

Environmental Benefits of Community-Based Tourism Activities in Setu Babakan Betawi Cultural Village, South Jakarta

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Abstract

Community participation is an indicator of success in community-based tourism, a tourism destination that includes local communities in order to create collaboration and collaboration and Mutual benefits that synergize with each other. Setu Babakan Betawi Cultural Village is one of the popular destinations in Jakarta, because of its uniqueness, namely as a conservation of betawi culture in Jakarta. community in the pariwisata activity in Setu Babakan Betawi Cultural Village using a qualitative research approach whether, in addition to using primary data researchers also use secondary data and literature studies to retrieve data.

Keywords

environmental benefit;
community-based tourism; setu
babakan betawi cultural village



I. Introduction

The concept of community-based tourism is a concept that appears to play a role in the equalization of the distribution of other benefits that reduce the negative impact of tourism activities (Pradini & Padila, 2022; Pradini, Latif, & Amalia, 2022). Community-based tourism as an approach to participation, participation, involving and also putting the community into an influential actor in the context of the latest paradigm of development, namely sustainable development paradigm. Community-based tourism is an opportunity to mobilize the potential and local wisdom of the community, and also expand local strength in addition to countering the entry of tourism players from outside who want to take advantage of tourism activities in a destination. Community-based tourism is expected to play an active role in tourism activities in existing destinations while maintaining local wisdom that is owned so that it remains and sustainable (Demolingo, Putri, & Digdowiseiso, 2022).

Looking at the foreign exchange figures of the tourism sector that every year increases to be one of the reasons the concept of community-based tourism is interested in the hotel, restaurant, and tourism industry through increasing cultural value (Pradini, Syarifuddin, Digdowiseiso, & Miranti, 2022; Pradini & Alya, 2022; Pradini & Pratami, 2022). Community-based tourism within the framework of optimizing the benefits of tourism development to improve the welfare of the community, especially those domiciled around the destination as reflected in a principle of continued tourism development. In the development of tourism oriented towards community participation, the role and participation of local communities as development subjects takes precedence (Sunaryo, 2013).

The negative impact is density that causes stress for tourists and local residents, demonstration effect that causes changes in the lifestyle of local residents, cultural commoditization (Mason, 1995; Williams, 1998). Conventionally, the positive impact of tourism on the environment including tourism encourages protection of the environment,

landscapes or nature reserves. Furthermore tourism can promote national parks or wildlife sanctuaries, tourism can also promote historic buildings or museums including cultural heritage sites protected by UNESCO. And the next positive impact is that tourism is able to generate a source of funds through admission rates to historic buildings, heritage sites and wildlife habitats (Mason, 2003). On the other hand the negative impact of tourism on the environment is that tourists tend to litter, tourism can cause traffic jams, tourism can contribute pollution to water flows and beaches, tourism can lead to the creation of building structures (e.g. hotels) that are not in accordance with vernacular architecture, and tourism can lead to damage or disruption to wildlife habitats (Mason, 2003).

Community-based tourism is a concept that emphasizes community participation to become more understanding of their values and assets, such as culture, customs, culinary cuisine, lifestyle. In the context of tourism development, the community must independently mobilize assets and the value becomes the main attraction for the tourist travel experience. Through the concept of Community Based Tourism, each individual in the community is directed to be part of the tourism economic chain, for which individuals are given the skills to develop small business (Sofian Suswanto, 2015).

Setu Babakan Betawi Cultural Village located in South Jakarta is a tourism destination with communities developed by culture that includes ideas and works both physical and non-physical that have tourism potential in the image of Betawi culture and betawi community in it. This tourism destination has a role as a tourist area that attracts tourists to visit and generate income for the surrounding community as well as a Betawi cultural conservation area in DKI Jakarta. Before being managed with arif Setu Babakan is just an artificial lake used for fishing and pond fish culture, the role of the community as a Betawi community in the development of tourism has not yet emerged. This research is directed to find out the role of the Betawi community community in the Setu Babakan Betawi Cultural Village in tourism activities, in addition to maintaining the sustainability of the values of Betawi Culture. This research also wants to know the benefits obtained by the community in Setu Babakan Betawi Cultural Village as a growing tourism destination.

Research is descriptive qualitative research, researchers want to see the form of community benefits in Setu Babakan Betawi Cultural Village in community-based tourism activities there in the social dimension.

II. Review of Literature

2.1 Community-Based Tourism

Community/community-based tourism, according to (Hermantoro, 2013: 47) has conditions that are expected to be present, including:

- 1) First, training programs must be able to more practically encourage the growth of local entrepreneurs (entrepreneurs) who are better able to compete.
- 2) Second, encourage the growth of partnerships. Partnership is not meaningful in the form of charity that actually weakens the ability of the community, but must be in the form of mutually beneficial business ties in the working relationship of *sinerjik*. Some forms of partnership that can be considered are:
 - (1) Between business scales (large-small);
 - (2) Between regions;
 - (3) Between sectors; and the development of human resources as well as science and technology. Many activities can be done here, such as the idea of partnership between hotels with street vendors to improve the quality of food sold, or the construction of attractions by travel agents.

- 3) Third, encourage the growth of local forces to compete. The power of tourism is because of its uniqueness that competitors do not have. Thus, strengthening local identity which must be the main focus in an effort to deceive the community.

The conditions are all finally, community development requires a common basis on the commitment to sincerity to do the best for the community, the nation, and the country. Community base also does not mean sacrificing quality. Locality utilization can still be packaged in packaging that has the required quality standard value. So, the principle of think globally, but act locally must remain the basis of populist-based tourism development thinking.

According to (Garrod in Sunaryo, 2013: 143), there are at least five important elements to note that will be the determinants of the success of the cbt-based tourism model development planning model. The five important elements are:

- 1) Requires effective leadership; which has several kaakter as follows:
 - a) Empathy and respect for stakeholder opinions.
 - b) Have credibility as someone who has the skills needed in the area.
 - c) Independent and have the ability to identify real and unreal problems.
 - d) Have the ability to organize participants and are willing to develop groups.
 - e) Able to direct engagements that are top down to the bottom up.
- 2) Requires the participation of local communities.
- 3) Associating economic benefits with conservation.
- 4) Involve stakeholders in each project.

The existence of local participation in monitoring and evaluation of projects

2.2 Benefits of Community-Based Tourism

According to Sunaryo (2013: 141) Local communities grow and live with a tourist destination cannot be denied actually to be part of the tourism ecological system that hooks each other and basically has ten main principles that require the same attention that is expected to maintain the sustainability of tourism itself, namely:

- 1) Recognize, support, and develop community ownership in the tourism industry.
- 2) Include community members in initiating every aspect of tourism development stages.
- 3) Develop community pride.
- 4) Develop the quality of life of the community.
- 5) Ensuring the environmental sustainability of tourism.
- 6) Maintaining unique character and culture in tourist destinations.
- 7) Helping the development of learning about cultural exchange in tourist destinations.
- 8) Respecting cultural differences and human dignity in the destination environment.
- 9) Distribute tourism benefits fairly to community members at the destination.
- 10) Play an active role in determining the percentage of income from each tourism activity related to the local community.

According to Sunaryo (2013: 142) in addition to the 10 pripsip earlier, the development of community-based tourism (CBT) must also include 5 dimensions of the main aspects of tourism, namely:

- 1) Economic Dimensions; with indicators in the form of funds for community development, the creation of jobs in the tourism sector, the development of local income from the tourism sector.
- 2) from the tourism sector.
- 3) Social Dimension; with indicators of improved quality of life, improvement of community development, equitable division of gender roles between men and women, young and old generations, and strengthening community organizations;

- 4) Cultural Dimension: with indicators in the form of community encouragement to respect different cultural values, help the development of cultural exchange, the development of cultural values of development inherent in local culture;
- 5) Environmental Dimensions; with indicators of the maintenance of environmental carrying capacity, the existence of a good waste management system, increasing concern for the need for conservation and environmental preservation.
- 6) Political Dimension; with indicators of increasing participation from the local population, increasing the power of the wider community, and the guarantee of the rights of indigenous peoples in the mining of SDA.

That will be discussed by the researcher benefits on the economic dimension.

2.3 Cultural Tourism (Culture Torism)

According to Yoeti (2010: 76) cultural tourism is a type of tourism whose purpose of travel wants to see and witness the cultural results of an ethnicity or nation, how the level of culture, ranging from primitive to modern, witnessing cultural festivals, traditional events, traditional dances, historical sites, temples, ancient buildings, customs and daily living procedures (*the way of life*).

Making tourists who visit Setu Babakan Betawi Cultural Village into cultural tourism activities.

III. Research Method

3.1 Research Object

The location of this study was conducted in Betawi Setu Babakan Cultural Village, Srengseng Sawah Village, Jagakarsa District, South Jakarta Municipality.

3.2 Data Sources and Types

Primary data is taken directly in the early stages of the sample research selected data sources that have authority in the communities studied to open the information sought, then confirmed the data that has been obtained to group members, surrounding communities, managers, local communities and tourists.

Skunder's data is taken from written sources from reverence books, time media, and electronic media related to research.

3.3 Operational Definition and Variable Measurement

This section presents operational definitions and measurements of variables used in research, either by presenting through descriptive descriptions, or through tables that are numbered sequences and headings in *bold* and *center* format at the top of the table itself. The measurement formula or indicator of each research variable is presented by including the source of the literature.

3.4 Method Analysis

This research uses a descriptive qualitative approach (Digdowiseiso, 2017). With this research approach, it is expected to get empirical information that is closely related to the actual picture of community participation through community-based tourism in betawi Setu Babakan Cultural Village. Qualitative approaches are expected to be able to photograph descriptively phenomena that appear related to the frame of mind. Information analysis is performed with data analysis techniques developed by Miler and Huberman. In principle qualitative data analysis (information) is carried out together with the process of

collecting data (information). Those discovered by (Miler and Huberman in Basrowi and Suwandi, 2008: 209) include concurrent activities: (1) reduction, (2) Presentation of data, and (3) Conclusions.

1) Data reduction

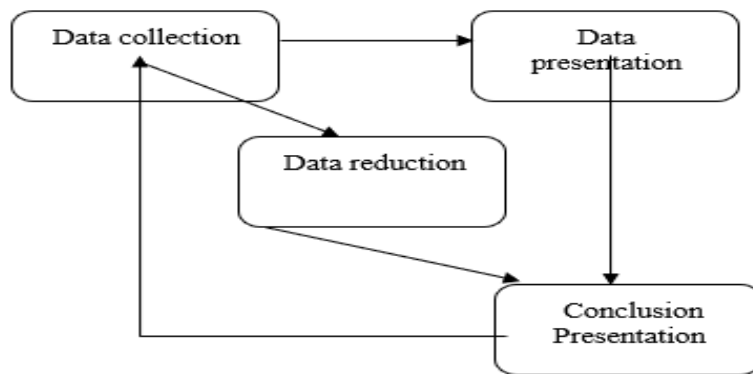
Data reduction is the process of selecting, focusing attention, transmitting and transforming rough data from the field. This process lasts as long as the research is carried out, from the beginning to the end of the study. At the beginning, for example: through the conceptual framework, problems, data collection approaches are obtained. During data collection for example making summaries, code, searching for themes, writing memos, and others. Reduction is part of the analysis, not separate. Its function is to sharpen, classify, direct, dispose of unnecessary, and organize so that interpretation can be attracted. In this reduction process researchers are really looking for completely valid data. When questioning the truth of the data obtained will be rechecked with other informants who feel the researcher knows better.

2) Data presentation

Data presentation is a set of composed information that gives the possibility to draw conclusions and take action. The form of presentation includes narratives, matrices, graphs, networks, and charts. The goal is to make it easier to read and draw conclusions. Therefore, the dish must be neatly arranged. Data presentation is also part of the analysis, even including data reduction. In this process researchers group similar things into categories or groups one, groups of two, groups of three and so on. Each of these groups shows the existing typology in accordance with the formulation of the problem. Each typology consists of sub-typology that could be sequences, or priority events. In this stage, the researcher presents the data systematically, so that it is easier to understand the interaction between parts in a whole context instead of segmental or fragmental regardless of each other. In this process, the data is classified by core themes.

3) Draw conclusions

The drawdown of conclusions is only part of one activity of one activity from a complete configuration. The meanings that arise from the data must always be tested for truth and conformity so that validation is guaranteed. In this stage, the researcher makes a proposing formula related to the principle of logic, raises it as a finding of research, then continues to review repeatedly the existing data, grouping the data that has been formed, and proposi formulated. The next step is to report the results of the complete study, with 'new findings' that are different from existing findings. Based on the description above, the steps of data analysis with this approach can be described as follows.



IV. Result and Discussion

4.1 Tourism Activity of Setu Babakan Betawi Cultural Village

Setu Babakan Betawi Cultural Village as a cultural tourism destination has the main purpose as a place to conserv or preserve the elements that image Betawi Culture. In this area can easily be found daily betawi people such as: training activities hit (pencak silat), ngederes (playing machete), aqiqah, soil injek, ngarak penganten circumcision, fishing, fishing, fishing, freshwater fish cultivation, farming, trading until cooking activities cooking Betawi specialties.

In addition to activities that image the Betawian Cultural Village Betawi Setu Babakan also presents Betawi Cultural attractions every week such as: Japong Dance, Kosidah, Lenong performing arts, Gambang Kromong music arts and so on which are Betawi Cultural performance arts.

In addition to the performing arts of Betawi Culture in Setu Babakan Betawi Cultural Village there are two lakes, namely Lake Setu Babakan and Lake Mangga Bolong as water tourist attractions, where there are water bike attractions and rowing boats, in the future there will be added an island attraction themed betawi community in the past, where betawi traditional houses will be displayed in the past, activities and bioramas.

In addition to water and cultural tourism there are also agro tourism where in the Setu Babakan Betawi Cultural Village area there are trees that are typical of Betawi such as: guava bol, rambutan rapiah, avocado cempedak and so on.

In addition to the attractions there are also sword stalls that peddle Betawi specialties, Betawi souvenirs, Betawi specialties such as: ondel-ondel kuci hangers, telor crusts, pletok beer, wornas, betawi dodol and so on which are typical of Betawi.

As a tourist destination, Betawi Cultural Village has the potential of a beautiful natural environment, very interesting and unique to its people. Because indigenous peoples still have wisdom in enforcing applicable rules to regulate their lives fairly and conscientiously in everyday life. In this regard, the author is interested in analyzing land law related to developing tourist attractions on customary land (Pradini & Padila, 2022; Pradini, Latif, & Amalia, 2022).

What is difficult to find in the midst of the hustle and bustle of the city of Jakarta makes an interesting place to visit, unfortunately if on days other than weekends, certain holidays and *events* this destination is still often quiet from tourists. Setu Babakan Betawi Cultural Village is managed by the Setu Babakan Betawi Cultural Village Management Agency located in the destination area of Setu Babakan Betawi Cultural Village more

precisely on JL. Moch Kahfi II Setu Babakan, Kel. Srengseng Sawah, Kec. Jagakarsa, South Jakarta. In addition to the Setu Babakan Betawi Cultural Village Manager, there are also a number of communities as actors and peyedia tourist attractions domiciled around the Village area such as art studios and farmer groups that participate in tourism activities in Setu Babakan Betawi Cultural Village where they are also local communities. The Managing Institution serves as a politically non-practical actor where it provides suggestions and proposals regarding the Setu Babakan Betawi Cultural Village and then the suggestions received will be executed by the relevant Government Institutions.

Development continues to occur in Setu Babakan Betawi Cultural Village in the period 2009 - 2010 early began the construction of Zone A, namely the core attraction zone and Zone C Island which is still just completed, adding to the appeal of the Village which contains the traditional houses of Betawi Pinggiran, Central Betwi and Betwai Pesisir. Betawi Setu Babakan culture in addition to water attractions, Betawi Village, and Embrio Zone. The Embryo Zone that is intended is a zone in the middle of the destination that contains Betawi traditional houses as the beginning of the establishment of Setu Babakan Betawi Cultural Village Destination.

4.2 Validity Test Social Dimension Benefits Taken by Communities in Community-Based Tourism Activities in Betawi Setu Babakan Cultural Village

Benefits – Benefits Of Social Dimensions Taken By Communities In Community-Based Tourism Activities In Betawi Setu Babakan Cultural Village

In this section discusses the benefits taken by communities in Community-Based Tourism activities in Betawi Setu Babakan Cultural Village. The focus of the research looked at the benefits of the social dimension, in communities in Betawi Setu Babakan Cultural Village. Research of the benefits these communities take is reflected in the theory put forward by Sunaryo (2013) about the five main dimensions of CBT.

In the next section, researchers want to see the benefits on the environmental dimension taken by communities in Setu Babakan Betawi Cultural Village with indicators, namely: maintaining environmental carrying capacity, the existence of a good waste management system, increasing awareness of the need for environmental conservation and preservation, information from the community is listed below.

Table 1. Environmental Benefits Obtained by The Community in Community-Based Tourism Activities in Setu Babakan Betawi Cultural Village (According to The Community)

| No. | Community Name | Community Answers |
|-----|-----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Setu Babakan Cultural Arts Studio | According to the Community Chairman, there is still a maintained environmental carrying capacity for communities, although new communities are beginning to emerge. Community care is higher like the existence of filial work, and like an environmental love program or <i>go green</i> . |
| 2. | Sanggar Kosidah Roudhotul Jannah | According to the Community Leader, although more and more sanggar kosidah appeared but their sanggar still has a place in the community. |

| | | |
|----|-----------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | <p>According to the Chairman of the Community, the waste processing system by transporting from the garbage can to the final disposal, so it has not been processed.</p> <p>According to the Community Chairman, the existence of filial work every week makes public awareness of the environment grow.</p> |
| 3. | Sanggar Gambang Kromong Cempedak Flower | <p>According to the Community Chairman, the environmental carrying capacity for the community needs to be increased again such as programs that support the community.</p> <p>According to him, it is also necessary to expand the parking lot because it is lacking.</p> <p>Waste management is not done only thrown into landfills such as using a garbage man.</p> <p>There is a form of filial work every week to increase concern for the environment.</p> |
| 4. | Argawarna Image Art Studio | <p>According to the Chairman of the Community, the carrying capacity of the environment is still a lot even though more and more sanggar-sanggar stands, even it becomes complementary.</p> <p>For waste management there are those that are reprocessed by the sanggar into art items such as art from eggshells, although there are still many that are thrown away.</p> <p>This sanggar helps preserve betawi avocados, namely cempedak avocados.</p> <p>In addition, there is mutual cooperation in providing garbage every week by the community.</p> <p>And there is a program of walking around volunteers to clean the beach in this sanggar monster.</p> |
| 5. | Ayu Lestari Farmer Group | <p>According to the Community Chairman, the carrying capacity of the environment for the community is still available even though stalls or other productions have begun to emerge.</p> <p>For unused bottles returned to the stall or to the scavenger so that they manage.</p> <p>Until others are still thrown away, it is not processed.</p> <p>Meanwhile, at the beginning of the establishment of the Betawi Setu Babakan Cultural Village, this community participated in planting plants around the</p> |

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|----|-------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | lake with the Setu Lestari Farmer Group which has been fakum at this time. |
| 6. | Cempedak Lestari Farmer Group | <p>According to the Chairman of the Community, the environmental carrying capacity for the sustainability of this community is still there even though there are competitors.</p> <p>For waste management there is nothing new just thrown elsewhere.</p> <p>This farmer group claimed to participate in planting keluarga medicinal plants (TOGA) for greening and participated in campaigning for it.</p> <p>In addition to TOGA for the RW 9 environment, this farmer group also participated in campaigning for avocado cempedak.</p> |
| 7. | Lestari Valley Farmer Group | <p>According to the Community Chairman, the carrying capacity for the sustainability of this community is still there.</p> <p>Waste management by this community has not been new just throwing it elsewhere.</p> <p>In addition, the Chairman of the Community, admitted that the gardens around the Betawi Cultural Village took seeds from him. In addition, the group is involved in government breeding and pest control programs in the administratif areas of South Jakarta and Central Jakarta.</p> <p>For community concern is still good enough for in this RT every month there are filial work activities.</p> |

From the table above obtained information, that the community takes the perception of environmental carrying capacity is a form of distribution guarantee. Continuity of activities of the communities. The information taken is that the environmental carrying capacity for the sustainability of these communities is still good even though new competitors have begun to emerge. Waste management systems, especially in the majority of communities, are still unprocessed but still disposed of elsewhere. Public awareness in general, the community, especially to high environmental concerns, is proven to be a filial work program every week and there is also a service work program every month, in addition, some communities there are participating and campaigning for the greening or environmental preservation movement. There is also the position of the Chairman of RW as a community leader stated in the following table.

Table 2. Environmental Benefits Obtained by Communities in Community-Based Tourism Activities in Setu Babakan Betawi Cultural Village (According to Community Leaders)

| No. | Position | Community Answers |
|-----|------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Chairman of RW 8 | According to the chairman of RW 8, the carrying capacity of the environment for tourists is still good and appropriate like a parking lot. For unprocessed waste is still transferred from one place to another. Concern for greenery is increasing in Betawi Cultural Village as an example of tree planting in the courtyard of the house, in addition to filial work. |
| 2. | Chairman of RW 9 | According to the chairman of RW 9, the financial environmental carrying capacity of the communities must have increased and still exists such as increasing the dignity and dignity of Betawi Culture itself. For land and land availability is indeed the government's policy and still needs support from them. For untreated waste is simply transferred to a temporary shelter. There is a community awareness about the environment such as the existence of filial work every week and once a conversation. In addition, there are communities that campaign for betawi plants, especially in RW 9, namely the cempedak avocado plant. |

From the table above, the environmental carrying capacity for the sustainability of these communities will increase with tourism activities in the Betawi Sru Babakan Cultural Village, while the environmental carrying capacity for tourists is still good. For waste management in the new Betawi Cultural Village just move from one place to another. The growth of environmental concerns such as awareness of doing filial work to plant trees there is also a campaign to preserve the environment and typical Betawi plants carried out by several communities.

There is also a statement from the Setu Babakan Betawi Cultural Village Management Institute to confirm the environmental benefits taken by communities in community-based tourism activities in Betawi Setu Babakan Cultural Village, as follows:

- According to the manager, the carrying capacity for communities is lacking because the communities involved in the touch of instant thinking, want to get results quickly and when included in the development are often not responsible for the desired reporting.
- For the carrying capacity of tourists for development funds, there is no longer expected in the future there will be community support to participate such as the collegial collective principle where the community actively contributes thoughts and finances.

- For waste management is still minimal where in the Setu Babakan Betawi Cultural Village environment only just moved from one place to another there are also those who violate the rules such as being burned.
- In Setu Babakan Betawi Cultural Village there are movements of environmental concern that are temporary such as filial work a week or once a month, planting plants whose seeds are from the Regional Government.

From the manager's explanation, that the carrying capacity for the community in the activity exists but they have not been able to take full responsibility for what is borne to them. For waste management there is still in the form of moving or burning. Community concern for the environment is always encouraged by the Local Government, one of which is by holding plant planting activities and filial work carried out by the community.

IV. Conclusion

In accordance with the environmental dimension theory of CBT (Suansri in Sunaryo, 2013) to find out the benefits of CBT activities in Setu Babakan community in community-based tourism activities in Betawi Setu Babakan Cultural Village. There is still a carrying capacity for active communities, what is needed is the responsibility of the communities in the process. The management system is still minimal and the majority of communities are still moving waste from one place to another. Awareness of environmental conservation is encouraged by the government and begins to grow with the existence of filial work every month or every week, plus preservation campaigns carried out by several communities supporting the implementation of conservation and prevention.

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