

Research article

Equality Model for Developing Community Tourism (A Case Study of Kadingeh Tourism Village in Enrekang Regency, South Sulawesi)

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ORCIDSyamsu Rijal: <https://orcid.org/0000-0003-3258-02331>**Abstract.**

The considerable discussion of the issues of cultural diversity and biodiversity in the context of community-based tourism development. A variety of solutions have been proposed in the sustainable tourism literature to protect a local culture and the natural environment from change. Kadingeh is a village in Enrekang Regency, South Sulawesi. The area has a number of geological resources and is a developing tourism destination which is implementing sustainable community-based tourism. The culture and natural conditions are undeveloped but recent plans to develop the area as a tourist destination has caused conflict between residents. If this conflict continues it will lead to "damage" to the culture and nature due to a lack of lack of coordinated management control. A qualitative research approach was used to collect in-depth interviews with 54 informants from 33 local communities, as well as six government representatives, eight academics, and four tourism entrepreneurs. The results of this study were used to create a model to guide future development. This model was called EQUALITY (Environment awareness, Quality of resources, Uniformity of action, Aligned programs, Link-age stakeholders, Integrity of leaders, Timeline of planning and implementation, and Youth and woman involvement). The model is useful for development of community-based tourism in Indonesia.

Keywords: Equality Model; Geotourism; Rural Tourism; Kadingeh Tourism Village

1. Introduction

Indonesia's tourism growth before the covid-19 pandemic shows that this sector is one of the strongest drivers of economic growth and is expected to be a major foreign exchange. One of the potentials resources of Indonesia which has about 75000 villages that are expected to be developed as rural tourism so it will improve the welfare of rural communities. Rural tourism includes a variety of activities enjoying the attraction of natural, cultural and man-made not only based on agriculture, but also a special interest tour including geotourism as a type of tourism activities that are growing rapidly in line with the interest of tourists to visit, study, and enjoy the landscapes and other geological sites. Tourism villages can accelerate regional development and increase

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people's income. It is in line with the program and policies government to boost the economy communities in the region (Chiu, Zeng, and Cheng, 2016); Rajaratman and Nair, 2015; Chang and Tsai, 2016).

In response to the shift in tourist interest, Indonesia's tourism options are growing in the form of tourism village in various provinces. The development of a tourism village is not only beneficial for the emergence of alternative tourism to meet shifting tourist interests, but can also be used as a solution to the problem of poverty, cultural preservation and environmental preservation. While decreasing of mass tourism as an impact of Covid-19 pandemic, geotourism as a sustainable tourism emerges to provide an opportunity to experience geology while contributing to geoconservation by facilitating a more sustainable use of resources through usage and knowledge. On the other hand, development of geotourism as sustainable tourism in villages, good collaboration among all tourism stakeholders is needed. Therefore, an effective collaboration model is needed thus the community's economy will grow-up while the environment and natural resources remain sustainable.

2. Methodology

This is qualitative research that focuses on the analysis of the process and perspective of the subject. The foundation of theory is used as a guide to focus research in line with facts in the field (Cresswell, 2016). This research was conducted in Kadingeh village, Baraka subdistrict, Enrekang South Sulawesi. A qualitative research approach was used to collect in-depth interviews with 54 informants from 33 local communities, as well as six government representatives, eight academics, and four tourism entrepreneurs.

3. Result and Discussion

3.1. The Overview of Kadingeh Villages

According to the speech history in *Bambapuang* area (Stairway of God). The beginning of *Duri* began about 1500 years BC. The first man came through *Saddang* river which at that time *Bugis* land was still in the form of the ocean. Then the *Angge Buntu* indigenous region at that time was the sea coast. This is evidenced by the existence of ancestral traces in the form of settlements on limestone fenced by a large stone arrangement (*Tondok*), *Manduk* namely burial on the cliff in the Coffin (*Duni*), and the number of ancestral tombs scattered in one area between *Asaan* and *Dea Kaju*.

During its development, *Angge Buntu* developed into several indigenous areas that have their own customary institutions, namely: *Asa'an*, *Dea Kaju* (Wooden Roof), and also *Lombon* that mingle with other indigenous peoples known as *Kadingeh* village today. *Kadingeh* village was formed in 2002 as the result of the expansion of *Banti* village. Administratively divided into 4 hamlets namely *Matawai/Tiktok*, *Sapuko Dea Kaju*, *Asaan* and *Lombon*.

3.2. Natural Attraction

Potential of natural attractions to be developed based on consideration of secondary data obtained and referring to the benchmarks of accessibility and uniqueness of the attraction are as follows:

1. *Loko' Wai Lambun (Wai Lambun Cave)*

Loko' Wai Lambun also known as *Loko' Bubau* is located on the side of the mountain with a total area of 23.7 ha. Morphological conditions follows the typical morphological formation of rock cliffs where it is in the endokrast part. The inside morphology is decorated by speleothem (ornament cave) consisting of stalactites, stalagmites, columns, canopy and flowstone and there are water droplets coming out of the cracks of rocks. Geologically of *Loko' Wai Lambun* has a structure of carbonate rocks (limestone), in general are easily dissolved due to the chemical reaction with acidic rainwater. With the dissolution process in limestone, a system of accidents is created so that the tunnels of caves in the karst area and also distribute rainwater into the earth that makes it a source of water. *Loko' Wai lambun* is a horizontal cave with a variety of slopes ranging from flat to steep soil, in addition to having a branching hallway accompanied by 8 chambers with a closed roof. *Loko' Wai Lambun* has a cave passage height that is also varied with an average height of about 25 meters from the lowest ground point and a length of 3,500 m

2. *Tabang River*

Tabang River located in *Deakaju*, *Asaan* and *Lombon* hamlets is a tourist destination of the river that has a heavy and rocky flow allows tourists to do activities that are adrenaline-pumping such as river tubing, rafting, swimming and river crossing along 3 km.

3. *Sarambu Alla Waterfall*

Sarambu Alla Waterfall has a height of about 100 meters that presents a beautiful natural panorama, located in the middle of the forest. On the way to the waterfall the eyes of tourists will be pampered with a enchanting natural scenery and accompanied by the chirping of birds and various types of beetles. Around the location of the waterfall there are also various types of flowers and plantation such as cloves, pepper and rice fields that can provide a sensation of comfort for tourists.

3.3. Cultural and Historical Attraction

The ancestors of Angge Buntu people in the past embraced the belief of *Aluk To Dolo* with a set of traditional values system in *Papasan* and *Pangadaran* that has several rituals such as *Rambu Tuka* (Wedding and Thanksgiving) and *Rambu Solo* (Grief ceremony). the customary value system changed in line with the peaceful entry of Islam by *Guru Cini of Jamburara (Banti Village)*, *Tana Malea*, and *Syech A' Bulo* around the 1600s. Some of the cultural and historical attractions in kadingeh village are as follows :

1. *Manduk Patinna* Cultural Site

The discovery of *Lamunan To'jolojolo Manduk Patinna* by villagers confirms the presence of cultural human groups who have used the natural resources around them in an effort their needs and maintain their survival. On this site, there are hundreds of skulls neatly arranged. The bones and skulls founded are the remains of the ancestors of Kadingeh villagers. Some of them were lying on rocks and some were in a wooden crate hanging on a rock mountain. The shape of the coffin in the *Lamunan To'jolojolo Manduk Patinna* underneath is rectangular and the lid of the coffin resembles a boat. There's one coffin that has carvings, indicated that the body kept in the coffin was the a nobleman of Kadingeh village. In this ancient cemetery there are also various types of equipment found in coffins along with bodies that are thought the profession or status during their lifetime such as machetes, spears, drums, bracelets and gold jewelry.

2. *Tondok Banua* Cultural Site

Tondok Banua Cultural Site is located in *Deakaju* and *Asaan* Hamlets, in the form of an initial settlement for kadingeh villagers. In this area there is a stone gate and menhir as the site of cultural civilization of *Kadingeh* people. It is not known exactly when this *Tondok Banua* began to be inhabited by *To Kadingeh* descendents but it is thought that the time with *Tallu Batu Papan* is seen from its civilization and the history of its village.

3.4. Other Geological Resources

In addition to the geological potential in the form of landscapes and contours of nature, caves, and rock structures as a tourist attraction, Kadingeh village also has the potential of geological resources is coal mines. Microscopic analysis shows that there are two dominant minerals such as clay and pyrite. While the analysis of X-ray diffraction (XRD) coal of Kadingeh village shows the mineral content such as quartz, goethit, illit and pyrite. Based on the classification of coal according to ASTM (1981), coal of Kadingeh is the most economically used in the industry, namely SE-IIC and SE-IIB Subbituminous type A coal, while SE-IIA is classified as Subbituminous B coal.

3.5. The Development Pathways of Kadingeh Village as a Community Tourism

Before it was planned to be developed as a tourist village, Kadingeh village has been known by the people of Enrekang regency and its surroundings as a tourist attraction with the potential of *Loko' Wailambun*. *Loko' Wailambun* was visited by many tourists in 1992, because it was not managed properly that caused conflict between the community and finally the cave was closed in 1994. Based on this experience, kadingeh village government then decided to work with Zavier consultant, a tourism destination planning company to plan and organize Kadingeh village so it could become a tourism business community and not only community based tourism.

a) Strategic Issues of Kadingeh Village

Based on the results of interviews with respondents, several strategic issues were identified in the development of Kadingeh tourism village, as follows:

1. Conservation and utilization of natural resources
2. Priorities of economic development and natural conservation.
3. Community based tourism and sustainability, and
4. Collaboration among tourism stakeholders.

b) Development Opportunities

Interview results and identification of tourism development opportunities of Kadingeh village are:

1. The potential of natural resources (geology), culture and history of Kadingeh are authentic, exotic and very varied opportunities to be developed as a travel pattern that attracts tourists.
2. Kadingeh tourism village is a contemporary tourism that is much in demand by tourists during the Covid-19 pandemic because it is conducted in a healthy and natural open area.
3. Kadingeh Tourism village is a space of education and sharing experiences between tourists and local residents, especially in the understanding of cross-cultural, natural and environmental, as well as history and civilization.
4. Tourism can be the main potential of villages and residents as well as a medium of conservation of nature and the environment.
5. The Ministry of Tourism and several other ministries have made tourist villages a priority for the economic drivers of the village.

c) **Development Barriers**

The results of the interview and the focus group discussion with Kadingeh villagers about the barriers of tourism village development, identified several things as follows:

1. Low level of understanding and community awareness for the preservation of nature and the environment.
2. Most of Kadingeh village area (67%) is a protected forest area.
3. Low level of education and community welfare.
4. Low quality infrastructure and environmental sanitation.
5. Low level of citizen's understanding of tourism.
6. Low attention and government support in tourism development.
7. High potential conflicts of interest among stakeholders, including conflicts of economic access among citizens through the utilization of natural resources.

d) **Development Strategies**

Based on the interview and focus group discussion, several information gathered, as follows:

1. Local community wishes and expectations:

- a) To be more prosperous by utilization of natural resources, due to landslide disasters as an impact of environmental damage in the past has caused trauma that hoard settlements of villagers.
 - b) A new economic model based on natural resources and human resources is required.
2. Tourism business wishes and expectations:
- a) The impact of the Covid-19 pandemic has had a huge impact on the ability to survive in the business world so that partners are needed in the development of new destinations based on the attractiveness of the outdoors.
 - b) The tendency of the tourist market to visit the new areas that are still maintained so that it will provide a new experience in travel. In order to survive to meet the market trends, need to develop partnerships with tourist villages.
3. Local government wishes and expectations:
- a) A formidable new destination based on tourism village and creativity (MSMEs) supported by the digitization so that in addition to functioning as a tourism village, also as a digital village.
 - b) Strengthening the local community through empowerment so that they can survive toward various crises and pandemics so that it needs to be supported by policies, training, infrastructure, technology, and business capital.

Based on the result analysis of interview, observation and focus group discussion, a modeling is offered as a development strategies in accordance with the needs and characteristics of Kadingeh, named EQUALITY Model. This model stands for Environmental awareness, Quality of resources, Uniformity of action, Aligned Programs, Linkage stakeholders, Integrity of Leaders, Timeline of planning and implementation, and Youth and woman involvement.

e) **Development Progress**

Best practice of kadingeh tourism village development through the implementation of EQUALITY model, are as follows:

1. Conducting *Tudang Sipulung* (FGD) with the local community about the potential of existing natural resources so that it is important to do conservation. Foster the trust and spirit of the Kadingeh community not to rely the preservation of nature

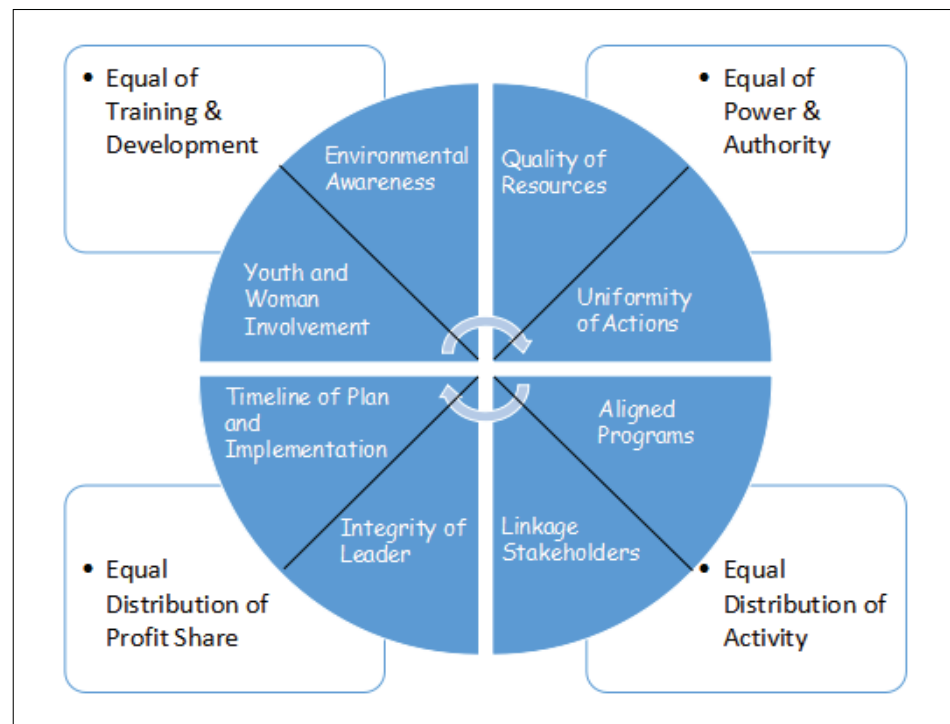


Figure 1: EQUALITY Model.

and environment to others but should be from the community itself because the direct impact of the profit and or loss is the local community. As a result, the community agreed to develop Kadingeh to become a tourism village so that it is expected to improve the quality of life and will have an impact on the sustainability of nature and the environment as well as increase their income.

2. Forming a technical team to conduct studies and surveys on the potential of culture and natural resources that can be developed in the construction of tourist villages. As a result, data and information obtained that Kadingeh village has historical and cultural potential as well as natural potential such as caves, rivers, waterfalls, natural panoramas of forests, gardens, rice fields, farms and gastronomic.
3. Collecting information about community expectations and how to realize it through the development of tourism villages so that the unity of determination, perspective, actions, and participation can be obtained equally. As a result, the community agreed to jointly manage each potential in their respective hamlets by the BUMDES (Village Enterprises) and The Tourism Conscious Group (Pokdarwis).
4. Based on the formulation of the villagers expectations, further agreed the development of tourism villages through mutually beneficial mentoring programs. As a result, the management model is based on equality as follows:

- a) Distribution of activities through the development of tourist attractions spread throughout the hamlet in Kadingeh.
 - b) Distribution of authority of each hamlet by the conscious group (Pokdarwis) of each tourist attraction and coordinated by BUMDES,
 - c) Distribution of opportunities in training and technical development involving the participation of residents from all existing hamlets.
 - d) Distribution of profit (gross operating profit) proportionally
5. Furthermore, through the basic principle of mentoring, the tourism village escorts communicate with all relevant parties (Academics, Business, Government, Media, and related Communities) to encourage the acceleration of tourism village development. As a result, support has been obtained from the local government, provincial government and ministry of tourism and creative economy in the development of Kadingeh tourism village.
 6. The power of tourism village development is determined by the integrity of leadership so that the strategy is carried out through community leaders, religious leaders, local governments, provincial governments, legislatures, and central government. As a result, Kadingeh is currently integrated with the National Tourism Village Network (Jadesta) so that it will have an impact on the promotion and development of tourism infrastructure in the village as well as non-physical assistance through the development of tourism village management capacity.
 7. Based on surveys and empirical studies and inputs from all relevant parties including the legislation, the tourism village escorts draw up a master plan of Kadingeh tourism village. As a result, Kadingeh already has a MasterPlan that will facilitate the development planned and proposal of physical and non-physical assistance to the government and other donor agencies.
 8. The success of the tourism village development program depends heavily on the involvement of the younger generation and women because the human resources that play a central role are in this group (58% from village population). As a result, community capacity building activities have been conducted through training focused on the younger generation and women such as training in local ingredient-based culinary and understanding of legislation. Another type of training that will be conducted is tour guiding training, computer and financial management.

4. Conclusions

Rural areas is unique and exotic to be developed as a tourism village. Because of the nature and character of the region that is very specific as a conservation area, the ideal form of tourism activities is geological tourism based on education and ecology to ensure a balance between exploitation and conservation of natural resources in a sustainable manner. The implementation of equality model in the planning and organizing of Kadingeh tourism village went well and succeeded in uniting the perception and determination of the villagers to choose tourism as an economic source based on the preservation of sustainable natural resources. Success in the implementation of this model is largely determined by the collaboration of stakeholders and community participation.

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