

The Challenge to Realize Sustainable Tourism

Yogyakarta Tourist Kampongs" after PNPM Mandiri Pariwisata

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Abstract— This study analyzes the extent to which the efforts of two tourist kampongs' in Indonesia to survive developing their potential after a government grant is no longer disbursed, and find out why the tourist kampongs' that get grants from the government are creating a new culture that is totally not rooted in the local community. This study took two tourist kampongs' as a case study, namely Brontokusuman and Warungboto, both located in the city of Yogyakarta. Both got grants of PNPM Mandiri Pariwisata in 2013. The data was collected through in-depth interviews with managers of the tourist kampongs' and secondary sources. The results of the data collection are presented with a descriptive analysis to get a conclusion. This study founds 1) Both of the tourist kampongs' has not shown significant autonomy after the cessation of disbursement of the grant of PNPM Mandiri, 2) the daily routine of tourism activities has not been implemented in both of the tourist kampongs', only limited to the annual event, 3) The annual event, held in the both of tourist kampongs', namely *Tumpeng Merti Robyong Bronto* and *Bentara Budaya Merti Tuk Umbul*, actually are invited culture that not rooted in local culture. This study concluded that the program PNPM Mandiri Pariwisata is failed to stimulate the autonomy of the tourist kampongs' to realize sustainable tourism. This study supports the concept of "failed schemes" presented by Tania Li that government policies are often not well targeted to empower communities.

Keywords—sustainable tourism; PNPM Mandiri Pariwisata; Yogyakarta; Brontokusuman; Warungboto

I. INTRODUCTION

According to the data of National Community Empowerment Program of Tourism (PNPM Mandiri Pariwisata) receiver in 2013 issued by the Ministry of Tourism and Creative Economy in January 2013, as many as 46 villages and villages in Yogyakarta province got grant of PNPM Mandiri Pariwisata of the total 980 villages/kampongs in Indonesia. The program was organized for the "development target areas that have relevance, influence and elements of tourist attraction in the form of natural diversity, cultural and based on fabrications and business facilities of tourism and creative industries" which became stimulus of activity in tourist villages/kampongs" [1]. PNPM Mandii Pariwisata grant will be disbursed over three years with the amount of Rp 70-100 million for each village/kampongs as recipient.

Two from among the recipients of PNPM Mandiri Pariwisata from the city of Yogyakarta are Brontokusuman and Warungboto. Brontokusuman located in Mergangsan District while Warungboto located in Umbulharjo District. Both are in the south of the city of Yogyakarta. Brontokusuman extent of 0.93 km², comprises 23 RW with a population of 11,175 people, while Warungboto extent of 0.83 km², is composed of nine RW with a population of 9665 inhabitants [2]. Geographically, both of them are bordered by two rivers: Code and Winongo. As usual the townships on the outskirts of the river in the city of Yogyakarta, these two kampongs" have population density that quite high. The average level of welfare in both these areas is not high enough, especially in the area around the riverbank Code and Winongo.

PNPM Mandiri Tourism is a grant from the Government of the Republic of Indonesia in cooperation with the World Bank in order to alleviate poverty and improve community-based local tourism potential. This grant begin disbursed in 2009 [3]. The geographical position of Brontokusuman and Warungboto traversed by the river became one of the considerations the Department of Tourism and Culture, Yogyakarta government chose these two kampongs", along with 11 other kampongs" in 2013. The potential of the river is expected to become a tourist attraction. Brontokusuman and Warungboto are perhaps not as fortunate as the other kampongs" which received three and two years in a row. However, despite that, as the purpose of the PNPM Mandiri Pariwisata program to reduce poverty, the government expects this program succeeded in improving the welfare of society by stimulating creativity of the community in tapping the tourism potential both in Brontokusuman and Warungboto which led in the tourist village.

Based on the above background, this paper formulates that ideally PNPM Mandiri Pariwisata successfully stimulate the creativity of the grant recipients in Brontokusuman and Warungboto to develop their tourist kampongs". The hope at a later date when the grant has been stopped, the community already has a tourist kampongs" that is able to provide welfare society with a variety of activities that are owned. But also maybe just the opposite happened. Questions answered in this study 1) the extent to which the efforts of these two tourist village to survive develop their potential after a government grant is no longer disbursed? 2) Why is the tourist kampongs" is getting PNPM Mandiri Pariwisata are actually creating a new culture that is not at all rooted in the local community?

II. METHOD

This research is descriptive choosing data collection methods with in-depth interviews and utilizing secondary sources. According Sujana and Ibrahim [4], descriptive research is research that seeks to describe a phenomenon, events, events that occur in the present. This study focused on solving the actual problems as their apda when research is conducted. Djaelani [5] cites Susan and Sugiyono, defining the depth interview that "the activities undertaken to obtain information directly by asking questions of the interviewer to the interviewee". While the secondary sources used in this study are data that has been processed, books and news on the internet.

III. FINDING AND DISCUSSION

A. PNPM Mandiri

PNPM Mandiri is a poverty reduction program launched by President Susilo Bambang Yudhoyono on April 30, 2007 in Palu, Central Sulawesi. PNPM Mandiri is the development and harmonization of programs of poverty alleviation previous, Kecamatan Development Program (PPK) which is transformed into PNPM Pedesaan with the Ministry of Home Affairs as a leading sector, and Urban Poverty Alleviation Program (P2KP) with the Ministry of Public Works as a leading sector [6].

In 2008, PNPM expanded by involving and uniting the various poverty alleviation programs in various sectors, namely the Development Program for Disadvantaged Areas (P2DTK), Regional Socio-Economic Infrastructure Program (RISE) and others. Until the year 2009, has launched a variety of programs that are members of the PNPM Mandiri, i.e. PNPM for Rural Areas, PNPM for Urban Areas, PNPM Mandiri Rural Infrastructure, PNPM Mandiri for Disadvantaged Areas, PNPM Mandiri for Maritime Affairs and Fisheries, PNPM Mandiri for Tourism and PNPM Mandiri for Housing and Settlements (Perkim) [7]. It could be said that this program is a poverty alleviation program that has same purpose with poverty alleviation programs earlier but with a different name.

PNPM Mandiri for Tourism then called PNPM Mandiri Pariwisata, presented by the government as the development of tourism trends in Indonesia around 2009. Tourism is considered to be a stimulus to improve social welfare and reduce poverty because of the multiplier effect of tourism itself. The presence of tourism can ignite the presence of other economic activities, such as enterprises, accommodation, agriculture, processing industry, communications, services, banks and money changers, as well as construction.

According to the government plan, the grants of PNPM Mandiri Pariwisata will be lowered in 3 years, every year ranging between Rp. 70-100 million. In 2009, grant recipients PNPM Mandiri Pariwisata as many as 104 villages, in 2010 to 200 villages, in 2011 to 569 villages, in 2012 to 978 villages, and in 2013 to 980 villages and targeted at 2014 to 2000 villages with a total budget estimated at Rp. 406.1 billion [8]. Nearly all grantees PNPM Mandiri is a group of people who have set up a tourist village or tourist kampongs. Tourist village is for the area which under the administration of

kabupaten and tourist kampongs for the area which is under the administration of the city.

In the city of Yogyakarta, until 2013, there were 13 tourist kampongs" that received PNPM Mandiri Pariwisata. 5 tourist kampongs" which have received PNPM Mandiri Pariwisata for 3 years, i.e. Purbayan, Cokrodiningratan, Tahunan, Keparakan and Kadipaten; 4 tourist kampongs" has received two years of Patehan, Sosromeduran, Prenggan and Pandeyan; and 4 kampongs" just received PNPM Mandiri Pariwisata in the first year there are Brontokusuman, Rejowinangun, Gedongkiwo, and Warungboto.

B. Merti Kali Tumpeng Robyong and Bentara Budaya Merti Tuk Umbul: The Examples of Inveted Culture

Brontokusuman and Warungboto Tourist Kampongs" have an annual event, which are *Merti Kali Tumpeng Robyong* and *Bentara Budaya Merti Tuk Umbul*. *Merti Kali Tumpeng Robyong* is a ritual held by Brontokusuman society in order to glorify the river that carried the symbolic procession. The rituals were put together with the symbolization of the figure of the king against the flow of the river. The ritual closed by eating of *tumpeng* (cone rice) together with all Brontokusuman society and visitors who came in that time. While *Bentara Budaya Merti Tuk Umbul* is a ritual held by Warungboto society in order to remind the public the need to preserve and promote the sanctity (*padusan*) before entering the month of Ramadan. This ritual is shown with the concept of ballet and begin by processions of taking "holy water" in *belik lanang* (water spring of man) and *belik wadon* (water spring of woman).

The annual event *Merti Kali Tumpeng Robyong* first held in 2012 on the initiative of 6 RWs in the Karanganyar and Lowano that territory directly adjacent to the Code River. It that time, it has not been formed, because of Brontokusuman tourist kampongs formed just in 2013 as the receipt of grant of PNPM Mandiri Pariwisata. Previously, community in 6 RWs formed Code River South Forum (FKCS) as a forum preparing that event. Symbolization "the king against the flow" is attributing to the Sultan of Yogyakarta when it is facing heavy political polemics, between set directly as the governor or elected through general elections. The event was created as a support to the Sultan of Yogyakarta that the king should be able to resist the difficult political situation. Political polemic in Yogyakarta was finally completed with the issuance of Law No. 13 of 2012 on Privileges of Yogyakarta.

With the completion of the political debate in the Sultanate of Yogyakarta, in 2013 the philosophy of "the king against the flow" changed by the steering committee. King is no longer understood as the Sultan of Yogyakarta, but *manunggaling kawulo gusti* (the union between man and God) that symbolized as the human figure. While the flow, is symbolized as the globalization that continues to erode. So man must forcefully against the flow of globalization. A ritual also performed by spreading flowers in the river. The concept was maintained until this year, but since 2014, the spreading flower ritual in the river is no longer carried out and replaced with a spread of fish in the river. If the flower is more impressed mystical, then the fish more tangible form understood by the

public that this ritual is symbolically done in order to preserve the river.

After the procession of “the king against the flow”, *tumpeng* (rice cone) that had processed in Merti Kali Tumpeng Robyong ritual then be eaten by the community. *Tumpeng* as part of the tradition of the Java community in general is an expression of gratitude for the grace given by God. *Tumpeng* is a cone shape with transcendental meaningful, i.e. vertical relationship to God. Besides *tumpeng*, a tourist village board also provides a variety of snacks made from cassava. It claimed as typical food of Brontokusuman because the cassava market (*pasar telo*) is located not far from their kampongs [9].

While the annual event *Bentara Budaya Merti Tuk Umbul* held by the manager of Warungboto tourist kampongs. The annual event was first held in 2013, a moment when Warungboto get grants of PNPM Mandiri Pariwisata and formed the Warungboto tourist kampongs management. Just as Brontokusuman which organizes cultural events using river as the central attraction, Warungboto also do the same. That's because Warungboto also adjacent to the river and water spring (*tuk*). In particular, this annual ritual is held one week before fasting in Ramadan month in order to rebuild the tradition of "padhusan" or purification that visualized with ballet. Tourism activities, including rituals *Bentara Budaya Merti Tuk Umbul*, concentrated in the eastern part of Warungboto kampongs (RT 38, 34 and 30). All three areas have the potential RT the domestic industry, the arts and waste management.

The procession of *Bentara Budaya Merti Tuk Umbul* held in the afternoon and started with making "holy water" from man and women water springs. The two springs located adjacent Warungboto eastern region. "Holy water" that has been captured, then paraded to the place of ritual escorted by soldiers (*bregodo*) of "Wiratirtabrata". If in the first year of implementation carried around Warungboto cultural heritage sites which is a relic of Hamengku Buwana II, next year is change in the southern part of the village, and so on done alternately.

Arriving at the location ritual, carried out procession poured "holy water" before the implementation *padhusan* by the dancers. Before then start doing activities *padhusan*, came a *Buto* who became a symbol of anger and temptations that come to disturb the faith towards the implementation of the worship of Ramadan. With a form of resistance to the dancers, *Buto* was finally expelled and the dancers were able to carry out the procession of *padhusan* and are ready to welcome the month of Ramadan. The ritual procession closed with enjoying snacks typical of Warungboto that brought with a tool to carry the food in the palace, named “*Jodang Ramadhan*” [10].

When confirmed to the manager of Warungboto and Brontokusuman tourist kampongs”, they recognize that both *Merti Kali Tumpeng Robyong* and *Bentara Budaya Merti Tuk Umbul* are a form of cultural engineering that they do in order to bring the concept of the event which then can be used as an annual event. Marsudi Raharjo, chairman of Brontokusuman tourist kampongs said that historically the first was empty forest. In toponym, Karanganyar means "new place". In contrast to the villages located in the south of the village, namely Karangajen, which means "place sanctified". If

Karangajen famous religiosity and since the beginning of the twentieth century is a residential estate of batik merchants, unlike the case with Karanganyar. Therefore Marsudi Raharjo acknowledged that tradition *Merti Kali Tumpeng Robyong* not rooted in the tradition of the local community. He said this effort in order to make the symbol public awareness to the need to safeguard the river. It is also recognized by Purnomo, chairman of Warungboto tourist kampongs that *Bentara Budaya Merti Tuk Umbul* also not a ritual held since the first in his village. Kampongs where people who create this ritual stay is a new residential area. They take the concept *padusan* not as a local tradition of Warungboto society, but as a traditional Javanese society in general. It was selected as the presence of springs around the area of their residence [11]. It could said that these are examples of the invited culture that coincided with the presence of the tourist kampongs” in Yogyakarta were stimulated by PNPM Mandiri Pariwisata.

C. The “Failed Scheme” by Tania Murray Li as a Concept

The presence of the tourist kampongs” in Yogyakarta as the implications of the policy grants of PNPM Mandiri Pariwisata is expected to be ideal to stimulate creativity in the community to raise the potential of each locality. What happened in the tourist kampongs” of Brontokusuman and Warungboto with the presence of the annual event *Merti Kali Tumpeng Robyong* and *Bentara Budaya Merti Tuk Umbul* that is not rooted in the local culture is proof that PNPM Mandiri Pariwisata became space to present the invited culture and not revitalizing the culture that already exist in the community.

The phenomenon of the presence of PNPM Mandiri Pariwisata can be read as "governmentality", as stated by Tania Murray Li [12]. Referring to Tania Li, in many cases the policies designed by the government are often not effective and it gave rise to undesirable effects. Tania Li read that "governmentality" would produce a "failed schemes". Tania Li readings inspired by the work of James C. Scott, *Seeing Like a State* [13]. What is written highlighting Scott is more about a country that uses force (power) owned to change the order of society by the application of similar schemes in many places without seeing locality (generalizing schemes). Tania Li highlighted the World Bank's program in Indonesia in the period 1998-2006, which cost \$ 1 billion to create some program that focuses on the development of rural infrastructure. The scheme is expected with the implementation of the program, rural communities more accountable, transparent and efficient in many ways. Infrastructure development promoted uniformly among others the construction of village roads, bridges, minor irrigation and credit. Tania Li see the World Bank did not conduct in-depth anthropological study of power relations in every rural will be the target. In fact, between one another is not the same. In general, Tania said that there was where the failure of development programs of the 'uniform' of this.

Implementation of PNPM Mandiri Pariwisata, simultaneously in many regions in Indonesia by the government through the Ministry of Culture and Tourism, can be read by this Tania Li's concept. How the government with funding possessed want to optimize the potential of the village/kampongs, especially in the field of tourism for reducing

poverty in the urban and rural Indonesia. The problem is then, does all villages/kampongs" can be to build as tourism destination? The government is not strict in determining the potential that may be raised because each has a different potential. But the tendency that then arises is there a community effort to force to absorb the funds by creating a tourist attraction or cultural event. PNPM Mandiri Pariwisata may not mean uniformity but that ensues is the presence of tourist villages and kampongs as tourism attractions that are similar. This is called "failed scheme" by Tania Murray Li. Tania Li's thesis was stated in the concept of "development" that highlights the idea of the government to build up which often are not effective and failed [14]. Before Tania, James Ferguson [15] has also been viewed Thaba-Tseka Development Project in an effort "governmentality-rationality" in Lesotho in 1975 to 1984 were unsuccessful.

D. Tourism Sustainability after PNPM Mandiri in Brontokusuman and Warungboto

Marsudi Raharjo said that grant of PNPM Mandiri Pariwisata, Rp. 75 million, obtained Brontokusuman tourist kampongs under his management have been used to buy supporting tourism equipment as directed by the government. Rp. 34 million spent on the purchase and installation of facilities and infrastructure of the flying fox and the rest for equipment purchases of Reog (*kendang* and gongs) also 75 pieces of uniform of *bergodo* troops. While the annual event held to get supporting of financial from the Department of Tourism and Culture and the Environment Agency of Yogyakarta city government [16].

Marsudi told that the tourism activity in Brontokusuman not regular serving guests every day. The main focus is still on the annual event *Merti Kali Tumpeng Robyong*. But sometimes in certain events, Reog group and *bergodo* troops were invited in some tourism activities conducted by the Department of Tourism and Culture of Yogyakarta, Museum Perjuangan which is located not far from Brontokusuman tourist kampongs and hotel owners association in the area Brontokusuman. Marsudi admitted since officially established in 2012 and is getting stronger as it get PNPM Mandiri Pariwisata in 2013, Brontokusuman not been able to design a tour package that is expected to be attractive to tourists [17].

Disbursement of grants of PNPM Mandiri Pariwisata that only once by the Ministry of Culture and Tourism to Brontokusuman tourist kampongs, make tourism development plans there was stopped. Brontokusuman planned return received grants in 2014 and they are already planning their allocation to develop the attractions of flying fox who in 2013 had completed its infrastructure, but it was canceled by the government. As a result of the cancellation of the grant PNPM Mandiri second phase, the flying fox attractions abandoned. Until three years after PNPM Mandiri Pariwisata was given to Brontokusuman, managers have not create travel packages that can be sold to tourists due to limited tourism resources owned. Little hope of Brontokusuman society awoke as the construction of green open space area on the riverbank of Code. It is expected that the area can be maximized as a tourist attraction which could attract more tourists visit regularly.

Similar conditions also occur in Warungboto tourist kampongs. It could be said that Warungboto tourist kampongs is dependent on the annual event *Bentara Budaya Merti Tuk Umbul*. Implementation of these activities is fully supported by the Department of Tourism and Culture of Yogyakarta since been included in the calendar of the annual tourism event in the city of Yogyakarta, alongside Brontokusuman and other tourist kampongs in Yogyakarta. Regular tourism activity also cannot be implemented optimally in Warungboto. There are no tour packages that can be offered and enjoyed regularly by tourists who come to Warungboto [18].

Grants of PNPM Mandiri Pariwisata, Rp. 75 million, obtained have also been allocated to three types of expenditure, namely the development of culture, human resources, and development of local culinary. Similarly Brontokusuman, a tourist village Warungboto also allocated grant of PNPM Mandiri Tourism for the purchase of *bergodo* uniform [19].

PNPM Mandiri grants in accordance with the original concept when conceived expected to help people alleviate poverty but the fact is not enough poor people who get the full impact of this grant disbursement. For example in the monitoring and evaluating report the implementation of PNPM Mandiri Pariwisata found that Warungboto involved only 50 people, 30 of them poor. This means that in Warungboto about 60% involvements of the poor in this empowerment program. Unlike Brontokusuman, total community involved in the empowerment program is 150 people and only 40 people from poor backgrounds. This means that only 26.6% of poor people who are involved in community development activities in Brontokusuman [20].

IV. CONCLUSION AND SUGGESTION

A. Conclusion

Implementation of the grant of PNPM Mandiri in Brontokusuman and Warungboto tourist kampongs" exemplifies that the PNPM Mandiri Tourism cannot work as expected. However distribution of PNPM Mandiri Pariwisata has changed the face of several kampongs" in Yogyakarta, from ordinary kampongs into a tourist kampongs, including Brontokusuman and Warungboto. In many corners of the city of Yogyakarta is not difficult to find the words "Welcome to Tourism Kampongs", but actually with each other almost no special even many tourist village does not have a regular tour packages, including Brontokusuman and Warungboto. Attraction of one tourist kampongs and another tend to be the same so that it looks monotonous. A cultural event organized even tended invited, merely in order to fill the schedule for the annual event in the tourism calendar of Yogyakarta government. The presence of the invited culture and the event is evidence of the failure of PNPM Mandiri Pariwisata to stimulate the presence of new tourist kampongs which still has strong cultural roots. In addition, the PNPM Mandiri Pariwisata is also could be said to be far from ideal for alleviating poverty because only enjoyed few people and not involving many poor people. By reading tourism activity in

Brontokusuman and Warungboto, in general it can be said that grant of PNPM Mandiri Pariwisata failed to deliver sustainable tourism in the kampongs" that receive it, including Brontokusuman and Warungboto.

B. Suggestion

The government should begin to evaluate the programs 'developmentality' that convening such as PNPM Mandiri Pariwisata. With evaluation is expected to further empowerment programs do not become "failed schemes" which does not bring great and wide benefit to the community. The presence of tourist kampongs" that increasingly it is actually not even make both domestic and foreign travelers interested in visiting one by one, but much more likely to make bored because the attractions are monotonous. In addition, the presence of these tourist kampongs were not able to become a source of public welfare and effective poverty reduction tool, but instead become a time bomb for tourism in Yogyakarta, and even Indonesia.

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