

## **KETERLIBATAN MASYARAKAT DALAM PENGEMBANGAN EKOWISATA DI TAMAN NASIONAL AKETAJAWE LOLOBATA**

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### **ABSTRAK**

Keterlibatan masyarakat merupakan elemen penting dalam pengembangan pariwisata, terutama di kawasan lindung. Konflik sering terjadi di dalam taman nasional karena perbedaan kepentingan. Masyarakat lokal berasumsi bahwa mereka telah hidup di taman nasional selama beberapa generasi, sementara pihak taman nasional berasumsi bahwa mereka memiliki kewajiban untuk memiliki sumber daya di dalam taman nasional. Keberadaan taman nasional sebagai objek wisata memungkinkan mereka untuk saling bekerja sama dengan cara yang saling menguntungkan. Jadi sangat penting untuk mengetahui bagaimana keterlibatan masyarakat yang terkandung di dalam taman nasional. Penelitian ini menggunakan metode penelitian kualitatif dan wawancara dilakukan untuk manajemen taman nasional dan masyarakat lokal di dalam taman nasional. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana taman nasional yang melibatkan masyarakat asli di dalamnya dan bagaimana mereka berpartisipasi dalam pengembangan pariwisata di dalam taman nasional.

**Kata kunci:** Taman Nasional Aketajawe, Keterlibatan Masyarakat

## ***COMMUNITY INVOLVEMENT IN ECOTOURISM DEVELOPMENT AT AKETAJAWE LOLOBATA NASIONAL PARK***

### ***ABSTRACT***

*Community involvemnet is an important element in tourism development, especially in protected area. Conflicts often occur within national parks because of differences in interests. Local communities assume that they have lived in national parks for generations while national parks assume that they have the duty to have resources within the national park. The existence of a national park as a tourist attraction makes it possible for them to cooperate with each other in a mutually beneficial manner. So it is very important to know how the involvement of the community contained within the national park. This research used a qualitative research method and interview was conducted to both national park management and local community inside the park. The aim of this research are to find out how national park involving the indigenous community inside the national park and how they participated in tourism development inside the park.*

**Keywords:** Aketajawe Lolobata National Parks, Community Involvement

## INTRODUCTION

One of the objectives of a national park in Indonesia is to manage forest resources as a conservation area and also have to have an impact on the economy of the surrounding community. As Sayer and Cambell 2004 said; Zerner 2000; Lynch and Harwell 2002 "The main purpose of establishing a national park in addition to the conservation of certain animals or plants is also an area that contributes positively to the welfare of the surrounding community, an ideal goal that has been widely discussed in its dynamics" (Purwanto, 2005: 270).

The stipulation of Aketajawe Lolobata National Park as a national park is not only because it has extensive forests and endemic flora and fauna in the area, but also one of the considerations is the existence of the Community of Tobelo Dalam (Ohongana Manyawa) or MTD. So that in planning and development carried out in national parks must be able to involve and benefit MTD, researchers consider this can be realized through ecotourism-based tourism, as said by Goodwin (2002: 340) "If tourism can be managed into National Parks ecotourism it can enable local people to gain economically from the protected area with which they live".

Then the phenomenon found by researchers in the field that in general MTD as a rural community and host still does not have awareness to take part in any activities held in their own territory so that there is a need for encouragement from outside parties involved to do efforts to engage with MTD so that they can generate motivation within themselves to be involved in activities carried out in their environment. It is also said by Viljoen & Tlabela (2007: 4-5) "The involvement of the host community should be supported because it is involved in the formulation of appropriate decisions, and generalizations in the amount of local motivation, while assisting environmental conservation and protection measures that are more than their input"

Even though the reality has already been found that contributions from MTD such as they helped the national park office as a guide in delivering guests who came to visit, then some of them have also been hired as cleaners and security staff of the TNAL hall, even though those involved have only in small amounts it means it is not impossible if overall they can be involved in various activities carried out in their area one of which is ecotourism activities, this is supported by the theory of Yi-fong (2012: 808) "An ideal performance of ecotourism in Indigenous local community interpreters through the designated areas, and the community-initiated program would construct ecologically-sound trails and train local people on how to share their intimate knowledge about the surrounding nature with the ecotourists "

The researcher believes that the involvement of MTD can provide benefits in the form of conservation of nature and conservation, improving the economy of local communities, and developing skills in rural communities. This is in line with the goal of indigenous ecotourism as stated by Ashley and Jones; Scheyvens "However, Indigenous Ecotourism businesses also have other objectives, such as asserting territorial rights, maintaining cultural knowledge and practices, and providing local employment. Other intangible benefits of Indigenous ecotourism include empowerment, skill development, security, and community organizations "in Zappel (2006: 22).

## LITERATUR REVIEW

### Ecotourism

There are several definitions of ecotourism that have been put forward by researchers, one of them by (Fennel, 2008: 24), namely "Ecotourism is a sustainable, non-invasive form of nature-based tourism that focuses primarily on learning about nature first-hand, and which is ethically managed to be low impact, non-consumptive, and locally oriented (control, benefits, and scale). It typically occurs in

natural areas, and should contribute to the conservation of such areas." Wallace and Pierce (dalam Fennel, 1991:39) states that tourism activities can be said as ecotourism if they show six principles, among others: a. It entails a type of use that minimises negative impacts to the environment and to local people. b. It increases the awareness and understanding of an area's natural and cultural systems and the subsequent involvement of visitors in issues affecting those systems. c. It contributes to the conservation and management of legally protected and other natural areas. d. It maximises the early and long-term participation of local people in the decision-making process that determines the kind and amount of tourism that should occur. e. It directs economic and other benefits to local people that complement rather than overwhelm or replace traditional practices (farming, fishing, social systems, etc.). f. It provides special opportunities for local people and nature tourism employees to utilise and visit natural areas and learn more about the wonders that other visitors come to see. Ecotourism has the potential to create support for conservation both in local communities as hosts and tourists, through efforts to build and maintain relations between the tourism industry, local communities and protected areas. Because social and environmental benefits are inherently interdependent, the social benefits obtained by host communities as a result of ecotourism enable communities to improve living standards through economic impacts related to tourist visits. Similarly, environmental benefits are increasing when local communities are encouraged to protect the natural environment to maintain economically sustainable tourism (Ceballos & Lascrain in Neil & Wearing, 1999).

World Wide Fund for Nature (WWF) 2001: 6, states the basic conditions for the development of community-based ecotourism, including: a. flora or fauna which has inherent attractiveness or to be either specialists or more general visitors; b.

ecosystems that are at least able to be managed at a level of visitation without damage; c. a local community that is aware of the potential opportunities, risks and changes involved, and is interested in receiving visitors; d. existing or potential structures for effective community decision making e. no obvious threats to indigenous culture and traditions; and f. the initial market assessment suggests a potential demand and effective means of access, and that the area is not over supplied with ecotourism offers.

### **Indigenous Ecotourism**

Many say that ecotourism is one of the new types of tourism that has experienced a rapid increase. As stated (Hawkins and Lamourex: 66), "Trends indicate that the growth of tourism coupled with the larger market segment of nature tourism far surpasses that of tourism in general".

Johnston, provides an understanding of ecotourism "ecotourism is defined as any form of monopolized tourism industry that commercializes indigenous biocultural heritage, including collective property and / or the homeland of the host people" (2000: 89). Johnston also argues that land belonging to indigenous people that are rich in biodiversity is the target for ecotourism. Not only is the home land belonging to the native community a magnet for tourists, but also its culture, as said by Butler and Hinch (2007: 2), "Indigenous cultures have become a powerful attraction for tourists and as they have drawn the attention of tourism entrepreneurs, government agencies and academics. "But Butler and Hinch also stated," The reality is that there is a range of opportunities and threats that indigenous people encounter if they choose to become involved in tourism. The exact blend of these opportunities and threats to be unique in time and space although some common patterns and themes exist. "The definition that is used to describe indigenous people is quite diverse. The factors that are used to describe indigenous people have at least some opportunity to influence." In the

research, the theory used to explain indigenous people is a theory issued by the United Nations Development Program, 2004 (in Butler & Hinch, 2007: 5): a) Self-identification and identification by others as being part of a distinctive indifferent cultural group, and the display of desire to preserve that cultural identity; b) Linguistic identities are different from that of the dominant society; c) Social, cultural, economic, and political traditions and distinct institutions from the dominant culture; d) Economic systems oriented more toward traditional systems of production than mainstream systems; e) Unique ties and attractions to traditional habitats and territories and natural resources in these habitats and territories.

### **Community Involvement**

Society In the implementation of tourism is very closely related to community involvement, many terms are used in the mention of the community and many definitions that explain the meaning of the community / community, one of them as said by Kartajaya in Fauziyah, Damayanti, & Rohman "Community is a group of people who care about each other more than they should, where in a community there is a close personal relationship between the members of the community because of the similarity of interest or values "(2014: 91). Then Soenarno also said that "Community is an identification and social interaction built with various dimensions of functional needs" in Fauziyah, Damayanti, & Rohman (2014: 91). According to Gilmour & Fisher (in Nagarjuna, 2015: 15) "a community can be defined as a set of people with mutually recognized interest in the resources of a particular area rather than as people living in that area". b. Engagement According to Hinch (2001: 354) "If ecotourism activities are occurring within indigenous territories then indigenous people should be involved." According to Chile and Ngxongo (2017: 2) "Community involvement is an imperative element of tourism development of any destination. In other words, it can be said that community involvement is "strength of

character" for most tourism destinations. "Further, Hawkins et.al. (in Spenceley, 2008: 286) explains that the involvement of local communities is very beneficial because "Local knowledge of wildlife and forest products can also greatly enhance tourism services, and may have implications for practical infrastructure development through the use of vegetation products". Newsome et.al. (2013: 21) explains that "Local communities can become involved in ecotourism operations, and in the provision of knowledge, services, facilities and products. . Its contribution may be financial, with a part of the cost of economy helping to subsidize a conservation project. Alternatively it could consist of practical help, with the tourists being involved in environmental data collection and / or analysis, for example."

Considering the involvement of local communities in tourism, it is important to identify communities that are actively involved in tourism activities. Several strategies are needed to be able to realize community involvement in tourism. Some strategies to increase the support of local communities for tourism presented by Brandon (in Cohen, 2001: 502), namely: 1) Empowering local people in planning and decision making; 2) Making clear of the benefits of tourism come from protecting the environment; 3) Distributing benefits to many local people, not just a few; 4) Working with local community leaders; and 5) Recognizing that each site needs its own specific strategy.

### **RESEARCH METHOD**

The research method used is descriptive method with a qualitative approach. The population in the study is the Tobelo Dalam Society (Ohongana Manyawa), which is located in the National Park area. The sample in the study was the chief of the tribe and the head of the tribe, and several other members of the MTD. The sampling technique used in this study is the "Snowball Sampling" technique. This technique is used

because of several limitations, among others, the existence of language differences between researchers and MTD, which is mediated by third parties as translators, then the spread of MTD in the vast TNAL area. The data collection techniques are Observation, Semi Structured Interviews totaling 5 MTD people who can be interviewed and Literature Study &

Documentation. Data collection tools include checklists, interview guidelines, tape recorders, books, journals, dissertations, research reports and documents.

## **RESULT AND DISCUSSION**

### **Research Location**

The research took place at Aketajawe Lolobata Nasional Park, Halmahera Island, North Maluku Province.



**Fig. 1 Map of Aketajawe Lolobata National Park**

### **Socio-Economy and Socio-Culture of Tobelo Dalam Community**

The Tobelo Dalam (MTD) community is a native tribe of the island of Halmahera, this population group is known and lives as a forest dweller in the north, central to the eastern part of Halmahera Island, North Maluku Province. At present, at National Park, there are 66 souls of the Tobelo Dalam Community consisting of 33 female and 33 male (Tidore Kepulauan City Government, Oba Village, Koli District).

They are people who still have nomadic patterns of life. The behavior of people who are still alive by moving around certainly influences all aspects of their lives. This affects the shape of the building they make. They made a very simple house in the form of a stage made of wood and roofed with woka leaves without walls. The house is only 3 x 3 m or even only 2 x 3 m. The simple form of the house makes it easier for

them to make and break down if it's no longer used.

The majority of the Tobelo Dalam (MTD) people at National Park traditionally utilize the full potential of natural resources for the survival of their groups from time to time. MTD is a simple society that has a very simple mindset, which is eating today in order to eat tomorrow. Since long ago, MTD has relied on hunting and collecting forest products to meet their daily needs. Along with the dynamics of change, MTD is familiar with farming activities. but gathering and hunting activities are still being carried out. MTD does not carry out hunting activities as long as it has food or money.

### **Ecotourism at Aketajawe Lolobata National Park**

Implementation of ecotourism at National Park, TNAL has supported five of

the six principles proposed by Wallace and Pierce (in Fennel, 1991: 39). Ecotourism carried out does not have a negative impact on the environment and also supports conservation in protected areas, provides economic benefits and other benefits to MTD, increases awareness and understanding of the Tobelo Dalam community (Ohongana Manyawa) regarding conservation, and MTD can also learn new things through activities ecotourism-based tourism.

#### **Community Involvement at Aketajawe Lolobata National Park**

The concept of community involvement in tourism was used as described by Ashley & Roe (1998), where there are 5 forms of community involvement based on institutions - or agencies that engage.

The findings in the field indicate that there is involvement of the Tobelo Dalam community as an informal sector that provides supply of goods and services in implementing ecotourism. Some examples of the provision of goods and services by MTD are making souvenirs in the form of traditional clothing (sabeba, cadako, and tarupa) and traditional dinner plates (bayai), and the community can also find traditional medicines that they often use such as togutil roots, while the services offered are porters, and guiding.

There are 3 out of 4 forms of engagement carried out by business entities belonging to the community, namely in the form of; joint management or individuals in business ventures, supply of goods and services, and employment or donated labor (Employment or contributed labor).

In a business entity belonging to the community found in the field, namely the Alam Tayawi Tourism Studio (SWAT), there are 3 (three) representatives from the Tobelo Dalam Community (MTD) as members and administrators. The three communities were involved were considered to have control over the area and had good communication skills. Just like the form of involvement carried out by companies or the

informal sector run by local entrepreneurs (Enterprise or informal sector operations run by local entrepreneurs), it was found that there was a supply of goods and services by MTD even though it was not structured and was continuously available.

The tourism planning agency in this case is the Aketajawe Lolobata National Park Hall. There are 3 types of engagement carried out by the tourism planning body, namely; consultation, representation and participation.

The three types of engagement carried out by tourism planning agencies already exist and are implemented. In the tourism planning process at National Park, MTD was initially involved as a porter and assistant in research and survey activities. As an indigenous community that controls the area, people are asked to help show the point of location of natural tourist attractions.

MTD which is considered to control the area, is included in the implementation of ecotourism as a front guard in assisting guests who carry out tourism activities at National Park.

In addition to assisting guests, the community is also trusted to be employed as a manager of Resort Tayawi and to take care of the ecosystem and environmental preservation.

#### **The Barriers of Community Involvement**

MTD is a nomadic society, although the displacement does not come out of the Resort Tayawi area but it is difficult to find when traveling when looking for and tapping gum resins (*Aghatis dammara*) long enough. The factors of the people who are still migrating are the limitations of community in speaking. MTD communicates on a daily base using Tobelo. Although some can already be invited to communicate with Indonesian, but a different understanding between information providers and recipients of information also remains an obstacle.

Lack of trained resources is available to both parties from the Tobelo Dalam community as well as those involved in the

engagement. It is said by the TNAL hall that the limitations in involving MTD in ecotourism activities are because MTD is still not fluent in communicating with outsiders and not at all get training training on tourism business actors, so they do not have the skills regarding this matter.

Aside from the MTD, the party that carried out the engagement effort, namely SWAT, also had human resource aspects, it was found that the problem faced by SWAT was the lack of human resources experts in tourism, none of which had basic knowledge about tourism so SWAT themselves also still need training or comparative studies to improve their ability to manage ecotourism activities at National Park. The involvement of the Tobelo Dalam (MTD) community in ecotourism activities at Resort Tayawi is a complex process and has several basic constraints that need to be addressed through a comprehensive approach and requires a lot of time, efficiency, money and skills from experts. The basic constraints include the fact that most MTDs cannot communicate fluently in Indonesian, have low literacy rates, and do not yet have sufficient skills and knowledge of tourism.

In essence, MTD is not only the responsibility of the National Park but also the authority of the relevant agencies in the regional government, so that the involvement of MTD in the implementation of ecotourism requires synergies between the parties involved in a comprehensive process of adaptation, preconditioning and mentoring.

MTDs in general have not been able to participate optimally due to obstacles in the form of low awareness in tourism related to the nomadic and simple MTD living procedures. As a community that knows the outside world in a limited way, there is a low level of interest and awareness regarding socio-cultural, economic and political issues at the community level. The low level of awareness then forms the mindset of the MTD which focuses on "living to eat and eat for life", and not yet familiar with the

concept of traveling. The lack of understanding of tourism also makes the majority of MTD unable to take the initiative to be involved in ecotourism activities. The community has not been able to see any business opportunities arising from ecotourism activities.

## **CONCLUSION**

The implementation of ecotourism carried out is enough to increase awareness and understanding of MTD conservation, not to have a negative impact on the environment and provide economic benefits from the tourism sector to local communities.

Based on the research findings show that in implementing ecotourism at National Park, TNAL, there are three of the five institutions that involve the community in tourism formulated by Ashley & Roe (1998: 8). The three forms of community involvement are carried out by the following agencies / institutions, including; Engagement by Business Entities or Informal Sectors Run by Local Entrepreneurs (Enterprise or informal sector operations run by local entrepreneurs) in the form of supply of goods and services. Engagement by Community-Owned Business Entities (enterprise communities) in the form of joint management or individuals in business ventures (Collective or individual management), supply of goods and services (Supply of goods and services), and staffing or workforce that are contributing (Employment or contributed labor). As well as involvement by the Tourism Planning Agency in the form of consultation, representation and participation.

In an effort to involve MTD in ecotourism there are four obstacles found based on the concept of Tosun (2000), namely lack of information, lack of trained resources, requires a lot of time, money, and efforts from various parties and lack of MTD awareness of ecotourism activities.

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