



## The Interaction of the Kemambang Village Community in Developing a Tourist Village

Puri Kusuma Dwi Putri<sup>1</sup>, Zahrotul Umami<sup>2</sup>, Devi Purnamasari<sup>3</sup>

<sup>123</sup>Dian Nuswantoro University, Indonesia

Correspondent :

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**ABSTRACT:** Kemambang Village is located in Banyubiru district, Semarang Regency, Ambarawa, with natural potential (natural scenery, dispensary plantations, coffee plantations, and so on); culinary potential (Kumambang mas coffee, Jamu, Gula Ant, and so on); and cultural potential (Rodat dance, Keprajurita dance, Merti Desa, and so on). Kemambang shows that the potential of villages is very diverse, but villages have not been able to optimize the potential of existing resources due to lack of knowledge of Human Resources (HR) and infrastructure. This study aims to determine the interaction of the kemambang village community in developing tourist villages. The theory used in this study is ecological communication popularized by Luhman (1989). Luhman uses the concept of "resonance" in describing the interaction between the system and the social environment. A context that experiences the complexity of ecological problems can create communication problems, on the contrary, these problems can be overcome with solutions offered simultaneously.

The results showed that cooperation between various parties that form the ecology of tourism development in Kemambang village is important to carry out. Karang Taruna still needs cooperation with the village government as the person in charge of the existing programs by conducting two-way communication. The dialogue between the two parties aims to advance tourist village destinations.

**Keywords:** Tourism Village, Kemambang Village, Interaction, Ecological communication, Tourism



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## INTRODUCTION

Tourism contributes to gross domestic product (GDP). The target on the foreign exchange value of the tourism sector in Indonesia in 2022 has a target of RP.24 billion. According to Sandiaga Salahuddin Uno as Minister of Tourism and Creative Economy /Head of the Tourism and Creative Economy Agency (Menparekraf) this value has a meaning in increasing

the contribution of GDP by 4.3 percent ([Azzahra, 2022](#)).

The government established a tourism village program as stated in Law Number 6 of 2014 concerning community involvement in tourism activities in the village ([Suherlan et al., 2022](#); [Suprobowati et al., 2022](#)). Village communities are given freedom in managing the potential of the village according to their conditions ([Mahyuni, 2020](#); [Sudana et al., 2022](#)). The purpose of tourism is to increase economic growth; people's welfare; eliminate poverty; overcome unemployment; preserving nature, the environment and resources; advancing culture as stated in the Law of the Republic of Indonesia Number 10 of 2009 concerning tourism ([Cahyaningsih et al., 2021](#)).

One of the tourist villages that has received a tourist village decree, namely Puwono hamlet, Kemambang village. Kemambang Village is located in Banyubiru district, Semarang Regency, Ambarawa, Central Java Province. This village consists of 6 hamlets of Krajan Kemambang, Plalar, Bakalan, Sodong, Jeporo and Puwono with an area of 409,907. The natural potentials that exist in Kemambang Village are natural potential (natural scenery, dispensary plantations, coffee plantations, and so on); culinary potential (Kemambang mas coffee, Jamu, Gula Ant, and so on); and cultural potential (Rodat dance, Keprajuritan dance, Merti Desa, and so on).

Tourist village is a form of tourism where tourists live near the village or its surroundings to follow the life / traditions that exist in the village and its surroundings ([Chen et al., 2017](#); [Inskeep, 1993](#); [Sgroi, 2022](#)). The source of communication problems in swarna Lebak Banten tourism village can be a solution for the development of the tourism village ([Pandjaitan, 2020](#)). The source of the problem is in the community, community leaders, and Sawarna village such as not yet communicative and creative, communication gaps between them, there is no tourism communication media ([Bazneshin et al., 2015](#); [Kastenholz et al., 2018](#); [Polus & Bidder, 2016](#)). So that a, ecological communication in tourism villages is important in the development of Kemambang tourism villages. The quality of ecological communication can limit the capacity of the community in providing a response ([Caglar et al., 2021](#); [Tan et al., 2022](#); [Wahyuni, 2019](#)).

The theory used in this study is ecological communication which uses the concept of "resonance" in describing the interaction between the system and the social environment ([Luhmann, 1996](#); [Nikitina, 2015](#); [Shapoval et al., 2021](#)). A context that experiences the complexity of ecological problems can create communication problems, on the contrary, these problems can be overcome with solutions offered simultaneously ([Igamberdiev & Brenner, 2020](#); [Lenartowicz et al., 2016](#)).

The results of the pre-study through an interview with the Kemambang Village secretary showed that the potential of the village still needs optimization in its human resources. One way is to interact with the kemambang village government and between communities in the village. Tourism development in Indonesia is due to the lack of security, social interaction and customs ([Akay, 2022](#); [Sutheeshna et al., 2008](#)). This research focuses on the interaction of the Kemambang village community in developing tourism villages. Personal interaction is needed

in a person's life. This interaction is to establish relationships between two or more people/groups. In the development of tourist villages, social interaction between residents is needed ([Florice et al., 2014](#); [Kushins & Behounek, 2020](#); [Lorenz, 2022](#); [Soekanto, 2017](#)).

In a previous study, the role of tourism awareness groups (Pokdarwis) supports the development of ecotourism. The role of Pokdarwis has a positive impact on the development of villages ([Herliana et al., 2021](#); [Purwanti, 2019](#); [Putrawan & Ardana, 2019](#); [Roziqin & Syarafina, 2021](#)). The purpose of this study is to explore how the interaction of the Kemambang Village Community in developing the village wisata.

The research questions are as follows:

1. How is the social interaction on the ecosystem in the development of Kemambang tourism village?
2. What is the role of ecological communication of the Kemambang village community?

## **METHOD**

Research methods using qualitative research design. Qualitative research views social reality as something whole / meaningful and interactive ([Sugiyono, 2014](#)). The approach used is a case study ([Creswell, 2017](#)), meaning that researchers conduct research on the social interaction activities of the Kemambang village community in developing tourist villages based on predetermined times.

The collection of primary data sources was carried out through in-depth interviews with the head of Karang Taruna (KT), village secretary, head of RT as an analysis unit. The analysis units are parties involved in interactions within the Kemambang village community. This research using data analysis techniques ([Bungin, 2017](#); [Miles & Huberman, 1994](#); [Moleong, 2018](#); [Sugiyono, 2014](#)), that there is an interactive and continuous process in exploring the interaction of the Kemambang village community in developing tourism villages. The data analysis used is in the form of data reduction, displaying data, and drawing conclusions

## **RESULT AND DISCUSSION**

Komunication ecology

Social interaction of the kemambang village community

Luhman popularized the social system as the basis of the ecological communication that existed in society. The social system has autopoiesis properties in dealing with ecological isolation. The term autopoiesis comes from Varela and Maturana which is found in the field of biological sciences meaning how systems work in the body of living things. Then Luhman used the concept of autopoiesis in explaining the social system in society, that a

system can be open and closed (Leydesdorff, 2014). Autopoiesis is a system that is formed by itself (self-creation) through the process of self-reference and self-differentiation (Luhmann, 1996). The autopoiesis in Kemambang village is formed from the existing systems in the community to develop the village. Existing systems such as Pokdwarwis, community, PKK, Karang Taruna and village governments. Existing roles can optimize the potential of existing villages.

A message about village development in the community can be conveyed through a social system that has been formed such as Karang Taruna. The Karang Taruna party often holds meetings with the Lurah to convey its aspirations. According to the head of Karang Taruna, to start communication requires the cooperation of various parties and the village government. The following is the statement made by the Chief Cadet Reef:

*"To start communication, in my opinion, there is a need for the cooperation of various parties, from the village government, the community, from farmer groups, KWT, Pokdarwis."*

*"It is usually facilitated from the Village Government (Village Government), if there is this program, for example in the deliberations of the village government"*

*"If the Cadet Reef has a regular meeting every two months, it is routine, unless we have activities on the sidelines of that month".*

The Chief Cadet Reef establishes intensive communication using various existing media. KT's ways of communicating with the Lurah can communicate directly at the village hall, meetings, and so on. The chairman of the KT always has permission with the village head when he is going to hold a meeting. The statement from the chairman of the KT is as follows:

*"Myself, before the meeting, I always have permission to go to Mr. Kades, for example, on Sunday night, I want to meet in Plalar, for example, Mr. Kades when I can attend"*

*"We want to socialize with the police station later, Mr. H, who bridges the speakers, the place can be in the village hall"*

*"Sometimes you go home from school to stop by the village hall, it's normal when you are loose, you stop by to chat"*

Other media to establish interaction with citizens can use whatsapp group, because it can reach the wider community. Previously, the communication media used was kentongan, but it experienced problems because it could not reach the wider community. The following is a statement from the head of the RT of Puwono hamlet:

*"It's no longer there as much as the Whatsapp group. Now you don't want to use kentongan before pak kadus, which was just yesterday, I still use kentongan so every time there is a meeting or maybe someone has a celebration but involves the family using the kentongan code. You can't reach all the questions."*

*"There was no such thing as an announcement at the loudspeaker mosque"*

*"It's even effective to use wa group, if there is no cellphone, use getok tular which is as old as it is old"*

This is in line with the village government that the village government conducts deliberations with village communities such as RT, RW, Village Consultative Body (BPD) regarding various kinds of which dibahas, though the discussion is not up to the depths. The discussion of important matters related to villages requires dialogue with many parties such as representatives of institutions, community leaders, PKK, and KT. The statement of the village secretary is as follows:

*"We are limited to deliberations, we only flick a little bit of the problem about it if there is a deliberation in the village such as the BPD RT RW for village deliberations, usually the various kinds that we discuss may be narrowed (given) but have not been discussed in the "*

*"Yes, we involve community leaders, our elements involve institutions, community leaders, female PKK representatives, and our cadets are involved"*

In empowering village communities, social interaction is needed so that messages (top-down and bottom-up) can be well received between the village government and the village community. According to the head of the Puwono hamlet rt, the provision used can be in the form of regular meetings discussing community development programs. Regular meetings are held at the house of the head of Puwono hamlet/Mosque depending on the situation and conditions. The head of the hamlet, Pak RT, RW, and the BPD as communicators in conveying messages of community empowerment. The statement from the head of the Puwono hamlet RT is as follows:

*"Those in meetings may not be routine but every time there is a meeting there must be information conveyed to the residents so there is a kind of development program even though the community is immediately given to know so there is a program."*

*"If there is a meeting, maybe a meeting here or maybe there is a yasinan pas in the mosque inserted information"*

*"Besides pak kadus, maybe from me continue to be the same mas Joko mas Wahyu"*

The existence of a system refers to the pada system itself. A stem is no more complex than the environment. The system will produce a complex surrounding environment. The creation of complexity can reduce complexity. The existence of social systems that have been formed in rural communities aims to solve ecological problems ([Luhmann, 1996](#)).

Information about the ecosystem in the community that includes the surrounding conditions / potential of the village can be bridged by someone who is considered to be able to represent his village. The Chairman of KT as a representative to participate in the deliberations of the village in the design of the Village Rapbdesa. In addition, there are also other community leaders from RT/RW. The statement from the chairman of the KT is as follows:

*"Because I became a PPD also became a representative, there was a village deliberation presenting*

*all rt leaders, community figures, for example the design of the RAPBDes, we want what was developed, what was built, each representative of the region conveyed what was his potential. For example, in Sodong on the pedestal, there is Embung for water, his late Rt. used to convey at the village deliberations. In the hamlet of Sodong there is this if it is built it can be good on the agreement later we build together, there is Kunden we build in the middle of the rice field it is built.. cleaned up"*

*"The one from the regional representative conveyed to the Village Head, it can be from rt, RW/community leaders"*

The results showed that cooperation between various parties that form the ecology of tourism development in Kemambang village is important to carry out. Karang Taruna still needs cooperation with the village government as the person in charge of the existing programs by conducting two-way communication. The dialogue between the two parties aims to advance tourist village destinations. Previous research shows that social interaction from people is important to be carried out in developing tourism villages ([Azizah et al., 2020](#)). Cooperation is carried out with BUMdes, Poktan, Pokdarwis and village communities. So that the KT work program can be achieved.

Social interaction in Kemambang village is carried out by rt, RW, hamlet heads, BPD, PKK, KT, and village governments. These interactions form a social system to solve ecological problems in the village. The results of research on community empowerment and strengthening tourism villages and education that the development of Dolanan Village, Losawi Hamlet as a tourist destination requires the involvement of the loka / community community in the village. Involvement/participation is important in empowering local communities, so that there is a sense of involvement and belonging within the community/community ([Kurniawati et al., 2021](#)).

### 1.2. The Role of Ecological Communication of the Kemambang village community

The role of ecological communication in the kemambang village community is important in the development of tourist destinations. Village heads/village governments, KT, community leaders, have a communication role in developing Kemambang village. For example, KT activities always involve communication with the Lurah, because the Lurah is the supervisor and person in charge of activities in the village. In addition, there is also a hamlet head who can give advice for the progress of the village. The statement from the chairman of the KT is as follows:

*"The village head is also the supervisor and person in charge of the village, so there is a decree. The decree is Mr. Kades as the person in charge of all activities"*

*"Maybe the head of the hamlet also helped, yes, ma'am. So, we're in other hamlets we're always in his house, so he's also advising, giving input."*

The community continues to play a role in the development of the village.  
Especially in more societies

often think of capital for the development of the village not on the problems that exist in its society. People from various parties welcome the potential of the village positively, for example, each such as pkk, KT, and Pokdarwis can learn according to their role. This includes women playing a role in the development of tourism villages which have a positive impact on the involvement and empowerment of the community (Nurlena et al., 2021). So far, there has never been a conflict except from other villages.

*"During this time, when there are activities, the response is always positive. His role from the beginning of learning each2 because he has been given training".*

*"If the conflict has been but with other villages, for example ds Sekaron because each of them wants to highlight their own village"*

According to the head of the puwono hamlet RT stated that the role of the community, pkk,

KT, pokdarwis, village government culturalists can play a role according to their respective roles in the community. Social support exists in the social system, because as a village community, they still have a culture of mutual cooperation and deliberation when there are problems. This statement was conveyed by the head of the RT of Puwono hamlet as follows:

*"They support each other according to their respective fields "*

*"It's really compact because of this, maybe from the culture of the village people tend to be strong in working together the term if there is an activity what is automatic, there is no such thing as the term I don't want this to be my business so every time there is an activity whose general term there is one command or maybe there is a consensus that is agreed upon we want to do this, yes, we are busy working together to carry out that activity."*

This statement is as stated by the village secretary that the village government plays a role

in the development of tourist villages. One of them is evidenced by the decree of the tourist village, Puwono hamlet, Kemambang village. This shows that the village government is serious about optimizing the potential of the village with the existence of a tourism village decree. The purpose of this tourist village decree is so that Kemambang village becomes a tourist village known by tourists. The role of village governments and communities is important to solve ecological problems. Here's a statement from the village secretary:

*"If the government already definitely wants to introduce Kemambang village or village tourism to the public, yes, it is more famous, so the term is from us the business of the village head, one of which is to make the decree to enter Kemambang village set by the Regent this year 2022 we have entered, we have participated in the tourism village"*

*"Yesterday 2019 before the pandemic we were with 3 Sepakung villages that have extraordinary potential management was already good there because there were already many famous visitors also*

*then Tegarom Kemambang formed a kayak that mas ulin once talked about it like making a tourist destination together"*

Based on the results of the interview, the role of the village government and village communities is important in optimizing the potential of the village. The complexity of the problem of tourism villages can be solved through the existing social stem. The tourist village decree can be an entry point for the village to develop tourist destinations in the future to be better known to the wider community. The existing social system that forms the ecology of tourism villages is interrelated with each other, because it drives tourist villages based on local wisdom and the characteristics they have (Kurniawati et al., 2021). The support of local communities shows success in rural communities because they play a role in the empowerment and development of tourism villages.

## CONCLUSION

The ecological communication that exists in the community has an autopoiesis nature in dealing with ecological isolation. Kemambang village is formed from the stem-system that exists in the community to develop the village. Existing systems such as Pokdwarwis, community, PKK, Karang Taruna and village governments. Existing roles can optimize the potential of existing villages.

The role of ecological communication in the kemambang village community is important in the development of tourist destinations. Village heads/village governments, KT, community leaders, have a communication role in developing Kemambang village.

The social system that forms the ecology of existing tourist villages is interrelated with each other, because it drives tourism villages based on local wisdom and their characteristics. The support of local communities shows success in rural communities because they play a role in the empowerment and development of tourism villages.

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