



# Role of *Isu Fainman* Tourism Awareness Group (Pokdarwis) Institution in Supporting Estate Tourism in Fatumnasi Tourism Village East Nusa Tenggara

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**Abstract**— Tourism Awareness Group (Pokdarwis) is one of the stakeholders who come from the community which certainly has a strategic role in developing and managing the potential of natural and cultural wealth owned by an area to become a tourist destination, such as in a Tourism Village in Fatumnasi Village, Fatumnasi District, Central Timor Regency. South (TTS), East Nusa Tenggara Province (NTT). This research focuses on the main problems, namely; 1) What is the role of the *Isu Fainman* Pokdarwis in supporting Estate Tourism in the Fatumnasi Tourism Village, NTT? 2) What are the obstacles to the *Isu Fainman* Pokdarwis in supporting Estate Tourism in Fatumnasi Tourism Village, NTT? 3) What are the efforts made by *Isu Fainman* Pokdarwis in dealing with obstacles in supporting Estate Tourism in Fatumnasi Tourism Village, NTT? The data analysis technique used qualitative research, with the aim of obtaining an in-depth picture of the role of Pokdarwis in tourism development in Fatumnasi Tourism Village. Informant retrieval using purposive sampling technique, and then using data collection methods through observation, interviews and use of documents. The results of the study show that 1) The role of Pokdarwis in developing tourism in Fatumnasi Village has been running according to expectations through a). Increased knowledge and insight of Pokdarwis members in the field of tourism. b). Improving the ability and skills of members in managing the tourism business sector and other related businesses. c). Encourage and motivate the community to be good hosts in supporting tourism activities in their area. d). Encouraging and motivating the community to improve the quality of the environment and the attractiveness of local tourism through efforts to realize *Sapta Pesona*. e). Collect, process and provide tourism information services to tourists and local communities. 2). Pokdarwis barriers in tourism development, namely coordinating the community or tourism actors and the lack of tourism facilities. 3). Efforts are being made to face obstacles in tourism development, namely by conducting socialization and coordinating with traditional villages and trying

to negotiate land exchanges with local residents and the province.  
(Abstract)

**Keywords**—role; pokdarwis; fatumnasi; tourism; estate (key words)

## I. INTRODUCTION (HEADING I)

The main program of the NTT provincial government in promoting NTT tourism, is focused on 7 estate tourism locations in NTT including Fatumnasi Village. The Fatumnasi tourist area is located in Fatumnasi Village, Fatumnasi District, South Central Timor (TTS) district, 130 km from Kupang City (the capital of NTT Province) or 31.5 km from Soe City (the capital of TTS Regency).

The potential for natural tourism in Fatumnasi include Mount Mutis, Fort 2 Putri, Natural Bonsai Forest, Pine Forest, Bat Cave, Kaenka Lake, Tomenes Hill, the former Naetapan and Fatunausus marble quarries as well as many natural tourist spots in the tourist area of Fatumnasi and the surrounding villages. These tourism potentials are managed by the *Fainman Isu* Tourism Awareness Group (Pokdarwis), which consists of community groups whose membership includes Fatumnasi villagers from all age groups who are members of the arts and culture group, homestay, weaving and souvenirs, culinary arts, and tour guides.

The decline in the number of tourists as a result of the Covid-19 pandemic was also felt by the *Isu Fainman* Pokdarwis. If before the pandemic the average tourist visit on weekdays was 20 people per day and increased on weekends to as many as 75 tourists per day with a percentage of foreign tourists reaching 20%, but during the pandemic the number of visits decreased significantly, never reaching 30 tourists per week. and that is without foreign tourists [1].

There are several weaknesses from the internal factors of the Fatumnasi tourist area, two of which are the unavailability of a representative Tourist Information Center (TIC) and the management of the destination is still spatial and family management [2]. In setting rates, only homestays have fixed prices, but for cultural arts attractions, woven souvenirs and tour guides, Pokdarwis members do not set rates and leave it to tourists to pay according to their willingness. This is based on the kinship and Eastern nature of the local community and the good impression they want to give to tourists so that they can then promote it to others. There is no other marketing method used by Pokdarwis in promoting the Fatumnasi tourist attraction.

To get tourists from outside NTT and from abroad, Pokdarwis relies heavily on recommendations given by travel agents, professional organizations where Pokdarwis members are registered, such as the Indonesian Tour Guide Association (HPI), as well as word of mouth promotions carried out by tourists who have visited Fatumnasi. Prospective tourists who will visit, either through travel agents or directly will contact Pokdarwis via telephone to make reservations only for lodging. New travel plans will be discussed later after tourists come to the location. There is no information media that can be used by potential tourists to find out the services and tariffs of the available tour packages, which becomes an obstacle for prospective tourists to plan a tour before coming to a tourist location.

In the initial observations that have been made, the tourism awareness group (Pokdarwis) there has not been going well, even though Pokdarwis is the heart of tourism activities. Therefore, through this applied research, the Isu Fainman Pokdarwis institution will be strengthened in supporting Estate Tourism in the Fatumnasi Tourism Village of East Nusa Tenggara.

Based on the above background, the researcher can formulate the problem as follows: 1) What is the role of the Isu Fainman Pokdarwis institution in supporting Estate Tourism in the Fatumnasi Tourism Village of East Nusa Tenggara? 2) What are the obstacles to the Isu Fainman Pokdarwis in supporting Estate Tourism in Fatumnasi Tourism Village, NTT? 3) What are the efforts made by Isu Fainman Pokdarwis in dealing with obstacles in supporting Estate Tourism in Fatumnasi Tourism Village, NTT?

The objectives to be achieved by researchers in the research conducted, namely to find out; ) What is the role of the Isu Fainman Pokdarwis institution in supporting Estate Tourism in the Fatumnasi Tourism Village, NTT. 2) Obstacles faced by the Isu Fainman Pokdarwis in supporting Estate Tourism in Fatumnasi Tourism Village, NTT. 3) What are the efforts made by Isu Fainman Pokdarwis in facing obstacles in supporting Estate Tourism in Fatumnasi Tourism Village, NTT.

As for the urgency of this research to be carried out, namely this research is oriented to the strategy of increasing PAD through the concept of Tourism Estate. This research is expected to be an input for local governments in an effort to increase PAD from the tourism sector

## II. LITERATURE REVIEW

### A. Role (Heading 2)

Roles can be divided into three types [3]. They are as following:

#### 1) Active Role

Active role is a role of someone who is always active in his actions in an organization. This can be seen or measured from its presence and contribution to an organization.

#### 2) Participative Role

A participatory role is a role that is carried out by someone based on needs or only at certain times.

#### 3) Passive Role

Passive role is: a role that is not carried out by the individual. This means that this passive role is only used as a symbol in certain situations in people's lives..

### B. The Purpose of Creating Tourism Awareness Group (Pokdarwis)

The purpose of forming a tourism awareness group is to develop community groups that can act as motivators, movers and communicators in an effort to increase the readiness and awareness of the community around tourism destinations so that they can act as good hosts, and have awareness of the opportunities and value of benefits that can be developed from tourism activities to improve the economic welfare of the community [4].

### C. The Objective of Pokdarwis

The objectives of forming a tourism awareness group (Pokdarwis) are [4]:

- 1) Improving the position and role of the community as an important subject or actor in tourism development. And can synergize and partner with relevant stakeholders in improving the quality of tourism development in the region.
- 2) Build and foster positive attitudes and support from the community as hosts through the realization of Sapta Pesona values for the growth and development of tourism in the region and its benefits for regional development and community welfare.
- 3) Introducing, preserving and utilizing the potential of existing tourist attractions in each region.

The purpose of establishing Pokdarwis is as a government partner in increasing public awareness in the field of tourism, increasing human resources, encouraging the realization of Sapta Pesona, improving the quality of tourism products in the context of competitiveness and restoring tourism as a whole [5].

### D. The Functions of Pokdarwis

The functions of Pokdarwis in tourism activities are [4]: 1) As a driving force for Tourism Awareness and Sapta Pesona in the tourism object environment.

2. As a partner of the government and local governments (districts/municipalities) in an effort to realize and develop tourism awareness in the area.

#### E. *The Activities of Pokdarwis*

The scope of Pokdarwis activities is a variety of activities that can be programmed and implemented to realize the functions and objectives of the formation of the Pokdarwis organization. The scope of these activities includes, among others [4]:

- 1) Increased knowledge and insight of Pokdarwis members in the field of tourism.
- 2) Improving the ability and skills of members in managing the tourism business sector and other related businesses.
- 3) Encourage and motivate the community to be good hosts in supporting tourism activities in their area.
- 4) Encourage and motivate the community to improve the quality of the environment and the attractiveness of local tourism through efforts to realize *Sapta Pesona*.
- 5) Collect, process and provide tourism information services to tourists and local communities.
- 6) Provide input to the government in developing tourism in the local area.

#### F. *Tourism Estate*

Tourism Estate is the development of an integrated and dynamic Tourism Industrial Estate that is able to provide rapid economic growth in terms of employment opportunities, income, improving living standards in activating the production sector [6]. Estate tourism as a driver of rural economic areas is a method of empowering and increasing the capacity of the pillars of Estate tourism, namely activities, amenities, tourist attractions, accommodation and accessibility as well as human resources in tourist villages and also village-owned enterprises (BUMDes) through social engineering through the application of appropriate technology to generate resources and village potential.

#### G. *Tourism Village*

Tourism Village is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside both from socio-economic life, social culture, customs, daily life, has a typical village architecture and spatial structure, or economic activities that unique and interesting and has the potential to develop various components of tourism, such as attractions, accommodation, food and drinks, souvenirs, and other tourist needs [7].

### III. METHODE

This research method uses a qualitative method, which is a method to explore and understand the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems [8].

Qualitative research has applied analysis to important statements, generalizing units of meaning and what Moustakas in Denzin calls essence descriptions. In this case data analysis involves open data collection, which is based on general questions and analysis of information from the participants.

The analysis techniques are as follows: 1) Processing and preparing data for analysis. This step involves transcribing interviews, scanning material, typing field data, or sorting and organizing the data into different types depending on the source of information. 2) Read the entire data. The first step is to build a general sense of the information obtained and reflect on its overall meaning [8].

The informants in this study were the head of the Fatumnasi Village, the management of the *Isu Fainman* Tourism Awareness Group, community leaders, and traditional leaders. Data collection was carried out by interview method through focused group discussion (FGD) with the village government and the community, most of whom were members of the *Isu Fainman* Pokdarwis management. In addition, the method of observing the situation and condition of the Fatumnasi Tourism village, pokdarwis activities Faiman Issues. Followed by the documentation method by studying documents in the form of notes, recordings and writings (non-literature) produced by the *Isu Fainman* Pokdarwis.

Data analysis is an activity to organize, sort, group, code or mark, and categorize it so that a finding is obtained based on the focus or problem to be answered. Data analysis involves open-ended data collection, which is based on general questions, analysis of information from participants [9]. The data analysis model used in this study uses the Miles and Faisal model, namely data analysis carried out during data collection in the field and after all data has been collected with interactive model analysis techniques, namely data reduction, data presentation, inference and analysis. Verification [10].

### IV. RESULTS AND DISCUSSIONS

Based on the results of research through interviews, observations and documentation, it was found that several important things related to the role of Pokdarwis in supporting the development of Tourism Village Tourism Fatumnasi were found.

#### A. *Tourism Potential of Fatumnasi Village*

There are many tourism potentials in Fatumnasi found in this research. They are as the following:



“Fig. 1 *Mutis Nature Reserve*”

##### 1) *Natural potential*

Based on the data summarized by the author through direct observation techniques, interviews, and documentation

studies, the potential for natural tourism in Fatumnasi District, TTS Regency is as follows:

a) *Mutis Nature Reserve*

The Mutis Nature Reserve area has its own charm. In addition to having the highest mountain on the island of Timor, namely Mount Mutis, in this nature reserve there is also a wide expanse of green forest, one of which is a bonsai forest. In the rainy season, in the trunks of these forest trees there are many orchids that bloom. The flora species that are spread apart from ampupu are haubesi (*Olea paniculata*), mountain cypress (*Casuarina equisetifolia*), bijama (*Elaeocarpus petiolatus*), manuk moto (*Decaspermum fruticosum*) to oben (*Eugenia littorale*). In addition to flora, fauna species found in this area are cuscus (*Phalanger orientalis*), wild boar (*sus vitatus*), Timor monitor lizard (*Varanus salvator*), Timor reticulated python (*Phyton timorensis*), jungle fowl (*Gallus gallus*), and Timor deer (*Gallus gallus*). *Cervus timorensis*.

b) *Mount Mutis*

Mount Mutis is one of the highest mountains on the island of Timor which has an altitude of 2,458 meters above sea level and is the highest mountain in the territory of West Timor. Administratively, this mountain is bordered by the Regencies of North Central Timor (TTU) and South Central Timor (TTS). This mountain has two peaks called Padang 1 and Padang 2. At the top of Mount Mutis, visitors can enjoy the sunrise with thick clouds.

c) *Agrotourism*

In Fatumnasi Village there is one farmer group, namely the Women's One Heart farmer group. This farmer group cultivates superior commodities such as carrots, garlic, onions, tubers, kidney beans, potatoes and strawberries even flowers.

2) *Cultural Potential*

a) *Sleigh Dance*

The sleigh dance (Sbo Bano) is a type of war dance. It is called the Sleigh Dance because it uses accessories in the form of bells that are tied to the feet, so that the movements of the dancers are accompanied by the sleighs. Sbo Bano is a typical dance of the people around Fatumnasi, besides that, the bell dance is often danced in welcoming guests. The sleigh dance is usually performed at the time of welcoming guests and also at traditional ritual events. This dance can be performed by all ages from children to adults, because the Fatumnasi community still believes that humans must be one with nature, and they believe in God and respect their ancestors. That's what makes the Fatumnasi people really guard the cultural values left by their ancestors until now.

b) *Honey Summoning Ritual*

The ritual of taking honey is usually carried out in June-July and in November-December. Honey collection is usually done in the morning, because the bees are not too aggressive. This ritual aims to ask the Creator and the ancestors to be given a lot of honey in taking honey. During the traditional ritual process, only traditional elders are allowed to speak, while the

community and guests are not allowed to speak. After the prayer is said, sing a poem in Timorese, then slaughter the animal. The meat of the slaughtered animal is processed and eaten together. The ceremony is also filled with eating betel nut as a tribute to the ancestors.

c) *Natoni*

The Fatumnasi village community has a unique welcoming and release procedure. Where the procession begins with a *Natoni* or rhyme in return accompanied by traditional dances and music. Followed by draping a scarf. After the procession is complete, the community prepares local food for guests to enjoy.

B. *The Role of Isu Fainman*



“Fig. 2 Isu Fainman Pokdarwis”

In supporting Estate Tourism in Fatumnasi Tourism Village, the Isu Fainman Pokdarwis has played a pretty good role and a solid commitment. Professional management of tourist attraction requires a strong commitment and managerial ability [11]. The role of Isu Fainman Pokdarwis Institution in supporting Fatumansi Tourism Destinations as Tourism Estates in TTS is as follows:

1) *Active Role*

a) Pokdarwis provides education to the community about the importance of tourism for their welfare (the community).

b) Pokdarwis invites the community to build and manage the inns built by the NTT provincial government and the TTS district government. Management is divided by the head of the Pokdarwis according to the knowledge and ability of the community or members of the Pokdarwis.

c) Pokdarwis facilitates the implementation of programs from the NTT provincial government and the TTS local government which are provided to the community in the form of trainings on how to package existing potentials so that they become tourist attractions that have an impact on improving the economy of the Fatumansi Tourism Village community.

d) The Isu Fainman Pokdarwis also helps the community to apply the concept of community based tourism (CBT). In implementing this CBT, Pokdarwis educates the community to be involved in the development of Tourism Estate by empowering existing potentials. For example, the Fainman issue educates the public to prepare an empty room in their house when a tourist wants to stay at a resident's

house. The Isu Fainman educates the local people how to manage their culture to be more attractive and touristic and economic. For example their traditional clothes (weave) with typical Fatumnasi motifs, which have ancestral philosophical values

e) Pokdarwis formed a youth group that cares about the environment which cleans up the area of Mount Mutis once a week.

f) Pokdarwis is actively involved in trainings facilitated by the TTS local government in this case the Creative Economy Tourism Office. The trainings referred to include culinary training, souvenirs, homestays. Then Pokdarwis became an agent of change for the Fatumnasi village community. This role of course also supports the development of the Tourism Estate in the tourist area of Fatumnasi village.

g) Pokdarwis initiates to build cooperation and solidarity by making positive contributions to each other in planning, implementing, preserving and developing tourism potential.

### 2) *Participative Role*

a) Pokdarwis participated in the construction of cottages financed by the NTT provincial government to support the development of the Tourism Estate in the tourist village of Fatumnasi.

b) Together with the community, the Pokdarwis cleans the Mutis Nature Reserve Area and the environment continuously.

### 3) *Passive Role*

Not all Pokdarwis members play an active and participatory role in every Pokdarwis activity. There are also members who play a passive role, which only obeys the rules.

## V. CONCLUSION

The role of the Isu Fainman Pokdarwis institution in supporting Estate Tourism in Fatumnasi Village, NTT is very good. Judging from the active role; The Isu Fainman providing education, socialization, training, and being a facilitator in every government program, both the district government and the NTT provincial government. For a participatory role, the Isu Fainman with the community, they work together to build and maintain accommodation such as cottages and homestays. In terms of passive role; The Isu Fainman is an example in terms of obeying the rules set by the government or traditional leaders. They maintain the order of culture and society.

## ACKNOWLEDGMENT (*Heading 5*)

Acknowledgments to 1) General Directorate of Strengthening Research and Development, Ministry of Education and Culture Research and Technology, who has provided opportunities and financial assistance to carry out an internal research at Kupang State Polytechnic in 2022. 2) Director of Kupang State Polytechnic through Center for Research and Community Service of Kupang State Polytechnic who facilitated researchers to conduct this research. 3) State Polytechnic of Bandung for ICAST conference and publication.

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