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Social Capital and Community-Based Rural Tourism Development in Kauman Kidul, Salatiga, Central Java

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Abstract

This article aims to describe the role of social capital in the development of community-based tourism villages in Kauman Kidul, Salatiga City, Central Java Province, Indonesia. The research method used is qualitative with a case study approach. Data collection techniques used are in-depth interviews, observation, and document studies. Data processing uses triangulation to obtain valid and credible information. The key informant involved in this study was the Chair of the Sitalang Tourism Awareness Group. The results of this study indicate the role of social capital (norms, trust, and networks) that binds the social relations of the "Sitalang" Tourism Awareness Group to build the Kauman Kidul tourist village in Salatiga City Central Java Province, Indonesia.
Keywords: Social Capital, Tourism, Pokdarwis, Sitalang

Abstrak

Artikel ini bertujuan menguraikan peran modal sosial dalam pengembangan kampung wisata berbasis komunitas di Kauman Kidul, Kota Salatiga, Provinsi Jawa Tengah, Indonesia. Metode penelitian yang digunakan ialah kualitatif dengan pendekatan studi kasus. Teknik pengambilan data yang digunakan ialah wawancara mendalam, observasi dan studi dokumen. Pengolahan data menggunakan triangulasi untuk mendapatkan informasi yang valid dan kredibel. Informan kunci yang dilibatkan dalam penelitian ini ialah Ketua Kelompok Sadar Wisata Sitalang. Hasil penelitian ini menunjukkan adanya peran modal sosial (norma, kepercayaan, dan jejaring) yang mengikat hubungan sosial Kelompok Sadar Wisata "Sitalang" untuk membangun kampung wisata Kauman Kidul di Kota Salatiga, Provinsi Jawa Tengah, Indonesia.
Kata Kunci: Modal Sosial, Pariwisata, Pokdarwis, Sitalang

INTRODUCTION

This study offers scientific ideas about the development of community-based tourism villages using a community-based tourism approach. Februandari (2011) shows that community involvement in tourism development can be reviewed based on the scope of individuals, communities, and organizations. Budiani (2018) shows the principles of community-based tourism development integrated with the principles of sustainable development. It shows that the implementation of tourism development and the approach adopted need to be identified and analyzed comprehensively based on case studies on each tourist attraction.

Contextually, this research focuses on case studies of tourism village development in Kauman Kidul Salatiga. This research concern the involvement of local communities in the development of tourist villages through the social capital (Sitalang) Tourism Awareness Group (Pokdarwis) in Kauman Kidul, Salatiga. Widyatwati (2015) shows that tourism development can improve the economy of the community in Salatiga. On the other hand, Salatiga City's tourism infrastructure needs to be developed to support community-based tourism activities (Ristianti, 2016). It shows the need for a study using a case study approach to the social capital of Tourism Awareness Group to describe the various dynamics in planning, implementing, and evaluating the community-based tourism village development program in Kauman Kidul, Salatiga.

Geographically, the location of this research is in the Plumungan Inscription, Kauman Kidul Village, Sidorejo District, Salatiga City, Central Java Province, Indonesia. In the context of tourism, the main attraction of Kauman village is the history of Salatiga City, known as the Plumungan Inscription. Administratively, the potential of tourist villages in Kauman Kidul can be classified based on the Rukun Warga (RW) and Rukun Tetangga (RT) as follows: RW 1, focusing on the development of historical tourism; RW 2 focuses on developing cultural tourism; RW 3 focuses on the development of amenities; RW 4, focusing on the development of artificial, natural, and recreational tourism; RW 5, focusing on the development of educational tourism; RW 6 and RW 7 focus on agro-tourism development.

The initial process of forming the Pokdarwis community in April 2017, which initially numbered five people grew to 15 people in November 2017. The initiative to build Kauman Kidul into a tourist village is increasingly progressive. The increasing number of people participating in Pokdarwis increased to 52 people in 2018 to reach 60 people in 2020. The community members consist of each of the RWs in Kauman Kidul, which is considered community support. Community-based tourism is one of the strategic approaches in community empowerment to gain economic benefits from tourism activities. Puspito and Rahmawati (2015) show that factors influence planning, implementing, and evaluating community-based tourism development strategies. These factors can be classified explicitly into supporting and inhibiting factors. Darmana (2019) shows that things that need to be identified and analyzed from implementing the concept of community-based tourism are the impact of tourism activities on the livelihoods of local communities, namely the social and economic dimensions. The characteristics of local tourism potential can also be mapped based on the focus of the development concept (Rahman & Idajati, 2017). it shows that the study of community-based tourism is holistic and needs to be studied partially based on each community's livelihood context.

RESEARCH METHOD

The research method used is a qualitative method with a case study approach. This research is located in Kauman Kidul Village, Salatiga City, Central Java Province, Indonesia. Meanwhile, the data collection techniques of this research are in-depth interviews, observation, and document studies. In-depth interviews were conducted with the key informant, namely Rochmad. The key

informants involved in this study were the head of the tourism awareness group who understood the formation process and the history of the development of tourist villages. In addition, key informants are also community leaders in Kauman Kidul Village, Salatiga city. Furthermore, observations were made at the research location, namely Kauman Kidul, Salatiga City. Meanwhile, a document study of the profile of the Sitalang Tourism Awareness Group (*Kelompok Sadar Wisata Sitalang*) is needed to analyze the initiation process in the planning, implementation, and evaluation stages of the development of the Kauman Kidul tourist village.

Figure 1: Sitalang Destination in Kauman Kidul



Source : <https://www.youtube.com/watch?v=9dIZH3aotFo>

Figure 1 shows one of the destinations developed focused on agro-tourism in RT 01 RW 01 Kauman Kidul, Salatiga City. The Salatiga City Government supports the development of the Kauman Kidul Tourism Village to increase the community's economic growth, especially in Micro, Small, and Medium Enterprises (MSMEs). Meanwhile, the parties actively involved in the tourism awareness group are the Tourism Office of Salatiga City as a coach, Kauman Kidul village head as an advisor, Rokhmad as chairman 1, Aan Trisyandhi as chairman 2, Maria Immaculata as secretary, Sutata as treasurer, Pinarno as coordinator of the field. Purbakala, Agus Tohirin as coordinator of agricultural education, Sanyata as coordinator of culinary and MSME development, Suhartono as coordinator of Bumper/Outbound, Kamidah as coordinator of Homestay, and Eko Purwanto as coordinator of River Tubing. In the dynamics of developing the tourist village of Kauman Kidul, the role of social capital (norms, networks, and trust) is the main driver.

RESULT AND DISCUSSION

The results and discussion in this study are divided into three keywords: community-based tourism, tourism awareness groups, and social capital. Each keyword will be discussed in-depth as the purpose of this research.

Community Based Rural Tourism Development of Kauman Kidul, Salatiga City of Central Java, Indonesia.

Research on community-based tourism in Indonesia is holistic and needs to be studied contextually. Pantiyasa (2018) shows that community-based tourism development is part of community empowerment efforts in various government development programs, thus providing

economic, socio-cultural, and environmental benefits. Furthermore, Sero (2012) shows that differences in the socio-cultural context and community environment determine the characteristics of the approach or model of community-based tourism development. As is the case, Purwaningsih and Almegi (2016) contextually discuss the implementation of a community-based tourism development approach based on the context of coastal communities with the characteristics of maritime tourism development. It shows that research on community-based tourism needs to be studied contextually.

In developing the tourist village of Kauman Kidul in Salatiga City, institutional mobility for community participation is realized in the form of Tourism Awareness Groups. The structure of support for the community's existence is the support of the Salatiga City government through the Tourism Office and the Kauman Kidul Village Head. It shows the implementation of the concept of community-based tourism that can encourage the residents' economy to improve welfare. Institutionally, the source of the budget is self-supporting members, community assets, urban villages, the tourism office of the city of Salatiga, the Province to donors who are non-binding.

The implementation of the community-based tourism approach emphasizes various efforts to increase community participation, both individually and in communities, in utilizing tourism resources so that they can provide economic, socio-cultural, environmental, and even political benefits. Putu et al. (2017) show that the involvement of rural communities in ecotourism management programs can be carried out directly or indirectly, namely participation in program planning and policymaking to the implementation process. On the other hand, Resnawaty (2016) shows that the strategy for implementing a community-based tourism approach needs to be adjusted to the level of community acceptance of tourism activities by considering the socio-cultural dimensions of the local community.

The formation of the Tourism Awareness Group was based on several considerations as follows: first, the existence of the Plumungan inscription as the history of the City of Salatiga; second, the presence of dams and irrigation buildings inherited from the Dutch in 1918, which are still functioning and used by the residents; third, there are beautiful and calm stretches of rice fields and farmers who are creative in managing these land resources; Fourth, there is an increase in Micro, Small and Medium Enterprises in Kauman Kidul which are engaged in the business of convection, batik, snack food production, to arts and cultural activities. This potential diversity was encouraged by the village head to form a Tourism Awareness Group and report it to the Tourism and Culture Office of Salatiga City. The application was approved and ratified through Decree No. 188/54/413.112/2019 concerning the Inauguration of the Tourism Awareness Group of the Sitalang Tourism Village, Kauman Kidul, Sidorejo District, Salatiga City.

Several previous studies have shown that community-based tourism is an effective strategy in rural economic development. Nurrahman (2018) shows that the establishment of Tourism Awareness Groups (Kelompok Sadar Wisata) can institutionally accommodate various community inspirations in development programs that are contextual and relevant to community needs. On the other hand, Ainii (2019) argues that the formation of Pokdarwis as a form of an institutional approach to community empowerment in tourism development is determined by the policies of leaders at the village level. In addition, Yunikson and Pantiyasa (2017) show that community encouragement for the idea of village leaders to implement a community-based tourism approach will determine the success of the program that has been designed. It indicates that institutionally, the structural perspective emphasizes the dynamics of program organization related to leadership studies and community participation at every stage of development, namely planning, implementation, and evaluation. As the results of interviews with key informants, Rochmad as follows:

“The history of the formation of the Sitalang Tourism Awareness Group in Kauman Kidul was driven by the availability of natural and cultural resources and the intention of the people of Kauman Kidul to develop this potential into a source of (economic) income that also improves social welfare but is environmentally friendly. All planned programs receive support from the rural and city governments to the province to be realized properly. The point is a collaboration between various stakeholders to build and achieve goals or success jointly.”

Culturally, several previous studies have shown that the socio-cultural dynamics of the community will determine the success of implementing a community-based tourism approach. Ngurah and Utama (2018) show that social capital, namely norms, networks, and community trust, plays an essential role in supporting the successful implementation of a community-based tourism approach to developing village potential into tourist attractions. Lestari (2016) shows that the power of social capital can embrace youth at the rural level to jointly develop tourism potential in the village while maintaining socio-cultural resilience by preserving local wisdom in the form of cultural values, traditions, and traditional dances inherited from ancestors. It shows that the cultural perspective in the development of community-based tourism places more emphasis on the socio-cultural context of the community in a tourism destination.

Implementing community-based tourism development in Indonesia shows its benefits, threats, opportunities, and challenges. Hapsari and Mutawali (2019) offer increasing community participation in rural tourism development programs by allowing the community to present the programs needed at the planning stage. Adikampana et al. (2018) show that the active participation of the community in the development of village tourism facilitates the process of developing superior tourism products to attract tourist visits (Riswanto & Andriani, 2018). Several previous studies have described the context of tourism development at the local level.

Sitalang Tourism Awareness Group and the form of Social Capital

The Tourism Awareness Group (Pokdarwis) is institutional community participation in developing tourism potential in each region. Wijaya et al. (2016) show that the Tourism Awareness Group (Pokdarwis) 's learning process needs to be accommodated by the government to broaden the horizons of tourism. Hastosaptyadhan et al. (2016) point out the need for participatory communication between the village government and the Tourism Awareness Group (Pokdarwis) to develop tourist destinations. Thus, a partnership can be formed between the government and the Tourism Awareness Group (Pokdarwis) to achieve tourism development goals (Khasanah, 2019). It shows that institutionally, community participation in tourism development needs to be facilitated in various mentoring programs. Thus, community participation in the form of Tourism Awareness Groups (Pokdarwis) can be sustainable.

The *Sitalang* Tourism Awareness Group carries out organizational functions. *Sitalang* is taken from "Talang" as a container for collecting rainwater and directing the water to a disposal site. Gutters can prevent leaks in the residence or house and regulate the flow of rainwater according to the homeowner's wishes. This philosophy is used as the norm for the Tourism Awareness Group to work together or collaborate to build Kauman Kidul by developing natural and cultural resources as an attraction for tourist villages. Institutionally, policy mobility can be accommodated professionally and accounted for following applicable regulations. Several previous researchers have shown that the Tourism Awareness Group (Pokdarwis) is an effective participatory development strategy relevant to the Indonesian context. Purwanti (2019) indicates that the Tourism Awareness Group (Pokdarwis) has an essential role in strengthening tourism villages, especially in maintaining tourists' stability, security, and comfort at tourist sites. On the other hand, Astawa et al. (2019) showed that the Tourism Awareness Group (Pokdarwis) could pioneer ecological-based development. Therefore, various training to increase the capacity of Human Resources (HR) are needed to support the activities of the Tourism Awareness Group (Pokdarwis) in optimizing tourist destinations (Andajani et al., 2018; Anggraini, 2012; Sudipa et

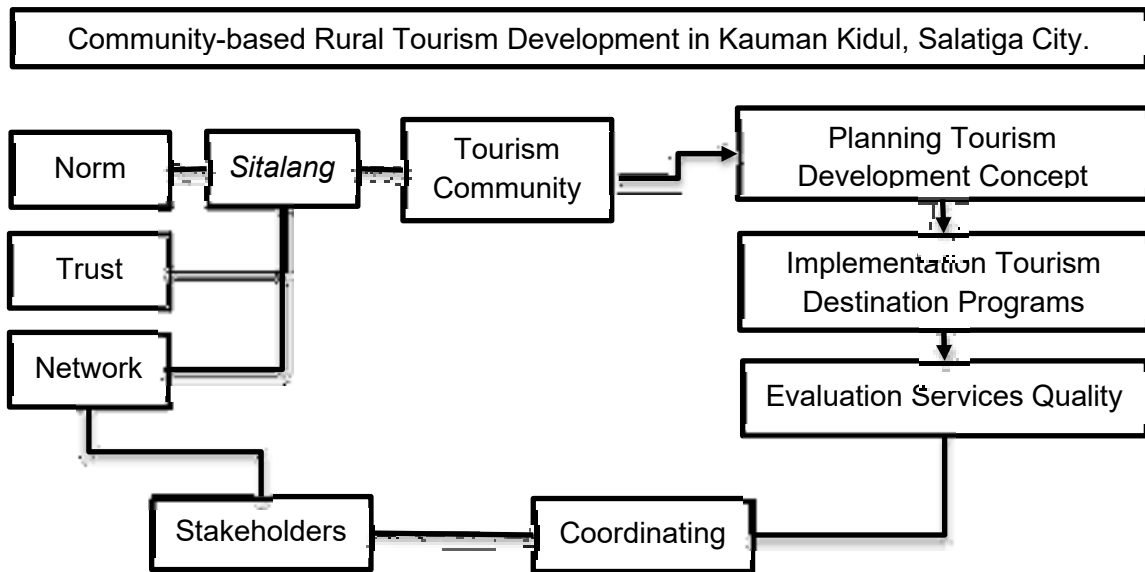
al., 2010, 2012; Widodo, 2019).

In general, the Tourism Awareness Group (Pokdarwis) existence is a form of community participation in development in the tourism sector (Dewi & Hermawan, 2017). Things that encourage community participation in tourism development can be adapted to each livelihood context and resource availability (Setianingsih et al., 2018; Yatmaja, 2019; Zainuri et al., 2020). Mukhlis and Yulianto (2020) show the possibility of transforming people's livelihoods from Farmer Groups to Tourism Awareness Groups. The livelihoods of rural communities are indirectly a driving factor for participation in tourism development. Karim et al. (2017) show that the income of members of the Tourism Awareness Group (Pokdarwis) is also one of the considerations for community participation. Irawan (2017) shows that members of the Tourism Awareness Group (Pokdarwis) can also increase entrepreneurship by taking advantage of economic opportunities that can support the livelihoods of rural communities. Therefore, the Tourism Awareness Group (Pokdarwis) not only supports tourism development at the village level but also becomes a pioneer of sustainable development through various activities related to security (Wirajuna & Supriadi, 2017) and capacity building of local communities (Supriyadi & Xena, 2019). The interview results with Rochmad show that a tourism awareness group can empower the community in maintaining their livelihoods, as follows:

"People in Kauman Kidul have the opportunity to become entrepreneurs by utilizing food products and other creativity. Young people can be involved as pioneers of village development who are involved in maintaining the safety of tourists when visiting tourist sites. The cleanliness and comfort of tourists need to be maintained by all community elements in Kauman Kidul. Thus, tourists will keep coming, local merchandise will be sold, the local economy will increase, welfare will also increase, and development goals will be achieved."

Based on the result of scientific searches, the Tourism Awareness Group (Pokdarwis) study is holistic and needs to be studied contextually. Tourism Awareness Groups (Pokdarwis) are influenced by the cultural dimension (Nadiasari & Nurhadi, 2019). Several previous researchers discussed various efforts to increase the capacity of Pokdarwis to support tourism destination development programs based on the context of tourism destination areas (Asmoro & Da'awi, 2020; Ihsom et al., 2019; Putri et al., 2015; Tohani et al., 2018; Widodo, 2019). In the context of this study, the social capital of the Sitalang Tourism Awareness Group can be visualized, as shown in Figure 2 below.

Figure 1. The form of Social Capital in Pokdarwis Sitalang



Source: Empirical Data, 2021

Figure 1 shows that the “Sitalang” norm plays an essential role as a philosophy that binds social relations between individuals to trust each other and expand networks. Sitalang as social capital is the driving force for forming a tourism awareness group that is the basis for planning tourism destination development programs, overseeing the process of implementing activities, and evaluating the quality of services at tourist sites. Meanwhile, the evaluation results are coordinated with stakeholders to improve the quality of sustainable village tourism destinations. There have been many studies that link social capital with tourism. Kusuma and Darwanto (2015) show the values of social capital in developing tourism in the city of Solo.

On the other hand, Syahriar and Darwanto (2015) also illustrate the role of social capital in developing the tourism economy in the Kudus Regency. Both discussed the existence of norms, networks, and trust between various stakeholders at the individual, group, and institutional levels to jointly develop the village's potential to become a tourist attraction. Social capital can encourage the development of the tourism sector. Ngurah and Utama (2018) show that social capital is accumulated from community empowerment activities. Furthermore, community participation forms social bonds that foster mutual trust and expand social networks. Heimtun and Abelsen (2012) also show that norms, networks, and trust from the community as the subject of tourism development affect the perception of visiting tourists. Tourists have a positive impression when visiting because of good cooperation and relevance to local cultural norms that foster mutual trust. It is safe and comfortable for tourists to enjoy every tour package provided.

Social capital is a holistic and contextual study. Each social and cultural structure of society will form different norms and habits. Sidik (2015) illustrates that the development of tourism based on norms, trust, and networks is the implementation of various tourism activities that impact the economy, socio-culture, and the environment. In the context of village development, the use of social capital in tourism development can encourage village economic growth independently, maintain or preserve local culture to face the challenges of globalization, and maintain environmental sustainability in the village. It shows that social capital in village development through the tourism sector can improve community welfare and support environmental sustainability.

CONCLUSION

The results of this study indicate that Sitalang's social capital is the driving force for the formation of tourism awareness groups and influences the planning process for destination development, overseeing the process of implementing activities in Kauman Kidul, and evaluating the quality of services at tourist sites. The program also discussed with stakeholders to optimize the Kauman Kidul tourist village in Salatiga City. The repeated coordination adds to the network, strengthens norms and beliefs so that the development goals of tourist villages become sustainable.

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