

Tourism Village Model Based on Local Indigenous: Case Study of Nongkosawit Tourism Village, Gunungpati, Semarang

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Abstract. Officially, Nongkosawit Village has become a tourism village since 2012. However, the economic impact has not been received by the society yet because of inappropriate tourism village model. Therefore, this study aims to find out the best model for the development of Nongkosawit Tourism Village. This research used Analytical Hierarchy Process method. The results of this research shows that the model of tourism village which was suitable to the local indigenous of Nongkosawit Tourism Village was the cultural based tourism village with the percentage of 58%. Therefore, it is necessary to do re-orientation from the natural-based village model into the cultural-based village model by raising and exploring the existing culture through unique and different tourism products.

1 Introduction

Tourism is a sector that provides great foreign exchange for many countries. According to the World Travel and Tourism Council (WTTC), Indonesia's travel and tourism sectors have great contribution to the economy. It was 8.4 percent in 2013. The, in 2014, the GDP generated from the tourism sector reached 394.52 trillion rupiah, and in 2015 it reached 461,36 trillion rupiah [1]. This condition indicates that the tourism sector from year to year always contributes greatly to the economy of Gross Domestic Bruto (GDB).

The tourism development that has been done by both government and private sector can increase the number of tourist arrivals. One of Central Java government strategies in improving the tourism sector is creating a tourism village. The chosen village should have rich natural resources and uniqueness. A tourism village or rural tourism should have good integration aspects such as various attractions, good accommodation and completed facilities. Those aspects should be presented in the structure of society life include rules and traditions applied at the society [2]. The tourism village is a way to apply a sustainable community-based tourism development. By developing the tourism village, it is expected that equal distribution with the concept of sustainable tourism development can occur [3]. The products in Working Farm, Passive Contact Agrotourism enable farmers to increase their income without disrupting the agriculture [4]. Besides getting the benefit from the harvest, the farmers can also earn additional income through agrotourism.

One of the tourism villages in Semarang is Nongkosawit Village which has been established by the

Mayor of Semarang. It is supported by the establishment of the Decree of Semarang Mayor, Number 556/407. Nongkosawit Village is launched as Semarang City Tourism Village which has been valid since December 21, 2012. It is one of the efforts in realizing the program "Ayo Wisata ke Semarang" which is proclaimed by the Semarang Mayor, Hendrar Prihadi. The purpose of having this program is to increase the attractiveness of Semarang tourism, to improve the economy of Semarang City, especially in tourism sector, and to optimize the local wisdom of Nongkosawit Village.

Local wisdom-based tourism is an activity where local people directly involves in providing and controlling the culture as the essence of an attraction [5]. The tourism object which is designed with the local wisdom approach becomes an alternative tourism object [6]. It is to for offering an alternative tourism object to the tourists who feel bored because of the conventional tourism object. The alternative tourism object can decrease unemployment. Thus, the income of people living in the area will increase [7].

As a matter of fact, Nongkosawit as a tourism village has many potential tourism products to be developed. However, since it was officially launched as a tourism village in 2012, the economic impact for the surrounding region has not been increased significantly. Based on some observations done, it is find that only few people directly involve in the management and development of this tourist village. Next, they are still passive in developing the village, so that the coordination has not been optimally conducted.

Based on the data from Bappeda, the number of Nongkosawit visitors is less than 100 visitors per month

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[8]. In fact, the attractions and available facilities in the Nongkosawit are various. According to Bapak Suwarsono as the Chairman of Nongkosawit Tourism Village Management, several attractions and facilities owned by Nongkosawit Tourism Village can be seen in table 1.

Table 1. The Available Attraction and Facilities in Nongkosawit

| The Attraction Offered | The Facilities support the Tourism Village |
|---|--|
| 1. Farms for cows, sheeps and hens | 1. <i>Homestay</i> |
| 2. Fruits and vegetables plantation | 2. Tour cart |
| 3. Traditional games and <i>gamelan</i> | 3. Wali mosques |
| 4. Historical buildings and spring waters or <i>sendang</i> | 4. Public transportation |
| 5. Tape and local snacks factories | 5. Restaurants |
| 6. Painting batik | 6. shops |
| 7. Scarce bird breeding | |
| 8. Kirab Kyai Bendhe | |
| 9. Bamboo craft | |

Sources: Processed Primary Data, 2016

Unfortunately, based on Figure 1, the tourism potential is not optimally utilized. Many problems come out such as lack of sign posts, bad management tourism object, bad road, and unclean water spring with many destructions. Moreover, many tourism objects there actually have interesting places if they are managed well, and have historical and educational values.



Fig. 1. The Tourism Objects of Nongkosawit

Sources: personal documentation

Based on the existing problems, the researchers initiate to conduct a research related to the relevant model of tourism village with its potential and local indigenous. It aims at improving the village through the development of tourism. This village model is based on sustainable tourism development. Then, it is expected to be able to support the realization of the Vision of Central Java tourism. The vision is making Central Java as the center of culture and the main tourism destination with good personality and prosperity. The local Indigenous based tourism village is intensified to realize the sustainable development goals in 2030.

2 Method

This research used descriptive-statistical qualitative method to determine the model of indigenous local based tourist village. The data used in this study was the primary data obtained from interviews and questionnaires to some key persons. The selected Key persons in this study were the manager of village tours, the Village and District staffs, and business owners. They were determined by using purposive sampling technique.

The data analysis method used in this research was Analytical Hierarchy Process (AHP). Then, the variable used was arranged in a hierarchy or priority. This analysis was based on pairwise comparison matrix. It was the elements that functioned as the judgment of the decision maker. Further, it was compared to a pair of top row elements with left column level.

To develop a tourism village that has a high selling value and to attract visitors to come, several things such as human resources capabilities as subjects and objects in the context of development of tourist villages should be improved.

The human resources become very important because they have uniqueness, creativity and innovation. Their capabilities are influenced by the quality level of human resources. The higher the qualities level of human resources, then the larger the tourism village growth. The human resources capabilities that can be developed to support the indigenous local based tourist village are their genuine and natural life with its uniqueness and moral values.

Besides having good human resources, facilities and play important rules to support the development of village. The facilities and infrastructure need to be built, so that the Nongkosawit Village local wisdom can be explored. The examples are ancestral relics or old buildings, tombs of *wali* and *sendang* or spring waters. Nongkosawit Tourism Village provides facilities such as rice planting training, pottery painting, *gamelan* training, fruit picking, and water games are applied with *iwak flute*.

After improving the human resources capabilities, facilities and infrastructure, another important thing that should be done is marketing. It is to inform the village potentials and attract the tourists to come. The marketing done by Nongkosawit Tourism Village managers is

tourism product planning based on local customs such as community meetings conducted by *kelompok sadar wisata*. The management of a tourism village run by *kelompok sadar wisata* is as a participation and mutual cooperation based on the principle of kinship. It has reflected good institutional quality.

Based on figure 2, the four main elements used as the criteria in determining the model of indigenous local based tourism village were Human Resource (HR) capability, facilities and infrastructure, marketing and institution. The determination of these criteria was based on the urgency of each criteria explained at the previous discussion. The criteria are then elaborated into sub-criteria elements to explain the criteria more clearly.

To know the consistency of opinions, then the next step was testing the validity of the data by calculating the Consistency Ratio. This calculation was done for having the valid elements. Consistency Ratio (CR) is obtained from the comparison between Consistency Index (CI) and Ratio Index (RI). By implementing *Analytical Hierarchy Process (AHP)*, some relevant models were yielded. Then, the most appropriate model was chosen to be implemented at Nongkosawit to increase the society income from agrotourism sector.

3 Results and discussion

Based on the field studies done, there are still many residents in Nongkosawit Village who do not know about the Decree of the Semarang Mayor regarding to the establishment of Nongkosawit Village as a tourism village. This causes the roles of the community in the development of tourism village has not been maximized. Next, inadequate community participation can not create maximum benefits. Several factors that hampered the development of Nongkosawit Tourism Village are human resources, limited funds, less cooperation between citizens, inadequate facilities and infrastructure, and limited information related to the marketing and development of tourist villages.

From the aspect of human resource capability view shown in table 2, most of the villagers are elementary school leavers, so that the people who have insight and skills related to tourism village development are still few.

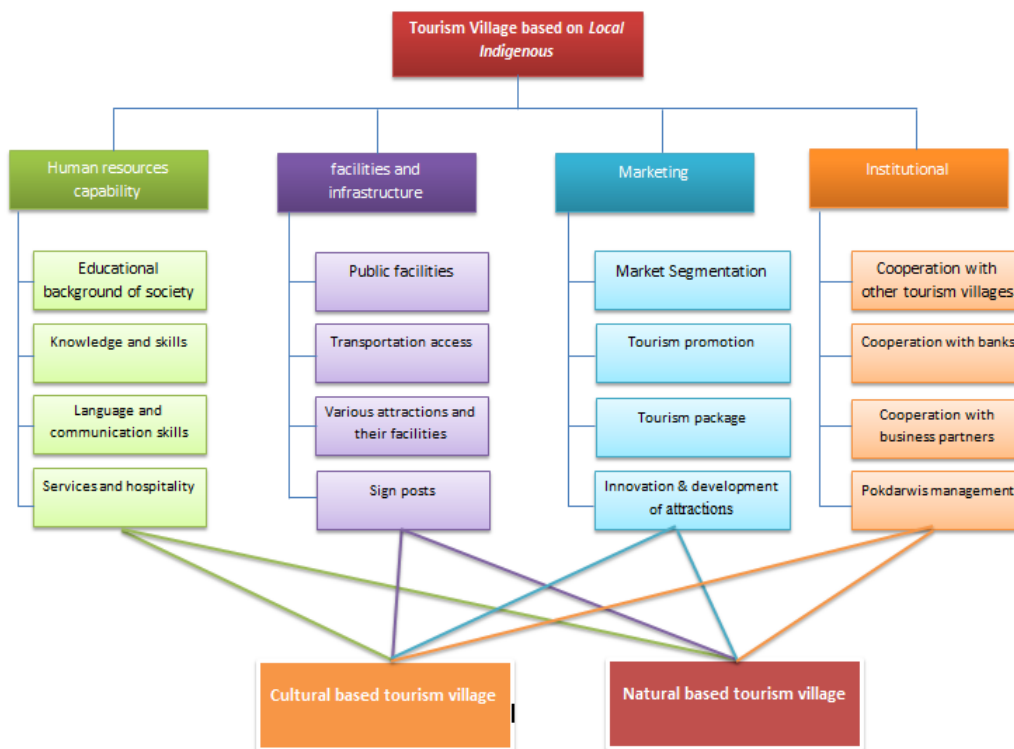


Fig. 2. The Hierarchy of Indigenous Local Based Tourism Village Model

Further, the low capabilities of the human resources there are because of the less workshops related to the tourism village. Unfortunately, the training is for the managers and some related parties only, so that the people who are the subject in the development of tourism village does not have much understanding about the concept of tourism village.

Table 2. The number of Nongkosawit Villagers based on their Educational background in 2016

| No. | Graduates | Total |
|-----|--|-------|
| 1. | Infants and children under the age of four years | 483 |
| 2. | Uncompleted Elementary School | 1039 |
| 3. | Elementary School | 1274 |
| 4. | Junior High School | 943 |
| 5. | Senior High School | 933 |
| 6. | Bachelor | 51 |
| 7. | Undergraduate | 268 |
| 8. | Illiterate | 0 |

Sources: Monograph of Kelurahan Nongkosawit, 2016

Table 2, depicts that the majority of Nongkosawit Villagers are only elementary school leavers. In 2016, the monograph data of Nongkosawit recorded as many as 1274 people are elementary school graduates / equal, then as many as 1039 people did not complete elementary school. It can be concluded that the capability of Human Resources of Nongkosawit is low. In fact, the capabilities of Human Resources play great role to develop the tourism village.

Nongkosawit Tourism Village had a variety of unique, and rare attractions which were different from other tourism villages, but it did not have enough facilities and infrastructures . It could be seen from incomplete and broken directions signs. Although there were complete public facilities such as worship places, stalls and kiosks but public transportation did not support the tourism. It was only private vehicles available at Nongkosawit Tourism Village.

There were two attractions at Nongkosawit Tourism Village; they were natural attractions and cultural tourism. The natural tourism was in the form of educational tours such as training of planting rice,

planting fruit, nourishing the fruit until harvesting the fruit.

Besides; there were also a milking training conducted at cattle ranching, rare bird tourism, and natural attractions such as waterfalls, and natural scenery. Then; the cultural tourism at Nongkosawit Tourism Village which was known Kirab Kyai Bendhe conducted once a year on the 1st Rajab. There were also some annual cultural tourism events which could be seen by the tourists; such as, shadow puppets, traditional plays, *gamelan* and others.

For developing the tourism village, the management of Nongkosawit Tourism Village which was incorporated in *Kelompok Sadar Wisata* (Pokdarwis) Kandhang Gunung as a group which initiated the village tourism already mapped some attractions into the tour packages. The tour packages were made not only using the attractions at Nongkosawit Tourism Village, but also the attractions at Kandri Tourism Village. The cooperation between Nongkosawit and Kandri Tourism Village managements was a mutual support and complementary efforts between tourism villages. The available tour packages were one day tour, soft tracking, nature exploration, *onthel* bike tour and camping ground.

Then, the management already promoted the tourism via internet; such as creating website and instagram. It made the market segmentation in determining the tourists' target clear and directional. The market target of Nongkosawit Tourism Village were academicians, especially for educational tourism places. However, the development through travel packages and promotions through websites and instagram did not give any significant impact in increasing the number of tourists yet. It was due to the lack of innovation in developing the attractions; there were only simple and modest attractions.

If it was seen from the terms of institution, cooperation was only with other tourism villages. Cooperating with other business partners and banking was limited. The lack of the cooperation made Nongkosawit Tourism Village experience the various obstacles, one of them was financial or funds difficulty. The fund problems which was experienced by Nongkosawit Village Tourism happened because the lack of cooperation with companies or business partners; such as getting CSR to Nongkosawit Village. The ease of banking credit also were needed as a village fund injection to develop the tourism.

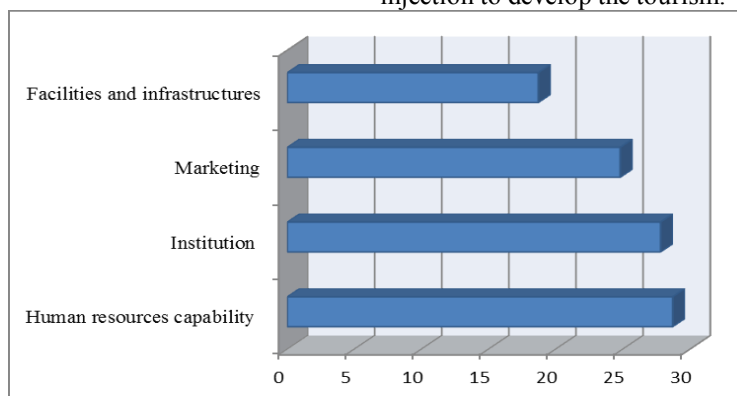


Fig. 3. The Criteria Alternative of Developing the Tourism Village Based on Local Indigenous

The calculation results of Analytical Hierarchy Process (AHP) as described at Figure 3 shows that human resources capability was the main priority to develop the tourism village for 28.7%. It is the most influential factor in rural development because all ideas and innovations come from human and community as the subject of the tourism village in general and the rural tourism management in particular. The higher the capability of human resources, the larger opportunities for the development of tourism villages.

The second priority criterion of developing the tourism village based on local indigenous is institutional. Institutional, in this case, is an effort made by the tourism village management to cooperate with the internal management and other tourism villages, banking and business partners. The cooperation between the tourism village manager and the members could solve the problems which hamper the development of tourism villages. The next two criteria are marketing and infrastructure. Marketing becomes the important criterion to increase the number of tourists. The best innovations and attractions which are provided at the tourism village could not attract the tourists if the marketing is done traditionally and less conceptualized way. Marketing could be done by giving the general information related to tourism villages and offering the alternative tour packages.

The inconsistency average value calculated from the overall value is 0.14. It means that the respondents' answers in formulating the alternative decision is consistent. The respondents' consistency showed that the information was valid and suitable with the circumstances of Nongkosawit Tourism Village.

A more detailed policy alternative was done by looking at the value of each sub-criteria generated from the calculation process. Based on the table 3 below, services and hospitality attitudes of the community for the visitors or tourists were the most important priorities. One of the attractions of the tourism village was the down to the earth, friendly, and warm daily life of the village community. Community became the considered factor since they were the tourism subject and object at the tourism village.

The second sub-criterion which had the high priority value of 11.1% was insight and skill. Insight and skills were the perspective of Nongkosawit Tourism Villagers; they were the village administration, the village tourism management and the general public toward the development of the tourism village. Skills were needed to transform an untapped potential into the unique, exciting, different and rare attractions.

To create the better condition of the tourism village, it could not be separated from the managerial ability of the tourism management (Pokdarwis). In this study, the managerial ability of Pokdarwis was the third rank of the priority scales. The Pokdarwis management was the way of the chairman and its members in planning, managing and evaluating all performances by upholding the cultural values which were existed in the community, such as; *musyawarah mufakat* (discussion) and *gotong royong* (mutual cooperation).

Table 3. The Sub-Criteria Alternatives in Developing the Tourism Village based on *Local Indigenous*

| No. | Sub-Criteria | Priority Values |
|-----|---|-----------------|
| 1. | Services and hospitality | 11.3 % |
| 2. | Knowledge and skills | 11.1 % |
| 3. | Pokdarwis management | 11.0 % |
| 4. | Innovation and development of attractions | 9.8 % |
| 5. | Language and communication skills | 8.6 % |
| 6. | Various attractions and their facilities | 7.4 % |
| 7. | Tourism promotion | 6.3 % |
| 10. | Tourism package | 6.0 % |
| 11. | Sign posts | 4.9 % |
| 12. | Transportation Access | 4.8 % |
| 13. | Public facilities | 4.7 % |
| 14. | Educational background of society | 4.3 % |
| 15. | Market Segmentation | 3.5 % |
| 16. | Cooperation with business partners | 2.4 % |
| 17. | Cooperation with banks | 2.2 % |
| 18. | Cooperation with other tourism villages | 1.6 % |

The stakeholders or the policy makers should make the priority levels and prepared the strategic plan for developing Nongkosawit Tourism Village generated from the valid calculations. The attraction innovation and development should be done to attract the tourists; the attractions should not be boring and monotonous. Some attractions should be considered with the current trend in today's society. It was expected that the attractions could increase the number of tourists.

Some sub-criteria which should be considered were the local residents' language and communication abilities to interact with tourists, the completeness and diversity of attractions offered as the tourists' choices, the tourism promotions to introduce the tourism villages and to attract tourists to visit Nongkosawit Tourism Village. Next, cooperation with business partners, banking and other tourism villages was also the priority to develop the tourism villages. The inconsistent value derived from the calculation of sub-criteria for the development of a tourism village was 0.10; it means that the answers for data processing were consistent.

Nongkosawit tourism village was a tourism village which had a lot of potential attractions, but the number of these attractions did not have any significant influence on the number of visitors. It happened because the less focused or less conceptual model of tourism village which was suitable with the local indigenous of Nongkosawit Village. Some attractions offered actually resembled to the attractions offered by the near tourism village, Kandri Tourism Village. But, if it was well-explored, there were many uniqueness owned by Nongkosawit Tourism Village which was not owned by other tourism villages, such as; annual carnival event which attracted all Nongkosawit Villagers at one time; it was Kirab Kyai Bendhe.

Based on the results of AHP calculations in Figure 4 which was done by processing the data taken from some

key persons; it shows that the model of tourism village which was suitable to the local indigenous of Nongkosawit Tourism Village was the cultural based tourism village with the percentage of 58%. The culture referred to in this model was a habit, the work of creation, such as; dance, *wayang*, historical heritage, the habits of the village community which became the daily habit which was different from other tourism villages or other places.

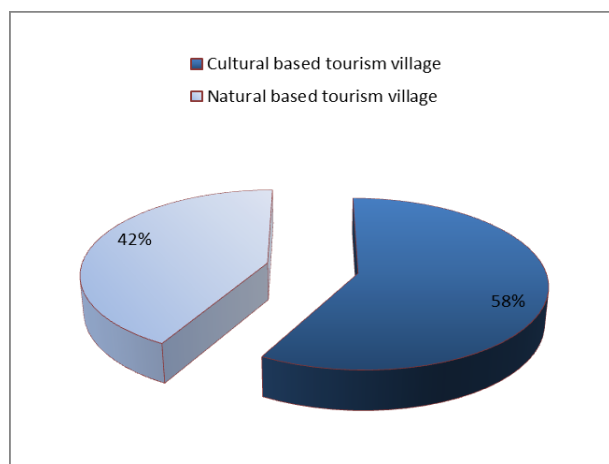


Fig. 4. The Model of Tourism Village based on *Local Indigenous*

One of the cultures which became the icon of Nongkosawit Tourism Village was Kirab Kyai Bendhe on Thursday Wage in Rajab (Islamic Month before Ramadhan). This annual event was a series of events conducted from the early morning until the late afternoon. The first event began with the activity of cleaning the village elder's tomb commonly called *Nyadran*. After doing *Nyadran*, the heirloom of Kyai Bendhe was a relic of the Guardian of Shaykh Hasan Munadi, it was cleaned by using seven flowers and water from the seven springs called *Jamasan*. After the heirloom was cleansed, it was brought to go around the village. Furthermore; there was also the earth alms collected from the community; it consisted of two parts called *Tumpeng Lanang* and *Tumpeng Wedhok*. *Tumpeng Lanang* was created from nutmegs, such as; corn, beans and tubers, whereas; *Tumpeng Wedhok* was created from vegetables and fruits. Then; the march consisted of *Domasan*, *Kuda Lumping*, *Rebana* and others.

Moreover; there were also other cultures at Nongkosawit Tourism Village, they were *Kuda Lumping*, Traditional Plays, Masjid Wali, Bedug, the Relic of Kyai Shaykh Hasan Munadi, *Sendang*, *Karawitan*, *Seni Lukis*, *Campursari Drama*, and others.

4 Conclusions

Nongkosawit tourism village was a tourism village which had many different attractions which were potential to be developed, but the number of these attractions did not give any influence on the number of visitors. It happened because the less conceptualized

model of tourism village based on the local indigenous Nongkosawit Village. Some key elements or criteria which had the important influence to the development of tourism villages were the human resources capabilities, institutions, facilities and infrastructure, and marketing.

These four key elements were the indicator to assess the tourism condition at Nongkosawit village. Indicators at each tourism village were different because each village had its certain characteristics. Each indicator has sub-criteria which were tailored to the potential of the existing area. Nongkosawit village itself had characteristics and uniqueness in the field of culture and tradition, so the indicators and sub-criteria were made in accordance with the potential related to the social and historic society, so it would produce a research with a coherent historical storyline.

The study results showed that the chosen alternative model to develop Nongkosawit Tourism Village in accordance with the local indigenous was a cultural-based village model. It was supported by the fact that the various culture owned by Nongkosawit Tourism Village had an opportunity to attract tourists. One of the annual events which became the icon of tourism at Nongkosawit was Kirab Kyai Bendhe which was done on Thursday Wage in Rajab month. Besides, there were also *Kuda Lumping*, *Traditional Dolanan*, *Masjid Wali*, *Bedhug*, *The Relic Of Kyai Shaykh Hasan Munadi*, *Sendang*, *Karawitan*, *Painting*, *Campursari* and others.

Therefore; it is necessary to do re-orientation from the natural-based village model into the cultural-based village model by raising and exploring the existing culture through unique and different tourism products.

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