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Community Empowerment Through The Development of Tourism Village (A Case Study: Tourism Village of Penyengat Island, Tanjung Pinang, Riau Islands)

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Abstract: Growth and development of the Riau Islands Province is rapidly increasing, has affected the values of art and culture of the original ethnic Malay society as well as sound environment. Penyengat Island as Culture Village has a significant role in preserving the history of the island for country. Penyengat Island is village as an instrument in preserving culture and tourism wither pledged. However, Penyengat Island has tourism potential of such a large, still has many weaknesses that tend to be overlooked by government region cultural village (tourist village) is the with responsibility. Many things that need thinking and this is done by the local government to preserve the culture of this nation. This research data collection method using kualitatif. Descriptive methods qualitative research method used is the Participatory Rural Appraisal (PRA) to get information from the community and the parties to participate in community empowerment, especially in the management of tourist village. Data required in this study consisted of primary data and secondary data, either in the form of quantitative data and primary qualitative. Data obtained by field observations and in-depth interviews. Data obtained from various sources have been published previously, such as research reports, papers published, and statistics. Based on the description of the research data, it can further be concluded matters as follows: As much as 86.67% of people Penyengat Island have an attitude agree and support the development of tourist areas of the Penyengat Island as an integrated cultural tourism villages. Forms of community participation in the development and management of environmental areas. Penyengat Island as a tourism village culture, described as follows: a) Public participation in the utilization of the environment, the home page and other areas as a land of cultural tourism; b) Structuring all the way Biting Island as an area of cultural tourism; c) Development of infrastructure, such as access roads and other facilities; and d) Development of regional / cultural tourism area, the inn, and other cultural tourist facilities.

Keywords: Penyengat Island Tourism Village, Community Empowerment, Welfare Society

INTRODUCTION

In relation to tourism resources, Indonesia has a number of cultural resources in the form of traditional villages, such as Naga Village in West Java; Tengger Tribe in Bromo, East Java; Trunyan Village in Bali; Sade Village and Senaru Village in West Nusa Tenggara; Soran Village in Yogyakarta; Kampung Orang Using in Banyuwangi; and so forth. These traditional indigenous villages should be developed further so as to become tourist destination areas (DTW) which will become tourist attraction and is expected to bring socio-economic improvement of local communities. Since the beginning of 1990s, Indonesia, through the Ministry of Culture and Tourism, has sought to develop rural tourism products by utilizing traditional villages with high uniqueness.

Furthermore, in cultural aspect, the declining value of local cultural identity is pretty much influenced by eroded social order (community norms), leading to the eroded local culture of the nation. Nowadays, Indonesians are more proud of living all-modern western lifestyle than their own local culture, which is based on traditional wisdom. Such economic and cultural problems are now walloping across the nation, Riau Province is no exception; including one regency which serves as pilot implementation for regional autonomy, Tanjung Pinang.

The rapidly increasing growth and development of Riau Province has affected the values of cultural arts of Malay society's original ethnic as well as their environment. It can be identified by the depletion of various traditions or Malay cultural arts in Riau Province. In fact, Malay villages hardly can be found in the city, due to rapid physical development of the city, forcing Malay ethnic society to give up their land for urban activities; even if there are Malays living in Riau Province, their culture and art are not as prominent as the Penyengat Island and recognized ethnic.

According to data of Riau Province's Tourism Office, Tanjung Pinang in particular has traces of historic sites, such as ancient buildings, monuments, and areas with historical value. One of them is Temple of Penyengat Island, left by Sriwijaya Kingdom, which is located in the neighborhood of Penyengat Island. However, based on seminar result entitled "Economic Potential of Tourism Area Conservation in Pekanbaru of 2000", it is stated that the presence of nearly all areas and buildings receive less proper attention and treatment.

Penyengat Island as Cultural Village has a significant role in preserving the history of the nation, as an instrument in maintaining the promising Malay culture and tourism. However, with such considerable tourism potential in Penyengat Island, there are still many weaknesses unnoticed by Regional Government of Tanjung Pinang. The development of cultural village area is not a shared responsibility.

THEORETICAL BACKGROUND

Community Empowerment

Pemberdayaan originates from the word "empowerment" in English, meaning "granting power", as power is not simply "power", but also "authority"; thereby the word "power" does not only means "capable", but also "in power". The concept of "*pemberdayaan*" (empowerment) has transformed the concept of development and strategies on how to alleviate poverty, especially in villages. People commonly refer to this transformation as paradigm transformation or a series of changes, ranging from the level of concepts,

theories, values, methodology until the level of implementation. Such transformation has influenced the content of Human development Index report, issued annually by United Nations (UNDP). This organization states “development should have been received by the people, not the other way around; the people turn out to be the audience of development, and the development should also strengthen people, instead of making people weaker”.

Bryant and White (1987) asserted that empowerment should be an effort to foster the greater powers and authority for the poor. Meanwhile, Freire (Sutrisno, 1999) proposes that empowerment is not simply giving people the opportunity to use the resources and development costs, but also encourage efforts to find ways to create independence from existing structure. Another concept states that empowerment has two meanings: developing, creating independency and self-help, and strengthen the bargaining position of low class society against suppressive forces in all areas and sectors of life. The other meaning is to protect, defend and side with the weak, for preventing unbalanced competition and exploitation of the weak (Priyono and Pranarka, 1996).

Social Welfare

Welfare (*kesejahteraan*) according to Spicker is defined as “well-being” or prosperous condition. Welfare (*kesejahteraan*) stems from the word *sejahtera*, with prefix *ke*, and suffix *an*. Welfare means safe, tranquil, prosperous and safe, free from all kinds of disturbances and difficulties. *Sosial* is derived from “social” in English, meaning suave, sociable, sociological. Social comes from Latin; *Socius*, meaning pals or friends. Dr. J.A. Ponsien, cited by T. Sumarnonugroho (1982) social term has two different meanings: social is interpreted as an indication of shared life between human beings, for example in the sense of togetherness, mindset, actions and human relations. In general (Edi Suharto) social welfare is a condition the fulfillment of any form of life necessities, especially those fundamental; such as food, clothing, housing, education, and health care. (Amir, 2009).

Health is a factor to obtain income and education. Health should be placed as the main thing is conducted by the government. An ill society member would be difficult to move, making it difficult to thrive for their welfare. The number and type of health services should be able to reach and be reached by the public, especially those falling into poor category. The society requiring medical care is not limited by distance and time. At any time, they should be able to access inexpensive and quality health service. If there are still many public complaints about the service health, then it is a sign that a nation is still not able to reach the prosperity level desired by its people. (www.ekonomi.kompasiana.com) Arthur Dunham in Dwi Heru Sukoco (1991) defines social welfare is organized activities with the aim of improving the social welfare, through assistance to people in meeting the needs in various fields, such as in family life and children, health, social adjustment, leisure time, living standards, and social relations. Social welfare services provide a major concern to individuals, groups, communities, unity of broader population. Such services cover the maintenance or treatment, cure and prevention.

Poverty Alleviation

The dimension of poverty can be viewed economically and non-economically. In economic dimension, poverty can be calculated from either food or non-food consumption. Poverty is seen as an economic inability to meet food and non-food basic needs (basic need approach), measured in terms of expenditure.

In international poverty indicators, poverty is calculated based on PPP (Purchasing Power Parity) USD One per day per person, as has always been used by the World Bank. Meanwhile, national poverty indicators based on the poverty line in 2007 is IDR 166,697 per capita per month. In non-economic dimension, poverty can be seen from a person's abilities to gain access to actively play a role in production chain and social life. It can be seen from:

1. Poor access to quality education, health, basic sanitation, and so forth;
2. Lack of capacity and productivity in business, limited access to funds;
3. Institutional weakness, gender differences, information, and so forth;
4. The absence of security, the right to speak, and others (Yulaswati, 2008).

Poverty can also be divided into two categories, i.e. absolute poverty and relative poverty. Absolute poverty refers to a consistent standard and is not affected by time, place, country; such as the percentage of the population eating less than the sufficient amount for human needs (approximately 2000-2500 calories per day for adult men).

Tourism

Tourism can be defined as the activity of one's journey, heading and staying somewhere outside their neighborhood where they normally stay, provided not more than one year for business activity and leisure, as well as other purposes not related to the activity where they stay. Meanwhile, Goeldner and Ritchie (2009) define that tourism "as the process, activities, and outcomes arising from the relationships and the interactions among tourists, tourism suppliers, host governments, host communities, and surrounding environments that are involved in the attracting and hosting of visitors".

From these three definitions, we can conclude that tourism is to travel outside daily staying place, and daily support facilities daily for the journey are needed. The development of tourism industry is expected to provide broader opportunities and challenges, particularly for development of local community. For further development of tourist attraction, unified whole components of entire stakeholders are needed, comprising of individuals and community groups in the area, owners of small and medium enterprises, local associations, and government. They are expected to assist one another in developing tourism in a more innovative form. Moving forward and at least the tourism in the area becomes a challenge for the parties to accommodate the existing opportunities and challenges.

In accordance with those contained in Article 4 of Law No. 10 of 2009 on tourism; tourism aims to a) promote economic growth; b) improve the welfare of the people; c) eliminate poverty; d) handle unemployment; e) preserve nature, environment, and resources; f) promote culture; g) uphold the nation's image; h) foster patriotism; i) strengthen the identity and unity of the nation; and j) strengthen the friendship between nations. With the tourism legislation, the government significantly expects that tourism development becomes pro-poor tourism; hence they shall get the benefits. It is consistent with the definition of pro-poor tourism (PPI), tourism that generates increased net benefits for poor people. It is not a niche or product.

In this case, the development of tourism is to provide great benefits for the population in increasing the income of local people. Pro tourism here should not be interpreted as a tourism product, where the

poor become the objects to be visited by tourists. Tourists coming to a destination travel are able to give impact on the tourist attraction they visit. They come to the area within a given time period, using resources and amenities and usually spend money for various purposes, and then leave the area to return home or region of origins. If there many tourists who come to that destination, incurring so much money to buy plenty of purposes during their vacation, it is undeniable that it would bring effects on economic life of the region, either directly or indirectly. (Pitana, I Gede and I Ketut Surya Diarta, 2009).

Tourism Village

According to Law No. 32 of 2004 on Regional Government, village is a legal community unit which has boundaries authorized to regulate and manage the interests of local communities, based on local origin and customs, recognized and respected by the government system of Unitary States of Republic of Indonesia. A large number of the poor in rural areas drives the government to create many programs for the village. Nearly all community empowerment policy programs (Ika Kusuma Permanasari, 2011) done by the government in relation to rural development arguably aimed at village improvement, such as poverty alleviation programs, village physical changes with the help of infrastructure development, increasing income and standard of living of community, social service provision, improvement for a more modern village administration, and community empowerment. Rural areas are often synonymous with backwardness and poverty. Tourism development is expected to reach out to rural areas and benefit the villagers.

Tourism is a good platform for community development with the concept of tourism village. Tourism Village is a rural area with entire atmosphere reflecting the originality of the “village”, either from spatial structure, building architecture and patterns of society’s socio-cultural, and capable to provide components of basic needs of tourists, for instance accommodation, food and drinks, souvenirs, and tourist attractions (Pitana, 1999: 108). Meanwhile, in the opinion of Nuryati (1993: 2-3), Tourism Village is a form of integration among attractions, accommodation and support facilities presented in society structure that blends with applicable procedures and the tradition.

From the definition above, it can be concluded that there are two main concepts in tourism village components. The first component is accommodation, consisting of houses of the local people and/ or units developing on the concept of resident houses. Whereas the second component is the attraction, which in this case includes all the daily life of the local people and physical settings of village location allowing the integration of tourists with active participation, including language, carving, making batik, weaving, arts performance, folk games, etc.

MATERIAL AND METHOD

Research Design

This research data collection method employed descriptive qualitative. The qualitative method used was the Participatory Rural Appraisal (PRA) in order to obtain information from the community and the parties participating in community empowerment, particularly in the management of tourism village. The data required in this research were consisted of primary data and secondary data, both in the form of quantitative and qualitative data. The primary data were obtained by field observations and in-depth interviews. The secondary data were obtained from various sources previously published, such as research

reports, published scientific papers, and statistics. Document study was undertaken by collecting various documents related to the research, for instance archive of correspondence, correspondence with outside parties, etc. The document studies would provide a description of community empowerment in the tourism village, from the beginning stage and during research.

Data Sources and Data Collection Techniques

The document was obtained in the office of the village head, village head's house, the house of the leader and members of management group, and outside parties involved or engaged in the process. Field observations were carried out directly in order to enhance understanding of the research setting, from the physical-geographic aspect and landscape aspects, and socio-cultural aspects in the research area. Observations would be conducted systematically, by means of preparing the observation guidelines. Systematic observations performed included village trekking, accompanied by local people as guides. In observation, informal interviews would also be conducted; thereby "on-site" data could be obtained with accountable accuracy.

RESULT AND DISCUSSION

The Development Pattern of Penyengat Island Tourism

Tourism development of Penyengat Island synergies with these stakeholders, among others: the government, public and private. The government has the duty as the creator and conveyer of the regulations, channeling ideas from the community which will then be used for the tourism development of Penyengat Island, and for the Government as an element to stimulate the community to keep working and always be creative. In addition, the government also has a role in distributing aid fund from the state budget and regional budget for the economic development of Penyengat Island community.

The community as a major focus in the concept of Sustainable Tourism has the role as the manager and implementer of government regulations. In a direct manner, the community living in Penyengat Island is obliged to drive the preservation of cultural heritage; to serve as the owner and driver of the arts and culture used as a cultural attraction for tourists, as well as the evaluators and monitors the course of tourism development process so as to not deviate from cultural values already existed in Penyengat Island.

While private sector is travel agents serving as media to convey information to travelers via brochures and advertisements spread to tourists with the purpose to promote tourist attraction of Penyengat Island. Aide media are to bring tourists, both local and foreign tourists.

Another problem in tourism development of Penyengat Island is the community doubt about tourism benefits which require a long process; while on the other side, they want instant outcome. Besides, most of them are state apparatus and civil servants which complicate their space in terms of direct participation.

The social jealousy with other group drives people being ignored feel apathetic about government activities, especially in terms of presence and participation in organizational world due to that social jealousy itself. It is because the community of Penyengat Island has the same bloodline; hence they prefer to stay away and seek to find serenity only between themselves.

Community Involvement

Attendance in Implementation

There are two newly implemented activities in Penyengat Island done by the Department of Tourism and Creative Economy of Tanjungpinang, i.e. sea festival in 2012 and Penyengat Island's Community Consultative Forum in 2013. After conducting observations and interviews in 2012 sea festival, the researcher found that out of 20 samples, 7 persons attended the event (3 men and 4 women). 2 women attended were involved as committee for one sample worked in the village office. Meanwhile, the Community Consultative Forum of Penyengat Island was attended by 5 peoples out of 20 samples, consisting of 4 men and 1 woman.

Besides, in an interview questions about the presence of community members in community discussion forum held by DISPAREKRAF in 2013, it was stated that 7 samples did not know the information. Sea Festival in 2012 was the first event held on Penyengat Island where the event was normally held in city of Tanjung Pinang. In this event, the government wanted to bring in visitors and introduce Penyengat Island with traditional games and several competitions, such as Jong, tying up ducks and mooring boats. The festival was carried out in front custom hall, precisely located on the shores of Penyengat Island. Meanwhile, Penyengat Island Community Consultative Forum was held in Custom Hall of Penyengat Island which was undertaken by Riau Islands' Provincial and Municipal Department of Tourism. In this event, the government invited some elements of the community to be present in talks of the Penyengat Island community's desires and aspirations. However, in reality and interviews, it was found that many people were not present due to work schedule.

However, on the other hand, the mutual cooperation activities held by local village claimed that 15 out of sample participants attended event, and the rest were absent over aversion and other personal activities. The result of in-depth interviews with the community of Penyengat Island regarding their presence in several events and forums held the government is that basically they want to attend the activity. Nonetheless, during sea festival, they chose to work, sell offering or watch the event rather than getting involved in the committee. Some of them who worked in the village office are obliged to engage in such activities.

Thus far, the writer considered that the results of direct interviews and observations to 20 samples arguably state that everyone should have been made aware of information. It is because people house is not far from one to another, and Island Penyengat is not large, thus facilitating them to obtain this information; not to mention that sea festival was held at one of the crowded areas and widely known by many people. It makes the writer draw the conclusion that the community actually knows about it and actually wants to be involved and present. However, many reasons and busy schedule are causal factors of the absentees in the event.

Business Activities

From interviews and observations results of the writer, there are two women selling souvenirs in front of Engku Putri Tomb and in area of the Folk Stage. Besides, two people work as local food vendor; such as grilled fish, grilled calamari, and grilled fish cake. From the observation, it is also found one of the seafood stores also sells other foods like Malay pastries and *laksu*.

Mrs. Siti, aged 45 years, has been a vendor in Penyengat Island for seven years and has three employees. Most of the seafood is purchased in the market and some are bought from fishermen in Penyengat Island. Meanwhile, 49 years-old Mrs. Umi has family business, i.e. *deram-deram* pastries that she has produced for 10 years and marketed up to Batam and Tanjung Pinang.

Other hand, there are two people selling souvenir, located in front of Engku Putri Tomb, Mrs. Juminah, as well as in the area of Folk Stage.

Mrs. Juminah has her own business that she started with her husband. In the beginning, she sold food and beverages, but over harder competition, she then tried to seek her fortune in souvenir. Mrs. Tini - 33 years old- is also a souvenir seller who rents a small shop in the Folk Stage area created specifically as a souvenir outlet.

Based on interviews and observations, it is found that two men working as motor pedicab drivers, and 1 man as *pompong* boat miners. They receive aid from the Tanjung Pinang Major, both in terms of funds and the vehicle. Meanwhile *pompong* boat miners join the group of *pompong* boat miners that currently has 40 pompong boats under private ownerships and the government's, granted to individuals.

From other observations, there are two people working as civil servants, three tomb and mosque caretakers in Penyengat Island's tourist attraction; one person as the fisherman and the rest are housewives and students.

Based on the research results on the field, the researcher can conclude that there are three popular kinds of activities in developing tourism activities in Penyengat Island outside of their profession; mostly are private servants or civil servants in Tanjung Pinang, including Pedicab Motor drivers and *pompong* boat miners dominated by men, and food and souvenirs vendors dominated by women.

The Objectives of Business Being Run

Based on in-depth interviews about the business objectives, most of them set up the business to support their family, or in other words for their income source. People who own any business activity, such as Pedicab Motor and *Pompong* Boats, initially set up their business with small capital; while *pompong* boat miners have their own boats. Then, the government provided funds through PNPMM Mandiri which aimed to help develop their businesses to repair and increase the capacity of facility; in addition to the government's aim to facilitate access to reach places.

On other hand, there are three people having food business, for instance *deram-deram*, and grilled fish, squid or fish cake with the goal to develop their business; in addition to meet end needs and introduce Malay traditional foods to visitors.

Other business activities, such as tomb caretakers, are under the direction of the department of culture of Riau Islands Province. The caretakers do fall into the category of civil service, they are designated to take care and manage any tourist attractions or cultural heritage on Penyengat Island.

Judging from the goal of their business activities, they are basically appointed as guardians or caretakers to maintain the cultural heritage, to care and manage cultural heritage as well as to deliver information about the history of the cultural heritage.

Positions in Organization

Organization or association is one of their platforms to achieve the mission and vision in accordance with the concept of tourism in Tanjungpinang and Riau Islands in general sense. Organizations can also develop skills and capabilities in managing and improving their quality in social and knowledge.

So far, based on information received by the researchers through interviews to the government and people, there are some organizations, in the youth and business development in Tourism and Entrepreneurship. The organization includes the Youth organization, PNPM Mandiri, KUBE and Fishermen Business Group in which these organizations are government's referral of policy.

Other organizations on Penyengat Island are mosque youth and Fishermen Business Group, in which small group does not dominate on the course of the organizations on Penyengat Island itself.

Based on observations and interviews conducted by the researchers, it can be concluded that people are yet to understand the importance of an organization that can develop their skills and knowledge, besides other purposes to promote welfare or development of tourism there. Basically, the community has never refused to participate in any organization as far as the organization's activities have positive activities. Nevertheless, the community views that government-created organizations are not properly managed so that people feel the time spent is not beneficial to them; hence they started to withdraw their membership and still run their own activities.

They are the community who possess positions within the organization judging from the author's observation. The author can conclude that they are people who are close to the people working in the tourism department; hence they are involved in membership. Meanwhile, other factors hindering the course of organizations are other interests of a group of people who only think of their own group's interests, making other people to see that the organization only belongs to a small group of people. Under reason of their family sense and relationships, they choose to stay away to avoid disputes.

Role in Management

In RIPPDA, Riau Islands 2012-2022 which take the pattern of sustainable tourism development mention that the people participating tourism management can be defined elements capable of developing and bringing Penyengat Island; one including people dwelling on Penyengat Island.

Based on observations and interviews made by the author, Penyengat Island people actually have realized that they live in areas of cultural heritage conservation, meaning they also have to maintain and must feel sense of belonging that objects of cultural heritage are common duty to preserve. In this case, the role of communities in the management is highly crucial. The community is already aware not to damage, take or build anything in the areas of cultural conservation. The awareness also appears from the customs which they are familiar with, and knowledge of the history behind the existence of the cultural heritage.

However, the government in this case has its own scale to measure community's role in this management. Thus far, if the government renovates and builds something useful, they always involve the public in decision and ideas-making, and the community are happy to assist in the management. However, the large role that will not last long if the government does not directly point out to a few trustworthy people to manage the course of their obligation and their rights.

Based on the information and observations, we can conclude that community so far has had awareness and role as managers of tourism objects in cultural heritage conservation in Penyengat Island. The government has also run regulations in the maintenance, preservation and management. However, in this case, there are some sides being ignored, including garbage management in the area of Penyengat Island that should prioritize *Sapta Pesona* and the community's role in developing tourism itself, whether the community as informants (guide) and sustainable managers who manage staying travelers as well as attractions provided.

Based on observations and interviews conducted by the researcher while in Penyengat Island, tourist attraction management is not being handed over to the communities unilaterally. In other words, the community is required to maintain whole tourist attraction in Penyengat Island. Meanwhile, the number of tourist attractions managed by individuals who have been selected, directly appointed by the government and given with training on related skills and knowledge.

Principal Duties of Supervisors/ Evaluators

Community is the supervisor/ evaluator having a role in controlling the course of the management and handling problems occurred at the moment of evaluation.

In this case the community can act as supervisor / evaluator. The tasks of the supervisors/ evaluators concluded by the author from the results of monitoring and interviews are:

1. The community serves as supervisor controlling the management undertaken by the government and contractors in construction, restoration and revitalization of cultural objects conservation or new buildings in the area of Penyengat Island.
2. The community as supervisors control the course of tourism development so as to not interfere with everyday activities of the residents; let alone about damaging and destroying the goods and land owned by the community.
3. The community and local custom leaders as supervisors controlling the tourism development so as to not deviate from moral and social values, and not lead to erosion of the customs and traditions.
4. The community serves as supervisors controlling the balance and sustainability occurring in tourism development and management of tourist attractions towards the economic welfare of the local community.

Concluding from the above, the author states that community supervisors/ evaluators have been carrying out their mission properly in managing and developing tourist attractions Penyengat Island. Furthermore, evaluation can be conducted jointly and peacefully; and the results of this evaluation can lead to solution for a better direction.

Constraints

Based on interviews and observations conducted by researchers from 20 samples, the community of Penyengat Island can be said that the constraints occurring actually come from the community themselves. They consider that the community has not fully engaged in tourism activities. Tourism is still considered a

novelty and its extra benefits have not felt by the community. For all this time, the community still consider that working as civil servants, military, store employees are eligible occupations to meet their needs for the definite salary earned per month.

Besides, another constraint concluded in the research result is that the lack of education, knowledge and skills regarding tourism as a profession that can improve their welfare. It is because they have not obtained information about tourism management. On the other hand, the government has not set decisions in the management of tourist attractions in Penyengat Island as a tourism village.

Other obstacle that can be found is the lack of interest of the visitors to enjoy Penyengat Island in a long period of time. It is actually not on the fault of visitors; the community should have been more creative in developing tourist attractions, such as developing traditional games, music and dance that can performed at night so the visitors can stay overnight on Penyengat Island to enjoy the atmosphere and closeness with the community. However, it has to be accompanied by a decent place for visitors to stay.

Another problem is the number of people who are working, attending school outside of Penyengat Island, so in the working day Penyengat Island looks like a deserted island without inhabitants, leaving elderly people alone. Therefore, possible communication and activities are small. Meanwhile, in the weekend local people usually use time with their family for a vacation to Tanjungpinang or Batam.

The largest constraints based on observations and interviews done by researchers are when the community are no longer considering that great potential in Penyengat Island can be developed, in other words the community instead choose to work outside Penyengat Island. In fact some even moved out of Penyengat Island, leaving elderly people behind. If it happens Penyengat Island will be a dying and boring superior tourist attraction for visitors.

Duration of Evaluation

The evaluation is conducted to find problems that occur during the implementation of the policies made by the government or organization. To date, the government has done their job properly. The same goes to the community serving as closest element to the tourist attraction.

The evaluation period depends on the policies of government and organizations. When viewed from the government side in terms of carrying out events such as Sea Festival and several events in Tanjung Pinang City, they always carried out an evaluation after the event took place or held at the year end to make overall evaluation. However, from interviews to the local village chief, it was stated that evaluation to the community is usually conducted whenever there is assistance or event involving the community alone, taken upon the completion.

As stated before, several people were involved in the committee of Sea festival. They participated in the evaluation after the event took place in City Tourism Office alongside government and the committee.

Besides, after evaluation was done, the solution would be made to resolve the problems found. It aims to improve the course of the next activity.

From the information - based on observations and interviews - it can be concluded that the community has been involved in the evaluation and knows the duration of the evaluation. Nevertheless, not all of the people are involved in the evaluation activities.

Table 1
Respondents' Attitude on Cultural Tourism Village Program

<i>No.</i>	<i>Responden's Attitud</i>	<i>Total</i>	<i>Percentage (%)</i>
1.	Agree/Support	13	86,67
2.	Disagree/Not Support	0	0
3.	Not Known/No Opinion	2	13,33
	Total	15	100

Data from in-depth interviews with Mr. Herman Datuk Padukorajo, stating that the community actually agree with the policy of the government of Tanjung Pinang City making Penyengat Island as cultural tourism village. Nevertheless, there are some people who still worry that tourism village will be managed by capital owners while the community will be neglected.

Improvement of Community Participation

Tourism Department realizes that in order to achieve the goal of tourism development, it requires the participation and awareness of the various parties, especially the community. In this framework, Department of Tourism makes efforts to increase community participation:

1. Providing information and guidance about the significance of the special development of the tourism sector to the whole community together with other programs in an integrated manner.
2. Conducting coaching, guidance and counseling on tourism specifically about tourism stepping and tourism awareness. (Interview results with Head of Tourism, August 18, 2016, at 09.00).

Meanwhile, the activities already conducted in order to improve community participation in the tourism development in Tanjung Pinang City can be seen in the following table:

Table 2
Activities for Improvement of Community Participation in Tanjung Pinang City

<i>No</i>	<i>Activities</i>	<i>Total</i>	<i>Location</i>
1.	Extension of tourism awareness for the owner of the tourism industry, guide, hotel / lodging, and travel	250 person	Hall Government tourism office
2.	Village group counseling for homeless and Karangtaruna as the city of Tanjung Pinang	85 person	Hall Government tourism office
3.	Extension of tourism awareness and stepping a Tanjung Pinang to the PKK	200 person	Hall Government tourism office
4.	The introduction of a tourist attraction for group travel conscious as the city of Tanjung Pinang	45 person	Hall Government tourism office
5.	Quiz competitions between groups dasawisma as the city of Tanjung Pinang	30 person	Hall Government tourism office
6.	Tourism business counseling services engineering, stepping embodiment, travel services business.	65 person	Hall Government tourism office

Source: Government tourism office Tanjung Pinang

Based on the table, activities to increase community participation in tourism performed through counseling, introduction of tourist attraction would be more effective if local governments can do this continuously and truthfully. It is shown by the increasing enthusiasm of some community groups in training organized by the Department of Tourism.

According to the researcher's analysis, efforts to develop tourism through improvement of community participation in the tourism sector have good role, either directly or indirectly. For example, the emergence of ideas and creativity to struggle and work for improving the economy through selling food or beverages and a variety of local souvenirs that can be developed. For tourists, the benefits gained from increased community participation are that they get services with positive impression and obtain special souvenirs of the areas visited.

CONCLUSIONS AND RECCOMENDATIONS

Based on the description of the research data, the following can be concluded further: 86.67% of people in Penyengat Island agree and support the development of Penyengat Island as integrated cultural tourism village. The form of community participation in the development and management of environmental areas of Penyengat Island as a cultural tourism village is described as follows: a) public participation in the use of temple land, home yard, and other areas as land for cultural tourism; b) arrangement throughout Penyengat Island as areas for cultural tourism area; c) development of infrastructure, such as access roads and other facilities; and d) Development of cultural tourism area/ region, i.e. inns and other cultural tourist facilities. The concept of cultural tourism village of Penyengat Island is under direction and is expected to become the production center of art, souvenirs and market regions/ locations of cultural tourism, where the tourists can enjoy and buy various souvenirs and enjoy various art forms in the festival held in the area.

The concept model of environment management fostered by cultural tourism in the region of Penyengat Island, especially on Penyengat Island, applies the principle of participation-partnership between the government and community. The government establishes an environmental policy development, whilst the community actively participates in the environment management process. The relationship concept between humans and the environment in environmental management process of cultural tourism village in Penyengat Island is that: individuals can use the environment; and relationship concept where individuals can participate (partake) with their environment. The relationship model between the community of Penyengat Island and their environment when viewed from symbiotic relationship is included in symbiotic mutualism relationship.

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