Conference Paper

Cultural Tourism: Study of Wonorejo Nationalistic Village

Rusdi Hidayat Nugroho[1]*, Budi Prabowo[1], Resa Rasyidah[2], Praja Firdaus Nuryananda[2]

[1]Business Administration Science, Faculty of Social and Political Sciences, Universitas Pembangunan Nasional "Veteran" Jawa Timur, Indonesia
[2]International Relations, Faculty of Social and Political Sciences, Universitas Pembangunan Nasional "Veteran" Jawa Timur, Indonesia

*Corresponding author:
E-mail:
rusdi_hidayat.adbis@upnja-tim.ac.id

ABSTRACT

Wonorejo is a rural area located in the Situbondo regency where people come from many religions are living in harmony. The village itself thus was re-named or labeled as "Wonorejo Nationalistic Village" or "*Desa Kebangsaan Wonorejo*". As Indonesia is a state that recognizes many cultures, many ethnicities, and many religions, the harmony in Wonorejo could reflect the harmony of Indonesia on a local scale. The label then posited Wonorejo as a tourism destination for its cultural tourism. But in recent years, Wonorejo is found struggling in accelerating its tourism. The advancement of technology and the growth of the tourism industry have held Wonorejo's socio-economic development from tourism. This study explores the challenges faced by Wonorejo as one of the tourism destinations in Situbondo. The research also examines the effectiveness of asset management in Wonorejo Nationalistic Village. Using the asset-based community development concept and participatory research method, the study dug deep into the problems found in Wonorejo. We found that personal assets and financial assets still become problems in Wonorejo. Furthermore, Wonorejo needs a strong leadership not only from the head of the village but also from the village communities' vocal persons. They need to line-up the strategies to strengthen the label of "nationalistic village" so that the cultural asset in Wonorejo would not only transform into cultural tourism but also ecotourism.

Keywords: Tourism, ecotourism, community, asset

Introduction

Wonorejo Village is a unique village, both geographically and from social and cultural aspects. This village is included in the administrative area of Banyuputih District, Situbondo Regency. Wonorejo Village itself is located right beside Baluran National Park and the east coast of East Java province. More specifically, Wonorejo is also located right next to Mount Baluran. This geographical location naturally provides many advantages to Wonorejo Village, including fertile land, abundant marine natural resources, and enormous tourism potential. Therefore, this village has a diverse life, ranging from jobs as farmers to fishermen, ranging from residents who focus on tourism to residents who become government employees. Even more unique, this village is labeled as "Desa Kebangsaan" because there are three religions that are adhered to by the people of Wonorejo Village, namely Islam, Christianity, and Hinduism.

Even though the people of Wonorejo Village have differences in terms of belief, they can live in harmony and prosperity side by side with one another. In fact, according to the results of an interview with Slamet, the Head of Community Welfare Affairs for the Wonorejo Village Government, the village community helped each other in the construction of their respective places of worship. Muslims also do not hesitate to attend the celebration of Christian events. Likewise, the Hindus were not at all concerned when building a temple next to the residents' mosque. There are

also main village activities that are commemorated every year, such as Bersih Desa and Petik Laut. All of these activities bring together all the people of Wonorejo Village in one place and time. According to Slamet, there has not been a single social contraction in Wonorejo Village so far. This harmony and tolerance is nothing new in Wonorejo Village. This harmony of life has been passed down over the decades by village elders. It seems that this harmony is driven by the feeling of shared responsibility by the village community, the majority of whom are migrants from their respective areas of origin.

Wonorejo Village eventually became a very attractive tourist destination. With a very strategic location, many inns have grown as tourism accommodation for tourists who want to spend time in Baluran National Park. Likewise, the location of the village which is closer to Banyuwangi Regency than the center of Situbondo Regency makes this village a stopover place for tourists who want to continue their journey to Banyuwangi or Bali and further east. This village is also the main route for land transportation with the Pantura (North Coast) route, as long as access to the toll road has not been built and functional. So that many four-wheeled vehicles and other large vehicles cross this village.

However, Wonorejo Village does not mean a village without problems. This village does not appear to have significant problems, both in social, cultural, and even economic aspects. However, if researched seriously, Wonorejo still has several problems that have the potential to become cross-ended problems in the future. The research team conducted interviews with Trisno, the Village Secretary, regarding several problems in Wonorejo Village. Likewise, the interview with Slamet took longer and the research team received a more comprehensive description of the conditions and problems. Also, the research team also received some information on assistance from the Genta Purwa Desawarnana Foundation, which has assisted Wonorejo more than one year ago.

The first problem that the research team found was that tourism management was still not optimal. Through information obtained from Trisno and Slamet, the majority of Wonorejo residents who have businesses in the tourism sector is still managing independently. Lodging accommodation in the form of homestays along the village entrance is a household managed business, without any management interference from the village. This has not just happened but has been practicing like this for a long time. The village also felt that they did not have a bargaining position to carry out positive interventions on tourism management in Wonorejo Village. For the research team, of course, this can be categorized as sub-optimal management because in practice management is carried out independently so that the benefits obtained will also be independent and highly segmented. This is also thought to have contributed to the lack of equal distribution of welfare between people living near Baluran National Park and people living in coastal areas.

The second problem is the disparity in the welfare of the community, between people living close to Baluran National Park and people living in coastal areas. This welfare is reflected in the average income of the community and the environment in which they live. The research team has found that there is indeed a gap in average income between people living near the forest (Baluran National Park) and those living in coastal areas. On average, people living close to forests have more than one production factor, namely tourism accommodation (lodging), grocery stores, and agricultural land. So that the source of community production in forest areas is relatively more than one. Meanwhile, people living in coastal areas face different conditions. They only rely on one production factor, namely fish catch. Meanwhile, from August to November the fishermen do not go to sea due to weather conditions. So that the Wonorejo fishermen have 4 months without production and possibly without income. In contrast, this condition has more or less affected the level of welfare in each region. Of course, this is a potential problem. Meanwhile, the last problem is the leadership crisis. The present period is the period in which Wonorejo Village has a structural leadership but is still lacking in terms of leadership mentality. This is reflected in the very little village innovation, even though the potential of Wonorejo Village is very large. Including the management

of tourism accommodation which is still managed independently by residents and there is still no structural innovation that can bring better welfare to the Wonorejo community.

From the three problem descriptions above, the research team then used the ABCD (asset-based community development), leadership (leadership), and ecotourism (ecotourism) approach to provide alternative solutions and strategies for the village. The research was conducted using the data search method with participatory observation and in-depth interviews. Observations made by researchers were not just observations but also participated in activities carried out by the village community. Meanwhile, the interviews conducted by researchers were limited to the village government. So that all information obtained from observations and interviews will be further analyzed by providing a perspective from the research team and contextualization.

Material and Methods

ABCD approach was first developed by Kretzmann and McKnight (1993). Even now, this approach is still widely used and has even been developed into the Institute of Asset Based Community Development in the United States. This approach is in contrast to the community empowerment approach as we are generally familiar with it. These differences also provide different empowerment results and are better able to maintain social sustainability in the local area. In the next paragraph, some of these differences will be explained.

The first and most basic difference is the difference in mindset or direction of thinking. In general, community empowerment is a development discourse that sees gaps in rural and urban communities or one group of people with another. This gap is seen as the inability of a group of people to reach a certain point of success. Finally, community empowerment activities often focus on the potential possessed by these disadvantaged groups of people so that they are empowered and rise to improve their welfare. The direction of thinking like this is not wrong, but what happens often is the imposition of a living system on another group of people which is very contrary to their habits or life system so far. As a result, these community groups are often confused and the result is that community empowerment activities stop in the middle of the road or are not maximized according to their ideal. ABCD then reversed the direction of that thought. Instead of carrying out community empowerment activities by relying on potential, ABCD relies on assets that have been owned by a community group and have shaped the life system of that community group. ABCD then does not see any gaps between one community group and another, because they are two different entities and do not demand to be united (Kretzmaan & McKnight 1993). Therefore, some of the foundations of thinking and acting in the ABCD approach are positive and appreciative, including appreciative inquiry, positive psychology, positive deviance, and participative approach.

The second difference is the significance of empowering actors. If in general activities or ideas about community empowerment always rely on external actors (coming from outside the empowered community group), then ABCD relies more on internal actors (coming from within the empowered community group. In the ACBD method, actors who play a significant role in this) called a local champion. ABCD emphasizes that to empower the community with asset management, a figure/actor who understands their community life system is needed. Thus, community empowerment activities are believed to find the optimal point. These local champions do not have to be individual figures. who have structural power/strength, such as officials in the village government (Dwiridhotjahjono et al., 2020) Local champions can come from young people or middle-aged people who have innovative ideas to advance their community groups (Dureau 2013). The third difference is that what ABCD promotes is that this method departs from the strengths of a group of local people. Community empowerment is not carried out to cover shortcomings, but rather to increase the strength of a group of local people (Russel, 2016). Cormac Russel beautifully describes the ABCD approach with the phrase "building from what's strong rather than what's wrong". This means that the ABCD approach does not see any deficiencies in a community group at all. This approach respects all the differences that exist in one community group and another.

Leadership is an important factor in community empowerment. Even in the ABCD approach, leadership is one of the most interesting sub-topics with the concept of a local champion. Leadership is also one of the keys to innovations that occur in various regions. In the context of this research, the concept of leadership is presented in two ways. The first side presents leadership as one of the problems that exist in Wonorejo Village. Meanwhile, the other side presents leadership as an important concept to overcome the problems that exist in Wonorejo Village. In this article, the concept of leadership is presented to frame the grand narrative of community empowerment that community empowerment is impossible without one or several leaders. Therefore, leadership is a necessity in community empowerment and the ABCD approach.

Leadership itself is not a concept that prioritizes the success or strength of a leader. Likewise, this concept does not always discuss how to optimize the potential of existing strengths. However, this concept also discusses the advantages of acknowledging the weaknesses and gaps that a leader or leadership has. According to Ancona et al. (1998) stated that the position of one's leadership is not in the superiority it shows. However, it is more of a horizontal dimension that is processed in such a way that a leader or someone who has a leadership spirit can show his humanity. Including accreditation of mistakes, weaknesses, and apologies. This becomes more important and crucial than the pointing of the superiority of a leader.

Furthermore, every leader must have four (4) abstract basic abilities. According to Goffee and Jones (1998), the four abilities are 1) sensemaking, 2) relating, 3) visioning, and 4) inventing. These four basic abilities must be possessed by a leader because leadership requires the ability to abstract many existing phenomena. The first ability is sensemaking. This ability is the ability to make anything that is a common goal can be accepted with reason and conscience. This ability is very important for moving the masses in large numbers and with various group characteristics. Meanwhile, the basic ability to relate is to exercise sensitivity to the phenomena that exist in a leader. Often the leader only describes the vision and program without basing the vision and program on clear reasons or arguments. Therefore, leaders must be able to relate and internalize the values that exist in the real world so that every vision and program that is carried out can be linked and internalized to the community at large. The basic ability of visioning is the basic ability to see a few steps ahead. This ability is very important to determine the direction of the goals of a movement or organization in the future. The vision that is launched must also be concrete and measurable so that it will not be confused in the middle of the journey of achievement. The last basic ability is inventing or creating. This ability places more emphasis on the concretization of previous abilities. In inventing, leaders are required not only to master the abstraction and conceptualization of many things but also to realize all the abstractions and conceptualizations that have been previously spawned. This new creation will further strengthen the character of the leadership or the leader himself. So, with this inventing ability, a leader with strong leadership has gone through the process of internalization, abstraction, conceptualization, and finally actualization.

There are two understandings of ecotourism, namely understanding ecotourism conceptually and understanding ecotourism in a market sense. In the tourism booklet issued by the South Nias Regency Tourism and Culture Office (2009), the conceptual understanding of ecotourism refers to the development of sustainable tourism that supports the conservation of the environment and local communities so that it can benefit the environment and local communities as well. Meanwhile, the market understanding of ecotourism is a tourism activity that makes the environment or the "back to nature" movement a part of commercialized tourism attractions.

Meanwhile, Arida (2017) defines ecotourism as tourism based on sustainable nature with a focus on experience and education about nature, which is managed in such a way as to reduce damage to the environment and provide more benefits to local communities. Ecotourism developed from a wave of alternative tourism in the 1980s. In ecotourism itself, there is an ecotourism community or The International Ecotourism Society (TIES). TIES' definition of ecotourism is slightly different from the previous one, which emphasizes the responsibility of tourism towards

nature and the surrounding environment. So, if previously ecotourism could only be approached through two perspectives, namely a concept perspective and a market perspective, then with the last two definitions, ecotourism can also be approached from a development perspective.

Apart from emphasizing the conservation of nature and the environment, a crucial thing to remember is that ecotourism also emphasizes the ecosystem. The ecosystem here is defined as the environment in which the local community is located. Therefore, it is not surprising that ecotourism as the embodiment of sustainable tourism also always discusses the local community, apart from of course the natural environment. Some ecotourism developments can even move the local community from one profession to another. Komodo Island is an example where some local people who previously did not work in the tourism sector have now begun to concentrate on work in the tourism sector (Ziku, 2015). This is one of the advantages of ecotourism. Apart from being a flow of new tourism or alternative tourism, it seems that ecotourism can move local people to work in the tourism sector. Whether as a main job or a side job. However, what is clear is that the local community will be able to get more benefits if the tourism sector is developed through ecotourism.

The participatory observation method is a method of observation coupled with proactive action by the researcher as an integral part of society and their daily lives. Research data was also extracted and found in this way. So that research data will not be found only in the form of data, but also the meaning in the data. Meaning is sometimes not only a general meaning but also a specific meaning depending on the object being observed (Sugiyono, 2015). The observation referred to here is not a research activity that only relies on the sense of sight, but also the sense of hearing and other senses. So that observation is not only about seeing, but also listening to and even interacting with the local community (Satori and Komanah 2010).

Meanwhile, according to Sugiyono (2015), the participatory observation method can be further divided into four (4) categories, namely passive participation observation, moderate participation observation, active participation observation, and complete participation observation. Passive participation is the researcher comes to the research location and makes observations, without being part of the activity. Moderate participation is the researcher coming to the research location and observing and actively participating in activities, but not all local community activities are followed by the researcher. Active participation is the researcher coming to the location and observing and doing active activities with the local community. While complete participation is the researcher comes to the location and makes observations and active activities with the local community so that the researcher finds that the local community's life system has been internalized to the researcher.

The interview is a data collection method that will be used to determine research problems. Interviews can be conducted face-to-face or through communication media (telephone, electronic mail, video calls, etc.). According to Sutrisno Hadi (in Sugiyono, 2015), there are three (3) assumptions that the researcher must hold if he wants to collect data using the interview method. The first assumption is that the subject (respondent) knows best about himself. The second assumption is that what the respondents stated or conveyed to the researcher was true. The third assumption is that the respondent's interpretation of the researcher's questions is the same (Sugiyono, 2015).

Interviews in the context of this study were conducted with face-to-face conversations between the interviewer and the source of the information, where the interviewer asked the informant directly about an object or phenomenon to be studied. The information obtained from interviews can be in-depth and detailed. The interview that was conducted was semi-structured, meaning that the interviewer had pre-arranged question points, but still opened up opportunities for developing questions from the information obtained from the informants. This type of interview

is included in the in-depth interview category, in which the interview is conducted which is structured but more flexible. The purpose of this type of interview is to find a more open problem, where the interviewee is asked for their opinion and ideas.

Results and Discussion

As previously explained, one of the problems in Wonorejo is tourism management which is carried out independently by the people of Wonorejo Village. However, the research team assumed that this independent management slows down the improvement of the welfare of the Wonorejo community itself. If the ideal concept is welfare distribution, then independent tourism management has not yet been able to achieve this ideal concept. This is evident from the mirror of the community's environment that still shows the inequality between people who live near the forest and those who live close to the sea. Another weakness with independent management is the lack of accommodation from the village government. In the end, the village government seemed to only carry out an administrative function, as well as village officials who only carried out administrative functions. Both the village government and its officials can carry out the function of directors and inspiration as described in the concept of leadership.

So, the research team assessed that initiations should be made for a more collective tourism management program. This is important to do to reactivate village government organizations that have been passive so far. With more collective tourism management, other components of the village government, such as BUMDes (Village-Owned Enterprises), Karang Taruna, and Pokdarwis (Tourism Awareness Groups), will be more active and active as well. When all the components of the village government are running again or starting to run, then activities in the village will not stop. BUMDes will be the motor to drive the people's economy in Wonorejo Village. Meanwhile, Karang Taruna will be increasingly busy with village youth affairs. Pokdarwis will also increasingly have programs and activities because collective tourism management means pokdarwis also have more authority to participate in managing tourism.

If tourism management is carried out collectively, of course, the parties who will benefit more. In addition to the benefits from tourism management that flow to each family, the village government through pokdarwis or BUMDes can also get some benefit from this collective management. The proceeds from the benefits obtained by the village government must be used for collective interests as well, for example for the need to hold annual activities such as Bersih Desa or Petik Laut, it can also accommodate the basic needs of the people of Wonorejo Village, such as electricity financing or educational assistance.

If the management of tourism and many other sectors is carried out collectively as described above, then the probability to distribute the welfare of the villagers becomes more possible. As has been postulated by the ABCD and ecotourism approaches, both of which underline the importance of involving local community groups, collective management will encourage the collectivity of Wonorejo Village to be greater. Perhaps even by encouraging collectivity in terms of management, the Wonorejo Village community's awareness will be broader regarding the distribution of welfare. To initiate collectivity steps for the development and development of village tourism, many mechanisms can be implemented by the village government and local champions. However, the most important part of the development and development of rural tourism is the basis for the label "nationality" which must become the foundation of development and development. Don't let the label become a label without any manifestation either from the village government, the local champions, and even the Wonorejo community itself. Therefore, about the development and development of tourism in Wonorejo Village which is based on local collectivity, awareness of the importance of the label "nationality" for the people of Wonorejo Village must be understood and improved.

According to interviews from Trisno and Slamet along with several residents of Wonorejo Village, two keys to Wonorejo's welfare so far are pluralism and tolerance. The national label that

has been attached to Wonorejo Village is built from pluralism and tolerance. According to the data the research team obtained, the diversity of the residents of Wonorejo Village is relatively high. Starting from religion to livelihood. This is what makes Wonorejo Village a very plural village compared to villages that are often found. This pluralism is also shown by symbols such as places of worship (temples, churches, mosques), styles of activities, and several public facilities in Wonorejo Village.

One of the interesting public infrastructures is the National Cemetery. Wonorejo residents refer to the village grave as the National Tomb because the residents buried in the tomb come from different religious styles and are made into one tomb. This grave has also been in the village for a long time, and even before there was an embedding of the label "nationality" in Wonorejo Village. This proves that pluralism exists in Wonorejo Village. This pluralism is allegedly built up because the majority of Wonorejo Village residents are migrants who come from different areas. This fact can be the basis for the argument that the "nationality" of the Wonorejo Village community is not only a label but also the spirit and intellectual property of the villagers.

The research team also found mosques and temples as places of worship for each religion (Islam and Hinduism), which were built close together. Even according to Slamet, the construction of mosques and temples in Wonorejo Village relies on the cooperation of fellow residents. Hindus and Christians have also participated in building mosques for Muslim places of worship. Likewise, with Muslims who participate in the construction of places of worship from other religions, both residents are Hindus (temples) and residents are Christians (churches). The forms of cooperation carried out by residents of Wonorejo Village also vary, including labor donations, food donations, or financial donations.

Another social key that the people of Wonorejo Village have is high tolerance. The similarity of fate and history as fellow citizens of Wonorejo makes the residents have a very high tolerance. This tolerance in many aspects has strengthened the existing pluralism in Wonorejo Village. Meanwhile, on the other hand, this tolerance reinforces the label "nationality" which is characterized by tolerance, cooperation, and pluralism. The community's tolerance can also be seen from the social and economic aspects, in which every form of livelihood is used as a source of livelihood for the villagers, no difference emerges from the village government. The differences that exist only arise organically from the dynamics that exist in the socio-economic process.

Both pluralism and tolerance, which have been slightly discussed, have directly or indirectly influenced the political frame of Wonorejo Village. This is reflected in the characteristics of the village leadership which prioritizes tolerance and accommodation to what many villagers aspire to. However, there are sides that, according to the research team, could backfire both for leadership entities and local community groups. Due to the characteristics of leadership that are more "passive" and "accommodating", these leadership characteristics may lead to less innovative movements and movements in the village. The people of Wonorejo Village must be able to create leadership characters that are not only accommodating, but also able to stimulate innovations that develop in Wonorejo Village itself.

Conclusion

Wonorejo Village, which is located near Baluran National Park and east coast of Java, actually has tourism assets that have the potential to boost the welfare of the Wonorejo community. However, this village still has several potential problems, namely 1) management, 2) equal distribution of welfare, and 3) leadership. To try to analyze these problems as well as to find alternative solutions for the people of Wonorejo Village, the research team conducted field trips and conducted studies using the ABCD approach, the concept of ecotourism, and the leadership itself. With the approach and several concepts that have been selected, the research team hopes that the findings written in this article can become a basis for relevant research or community service activities in the future.

The village of "Nationality" Wonorejo should start to learn to build and develop collective tourism management instead of independent management. With high collectivity, which is supported by a strong foundation of pluralism and tolerance in the village community, the research team believes that the Wonorejo "Nationality" Village will become a tourist destination that does not only rely on the beauty and conservation of nature but also provides a miniature of the Indonesian state that is packaged in village form. Village government officials must begin to develop innovative ideas or ideas that can increase the participation and contribution of the Wonorejo Village community to the development of village tourism. However, if it is necessary to anticipate, there is a dynamic to move forward, then there could be upheaval in the village community itself. This is what the village government and local champions in Wonorejo must anticipate increasing the tourism capacity and capability of Wonorejo Village.

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