

Conference Paper

Bamboonimics in Tegaren Village

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Abstract

Besek is made from bamboo which is then woven. This *besek* craft is the main craft of women in Tegaren Village. However, problems arise when *besek* does not provide enough income for women in Tegaren Village. By providing more training and insight for the residents of Tegaren Village, it is hoped that there will be an increase in the economic capacity of the village. The method of implementing the Community Partnership Program (PKM) is through comparative studies, training, as well as providing assistance to residents of Tegaren Village to continue to improve their economic capacity through bamboo woven commodities. As an object of comparative study, bamboo craft center Bamboo Indah was chosen, located in Wonoanti Village, Gandusari District, Trenggalek Regency. During a comparative study, three agreements were reached between the government of Tegaren Village and the Bambu Indah center, namely 1) Tegaren Village would send two or three craftsmen to conduct intensive bamboo weaving training, 2) two "lazy chair" products would be sent to Tegaren Village as a learning material for developing bamboo commodity products, and 3) Bambu Indah centers agreed to empower the human resources of Tegaren Village if there are *besek* and *pinchuk* orders. This assistance program will continue as Tegaren Village has become one of the target villages of UPN "Veteran" East Java.

Keywords: bamboo, *besek*, economic capacity, assistance

Introduction

As an initial step in the development of the Tegaren tourism village, the UPN “Veteran” Jawa Timur community service initiated the signing of an MoU between the department, Tegaren Village, and lembaga Masyarakat Desa Hutan (LMDH) for the development of the *Embung* Banyu Lumut. This MoU was followed up with the gradual deployment of lecturers and students. Continuous dialogue was also held between the community service of UPN “Veteran” Jawa Timur and the village stakeholders to oversee the realization of the Banyu Lumut development master plan. Since 2018, the village and the community have worked together to develop the initial facilities of the *Embung* Banyu Lumut, such as the construction of tree houses, painting, and making a path to the cave around the reservoir. There is a place allocated for the people of Tegaren village to sell around the reservoir.

In 2019, the collaboration of community service for UPN “Veteran” Jawa Timur and Tegaren Village was developed through the program titled “Bamboonimics in Tegaren Village”. This program is included in the Program Kemitraan Masyarakat scheme funded by Ministry of Higher Education, Research, and Technology. This activity focuses on empowering local women in Tegaren Village through

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the development of processed bamboo handicrafts. Bamboo is a potential asset owned by Tegaren Village. But the use of bamboo is not optimal because the processed product is only in the form of one product, namely *besek*. It is hoped that this program can contribute to increasing the added value and variety of bamboo products. Thus, bamboo handicraft products can be one source of increasing the economic capacity of the village while increasing the level of welfare of the community in Tegaren Village.

Research Method

This program is carried out through two methods, namely integrated assistance (Phillips and Stawarski 2008) and village deliberations (Cornwall and Jukes 1995). Integrated assistance is carried out at the conceptual level and application in the field. Assistance is carried out by assisting village communities in developing bamboo products. Assistance activities start from planning, training, production, to marketing. Secondly, in this program, the community service team involves village meetings to monitor the progress of the program. Although carried out informally, the village community can provide input and exchange ideas with the community service team. As a realization, the community service team accompanied the community of Tegaren Village to conduct a comparative study at Wonoanti Village, which is famous as a bamboo handicraft center in Trenggalek. From the comparative study, an agreement was reached between Wonoanti Village and Tegaren Village to improve the processing capabilities of Tegaren bamboo products. The agreement was in the form of Wonoanti's agreement to accept 2-3 Tegaren Village teenagers for an internship at the Wonoanti bamboo center. In addition, Wonoanti agreed to involve Tegaren craftsmen in *besek* and *pincuk* orders. In addition, the community service team also helped promote the results of Tegaren *besek* products to the relations of community service teams in the cities of Batu and Surabaya. The development in this sector is still at an early stage so it requires further synergy between the community service team, the Tegaren government, and bamboo craftsmen in the village (Bungin 2007).

The solution offered by the community service of UPN "Veteran" Jawa Timur to develop Tegaren as a tourist village is to use the "Asset Based Community Development (ABCD) approach". That is, in this approach, the community service team did not focus on fixing the problems and shortcomings faced by Tegaren. Instead, the community service team focuses on how the village community, independently and communally, can develop potential assets and superior objects owned by the village. The community service team did not create a structure of dependence on outside intervention (Bramwell and Lane 1993). On the contrary, with the ABCD method, the community service team tries to raise the awareness of the village community, so that sustainable transformation is carried out by the village community itself independently (Blackstock 2005).

The ABCD method is oriented towards individuals and entire communities who contribute to their own development by: exploring and mobilizing capacities and assets, modifying and improving existing structures, articulating and visualizing change. The ABCD method is carried out by exploring past success stories, current success stories, and bright opportunities in the future. These three elements are used together to produce energy and positive inspiration for the community (Cormac 2016). In addition, in this method, mapping available assets, focusing on analyzing existing strengths and assets, setting inspirational shared goals and visions, making transformative plans and open change, creating the competence of all community members, and empowering all community members for the community development effort (Dureau, 2013).

Leadership can determine the direction of development, the execution of development planning, and its evaluation (Ganz 2010). But there is a significant difference between leadership in the ABCD method and traditional leadership. In traditional leadership, leadership tends to be held centrally by the elite and feudal style. Where in traditional leadership, citizens must accept with satisfaction with

what is given by the government. In this case, residents are only used as objects of development. But in the new approach, leadership is decentralized. Tourist gaze 3.0 is a development of tourist gaze 1.0 (ways of seeing) and tourist gaze 2.0 (ways of moving). The development of tourist gaze 3.0 emphasizes the relationship between ways of seeing and ways of moving (Larsen 2014). John Urry (Urry 1990) and Jonas Larsen then realized that tourism is actually not just visual imagery or movement. So, tourist gaze 3.0 is a way of feeling. This third phase emphasizes tourism more on the case of a tourist destination making tourists who come there feel the atmosphere encapsulation.

Result and Discussion

One of the strategic meanings of Tegaren Village is that this village is a tourism buffer village of the Nglingsis Dam, which is located nearby. At the Nglingsis Dam, there are centers of local products or crafts, so that when the Nglingsis Dam is completed, it is expected that crafts or local products from Tegaren can be marketed at the Nglingsis Dam. With its location close to Ponorogo Regency, Nglingsis Dam has its own strategic significance for Tegaren. Of course Tegaren and the besek commodity will also get a positive impact if the Nglingsis Dam travel destination is successful. Therefore, it is expected that turning Tegaren into a tourism village and making the bamboo (besek) economy as the backbone of village tourism will bring an increase in the standard of living of the Tegaren community as a whole and with high graduality.

Nearly 100% of the population of Tegaren women make a living as handicraft artisans. Tegaren itself is an area in the Regency of Trenggalek with the highest/highest production of besek in the entire regency. For women residents in Tegaren, besek crafts or swipe skills are a local cultural heritage passed down across generations. Formerly Tegaren was the biggest besek producer with more craftsmen than now. Even the price of 1 score can reach only Rp. 5,000. This price indicates that the supply of besek is very high. Now the price of besek per score reaches Rp. 17,000 to Rp. 20,000.

There are at least three main arguments for why bamboo is the key to Tegaren's economic drivers. First, bamboo is the local value of the community. Nearly all Tegaren bamboo craftsmen own land behind their homes which is embedded with lots of bamboo there. So the bamboo that is obtained by the craftsmen is taken from the land behind their houses besides they buy from other areas through bamboo collectors. Second, the craft of besek has been done by Tegaren residents for a long time, and bamboo is always present and available. That is, starting from the first, this bamboo economy has been spinning. The second argument, therefore, is the availability of abundant bamboo, especially in Trenggalek, and bamboo is a renewable resource. Whereas the third argument is that the bamboo (bamboonomic) economy is integrated with many aspects of Tegaren people's lives.

In determining the Tegaren concept as a tourist village, Embung Banyu Lumut would be the main tourism attraction for the village. However, because the embung land is Perhutani land, land management is still in the stage of further discussion. Besekillah handicraft is taken as a substitute attraction for Embung Banyu Lumut. The concept that was originally a "tourist destination" was later established as a "tourist village". So, the concept of a tourism village formed in Tegaren will prioritize educational tourism, such as tourism in making baskets, tourism in making bricks, and tourism in farming.

There are three reasons why tourism makes besek will be a strategic tourist attraction. First is because the besek craft is done by women residents in Tegaren. This will be a distinct advantage because the rural women community still has high time flexibility. So tourism makes basking will be an attraction that can be enjoyed anytime. The second reason is that besek handicrafts are carried out by almost 100% of Tegaren female residents, which means that these tourist attractions will be carried out sporadically. This is a distinct advantage because tourism will not be carried out only in one place, but in other places. So, it is not so necessary a long time lag. The third reason is tourism made besek including educational tourism which also means that the segmentation of tourism can be expanded from among school children to adults. So, in addition to making Tegaren an educational tourism destination, Tegaren can also become

an educational institution partner in the conservation of besek craft culture. This is a distinct advantage because the marketing of craft tourism will expand existing marketing besek.

Conclusion

Bamboonomic was chosen because of the three foundations of scientific analysis. The three foundations are (1) that the bamboo economy is a natural asset and a cultural asset that has become one of the heart of Tegaren community life, (2) that the bamboo economy combined with a tourism village will make Tegaren a tourist destination that relies on ways of feeling from the concept tourist gaze 3.0, and (3) the leadership factor that emerged and led to the bamboo economy as a pulse of the Tegaren community's life. One thing to remember is that the concept of a tourism village will never work if there is no participation from the community in the village. Therefore, community participation in the village needs to be maintained so that it continues to increase. Need to think about planning activities that support the development of a tourist village. So there are three suggestions for continuing to support the development of Tegaren tourism villages, namely 1) the more people participating, the better, 2) the need for a consolidation of village organizations that intersect directly or indirectly with the development of tourist villages, and 3) activities associated with the tourism village so that more and more added.

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