

ECOTOURISM VILLAGE AS THE MANIFESTATION OF SOCIAL ENTREPRENEURSHIP¹

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Abstract: Ecotourism village development uses social entrepreneurship approach. The village has water springs, rivers, conserved forest and its own biodiversity. The involvement of the community to increase the welfare of the community, to grow the sense of belonging and to grow the sense of responsibility to the existence and sustainability of the living environment are important parts of the development of social entrepreneurship. The aim of the research is to describe the implementation of social entrepreneurship in the development of Ecotourism Village. The research is done using qualitative method, by describing the implementation of the science, technology, and art program to Ecotourism Village within the framework of social entrepreneurship. The primary data source is acquired by observation, interview, and focus group discussion. The secondary data source is acquired from relevant references.

Keywords: ecotourism, village tourism, social entrepreneurship

A study conducted by Ecoton (2014) became a footing in developing Ecotourism Village, in this case is the village of Wonosalam. The fundamental issues that have been identified by Ecoton (2014) at Wonosalam are the functional shift of the protected forest, bird hunting, illegal logging/bamboo shoot theft, river polluting, and logging activity around water springs.

Ecotourism and village tourism became a good combination to give social and economic motivation and benefit to Wonosalam community that live side by side with the conserved forest and various water springs. If the community has the motivation to conserve the forest, then the community can receive the benefit. With the concept and mindset of social entrepreneurship, Wonosalam can be developed into

an Ecotourism Village. The aim of this research is to describe the implementation of social entrepreneurship on the development of Ecotourism Village Wonosalam.

METHOD

The research is done qualitatively by describing the implementation of the science, technology, and art programs for Ecotourism Village of Wonosalam in the framework of social entrepreneurship. The data are acquired by observation, interview, and focus group discussion.

RESULT AND DISCUSSION

The observation is focused on two aspects, environment potential and the community itself. The observation of environment potential identifies Wonosalam as a buffer area to the conserved forest of Taman Hutan Rakyat (Commu-

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nity Forest Park) R. Suryo, so the conservation of vegetation and the effort of environment conservation at the District of Wonosalam became the vanguard of protected forest saving and water springs protection.

There are 198 water springs located in the Regency of Jombang and their location are spread around 13 districts. Each water springs has distinct characteristics, such as an artesian type, a type of water spring that appears from rock cracks and other various sources. However, some of the existing water springs that are located within private properties receive damage from logging activities around them. On the other hand, water springs that are located within the protected area are still preserved.

The condition of water springs within the District of Baren, Mojoagung, Mojowarno, and Wonosalam are still at their natural state and have not been exploited. Due to the close proximity of the water springs to the boreholes that is used by the local community for the agriculture and land irrigation purposes, the number of water springs at the District of Kabuh, Kudu, and Plandaan has decreased.

Based on that information, during the interview with the Director of the Ecoton, Prigi Arisandi, the director gave information that Ecoton has conveyed their suggestions to the Government of the District of Jombang.

“First, there is a need for a regulation to regulate borehole licensing around water spring locations. Second, there is a need to plant trees that can be utilized (like trees that bear fruits). Third, there is a need to install information board and appeal boards in every water springs. Fourth, there is a need to proclaim Regional Regulation No. 5/ concerning the protection of water springs to the community around the water springs. Fifth, there is a need to establish the water springs conservationists groups at each village. Some of those suggestions are to conserve the water springs that is being the upstream of Brantas River.”

The layer of vegetation, the wide forest that covers Wonosalam’s location, brings its own benefit to the environment of the area. The forest serves to absorb water, enabling water infiltration areas to form more water springs. The existence of the water spring at Wonosalam is important not only to the Wonosalam’s community but also to Brantas River. Moreover, there are two big rivers in the District of Wonosalam that empties at Brantas River: Jurang Jero River, located in Panglungan Village (12 Km), and Gunting River, in Wonosalam-Mojoagung Village (12 Km). These big rivers stream the water that came from 40 water springs in the District of Wonosalam.

Although Wonosalam is an area that becomes the water supplier for Brantas River, there are water problems that are mainly caused by the lack of effort of the local community to protect the water springs. Many logging activities at Wonosalam’s conserved forest have caused the dwindling of the water springs. Wonosalam has 120 water springs that are spread throughout 9 villages in the District of Wonosalam at 2000. However, based on Ecoton’s research in 2014, there are only 40 functioning water springs.

Other than logging activity, based on the interview with the Director of Ecoton, it is known that Wonosalam is a region that provides one of the ingredients to make Lumpia (a type of Spring Roll).

“In Wonosalam, bamboo shoots are frequently taken from the area of State-owned Forestry Company and the area of Tahura (Community Forest Park) to fulfill the community’s need and mostly, to be sent to Semarang for Lumpia ingredients. Many people take bamboo shoots because they have no other alternative jobs other than going to the forest and take the bamboo shoots. However, this is damaging the environment, since bamboo shoots are bamboo seeds that function as one

source of water in the forest area. Wonosalam’s forest area itself is a forest area that is filled with bamboo plants and endemic plants that can produce water.”

They believe that if they have 2 cows and can feed them, they are ready to married. Marriage at young age for them may create a future conflict within family and probably getting divorce.”

The natural treasure of Wonosalam has already given lives for the community that lives around the forest. However, the local community has not done anything to create a long-lasting forest management. The other problem that exists in Wonosalam is the hunting of forest endemic bird. Based on the survey made by Ecoton (2014), in Wonosalam forest there are still 320 types of birds, and other animals such as tiger, deer, mouse deer, hedgehog, wild boar, snake, ape, and squirrel.

Amirudin, an Ecoton activist, stated in the interview that

“The importance of education (other than academic education) for the community around the forest is that it gives another alternative for the community to raise their capacity for environment and forest management in Wonosalam. Because in Wonosalam, education is not the main priority for their community, they are more concerned to fulfill their daily need than to get education for their own family.”

The observation on social situation shows the factor that influences the community in Wonosalam, which is the lack of higher education level at the community itself. The interview with Mukhlas Basa, a public figure of Panglungan village provides some information which can be seen below:

To respond to that matter, focus group discussion identifies the environment potentials, and identifies challenges at community social life through the effort to conserve both the headwater and the downstream of Brantas’s water springs from Wonosalam. The conservation of the water springs is also relevant to the forest and the river. Social entrepreneurship approach and the development of Ecotourism Village become the mutual agreement.

“The youth that are still in productive time to studies, usually work or get married early, the average of the youth in Wonosalam get married at 12-20 years old or usually after graduating from Madrasah Tsanawiyah (junior high school level) and Madrasah Aliyah (senior high school level).

Table 1 provides the problem identification and effort to transfer the knowledge of science based focus group discussion

Table 1.
Result of the Focus Group Discussion

No.	Problems	Solution of Knowledge Transfer	Results
1	Functional shift of the conserved forest	Conservation training and packaging ecotourism product: “Roam The Forest and Garden of Biodiversity” by Kelompok Pelestari Hutan Wonosalam	1. Conservation of dozens of various types trees 2. Ecotourism Product and Scientific Tourism: “Roam the KEHATI Forest and Garden”
2	Bird Hunting	Conservation training and packaging ecotourism product: “bird watching”	1. Conservation of the diverse number of the protected local birds 2. Ecotourism Product and Scientific Tourism: “Bird Watching”

3	Wood and Bamboo Shot Theft	Conservation training and preparing ecotourism product: “Roam The Forest and Garden of Biodiversity” by Kelompok Pelestari Hutan Wonosalam	<ol style="list-style-type: none"> 1. Conservation of dozens of various types trees 2. Ecotourism Product and Experiential Tourism: “Roam the KEHATI Forest and Garden”
4	River Pollution	Conservation training and packaging ecotourism product: “River Explorations”	<ol style="list-style-type: none"> 1. Conservation of dozens of river macro invertebrates and upstream fishes 2. Ecotourism Product and Experiential Tourism: ”River Explorations”
5	Logging activity around water springs area	Conservation training to Water Spring Conservationist Group and packaging ecotourism product: “Experiential Tourism Water Springs”	<ol style="list-style-type: none"> 1. Conservation of dozens of water springs 2. Ecotourism Product and Experiential Tourism: “Water Spring Explorations”
6	50 % of the land owned by the outsider of Wonosalam	Strengthening the tourism community-based institution	A model of tourism based on community

Sources: Processed data

Social entrepreneurship approach finds itself in the form of Ecotourism Village that is managed by the community (community-based tourism/CBT). Nurhidayati (2008) defines CBT as a form of tourism that: (1) offers the local communities, the opportunity to control and to participate in the tourism management and development, (2) ensures the communities that indirectly take part in the tourism business to receive benefits, and (3) asserts, politically and democratically, profit distribution to the less privileged communities. In other words, CBT is a way to increase the positive impact of the tourism to the local economic development of the local communities. CBT gives local communities, the opportunity to get jobs and to start businesses.

Community-based tourism development can also be defined as an act of the local community to promote various values and to create a community that is filled with energy, utilizing na-

ture, culture, history, industry, talented people, and other resources. Community-based tourism development invites all components of the community to think, discuss, and take real actions. (Natori, qtd. in Madiun, 2010).

It is absolute for the community, as the agent, to master the substance of the development because the mastery enables the community-based tourism development on various fields to function properly. Understanding the concept of tourism development is very important to prepare the community that is going to be the agent of the development.

The participation of the local community in the tourism development is important for some reasons: (1) the local community will receive historical understanding on how a region adapts to various changes, (2) the local community will be the earliest to feel the impact of tourism, and (3) we can expect the local community to be an integral part of the tourism product.

Kaiser and Helber (qtd. in Madiun, 2010) state that a tourist attraction will be able to bear fruit provided that the attraction can proof and yield: (1) benefits to the economy of the local community, (2) improvements in living standard, lifestyle, and cultural opportunity for the local community, (3) economic development for the local community, through better utilization of all income generated from tourism activity, (4) potential benefits for the activities that are preferred and performed by the local community, and (5) conservation and improvement to various resources.

Arnstein, Pretty and Tosun (qtd. in Madiun, 2010: pp. 17-19) developed the model and the levels of community participation in the tourist attraction, which consists of participation by force (manipulative participation), participation by authority and threats (coercive participation), participation by induction (induced participation), passive participation, and spontaneous participation. Each level enables us to differentiate between the extent of external involvement and local control, as well as to reflect the power relations among them. The best of the seven levels of participation is the induced participation because the community is encouraged to participate, in which they will be able to listen to and give opinions.

Ecotourism is only a small part of the broad meaning of tourism that we know. However, the distinction between ecotourism and tourism can be seen not only in its efforts to conserve nature but also in its constant efforts to include community-based activities. For that reason, ecotourism focuses on small industries and ensures the conservation of nature as well as the local community. The agent of ecotourism and the key figure in the community are the agents of social entrepreneurship.

By interviewing and observing Wagisan, the key figure in forest conservation, and his team of Kelompok Pelestari Hutan (a team of forest conservationist) of Mendiro Hamlet, Panglungan Village, District of Wonosalam, we understand that the agent of ecotourism has high idealism on the safety of the conserved forest and the utilization of the community.

“Gradual and voluntary reforestation is an example of social entrepreneurship done by the population of Mendiro Hamlet, Panglungan Village, District of Wonosalam. It is the environment, not the individuals, that receives the benefits.”

Sharing the similar view, Dees (1998) wrote that,

“Social entrepreneurs are one species in the genus entrepreneur. They are entrepreneurs with a social mission. However, because of this mission, they face some distinctive challenges and any definition ought to reflect this. For social entrepreneurs, the social mission is explicit and central. This obviously affects how social entrepreneurs perceive and assess opportunities. Mission-related impact becomes the central criterion, not wealth creation. Wealth is just a means to an end for social entrepreneurs.”

Like ecotourism, conserving a region's biodiversity is an alternative for the community that lives there. However, managing ecotourism has its dilemmas, such as reducing the ecological damage caused by the tourists, while at the same time maintaining profits from the number of visiting tourists, and finding a way to accept tourists, with their cultures, without damaging the local culture and customs.

The tourism industry, whose aims are to gain foreign-exchange reserves and to improve national development, has little concern for nature conservation. For that reason, creating Ecotourism Village of Wonosalam may give

morale, hope, and motivation to the people around Wonosalam spring to conserve the forest and the beauty of the spring, and to utilize local potentials that may yield tourist attraction. The assumption is that when the community-based tourism and ecotourism grow, the locals receive extra income. Thus, the locals will participate in conserving the benefit of the spring.

Law No. 32/2004 concerning Regional Administration states that a village is a unity of constitutional community which has borders and the authority to govern and manage the interest of the local people based on the history and customs of the local community acknowledged and respected within the system of the Unitary Republic of Indonesia. Specifically, a

tourist village is a form of integration between tourist attraction, accommodation, and other supporting facilities presented in the life structure of the community united within the applied etiquette and tradition. (Nuryanti, 1993). A tourist village is a region of village with an entity of atmosphere that represents the authenticity of a village, including its spatial structure, architecture, and sociocultural system, and the ability to fulfill the basic needs of tourists, such as accommodation, food and drinks, souvenirs, and tourist attractions (Pitana, 1999: p. 108).

Table 2 shows the program implementation, which is founded upon social entrepreneurship concept and mindset, to create Ecotourism Village of Wonosalam.

Table 2
The Program to Create Ecotourism Village

Themes	Activities
Creating partnership with the industry	<ul style="list-style-type: none"> • Collaboration with Air Asia Inflight Magazine in promotion and branding • Collaboration with Kirana Tour and Travel, Malang, in marketing and in agreement upon tour bundles • Collaboration with Netral Hotel, Jombang in marketing and in agreement upon tour bundles
Ecotourism and village tourism	<ul style="list-style-type: none"> • Packaging ecotourism bundle • Packaging village tourism bundle
Local Culinary Development	<ul style="list-style-type: none"> • Provide the training of Local Culinary Development based on <i>Mbote</i> Flour • Facilitating PIRT Certificate
Tourism Business Operation	Provide the training of the following topics: <ul style="list-style-type: none"> • Signage & parking area • Tour bundles and price • Reception and reservation • Tour route • Tourist information center • Laundry • First aid • Tour guiding

Destination Management and Branding	<p>Provide the training of the following topics:</p> <ul style="list-style-type: none"> • Branding and icon • Tourist attraction management • Organizational structure and job description • Financial management and business management • Tour information system • Teamwork • Partnership program • Tourism awareness group • Safety and security • Standardization of local restaurant and local food
Psychology of Service	<p>Provide the training of the following topics:</p> <ul style="list-style-type: none"> • Hospitality service • Standard Operating Procedure
Hospitality Facility Management	<p>Standardizing and constructing the following facilities:</p> <ul style="list-style-type: none"> • Village diner • Local homestay • Outdoor toilet

Source: processed data

CONCLUSIONS AND SUGGESTIONS

The conclusion of this study is that social entrepreneurship in science, technology, and art program for Ecotourism Village of Wonosalam has been conducted with the following key success factors:

- Management of community-based tourism.
- Key figures in the community, consisting of Kelompok Pelestari Hutan (forest conservator) and the influential and respected locals.
- The role of the Village Headman as the protector that unites the potentials of the locals and commits to conserve the nature.
- The strategic role of the Board of Environment of Jombang Regency to put the interest of Wonosalam to the regency government.
- The role of corporation sector related to tourism, such as hotel, tour and travel, and transportation companies like airlines, that have good commitment to the community to improve conservation tourism to be competitive and continuous.

The proposed suggestions are as follows:

- Ecotourism should include all members of the community that lives within the tourist attraction. To prevent the forming of exclusive interests, Universitas Ciputra proposes the formation and the professional management of Kelompok Sadar Wisata (Pokdarwis) (Tourism Awareness Group) of Panglungan Village. The proposal is based on the potential of the community and is formalized by the Decree of Panglungan Village Headman.
- In the future, Pokdarwis must be formed in the level of Wonosalam district to accommodate any potentials of the community.

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