COMMUNITY PARTICIPATION IN DESTINATION MANAGEMENT TOWARD SUSTAINABLE ECOTOURISM DEVELOPMENT: TENGANAN DAUH TUKAD CONTEXT

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ABSTRACT
Tourism is one of the most significant community development tools, particularly in indigenous, remote and rural communities. Visiting and experiencing traditional indigenous communities is a popular form of tourism that can be considered in terms of community development.

Community-based ecotourism, is a subset of nature-based tourism which mostly utilized in the indigenous destination, which depends on support and involvement of local residents will create a more sustainable industry. It relies on building harmonious relationship between natural areas, local residents, tourism and, and protected resources, facilitated by management.

This paper will discuss primarily on the importance of local involvement in managing a destination. It plays an important role as it has wide range of responsibility, such as to define the objective and strategies of the destination, creating touristic products which deliver unique experiences, marketing their products and generate profit for the people’s well-being. Ideally, it should have strong and positive link to local communities. However, many failures on the ecotourism are rooted in the ignorance of the local population participation, include in management of the industry.

Purpose of this paper is to study the role of local institution in managing ecotourism initiative toward sustainable development, within the context of Tenganan Dauh Tukad Indigenous Village.

Key findings indicated that community-based management should be seen as a means to achieve strategic goals of sustainable tourism development. Existence of committed local institutions and individuals, empowered by effective protected area policies and management strategies are important. In the case of Tenganan Dauh Tukad, traditional institutions such as desa adat has demonstrated excellent model on managing destination within their protected area.

Keywords: participation, management, sustainable, tourism, development, indigenous community

I. INTRODUCTION
Sustainable development is a challenging social process (Bass et al, 1995). There are many objectives of society that need to be taken into account, such as social, economic and environmental aspects; and development is a means to accomplish the right and needs of present and future generation, as well as choices of priorities at local, national and international level. Those aspects are essential to be integrated and able to foster changes in behaviour pattern of the communities’ roles and responsibilities, in individual and institutional level, toward sustainability.

Dealing with those challenges, approaches often made in combination of multi disciplinary studies aimed to analyse the social, economic and environmental dimensions, as well as coordination among stakeholders in related sectors, and educational efforts to show the complexity of the issues and able to encourage responses. Success can be in terms of: 1) enhanced understanding of sustainable development issues both within and between interest groups; 2) improved communication within and between interest group; 3) consensus on the main issues, and what to do about them; 4) networks of committed individuals and institutions; 5) agreements on new roles and responsibilities, made between
interest; 6) joint actions for sustainable development; and 7) greater commitment to action for sustainable development.

Besides the above-mentioned indicators, currently there are two further requirements for successful development strategies. There is an increasing awareness that successful strategy also characterised by integration of participatory approach component, which refers to “an inter-sectoral and integrative approach; with an emphasis on dialogue, and incorporation of diverse perspectives - mutual help in defining the vision and keeping on the path” (UNSD, 1992).

The importance of increasing participation approach within the overall development strategies, has become one of the priorities notified in Agenda 21 NSDS (UNCED, 1992; Bass et al, 1995).

“National strategies, plans, policies and processes are crucial in achieving this... The strategy should build upon and harmonize the various sectoral economic, social and environmental policies and plans that are operating in the country...Its goals should be ensure socially responsible economic development while protecting the resource base and the environment for the benefit of future generations. It should be developed through the widest possible participation.”

This study portray the experience othe importance of participation for the success of the development program. Some studies indicated that people who have been observed stated that what is important is not the strategy document itself, but more on participation which provide considerable benefits. In many cases, ignorance to exercise participatory has led to prejudice of the local communities, which could slow down the development process.

It is recognised that participation in the form of capacity building at the community level and empowerment, by delegating authority, accountability and resources to the most appropriate level. And support of community driven sustainability by empowering group should:

“respect cultural integrity and rights, promote grass-root mechanisms to allow for sharing of experiences, give to communities a large measures of participation in management and protection of resources, and establish networks of community-based learning centres”.

Carew-Reid et al (1994) describe the significance of participatory approach through their The Strategy Cycle (Figure 1).

![Fig 1. The Strategy Cycle](source.png)

Participatory approach can be implemented throughout the strategies, which incorporate all groups who are likely to be affected in the development process. Type of participation are ranging from listening only (the Project does the planning, the people do what the Project decides) to communities defining their own objectives and implementing and monitoring the project themselves (Bass et al, 1995).

Tourism is one of the most significant community development tools, particularly in marginal or peripheral communities such as indigenous, remote, and rural communities.
There are six categories of participation in policy-making, adopted from Bass et al. (1998):

1. Participants listening only (e.g., receiving information from a government PR campaign or open database)
2. Participants listening and giving information (e.g., through public inquiries, media activities, ‘hot-lines’)
3. Participants being consulted (e.g., through working groups and meetings held to discuss policy)
4. Participants in analysis and agenda-setting (e.g., through multi-stakeholders groups, round tables and commissions)
5. Participants in reaching consensus on the main strategy elements (e.g., through national round tables, parliamentary/select committees, and conflict mediation)
6. Participants involved in decision-making on the policy, strategy or its components.

At each level, participation may be narrow (few actors), or broad (covering all major groups as well as government).

Community-based tourism development can bring many potential benefits for communities’ economy, society and environment, however, if it is not assessed, planned and managed effectively with the communities, it may also come with an undesirable cost to society and the environment and the dynamics between them (APEC, 2010).

Community development is anchored in the belief of participation of people in shaping their own lives. It is premised on the assumption that people should have constant access to decision making and power. Community ownership and control are aspects of community participation.

As suggested by Adnan et al. (1992: cited by ) a key notion advocated...was the communities need to ‘feel a sense of ownership’ or ‘gain a sense of commitment’ to the project rather than being alienated and kept a distance. Information and well-education of the development project that is took place in their region would lead to greater active participation.

II. COMMUNITY-BASED ECOTOURISM

Tourism is a major agent of change. The cost of change can be high, particularly if it is not recognised (Beeton, 2006). With rich natural and cultural attractions, visit to Asia, Africa and elsewhere in developing countries increase dramatically in the last 25 years (Mansty, 2011). Many developing countries welcome tourism mainly as a way to boost investments and the income of their people. But, tourism remains one of the world’s least regulated industries, a situation that often has negative implications for local economies, culture and ecosystems (WTO, 1998; as cited by Mansty, 2011). To address some of these negative impacts, many countries then embracing ecotourism.

The term Community Based Tourism (CBT) emerged in the mid 1990s. Visiting and experiencing traditional indigenous communities is a popular form of tourism that we must acknowledge and consider in terms of community development (Beeton, 2006). CBT is generally developed in a small scale and involves interactions between visitor and host community (APEC, 2010).

The Ecotourism Society defines ecotourism as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education" (TIES, 2015). Meanwhile, the World Conservation Union defines it as a visitation to relatively undisturbed natural areas having low negative visitor impact, and providing for beneficially active socio-economic involvement of local populations. Ecotourism is about uniting conservation, communities and sustainable travel (TIES, 2015; Dasgupta, 2011).

The success of conservation and ecotourism in protected area depends on the building of harmonious relationship between natural areas and local residents, between local residents and tourism, and between tourism and protected resource, facilitated by management (Ross and Wall, 1999b). The paradigm presented above implies that tourism should be considered in the contexts of both the natural environment and the aspirations of local communities. Ross and Wall (1999a) viewed ecotourism as a means of protecting natural areas through the generation of revenues, environmental education and the involvement of local people (in both decisions regarding appropriate developments and associated benefits). The major function of ecotourism are protection of natural resources, production of revenue, education and local participation and capacity building (Pederson, 1991; as cited by Ross and Wall, 1999a). Further stated that the goals of ecotourism as a symbiotic relationship between local communities, tourism and biodiversity conservation. Ecotourism offers communities an opportunity to improve their well-being and economic livelihood, while preserving biodiversity and encouraging individuals to conserve nature and wildlife. It emphasizes the significance of fostering positive links between people, natural resources or biodiversity and tourism. The strength or weakness of any one link has implications for other links.
Ecotourism is viewed in many parts of the world as the next wave of community and regional development (Hall & Boyd et al 2006:21; as cited by Kamakar, 2011). Ecotourism is seen as a potential win-win strategy, for protecting the environment while also meeting human needs (Stronza & Pegas, 2008).

**III. EXPERIENCE OF TENGANAN DAUH TUKAD**

*Location and Community*

Located in the eastern part of Bali, Tenganan Dauh Tukad Indigenous Village is home for ethnic Bali Aga – they are considered as the first inhabitant of Bali Island before the arrival of Hindu-Javanese. The residents of Tenganan Dauh Tukad are a community of about 125 households (784 individuals). Major activities include agriculture sector and small scale industries. Tourism is considered as community staffing include 24 local guides served as front and employment opportunities (Bookbinder & Pager, 2008). This includes participation of local communities in ownership and management of the ecotourism activity. It incorporated elements of ecotourism, cultural tourism and adventure tourism, include some combination of short/long distance trekking, visit to the villages and its traditional lifestyle, and nature/scenery appreciation through forest and Pengilihan Hill. This initiative is supported by academia of Udayana University - as part of their community engagement services – as well as local authorities in Karangasem Regency.

It is stated that community-based tourism centers on the involvement of the host community in planning and maintaining tourism development in order to create a more sustainable industry (Hall, 1996). The tourism industry is dependent on local resident involvement, through their role as employees or local entrepreneurs, and on resident goodwill toward tourist (Laws, 1995; Dann, 1996; Taylor and Davis, 1997; Cole, 1997: as cited on Blackstock, 2005). In the context of Tenganan Dauh Tukad, local community participated in a number of activities throughout the process of development, include listening to the information session and giving information (such as the sites, point of interests, preferable trekking track etc); communities are also consulted, taken into account those who would be in charge for development, how activities would be implemented, and how the economic scale would be managed. The community had committed that local institution such as desa adat is the owner of the tourism industry within their protected area, and take the responsibilities to manage all resources and gain profit to improve the well-being of the whole community. Selected member of the community are considered as workers in this industry.

Marketing activities depend on word-of-mouth interest, leaflet and an internet site.

**Benefits to the Community**

Some researchers stated that economic benefits are the causal mechanism between ecotourism and conservation (Gossling, 1999: Linberg, 1991; as cited by Stronza & Pegas, 2008). The more economic benefit of ecotourism would lead to more effective resource conservations, high incentive earning will motivate people to protect biodiversity, in order to protect that income (Wunder, S. (2000); cited by Kiss, 2004). Indicator of ecotourism success can be seen from income and employment opportunities (Bookbinder et al, 1998; Gossling, 1999: as cited by Stronza & Pegas, 2008). Whereas, other theorists suggest that beyond economic benefit, there are non-economic aspects, such as social dimensions, that could affect motivation for natural resource use and conservation (Scheyvens, 1999; Stonich, 2000; as cited by Stronza & Pager, 2008). This includes participation of local communities in ownership and management of the ecotourism. The community staffing include 24 local guides served as front-liners of the tourism activities.

Community based ecotourism is tourism which focuses on travels to areas with natural attractions and which contribute to environmental conservation and local livelihoods (Nelson, 2004). Community-based ecotourism can be defined as a form of ecotourism in which the local community has substantial control over, and involvement in, the development and management of ecotourism (Kiss 2003). In addition, efforts are made to ensure that a large proportion of the benefits remain within the community (Place 1995, Mastny 1999, Kiss 2004).

Important characteristic of the community-based ecotourism is that the quality of the natural resources and the cultural heritage should be enhanced by tourism. It should encourage people to value their own cultural heritage.

With an aim to give maximum benefit stay in the village, hence management made use of local services and employment of local people. The management then form a group of local guide consist of 24 persons, who run the daily...
operation in guiding and sharing information about their resources. This group also has the responsibility for networking, making contact, and marketing. Besides, there are about 24 art shops available within the village that sell their geringsing double ikat textile and various forms of product made of atta; 9 atta handicraft artist and about 7 persons working as weaver.

**Lesson Learned**
Community-based management should be seen as a means to achieve strategic goals of sustainable tourism development. Existence of committed local institutions and individuals, empowered by effective protected area policies and management strategies are important.

In the case of Tenganan Dauh Tukad, traditional institutions such as desa adat and its regulations has demonstrated excellent model on managing destination within their protected area.

Above all, cultural value and obedience of the community toward their traditional custom regulation (Awig-Awig) plays a fundamental role in encouraging participation. This is resulted from the role undertaken by local institution (desa adat) in Tenganan Dauh Tukad Indigenous Village, which has performed as an effective control mechanism toward sustainability. Integration of participation, conservation of natural and socio-cultural aspect as well as support economies of the local communities, could be considered as a model for any ethnic group wish to develop community-based ecotourism.

**IV. CONCLUSION**
One size does not fit all. All communities are different and there is no one standard approach to CBT assessment and planning. However, study underlines that community participation need to be rooted in existing social organization and networks through intensive interaction and engagement. This paper portray the experience of Tenganan Dauh Tukad Indigenous Village on managing their destination.

Ensuring the success of nature-based tourism depend heavily on creating local incentive to conserve and protect environmental services. The incentive could be something beyond the economic benefits. As study revealed that non-economic factors, such as socio-cultural dimension, local participation in ownership and management, ensuring the same level of benefit can be the incentive in protecting indigenous territory of Tenganan Dauh Tukad Village.

**V. REFERENCES**
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