

## COMMUNITY BASED TOURISM: REVITALIZATION OF VILLAGES THROUGH BAMBOO PLANTATION CONSERVATION

Suranto<sup>1</sup>, Budi Eko Soetjipto<sup>2</sup>, Hari Wahyono<sup>3</sup>, Agung Haryono<sup>4</sup>, Shazaitul Azreen Rodzalan<sup>5</sup>

<sup>1,2,3,4</sup>Doktoral Program, Faculty of Economics, Universitas Negeri Malang, Malang, Jawa Timur, Indonesia.

<sup>5</sup>Faculty of Technology Management and Business, Universiti Tun Hussein Onn Malaysia, Batu Pahat, Malaysia.

<sup>1</sup>sur122@ums.ac.id, <sup>2</sup>budi.eko.fe@um.ac.id, <sup>3</sup>harywyn@gmail.com, <sup>4</sup>agungharyono@um.ac.id, <sup>5</sup>shazaitul@uthm.edu.my

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### Abstract

**Purpose of the Study:** This study aims to explore villages' revitalization activities through the development of bamboo plantation conservation and by using the Community-Based Tourism (CBT) model within the perspectives of natural conservation, cultural preservation, and economic development.

**Methodology:** This study employs qualitative methods through interviews and observation of the Papringan market in Temanggung, Central Java, Indonesia. The interview session was conducted among Papringan market management and community members (who are involved in the market's activities), policymakers, and tourists, through snowball sampling.

**Main Findings:** The results revealed that the Papringan market was able to revitalize the village and impact nature conservation, cultural preservation, and economic development. The Papringan market was able to sustain the bamboo garden, keep environment green, make use of the bamboo, and transform it into products. The Papringan market community members enable the young generation to inherit the local wisdom and values and introduce their culture to tourists. There is an increase in the community members' income and progress in the infrastructure, which supports the community's economic activities.

**Applications of this study:** Revitalization of villages through bamboo garden conservation provides benefits to stakeholders as it related to the tourist spot of Papringan market, can sustain the natural environment, and add to economic growth.

**Novelty/Originality:** The study is conducted to conserve the bamboo garden in sustaining the Papringan market as a tourist spot, as it adds value to the community.

**Keywords:** *Community-based Tourism, Village Tourism, Bamboo Conservation Garden, Village Revitalization*

### INTRODUCTION

In its heyday, the village is a realization of the ideal life due to its important roles in maintaining the continuity of nature (Choi, Kang, Kim, Lee & Lee, 2016). Living in a smaller community where most of the prerequisites in life can be indulged from nearby sources will definitely reduce carbon emissions and raise awareness of the limited carrying capacity of nature in supporting the lives of humans and other living things.

Village life totally differs from urban life, in which the indulgent lifestyle may seem alluring. However, the industrial life has an adverse impact on social, spiritual, and natural environments (Sukarno, Matsumoto, Susanti & Kimura, 2015). Materialistic and individualistic life can be a depressing and tiring way of life. Now that the rural communities idolize city life as a dream for prosperous futures, urban people in industrialized countries are actually longing for the tranquility and modesty in village life (Li, Liu, Long & Cui, 2014). The stress of life in urban areas and the longing for life in the countryside, which is supported by the advancement in information, communication, and transportation technologies, have unsealed the isolated areas, elevating the desire of many people to return to rural areas. Revitalization of the village program is important in restoring the existence of the village, improving the life pattern in the village, increasing economy, and sustaining the village population (Gao & Wu, 2017). Revitalization can have an impact on the physical, social, cultural, and economic aspects of the country (Grazuleviciute-Vileniske & Urbonas, 2014).

Indonesia has 74,954 villages across the archipelago, in which numerous challenges and problems are encountered amidst the beautiful and harmonious life. The advantages of the rural areas are the beautiful natural scenery, pollution-free and fresh air, traditional food with local flavors, typical culture and local wisdom, and many other advantages that cannot be found in urban areas (Long, Tu, Ge, Li & Liu, 2016; Tu & Long, 2017). Villages acts as potential tourist

attraction, improve the economy of the local community, and supports village revitalization as convenient and livable ([Lane & Kastenholz, 2015](#); [Towner, 2015](#)).

Papringan market in Temanggung Regency, Central Java Province is designed as a tourist attraction that combines traditional market, natural conservation, and local wisdom managed by the local community. Papringan is a Javanese term for the bamboo garden, which is abandoned due to its low economic and unfavorable value. Thus, it is converted into a garden with traditional marketing concepts. The result is the Papringan market with culinary, craft and agriculture theme. It aims at reviving the existence of traditional markets and raising the awareness of nature conservation, as well as promoting local wisdom, local handicrafts, local agricultural products, local culinary, and local culture and arts.

The traditional market exhibits particular human characteristics that build intimacy and family relationships between sellers and buyers ([Rahadi, 2012](#); [Prabowo & Rahadi, 2015](#)). Its existence is very closely related to social relations, i.e., norms, trust, and bargaining process, which fortify the network and loyalty among visitors. It confirms the findings that culture is a source of identity and economic assets, especially when packaged in the concept of tourism ([Gezici & Kerimoglu, 2010](#); [Sepe & di Trapani, 2010](#)). A culture is a balancing tool for the preservation of cultural heritage and the creation of new entertainment ([Hartman, Meyer, & Scribner, 2009](#)). It evokes the idea of Papringan Market, bamboo trees as the canopy; peculiar goods and unique local culture are mixed to attract visitors as part of eco-tourism.

The concept of the Papringan market in Temanggung Regency is devised to boost the productivity of the bamboo gardens, which are abandoned and are shabby, dirty, and dark places. Landowners gain economic benefits since each vendor pays the rent. Meanwhile, vendors will be able to increase their income by selling local products. Shortly, village tourism can bring a direct and positive impact on the bamboo gardens in the overall structure of the local economy ([Fleischer & Tchetchik, 2005](#); [Contini, Polidori & Scarpellini, 2009](#)).

The present study discusses the benefits and values that can be obtained from the conservation of bamboo gardens of Papringan market, in the economic, social, and cultural aspects, and describes the management of community-based tourism and its development plans. This study is a contribution to the tourism development in improving the existence of villages and is a reference for Community-Based Tourism (CBT) managers as a general description of how to maximize the management and utilization of the existing potential assets.

## LITERATURE REVIEW

### Community-Based Tourism (CBT)

Community-Based Tourism (CBT) is the community-owned and operated tourism activity, which is managed or coordinated at the community level and contributes to the communal well-being by supporting sustainable livelihoods and protecting socio-cultural traditions, natural resources, and cultural heritage resources ([APEC, 2000](#)). It is a development of a community-based tourism model agreed upon in the forum of Asia-Pacific Economic Cooperation (APEC), in which the Charter was later adopted at the Tourism Ministerial Meeting held in Korea in 2000. The Charter explicitly recognizes the role of tourism in improving the economic, social, environmental, and cultural well-being of the APEC members. It has been applied in both developing and developed countries ([Bramwell & Sharman, 1999](#)). The APEC Forum itself commissioned a review of CBT projects with the aim of identifying factors that influenced member economies to implement CBT.

CBT is a model of tourism management, wherein the local community is directly involved in the management and continuity of tourism in the area ([Nair, Hussain, Lo & Ragavan, 2015](#)). Continuity becomes a vital issue in policy making related to tourism management and development ([Hounnacklang, 2016](#)). Many experts agree that sustainable tourism development should possibly involve local people in the decision-making process for the tourism industry and collaborate with various stakeholders during the process ([Timothy, 1999](#)). The participation of local communities in joint decision making must be conducted at all levels of the program, i.e., tourism goals, policy drafting, planning, and implementation, in which they have high control or ownership of tourism-related activities and resources ([Saarinen, 2007](#)). It is very crucial to consider the level of local community participation when assessing the success or failure in tourism management, especially in rural areas.

In CBT, systematic approaches and studies on the suitability of community to be involved in related projects are required. They are important to ensure that community members are given the opportunity to participate in related projects and are involved in monitoring and controlling the adverse impacts ([Kiss, 2004](#)).

Several basic principles of CBT are highlighted by the United Nations Economic Program (UNEP) and the United Nations World Tourism Organizations (UNWTO) ([UNWTO, 2018](#)), including:

- a. Involve and empower the community to ensure ownership and transparent management,
- b. Establish partnerships with relevant stakeholders,
- c. Gain recognized standing with the relevant authorities,
- d. Improve social well-being and maintenance of human dignity,
- e. Include a fair and transparent benefit sharing mechanism,
- f. Enhance linkages to local and regional economies,
- g. Respect local culture and tradition,
- h. Contribute to natural resource conservation,
- i. Improve the quality of visitor experiences by strengthening meaningful host and guest interaction, and
- j. Work towards financial self-sufficiency.

### **Revitalization of Village**

The classic theory of revitalization refers back to Wallace's theory of revitalization ([Wallace, 1956](#)), which has five main characteristics, namely, the presence of a leader as the core catalyst, active movement, creation of tourist attraction, organized activities with the participation of local community, promotion of traditional, potential, and authentic local activities. Revitalization is defined as the effort to rejuvenate, revive, improve, recycle, and regenerate ([Samadi, Yunus, & Omar, 2012](#)). It is an empowerment activity to make something stronger, wherein an active or healthier lifestyle is enabled in a planned environment ([Hornby & Wehmier, 2005](#)). Therefore, high quality in revitalization is defined as a harmonious balance of economic, environmental, and cultural sustainability.

A study by Gao and Wu asserted that revitalization is able to change the structure of society and culture of a certain community as it develops the existing community. The study recommends that village preservation can be implemented through the concept of Rural Tourism-based Traditional Village Revitalization Model (RTTVR). In fact, the revitalization of villages can also be implemented through collective community and social networks with the community itself ([Gao & Wu, 2017](#)). In another study, Osman and Farahat found a relationship between culture and revitalization. The revitalization in the study focuses on the preparation of facilities like entertainment, restaurant, and accommodation ([Osman & Farahat, 2017](#)).

Meanwhile, a recent study found that any revitalization of the village should be based on the basic principles. Besides, the implementation should also be based on good communication between the stakeholders, have conceptual planning, and finally evaluate the outcomes of revitalization ([Li, Fan & Liu, 2019](#)).

### **METHODOLOGY**

This study uses a case study as a research design. This research design supports the nature of the study as it explores the cases in the real world context ([Yin, 2011](#)). The study was focused on the Papringan market, which is located in Ngadimulyo village, Temanggung regency, and Central Java province, Indonesia. Temanggung is dominated by highlands and mountains. It is known as the rural area in which arts and culture are the results of cultural adaptation and native culture. These arts and culture are a blend of Javanese culture and Balinese culture, i.e., gamelan, jaran kepeng, topeng loreng, and so forth. Moreover, this regency relies on the agricultural sector. The recent trend involves the industries that engage and support the processing of agricultural products. The Papringan market is located in Ngadiprono village, Ngadimulyo, Kedu sub-district, Temanggung regency, which is a rural area with interesting landscapes.

Qualitative method is used in this study to explore the perspectives of stakeholders with regards to the revitalization of the village through bamboo gardens. This method highlights the various perspectives of village revitalization in solving the raised issues ([Flick, 2007](#); [Creswell, 2015](#)). Besides, the snowball technique was used to identify and extract data to obtain sufficient information. In addition, this study conducted an in-depth interview and made some observations. Through in-depth interviews, the researchers are able to search and examine further explanations about the responses given by the participants ([Merriam, 2001](#)). The interview session took approximately 60 minutes for each respondent. The Indonesian languages were primarily used in the interview. The interviews were tape-recorded and then transcribed

verbatim. Content and thematic analysis were used to analyze the gathered data. Three themes, namely, natural conservation, cultural preservation, and economic development, were highlighted on the basis of the analysis.

## DISCUSSION

### Papringan Market as Natural Conservation

The word Papringan comes from Sanskrit, which means a bunch of bamboos ([Purwadi & Purnomo, 2008](#)). Hence, the Papringan market is located in a bamboo garden. The initiators of this market are Komunitas Mata Air and Komunitas Spedagi Movement, both of whom are engaged in nature conservation and rural development. The establishment is mainly triggered by the concern about bamboo plantations. In Indonesia, most of the bamboo plantations are abandoned due to the low productivity, low economic value, and the dark, dirty, and shabby conditions in which many types of insects live.

Bamboos are a group of large woody grasses in the Poaceae family ([Leandro, Shirasuna, Filgueiras & Scatena, 2016](#)). This ancient woody grass is found in tropical, subtropical, and cold climates of the world ([Yeasmin, Ali, Gantait & Chakraborty, 2015](#)). They are highly diverse plants with the capacity to adapt to extreme climatic and soil conditions. They are found in many regions of the world and play an important economic role ([Akwada & Akinlabi, 2016](#)).



Figure 1. Bamboo conservation garden, (a) dirty and dark bamboo garden, (b) landscape of bamboo conservation garden, (c) CBT concept in traditional market tourism (Papringan market).

Bamboo has been an alternative raw material to replace wood in the industrial sector. It can be utilized for housing, crafts, pulp, paper, panels, boards, flooring, roofing, fabrics, and as vegetables (the bamboo shoot). In addition, it is used as drugs, food, charcoal, vinegar, beverage, natural medicine, and fabrics ([Zeng, Li, Zhang & Huang, 2017](#); [Nayak &](#)

[Mishra, 2016](#)). Bamboo shoots are edible and favorable, while the leaves are resources of animal feed ([Shukla, Sumit, Sajal, Dwivedi & Mishra, 2012](#)). The bamboo plantation also functions as a water catchment area, which is able to store water and eliminate soil erosion. In addition, it produces oxygen and is an excellent CO<sub>2</sub> sequestrant ([Yannick, Henley & Yiping, 2014](#)).

Based on the interview, local communities asserted that bamboo gardens were shabby, dirty, and dark places with many insects are found living in bamboo (Figure 1a), as well as lower economic benefits. Consequently, people tend to cut them down. Komunitas Spedagi and Komunitas Mata Air were the first parties that initiated to convert the function of the bamboo gardens into a traditional market and serve as a tourist spot. Bamboos are neatly arranged and fenced, the floors are cleaned up, and stone footpaths are constructed. The result is a comfortable, shady, and clean space (Figure 1b). As a tourist attraction, the bamboo plants are maintained as they enable water catchment and CO<sub>2</sub> sequestration. The growth of bamboo, its life cycle, and cleanness are sustained, which require a human effort for natural conservation (Figure 1c).

### **Papringan Market: Cultural Preservation**

Today, the role of culture in the restructuring of the rural economy is evolving. Tourism-related activities have been a trend among tourists, challenging villages to become more competitive. A culture is a tool in balancing cultural heritage, complicated new entertainments, and a source of identity and economic assets ([Zadel & Bogdan, 2013](#)). Culture is a human media, where no single aspect of human life is excluded or altered by the characters; how people express their emotions and themselves; world view; individual mobility; city spatial planning and designation; the transportation system and regulation; the unity and functions of an economic system and government ([Hall, 1977](#)). Its manifestation may be realized, but some are in latent forms. Nevertheless, it is complicated to expose the latent form of culture into consciousness. Most of them are nonverbal, unstated, and unstable.

In the Papringan market, tourism-related activities are thick with local cultural nuances. The uniqueness lies in the cultural values developed and introduced by the community. The tourists enjoy several unique features related to the cultural diversity of the local village, including:

### **Introduction and Preservation of Pancawara**

Pancawara is the five-day week of the Javanese calendar, applied in Java and Bali. It is also referred to as market day in Javanese because some traditional markets operated only on certain Pasaran days, for instance, Pasar Legi only operated on Legi days. The names of the days in the Pancawara system are Paing, Pon, Wage, Kliwon, and Legi. The Papringan market is held using this calendar, which is every Sunday-Wage and Sunday-Pon, with the aim of introducing and sustaining the Javanese tradition. The utilization of this calendar demonstrates the Javanese tradition in the traditional market days.

Based on the responses by the management team, the event of Papringan market is held twice a month, which is intended at sustaining the customs and culture of the local community, particularly to maintain the community events, i.e., weddings, birth of a child, circumcision, and other traditional events, since they require time and energy from the community. However, if the market is carried out continuously, it will create a hectic schedule within the community, disturbing their activities and would be at the risk of changing and abandoning the traditional customs and habits of the local community. Moreover, the bamboo garden in the Papringan market is also utilized for traditional and cultural activities of the local community.

### **Local Cuisine**

The cuisine is an element offered in the Papringan market that is used by local people to introduce and sell traditional food and beverages as their specialties. It offers an experience to tourists and helps them in understanding the cultural and ethnic identity of the local community ([Babolian Hendijani, 2016](#))

Traditional foods, i.e., bajingan kimpul, tape ketan, gablok pecel, sego jagung, gudeg, ndas borok, petot, rangin, and sego gono, are among those endorsed as local cultural heritage. Meanwhile, some of the traditional beverages include dawet ayu, jamu, wedang tape, and wedang pring. Besides, the seller at the Papringan market explains that all of those served cuisines are free from preservatives, flavor enhancers, and plastic packaging. It aims at conveying a moral message to the tourists to consume healthy food. Of course, traditional culinary has become an alluring aspect for the tourists. Culinary is prepared by the locals in an area where the tourists are free to choose from the diverse items and enjoyed it in a comfortable and shady location in the Papringan market.

### Local Crafts

Bamboo crafts, as a part of the local culture, have been gradually replaced by plastic equipment. Papringan market is a medium to offer and suggest the use of bamboo creative products. In fact, the local communities have the skills in making bamboo crafts. Bamboos are used as materials to make shopping bags, baskets, toys, household goods, furniture, and other items. In addition, tourists are required to use bamboo baskets for shopping at Papringan market and as the rupiah is not valid, the customers must exchange it with bamboo-made currency, which serves as one of the local handicrafts.

Furthermore, there is a playground constructed from bamboo, with various traditional toys. It is intended to encourage children be fond of local products and inculcate consciousness in them to participate in nature conservation, particularly bamboo gardens.

### Gamelan Show

During the event, gamelan is performed by a traditional music group, Turonggo Bakti Manunggal (TBM). Gamelan is the traditional ensemble music of Java and Bali. It is the tradition played at special events, such as religious ceremonies, communal celebrations, and wayang/puppet, and accompanied particular folk dances.

On certain occasions, folk dances are also performed, i.e., kuda kepang and topeng loreng. In addition, the show becomes a distinctive tourist attraction due to the combination of the serene ensemble of gamelan and the rural settings. The purpose of the show is to maintain the existence of local arts.

### Traditional Outfit

In order to create a typical impression, the local communities wear traditional outfits called lurik, which becomes a characteristic of the local culture. Such a feature creates a distinguished impression of local culture, thereby enabling the tourists to have a better insight towards the region.

The establishment of the Papringan market has increased participation and flexibility toward the diversity of culture in the novel and innovative concepts. It successfully motivates people to maintain the steadily abandoned cultural heritage to explore their roots, history, and evolution, while continuing to move towards the future.

### Papringan Market for Gaining Economic Benefits

Tourism has become a major player in the industrial sector and acts a development mechanism for the developing countries, in which it has the potential to be a leading source of income ([Garrigós-Simón, Galdón-Salvador & Gil-Pechuán, 2015](#)). In general, its development is claimed to have a positive contribution to economic growth ([Dritsakis, 2012](#); [Pradono, Faisal, Adriani, Rikeu & Fajriasanti, 2016](#)). Tourists visiting the desired destinations will spend money to buy goods and services, leading to an economic impact ([Klijs, Heijman, Maris & Bryon, 2012](#)). In many places, the tourism industry is perceived as a potential solution to issues related with low employment rates and/or the need for foreign currency, as well as the demand for higher government revenues ([Rid, Ezeuduji & Pröbstl-Haider, 2014](#)). In addition, tourism stimulates the development and growth of small industries, infrastructure, and even social facilities, which have a significant impact on the environment and the economy.

The Papringan market is successful in enhancing the economy of the village. Local bamboo gardens that previously had low economic value are transformed into a tourist destination with better economic potential for the community. The owners gain economic benefits by renting them to vendors, while the vendors and traders benefit from the buying and selling activities. The local people serve as actors by renting space in the garden, guiding tour groups, serving as motorcycle taxi drivers, serving as cleaning staff and administrative staff, providing facilities (i.e., toilets and lodging) and rendering other facilities and services.

The economic benefits are managed and shared on a fair basis. The principle of this market is to minimize the liberalism system and prioritize the communal well-being. The number of items sold for each vendor is set and limited so that all items and merchandise in the market will be sold out with the same average profit. All tasks and duties in organizing the Papringan market are divided on the basis of the individual's respective skills. There is no competition among vendors and managers, and all of them cooperate and collaborate with equal profits.

The project manager of the Papringan market stated that the average number of tourists reached 4,000 in a single event with a total income of 120 million rupiahs. These high numbers have a straight impact on the income of the community

as the providers of goods and services. Moreover, all tourism-related activities involve the local people thereby increasing their income.

The vendors and the local people revealed that they received satisfactory additional income from the revitalization project. Moreover, as the event was held only twice in a month and on Monday, they need not leave their daily jobs, either in the agricultural or industrial sectors, and continue to work as usual. Briefly, the Papringan market can provide additional income without neither leaving the main duties nor changing the structure of previous livelihoods.

Papringan market also promotes the product of local wisdom and crops from regional agriculture and plantations. The profits from tourism are partly used for the construction of village infrastructure and in providing facilities to both tourists and local communities. Hence, the condition of village infrastructure is more feasible as a place to live and as a tourist destination. The higher access to infrastructure will also accommodate the ongoing economic activities of the local people.

## CONCLUSION

Bamboo has a long history in the lives of rural communities and becomes a part of their journey from birth to death. The concept of Papringan market is an endeavor to render added value to bamboo gardens without clearing the plants. It is an effort to promote fondness for bamboo gardens as it provides economic benefits, beautiful scenery, and a sense of pride and belonging.

The existence of Papringan market as a tourist spot area enables the revitalization of the village. The revitalization of villages provides positive benefits with regards to economy and culture ([Gao & Wu, 2017](#)). Consequently, the level of urbanization can be reduced with a better condition and a proper revitalization of villages. In fact, the community is able to lead a comfortable life and fulfill their needs even though they live in villages.

The bamboo tourism garden of Papringan market is managed by the community with the CBT model. Such a model allows the local community to have autonomy in managing a specific tourism style and at the same time, improving their well-being ([APEC, 2000](#)). It also promotes natural conservation since it protects bamboos, which offer many benefits to human life. In the context of cultural preservation, the Papringan market can be a medium to introduce and simultaneously maintain local wisdom. In the context of economic development, it is able to enhance people's income through the buying and selling transactions of local products and the conducting of other tourism-related services.

## LIMITATION AND STUDY FORWARD

The present study is a preliminary study that aims at providing an overview of the Papringan market. A more detailed study on each aspect of this review is required as an inclusive picture of the management and development of the bamboo garden in the Papringan market. Thus, it can be an exemplary theory of village tourism management with a CBT model.

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