

Seeing the Potential of Community-Based Tourism In the Indigenous Dayak Iban Community in Sungai Antu Village

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ABSTRACT

This paper analyzes the tourism potential of the community in Sungai Antu Village located in the Putusibau area of Kapuas Hulu Regency, West Kalimantan. A community of people who live in the categorization of the 3T (Disadvantaged, Frontier, Outermost) area closer to the state capital in Kuching, Sarawak Malaysia, this makes the transaction of currency usage in this village use a lot of Ringgit currency value rather than Rupiah, therefore to revive the economy of the community must work creatively without expecting assistance from the Indonesian government which is very limited for the village. one of them is to maintain the tradition by making weaving art done by the majority of housewives and teenage girls. Ornament motifs on woven fabrics typical of the Dayak Iban community make this artwork part of the identity of the Dayak Iban tribe in Sungai Antu village and are able to revive the community's economy besides living in the cultural customary community system of the Dayak Iban tribe and becoming palm oil farmers as the most important livelihood.

This research uses descriptive qualitative research methods, namely a research method using procedures that produce written data focused on problems based on facts that can be proven in the field through the interview process, direct observation and studying existing documents.

The expected result of this research is that it will be known about how far the people living on the border of a country can be part of a potential community of people to become a form of community-based tourism which will certainly be able to have an impact on economic and cultural factors that are increasingly developing by applying local wisdom values that continue to be maintained by indigenous peoples in Sungai Antu Village.

Keyword: Community-Based Tourism, Dayak Iban, Sungai Antu Village, Border Communities

INTRODUCTION

Community-based tourism in the Sungai Antu Village community is interesting to become one of the national tourist destinations because it is not yet well known to be part of tourist destinations in Indonesia, perhaps because of its existence as part of the 3T area (Disadvantaged, Frontier, Outermost) and quite far from the district center in Kapuas Hulu, West Kalimantan, more precisely located in Puring Kencana District where the distance traveled from the center of Kapuas Hulu district by road for approximately 10 hours by private car through the border post between Indonesia and Malaysia located in Nanga Badau Village, or if you want to use public facilities, you can use the Damri bus which operates once a day.

The pattern of life in the community environment in the border area is certainly different from the community environment closer to the center of government in the center of the district, with some infrastructure that is still quite limited. In this village, in terms of education, there is only 1 elementary school and 1 junior high school, and the closest senior high school is in Badau sub-district, which is 3 hours away by private vehicle. There is only one access for people using public transportation, namely DAMRI (Pahlevi. 2022). buses that are brought in directly from the regency which only depart once a day from the hamlet of Sungai Antu, which departs starting at 07.00 am, which serves the transportation of residents from Sungai Antu village, Puring kencana sub-district to the Putussibau sub-district area.

There is almost nothing different from life in the Sungai Antu hamlet community after 25 years of oil palm plantations entering their area, with the routine of the community working in the plantation starting from 07.00 a.m. until they finish working at 12.00 p.m., with an average daily wage of Rp.85,000, - in one day certainly changes the pattern of life they live, which previously was gardening, the residents began to work in the oil palm plantation sector. Of course, many people who work on oil palm are not only from Sungai Antu residents, not a few workers on plantations come from outside Kalimantan itself such as Central Java and East Java.



Image 1 Activities of Sungai Antu Villagers and Migrants Who Work in the Oil Palm or Fields.
(Source: Tri Wahyudi 2017)

Perhaps with these activities it is as if the culture and pattern of life of the Dayak Iban people that they have maintained for decades has finally experienced modernization, such as gardening, weaving, or maintaining the tradition of living in long betang houses is almost rarely seen, only occasionally the ritual traditions that they always show by performing ritual offerings before organizing village meetings they do.

With the majority of residents being Christians, they are still trying to maintain the traditions of the Dayak Iban tribe, including the use of language used in everyday life, the community uses more Iban and Indonesian with a Malay accent because it may be due to the location that is quite close and directly adjacent to the Sarawak region of Malaysia.

With social, cultural, and modernization conditions that come from outside that enter the Dayak Iban community in Sungai Antu Village, the village has also developed economically and culturally on the one hand, the culture of making Dayak Iban woven fabrics carried out by housewives in one family is an activity to be continued because it also has an impact on economic factors such as the easier distribution of sales of woven fabrics if they need money or also with the entry of modern jobs by working as employees or laborers at oil palm companies that enter their area, making jobs also more diverse and increasing in terms of economy and work ethic.

LITERATURE REVIEW

In a journal written and published by Asep Dadan Suganda in the Raden Fatah Journal, UIN Raden Fatah Palembang with the title "The Concept of Community-Based Tourism" wrote that the tourism sector can indeed make a major contribution to the community, to be able to make this tourism successful, one of which is the role of collaboration between communities to jointly develop this potential, one of which is by looking back at the potential of existing culture and natural resources.

In this case, of course, the potential that exists in the community in Sungai Antu Village in the form of culture and natural wealth can be a great potential to be developed for common welfare. (Suganda, 2018).

The Netherlands Development Organization (SNV) formulates at least 4 things that can be the principles of Community-Based Tourism, namely:

1. Principles of Economic Sustainability
2. Principles of Ecological Sustainability
3. United Institutional Principle
4. Fairness in the distribution of costs and benefits across the community

METHODOLOGY

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RESULT & DISCUSSION

1. A Cultural Driver In Community-Based Tourism

In 2017 the government through the ministry of education and culture through the Director General of Arts sent a program called Seniman Mengajar (Wahyudi, 2020). with one of the placements in the 3T area and Sungai Antu Village became one of the villages that would get assistance in this program.

Teaching artist activities are intended to use the art learning process, carried out by artists, to regenerate the roots of knowledge that are in local traditions, to be raised and empowered as a strengthening of their local identity so that local communities can also independently develop cultural aspects in the form of tourism and cultural programs.

This program is designed as a form of artist residency in 3T (frontier, outermost, and disadvantaged) areas and priority tourist destinations. The consideration of the 3T regions (frontier, outermost, and underdeveloped) as program targets is based on the fact that the meaning of national development must emphasize the function of connectivity between various growth areas in Indonesia. The 3T regions, which have been less touched by development connectivity, should receive more real attention.

In this context, the Directorate of Arts needs to consider the importance of utilizing the art learning process as part of the connectivity dimension of development. The mental distance that arises as an implication of the development model that has not touched the 3T areas can be overcome through cultural activities.

This is the focus of the "Seniman Mengajar 1" program, by conducting residencies for a certain duration of time, it is hoped that the contribution of artists in the form of learning art skills, creativity, and local knowledge can lead art communities and art activists in 3T areas to foster local cultural traditions and tourism with identity, in this case the artists sent for this mentoring program are Tri Wahyudi (Fine Arts), Hendrikus Landung (Dance), Frederik Trianuri (Music), Uyau Moris (Music), and Iman Fattah (Multimedia Arts).



Image 2 Teaching artists in the “Seniman Mengajar 1” program in Sungai Antu Village.
(Source: Rifqy Adisya, 2017)

Besides the activists who come from outside, there is also a young woman who struggles to raise Sungai Antu village to be more developed both from the cultural aspect and advocacy for village facilities and infrastructure from the Government. One of them is *Yovita Helendoria*, Yovita does mentoring work by making advocacy or counseling by helping employees at the sub-district office to understand internet access and technology, besides that Yovita also provides quite complete information related to the Sungai Antu village environment to outsiders who want to know about the socio-cultural conditions of Sungai Antu Village as one of the villages in the 3T area.

2. Strategic Planning for Community-Based Tourism (SWOT Analysis)

A. Strength

Sungai Antu Village is a village that has advantages in terms of the natural beauty of the Kalimantan forest, culture, arts, and tourism based on indigenous peoples that not many people know, with the majority coming from the Dayak Iban tribe and applying the customary system, all kinds of cultural aspects such as rituals, dress codes, forms of residence, social interactions and ways of life still apply aspects of customs and traditions that are maintained until now according to the rules of the Dayak Iban tribe, this of course can make it visually and culturally very attractive for tourists who want to see the art of the Dayak Iban indigenous people of Sungai Antu Village. The most interesting of all traditional activities is when approaching the Dayak Gawai Dayak, this holiday is an annual celebration or festival for Dayak people living in West Kalimantan as a reflection of the success in life obtained by the Dayak people for one year as well as celebrating the success of the harvest. Usually Gawai Dayak (Wati & Ardelia, 2023). in West Kalimantan is also celebrated by Dayak people who live outside Indonesia such as Sarawak Malaysia. This

celebration is usually filled with several performances and traditional dances of the Dayak Iban tribe.



Image 3 Rituals before Dayak Gawai at Antu River. (Source: Tri Wahyudi 2017)

B. Weakness

One of the weaknesses that exist in community-based tourism objects that we can also enjoy the beauty of nature, culture, and art in Sungai Antu Village is the land travel facilities and infrastructure that need to be addressed, this turns out to be a problem that even impacts not only the weakness of facilities to get to the village, but also community access to education and better facilities.



Image 4 One of the road access to Sungai Antu Village. (Source: Tri Wahyudi 2017)

One of them is because internet access and electricity are also still very limited, not infrequently in one day there must be time for a power outage session, perhaps because the location of the village is quite far from the district center if there are problems regarding village facilities and infrastructure, they have not been handled immediately and quickly by authorized officers. Access to the Sungai Antu village road can only be traversed by road travel, which can be an obstacle, one of which is when it rains, which makes the road muddy because along the way it passes through oil palm plantations and forests that have not yet received asphalt roads by the government, approximately 8 hours drive from the district center in Putusibau Kapuas Hulu, so land access must be maximized, one of which is that the government only provides access to transportation using only Damri buses which operate once a day from each departure point.

C. Opportunities

Sungai Antu Village can become one of the national tourism because of its location adjacent to Malaysia in Sarawak, typical forest landscapes in Kapuas Hulu Regency, West Kalimantan, the beauty of flora and fauna, along with ethnic and cultural diversity, one of which is quite dominant is from the Dayak Iban tribe. In this tribe, there is a lot of cultural diversity that is very visually appealing where the experience of seeing, feeling, and absorbing local culture and wisdom is an experience that adventurers and tourism visitors want to get, one of which is the Dayak Iban ornamentation which is applied in the form of woven fabrics and traditional Dayak clothing or perhaps a long betang house where Iban tribe residents make cultural customs a part of everyday life that one can see in the house, or Dayak Iban Tattoos where this tribe is the only one who has a culture. tattoo as part of everyday life.



Image 5 Tattoos that are part of the Dayak Iban Tribe. (Source: <https://www.benarnews.org/indonesian/berita/tattoo-symbol-05052017151411.html>. 2017)

Tattoos as part of everyday life. The local wisdom of tattoos can be part of culture and community-based tourism, because from these tattoos we can learn the value of visual ornaments and the philosophy contained in them, and we as tourism visitors can learn about different perspectives on tattoos that exist in the Dayak Iban tribe.

D. Threats

One that can be a threat to the planning of community-based tourism based on indigenous arts and culture in Sungai Antu Village comes from some members of the community itself who want to change the village economy quickly, one of which is by allowing the oil palm plantation industry to enter the forest area of Sungai Antu Village, on the one hand the industry does have a rapid economic impact on the village but land clearing for oil palm plantations (Brata, 2012). can also cause damage to customary forests in Sungai Antu village for the preservation and environment of the Dayak Iban community.



Image 6 Palm Oil Plantations in West Kalimantan. (Source: <https://www.bpdp.or.id/peserta-journalist-fellowship-program-kunjungi-kebun-sawit-di-kalbar>. 2019)

This certainly needs further attention between villagers who eventually become part of oil palm companies and regional policy makers related to tourism and culture, whether the opening of oil palm plantations will be able to bring economic and cultural prosperity to the village, or on the contrary will bring things that are not better than the form of village tourism in Sungai Antu Village which is part of a community-based cultural tourism destination.

CONCLUSION

The Community-Based Tourism Development (Goodwin& Santilli, 2009) Plan in Sungai Antu Village will be implemented if all existing elements can synergize,

one of which is the synergy between stakeholders, in this case the Indonesian government through the tourism office or arts, culture along with village activists such as Yovita. All of them work together to develop Sungai Antu village from different perspectives, it is possible that village activists like Yovita promote their village through social media networks that she knows and understands such as Facebook, Tiktok and Instagram. With stakeholders to realize the village of Sungai Antu into a village known for the culture and traditions of the ethnic Dayak Iban people, of course this requires a continuous process as well as the support of the villagers who are assisted by the village activists, they must be citizens who are able to maintain their traditions first, one of which is by providing restrictions for the opening of oil palm plantations which of course can affect the environmental conditions of Sungai Antu village if they want to make the landscape and culture of the village community with the Dayak Iban people of Kalimantan part of a community-based tourist destination in Indonesia.

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