

# The Locals' Readiness in Developing Tourism Village: Case Study of Jelekong Art & Culture Village, Bandung

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**Abstract**—This study aims to explore the readiness of local communities towards the development of tourism villages in the Jelekong Art & Culture Village, Bandung. The subject in this study were the local communities of Jelekong Village. The data were obtained from the distribution of closed-end questionnaires and field observations. The analysis was performed using a qualitative descriptive analysis. The results show the four readiness of local communities. The first finding shows that the locals are psychologically ready (score 4.16, agree), it is seen from the understanding towards the principles of sustainable development that must be applied in tourism villages management. The second result is about social readiness, which shows that the existence of tourism activities has built a positive attitude, proactive, innovative and creative processes of the locals (4.36, strongly agree). The local community disagreed that tourism activities implicates a negative social impact on people's behavior (1.81, disagree). Furthermore, from the side of government's support, counseling and training have been provided by the government and the Non-Governmental Organization (NGO) to increase the community skills. The government policy has also supported the development of tourism villages (3.93, high). Nevertheless, from the institutional perspective, Jelekong Village already has a local tourism action group but has not coordinated and managed the whole stakeholders of tourism there yet.

**Keywords**—*tourism readiness; local people; tourism village*

## I. INTRODUCTION

Community independence will affect the progress of the country's development [1]. The independence will be greatly influenced also by the pattern of governance, from the highest level to the lowest level, such as a village. In order to embody the country's progress, efforts are needed especially in empowering the local community based on the natural and cultural resources owned by the village, thus enabling the community to optimally utilize the resources, achieve independence, and welfare of the community. The success in strengthening independence will improve the ability of the community to maintain resources without having to depend on other parties [2].

Tourism is a way that can be used to increase the community independence, for example by running a tourism business which carried out directly by the village community independently. Tourism is ideal for the village because, besides being able to bring profit to the community, tourism is also a non-extractive industry that does not exploit raw materials from nature to be sold directly. There are several terms used for tourism management by the people, namely pro-people tourism or community-based tourism (CBT). Pro-people tourism is a populist-based tourism development that concentrates on efforts to diversify tourist attractions; it focuses on improving community welfare, preserving cultural arts, and being environmentally friendly [3], which theoretically interpreted as CBT.

Furthermore, CBT focuses on community participation and local tourism issues and management that are closely related to sustainable tourism [4]. CBT is a kind of tourism that has awareness on the cultural, social and environmental sustainability [5]. There are six criteria for the success of a CBT program, they are: involving the wider community, the benefits are distributed equally among all communities, having good tourism management, having strong partnerships both inside and outside of the village, having unique attractions, and able to conserve and preserve environmental conditions [6].

One of the right choices in the form of CBT that can be applied in the smallest area of government (village) is to form a tourism village. Tourism village is a form of integration between attractions, accommodations, and supporting facilities that are presented in a structure of community life, it is integrated with prevailing procedures and traditions [7]. Tourist attractions in a tourism village are the daily lives of local residents that allow tourists to actively participate, and the accommodation in question is just the right place for tourists who use the local residents' house in the form of homestays. Whereas what it meant by supporting facilities is a special resource designed to meet the needs of the tourists' recreational activities in tourism villages, such as eating & drinking facilities, snacks & souvenirs, as well as visitor centers. [7] convinced that the idea of tourism villages must have several characteristics, such as (1) having uniqueness, authenticity, and distinctiveness; (2) having natural conditions; (3) have a unique

culture; and (4) have the opportunity to develop, both from the aspect of basic infrastructure and the needs to have tourism facilities such as homestays [8].

Jelekong Village is one of the tourism villages in Bandung. This village has been officially designated as a tourism village through Regent Decree Number: 556.42 / Kep. 71 - Dispopar / 2011 Concerning the Determination of Tourism Villages in Bandung Regency Region. This village is known as Jelekong Art and Culture Village. The uniqueness of Jelekong Village is a viscous art culture owned by its people. The village houses respectable artists such as Giriharja family who focused their mastery in puppet show, oil painting, *sisingaan*, *jaipongan*, *pencak silat*, and other creative economic industries. This village is not only known in the country but is also often visited by foreign institutions, whose motivation is to conduct studies about Sundanese traditional culture. The cultural uniqueness of the village is supported by around five hundred family-heads who earn living by producing paintings.

Nevertheless, since the number of those who do artistry in the Jelekong Village are immense, the people tend to feel the difficulty to coordinate and collaborate when it comes to tourism management. Based on the interviews and observations around May 2018, tourists who came to Jelekong Village have not been served in an integrated manner. Most of the first-time tourists were confused about where to buy a tour package and even for finding an information center. This is certainly a bad face for the management of Jelekong Village. This happens because each art groups and cultural actors are running each other's business on behalf of individuals or respective groups rather than consolidating on the village priorities. This certainly causes inconveniences for tourists and does not distribute the tourism sector benefits to all the people in the village.

The lack of coordination and preparation of the people certainly has a further effect. The lack of integration of the tourist activities offered makes the length of the tourists' stay to be shorter hence their spending is also small. If the expenditure of tourists in the village is less, then it will only give minimum positive economic impact for the community, whereas community involvement is essential in achieving the village independence. It takes the involvement from all lines of society to maximize the village potential for community welfare.

In order to achieve the goals of independence and welfare of the community, it is necessary to do an initial assessment of the locals' readiness in developing tourism. The success or failure of the independence program is linked to the readiness of the community to deal with the tourism village development. Readiness of the village community is influenced by several aspects such as (1) community values and attitudes; (2) community's work manner; (3) regional government support; (4) readiness of each individual community to change/accept change; and (5) ability of institutions in handling village tourism activities. Therefore, there is a need for research on "Analysis of The Locals' Readiness in Developing Tourism Village". Based on the background presented, the problems that will be discussed in this study are (1) how the readiness of the community will develop and manage the tourism village?; and

(2) what is the ideal strategy for developing Jelekong Tourism Village based on the community readiness?

## II. METHOD

The study was conducted during May 2018 with activities covering the initial survey, data collection, data processing, and analysis. A qualitative approach was used to analyze the data based on the results of observations and structured interviews (questionnaires). The results of the analysis were then presented descriptively to express the circumstances and facts that existed in the field with the interpretation or analysis of the author [9]. The minimum sample size of respondents according to Roscoe in Sugiyono the social research was 30 respondents [9]. Based on theoretical considerations and Slovin sample values, the total number of respondents were 100 people.

Questionnaires were made with semi-closed end, respondents only had to answer questions in ordinal scales 1-5 with interpretation 1 as being very low or strongly disagree while 5 was very high or strongly agreed. The questionnaire contained 43 questions with the answer options on ordinal scale 1-5, yes-no, or open questions. Questions are classified into 6 categories that state different types of information, including 1) respondent characteristics, 2) motivation level, 3) village development, 4) social community, 5) community working manner and 6) institutions.

## III. FINDINGS AND DISCUSSION

The study found that the local community of Jelekong Village tends to be highly motivated to be involved in managing this tourist village. The details can be seen in Table I.

TABLE I. MOTIVATION IN DOING ARTISTRY

Motivations	Mean	Interpretation
Doing arts as main income	3.04	Neither motivated or not
Doing arts as additional income	2.92	Neither motivated or not
To preserve Sundanese culture (especially puppets)	4.07	Highly motivated
To promote the village branding	4.11	Highly motivated
To participate in higher-scale art activities (city, province, national, international)	3.85	Highly motivated
To practice ability in doing art	3.67	Highly motivated
To learn a variety of Sundanese art	3.76	Highly motivated

The main motivation of the community in carrying out art activities is to strengthen the uniqueness as a culture-based tourist village. With art, the community hopes to bring forward the name of the village and also to preserve Sundanese culture, especially through puppet shows, making handicrafts, and also other Sundanese cultural activities such as *Sisingaan*, *Kuda Renggong*, and *Pencak Silat*. In addition, the motivation for self-actualization and improving one self's skills are also highly valued, namely in the hope of participating in national and international art activities, while the motivation to make art as a source of income was considered ordinary. This further shows that the tourist village community is truly committed to

strengthen the uniqueness and distinctive characteristics of the village.

This motivation will certainly have implications for the strength of the community and the readiness of the community to make the Jelekong Art & Culture Village as an independent and superior tourist village. The level of readiness of the Jelekong community, seen from the aspect of developing tourist villages, can also be said to be particularly high. Details of the community assessments regarding aspects of village development can be seen in Table II.

TABLE II. READINESS IN DEVELOPING TOURISM

Indicators	Mean	Interpretation
Jelekong Art and Culture Village has the potential to be developed as Tourism Village	4.27	Strongly Agree
Tourism activities should preserve the environment sustainability	4.13	Agree
Tourism activities should preserve traditional local culture	4.13	Agree
Tourism activities should be promoted by the community and the government	4.27	Strongly Agree
Tourism activities should install an environmentally friendly technology	4.23	Strongly Agree
Local government should foster and provide training for the community in term of managing tourism	4.40	Strongly Agree
Tourist activities should be involved in the local community	4.31	Strongly Agree
The arrival of tourists provides benefits to the economy and the welfare of the surrounding community	4.03	Agree
The community is willing to provide appropriate tourist facilities	3.77	Agree
Local products must be accommodated in tourism development	4.10	Agree

Broadly speaking, the community has understood the principle of developing tourism villages. Evidently from the community assessment it shows an understanding of the principle of tourism villages (4.16, agreed) which means that psychologically the community understands and is ready to manage tourism villages. Of the 10 indicators assessed, the community strongly agrees to provide assistance and guidance from the government and related parties to assist the community in managing tourism villages. The community also strongly agrees that the responsibility for introducing tourism villages to the general public is a shared responsibility, and the sustainability of tourism villages is highly dependent on the uniqueness of the potential possessed by the village. In addition, the community has also been aware of the use of environmentally friendly technologies in making crafts that are unique and as the characteristic of the village.

When viewed from social preparedness, the Jelekong Village of Arts & Culture tends to understand that developing a tourism village must be supported by people who are positive, proactive, innovative and creative (score 4.36, agree). The community also believes that the management of tourist villages does not have a negative impact on the community behavior (1.81, disagree). The detail related to the community's assessment of social preparedness can be seen in Table III.

TABLE III. PERCEPTION OF SOCIAL CHANGE

Values and Attitudes	Mean	Interpretation
<b>Positive Attitudes</b> There is a good relationship between the local community and tourists	4.07	Agree
<b>Positive Attitudes</b> The value of local culture are increasingly maintained	4.43	Strongly Agree
<b>Proactive Attitudes</b> Increasing of education and skill level of the local community	4.50	Strongly Agree
<b>Innovative and Creative</b> Traditional culture is getting richer and more creative	4.38	Strongly Agree
<b>Positive Attitudes</b> The mindset of society becomes more open	4.41	Strongly Agree
<b>Competitive Attitudes</b> Tourism emerges the competition between communities	2.39	Disagree
<b>Social Disease</b> Tourism emerges the deviant behaviors such as crime, gambling, and thuggery	1.39	Strongly Disagree
<b>Social Conflict</b> Tourism causes cultural conflicts between communities and both migrants and tourists	1.52	Strongly Disagree
<b>Value Degradation</b> Communities (especially teenagers) are more uncontrollable, rude, and disrespectful	1.31	Strongly Disagree
<b>Human Resources</b> Exploitation of HR is increasing	2.41	Disagree

Seeing from Table III, it is known that the community strongly agrees that the development of tourism villages is eminently dependent on the proactive attitude of the community in improving their education and skills (score 4.50, strongly agree). Deeper, the community believes that the improvement of education and skills will further strengthen the readiness of human resources to manage and develop Jelekong tourism village. With the arrival of tourist villages, the community also believes that traditional culture will not only be a commodity that is sold but can be carried out daily and will be maintained (4.43, strongly agree). In order to not cause a decrease in the essence of cultural values, the attitude of innovation and creativity is also needed by the community through the packaging of traditional culture to be more creative while maintaining the essence of traditional culture itself (4.38, strongly agree). By preparing the attractiveness and capacity of its human resources, it will certainly lead to satisfaction for the tourists who end up in this Jelekong Art & Culture Village, thus creating a harmonious relationship between guests and hosts that make the atmosphere of social interaction better.

In addition to showing the positive attitude that Jelekong Village of Arts & Culture must have, Table 5 also shows the public's disapproval that the tourist village will bring a negative impact on the community behavior. What is felt by the community is that with the existence of tourist villages there will be no competition between communities. The thing that happened was just the opposite, which required collaboration between every community group and art group to create an independent and superior tourism village. With the establishment of the tourist village, it will also eliminate the side of thuggery or the hard side in the community because it is given hospitality training and strengthening community knowledge regarding how to be friendly to guests. And with a tourist village, teenagers will become more confident and

determined to learn about their ancestral culture, rather than being free and disrespectful. In addition, the community does not agree to link tourism villages with the exploitation of human resources. Because what happened at Jelekong was that the community consciously wanted to be involved and participate in developing and improving the name of Jelekong Village voluntarily and without coercion.

If viewed from the aspect of governmental support, the results of the study show that the village and district governments of Bandung have encouraged the Jelekong community to be independent in managing tourism villages. This is proven by the regular training and counseling in this village—both provided by the government and NGOs. Some counseling was carried out several months ago namely counseling provided by the West Java Provincial Tourism Office, Bandung Regency Youth, Sports and Tourism Office, Higher Education Assistance through Real Work Lecture activities, and counseling provided by Ecovillage. The government's counseling and training process focuses on increasing community awareness and skills in the tourism sector. Whereas counseling by Ecovillage focuses on agriculture such as making organic fertilizers and effective planting methods, while the KKN group focuses on increasing the capacity of rural human resources to be able to face technological changes that are currently developing rapidly. From the training and counseling that has been obtained, the community considers that government and stakeholder support for Jelekong to be an independent tourism village is stated to be high (score 3.9). Viewed from the institutional aspect, the Jelekong Art & Culture Village also has Giriharja Tourism Driving Group (Kompepar) that can be the main institution that manages tourism villages.

It can be concluded that from the aspect of rural tourism development, social aspects of the community, and aspects of government support, the community is ready to develop themselves and to manage the Jelekong Arts & Culture Village as an independent and superior tourism village. However, the Kompepar owned is still facing obstacles because all this time art groups tend to move on their own without being coordinated in a shelter of tourist villages. Consolidation between existing groups and existing art groups is needed to manage tourism villages, holding integrated village tour packages both from shows and exhibitions so that financial benefits can be received evenly and spread throughout the village community. The constraints of standardized tourist facilities and supporting equipment are also faced by Kompepar Giriharja. In addition, the absence of good zoning in Jelekong has made it even more difficult for Kompepar to manage tourism villages.

#### IV. CONCLUSIONS

From the studies that have been done, it can be concluded that the Jelekong community is psychologically prepared (score 4.16, agree), it is seen from the understanding of the principles of sustainable development that must be applied in the implementation of tourism villages. When viewed from the aspect of social readiness, the existence of tourism activities has built a positive, proactive, innovative and creative attitude of the village community (4.36, strongly agree). Society rejects the idea that tourism activities have created negative social impacts

on people's behavior (1.81, disagree). In terms of government support, counseling and training have been provided by the government and the Swayada Masyarakat (NGO) Institute to improve community skills and the village policy has also supported the development of tourism villages (3.93, high). While viewed from the institutional side, the village of Jelekong has the potential to be developed because it already has Kompepar but still faces some institutional constraints.

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