.
- 5) The need for a professionally managed management of the Petang Village Tourism Management Board.

The institutional mechanism that is most in accordance with the wishes of the stakeholders is as follows.

**Figure 1.** Institutional mechanisms of Petang Village that fits most of the stakeholder's desires



### ***Empowerment for Petang Village Community***

The effort to empower the community of Petang Village can be seen from three sides, namely, (1) creating an atmosphere or climate that enables the potential of developing communities (*enabling*), which is used as a starting point in the recognition of the idea that every human being in every community has the potential to developed; (2) strengthening the potential or power possessed by the Petang Village community (*empowering*) in this framework requires more positive steps, in addition to only creating climate and atmosphere. This reinforcement follows concrete steps and involves providing a variety of inputs, as well as opening access to opportunities that will make the community empowered. Empowerment is not only about empowering individuals, community members, but also its institutions. Instilling cultural values such as hard work, economization, openness, and accountability are a central part of this empowerment. This includes increasing community participation in the tourism development

process and the role of the community in it; and (3) empowerment also means protecting. In the process of empowerment, the weak must be prevented from becoming weaker due to lack of empowerment (Putra, 2012; Putri & Manaf, 2013; Rangkuti, 1997).

Therefore, protection and partiality to the weak are very basic in the concept of empowerment. Protecting does not mean isolating or covering up from interaction, because that would actually dwarf the potential of the community. Protecting must be seen as an effort to prevent unbalanced competition and strong exploitation of the weak. The empowerment of a community does not make the community more dependent on various gifting programs (*charity*). Due to the notion that everything that is enjoyed must be produced on its own efforts, the results can be exchanged with other parties economically. Thus, the ultimate goal is to empower the community, enable and build the capabilities and potential of the village community, to advance themselves towards a better life in a sustainable manner (Saaty, 2008; Sharpley, 2000; Untari, 2009).

The main approach in the concept of empowerment is within the community. It is not only the object of development, in this case, tourism development, but it is the subject of development itself. Based on this concept, the empowerment community must follow the approach, as follows (1) empowered directed, which is popularly called partiality; (2) this empowerment program must directly involve or even be implemented community, to be effective because it is in accordance with their wishes, abilities, and needs; (3) using a group approach, because individually the community is difficult to solve the problems encountered (Al-Ayubi, 2019; Dewi & Dewi, 2017; Jaminyasa *et al.*, 2017).

This group approach is most effective and seen from the use of more efficient systems. In this case, the establishment of the Tourism Awareness Group and Women Farmers Group (WFG) must be more activated, so that, the community empowerment can be done through a group approach; (4) economic empowerment, the community economic empowerment policy is expected to: (a) provide greater opportunities or access to production assets (*especially capital*), (b) strengthen the position of transactions and community economic business partnerships, so that, economic actor is not only a price taker, (c) processing of agricultural and plantation products to have added value, (d) strengthening home industry or small industry, and (e) encouraging the emergence of new entrepreneurs among the Petang Village community; and (5) community empowerment activities are expected to: (a) increase knowledge and skills in human resources (HR), and (b) increase access to tourism facilities and infrastructure.

Based on the results of the first-year research studies on the explicit and implicit weaknesses of the management of the agro-tourism village, the findings include the following:

- 1) Transportation facilities and infrastructure to several tourist objects in Petang Village such as Giri Lestari Waterfall are not yet adequate.
- 2) Public facilities such as landfills, toilets for some tourist attractions have not been adequate.
- 3) Weaknesses of human resource (HR) factors, including a) communication in foreign languages, especially in English; b) entrepreneurship/entrepreneurial spirit of the community in tourism; c) homestay management knowledge is inadequate; d) skills in providing culinary for the traveler.

Empowerment in Petang Village involves aspects of human resources. Developing the principle of education in the community, especially regarding cultural infrastructure and facilities, both counselling on how to grow crops and gardening well and how to process agricultural and plantation products. It can provide added value and can be used as attractive tourist objects and attractions such as the holding of the Mangosteen Festival. In this activity, some of the processed products from mangosteen fruit were found such as mangosteen wine products, and cosmetic products from mangosteen rind, and processing products of red ginger and white turmeric as processed drinks that are good for health. Activities become the most priority in the empowerment community as an agro-tourism village. The training has been given in the context of empowering the community is as follows.

1) English language training and homestay management

Weaknesses in mastering foreign languages, especially English, in the community and weaknesses in homestay management knowledge, have been given hospitality homestay and English language training.

2) Training in the field of entrepreneurship

It is especially training on product marketing, small business forms in Petang Village, mostly in the form of family businesses, or home industries, home industry businesses that develop in Petang Village. In other words, businesses have not been managed based on business management well. This training is given aiming to improve the performance and continuity of businesses that develop in the community.

3) Agricultural counseling training

An agro-tourism village has enormous agricultural potential, so training and counseling on good farming practices are needed, and training on processing agricultural and plantation products, in order to have added value. An example of this is processing mangosteen plantations into mangosteen wine and processing coconut into *virgin coconut oil (VCO)*. This includes processing red ginger and white turmeric into extracted herbal drinks, as well as, the development of asparagus plants. Therefore, it has added value to support Petang Village as a community-based agro-tourism village.

#### 4) Culinary training

Culinary training is given to the community in preparing dishes for visiting tourists, with a special menu by processing raw materials from the local village made delicious menu variations that are tailored to the tourist's taste.

### Conclusions

- 1) The institutional strengthening model for Petang Village community in the development of community-based agro-tourism village is an institutional mechanism. It is in accordance with the wishes of the stakeholders, namely coordination, interaction, rule enforcement, and cooperation among Badung Regency Government, Petang Village Tourism Management Board that is managed professionally, village apparatus, and Petang Village community, to realize the work program so that the objective of forming the Petang Village as a community-based agro-tourism village can be achieved.
- 2) Community empowerment model in developing as a community-based agrotourism village concerning aspects of its human resources. Developing the principle of education in the community, which can provide added value and can be used as objects and interesting tourist attractions. The empowerment of the community is carried out by providing training, for example.
  - a) English language training and homestay management
  - b) Training in the field of entrepreneurship in particular training on product marketing
  - c) Training on agricultural extension, as an agro-tourism village has enormous agricultural potential, so training and counseling on good farming practices are needed.
  - d) Culinary training is given to the community in preparing dishes for visiting tourists, with a special menu prepared from local raw materials made with delicious menu variations that have been adjusted to the tourist's taste.

### Recommendations

- 1) The role of local community institutions such as *subak* institutions, customary villages and existing groups needs to be strengthened and optimized in order to be implemented sustainably, and involve the community to actively participate.
- 2) It is necessary to actively socialize the program and development plan as an agro-tourism village, in a comprehensive and leveled manner so that the community fully understands the village development program.
- 3) The need to arrange the management of the Petang Village Tourism Management Board which is professionally managed as a mediator in adopting community needs.



- 4) The formation of a Tourism Awareness Group needs to be carried out and fostered its sustainability. Due to education and training and coaching is done in groups will be easier than if done individually.

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