

## Needs Analysis of Natural, Cultural, and Arts Tourism Potency: Getting Involved of College Students' in Community Based Tourism

**Luqman Al Hakim**<sup>1\*</sup>, **Siti Supeni**<sup>2</sup>, **Leticia Juliena Saputri Aji**<sup>3</sup>, **Attharik Bowi Rinugroho**<sup>4</sup>, **Sulistiawan**<sup>5</sup>, **Yanu Arfianto**<sup>6</sup>

<sup>1</sup>English Language Education, Universitas Slamet Riyadi, Indonesia

<sup>2</sup>Civics Education, Universitas Slamet Riyadi, Indonesia

<sup>3,4,5,6</sup>English Language Education, Universitas Slamet Riyadi, Indonesia

\*Corresponding Author: [luqmanalhakim@unisri.ac.id](mailto:luqmanalhakim@unisri.ac.id)

**Abstract:** The study aims at analyzing the needs of natural, cultural, and arts tourism destination at Plesungan Tourism Village, Gondangrejo, Karanganyar. There are four objects being observed and analyzed before doing community service. The type of research is descriptive study. The subjects of research are the head of four tourism objects at Plesungan Village. They are Plesungan Waterpark, Meteor Putih Hermitage, Lemah Putih Hermitage, and Waste Management Tool. The methods in collecting the data are an interview, observation, and documentation. The data were analyzed through data display, data reduction, and conclusion. The findings of research are the needs of promotion to improve the quantity of visitors, there is a necessity of serving local food and beverages as well as preserving local heritage, there are no souvenirs from the village that empower local potency, the necessity of healthy life training during the pandemic, and the English skill of the villagers need to be improved to facilitate foreign tourists while visiting the village. Empowering local potency to facilitate tourists is the main needs of the village to preserve and improve the quality of tourism service and the quantity of visitors.

**Keywords:** Needs analysis, tourism, community service, and community based tourism

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### Introduction

Community based tourism has been growing rapidly in Indonesia. Ecotourism village in rural area in Yogyakarta, Indonesia exists and sustains because of geographical condition and tradition of local culture (Vitasurya, Hardiman, & Sari, 2012). Kampung Kreatif Dago Pojok is a village in West Java, Indonesia where is unique for its creativity due to full of arts in terms of decoration and the activities of society (Adiati, 2016). Pohsanten Village in Bali, Indonesia attracts tourists in its natural and cultural tourism destination, i.e. waterfalls, rural cultural and arts destination, cacao farming, and Pasatan Temple spiritual tourism (Ernawati, 2018). Kampong Adat Sade, Lombok has its handicraft and religious tourism sites (Irfan & Suryani, 2017).

There are various ways to develop community based tourism. Empowering local potency, fostering infrastructure, building governance, uniting the developmental product and market segmentation, and analysing and teaching conservation in the form of culture and environment are ways to develop ecotourism (Nugroho, Negara, & Yuniar, 2018). Alternative Policies needs to be adopted by policy makers by strengthening local rules (awig-awig) and local government regulations in Bali (Widhianthini, 2017). One of the ways to develop community based tourism is through English training program to support the implementation of tourism development for Tangga Buntung community's members (Ramadhan & Asmaruddin, 2017). Making integration of tour packages by preparing standard and interesting homestays, increasing knowledge about the

awareness of tourism, and adopting technological tools as a promotion are suggestions to develop tourism village (Utami, Taufik, & Bhakti, 2019).

Empowering society is the key to succeed community based tourism. For the sustainability of developmental tourism village, it needs to involve people as the core subject (Sesotyaningtyas & Manaf, 2014). The community readiness for community based tourism has four criteria to assess the development of tourism village: characteristics of community, perception, participation, and wishes (Indiarti & Munir, 2016). Human resource is asset to realize and support livelihood sustainably in tourism village (Hardati, 2019). The involvement of villagers is essential to promote tourism village to achieve developmental village independently to realize harmonious culture and sustainable tourism (Astawa, Triyuni, & Santosa, 2018).

The role of students in community service place in a significant role as a player in the service. Investigating team based community service project is used to facilitate two learning outcomes: community learning and personal learning and design condition affects such outcomes. (Bartel, Saavedra, & Dyne, 2001). Learners engaging in community service as a part of requirement of their class will make greater gains in the moral reasoning than those who do not (Boss, 1994). The quantity of service done by learners is less important than the quality of service (Berger & Milem, 2002). Learners having higher levels of service show higher grades, attendance, and other academic success result, however those having low socio economic status with service indicate better score on most academic success variables than their peers who have low socioeconomic status with less or no service (Scales, Roehlkepartain, Neal, Kielsmeier, & Benson, 2006). Students obtain a chance to involve actively in the community service because of teachers' commitment to give it (Wade, 1995).

One of the roles of students is to promote the potency of community based tourism as stated by Utami, Taufik, & Bhakti (2019). Besides, Instagram is a platform allowing people to upload whatever interesting tourism objects when it is shared (Fatanti & Suyadnya, 2015). Instagram has a role to shape business due to it advertises a product (Latiff & Safiee, 2015). Besides, Instagram is a medium to explore problems of health globally and to prepare social media campaign (Messner, Medina-Messner, & Guidry, 2016). Instagram has recreational information and commercial advertising why people purchase a product (Amornpashara, Rompho, & Phadoongsitthi, 2015). Instagram is seen as an equipment where one can share snapshots, give a comment, and mark likes or dislikes about the materials being shared (Hanan & Putit, 2013). The study aims at analyzing the needs of natural, cultural, and arts tourism destination at Plesungan Tourism Village, Gondangrejo, Karanganyar. There are four objects being observed and analyzed before doing community service.

**Table 1.** The Activities, Place, and Instagram Link

No	The Activities and Places	Link of YouTube/Instagram
1	Observing Lemah Putih Hermitage	<a href="https://www.instagram.com/tv/CDNzU2FAIFt/?igshid=13tbnrpyz5oj">https://www.instagram.com/tv/CDNzU2FAIFt/?igshid=13tbnrpyz5oj</a>
2	Observing Meteor Putih Keris Gallery	<a href="https://www.instagram.com/tv/CDQEfb0gMSj/?igshid=fmjb7etaqj0p">https://www.instagram.com/tv/CDQEfb0gMSj/?igshid=fmjb7etaqj0p</a>
3	Observing Sendang Plesungan Waterpark	<a href="https://www.instagram.com/tv/CDAujsiAb4D/?igshid=18zmhp0y5w3ir">https://www.instagram.com/tv/CDAujsiAb4D/?igshid=18zmhp0y5w3ir</a> <a href="https://www.instagram.com/tv/CDYeLBNJF-N/?igshid=q2bqqirxu0v2">https://www.instagram.com/tv/CDYeLBNJF-N/?igshid=q2bqqirxu0v2</a>
4	Observing Waste Management Tool	<a href="https://www.instagram.com/tv/CDGMpPbJdUr/?igshid=k4lprawtkb0g">https://www.instagram.com/tv/CDGMpPbJdUr/?igshid=k4lprawtkb0g</a>

This research was carried out to identify and analyze the needs of natural, cultural, and arts tourism destination at Plesungan Tourism Village, Gondangrejo, Karanganyar; therefore the results might be formulated to design programs of community service learning in that object. There are some previous studies supporting this research. Prachanant (2012) employed needs analysis about the needs, functions and problems by 40 tourism employees in using English. It is found that the most important is speaking, then listening, reading and writing. Besides, the functions of English are to give information, to provide services, and to offer a help. Finally, the

problems in using English are word choice inability, insufficient vocabulary, and low grammatical mastery. Another study done by Puspitasari (2018) who studied to find the needs of skills, topic, and difficulties encountered activity faced by stakeholder of tourism in Banyumas. The results are speaking is the most required skill, the topics needed are hotel and tourism materials, and lack of practice in conveying tourism city map, and listening a variety accent from English speaker: China, Japan, and India. In addition, Savasan, Uzunboylu, & Tuncel (2016) conducted research to find out the needs of stakeholder and the importance of systematic and program-based education in meeting their needs and The results are that they need the above aspects to improve their skills, knowledge and other important qualification.

## Methodology

The method of research is qualitative research. The subject of research are four chairman at four tourism objects at Plesungan village. They are Sendang Plesungan Water Park, Lemah Putih Hermitage, Waste Management Tool, and Meteor Putih Keris Gallery. The research was conducted in May up to July 2020. The study aims at analyzing the needs of natural, cultural, and arts tourism destination at Plesungan Tourism Village, Gondangrejo, Karanganyar. There are four objects being observed and analyzed before doing community service (Sendang Plesungan Water Park, Lemah Putih Hermitage, Waste Management Tool, and Meteor Putih Keris Gallery) in their community service program and upload the result in Instagram to promote the potency of the community based tourism. The methods of collecting the data are interview and observation. We have interviewed the chairperson of Sendang Plesungan (water park), some micro enterprises (wax, food stalls, and furniture), Lemah Putih Hermitage, and Meteor Putih Gallery (a place to make Keris). We have also observed those places and galleries to see directly the objects. The method of analyzing the data used interactive analysis that contains data display, data reduction, and conclusion drawing.

## Results and Discussions

### Results

#### *Lemah Putih Hermitage*

Padepokan Lemah Putih, located in Plesungan Village, Karanganyar Regency, Central Java, Indonesia was founded by a dance artist, Soeprapto Soerjodarmo or commonly called Mbah Prapto, in 1986. Mbah Prapto is known as a pioneer of the art of free movement called Amerta motion art. The concept of Amerta Motion Art is an art by utilizing motion which is adopted from everyday movements as a means to unite the soul with the environment. After he passed away, his son Galih Naga Seno continues to manage the gallery.

Our visitation is documented in Instagram in the form of Video. The visitation was done by 15 community service students that belongs to group 44. The link of the video can be clicked below:

<https://www.instagram.com/tv/CDNzU2FAIFt/?igshid=13tbnrpyz5oj> and <https://www.instagram.com/tv/CDFWFBPJgzP/?igshid=foryh0ujm094>. They interviewed Mr. G as the principal of the Hermitage. The following is the result of interview with him about the potency of Padepokan Lemah Putih as per below information.

"When Mbah Prapto's network with the Amerta Dance began to spread widely in various countries, in 1986 he took the initiative to establish Padepokan Lemah Putih as a place to accommodate his students to study. At the hermitage, the Sharing community was born as one of Mbah Prapto's teaching techniques. I continue in the footsteps of his father, a dance artist engaged in the arts and culture, which has made Padepokan Lemah Putih come up with a new concept, namely Taman Hutan Lemah Putih (THLP) as a destination for arts and cultural activists, but also a space for mediators. Someone to interact with each other, God and Nature. Previously, the focus of Mbah Prapto was Joget Amerta, but (his nickname) Mas Galih with the basics of Ethnomusicology (Music Study, Culture Study) is conducting research on the sound of meditation, where through sound, humans (we) can turn away or change ourselves, like people who have a trauma or phobia actually through body technology, we can heal the trauma or phobia".

Based on Mr. G explanation above, the needs of Lemah Putih hermitage are to accommodate students' of Mr. PR to study and share about the Amerta dance, which has spread in various country in 80's. After Mr. PR passed away, his son Mr. G went on his struggle to build new concept, Taman Hutan Lemah Putih as destination of arts and cultural activists and a place for mediation and conducted research on the sound of meditation.

The challenges of the hermitage to fulfill the needs are getting the support from the ministry of Education and Culture of Indonesia to enter Amerta Music as a medium of increasing spiritual intelligence and to promote the hermitage not only by personal advertisement, but also digital and web based promotion because in this era people often interact with gadgets and many kinds of social media and online media; therefore they easily get information about this hermitage if it is being promoted. Furthermore, in this covid 19 pandemic, it needs solution to re-exist the tourism object by improving the number of visitors though virtual promotion, creative content about the object, testimony from visitors who have visited the object to ensure that it is safe through healthy protocols, and many more. The following is the result of interview between the authors and Mr G as per below information.

"We need support from the government and society for Lemah Putih. Now we are proposing and coordinating with the Ministry of Education and Culture of Indonesia to include Amerta Music as a medium to increase spiritual intelligence. We have social media such as Instagram and blogs, however we do not advertise much on those. So more people who know this hermitage from person to person, word of mouth".



(Source: Author documentation, 2020)

**Figure 1.** Lemah Putih Hermitage

### *Meteor Putih Keris Gallery*

Meteor Putih Keris Gallery is a place to create Keris (ancient weapon in Java Island) located at Plesungan Village. In our visitation, we interviewed and observed Mr. MD as the owner of the gallery. We also recorded our visitation in a video and uploaded it in Instagram. The gallery is owned by Mr. MD (Keris creator). Although keris is traditional weapon, there are still many visitors ordering and buying that weapon. The following is a conversation between the writers and him about the potency of Meteor Putih Keris Gallery and the marketing of it.

"Later use the fire of Merapi/ Merapen so the fire is taken directly from Merapi there, use a kind of tintir then make the keris, the same as using 7 springs that always keep the water clear. The material in particular is replaced by nickel, but now there are many experiments from the exhaust of the old motorbike that contains a lot of nickel. But it's not as good as using pure nickel because pure nickel doesn't rust easily and the nickel is soft. Iron and steel are hard to form. Steel can be sharpen if iron does not sharpen easily, now if you don't add a nickel between steel and iron between black and gray, it won't look like nickel is white so there will be white, gray and black. And nickel is flexible if the steel is not given nickel it will break easily, making the layers stronger".

In the conversation above, Mr. MD conveyed the process of making Keris begun with the choice of fire as a tool to heat up the nickel, steel, or iron as composition of it. Subsequently, he told us the strengths and weaknesses in using certain parts as ingredients of Keris, i.e. the nickel, steel, or iron. Pure nickel is good but it is soft and easy to be broken. He recommends to integrate between steel and nickel or iron and nickel.



(Source: Author documentation, 2020)

**Figure 2.** Meteor Putih Keris Gallery

Promotion is an element to increase economic value of products being sold. Mr. MD does the promotion by distributing a business card to visitors who are visiting his gallery. Foreigners visiting the place gave testimony that they got the information about that place from the business card given by their friends. The following is Mr. Below is MD statement about his needs when he promotes his gallery.

"I don't use Facebook and others, but I use my business card. So if those who come here or in the tourism section I give my business card. You know, a foreigner will come here. If asked where did you get it from? From a business card like that. Until a foreigner from England asked to make a small keris for living in the forest".

### *Sendang Plesungan Water Park*

Sendang plesungan is one result of a tourism journey where it was born from the foundation of art and culture in the Plesungan village of the recreation, because at first many of the village people studied art and culture that had been passed on by their ancestors, and there were also gifts from nature and formed because of nature, Sendang Plesungan where beside it is water park, it is also held some art and cultural activities. We observed the condition of the water park to record the object in a video, namely <https://www.instagram.com/tv/CDAujsiAb4D/?igshid=18zmhp0y5w3ir> and <https://www.instagram.com/tv/CDYeLBNJF-N/?igshid=q2bqqirxu0v2>. Those videos uploaded contain the interview with the management of the object and the journey in the visitation.

Beside that, we also interviewed with the chairperson of Sendang Plesungan about its potency and challenge. The following is the result of a conversation between we and chairperson of Sendang Plesungan about its potencies, namely Sendang Plesungan Annual Festival presenting arts and cultural performances from each hamlet and it is in collaboration with the Gatra Solah Art Community, Blokombo Kebayanan Community and Sendhang Plesungan Village Owned Enterprises (BUMDes).

"There is a festival called the leisure sendang festival with the aim of developing arts and culture. The Sendhang Plesungan Festival is a national annual art festival held at the end of the year by Surakartist, in collaboration with the Gatra Solah Art Community, Blokombo Kebayanan Community and Sendhang Plesungan Village Owned Enterprises (BUMDes). The name of this festival comes from the location of the festival called Sendang Plesungan. The Plesungan Sendhang Festival has been around for two years, and is held at the end of each year. This festival is a series of art performances held at the Plesungan Sendhang Tourism Complex and is

open to the public free of charge. The Sedhang Plesungan festival features several art performances where the performers are from professionals, ISI students, in which case there is already an MoU regarding the development of arts and culture and community members who send art actors (art ambassadors for each hamlet) in each hamlet”.

At Sendang Plesungan, there is another potency to empower society to get involved in tourism, Sedekah Bumi Festival. The form is like a carnival that departs from Head office of the Village and ended at Sendang Plesungan with displaying and eating agricultural product together from each rukun tetangga (a smallest government community in a village) and paying land Tax in that moment. We have had a conversation with the manager of Sendang Plesungan about Sedekah Bumi agenda and its potency of art and cultural tourism destination, as per below information.

“There is also Sedekah Bumi festival, this festival as a means of paying Land and Building Tax so that the people of Plesungan Village are aware of paying PBB. The Earth Alms Festival is also an annual event held every April. The Earth Alms Festival begins with a procession (such as a carnival) starting point at the field or at the Village Head's Office with the finish point at Sendhang Plesungan. The festival involves the entire community, where each Rukun Tetangga brings tumpeng (rice formed like cone completed with any kinds of vegetables and side dishes or agricultural products (both in the form of fruit food) which will be eaten together at the Sendhang Plesungan yard”.



(Source: Author documentation, 2020)

**Figure 3.** Sendang Plesungan Water Park

Beside the potency of the village, there are some needs faced by the object. The role of website and social media officer to handle and update the information about the object and its programs is crucial; therefore tourists easily get information about the object. Then, the needs of integration between the tourist destination, private sectors, and the village government is necessary to collaborate to improve the quality of the tourism. In addition, investors is important to develop and extend the object so that there is a development in terms of infrastructure, programs, and human resource. The following is the result of interview with Mr SW (the management of the object) about the needs of the object.

“Online marketing is still not optimal because there are no officers to take care of the website. We've never done online advertising. Beside that, the management of tourist destinations between the village government and the private sector is still not integrated, so they do that independently. Then, we are still having trouble finding investors for the development of this sendang to make it even better. In addition, we also have a little trouble promoting sendang via online, especially for advertising and creating content”.

### Waste Management Tool

Plesungan Village has waste management supposed that it can be beneficial for economical values, human safety, and environmental cleanliness. We have visited the tool and recorded our visitation in the Instagram. The link of the Instagram is <https://www.instagram.com/tv/CDGMpPbJdUr/?igshid=k4lprawtkb0g>. We also interview the Chair Person of Plesungan village about the process of transporting and sorting the waste and regional planning regarding this waste processing:

"Each hamlet is provided with a tub that will later be collected garbage every period. And the waste is divided into 2, namely household waste that can be processed by composting, and garbage that is not easy to break down will be burned. There are several buildings that are under construction. Namely the building for processing waste, offices and guard posts, yards, and septic tanks".



(Source: Author documentation, 2020)

**Figure 4.** Waste Management Tool

He also told us about waste processing at Plesungan Village Waste Management Site, the result of waste processing in this village, and the process of dealing with the smoke that will arise if there is combustion process for the garbage as per below information.

"There are several stages of waste processing, namely transportation, sorting, composting, and burning. And finally for the results in the form of water will be filtered and can be recycled for processing again. There are some results of waste processing, namely ashes from combustion that can be used as planting media, water vapor is recycled to carry out the waste treatment process, fertilizer from organic waste that has gone through the composting process, and agricultural medicines from processing organic waste. To anticipate when smokes appear, Plesungan Village has the garbage processing facility, namely 2 chimneys that are used to emit smoke and spray water. So when smoke starts to come out, water will also spray, so the smoke will turn into steam and fall as water".

### Discussions

The present study shows that the potency of Plesungan village is the villagers because they are essential to contribute to the implementation of some programs of the village, i.e Sedekah Bumi performance and Sendang Plesungan festival. It is in line with Hardati (2019) stating that human resource is asset to realize and support sustainable livelihood in tourism village. It is also stated by Astawa, Triyuni, & Santosa (2018) who state that the involvement of villagers is essential to promote tourism village to achieve developmental and independent village to realize harmonious culture and sustainable tourism. The present article indicates that the potency of the village is natural (Sendang Plesungan and Garbage Management Tool) and cultural tourism destination (Lemah Putih Hermitage and Meteor Putih Keris Gallery) where these attract visitors to visit and enjoy the objects. It is in line with Ernawati (2018) who describes the potency of

Pohsanten Village in Bali, Indonesia where it attracts tourists in its natural and cultural destination, i.e. waterfalls, rural cultural and arts destination, cacao farming, and Pasatan Temple spiritual tourism.

The present study shows that there is a collaboration among four tourism objects (Sendang Plesungan Water Park, Lemah Putih Hermitage, Waste Management Tool, and Meteor Putih Keris Gallery) to coordinate about the activities done in the tourism village. It is in line with Burgos & Mertens (2017) who use community based tourism collaboration horizontally and use leadership. Horizontal collaboration is viewed from balanced distribution of networks among groups of stakeholder. Meanwhile, leadership is seen in the high connection and coordination among groups to give service about tourists' needs and demands. The present article use plan before observing and interviewing the chairperson of four tourism objects. We had a meeting and prepared instruments of interview and photograph and video tools before visiting the objects. It is in line with Grybovych & Hafermann (2010) who employ new and unconventional planning to exemplify new untraditional practices to embed the planning into broader sustainable community planning struggle. The present study benefits to the community service students because they learn leadership in community service, altruism, and competencies of community development and the learn about a variety of cultures and the effects of the program. It is in line with Leuci, Hodge, & Tharp (2014) that the results of community service program are important learning of leadership in community service, altruism, developmental community of competencies, various culture, and impacts of the program.

The study states that one of the challenges of the village is the support from the ministry of Education and Culture of Indonesia about policy, facilities, and funds to develop the potency and diversity in the village. It is in line with Nugroho, Negara, & Yuniar (2018) stating that adopting local potency, developing facilities, building governance, incorporating the developmental product and market segmentation, and analyzing and teaching conservation in the form of culture and environment are ways to develop eco-tourism. The research finding is also supported by Widhianthini (2017) who states that additional policies are necessary to be adopted by policy makers by strengthening local rules (*awig-awig*) and regulations of local government in Bali. One of the challenges of the village is the digital, design, and web based promotion in which in this era (Covid 19 pandemic and globalization era), these promotion are beneficial to recognize the diversity and facilities of tourism in the village. It is in line with Utami, Taufik, & Bhakti (2019) who promote the village by preparing standard facilities (homestay) and using technological equipment to promote the objects.

## Conclusions

The conclusion is that the present study shows the potency and challenge of community based tourism so that the real fact is open to promote the village and to identify the needs to develop. Natural, arts, and culture are potencies of the village to exist and develop. The existence of Sendang Plesungan and Waste Management tool is necessary as natural tourism objects to show the characteristics of the village seen from its nature. Lemah Putih hermitage and Meteor Putih Keris Gallery are arts and cultural society products showing its characteristics as a place to practice Joget Amerta (the hermitage) and to create keris weapon (the gallery). In general, the four tourism objects told above have the same challenge namely the management of web and social media based promotion and its manager. Besides, it needs a support from the government about the development of the objects.

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