



Tourism Village Development through Pagar Budaya

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Abstrak

Desa Candimulyo terdapat potensi budaya lokal yang bisa menjadi trademark wisata meliputi adanya industri batik rumahan khas candimulyo, adat istiadat "bersih desa" dan upaya pemerintah desa untuk menghidupkan "peken lawas" sebagai ikon budaya, serta beberapa paguyuban seni. Permasalahan yang terjadi pada setiap potensi wisata budaya lokal yang ditemukan belum dikelola secara sistemik dan hanya dikelola secara sporadik oleh kelompok masyarakat tertentu. Bertitik tolak dari permasalahan yang ditemukan maka kegiatan pengabdian ini merancang kegiatan penguatan sumber daya pada bidang wisata budaya di Desa Candimulyo. Program Pagar Budaya menjadi salah satu program rintisan pemberdayaan masyarakat yang perlu disinergikan dengan bidang terkait. Perancangan kegiatan dilakukan dengan melibatkan unsur stakeholders antara lain pemerintah desa beserta jajarannya, kepala 2 SD di wilayah desa Candimulyo, para tetua desa dan paguyuban. Tahapan pengimplementasian program meliputi, Program sosialisasi, pra-survei, survei, koordinasi pihak terkait, pelaksanaan pengabdian, monitoring, evaluasi and tindak lanjut. Hasil kegiatan menunjukkan bahwa program yang dilaksanakan akan baru mencapai tingkat penunjang pariwisata di Desa Candimulyo namun belum sepenuhnya mengembangkan desa wisata. Disimpulkan bahwa program Pagar Budaya merupakan program percontohan pemberdayaan masyarakat yang perlu disinergikan dengan bidang terkait. Selanjutnya perlu ditindaklanjuti program desa sebagai desa binaan agar pengembangan desa wisata dapat dilanjutkan.

Kata Kunci: Budaya, Desa Wisata, Pagar Budaya

Abstract

Candimulyo village has local cultural potential that can become a tourism trademark, including a home-based batik industry typical of Candimulyo, the "bersih desa" tradition and the village government's efforts to revive the "peken lawas" as a cultural icon, as well as several art associations. The problems that occur in each local cultural tourism potential that are found have not been managed systemically and are only managed sporadically by certain community groups. Starting from the problems found, this service activity designed activities to strengthen resources in the field of cultural tourism in Candimulyo Village. The Cultural Pagar Program is one of the pilot programs for community empowerment that needs to be synergized with related fields. The activity design was carried out by involving elements of stakeholders including the village government and its staff, the head of 2 elementary schools in the Candimulyo village area, village elders and the association. Step of implementing program including program socialization, pre survey, survey, coordination of activity implementation, service implementation, monitoring, evaluation and follow-up. The results of the activity show that the program implemented has only reached the level of tourism support in Candimulyo Village but has not fully developed a tourist village. It was concluded that the Cultural Pagar program is a pilot program for community empowerment that needs to be synergized with related fields. Furthermore, it is necessary to follow up the village program as a guided village so that the development of tourism villages can be continued.

Keywords: Culture, Tourism Village, Pagar Budaya

1. INTRODUCTION

One of the important sectors in the Indonesian economy is tourism. In accordance with Law Number 10 of 2009 concerning tourism, tourism development is needed to encourage equal distribution of business opportunities and gain benefits and be able to face the challenges of changing local, national and global life (Ahmad et al., 2021; Ethika, 2016). For this reason, community empowerment-based tourism development needs to be carried

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out. One of the tourism potentials that can be developed on a social basis is regional-based tourism. Regional tourism potential includes natural, cultural and educational tourism. To develop regional tourism, it is necessary to empower the surrounding community by considering access and control. Regional tourism development must consider sustainable economic goals, support environmental conservation efforts, and improve the welfare of local communities (Amanah et al., 2008; Sylvia, 2017). One of the regional potentials that can be developed in Indonesia is the potential of the village area. The village as the smallest unit of government that has developed from the time of the ancestors often has potential in the form of natural, historical, and cultural potential which is summarized in local wisdom with unique characteristics. The uniqueness of each village area is a potential that can be developed. The development of a tourist village is a catharsis for the formation of a people-based economy that leads to the creation of an independent and prosperous society (Nurjaya et al., 2017; Wesnawa et al., 2017).

The development of tourist villages by the Ministry of Tourism and Creative Economy, is directed at developing the potential for natural, artificial, and cultural tourism. Of the three potentials in the village, the potential for cultural tourism still needs more attention and needs to involve elements of customs, arts, customs and local characteristics (Pajriah, 2018; Pujiati et al., 2021; Yuhanna et al., 2021). In this case, cultural tourism will not be separated from human activities as producers of culture. Culture is a product of human reason, mind, and character (Abdullah, 2017; Arbarini et al., 2021; Rahmawati, 2018). Starting from this, community empowerment in the context of developing regional cultural potential is absolutely necessary to develop village potential in the context of a tourist village. Community empowerment is interpreted as an effort to increase the dignity of the layers of society who in their current condition are unable to escape from poverty (both material and intellectual) and backwardness (Raharjana & Putra, 2020; Rahmawati, 2018; Setiawan, 2016).

Community empowerment can be realized through human resources, especially community-based education. Community-based education is a form of long life education (Bogan, 2015; Idris et al., 2021; Purnomo et al., 2021). Universities as agents of change have an important role in community empowerment. Therefore, Universitas PGRI Madiun (UNIPMA) is fully committed to carrying out community service through the Thematic Real Work Lecture (TRWL) program. One form of TRWL is study program-based RWL. In this case, the RWL carried out by students refers to the research and service road map in the study program. There are two things that this program wants to target, namely strengthening student skills in analyzing regional potential and applying the fields of knowledge they are engaged in to empower the community.

In carrying out this activity, the team partnered with Candimulyo Village, Madiun Regency as one of UNIPMA's fostered villages. From a preliminary study and analysis of problems in the field, it was found that in Candimulyo Village there is potential for local culture that can become a tourism trademark, including the existence of a home-based batik industry typical of Candimulyo, the existence of village clean customs, the village government's efforts to revive the "old peken" as a cultural icon, as well as the existence of several art associations. The problems that occur in each of the local cultural tourism potentials that are found have not been managed systemically and are only managed sporadically by certain community groups (Khamdevi, 2018; Marhanah & Wahadi, 2016). The main challenges faced by the village for further development of the existing potential are that the available resources are not maximized in managing cultural resources, as well as the erosion of local culture with other cultures that are considered more modern by the younger generation which makes the process of inheriting local wisdom difficult. Starting from the problems found, it is necessary to strengthen resources in the field of cultural tourism in

Candimulyo Village.

To strengthen human resources and develop a culture-based tourism village in Candimulyo, the team implemented through Pagar Budaya (Pejuang sanggar sosial dan Budaya) program. Activities carried out in Pagar Budaya are broadly divided into 4 main targets, namely strengthening human resources in the field of management and governance of tourist villages, promotion of culture through digital platforms and cultural tourism guides by involving village governments and village communities, efforts to inherit culture through training for the younger generation through youth organizations, as well as strengthening love and pride in local culture through collaboration with local elementary schools.

2. METHODS

The implementation of the cultural fence program is carried out for one semester, starting in June 2021 until November 2021 in Candimulyo Village, Madiun Regency. This activity involves the community as a whole. The method of implementing the Cultural Pagar activities is briefly presented in the [Table 1](#).

Table 1. Methods of Implementation of Cultural Fence Activities

No	Activity Step	Information
1	Village potential survey	Explore and map local potentials as supporting elements of culture-based tourism villages
2	Make an activity plan according to the potential and problems found	The activity design was carried out by involving elements of stakeholders including the village government and its staff, the head of 2 elementary schools in the Candimulyo village area, village elders and the association. Determine the implementation time, the person in charge, and the required resources.
3	Program Implementation	Strengthening tourism village management Strengthening of supporting skills
4	Program Evaluation	Questionnaire of community satisfaction with the program Mapping follow-up

To carry out the program in the field, UNIPMA together with the team conducted a selection of students with the following steps. 1) Program Socialization, the team carried out socialization of activities at the study program level through official letters and announcements. 2) Pra survey, selection of students who will carry out the program, including administrative selection and special abilities related to culture and art. 3) Survey, the initial survey was carried out by students accompanied by a field supervisor 3 times. 4) Coordination of activity implementation, coordination is carried out with Kesbanglimnas for the Madiun Regency, sub-districts, and villages. For work areas, coordination with administrative provisions refers to the memorandum of agreement between the university and the local government. 5) Service implementation, the implementation of the service starts in June until the end of November. 6) Monitoring, monitoring includes monitoring from field supervisors during activities, monitoring study programs twice, and monitoring from universities once. 7) Evaluation and follow-up, after the program ended, a response poll was conducted to personnel who play a role in the Pagar Budaya program.

3. RESULTS AND DISCUSSION

Results

Survey and Program Formulation

At the field survey level carried out by students accompanied by field supervisors, it is known that Candimulyo Village has the potential in the form of a Candi batik industry which is managed individually but under the guidance of the Village Head in collaboration with a team of village women. The batik industry has participated in various exhibitions, but on average the existing batik is pioneered batik who participated in batik training by the village (5 people in total).

The second potential found as a supporter of the development of tourist villages is the existence of a tradition in the form of village cleaning which is still preserved until now (Cathrin, 2017; Rizkiawan, 2017). The obstacle that exists is that the traditional holders or elders of this village clean up are old and have no successors. In addition, as a ritual, village cleansing is considered to lack tourism selling power because there is no supporting element, for example, special performances that have an entertainment appeal for people in areas outside the village or foreign tourists. Thus there is a need for training and the creation of cultural supporters in order to have a tourist attraction (Fauzia, Annisa Ayu; Wiradiputra, 2015; Kirom et al., 2016; Mariyatni et al., 2021; Wisata, 2016).

The third potential that is currently being piloted by the village is alternative tourism "Peken Lawas" which carries the concept of bringing back the atmosphere of the past through traditional markets that are integrated with cultural arts performances. Until now these activities are managed by youth organizations but the main obstacle is that there are not many performers at the cultural arts performances at Candimulyo. This causes "Peken Lawas" which is held every Sunday Morning sometimes there are no performers so that it only offers limited shopping and culinary tours.

Starting from the results of the survey and analysis of the problems above, the team decided to create a tourism management training program with stakeholders, adding arts and culture skills to support future tourism development. The tourism management training program includes workshops on cultural tourism management and village web management as a means of promotion, while in cultural skills training a typical Candimulyo batik dance is created in collaboration with karantaruna, dance and traditional sound arts training for elementary school students in collaboration with schools.

Program Implementation

The implementation of the program is carried out in accordance with the activity plan. For tourism management training, the village government forms a special team for youth groups under the guidance of the Village Secretary or Carik. The training includes how to manage human resources and financial resources, making financial report books, training for tour guides and other tour officers. In addition, a special team to manage the village web was formed by operators and admins to make it easier to fill in tourist content.

The art skills training was directed at the typical Candimulyo batik dance which was worked out in accompaniment and movement by UNIPMA lecturers in collaboration with the village government. Furthermore, this dance is trained for art activists in Candimulyo who will later be tasked with disseminating it to the younger generation in Candimulyo. Candimulyo Batik Dance practice for children is show in Figure 1.



Figure 1. Candimulyo Batik Dance Practice for Children at Village Hall

The Candimulyo Batik Dance will then be used as a performance icon at the village clean ceremony which is held twice a year. In addition to elementary students, students teach children's dances to support art performances at "Peken Lawas". These activities are synergized with the management so that there is a display list every week. For Candimulyo batik, training was carried out for the elderly and out-of-school youth as an effort to empower the community. Candimulyo Village is branded with Candimulyo Batik which synergizes with the "Peken Lawas " as a center for weekly cultural and artistic events.

Community Response

The poll to see the community's response was carried out with a response questionnaire involving 300 respondents from the Candimulyo village community by measuring program usefulness indicators, preserving local wisdom, as well as satisfaction with program implementation and increasing tourism management knowledge on targets.

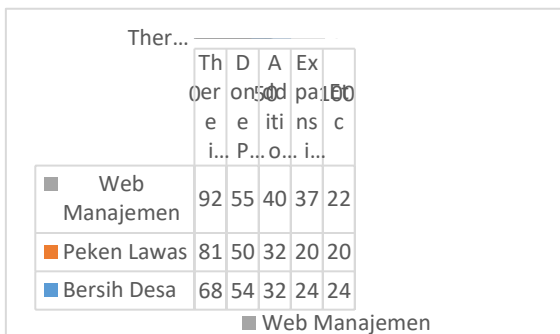


Figure 2. Community Suggestions and Feedback on the Pagar Budaya Program

Based on the results of the response survey to the target community in [Figure 2](#), data showed that the community's response to the Pagar Budaya activity showed a positive response, in which 80% of the respondents stated that the program's usefulness indicators were useful. Meanwhile, 75% of respondents stated that the program is useful for increasing the preservation of local wisdom. 85% of respondents said they were satisfied with the implementation of the program, and 80% of respondents stated that there was an increase in knowledge of management and governance. From the whole explanation above, it can be concluded that the Cultural Pagar program implemented by UNIPMA is running well.

Discussion

Candimulyo batik can support the development of tourist villages with the icon of a silat batik village in accordance with the trade mark of Madiun Regency as a city of warriors ([Arianti & Waluyati, 2019](#); [Hindriani et al., 2012](#)). Base on the interview the main obstacle that can be concluded from the results of the interview is the lack of interest of the younger generation to continue batik skills so that it is feared that one day batik will be difficult to exist ([Andayani & Sutrisno, 2021](#); [Syamsuddin & Amir, 2021](#)). Another thing that has not been maximally developed is the tourist attraction of the village, even though the village has the potential to become an attraction because of its culture and cleanliness ([Asiyah & Alimni, 2020](#); [Setyowati & Hanif, 2014](#)). The third potential that is currently being piloted by the village is alternative tourism "Peken Lawas" but this tourist destination is not yet qualified due to the lack of cultural performances ([Aliyah, 2020](#); [Sutami, 2012](#)).

This community service makes tourism management training programs and cultural skills training for the parties concerned. The tourism management training program includes workshops on cultural tourism management and village web management as a means of promotion, while in cultural skills training, a typical Candimulyo batik dance is made in collaboration with karantaruna, dance and traditional sound training for elementary school students.

Further analysis of the activities shows that the program implemented has only reached the level of supporting tourism in Candimulyo Village but has not yet fully developed village tourism. Therefore, a follow-up program must be carried out by cooperating with the tourism office in Madiun Regency. For cultural planning and management activities, in each village, the team collaborates with the local village government to form an institution that synergizes with the local village. Furthermore, there will be continuous monitoring by UNIPMA.

This service activity is already in accordance with the problems that occur in the subject of the place of service, besides that the response from the subject of this service activity is welcoming and enthusiastic to be involved in it. However, this activity is not perfect, the drawback of this research is that the time period is very short, only one semester, starting in June 2021 until November 2021. The implications of this research will actually take more than one semester, so an effective follow-up activity is needed to be carried out in this service activity.

4. CONCLUSION

Based on the results of the response survey and program evaluation, it was concluded that the Pagar Budaya program was a pilot program for community empowerment that needed to be synergized with related fields. Furthermore, it is necessary to follow up the village program as a guided village so that the development of tourist villages can be

continued. With the development of village potential, it is hoped that it can empower the local community's economy.

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