

## The Role of Indigenous Peoples in Managing the Potential of Nature Tourism in Samber and Binyeri Villages

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### Abstract

*Beach being the mainstay of the tourism sector in the Samber-Binyeri's Village where the community dominated as customary society that still applies the customary rules in the life of a society as local wisdom identity. By combining the description of management and the concept of people-centered community participation, this research aims to know the role of customary society in managing the potential of nature tourism in the village of Samber-Binyeri. Used descriptive qualitative exploratory approach with observational, interviews, and documentation research techniques then done by triangulating the data, obtained a result as the role of the civil society based on the level of participation perceived the delegated power. The nature of community involvement that is people centered by observing public values, economic values, cultural and social values, political values, educational values and ecological values.*

**Keywords:** *customary society, people-centered, tourism management*

### Abstrak

Pantai menjadi keunggulan sektor pariwisata di Kampung Samber-Binyeri yang masyarakatnya didominasi masyarakat adat yang masih menerapkan aturan-aturan adat dalam kehidupan bermasyarakat sebagai identitas kearifan lokal masyarakat setempat. Dengan menggabungkan deskripsi pengelolaan serta konsep partisipasi masyarakat yang *people-centered*, penelitian ini bermaksud mengetahui peran masyarakat adat dalam mengelola potensi wisata alam di Kampung Samber-Binyeri. Menggunakan pendekatan deskriptif kualitatif eksploratif dengan teknik observasi, wawancara dan dokumentasi yang kemudian dilakukan triangulasi data, didapatkan hasil bahwa peran masyarakat adat berdasarkan tangga partisipasi sampai pada level *delegated power*, sifat keterlibatannya *people centered* dengan memperhatikan nilai publik, berupa nilai ekonomi, budaya dan sosial, politik, Pendidikan, dan ekologi.

**Kata kunci:** masyarakat adat, pengelolaan wisata, people-centered

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## INTRODUCTION

It is undeniable that indigenous peoples hold important control over the growth of diversity while maintaining the local wisdom of their respective regions. The recognition and protection of the existence of indigenous peoples in the 1945 Constitution emphasizes that the State recognizes and respects customary law community units with their traditional rights as long as they are still alive and in accordance with the principles of the unitary state of the Republic of Indonesia.

The principle of "Communal" contained in ulayat rights, that indigenous peoples prioritize the principle of togetherness in all things, including enjoying the results of plants that exist on their territory. In the view of customary law, customary land rights are the property of customary community legal alliances, where they collectively have the right to use the land freely and parties outside the partnership can also enjoy the results with the permission of the customary head with recognition payments (payments before the land is processed) (Lita & Nasution, 2013).

Talking about tourism by prioritizing community participation, the concept of community based tourism becomes a reference source for its implementation. In

Indonesia, the concept is used to promote the participation of indigenous peoples as a form of local wisdom in their area with sustainable goals in the sense that there is a concept of economic development that encapsulates community values to build a new paradigm in development that is people-centered, participatory, empowerment and sustainable.

Customary law that regulates the behavior of customary law communities is not a symbol of backwardness, but the existence of legal norms that have existed for generations (Pradhani, 2019) or in other words as a form of preserving the culture of indigenous peoples, as long as their sustainability and continuity are maintained as well as community empowerment, able to become source of strength to face various challenges in the era of globalization (Kartika, 2019).

With the involvement of indigenous peoples, there will be control over every resource available in their environment which has an impact on the opportunity to participate and empower their groups and even minimize the level of poverty. However, in the long term, the success of this concept is influenced by power or control from outside the indigenous community (Carr et al., 2016).

For example, the management of traditional village-based tourism villages in Bali where local indigenous communities have not been able to interpret the local Government Regulations for Stipulating Tourism Village Areas, so they still need simultaneous assistance and guidance (Astara et al., 2019). Or vice versa, because it has not been bridged by the substance of the regulation which implicitly regulates the rights and obligations of traditional villages in tourism management in the territorial area of customary villages (Adnyani, 2021).

On the other hand, the tourism sector is a strategic sector in Biak Numfor Regency because it is always growing and developing. Whether it's from the historical potential, natural tourism, variety of languages, culture, and local wisdom of the local community. Likewise, Samber-Binyeri Village which has similar natural tourism potential. They still have customary territories and indigenous peoples in their territory.

It is hoped that through the tourism sector, Biak Numfor's very high biological resources can be developed into a prospective tourist destination in the future. So that in its development and construction it can become a national priority scale. Especially now that the tourism sector has become President Joko Widodo's

development plan. The hope is that if the tourism sector is managed, it will not only benefit economically, local human resources will also be able to be empowered with creativity and competitiveness but on the other hand, not only provide welfare for them, but maintain environmental quality, and protect their social and cultural life, and help increase tourists' awareness of the local community and way of life. Of course, with the involvement of all components, starting from the government as the holder of regulations, stakeholders in the promoter section, art creators and providers of attractions as well as the community in destinations (Riani, 2021).

Communities are usually formed in formal groups that maximize the use of available resources. In the process, management is led by a manager. A leader must be able to have the ability to know the factors that affect an organization. The higher the position of people in an organization, the more knowledge they must understand. The top leadership must be the person who best understands the task of administrative governance. Therefore, a leader must master the field he leads. Moreover, modern organizations like today are complex in nature. The administrative

process is very important in dealing with uncertainty (Chalekian, 2013).

There are not many studies that discuss the involvement of indigenous peoples in Biak in managing tourism potential in their area. It is known that regional differences also affect the characteristics of the people. Based on the above background, this study aims to determine the role of indigenous peoples in managing the natural tourism potential in Samber-Binyeri Village by encouraging the involvement of indigenous peoples who are environmentally sound and provide ecological and economic benefits to indigenous peoples. By using the theory of public participation that the main concern of this paradigm lies in the social services, social learning empowerment, ability or capacity and institutional building) In a sense, not merely meet the basic needs community but rather as an effort to find alternative local economic growth (Noor, 2011). Then classify the forms of community participation in 8 (eight) steps of community participation, namely Manipulation, Therapy, Informing, Consultation, Placation, Partnership, Delegated Power, and Citizen Control (Wijaksono, 2013) including planning and implementing development programs or

projects carried out in local community (Solekhan, 2014).

## METHOD

The nature of this research is descriptive qualitative exploratory research which has the aim of exploring broadly about the causes or things that influence the occurrence of something (Arikunto, 2010). In the research process, researchers will seek and dig up information regarding empirical facts about the role of Indigenous peoples in Samber-Binyeri Village.

Then, this research was carried out in 2021 in Samber-Binyeri Village, Biak Numfor Regency with consideration as a location that still has indigenous peoples and also has natural tourism potential.

The focus of this research is on "The Role of Indigenous Peoples in Samber and Binyeri Villages in Managing the Potential of Nature Tourism in their Region". The types and sources of data in this study are primary data obtained directly from the main source of the research object, namely the indigenous peoples in Samber-Binyeri Village using data collection techniques through observation, interviews and documentation. The data source in question is the head of the Samber-Binyeri Village, the tourism manager in the Samber-Binyeri

Village. Meanwhile, the secondary data used by the researcher comes from documents related to indigenous peoples, community participation and empowerment, as well as tourism management, data and information from the Biak Numfor Regency Tourism Office.

Checking the validity of the data obtained from the field will use the data triangulation model interactive model Miles, (Miles, Huberman, and Saldaña, 2014) explained that the data analysis component has 3 (three) stages, namely the data collected using the entire research instrument, going through the stages of data condensation and data display. Then draw conclusions.

## RESULTS AND DISCUSSION

When visiting the Samber-Binyeri Tourist Destination, visitors are immediately greeted by a vast expanse of sea with a long coastline and decorated with towering coconut trees, beautiful white sand and large rocks. The main tourist attraction here is the natural beach tourism with the characteristics of 2 (two) vertical piers towards the sea. Artificially, it has been supported by the availability of accessibility in the form of road access that can be accessed by 4-wheeled and two-wheeled

vehicles, even trucks and tourism buses. In terms of accommodation, it has been supported by the availability of public transportation in the form of motorcycle taxis and vehicle rentals. Meanwhile, the facilities available at tourist sites also vary, such as parking lots, *para-para*/ lodges, trash cans in each lodge, electricity, unique photography spots. Meanwhile, the toilet is outside the main location. In addition, diving equipment rental facilities are also provided for visitors.

The Samber-Binyeri tourist destination consists of 2 (two) villages, namely Samber Village and Binyeri Village. These two villages have the main potential in the tourism sector which stands out, namely the Samber-Binyeri beach with a long coastline that crosses the two villages, which are then used as the local community's leading commodity as a source of economic income, both from the potential for coastal tourism, as well as from the potential for marine products. So that Samber-Binyeri Village is designated by the Government not only as a tourist village, but also a *mina wisata* village (tourist fishing village). Due to the above potential, there have been various tourism festivals and seafood festivals in this region, such as the Biak Fish Festival in 2018, the Kasumasa

Festival in 2018, to the Biak Munawa Wampas (BMW) Festival in 2018.

Through Samber-Binyeri Beach which is a substantial source of tourism, the local community has also developed some artificial tourism that is able to attract public interest. For example, the construction of a pier in Samber Village with assistance from UGM KKN student's (Student Study Service). Then the construction of the Swai-Suber Tourism Pier in Binyeri Village on self-support from the Mansnembra family's customary rights fund, to the participation of the local community through PKK activities (Family Welfare Programme) and diving training organized by the Government.

In general, Biak Numfor belongs to the Saireri customary land territory, including the communities in the two Samber-Binyeri villages which are still dominated by indigenous peoples as indigenous people who have inhabited the area for generations. Although the contrast is not so visible, in this area there are still customary rules that are upheld by the local community because almost every inch of land in Papua has customary rights in it, it becomes a must if there is customary involvement in the daily life of the community. The same thing happened in Samber-Binyeri Village.

These indigenous peoples later became a form of local wisdom that raised the characteristics of the region. According to Utama (2007), local genius or local wisdom that can be found in the socio-cultural scope of traditional villages is basically the ability to control and provide direction for the development of local community life. There are several characteristics found in the local wisdom of a community, such as the ability to survive against foreign cultures, being able to accommodate elements of foreign cultures, being able to integrate foreign cultures into the original culture, being able to control and direct the development of community culture, being fostered cumulatively, being evolutionarily formed and is not always obvious outwardly. Thus, the local wisdom of the traditional village has the ability to control and provide direction for the development of the life of the local community.

It should be understood that there are 3 (three) main pillars of capital in tourism management in Samber-Binyeri Village, namely the involvement of Adat, the involvement of Religion or in this case the church, and the involvement of the Government. These three actors must go together. The more homogenous people's

lifestyles are due to globalization, the stronger society's dependence on deeper values, such as religion, art, and literature. If tourism development is not controlled, the consequences can cause five losses at once. First, the agricultural sector has been neglected, farmers have switched professions to become sellers of tourism services. Second, there is urbanization which can lead to unemployment. Third, there is land speculation so that land prices are increasingly expensive and often lead to land disputes. Fourth, there is erosion of religious life. Fifth, there is the commercialization of cultural arts, which leads to a decrease in the quality of the cultural products themselves (Gidden in Sutarso, 2012).

Therefore, according to Glaser, et al (2012) in Arifiani & Mussadun, (2016) to

achieve quality and sustainable development, an appropriate policy is needed to regulate the balance of development in social, economic and environmental aspects. It requires collaboration between policy makers, communities, academics, and other stakeholders to achieve sustainable socio-ecological conditions. It requires collaboration between policy makers, communities, academics, and other stakeholders to achieve sustainable socio-ecological conditions. Community involvement in tourism management in environmental conservation and efforts to increase economic needs in a sustainable way is a form of indigenous peoples' participation in sustainable development in Papua.

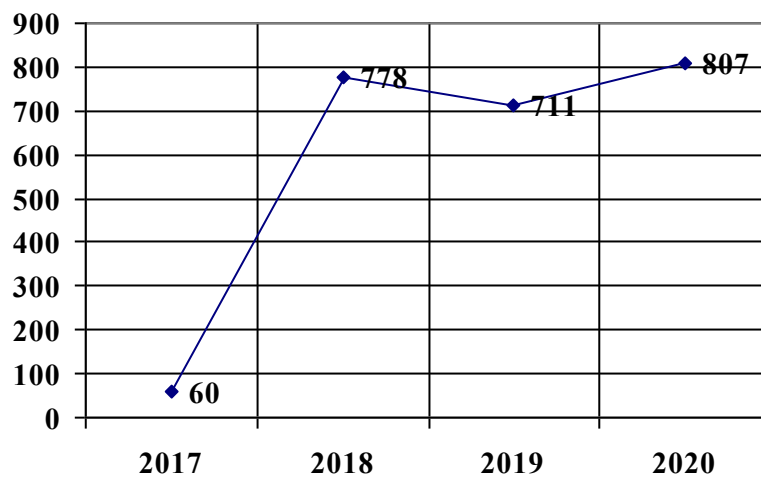


Chart 1.

Average Number of Visitors to Samber-Binyeri Beach

Source: Biak Numfor Tourism Office

From the data of tourist visits to Samber-Binyeri Beach, it tends to increase every year. This is due to the increased provision of facilities, accessibility and accommodation from the government. However, these factors cannot be separated from the participation of the community in tourist sites. Therefore, tourism development does not only require a top-down approach, but also a bottom-up approach or comes from the community. The bottom-up approach can be considered through the 3P tourism elements, namely (i) *people* or humans are obliged to pay attention to what tourists want by inviting them to participate in local community activities; (ii) *planet* is obliged to care for and protect the environment or tourist attractions; (iii) *prosperity*, namely the obligation to pay attention to the economic values of a tourist destination and its impact on the local population of the tourism destination (“Kemenpar Siapkan Penghargaan Untuk Pengelola Destinasi Wisata,” 2018). By paying attention to these three elements, the form of community participation becomes clearer.

Implementation that occurs, based on the aspect of people who show the characteristics of the identity of indigenous peoples through Papuan carvings, traditional

dances, and even the use of language in the form of announcements or information is still not dominant. Meanwhile, from the planetary aspect, which is marked by a tourist environment that is still beautiful and still well-maintained with many trees around tourist sites, it is already visible, even when developing or expanding tourist sites, the manager of tourist sites still considers the effect of environmental balance. Paying attention to economic values (prosperity), around the area there are also residents who sell fish, sell betel areca nut, stalls selling snacks, shops that provide coffee and instant food, then residents' houses which are also used as a place to sell local handicrafts.

Utilization of tourism potential needs to be optimized by providing reliable human resources by utilizing international tourism networks for promotional purposes. One of them is the provision of tour packages and the management of tourism potential that meets international standards while still involving the active role of indigenous peoples as owners of customary rights.

Recognizing the importance of community participation, the Biak Tourism Office has created a program that seeks to develop the quality of Human Resources which are still minimal at this time which are contained in the Work Program, mainly



providing guidance in terms of increasing knowledge regarding hospitalities management, financial allocation, and creativity develop tourist sites with the capital they have. The forms of training in question are:

- a. HR Quality Training and Development;
- b. Strengthening Human Resources Capacity in Improving Tourist Services;
- c. Community Development in Creative Economy Development;
- d. Tourism Village Development;
- e. Technical Guidance in Tourism Village Management Development;
- f. Development of Tourism Villages in Improving Community Economics Based on Local Potential;
- g. Training on Marketing Management of Processed Products Typical of Tourism Villages;
- h. Diving Sport Tourism Technical Guidance;
- i. Tourism Village Community Training in Innovating Creating Uniqueness as a Characteristic of Tourism Villages.

The role of the community even reaches the level of delegated power based on the ladder of participation by Wijaksono (2013). When the Government wants to designate Samber-Binyeri Village as a minaturism village, the government involves the community to participate at the consultation level, where the community is not only informed but also invited to share their opinions, although there is no guarantee that the opinions expressed will be taken into consideration in decision making through focus group discussion involving all lines of society regarding the direction of developing the Mina Wisata village. Until the agreed result is approved by the community, community participation rises to the plactation level and a number of people from affected sections of society are appointed to become members of a public body, where they have certain access to the decision-making process through the Binyeri Tourism Awareness Group whose membership involving village officials from Samber and Binyeri, as well as the local community.

When determining the levy or benchmark prices for cottages and other economic products such as shredded fish, community participation is at the partnership level, where the community has the right to

negotiate with decision makers or the government, by mutual agreement power is shared between the community and the government. After everything is agreed, the government gives POKDARWIS (Tourism Awareness Group) partial power to make decisions on certain plans, with the aim of building community empowerment through the benefits derived from managed tourism activities. In fact, when solving problems, especially those related to customary rights disputes, the government must hold negotiations with the community so that it is possible for the community to have a level of control over government decisions (delegated power level).

In short, the Government provides assistance facilities to the indigenous people in Samber Binyeri Village because they see the tourism potential in this region to encourage people-centered development through community participation with development, so that they are finally able to empower themselves with their own institutional abilities through POKDARWIS with the intention of placing substantial value on the community. the socio-cultural life of the local community, so as to create active participation from indigenous peoples and grow the nature of self-help and mutual cooperation, and it becomes clearer that

policies or decisions taken will be based on the conditions and capabilities of the local community.

What needs to be underlined is that the approach to the community to encourage community participation needs to pay attention to "public values", which have meaning beyond market coordinates and take into account political and social factors (Bennington, 2011 in Todorut & Tselentis (2015) from factors:

- a. Economic value, namely the opening of a tourist location will increase community employment which directly affects the additional economic value obtained by the community. Paying attention to economic values, around the area there are also residents who sell fish, sell betel nut, stalls selling snacks, shops that provide coffee and instant food, to residents' houses which are also used as places to sell local handicrafts.
- b. Cultural and social values, namely the community will contribute to creating the welfare of the people around the tourist sites. So that the role of traditional leaders or institutions is needed to approach the community to ensure that the

existence of tourist sites actually preserves the identity of indigenous peoples. Instead, it will become a characteristic of tourist sites, customary rules can be introduced to the wider community, so that the culture of their ancestors can be preserved for their children and grandchildren. Such as the involvement of traditional institutions and churches which have a central role in social life in Samber-Binyeri Village.

- c. Political values, namely the community needs to be involved in the development of tourist sites, for example the discourse between the community as tourism managers and the government regarding the development of facilities at tourist sites. The active involvement of the community in developing the tourism potential in their area can indirectly be input to the local government. Such as community involvement in the POKDARWIS which is the key to managerial tourism management.
- d. The value of education, namely that the community will be strengthened by the ability of their human

resources through various trainings that support the development of tourism potential in their area, such as managerial training, culinary training, training to make souvenirs, even training to prepare homestays and diving.

- e. Ecological value, namely community involvement is not only beneficial in terms of economic value, but the community can be the main capital in sustainable development oriented to cleanliness, beauty, and environmental sustainability in tourist sites that have global effects.

To achieve sustainable tourism, there are still many supporting elements in terms of bottom-up that need to be addressed. Even though it is already people centered, there are still shortcomings regarding the independence of the community in optimizing the available facilities or it can be said that they are still less competitive, so they still seem to be walking in place. In addition, although substantially there are still customary rules that are used in social life, cultural identity as a Biak Papuan, especially from the elements of handicrafts, food, architectural character of the building, and the way the people dress is not very

visible, when compared to cultural identity. which is in Bali. In fact, between Biak and Bali, there are similarities in the characteristics of the existence of customary law that applies in social life.

Another factor is determined by acceptability or public acceptance of the development of tourist sites pertaining to communal land, even into the most crucial factor of development of tourist destinations in Papua. It is undeniable that due to the existence of customary rights, a location that has tourism potential can or cannot be developed. Land is also an important part of the customary order in Biak, so the settlement is also linked to the indigenous peoples and customary institutions in Biak.

So, in managing the tourism potential in Samber-Binyeri Village, indigenous peoples cannot move on their own. In the context of what happened in Samber Binyeri Village, the community acts as a legitimator who drives the machines that have been facilitated by the government and have also been emulsified by institutions or communities that are in direct contact with the community level such as traditional institutions and religious institutions (churches).

## CONCLUSION

There are 3 (three) main pillars of capital in tourism management in Samber-Binyeri Village, namely the involvement of Adat, Religion, and the Government that go together. The involvement of adat in the daily life of the people in Samber Binyeri Village has become a separate entity. Samber-Binyeri Beach is a substantial source of tourism that encourages the development of artificial tourism.

The role of indigenous peoples in tourism management in Samber-Binyeri Village is based on the ladder of participation to the level of delegated power, namely that there is a grant of some power to the community to make decisions on certain plans. The involvement of indigenous peoples in tourism management in Samber-Binyeri Village is a people centered development that places substantial value based on factors of economic value, cultural and social values, political values, educational values, and ecological values.

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