



Explore The Performing Arts In The Orange Agro-Tourism Area Of Nagari Setara Nanggalo

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ABSTRACT

This title is an excerpt from the Setara Nanggalo Fostered Nagari Service Program (PPNB) which collaborates Agrotourism with Performing Arts, which is a mutually reinforcing activity to make Nagari Setara a new tourist destination. Due to the success of the community-owned orange plantation, the local government inaugurated it as an Orange Agro Tourism area (2019). Unfortunately, since it was inaugurated, this Nagari has not received continuous coaching, so there is still a lack of knowledge to maintain and develop potential. As a result, the agro-tourism area almost died with the condition of many damaged oranges, some people who have citrus fields are unable to process them. Likewise, the traditional performing arts managed by Pincuran Batu Studio in Nagari have just stopped since the inauguration of Jeruk Agrotourism in 2019. The solutions that have been carried out for the First Year of this service are: (1) Farmer's Group: given counseling about soil processing, making compost from manure and banana stems. (2) Youth Group: Re-awakening of the Pincuran Batu Randai group, the studio appointed by Wali Nagari Setara Nanggalo, Randai displayed on 8 September 2022 with the story of Puti Sari Mulie, (3) The PKK group of women were given training to process oranges into syrup who has a brand. From the results of the service that has been carried out, it turns out that many farmer groups do not understand how to apply fertilizer after being given counseling and training, farmer groups become proficient. The youth group at the Pincuran Batu Studio has been actively practicing and skilled at playing Randai with Puti Sari Mulie's story. The group of PKK women are also experts in making syrup from oranges that are ready to be marketed.

Keywords: *Setara Nanggalo, Orange Agrotourism, Oranges to syrup, Randai*

1. EQUIVALENT OF NANGGALO POTENTIAL NEW TOURISM DESTINATIONS

The equivalent of Nanggalo consists of the Sungai Tawa, Teluk Raya and Nanggalo, which are nagari divisions from Kanagarian Nanggalo since 2011. The nagari, which is included in the Koto XI Tarusan district, is only 4 km from the mandeh tourist area. The geographical area is very strategic with views of the hills and green expanses of rice fields that meet the requirements as a new tourist destination. When referring to the notion of tourism, this nagari is easily accessible by transportation [1]. The potential of Nagari Setara Nanggalo, has excellence in agriculture, namely rice fields and orange plantations belonging to the community covering an area of 187 hectares which are cultivated by 100 family heads who have been occupied since 2013. In fact, every 1 hectare of land can harvest 1/2 ton of oranges every week. Along with the

development of the mandeh integrated tourism area, the orange plantation area was inaugurated by the regional government as an orange agro tourism area (2019). However, after the inauguration of the citrus agrotourism, the farmer groups did not receive any guidance so that many oranges were damaged, some even died. Thabrani (2020) carried out community service entitled "Nagari Agrotourism assisted in jeruk Mandeh region, Tarusan Pesisir Selatan, is a pkm activity carried out in Nagari Setara Nanggalo, the same as the location that the author proposes. In the previous service, it was stated that the results of the service were at the mapping stage because the nagari government did not yet have a map of its citrus plantations. Agrotourism management has not been implemented properly. Many farmers let their gardens grow by themselves so that the harvest does not produce maximum results [2]. This service is the main reference in this PPNB.

In this changing era, all potentials in society can be developed, especially those that lead to the creative industry and tourism. Performing arts is one of the sub-sectors of the creative economy and tourism, which is supported by the electricity, gas and clean water, mining and quarrying, agriculture, animal husbandry, forestry, fisheries, services and manufacturing industries [3]. This potential is found in Nagari Setara Nanggalo as a buffer area for integrated tourism in Mandeh.

There are seven eligibility requirements for tourist destinations, namely: (1) having transportation routes that are easily accessible to everyone to the village and tourist attraction. (2) The beautiful nature is hilly, clean and the air is cool, agricultural land that can spoil the eye. (3) All residents and village government fully support tourism activities and this is reflected in their attitude when welcoming tourists to their village. (4) The safety and comfort of tourists is an absolute requirement. There should be no conflict and disturbance from the villagers, (5) The residents and village leaders are friendly, (6) There are homestays in the village or its surroundings, (7) There are stalls, offices and accommodation needs that make it easy for tourists to eat, buy cellphone credit or internet friendly network [4].

For this reason, the community needs to always improve their knowledge and skills or soft skills so that they can build their own economy individually (Nerosti, 2020). Whatever form of work that is born from human creativity, whether in the form of art, hand craft, culinary, batik, embroidering, which results in an economic form, is one that can be mixed and matched or collaborated in a tourist destination. A tourist is a person who has money, he visits a destination to enjoy it without thinking about the price, he even wants to enjoy a variety of things whether it is nature, performing arts, culinary arts or what we now know as agrotourism is a destination that is pursued because it has a natural nuance [3].

1.1 Problems

The problems are: (1) Citrus agro-tourism does not work, many oranges are damaged and the yield has decreased by 60%, previously the yield in 1 40Kg tree changed drastically to 14 Kg. (2) Citrus agro-tourism has not had an economic impact on the community other than farmers. (3) The potential of Nagari in the field of traditional arts is almost extinct because it has not been nurtured, even though it can be collaborated with agro-tourism as a cheerleader that can increase the attractiveness of tourists to come to visit. Three problems regarding agro-tourism, citrus processing in the form of a home industry such as making syrup, packaged orange juice, and traditional arts, should be mutually reinforcing. This is in the form of a form of tourism need, which facilitates the interaction between tourists and the local community [5].

The problems found are: (1) Citrus agro-tourism is now not running: (a) Many oranges are damaged and the yield has decreased by 40%, previously the yield in 1 tree is 40Kg, now it is 24 Kg. (b) Citrus agro-tourism has not had an economic impact on the community other than farmers. (2) Communities other than farmers, Karang Taruna groups, PKK women have not been empowered to support citrus agro-tourism such as producing/processing oranges into syrup that has a selling value that can develop the community's economy. (3) The potential of Nagari in the field of traditional arts is almost extinct because it has not been nurtured, even though it can be used as a cheerleader to attract tourists to come to visit. Three problems regarding agro-tourism, citrus processing in the form of a home industry such as making syrup, packaged orange juice, about traditional arts that are almost extinct are complaints from non-RPJMD district government wali nagari, but are a priority in the nagari.

1.1.1 Implementation Method

The method used in the implementation of this PPNB is Participatory Rural Appraisal (PRA). PRA is an action research method developed to increase community participation in development. Robert Chambers (Mikkelsen, 2011) asserts that PRA enables communities to express and analyze their own situation and optimally plan and implement this determination in their own village (nagari) [6].

The method used to solve the problem is to provide training for the Nagari Setara Nanggalo Community, Koto XI Tarusan District, which consists of: (1) Farmers' Group, (2) PKK/Bundo Kandung, Women's Group; (3) Karang Taruna or Youth organizations, In carrying out PPNB, PRA is also an appropriate instrument for assessing community needs at the local level [7].

The PRA method is carried out through Focus Group Discussions (FGD) through a working with community approach involving village leaders/customary leaders including PKK or Bundo Kandung women, youth elements (Karang Taruna), groups/communities concerned with agro-tourism, and potential candidates. agro-tourism and performing arts actors. Methods The implementation of the Entrepreneurship Capacity Building (ECB) model is carried out to improve the ability and quality of local human resources in developing agro-tourism and performing arts through training and counseling activities. In the future ECB, it will also be possible to conduct training in making compost or organic fertilizer, processing oranges into drinks such as syrup and orange just, the Randai performing arts training which has been stopped since 2018 (interview, Erlisman, 7 July 2022). The PRA method will be combined with an active learning strategy that allows two-way communication between instructors and trainees. Then the exploration of the potential of the participants will be prioritized, and participants are divided according to the type of activity.

2. FARMER GROUP

Tourism activities are activities related to efforts to meet the needs of human life to obtain pleasure. The pleasure is enjoyed thanks to the services provided by certain parties. Tourism itself is an industry. In accordance with the term, the definition of industry according to the U.S. Hornby "The quality of working hard, the production of goods, the creation of wealth by human efforts". Industrial activities require hard work to succeed, which will provide a number of products, satisfaction and welfare to humans [8]. It can be found in Nagari Setara Nanggalo where Agrotourism if processed can have an economic impact on the community.

The problem of damaged oranges was solved by providing counseling to farmer groups on how to make organic fertilizer/compost from leaves and then practicing how to install it on citrus trees. Counseling and practice of making compost was carried out by Prof. Dr. Hermansah, M.S., M.Sc. from Andalas University, Padang. Expert in the field of "Soil Fertility and Management of Tropical Soil Nutrients",



Figure 1. Presentation of Prof. Dr. Hermansah, M.S., M.Sc.

Among the contents of his counseling on improvement for soil fertility in a sustainable manner:

1. Returning crop residues (straw, cocoa pods, palm fronds and empty fruit bunches, vegetable waste) continuously, both as fertilizer and as mulch
2. Regular addition of organic matter (bo) in addition to the use of artificial fertilizers (in the leisa system)
3. Utilizing weeds (titonia, krinyu, acacia, colopogonium, etc.) As a source of bo
4. Maintain in situ/local bo sources (manure or green manure) [10]



Figure 2. The activity of making compost and how to apply it to citrus trees by Prof. Dr. Hermansah, M.S., M.Sc (24 July 2022)

Making compost is more directed at processing titonia leaves or field waste in the garden. Which can be followed by the structure of making it.

The use of organic materials such as tithonia, in addition to contributing nutrients, also brings hormones and enzymes as well as compounds that can function as natural fungicides that are not found in artificial fertilizers [9]. Tithonia can also be used as an alternative fertilizer to save on the use of artificial fertilizers [10].

The Composting Scheme doesn't have to be the same as the example stack:



Figure 3. Structure of making compost

What is done to improve citrus agrotourism in setara nanggalo, will achieve 4 agrotourism criteria, namely: (1) something to see, (2) something to do, (3) something to buy, and (4) something to learn. [11]. What is learned is not only about agriculture, but also about traditional arts which are in accordance with the sungai tawa village, which was once the center of traditional arts in Koto Xi Tarusan district.

3. PROCESSING ORANGE INTO SYRUP

From the results of the training, PKK women were able to make syrup from oranges, even after being given training on August 20, 2022. PKK women made it again for the Randai performance and at the same time promoting the syrup on September 8, 2022, which was attended by the Camat and 3 Wali Nagari neighbors Setara Nanggalo.

Processing Oranges into Syrup, the training was given by Dr. Delfi Eliza, M.Pd



Figure 4. Dr. Delfi Eliza as instructor making syrup from oranges (20 August 2022)

Material:

- 1 KG Oranges produce 500 ml of orange juice
- 1 KG Sugar
- Water 500 ml
- 10-20 grams/1-2 teaspoons Citric Acid or Citrus.
- Special dark yellow or light yellow coloring for food
- teaspoons fine salt

How to make:

First: Oranges are washed, preferably oranges are taken from the tree one day before the syrup is made. Then split into 2 parts and squeezed, set aside the water.

Second: Provide water in a saucepan and add sugar, stir until dissolved. Mix the orange juice into the sugar water, add citron, fine salt, and dye. Use about 1 gram of Sodium Benzoate for 5 kg of oranges, so that the syrup lasts longer. Cook and stir the syrup over medium heat until it boils and thickens. Use low heat and cook for 5-10 minutes so that the syrup is preserved.

Third: Turn off the stove while continuing to stir so that the steam disappears. Pour the syrup into a container while filtering using a clean cloth or a tight

sieve. Allow the orange syrup to cool and place in a clean, dry, odorless, sealed bottle.

The syrup tastes better and fresher if you cook it longer on low heat. Syrup should be stored in the refrigerator for 2 months. If outside only 10 days. Do not put the syrup in the bottle if the bottle is still runny.

The dosage is to make fresh orange syrup according to taste, add 2 to 3 tablespoons of syrup for every 250ml glass. Brew with warm water or serve by adding ice cubes, according to taste.



Figure 5 The process of making syrup



Figure 6. Syrup Promotion September 8, 2022 at the Randai performance of the PPNB training results. The name Manola, has existed since 2019, but was trained in PPNB 2022.

4. RANDAI THE POTENTIAL OF TOURISM PERFORMING ARTS EQUIVALENT OF NANGGALO

Randai comes from the word if or handai and some say chain. Suppose or handai because the dialogue in randai uses figurative words, rhymes, and petatah and petitih. While the word chain looks at the circular pattern in an unbroken randai performance [12]. Randai which has storyteller characters in randai performances uses rhymes that take assumptions or parables to the daily life of the minang people. If you look at the circular pattern in the randai there is a chain opinion. At first, traditionally, randai players were men, if a female role or character was needed, then the men dressed and styled like women [13].

It is also in accordance with the law of the republic of indonesia number 10 of 2009 concerning tourism, that a tourist attraction is anything that has uniqueness, beauty and value in the form of a diversity of natural,

cultural and man-made wealth which is the target or destination of tourist visits [5].

In addition, the performing arts found in *setara nanggalo* such as *randai*, *ilau* dance, *ratik*, *dikie rabano*, and *reject reinforcements* are potentials that need to be developed as an attraction for tourists who come to visit *setara nanggalo*. Nagari's proximity to *mandeh* provides opportunities for the development of new tourist destinations, in accordance with the government's goal to make west sumatra the second tourism gateway after bali. In which the government was striving for west sumatra to become the second gateway for Indonesian tourism [3]. Bali tourism relies heavily on elements of art and culture in addition to offering the natural beauty of bali in attracting tourists. The arrival of tourists who come and go, indirectly also introduces balinese culture to other countries, even many tourists who mingle with local culture. This cultural assimilation also affects the art packaging created for tourism offerings. There are so many tourist attractions in bali that provide performing arts treats, for example along the *batubulan* village road, *ubud* and its surroundings, there are many *kecak*, *legong*, *sanghyang*, *barong* dance performances and so on [8].

Of course, artistic creations should not be eroded and the era of globalization and rapid information will certainly bring about changes in various aspects of culture. Information is very important to see both national and international culture as a benchmark so that the various activities of artists are able to produce new works without leaving the special characteristics of art [14].

Randai as a traditional art has long developed in *Setara Nanggalo*. Since 2013 the *Pincuran Batu Studio* led by *Erlisman, S.Pd* has activated traditional art activities in *Sungai Tawa*, the village of *Nagari Setara Nanggalo*. However, since 2018 this studio has been in torpor, meaning that there are no activities because there are no teachers to train. *PPNB* revived *Randai* activities. Thanks to the cooperation of the community supporting *Randai*, especially the *Pincuran Batu Studio* and the surrounding community, 20 young people were gradually brought together. There were twenty people who chose as special dances for dancers in a circular pattern, some as storytellers, singers or vocalists of *gurindam*, and musicians. The cooperation and support of the local community is a step towards the development of community-based tourism development which is expected to be a supporter of interests in tourism management towards new tourism destinations. [15].

The *randai* activity starts on June 25, 2022. The training starts from scratch, meaning that the training pattern is given from the basics again, such as *tapuak galembong* and *mamancak* and vocal training together.



Figure 7. Learning to pat *galembong*



Figure 8. Learning to eat at the *Randai* feast

Randai which is a traditional *Minangkabau* theater has elements: dance, dialogue, and vocals. These three elements both aim to deliver a story called *kaba*. The power of the dance is more interesting with the simultaneous patting of the *galombang*.



Figure 9. *Randai* exercise from *PPNB* implementers (2022)

If the bearer of the *gurindam* sings one stanza of the rhyme, the last stanza is repeated together by the

children of the randai. The success of the randai performance is in the beauty of the dance moves used in the randai circle or pattern. Aesthetic dance moves are found in the flexibility of movement so that the dance in the performance has a charm to amaze the audience [16].

With regular practice every Saturday and Sunday, on September 8, 2022, the randai can be performed at Nagari Setara Nanggalo, which is located at the Pincuran Batu Studio.



Figure 10. Opening of the Randai performance from the UNP PPNB training (Nerosti, 8 September 2022)



Figure 11. Renda a vocalist and the delivery of gurindam at the opening of the Puti Sari Mulie kaba.

Randai who brought the story of Puti Sari Mulie. Puti Sari Mulie's story tells the story of a rich king who has two wives, who are unfair to his wife. His first wife was named Puti Sari Mulie.



Figure 12. The opening ceremony of Randai Puti Sari Mulie accompanied by the dendang of Dayang Daini



Figure 13. Randai appearance of the 2022 PPNB result

Puti Sari Mulie has brothers, namely jockey and gambuik. There was a dispute between the two brothers which resulted in their mother crying over the behavior of her two sons. Puti sari mulie has extraordinary patience and fortitude in facing life's trials. This story has many values that can be used as lessons for young people, especially the residents of Setara Nanggalo, especially the randai group that performs.

AUTHORS' CONTRIBUTIONS

With the implementation of the development program for the development of the fostered nagari (PPNB-2022) in the first year, it is felt that it is important to provide counseling and transformation of knowledge and skills to the special nagari community, equivalent to nanggalo in the 3-year planning. The community is very enthusiastic and seems very tired of new knowledge that can support the economy. The activities and creativity that will be carried out in 2022 will provide an opportunity to be continued in year two (PPNB-2023) and year three (PPNB-2024). If it runs for 3 years, nagari equivalent nanggalo which is designed as a new tourist destination can be achieved 100%. Achievements the first year (2022) was successful with three activities, namely: (1) the farmer's group was able to make compost, (2) the pkk group was proficient in processing oranges into syrup and was promoted under the name "Manola Syrup". (3) the youth group has presented randai with the story of puti sari mulie, which will be held on september 8, 2022.

ACKNOWLEDGMENTS

We would like to thank the leaders of padang state university, honorable Rector of Universitas Negeri Padang, head of Research Institute of UNP, Dean and Vice Deans of the Faculty of Languages And Arts, Head of The Sendratasik Department and Coordinator of Dance Study Programs, PPNB implementing team Prof. Dr. Hermansah, M.S., M.Sc as a consultant from The

Faculty Of Agriculture, Andalas University, who has provided knowledge and practice of making compost and how to install it around trees which was attended by 20 citrus farmers. Wali Nagari Setara Nanggalo and his wife who are very supportive of the PPNB, PKK women who have succeeded in making syrup from oranges and are able to make it independently who were promoted on september 8, 2022. Not to forget the chair person of the Sanggar Pincuran Batu, Erlisman, S.Pd and the members which together drive the Randai exercise. To Ramadani, the east Painan artist as Randai teacher, who has successfully taught Setara Nanggalo young people so that the performance of the Randai pnb training can be witnessed by the head of Koto Xi Tarusan, Wali Nagari Nanggalo, Duku, Batu Hampar and Wali Nagari Nanggalo on September 8, 2022. Not to forget to all residents of Setara Nanggalo and farmer groups who have participated in supporting the 2022 nagari development program, god willing, it can be continued next year.

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