

## LOCAL COMMUNITY INVOLVEMENT IN TOURISM DEVELOPMENT OF KERINCI REGENCY JAMBI PROVINCE

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Diterima (received): 18 Desember 2020 Disetujui (accepted): 14 Maret 2021

### ABSTRACT

*The involvement of local communities are one of the efforts that can make development in tourist destinations that are allegedly in accordance with the needs of the community. Kerinci Regency included in one of the eighty eight National Tourism Strategic Areas (KSPN). The purpose of this study is to identify potential tourist destinations, forms of community involvement, factors that influence community involvement, and the influence of tourist visits on community involvement. This study uses qualitative research method, data analysis techniques starting from data reduction, data presentation, and drawing conclusions. The actor-network analysis presented in this study to understand how the phenomenon of tourism occurs. The result of this research is that the phenomenon of tourism occurs continuously, each who comes to visit and then gives input, making the potential that there will increase. The level of participation of traders and tour guides are at the first level, namely Spontaneous Participation. Then, the level of participation of homestay managers, small boat tenants, drivers, performing arts providers, parking attendants, and ticket attendants are at the Induced Participation level. The factor of traditional leader is the main factor that must be considered, besides economic, cultural, and forest factors. These factors work by strengthening and weakening relationships that have existed before. Tourist visits have an influence on the variation of homestays, variation in pattern of tourist movements, the emergence of trainings, packages and tourist programs, the development of customary rules, strengthening with local resources (Cinnamon), and increasing the number of homestays.*

**Keywords:** *tourism, involvement, local community, development*

### A. INTRODUCTION

Tourism always brings together two or more different cultures, which have different norms, values, beliefs, habits, and so on (Pitana, 2005). Meetings of people with different socio-cultural backgrounds will result in various processes of acculturation, domination, assimilation, adoption, adaptation, and so on in terms of intercultural relations. Nowadays, tourism is thought to touch all the people of the world, to the communities that were once known as remote communities have now been encroached upon by various degrees of influence.

The involvement of local communities is one of the efforts that can make developments in the development of tourist destinations that are allegedly in accordance with the needs of the community. The phenomenon of local community involvement is also very important in efforts to use tourism as a tool that contributes to the economy (Istanbullu, et al., 2015) and poverty alleviation (Croes, et al., 2016). Government Regulation Number 50 of 2011 concerning

the National Tourism Development Master Plan for 2010-2025, the direction of national tourism development elaborate into the development of national tourism destinations (DPN), national tourism marketing, national tourism industry, and national tourism institutions. Focus on the development of DPN, a national tourism strategic area (KSPN) including the regional DPN development area. The Government of Indonesia stipulates 88 (eighty eight) KSPNs spread over 50 (fifty) DPNs. One of the 88 KSPNs, Kerinci Regency is including in the Kerinci Seblat and surrounding KSPN.

Kerinci Regency is a regency located in Jambi Province. Kerinci has an important role in the tourism sector of the Province of Jambi, Kerinci Regency is designing as a branding or tourism icon of Jambi Province because it has a unique natural and cultural beauty. Tourism in Kerinci is able to provide various alternative options for tourists, given the rich nature of the region with so many different charms, ranging from natural beauty, treasures of historical heritage, culinary, unique cultural customs and various cultural attractions and performances. All these charms provide added value to the local community along with efforts to arouse the interest of tourists to visit and enjoy various existing tourist attractions.

The involvement of local communities in this research will be reviewed from the theory of participation. Tosun (1999a, in Tosun 2006) formulated a typology of community participation in tourism. The types of participation are spontaneous participation, induced participation, and coercive participation. Spontaneous participation in the Tosun model is an ideal way for community participation in tourism development. This ideal type gives full managerial responsibility and authority to host the community. Induced community participation, the host community allowed to hear and be heard. They have a say in the process of developing tourism, but they do not have the power to ensure that their views will be taken into account by other powerful interest groups such as government agencies, multinational companies, international tour operators, and others. The host community can participate in the implementation and sharing of tourism benefits, but not in the decision making process. Coercive participation is manipulated and made up as a substitute for genuine participation. The real purpose is not to enable people to participate in the process of tourism development, but to allow power holders to educate or heal the host community in order to shift the potential and actual threats to the future of tourism development. Some decisions can be taken to meet the basic needs of the host community in consultation with local leaders so as to reduce socio-political risks for tourists and tourism development.

Burkart and Medlik (1974) state that to be able to develop well as a tourist destination, the availability of several factors called the Tourist Qualities of a Destination is needed, which consists of 4 things namely tourist attractions, accessibilities, facilities, and organizations. The definition of tourism according to Murphy (1985, in Sedarmayanti, 2014), tourism has elements in the form of circular travel, there are destinations to be achieved at the destination, and use a planned itinerary. Different from this definition, Fennel (1999, in Pitana and Diarta, 2009) defines tourism as an interrelated system of tourists and related services provided and utilized to assist their movements. The development of the

definition of tourism can be seen that there are three main characteristics associated with tourism activities, including the journey of a person or group of people from the area of origin to the destination; varied travel motivations, generally for recreation (recreation, pleasure, leisure, refreshing), but do not rule out the possibility for professional reasons (meetings, conferences), social, educational, religious, and so on; and interactions with other tourism actors: tourists, local people, business people, government, and so on. However, the three main features summarized earlier indicate that tourism is still regarded as a form of pleasure, recreation, or just refreshing. As Asjhari (2017) stated, that in tourism activities there is an element of experience or value-rich experience that can be obtained by tourists when traveling. Thus, tourism in this study is a temporary journey with the aim of enjoying the attraction of a place, gaining new experiences that are rich in value, and obtaining cultural messages that have meaning.

Based on these problems, it is interesting to do a research on tourism development involving local communities, with the title 'Local Community Involvement in Tourism Development in Kerinci Regency, Jambi Province'. The purpose of this research is to identify the potential of tourist destinations, forms of community involvement around tourist destinations, the factors that influence community involvement, and identify the influence of tourist visits on the involvement of local communities in the development of tourism in Kerinci Regency, Jambi Province.

## **B. RESEARCH METHODOLOGY**

This study uses qualitative research methods, namely research whose findings are not obtained through statistical procedures, but through the disclosure and understanding of something behind a phenomenon that is not yet known (Strauss and Corbin, 2003). The actual phenomenon revealed in this paper is a review of the perspective of tourism development in Kerinci Regency using literature studies and observations from time to time as well as the accumulation of information obtained through academic media and other mass media, as well as communication and dialogue with experts and practitioners in the government sector, tourism, planning and development as well as direct information obtained from all elements of development stakeholders described in a descriptive qualitative manner.

### **1. The Method of Collecting Data**

#### **a. Literature Study**

This activity aims to explore various information related to research topics, including: the concept of local community involvement, the concept of tourism development, and study of tourism policies. For this purpose, the activities will be focused on exploring various literatures.

#### **b. Secondary Data Collection**

Secondary data collected from a variety of literatures, records that have been documented and published. Secondary data will be collected by visiting government agencies, mass media news, documents issued by various activist institutions, biographies, interviews with prominent figures with the mass media, analyst articles, books that are seen as having

relevance to activities research being carried out. Apart from that secondary data will also be collected from several related government agencies, such as the Tourism Office, Regional Planning and Development Agency, Public Works Agency, and District Offices.

c. Primary Data Collection

The collection was carried out through in-depth interviews, with a number of main figures of tourism organizers, community leaders, academics who were selected as informants.

d. Observation

There are two ways that the author uses in conducting observations in the area of the research location, namely through systematic observation and participation (Susanto: 1997: 166-167). First, Systematic Observation is carried out by making ordinary observations, by looking at the conditions and situation of the study area. At the same time, notes were held as needed to prepare the instruments needed to prepare for plunging into the field. This observation was made at the time of initial determination of the location of the study. Second, Observation of Participation, this observation the author made to understand more deeply the conditions, situations in each meeting and approach to make it easier to get information.

e. Interview

Interviews conducted in depth, to respondents who have been identified through a positional, reputational and decision approach. They were asked a number of things related to the role and influence of each stakeholder in making decisions using interview guidelines.

f. Documentation

This method used to trace the documents, notes and reports that are the object of research, monographs. This method is very helpful for the writer in compiling a description of the research area.

## **2. Data Analysis Procedure**

a. Qualitative Descriptive Analysis

Data analysis techniques in this study used the model of Milles and Huberman (1994), explaining that qualitative data analysis can be done through three stages of the process, namely data reduction, data display, and conclusion drawing/verification.

b. Network-Actor Analysis

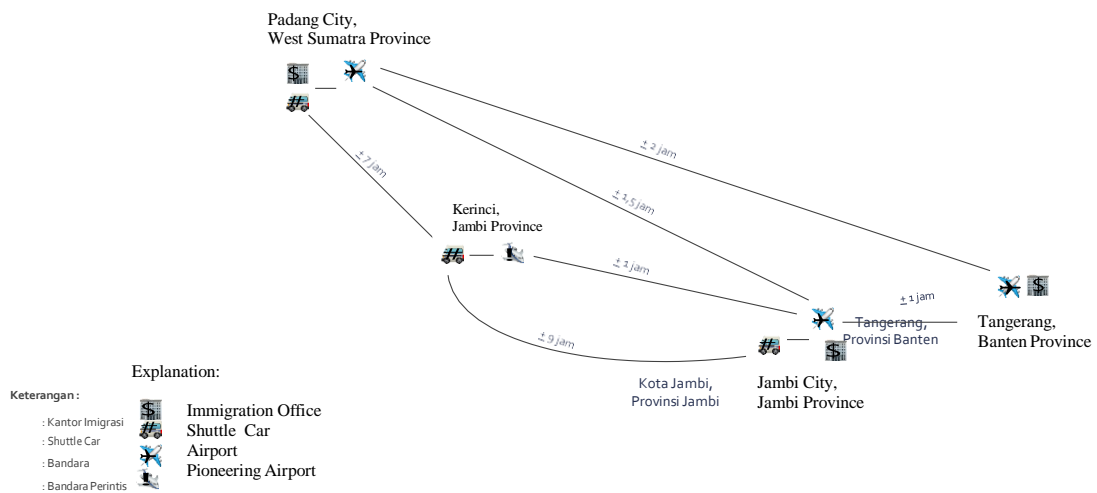
Actor-Network Theory (ANT) analysis is an analytical framework that tries to explain and interpret social and technological developments by integrating human and non-human elements into the same framework or network (Randall in Jorgensen, 2017). In tracing actor networks, Yuliar (2009) explains that the task of an empirical research is to trace networks in their heterogeneity, and studies how relationships that are patterned in networks produce effects such as organization, power, bureaucracy, technological functions, etc. The actor-network search, and how it happened, becomes visible when researchers gain an understanding of it through different informants.

### C. RESULTS AND DISCUSSION

#### 1. The Potentialities of Kerinci Tourism Destinations

The natural tourist attractions that available in Kerinci is the Five Lakes of Mountain Batuah, Kerinci Mountain, Kerinci Lake, Gunung Tujuh Lake, Telun Berasap Waterfall, Belibis Lake, Pencaro Rayo Waterfall, Kasah Cave, Bento Swamp, Kunyit Mountain, Aroma Pecco Tourist Park, and Lembah Mengurai Waterfall. Most of the natural attractions in Kerinci Regency are managed by the Kerinci Seblat National Park Office. The attractions of cultural tourism that available is Kenduri Sko, Kerinci special culinary, and Kerinci Traditional Art. The available tourist attractions include Semurup hot spring, Sungai Medang hot spring, and PTPN VI Kayu Aro tea processing factory. Special events available include the Lake Kerinci Community Care Festival (FMPDK) and the Lumping Horse and Archipelago Culture Festival.

Licensing referred to in a tourism destination is all administrative processes that must be taken by tourists, both foreign and domestic before visiting the destination. Specifically for foreign tourists, all administrative matters relating to visas or passports during a visit to Kerinci are required through the immigration office. At present, due to the absence of international routes at Depati Parbo airport, visa or passport processing is done at the nearest immigration office from Kerinci, through the Jambi Class 1 Immigration Office in Jambi City and the Padang Class 1 Immigration Office in Padang.



**Figure 1.** Kerinci Regency Connectivity Scheme

Kerinci Regency is surrounded by the Kerinci Seblat National Park. The natural potential that is generally found here, makes special characteristics for tourists that visiting Kerinci, tourists with special interest segments and adventurous tourists. The process of developing tourism in the Kerinci Regency is determined by the tourism potential that is available there. These potentials are not immediately formed into a tourist attraction, but there are efforts made

by people who originally visited the Kerinci to open and inform the local community that there are attractions in this area.

The interaction between visitors and the local community then provides a new understanding for the local community about the tourism potential that exists in the area. So, it can be concluded that the potential contained in Kerinci has generally been there before, but has not been realized by the community. Tourism activities develop continuously, making frequent exchanges of information between tourists and local people with new inputs related to existing potential and ultimately making this potential even more developed.

## **2. *Forms of Local Community Involvement***

Involvement is one of the main things that must be considered in implementing participation in tourism development. In seeing the involvement of local communities in the development of tourism in Kerinci Regency, Kayu Aro and Lempur areas will be the main focus in this study, because both regions are considered to have potential that can support Kerinci tourism development. In Kayu Aro and Lempur areas, local communities responded that tourism can bring benefits in providing employment opportunities. With tourism, local people interpret this by working as a trader (opening a restaurant business, selling souvenirs, etc.), farmers, tour guides, making homestays, drivers, small boat tenants, providers of performing arts (dances at the time of custom events), parking attendants, and ticket attendants at the tourist attraction entrance.

## **3. *The Factors that Influencing Community Involvement***

Tourism development activities will involve many agencies in it and will always be in contact with the local community around the tourist object or area. In other words between tourism development activities and the involvement of local communities are two things that are interconnected and bound, therefore after looking at the form of community involvement, it seems also interesting to identify the factors that influence the community to be involved in tourism development.

Then, this has an impact on the characteristics of tourists who will visit this area. With the condition of isolated, tourists who want to visit Kerinci will be selected by themselves, where to reach this area alone has become a challenge for tourists who want to visit Kerinci.

### **a. Economic Factor**

Economic factor is one of the factors that influence the community of Kerinci Regency to be involved in tourism development. Economic factor or the income offered from tourism activities make people interested in changing their profession, which used to work in other sectors besides tourism and is now turned into a tourism profession such as a local guide or homestay manager.

Community involvement as the manager of the homestay, this happened in the Kayu Aro Destination Area, where in the past in 1995, there was the role of local communities who worked in the World Wide Fund (WWF) who initially opened a homestay in Kerinci. The involvement that occurred in Kayu Aro was different from in Lempur, the majority of Kayu Aro people working as farmers, this made the community not too involved in tourism activities. There is a change in the management of homestays in Kayu Aro, local people initially set

up homestays at no charge if there are visitors staying overnight. In contrast to current conditions, where local people have made provisions regarding the price to stay at the homestay.

**b. Cultural Preservation Factor**

The cultural preservation factor is one of the factors that influence the community involved in the development of tourism in the Kerinci. Preserving the culture of the local community is an effort made by the people who are in the Lempur Destination Area. As explained in the tourism potential in Kerinci Regency, the Lempur Destination Area is an area that sells a variety of tourist attractions, including natural, cultural and artificial attractions. The attraction of cultural tourism in Lempur is in the form of active traditional institutions, there are local tourism managers (Explore Kerinci groups), and traditional community activities. In addition, traditional activities that are still mostly carried out in Kerinci Regency are the Kenduri Sko activities. Until now the community still often performs these traditional rituals.

The factor of cultural preservation must be carried out by local communities to maintain its existence. As revealed by the actor and observer of Kerinci tourism, Guntur.

*"... Imagine, that is what tourists are looking forward to, in the special interest segment based on nature and culture of society. The more sustainable ... the more maintaining the values ... he is increasingly popular ... If people say, how about the detail of tourism going forward ... I answer that .. while we preserve, preserve the culture .. "*

This opinion expressed the desire of the community to maintain its culture, because by preserving its cultural presence, they will be increasingly fancied by tourists who visit. The cultural preservation factor in Lempur makes the relationships that occur between the community and culture (traditional arts, traditional events, and traditional food) become strong, which used to be weak. Not only that, this factor makes the relationship that has already happened to work by expanding the relationship.

**c. Forest Conservation Factor**

The factor of forest preservation is one of the factors that influence the community involved in the development of tourism in the Kerinci. The factor of forest preservation is driven by community awareness in Kerinci to conserve forests as a source of life. As explained earlier, Kerinci is surrounded by the Kerinci Seblat National Park. With these conditions, local people live with their forests or with their national parks. Forests that are still sustainable are forests that are sought after by tourists. Ecotourism is a concept that the community agreed to manage forests in this area, because natural forests and biodiversity contained in this forest will be sold to tourists who want to visit this area.

The problems in the Kerinci Seblat National Park are inseparable from the problem of illegal logging and tiger poaching. Guntur considers the problem to occur because the community initially did not have a job. However, when in the development of tourism, the community has begun to realize and be involved, the problem of logging and poaching can be minimized. As stated below.

*"... the trend of tourism for products in Kerinci ... there is a lot of trend now ... that is ... climbing of all kinds ... and it is not in danger of being damaged ... while people do not cut down forests, that is ... but, if they do not develop ecotourism, they are threatened .. Because the community has no work. The skin has started to run out, of course he is paid by people with all kinds of wood ... but, if he has income with tourists coming in ... his salary is 250 thousand a day ... instead of his salary 75 thousand a day ... he cannot get anything ... of course he wants save it .. because they locked there, they will forbid people .. I do not want to be paid by you, after all the tigers are here all sorts .. baby .. because this is a produc.. I can get money from this guide .. my child can also work here ... yes ... That is the important thing first, assertiveness ... So, that is why the concept of tourism now, who has a garden, protected forest, that is happy now ... it should be developed ... because that is a commodity ... that is what searching for. Rather than an arid place, especially if you already know that generally mountainous areas, highland is fertile, cold, cool, that is what you are looking for ... that is all ... "*

In that opinion it appears that community efforts to conserve forests and the biodiversity contained in forests are important and necessary, because the forests they have are an attraction they will sell to attract tourists there. It was revealed in this case that the constraints in developing tourism in "protected areas" or national parks are irrelevant, this is precisely the potential that can be utilized by the government and local communities.

d. Indigenous Figure Factor

The factor of traditional leader is an important factor in stimulating local communities (especially for regions that still adhere to traditional rules) in the development of tourism. When the process of tourists visiting an area with the dominant natural conditions of a national park, these tourists definitely need the local community to accompany them to explore the area, because the local community knows the area.

The factor of traditional leader has a voice that is strong enough to initiate tourism development. This factor strengthens community relations with forests in national parks. Customary leader in the case in Lempur, made the space for compromise between tourists and local people to be narrow, because the role of traditional leader is quite large and the decisions they make can be heard by local people.

e. Effects of Tourist Visits on Community Involvement

Tourists are actors of tourism. The process that occurs in tourism is when tourists visit a destination and then there is a negotiation process between the people in the destination area and tourists, therefore an area can be said to be a tourist area if there are tourists visit the area.

The extent to which tourist visits affect the involvement of local communities in the Kerinci Regency will be reviewed in the Kayu Aro and Lempur Destination Areas, because in these two regions there are differences in the historical tourism management. Actor-network analysis is using to explain various entities in the phenomenon of tourism management in Kerinci. The description of the extent to which tourist visits affect the involvement of local



communities can be known by describing changes in relations that occur between the actors and technical objects.

a. Kayu Aro Destination Area (Kerinci Seblat National Park)

Kerinci Seblat National Park was proposed as a national park by FAO (Food and Agricultural Organization) and PHPA (Forest Preservation and Nature Preservation) based on the FAO management plan in 1981 and the map was the basis for the Minister of Forestry Decree in 1982. At the time it was proposed, TNKS had an area of 1.48 million hectares with around 300,000 hectares of lowland forests below 600 meters above sea level which was a complex of 17 conservation areas (nature reserves and wildlife reserves) that have been confirmed or are still being proposed and protected forests and other forest areas.

b. Homestay-adoption conceptions

The tourist destinations in the Kayu Aro Region consist of several tourist attractions, such as Kerinci Mountain, Tujuh Mountain, Kayu Aro Tea Gardens, Telun Berasap Waterfall, and Aroma Pecco Tourism Park. The attractions of Kerinci Mountain and Tujuh Mountain are objects that are included in the management area of the Great Hall of TNKS, Kayu Aro Tea Plantation object in its management is managed by PT Perkebunan Nusantara (PTPN) VI, and for the attractions of Telun Berasap Waterfall and Aroma Pecco Tourism Park are managed by the Kerinci Government. Therefore, the development of tourism activities in this area can be seen from the development of homestays found in Kayu Aro. As Guntur said,

*"Kayu Aro tea area was already contracted and belonged to PTPN, Kerinci Mountain and Tujuh Lake Mountain owned by TNKS ... has its own ego ... cannot be developed for its tourism recruitment ..."*

Tourism activities in Kayu Aro that are dominantly carried out by tourists when visiting this area are to climb Kerinci Mountain or Tujuh Mountain. In the process, the homestay becomes a place to rest both before or after climbing the Mountain. The development of the homestay was initiated by several communities who used to work at WWF in 1995. There are currently 5 homestays in Kayu Aro. New problems have arisen related to the development of homestays in Kayu Aro. The concept of homestay that is offered by the community is by way of homeowners who live together with tourists.

c. Lempur Destination Area (Customary Forest)

Customary Forest in Lempur was included in the area of the *50 Tumbi Lempur* Natural Indigenous Natural Density with an area of 858.3 hectares. Lempur Customary Forest was inaugurated by the Decree of the Regent of TK II Kerinci No. 96/1994 dated May 10, 1994. The management of the Lempur Indigenous Forest was conducted by the *50 Tumbi* Lempur Indigenous Peoples Institution. The *50 Tumbi* Lempur Customary Forests managed by this traditional institution include: Lempur Hilir Village, Lempur Mudik Village, Dusun Baru Lempur Village and Lempur Tengah Village. There are also lakes and hills in upstream areas such as Langkat Lake, Nyalo Lake, Setanggis Hill, Pematang Hill, Kemulau Hill and Batuah Hill. Most of the Indigenous Forest of *Lekuk 50*

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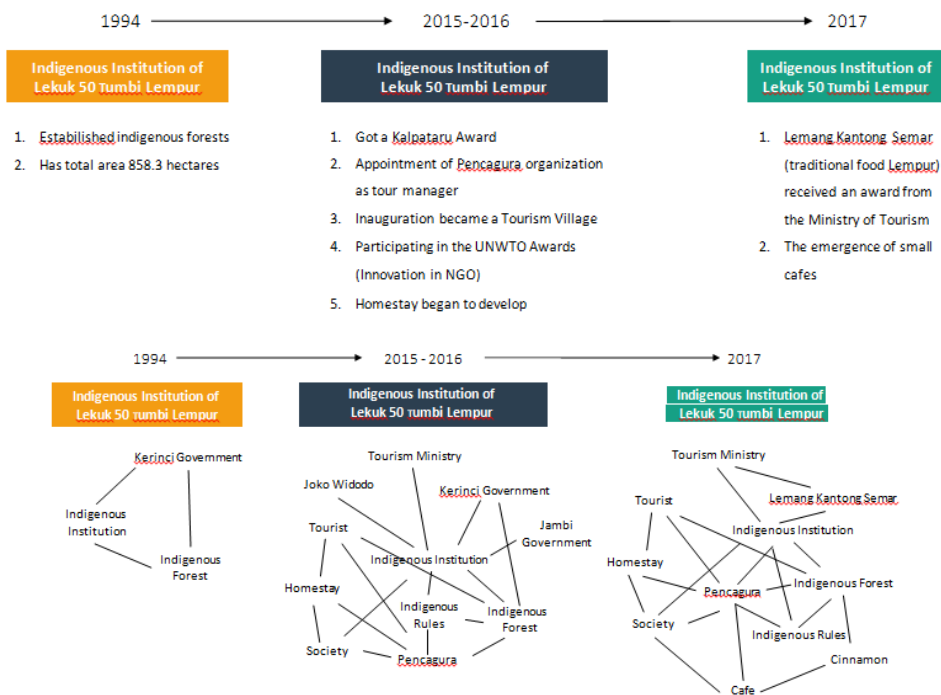
*Tumbi Lempur* was surrounded by plantations that was dominated by cinnamon plants. Indigenous Forest of *Lekuk 50 Tumbi Lempur* has the potential to consist of plants that can be used as medicine, and customary forests as tourist attractions.

In 2015, the *50 Tumbi Lekuk Lempur* Customary Institution was awarded the *Kalpataru* award from President Joko Widodo in the category of environmental rescuer, this is because the management carried out by adat institutions was considered successful in managing their customary forests. Then, the Lempur Customary Institution also issued a customary regulation related to the appointment of the Raya Mountain Nature Lovers Organization (*Pencagura*) as the Manager and also as Manager of the *50 Lekuk Tumbi Lempur* Tourism Area.

In 2016, Lempur area was formalized as a Tourism Village by the Jambi Provincial Government and the Kerinci Regency Government. The designated Lempur Region as a Tourism Village because there are various tourism potentials that can be visited by tourists (*Expedition 5 Lakes*). Lempur community figure described it this way,

"... *Tumbi Lekuk Tourism Village* has prepared as many as 20 housing units with a capacity of 200 visitors ..."

In 2017, Lempur Tourism Village received an award from the Ministry of Tourism in the Indonesian Charm Award with the category of favourite traditional food, food originating from this Lempur Tourism Village was *Lemang Kantong Semar*. In addition, in utilizing the existing potential, the Lempur community made small cafes by relying on the cinnamon beverage menu which was the preminent in the region. For more details about the Indigenous Forest timeline will be described as follows



**Figure 2.** Indigenous Forest Timeline and Socio-techno Changes in Customary Forest Governance

The socio-techno illustrates the changes in customary forest governance that occurred during 1994-2017. The changes that occurred after the adoption of the Customary Forest by the Kerinci Regent was the expansion of relations undertaken by the Customary Institution as a local institution making the Lempur area into a Tourism Village. The relationship that formed by the Customary Institution with Pencagura stimulates Lempur community to be involved in tourism activities, such as making small cafes by utilizing cinnamon as a local resource and becoming a guide that is interwoven in the Pencagura group.

d. *Conception-adoption of Customary Institutions*

Tourist destinations in the Lempur area are supported by the presence of Indigenous Forests contained within this area, within the Indigenous Forest there are 5 lakes spread over several hills, such as Lingkat Lake, Nyalo Lake, Duo Lake, Kecik Lake, and Kaco Lake. This customary forest management is managed independently by the *Lekuk 50 Tumbi* Lempur Customary Institution. The Lempur area itself is dominated by native Kerinci people who had been born in Lempur from the past, and there are not even transmigrants in this area.

The initial problems in the Customary Forest are inseparable from the problem of illegal logging and tiger poaching. Guntur considers the problem to occur because the community initially did not have a job. However, when in the development of tourism, the community has begun to realize and be involved, the problem of logging and poaching can be minimized. The problem can be resolved when the adat rules are applied by the Customary Institution. The customary rules that were successfully implemented have implications for the lack of poaching and illegal logging that occurs in the Lempur Customary Forest. Then, the Lempur Customary Institution issued customary rules relating to the appointment of the Gunung Raya Nature Lovers Organization (Pencagura) as the Manager and as Manager of the *Lekuk 50 Tumbi* Lempur Tourism Area.

The technological agencies namely the internet and social media in accelerating and expanding the existing network of tourism development. The involvement of local communities in the development of tourism in Lempur provides various options for local people in articulating their desires. With the management initiated by the Lempur Customary Institution in the Pencagura group, the relationship has become more widespread. Training, tour packages and programs, the development of customary rules, strengthening with local resources (Cinnamon), and increasing homestay make the influence of tourist visits to the region visible in its influence on the involvement of local communities.

The influence of tourist visits on the involvement of local communities in the development of tourism in the Kerinci Regency shows the importance of local institutions as a management body for the sustainability of tourism in the area. But in this case, the formation of local institutions in the Lempur Region did not make this region an exclusive area. The development of tourism in Kerinci

then continued with the expansion of the network carried out by guides who came from Lempur.

Finally, the guides that are scattered in Kerinci Regency do not only market the destinations in Lempur, but also all the destinations in Kerinci Regency and the surrounding Regencies. Several destinations are used as an option in traveling for tourists, this is useful to make the tourist attractions in Kerinci Regency and its surroundings become more diverse and every parts have a message of meaningful experience.

#### **D. CONCLUSION**

The qualification of Kerinci Regency tourism destination potentialities have been around a long time ago, but it have not been realized. Every person who comes to visit and then gives input, makes the existing potentialities grow. The level of participation of traders and tour guides in the development of tourism in Kerinci Regency is at the first level, namely Spontaneous Participation, because the form of involvement such as traders and guides are a form of independent initiative that arise in local groups and can provide input or contribution at the stage of making local decision. Then, the level of participation of homestay managers, small boat tenants, drivers, providers of art shows (dances during traditional events), parking guards, and ticket guards in the development of Kerinci Regency tourism is at the level of Induced Participation, because the form of involvement of local communities considered necessary in the development of tourism, but in decision making is still dominated by outsiders. In the development of tourism, the involvement of local communities can be endeavoured in providing messages conveyed through artefacts. The factor of traditional leader is the main factor that must be considered, in addition to economic, cultural, and forest factors. The factor of traditional leader works by strengthening and weakening relationships that have existed before. Strengthening in terms of new relationships formed between local communities and homestays, guides, porters, Pencagura Groups (Explore Kerinci), traditional institutions, customary rules (*Imbo Larangan*), traditional culture, and social media/internet. Weakening in the sense of severing the relationships that exist between local communities with gardens, trees (illegal logging), and tigers (poaching). Tourist visits have an influence on homestay variations, variations in travel movement patterns, emergence of trainings, tour packages and programs, development of customary rules, strengthening with local resources (Cinnamon), and increasing homestays.

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