

Community-Based Tourism on Linkage Perspective: Lesson Learned from Three Region

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Abstract. This article analyzes how community-based tourism development is seen from a linkage perspective. At least three tourism locations from three different regions are the object of this research: Bukit Panguk Tourism in Bantul Regency, Pancoh Ecotourism Village in Sleman Regency, and Curug Lawe Tourism in Semarang Regency. This article departs from qualitative-descriptive research, which relies on data mining through in-depth interviews, non-participant observations, and desk studies. By borrowing the analysis of the six spheres of tourism linkages, this study assesses the three tourism sites. The results show that community-based tourism development in the three areas has run quite well from a linkage perspective. Although there are variations regarding the results of the assessment, the three tourism managers above are sufficient to fulfil the six indicators well. The conclusion of this article shows that the linkage perspective can be an initial learning map to measure the development of CBT and an initial step to take corrective steps in the future, especially after the emergence of the Covid-19 pandemic.

Keywords: Community-Based Tourism, Linkage, Covid-19 Pandemic, Tourism

1 Introduction

To improve the community's welfare, the government has taken many ways, one of which is to boost the tourism sector to become more advanced. The tourism sector is currently considered the new prima donna for developing a region's economy. This fact is supported by the fact that by the high foreign exchange earnings from the tourism sector, which reached 17.6 billion US\$ in 2019 [1]. Even though its contribution is very high, Indonesia's position is still below Malaysia, Singapore, and Taiwan. As an illustration, the number of shopping and travel transactions in Thailand's tourism sector has reached 6.5% of GDP, while Indonesia is only at 0.77% of GDP [2].

Although it is recognized that it has a positive contribution to improving the welfare of citizens, significantly improving the community's economy, it is not uncommon for tourism to have negative externalities for residents. In some cases, in the long term, tourism can create serious concerns about various negative impacts, ranging from environmental, economic, and socio-cultural to the local community itself [3]. For example, things like that happen in Mentawai, where surfing tourism positively influences people's livelihoods, creates job opportunities, provides economic benefits, and provides opportunities to learn English. Nevertheless, on the other hand, there are concerns about foreign tourists who do not respect local culture, especially tourists who drink alcohol and wear revealing clothes [4].

Another adverse effect was also expressed by Cuong [5], in his research in Vietnam, which stated that one side of tourism contributes to the economy for residents but also increases alienation (alienation) for residents [5]. In the long run, the high intensity of migrants will further marginalize the local community. As a result, as revealed by Gursoy et al. [6], it will affect the quality of life of the host community and their level of support for various tourism development projects [6].

On the other hand, tourism is a type of creative industry that is volatile and uncertain. In the era of the Covid-19 pandemic, tourism was practically the sector that was most significantly affected. All governments almost adopt physical and social restrictions from various countries. As a result, the number of visitors in the tourist area decreased drastically. This condition will be fatal if the people in the area have been very dependent on tourism, especially if they have left their old jobs. This problem was alluded to as research by Lasso and Dahles [7] on the island of Komodo, that the development of tourism has caused the local fishing community to give up their catch to rely on the sale of souvenirs entirely. Although the souvenir business provides considerable profits for the local community, the potential threats to this new livelihood, such as limited markets, intense competition, short tourist season, and high dependence on cruise ship visits, are getting bigger [7]. That is, there are negative externalities from the emergence of tourism.

Therefore, the management of tourist areas must be carried out with good governance to avoid negative impacts. Without good governance, the economic impact may only flow to the rich, even worse, only enjoyed by external parties (not residents) from outside the area. For this reason, more or less the last two decades, an idea called community-based tourism emerged, one approach to managing community-based tourism areas/residents. Community-based tourism (in the future, CBT) is an approach that imagines that tourism will significantly impact welfare while promoting local culture. With the CBT approach, it is hoped that the presence of many visitors will not erode the socio-cultural aspects of residents but instead support local livelihoods, including protecting the traditions of the host community. This means CBT is an approach that is aware from the start that negative externalities in tourism must be minimized as much as possible so as not to harm the residents/communities in the tourist area.

Departing from the above context, the author wants to test the validity of the CBT approach when it is implemented in the management of tourist areas directly. For this reason, the authors chose three different research objects to see how far CBT can be used as a benchmark for the development of tourist areas. The three research objects are Curug Lawe Tourism in Semarang Regency, Central Java Province, Panguk Hill in Bantul Regency, Pancoh Ecotourism in Sleman Regency, and Yogyakarta Special Region Province.

These three research objects are selected because the three tourist sites emerged from community initiatives and are managed directly by the community. With these considerations in mind, the point of similarity between the three locations is that it is possible to analyze the CBT framework. Meanwhile, in terms of differences, lies in the characteristics of the tourism on offer. Curug Lawe tourism has the character of natural tourism, while Bukit Panguk is more on artificial tourism, and Ecotourism Pancoh is more inclined to experience tourism. The three tours will measure their sustainability potential from a linkage perspective.

2 Theoretical Framework

This research will use a community-based tourism (CBT) approach as a theoretical lens to dissect the implementation of tourism area governance. CBT itself is defined as a tourism activity that is owned, operated, managed, coordinated by the community. It contributes to the community's welfare, supports sustainable livelihoods, and protects socio-cultural traditions and local natural and cultural heritage resources [8]. Wherefore, CBT can be an instrument to measure how far the sustainability of tourism in an area is.

Tourism management must minimize negative impacts on the environment and local culture, but on the other hand, can help generate income to build sustainable tourism, employment, and conservation of local ecosystems. Thus, sustainable tourism activities have a minimal impact on the environment and culture of the people in tourist areas [9]. According to the United Nations Environment Program and World Tourism Organization [10], there are at least three essential indicators to see the sustainability of tourist areas [10]: *First*, the existence of tourism must be able to utilize environmental resources, maintain ecological integrity optimally, and support efforts to preserve natural resources and biodiversity. *Second*, tourism management must respect the socio-cultural characteristics of the local community, preserve cultural heritage and traditional values, and contribute to cross-cultural understanding and tolerance. *Third*, the existence of tourism must also ensure business sustainability, produce socio-economic benefits that are evenly distributed, including in the form of employment opportunities, opportunities to earn income, the availability of good public services and facilities for local communities, and contribute to poverty alleviation.

In order to map how the potential for sustainability of a CBT is, the author borrows the concept of the six spheres of tourism linkages introduced by Miyakuni and Stoep [11]. The six tourism linkages spheres include physical, information, visual, transportation, interpretive, and promotion and economic [11]. Physical linkages include natural and artificial structures to connect tourist sites. Informational linkages connect potential visitors with tourism sites via promotional media. Visual linkages complement physical and informational linkages, especially graphic design, colour, font style, and tagline. Transportation linkages are related to means of transportation that can make it easier for tourists to move between tourist sites. Interpretative linkages relate to the interpretation of stories that provide a way for tourism service providers to integrate messages that impress tourists after interacting with local communities. Promotional and economic linkages are related to promotion methods so that visitors are interested in coming. These six linkages can be an initial reference to whether CBT has good sustainability potential in the three research sites.

3 Method

This research relies on descriptive qualitative research methods. In this case, the author does not use a hypothesis but collects accurate information that uses the CBT variable as a perspective in the study. In extracting data, the authors conducted direct interviews with the managers of tourist areas, including the local government, in three locations at once, namely at Curug Lawe Tourism in Semarang Regency and Panguk Hill in Bantul Pancoch Ecotourism in Sleman Regency. In addition, the author also relies on extracting information with desk studies to explore various media reports, including social media for each tourist area.

4 Result and Discussion

4.1 Overview of CBT in the Three Regions

Curug Lawe, Bukit Panguk, and Pancoh Ecotourism Village are community-based tourism destinations in Indonesia. Curug Lawe, Bukit Panguk, and Pancoh Ecotourism Village are directly owned, operated, managed, and coordinated by the community, contributing to community welfare, supporting sustainable livelihoods, and protecting socio-cultural traditions, natural heritage resources, and local culture. However, all three are located in different locations: Bukit Panguk and Ecotourism Pancoh are in the Yogyakarta area, while Curug Lawe is in Central Java.

Panguk Hill is a tourist attraction located in the Mangunan Village area, Bantul, Yogyakarta. With a location in the calm and beautiful Mangunan highlands, Panguk Hill offers a charming natural panorama. Moving on from that situation, residents then developed it into a tourist location by adding unique ornaments such as boats, horse-drawn carriages, and others used as photo spots for visitors. They set a price of Rp. 10,000.00 for each visitor who comes and a minimum of Rp. 5,000.00 for spot photo users. The results obtained from visitor entry fees are managed by residents who are managers and are used for several things such as operational support costs, development, user fees, and manager salaries.

The following tourist area is Curug Lawe, a waterfall tourist attraction located in the Mount Ungaran area, precisely in Kalisidi Village, West Ungaran District, Semarang Regency. The waterfalls here have beautiful views, cool air, and clear water. With such conditions, residents manage it into a tourism area. They charge an entrance ticket of Rp. 5,000.00 for one visitor, then parking services, Rp. 3,000.00 for a motorcycle, and Rp. 5,000.00 for a car. The results of the ticket and parking are managed by the managers who are residents.

Lastly, Pancoh Ecotourism Village is located in Turi Village, Sleman Regency, Special Region of Yogyakarta. Pancoh Ecotourism Village is a tourist destination that makes the daily life of residents the basis for tourism offered. Therefore, this tour involves all residents in the management and distributes all profits equally based on the agreed agreement. In contrast to the two previous tourist destinations, which set a ticket for each visitor, Pancoh Ecotourism Village only offers tour packages for members of a group or group with a predetermined maximum number. Usually, the packages offered include nature, craft, arts and culture, live in, and family packages.

Although both have tourist destinations, the three have quite basic differences. Bukit Panguk and Curug Lawe are types of object-based tourism. In a sense, both Bukit Panguk and Curug Lawe only offer one tourist attraction. In addition, they set the ticketing evenly for each visitor. It is different from Pancoh Ecotourism Village, which is based on an ecotourism village. Pancoh Ecotourism Village offers several tour packages for visitors who come. The fees paid by visitors also vary, depending on the package chosen. Furthermore, the number of visitors who come is also limited. Usually, visitors who come are not allowed more than 500 people. This is done not without reason, considering the concept of tourism in the village is ecotourism, limiting the number of visitors is a form of management's effort to minimize ecological damage in Pancoh Village.

4.2 Six Spheres of Tourism Linkages Analysis

In the discussion of this section, the author will conduct an analysis using the Six Spheres of Tourism Linkages to see the extent to which the three tourist areas managed by CBT take place. With this linkage perspective, the author can assess the level of sustainability of the

three tours above. This analysis is critical to understand the level of sustainability of CBT in the future, especially concerning conditions after the Covid 19 pandemic emerged.

The three tourist areas have adequate physical infrastructure from the physical linkages indicator. Both Bukit Panguk, Pancoh Ecotourism Village, and Curug Lawe already have good roads and guides, including toilets and adequate tourist rides. It is just that Panguk Hill is still not very good in terms of street lighting, considering that many visitors come there in the morning before sunrise. This deficiency is not found in Pancoh Ecotourism Village and Curug Lawe, considering that these two tours are only open during the day.

Furthermore, based on informational linkages, Bukit Panguk and Pancoh Ecotourism Village are already very good, considering that the Special Region of Yogyakarta is one of the leading tourist areas besides Bali Island, so many tourist agents have detailed information about tourism in Yogyakarta, including Bukit Panguk and Pancoh Ecotourism Villages. Not only that, especially Bukit Panguk has advantages because the manager has succeeded in developing Instagram social media with more than 28 thousand accounts. Meanwhile, Pancoh Ecotourism Village has a particular website, namely www.ekowisatapancoh.com, which provides detailed information on tour packages. Meanwhile, Curug Lawe is still relatively lacking in much information. The only information that is quite helpful is the social media managed by the Curug Lawe manager, with 653 followers, and successfully forming the #curuglawe tagging of more than 22,249 posts.

Then in terms of visual linkages, the three regions managed to build their respective tourist images. All three can develop graphic designs, images and letters, various markers, both physically and in cyberspace, which ultimately create specific images related to their respective tours. Panguk Hill has succeeded in building an image as a selfie tour by making various photo spots attractive to visitors. Pancoh Ecotourism Village has succeeded in presenting ecotourism that offers various hands-on experiences about authentic and ecological village life. Meanwhile, Curug Lawe has succeeded in building an image as a natural tourism object that provides a long hill climbing experience to reach the waterfall's location.

Next, from the transportation linkages variable, public transportation cannot reach the tourist areas because all three are located in suburban areas. However, all private vehicles, cars, and motorbikes can still easily reach tourist sites. These three tours also have a relatively large parking area, except for Curug Lawe, which lacks parking space if visitors are enormous, especially on weekends.

Then, of the three tourist areas studied, only Pancoh Ecotourism Village has the best interpretative linkages dimensions because its tourism characteristics provide a direct experience for visitors to interact with local communities, such as harvesting salak fruit, playing traditional music, farming, raising livestock, and various other activities. Experience with other village communities. On the other hand, for Bukit Panguk and Curug Lawe, visitors only come to tourist sites then return home without any intense interaction with residents.

Finally, in terms of promotional and economic linkages, all three have the usual level of promotion. Pancoh Ecotourism Village does have a more systematic and measurable promotion pattern, namely the website, but because they limit the number of visitors, the promotion range is also not too broad. In contrast, Bukit Panguk and Curug Lawe rely more on promotions on social media, as evidenced by the many posts, videos, and photos that refer to the two tourist sites. Unfortunately, the post was produced more by tourists than the manager.

In simple terms, the assessment results above can be demonstrated in the table 1.

Table 1. Six Spheres of Tourism Linkages Score

Categories	Bukit	Pancoh	Curug Lawe
<i>Physical linkages</i>	B	A	B
<i>Informational linkages</i>	B	A	C
<i>Visual linkages</i>	A	A	A
<i>Transportation linkages</i>	B	B	B
<i>Interpretative linkages</i>	C	A	C
<i>Promotional and linkages economic</i>	B	B	B

Note: A (excellent), B (good), C (average)

From the table 1, it can be seen that the management of Pancoh Ecotourism Village is among those that fulfil the Six Spheres of Tourism Linkages the best, although Bukit Panguk and Curug Lawe are also not bad. All good indicators are visual linkage where the three tourist sites can build a specific image. Except for Pancoh Ecotourism, the worst indicator is interpretative linkage, where tourism managers cannot integrate visitor arrivals to interact with local communities.

4.3 Implication of the Covid-19 Pandemic on CBT

After the Covid 19 pandemic emerged, these three tourist areas experienced a significant setback, especially after the government promoted restrictions on the mobilization of people in various places, one of which was in tourist areas. This situation is a heavy blow for the managers of the three tourist areas, given the very drastic decline in tourists. Pancoh Ecotourism Village must completely stop its tourism activities because its tourism character requires physical interaction between visitors and the local community. As a result, no single tour package has been sold since there was a government policy regarding physical distancing. Meanwhile, Bukit Panguk and Curug Lawe have also experienced several closures of tourist areas, and after reopening, they have experienced a reasonably extreme decline in visitors.

If Pancoh Ecotourism Village has never sold its tour packages after the pandemic, Bukit Panguk and Curug Lawe have operated tourism services again. If before the pandemic, visitors to Bukit Panguk could reach 500 – 1,000 visitors per day, then after the pandemic, they were only able to bring in 80 – 200 visitors per day. Likewise, with Curug Lawe, before Covid 19, visitors could reach 300-500 visitors per day; currently, there are only around 100 visitors per day. This makes tourism managers and local traders experience a very significant decrease in income.

Interestingly, Pancoh Ecotourism Village has the most negligible impact of these three tourist areas even though they have never reopened their tourism. This situation arises because the management of ecotourism does not change the previous social structure of the community. On the opposite, tour packages follow the social structure of the local community. Therefore, when the tour packages are stopped, residents will continue to work, as usual, as farmers, ranchers, and others. From this side, it turns out that ecotourism management has a higher resilience level than tourism only relies on ticketing income.

A different story occurs in Bukit Panguk and Curug Lawe. These two locations suffered a heavy blow because the residents had continued to depend on tourism for their income by becoming tourism managers, food traders, and homestay managers at tourist sites. When the number of visitors decreases, those who rely on income from tourism management also experience a decrease in income. This decrease in visitors then responds to the strategy of tourism managers. The management of Curug Lawe began to reduce the number of employees working due to a very significant decrease in income. Meanwhile, the manager of Bukit

Panguk began to lower ticket prices. In the past, visitors had to pay between Rp for one photo at a particular spot. 3,000.00 – Rp. 5,000.00. Currently, there is only an entrance ticket price of IDR 10,000.00, and there is no additional fee when visitors want to take photos at all available photo spots. Meanwhile, Pancoh Ecotourism Village.

5 Conclusion

From the explanations described above, we can see that the linkage perspective can help us understand the current state of CBT development. By assessing six indicators, namely physical linkages, information linkages, visual linkages, transportation linkages, interpretive linkages, and promotion and economic linkages, the existing condition can be mapped much more quickly. This method will be beneficial for tourism managers and local governments who want to develop and improve the quality of CBT governance. The lessons that can be learned from CBT research in these three areas are that the CBT management model that adopts the concept of ecotourism is proven to have a better level of resilience compared to the tourism model that only sells tourist spots.

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