

Community Empowerment at the Malalayang Dua Beach Tourism Object, Manado

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ABSTRACT

This study examines and analyzes the impact of community empowerment, which has been carried out by the government to people who carry out micro-economic businesses in the Malalayang Dua beach tourism object, Manado. From the research, it is expected to produce several instruments that are used as patterns of community empowerment planning in Manado City and can be useful for the Manado City government in formulating policies in the economic development of communities that need to be empowered. This research was examined using qualitative research methods, with the type of survey research. Meanwhile, data were collected using observation and unstructured interviews. The results of this study are 1) The impact of assisting in the community empowerment process needs to be carried out in stages, namely the stages of awareness, capacity building, and empowerment. 2) The concept of community empowerment must be right on target so that the community empowerment process does not fail by paying attention to the concept of individuals or groups, as well as paying attention to the concept of context or situation and paying attention to the concept of time.

Keywords: *Community empowerment, Beach tourism.*

1. INTRODUCTION

Malalayang Dua beach tourism object is one of the attractions in Manado City, but this tourist attraction has its charm, because of its natural beauty and is a public bathing place for the community both in Manado City and from outside Manado City. Malalayang Dua beach tourism object to date is the most visited tourist attraction by the public because it is cheap and easily affordable. The large number of visitors who come encourages the surrounding community to try to open a canteen business in the form of the needs of tourists at an affordable price. The canteen business run by the surrounding community is in the form of selling fried bananas, boiled corn, mineral water, and bathing needs in the form of providing car tires as a buoy for people taking baths.

If this beach tourism object continues to be developed by empowering people who have done business in the tourism object, it will have a positive impact on the surrounding community. Thus, tourism is one of the assets that can be developed by a region/region to increase tourist visits, both domestic and foreign. The increase in tourist visits will have a positive impact on economic growth, both for the community around the

tourist attraction location and the area as a whole. The increasing economic growth of the community and the region will also have a positive impact on increasing local revenue (PAD), increasing PAD as a whole will be able to support development in various sectors and increase community welfare.

People who use coastal tourism objects as a source of livelihood today depend on their family life from the canteen business they manage to date. To be able to develop their business and increase their income, there needs to be touched from related parties in the form of capital participation and training from the micro-economic sector. In this regard, the concept of empowerment touches on the need to increase the capacity of the surrounding community who are less empowered.

The current problem in the community empowerment process is not based on context, but only on the old-style problem, namely the assumption that poor people are people who do not have the capacity, so they need to be given minimal assistance, which is important enough to eat. The concept developed by many parties in the community empowerment process is not by the

theoretical concept. Theoretically, the concept of community empowerment must begin with an effort to find out whether the community to be empowered is aware of its existence, knows its capacity? Because the concept of empowerment is trying to make people understand themselves and their capacities.

Many studies have been conducted on community empowerment, ranging from empowering communities for economic prosperity to empowering communities for more adequate social conditions, such as Sarno Setiawan et al who studied community empowerment in the establishment of friendly villages for women and children (1). Meanwhile Muhammad Shakil Ahmad & Noraini Bt. Abu Talib is more interested in explaining how the relationship between community empowerment, sense of community, and sustainability of community-based projects is related. Looking at the good social record at the grass-root level, very little attention is paid to the development of underprivileged communities. the relationship between community empowerment and the sustainability of community-based projects. Community empowerment is closely related to a sense of togetherness. The relationship between a sense of community, community empowerment, and the sustainability of community-based projects apply to both empowerment theory and measurement (2).

Wrihatnolo and Dwidjowijoto (3), argue that 'empowerment is a 'becoming process', not an 'instant process'. As a process, empowerment has three stages: awareness, capacity, and empowerment. The practice that has been running so far in the community empowerment process does not do things that are following the empowerment procedure, but is always instant, namely with the assumption that the community does not have the ability and needs to be given funds or anything like that is often done by the government.

Likewise, Agustinus Fatem in his writings which examines the influence of community empowerment on community participation in village development in Jayapura Regency and establishes a model of community empowerment and participation in regional development, finds that participation in village development is influenced by community empowerment, which is formed by a conducive situation, capacity community, and protection community. In addition, he also found that the participatory dimensions of village development are planning, implementation, utilization, and maintenance, and evaluation is partly determined by the significant influence of the conducive situation and community capacity (4).

Izza Mafruhah et al also formulate a participatory and inclusive economic development model by optimizing the potential of local resources in Kebumen Regency, Central Java, Indonesia in their writings, where the results of their research show that the economic potential in Kebumen Regency is focused on the potential of

natural resources which include forestry, agriculture, fisheries., plantations and livestock. Regional development needs to be carried out thoroughly from upstream to downstream. AHP analysis shows that the factors that influence the success of potential development are internal, institutional, and external factors. The needs analysis shows that the community plays an important role but must be supported by other stakeholders, namely the government, business actors, and academics (5).

Similarly, people who are around the Malalayang Dua beach tourism object, also experience the same thing. Not infrequently they are included in training activities both by the Cooperatives, Small and Medium Enterprises Office, as well as by the Tourism Office and other related parties. The problem is that the efforts given are not accompanied by mentoring but after the activities are completed, the activities are also completed. Likewise, with equity participation, money or financial management assistance has never been carried out so that they can use their finances like small entrepreneurs.

Until now, the city of Manado has been very aggressively promoting tourism or what is very well known as "Manado as an Eco-Tourism City" and this has received serious attention from the government, so it is not surprising that through the Malalayang Dua sub-district government, it always organizes existing beach tourism objects. If this asset is looked at properly, it will have a significant impact on improving the welfare of the people in Manado City. Therefore, this beach tourism needs to be studied and developed, especially to realize the city of Manado into a tourism city that is dreamed of by the community and the city government. This study requires an in-depth study of the tourism potential of the City of Manado, as well as an assessment of the dynamics of the community that continues to develop in a multidimensional context, thus requiring adequate and inexpensive recreational facilities.

Efforts to understand the socio-cultural dynamics of a community group in a tourist destination require a deep understanding so that it can be found whether the increasing flow of tourist visits in a tourist destination can make a significant contribution to the community around the tourism object. The Malalayang Dua beach tourism area is one of the tourist destination assets owned by the city of Manado, where the location of this tourist attraction is on the outskirts of the city of Manado which has very young access, is affordable from all directions, and is very accessible to the lower middle class.

If viewed economically, indeed the tourism sector looks bright prospects to increase the income of the surrounding community and can also increase Regional Original Income (PAD) and can accommodate workers and can open up business opportunities for the community. Therefore, the community empowerment process that should be carried out is not only providing

fish for the community but how they get fish and process it and multiply the fish more.

This study will examine and analyze the impact of community empowerment that has been carried out by the government on people who carry out micro-economic businesses in the Malalayang Dua beach tourism object, Manado. Based on this, this study aims to: Describe and examine information about the implications of the assistance provided for people who are working in the Malalayang Dua beach tourism object, Manado. Reviewing the concepts that should be applied to people working in the informal sector or micro-economy so that they can find their identity so that policymakers can plan the right concept to empower the community.

From the research, it is expected to produce some instruments that are used as a pattern for planning community empowerment in the city of Manado. From these results, it is hoped that it will be useful for the Manado City government in formulating policies in the economic development of communities that need to be empowered.

2. RESEARCH METHOD

The research to be conducted is a type of survey research. According to Faisal (6) survey is a type of approach in research, which is aimed at a large number of individuals or groups; the units studied, whether individuals or groups are relatively large in number. With this survey research, researchers describe the problems of community empowerment that have been carried out by related parties for the community of micro-economy entrepreneurs in the Malalayang Dua beach tourism object, Manado City, so that by describing the empowerment problems that have been carried out, it can be seen why the problem has never reached this point. success as expected, training and capital investment.

In this study, data were collected using observation and unstructured interviews. Data collected qualitatively together with secondary data will be analyzed in a simple ethnographic manner by describing each data collected. The use of descriptions in data analysis is intended to make it easier for policymakers to understand and implement policies in the context of planning and developing coastal tourism and micro-economic empowerment for community members in Manado City.

3. RESULTS AND DISCUSSION

3.1. Impact of Providing Assistance in the Community Empowerment Process

The government is faced with the dilemma of community empowerment, the dilemma faced the government on the one hand is the high demand from the community for community progress, but on the one hand

there are still many people who are unable to keep up with the development of science and technology because of the economic crash. In the process of community empowerment, what is faced is the unequal ability of community members in accepting every program disbursed by the government or other related parties.

People who do business in the informal sector at the Malalayang Dua beach tourism object, Manado, are classified as people who have a weak economy, so the empowerment programs that have been provided by the government or related parties do not have a positive impact on their socio-economic life. Based on the results of research conducted through observations that the reality obtained in their daily lives is generally only to be able to meet their daily needs on the same day.

Based on the information obtained from the informants that so far, they have received assistance several times but all of them have not been able to improve their socio-economic conditions. As the informant said as follows: "Torang yang ada bajual di pante ini so barapa kali dapa bantu, mar samua itu nyanda cukup mo kasenae torang peusaha, torang tiap hari mencari yang so dapa makang" (we who sell on this beach have received several helps, but all this help is not enough to increase our business, we sell every day the important thing is to be able to eat today).

Assisting economically weak communities, in principle, is to be able to improve the welfare of every member of the community who receives the assistance. However, based on the information obtained as mentioned earlier, it turns out that the assistance provided has not been able to provide positive implications for improving the socio-economic conditions of the community. The problem encountered in the field is that the aid provider does not properly understand the philosophy of assisting the community so that every government agency that distributes assistance to the community is always interpreted differently.

The different meanings of the concept of empowerment can be caused by their ignorance of theoretical, philosophical, and policy implementation criteria. In general, in distributing aid, they simply distribute it without conducting a feasibility study, then carry out training, provide assistance and provide assistance, so that the recipient community does not misinterpret the assistance they receive, but they know the philosophy of aid delivery.

In this regard, when they traced the informants about the matters stated above, they stated that they were only given knowledge through training, then assisted, but no assistance. "Torang so barapa kali dapa pelatihan di Balatkop, perna torang ada kase pelatihan di hotel sedona, mar apa yang torang dapa itu torang nyanda bisa praktekkan, karena waktu torang ada pelatihan cuma cerama terus torang nyada mangarti yang ada kase, abis

pelatihan torang pulang bajual, mar so lupa apa itu yang ada kase lalu, maka torang bale rupa dulu ulang ada bajual" (we have received training several times at Balatkop, there was also training at the Sedona hotel, but what we got could not be put into practice, because when we were in their training was just a lecture so we couldn't understand the material given after we attended the training we went back to selling, but we forgot what we were given last time, so we went back to selling as we used to).

The implementation of community empowerment programs so far seems to be only a discourse or political jargon, so it has not yet arrived at the actual concept of the actual empowerment concept. This is because the field operators do not understand the pragmatic level, so they give more to what they know. Theoretically, the process of community empowerment must be understood from three sides. Wrihatnolo and Dwidjowijoto (3), suggests three stages of the empowerment process, namely:

- 1) The first stage is awareness. At this stage, the target who wants to be empowered is given "enlightenment" in the form of giving awareness that they have the right to have "something". . . They are given an understanding that they can become wealthy and that it can be done if they can get out of poverty. The basic principle is to make the target understand that they need to (build a "demand") to be empowered, and the empowerment process starts from within themselves (not from outsiders).
- 2) The second stage is capacity. This is what we often call "capacity building", or in simpler language enabling or enabling. To be given power or power, the person concerned must first be able. The capacity building process consists of three types, namely humans, organizations, and value systems. Human capacity in the sense of enabling humans, in the context of individuals and groups. Organizational capacity is carried out in the form of an organizational restructuring that wants to receive the power or capacity. And the capacity of the value system, after the people and their containers are capacitated, the value system is the same. The value system is the "rules of the game".
- 3) The third stage is the provision of power itself or "empowerment" in a narrow sense. At this stage, the target is given power, power, authority, or opportunity. This award is following the quality of the skills already possessed. The procedure in this third stage is quite simple, but we are often incapable of carrying it out because we ignore that even in simplicity there is a measure. The main idea is that the process of giving power or power is given according to the ability of the recipient. The provision of credit to the poor who have gone through a process of awareness and capacity still

needs to be adjusted to their ability to manage their business.

If the concept of empowerment proposed by Wrihatnolo and Dwidjowijoto above is known and implemented by the implementers of the community empowerment program, it can be said that the target community in the empowerment program must understand and implement it according to their capacity. Therefore, the human development program planned by the government can be targeted and properly funded, meaning that the empowered community can understand their capacity, and can implement the given program so that funds are not wasted.

3.2. Community Empowerment Concept

The concept of empowerment does not contrast growth with equity, because as Donald Brown says (7), they should not be assumed to be "incompatible or antithetical". This concept tries to escape the trap of "zero-sum game" and "trade o". It starts from the view that equity creates a broader foundation for growth and which will ensure sustainable growth. What you are looking for is as Ranis said (8), "the right kind of growth", which is not a vertical one that produces a "trickle-down", as has been proven unsuccessful, but a horizontal one (horizontal flows), namely "broadly based, intensive employment, and not compartmentalized".

Conceptually, community empowerment is an effort to increase the dignity of the layers of society that in their current condition are unable to escape the trap of poverty and underdevelopment. In other words, empowering is enabling and empowering the community. In the concept of empowerment, humans are subjects of themselves. The empowerment process emphasizes the process of giving the ability to the community to be empowered, encouraging or motivating individuals to have the ability or empowerment to determine their life choices. Furthermore, it is said that empowerment must be aimed at groups or layers of society that are left behind.

Community empowerment is an effort to make the community independent through the realization of the potential abilities they have. Community empowerment always involves two interrelated groups, namely the community as the empowered party and the concerned party as the empowering party. The process of community empowerment is directed at developing human resources (in rural areas), creating business opportunities by the wishes of the community. The community determines the type of business, the condition of the area which in turn can create institutions and service systems from, by, and for the local community. This community empowerment effort then focuses on empowering the people's economy. Empowerment in the context of society is the ability of individuals to combine

in society and build the empowerment of the community concerned. A society where most of its members are physically and mentally healthy, educated, and strong, of course, has high empowerment.

Community empowerment is a basic element that allows a society to survive, and in a dynamic sense develop themselves and achieve progress. The empowerment of the community itself is the source of what in the political perspective is referred to as national resilience. This means that if the community has a high economic capacity, then it is part of the national economic resilience. In this framework, efforts to empower the community must first begin by creating an atmosphere or climate that allows the community's potential to develop. Here the starting point is the recognition that every human being, every society, has potential that can be developed. It means, that no society is complete without power because otherwise, it will become extinct.

Empowerment is an effort to build power itself, by encouraging, motivating, and raising awareness of its potential and trying to develop it. Furthermore, these efforts are followed by strengthening the potential or power possessed by the community itself. In this context, more positive steps are needed, apart from just creating a conducive climate and atmosphere. This strengthening includes concrete steps and involves the provision of various inputs (inputs), as well as opening access to various opportunities (opportunities) that will make the community more empowered.

Thus, empowerment includes not only strengthening individual community members but also their institutions. Instilling modern cultural values such as hard work, frugality, openness, responsibility, and others are a major part of the empowerment effort itself. The empowerment intended in this study is the empowerment of the informal sector, especially the group of street vendors as part of the community that requires separate handling/management from the government related to efforts to improve the quality of the resources they have which in turn will encourage an increase in their income/profit.

In the previous section, it has been stated that the community empowerment process must be carried out in three stages, namely awareness, capacity building, and empowerment. It is not surprising that so far, many empowerment programs carried out by the government such as PNPM Rural or Urban have failed, especially since many capitals' participation programs have failed. In principle, the purpose of providing business capital and community empowerment programs carried out by the government is to increase the economic growth of the community which in turn will increase national economic growth. If the community and national economic growth increases, it will have implications for improving the quality of life for the whole community.

The offer of various empowerment concepts is based on the various socio-economic conditions of the community, such as the people who are in the Malalayang Dua beach tourism object, Manado. Communities who work at the Malalayang Dua beach tourism object, also experience differences in capacity when viewed from their knowledge and level of education, especially in terms of business processing, they have no experience in doing business, so the management is managed traditionally. This pattern is more than just what is important is selling to earn money and how to process it, they cannot calculate the use of costs, such as financial management.

Responding to this problem, the informant stated that " torang bajual di sini so dari dulu, torang nintau baurus itu doi, torang tiap babalanja torang pekeperluan jaulan, yang penting tiap hari torang dapa bajual for momakan " (we have been selling here for a long time, we don't know how to take care of the money we earn, the important thing is that every day we can sell to eat). If this condition is continuously maintained, the objectives of economic development planned by the government, namely economic growth and increased welfare, will not be achieved. Therefore, the community empowerment program implemented must pay attention to the capacity possessed by the community, not just assisting.

So far, community empowerment programs run by the government or related parties seem to be the same for all communities, so that people are unable to distinguish and implement them because the patterns and forms have been designed nationally. In terms of the social and cultural structures of the Indonesian people are very diverse, of course, their reception and arrests are also very diverse. Meanwhile, the government always has a stigma that the poor are powerless people, therefore they need to be empowered.

Wrihatnolo and Dwidjowijoto (3) argue that "empowerment is defined as a process, a mechanism; in this case, individuals, organizations, and society become experts on the problems they face". Meanwhile, Zimmerman and Foster-Fishman in Wrihatnolo and Dwidjowijoto (3) argues that there are three theoretical models of community empowerment:

- 1) Empowerment will take different forms for different people. Perceptions, skills, and actions required to solve labor problems will differ between unmarried adolescents and pregnant women. The background of a person's situation and maturity is very decisive.
- 2) Empowerment will take different forms for different contexts. Perceptions, skills, and actions required to carry out a particular job will differ between workers in authoritative organizations and those in participatory organizations. The initiative of workers in the first situation is suppressed at the lowest level,

while in the second situation workers are encouraged to develop as much as possible.

- 3) Empowerment will fluctuate or change over time. A person feels empowered at one time and not empowered at another time, depending on the conditions they are in at one time. The student movement was successful in promoting the reform agenda before the fall of the New Order, but they did not have the power to shut down the implementation of the agenda afterward.

The concept of empowerment offered by Zimmerman and Foster-Fishman mentioned above, if it is considered in the community empowerment process, it will certainly fail slightly, because the implemented program will be right on target, namely by paying attention to who receives assistance, in the context of how the assistance is given. and when the help was given.

Therefore, the concept of community empowerment can be implemented by taking into account the three things mentioned above. The provision of assistance should pay attention to the target, namely who is the target of empowerment, because everyone has different characteristics from others, meaning that each individual will experience differences in each receiving the program. As stated in the previous section, the people who work in the Malalayang Dua beach tourism object, Manado, have often received training and assistance, but it has not had a significant impact on them, this is due to differences between individuals participating in the training and recipients of assistance.

Meanwhile, the concept of empowerment also needs to pay attention to the context, because the context or situation greatly determines the way each individual and or group is accepted. Likewise, in a matter of time, the timing of program implementation needs to be considered, because every time/time has different conditions. Conditions or situations affect the way individuals or groups perceive things.

To know the focus and objectives of empowerment operationally, it is necessary to know various indicators of empowerment that can show someone is empowered or not. So that when a social empowerment program is given, all efforts can be concentrated on any aspect of the change target, for example, poor families that need to be optimized.

4. CONCLUSION

Based on the discussion of the research results that have been described in the previous chapter, the following conclusions can be drawn:

- 1) The impact of assisting in the community empowerment process needs to be implemented after the individual or group to be empowered has gone through three stages of empowerment, namely the

stage of awareness, capacity building, and empowerment. This means that for the empowerment process to have a positive impact on empowered individuals or groups, they must first be made aware that they have the right to obtain something. Then after the person concerned is aware of their rights to obtain something, a capacity process needs to be carried out, namely so that they have the power or power to build themselves or understand the rules of the game in the empowerment process, and the last is the empowerment process, namely they are given power, power, and authority. or opportunities to improve their life capacities. As a result of not carrying out these stages, the empowerment that has been given to people who are working on the Malalayang Dua beach tourism object does not have a significant impact.

- 2) The right concept of community empowerment so that the community empowerment process does not fail is the first to pay attention to the concept of individuals or groups, the second to pay attention to the concept of context or situation, and third to pay attention to the concept of time.
- 3) In the context of community development or community empowerment, it is necessary to pay attention to the socio-economic conditions of the target community, as well as the conditions of individuals or groups of beneficiaries; Taking into account the capabilities of the target community; The empowerment process needs to be carried out in stages, and taking into account individual concepts, context and time.

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