

# Impact of Eco-Tourism and Culture Tourism for Community Economy in Indonesia

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## ABSTRACT

The purpose of this study was to describe the impact of eco and culture tourism on the economic life of the people of Gunugn Kelud, Ngancar, Kediri, East Java, Indonesia. The method used in the research is qualitative methods. Data was collected using interview and participatory observation methods. Data were analyzed using four stages of research including data collection, data classification, data filtering, and conclusion drawing. Based on the results of the analysis it was concluded that, with the existence of eco and culture tourism, the economic life of the community would increase. Eco and culture tourism are able to absorb a large number of unskilled and semi-skilled workers. Eco and Culture tourism are able to contribute to the economic enthusiasm of the community, especially people who are looking for work and economically disadvantaged communities. The community is able to send their children to school well, and is able to provide hope for a better future.

**Keywords:** *Eco tourism, Culture tourism, Economy, Community.*

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### **Highlights of this paper**

- The object of this study was to describe the impact of eco and culture tourism on the economic life of the people of Gunugn Kelud, Ngancar, Kediri, East Java, Indonesia.
- Based on the results of the analysis it was concluded that, with the existence of eco and culture tourism, the economic life of the community would increase.

## **1. INTRODUCTION**

The impact of the 2014 Mount Kelud eruption that was most felt by the people on the slopes of Mount Kelud was the increasingly fertile soil conditions. As a result, the results of agricultural management in the area are increasingly felt for farmers. Most of the slope area of Mount Kelud in the west or in the territory of Kediri Regency is a production forest area, but its use by the government cooperates with farmers and is allowed to be planted with agricultural crops, in the form of pineapple, chili, corn, and so on. The government plants have coffee plantation area, as found in the Sepawon area of Plosoklaten District.

The management of production forests on the slopes of Mount Kelud is carried out by Kediri Regency (PP No. 38/2007). The granting of permits to use the area through HKm, HTR and Village Forests and the establishment of FMUs is a concrete form of decentralization of forest management that still needs to be refined and encouraged to implement. Production forest area is a forest area that functions for the sake of production, and forms of economic utilization from the forest. Because the forest products are as big as possible for economic interests, but still pay attention to the preservation of environmental functions and the existence of the production forest area itself (Sulistya, 2013). Evaluation of the Implementation of the Decentralization Policy for Production Forest Management (Evaluation of the Implementation of the Ecumenical Policy on Production Forest Management).

Community Forestry (HKm) is a state forest whose utilization is primarily intended to empower local communities (Forestry Minister's Regulation Number P. 88 / Menhut-II, 2014). This means that the community around the forest has hopes of being able to participate in the management of the forest. The intended form of participation is by allowing people to participate in farming in forest areas with various short-term crops or other social benefits that do not damage the forest and its environment. The HKm work area is a single stretch of forest area that can be managed by groups or a combination of local community groups in a sustainable manner. Communities around the forest, both protected forests, production forests and forest areas can utilize forest areas or forest areas for community activities, both agricultural and tourism activities. But the community must take care of permits in utilizing the community forest area.

Community Forest Development (HKm) by the government aims to empower and increase community income. HKm can be implemented in production forest and protected forest areas. Protected forest HKm farmers must be able to develop potential in addition to timber products, one of which is tourism potential (Indah, 2017). Realizing the enormous potential of the forest area, be it cool air, fertile land that can be developed for agricultural land is also very good for the development of flower plants and other forest products. All that depends on the creativity and innovation of the community around the forest that must be supported by the village government.

The development can be in the form of tourism villages, flower tourism or cultural tourism, namely by raising local culture to become a tourist attraction which is packaged in one package, namely eco tourism packages and cultural tourism. Tourism is an economic movement that is being expected to elevate the welfare of the surrounding community (Beeton, 2006). Development of various potential forest areas to become eco-tourism and cultural areas around forest communities is the realization of the harmonious development of life between the community and its environment, in this case it is a huta environment. This is as explained by Mangunjaya, F.M., 2006 in his book *Living in harmony with Nature*). This harmonious life encourages people to love the surrounding

natural environment. These behaviors and attitudes are always awaited by the government as evidence from the community to participate actively in protecting the surrounding environment and at the same time the community gets a job and a living for the family..

The existence of Eco Tourism and Cultur Tourism in the community around the forest certainly has an impact on the surrounding community, including creating new jobs, becoming a media for selling local or automatic agricultural products or products if tourism has developed in the village, of course the government will build infrastructure in the countryside. That was explained by the Kediri Regency government. Therefore the use of forest areas by the people in the slopes of Mount Kelud in Kediri Regency becomes one of the enhancements and the creation of new employment opportunities in the countryside for aru job seekers.

Recognizing that the natural environment around the forest (the slope of Mount Kelud) which is directly adjacent to the community, the land is quite fertile with a variety of natural beauty. Accompanied by Perhutani support that allows for part of the land to be used by the community. So it becomes a potential to be developed into tourism potential. Besides being a promotional event and selling local products.

The above activities cannot be presented perfectly (quality, attractive and marketed) if they are not managed by entrepreneurs or better known as the tourism industry. Therefore the presence of tourism entrepreneurs is very necessary. Usahap tourism is a business that provides goods and / or services for fulfilling tourist needs and organizing tourism. A tourism entrepreneur is a person or group of people who carry out tourism business activities. The tourism industry is a collection of tourism businesses that are interrelated in order to produce goods and / or services to meet the needs of tourists in tourism.

The condition of the natural environment of Mount Kelud after the eruption on February 13, 2014, between the land around the mountain became more fertile, much used for agricultural land, and even a small part of the mountain slope was developed by creative communities into tourist attractions. Sharing tourist attractions on the slopes of Mount Kelud in Kediri Regency is located in Ngancar District, including Orchid gardens and various children's playgrounds, Indian Houses and flower gardens. Many local tourists who come just to release boredom and can gather with family jokingly in the three tourist attractions. The existence of these tourism objects, of course, then invites people to open simple restaurants, as well as stalls selling agricultural products, including durian, cucumber, banana, eggplant, various types of pineapple, watermelon, melon, long beans, depending on what farms are harvesting in the area.

Development of forest and mountain or mountainous areas for later tourism areas (ecotourism, cultural tourism and others) is highly dependent on creativity and innovation from the community around the forest. The question is how the impact of the existence of eco tourism and culture tourism for the people on the Kelud Mountain Slope in Kediri Regency, and what factors are obstacles in managing eco and culture tourism.

## **2. RESEARCH METHODS**

Based on the character of the problem as mentioned above, the proportional research approach to be used is a qualitative research approach. The qualitative approach according to the synthesis of Jane Richie in Lexy J Moleong 2004 is to understand the phenomenon of what is experienced by the subject of research such as behaviors, perceptions, motivations, actions, etc. in a holistic manner, and by means of descriptions in words and languages in a special natural context and by utilizing various natural methods. In order to collect data, there is a need for interviewees to be interviewed. The resource person must know the various information needed. In such cases a key informant is needed. Given that the author already knows who is needed as the informant, then the determination of the informant with a purposive technique, namely determination with certain considerations.

Recognizing that not all required data can be collected only through one data collection technique, the techniques used in this data collection are observation techniques for imaging data or phenomena, documentation for supporting data as archivist data, and interviews with resource persons. After the data is collected, then the data validation test is performed with data triangulation techniques, namely the technique of retrieving data validity by utilizing the use of something other than the data for the purpose of completion or as a comparison to existing data. Where in this study using source triangulation, meaning comparing and checking the degree of trust in a source of information obtained through time and different tools in qualitative methods (Moleong, 2002). In this study using interactive analysis techniques from Milles and Huberman (Sutopo, 2002).

### **3. RESEARCH RESULT**

#### *a. Welfare*

The slope of Mount Kelud in Ngancar District, Kediri Regency, is a very fertile area with cool air and natural phenomena that are very supportive for tourism activities. As a result, in Ngancar Subdistrict there are quite a lot of tourist attractions, including Agro Margomulyodi Flower Park, Agro Margomulyo plantation area, Dewi Kili Suci Park, also a Complex with Agro Flower Garden, Strawberry Garden in Babadan village, Various attractions in Sempu Village, Agro Teknopark, Kampung Kelud, Kampung Durian, Kampung Anggrek, Kampung Coklat, rides of the agricultural museum, Kebun Anggrek in the village of Sempu, Kampung Indian In the village of Sempu, and the tourism market and culinary tours available in the surrounding area, with cool and comfortable air while but we turn to several tourist destinations that are not less interesting. "Said Ngaseri.

#### *b. Job Creation*

The existence of various tourism objects mentioned above has resulted in the creation of new jobs so that the people around the tourist attraction can earn income from selling souvenirs, local fruits, local culinary, and during the durian season they sell durians, parking services, road guide for tourists who want to approach Mount Kelud's friends. This is as described by Pakde Sari, a strawberry farmer, that I used to be an ordinary farmer, then someone told me that the natural phenomena in my place were suitable if planted with strawberries, then I began studying, comparative studies and then practicing, and thank God for harvesting and selling in Kelud tourist area. Because of this effort I am now experiencing an increase in well-being. Demikan also told the story of Mr. Miftah as the manager of the Indian Village, and some of his friends who worked at the counter as well as parking and rental services for Indian clothing, as well as mbok Darmi selling fruit (pineapple, durian, banana, banana and so on). Besides that there are still dozens of other meatball sellers, traveling around, stalls or restaurants that sell local food, for example nasi goreng goren, nasi tiwul goren and various shirts branded with Gunung kelud and or Kampung Indian / Kebun Anggrek. The welfare improvement is evident in the local houses that are good, on average owning motorbikes, even cars. There are even some of their sons who are studying and graduating as scholars. Nevertheless they did not abandon local wisdom, including harmony, harmonization of life, helping and so forth. Especially now that the population in the vicinity of production forest and protected forests is a forestry and empowered partner.

#### *c. Creative*

Realizing that their place of residence is in a tourist area, both individually and in groups they work hard to innovate and be creative to be able to further improve works that can increase their income. One tangible proof of people's creativity in filling and improving the quality of tourism and so that tourists are longer and spend a lot of

shopping is a kingkong statue whose entire body is covered with corn fruit. The statue is in the Orchid Garden. The Orchid Garden itself is also an embodiment of the creativity of the community to better utilize their fertile land and cool air and beautiful natural phenomena. Not only that the Indian village is also a clear proof of the creativity and innovation of the community. Building a kind of miniature Indian village built by Indian houses featuring Indian dances, accompanied by various attributes of Indian culture that are also followed by visiting local tourists is unique. Even though they have never visited America to see the originals of what Indian culture is like. There is also a rental of various Indian costum which can be used to take pictures in front of an Indian house, it really becomes something different which is to be an unforgettable memento. This tour became known as Kampung Indian.

Meanwhile, on the other slopes of Mount Kelud, there are also Kampung Durian tours, which offer various types of durian, durian trees, durian colors, durian ice, various processed dishes made from durian. This place has been designed in such a way that it has its own sights and uniqueness. This location can be rented for reunion activities or other family events.

In another part there is also the Flower Garden, known as Taman Margomulyo, which presents a variety of flower plants combined with architectural designs that make the park different and make people bored in the park. Starting from the park you can enjoy views of the unspoiled forest on the slopes of Mount Kelud with various sounds of birds and apes in the forest. Meanwhile across the park in the parking area tourists are treated to a variety of local culinary delights that make it feel like they want to continue to be there.

#### *d. Hard Work*

What they have gotten so far (welfare results from creating their own jobs) is the result of their hard work in contemplating their fate after the area was hit by the disaster of the Mount Kelud eruption. Tireless, hard work to design, and fill and utilize natural phenomena in their area. In the durian village itself there is a room designed in such a way that can be rented and used for certain occasions. The motorbike race arena is designed in such a way as to channel teenage hobbies on motorbikes, as well as to test your guts by driving a new car for a challenging route to go to the Mount Kelud crater.

The appearance of local arts such as lumping horses in the Kelud museum area is enough to grab the attention of visitors as well as local wisdom events such as upoacara offerings on the summit of Mount Kelud enough to vary various events that spoil visitors. Especially if you are still brave enough to do more trials in the gravitational area upside down along the road on the last slope to the top of the kelud. Inverted gravity means that if we roll an object both from plastic metal and the other, the thing that should have descended down the area is actually turning back up in the direction before the slope goes down.

#### *e. Service*

Friendliness, honesty and innocence, as well as a simple, modest (as is) appearance of the community are supported again by the existence of local wisdom in the community around tourist objects namely in the Sugihwaras village area, around Margomulyo Plantation, Sempu village and various villages on the slopes of Mount Kelud west (Ngancar District) unconsciously is its own uniqueness and as a form of community service to tourists. Every day, every week, especially holidays, there are far more local tourists and other regions to come to visit, to unwind, to hang out with family in the Mount Kelud area.

#### *f. Constraints in Managing Eco and Culture Tourism*

Every activity or program, especially in the field of tourism, always has obstacles that can interfere with success optimally. But this does not make the managers deter or retreat, it becomes a challenge that must be sought for solutions. As for the obstacles in the management or development of Eco and Cultural Tourism, among others: 1) Internal Constraints: their lack of formal education is the managers, causing them to be limited or lack of ideas for development, and the limited facilities and infrastructure that are owned causes the limited international access to be achieved. 2) External Constraints: the lack of coordination between each object developer and the government encourages less optimal development activities, and insufficient attention, funding sources, and development prospects encourage the development of these attractions.

#### **4. DISCUSSION**

What is the focus of this research is essentially the development of a creative economy, because economic activity through the tourism business rests on the ability of human resources to develop creativity and innovation. Creative economy is Intensifying information and creativity by relying on ideas and stock of knowledge from Human Resources (HR) as the main production factors in its economic activities. This is in accordance with the concept of economic civilization from [Toffler \(1980\)](#) namely the first agricultural economic civilization, second , civilization of industrial economics, the third civilization of information economy, and the fourth which is a creative economic civilization oriented to creative ideas and ideas. According to [Howkins \(2001\)](#) new economies have emerged around the creative industry which is controlled by intellectual property laws such as patents, copyrights, brands, royalties and designs. Creative economy is the development of concepts based on creative assets that have the potential to increase economic growth ([Santos et al., 2007](#)). The concept of Creative Economy is increasingly gaining major attention in many countries because it turns out that it can make a real contribution to the economy. In Indonesia, the echo of the Creative Economy began to be heard when the government sought ways to improve the competitiveness of national products in the face of global markets. The existence of Indian Village, Orchid Village, Strawberry Garden, Margomulyo Park, Various local arts, Kelud Museum, Mountain bike area, Kampung Durian, various local wisdom, Local Culliner is a manifestation of the creative economy itself. Mount Kelud's natural potential and forest areas in the area of Gunung Kelud are developed to the maximum extent possible through the power of business ideas, which are manifested in advertising (advertising), brochures and similar advertisements, pamphlets, circulars, installation of various posters and pictures, leaflets. broadcasts on the internet, radio and television or social media in the form of various messages. Building design and arrangement of existing space, for example garden architecture, building architecture in such a way as to prioritize comfort, safety, beauty, and that can make people to linger in that location. The next creative economic activities include the existence of an art market, which trades a variety of art or unique / antique items, rare which has a high aesthetic start, can be through auctions, galleries or traditional shops or markets in the form of kelud eruption documents, agricultural media, bicycles, paintings and etc. You can also craft items, including miniature entry equipment or kitchen utensils made of bamboo and wood (such as carving and lacquer ware), video, film and photography, interactive games (games), and the appearance of music (display of Indian music in Indian villages) that makes tourists feel like they are in Indian communities in the United States. Another important activity related to research, mbangqan knowledge is conducting research and development (R & D). Other successes of the existence of Eco and Cultural Tourism on the slopes of Mount Kelut, Ngancar Subdistrict, besides generating and developing creative and innovative local communities as economic bases and economic potential and cultural potential, it is better to create a tourism industry through what has been done above. by creating innovation and creativity a competitive advantage

is created by a nation, through ideas and ideas and creating value. As for various obstacles, it must be overcome by finding a solution. The limitations of formal education must be overcome by increasing other skills or skills in the field of computers and internet in order to explore and provoke business inspiration and development.

## 5. CONCLUSION

The existence of Eco and Cultural Tourism has a positive (economic, social and cultural) impact on the community of the slopes of Mount Kelud, Ngancar District, Kediri Regency. This can be seen in the fact that the community is creative and innovates in developing the existing natural potential through tourist-scented activities. The community is also working hard to continue to develop the tourism potential, given that it has been able to improve welfare through job creation.

## 6. SUGGESTIONS

To the Department of Tourism, the Department of Manpower, it is recommended that it be improved or proactive in fostering both in the field of marketing, upgrading skills and marketing to various existing tourist objects, so that they become more in line with their respective fields, so they can make maximum contributions on the development of local tourism. Entrepreneurs are advised not to get bored to always create and innovate in the field of tourism, so that there can be more varied souvenirs or tourism industry goods.

The community is expected to maintain a local culture or tradition that contributes to the creative economy of the community in supporting the tourism industry.

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