

4D Concept and Transformation of Pine Forest Mangunan Into Tourism Object

Ari Dyah Sinta

Program of Sociology, STISIP Kartika Bangsa Yogyakarta, Indonesia

Aridvahsintatriastuti@gmail.com

Abstract

The Village Fund has made changes to village prosperity, one of which is that the village now has the autonomy and sovereignty to determine the Village Development Plan itself. Not only that village also must possess the right to organize its own financial resources. In catching up with the level of government locally. Financial resources come from the central government that they manage, one of which is the central government in the form of a nature tourism village. This research was conducted in the village of Mangunan, Dlingo which is an area with potential natural beauty. The purpose of this study was to determine how the social and economic impact will affect Mangunan local communities with their sights Pine Forest as a form of implementation of the Law on the Village where free villages uncertain right source finance each - each. The researcher has used a qualitative approach deskriptif with pengumpulan data in the form of observations and interviews. Empowerment theory framework which according to researchers is suitable to be used to analyze this case. Elsewhere in this paper also presented bagaimana penerapan development with Paradigma Asset Base with 4D approach in Pine Forest transformation efforts. The conclusions obtained from this study is that people feel the impact of economic and social. The economic impact that is felt by income is increasing and can absorb workforce in the village.

Keywords: Empowerment, 4D, Social Impact, Economic Impact

1. Introduction

Village in a general sense is a phenomenon that is universal, such like a small community, which is related to the locality as well as a place to stay upon for the fulfillment of their needs, and especially those dependent on agriculture, village - the village where tend to have certain characteristics in common (3). Referring to this definition, villages are small groups or communities that reside in the same area that make a living as farmers. Because the livelihood as a village farmer is identical to poverty, it will require special attention to build the village to be more productive.

The implementation of village development is always carried out by the government. Used to build the village is a task performed by each Ministry. So each ministry has a program to build a village. In the administration of President SBY there was a uniform form of building a village in the form of a PNPM assistance policy. The application is also carried out by the facilitator who manages PNPM funds. However, the policy paradigm to build the village in the form of a top down this, bias is considered physically and just make the village as the location of the project - project support ministries that impact village is still not optimal. Some even say that the village only as a spectator and establisment to save programs - programs of various ministries.

In 2014 the Village Law No. 6 of 2016 was born which aims to change the model or paradigm of village development. From what used to Build a Village to be a Village build. The village law has given its entire mandate to the village. The village

which was once the responsibility of the government (ministries) is now focused on the rural ministry. The village law gives the village freedom to regulate village autonomy and sovereignty. Even villages have the right to determine village budgets and income without government interference. So in the development of the sa using the paradigm "Village Building", where the village is not only as a spectator but the village as the subject of the actors and agencies of the development of the village itself . The village head must be able to mobilize the community to build a village.

As a result of changes in village paradigm and law, many villages in Bantul Regency are now exploring the potential of what is in their village. Ranging from MSME products (food industry banana chips, peanut brittle et al), and the potential of tourist villages. In this paper the author takes Mangunan Village which has the potential of a protected forest. This protected forest was used by the community as a source of livelihood. Farmers take sap from pine trees and then sell it. This protected forest belongs to Perhutani which is indeed used by local residents for their income. But now this forest has changed 360 degrees. The protected forest which was once used by farmers to find sap, has become a tourist attraction of the Pine Forest. This change is motivated by farmers' income from the tapping of the pine sap which is less profitable, either for residents or local government. This makes DIY and citizens setem KPH pat the end of his decided to create protected areas as tourist attractions. The actors involved in this tour include the Mangunan village community who are members of the Notowono Cooperative Pokdarwis in collaboration with the forestry and plantation services.

B erdasarkan that this research will try to dig about how pr Oses and implementation of the formation of Pine Forest and the extent of the impact felt by the people either socially or economically with the change in the function of the hut an Lindun g formerly the forest utilized as latex production becomes a tourist attraction Huan Pine. The purpose of this study is to find out how the process of formation of pine forest tourism objects and to know how the social and economic impacts are felt by the community.

2. Method of collecting data

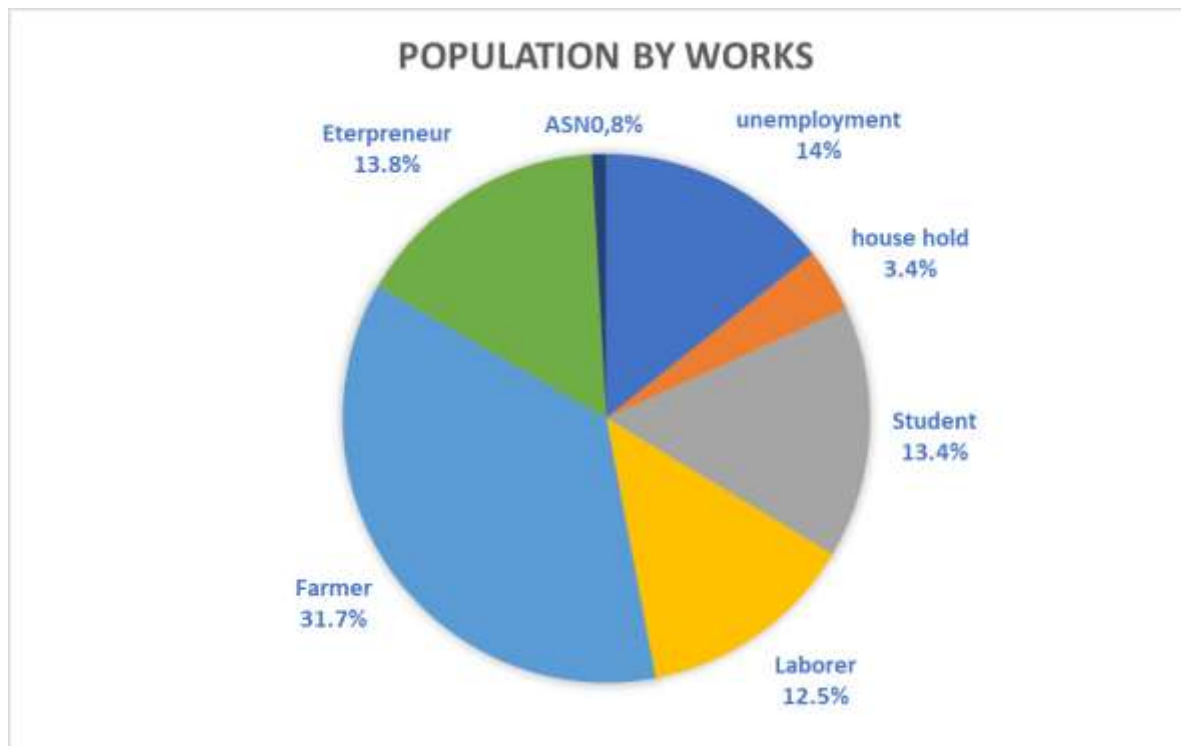
The research method used is a qualitative research method with a case study approach in Mangunan Village, Dlingo, Bantul, Yogyakarta. The data collection was done by interviewing d an ob servasi. Observation was carried out in the Pine Forest attraction by observing the activities carried out. Then the interview with 2 retribution workers and 3 parking attendants Pine Forest Tourism. Presentation of data in the form of, reduction, presentation of data and conclusions .

3. Results and Discussion

Demographic and Social Conditions, Culture, Economy of Mangunan Village

Dli Ngo is a sub-district in Bantul Regency. Dlingo is located in the eastern part of Bantul Regency, and is located in hilly and undulating areas, so that the land is less fertile. Dlingo is inhabited by 12,112KK, with a total population of 43,880. Composition male - male and 21 837 female composition of 22 016 people. In addition, the availability of water during the dry season is also limited , so it is not surprising that the area often experiences drought. Drought will have an impact on their agricultural output. They live and depend on agricultural products. The dependency of the Dlingo community on agricultural products, Dlingo District is included in the category of poor people in Bantul. Aside from relying on the agricultural sector, the Dlingo people also still uphold their local values and traditions. The community still performs various traditional ceremonies such as Rasulan. They are very confident with the values contained in the event.

Population Composition According to the 2015 Work



sourcer : demography.jogjaprov.go.id. The access on March 31, 2018 at 20:30 pm.

From the above data it can be seen that almost half of the Dlingo population works in the agricultural sector, which is 12,400 people or 31.70%. To mudian followed by self-employed work as much as 5,391 people or 13.80%. But in the table also shows that unemployment or labor force numbers that

have not worked quite a lot, namely 4,883 people or 12.5%. The high unemployment in Dlingo because the average labor force does not have adequate skills so they can not be absorbed in the informal sector. Kehidupan Dlingo community heavily dependent on the sector agriculture. Dlingo is a village that is included in the category of poor, remote and disadvantaged. The level of welfare of the Dlingo community is included in the low category because the majority of the population only works as a farmer. Besides being a farmer, the work done by the Dlingo community is a breeder. From the table below, the number of animals most kept are goats and chickens and cows with a total of 5,356 animals. Sela in Dlingo depend on the agricultural sector also depends on the maintenance of livestock

Transformation of Protection Forests into Pine Forest Tourism Objects

The attraction of the Pine Forest was once the Perhutani Protection Forest, which was used by farmers to look for pine tree sap. However, over time the Perhutani and farmers felt that the benefits from pine tree sap would no longer be profitable. Then made changes to the protected forest into a tourist attraction "Pine Forest". The actor - an actor who terlibat in the process of this change is that farmers get ah incorporated in Pokdarwis Notowono Cooperative in collaboration with Pihak Perhutani. This collaboration fosters revenue sharing agreements for tourism objects, namely 25% for local governments and 75% for the community. Menurut statement pine forest informant began dikembangkan end of 2015, but began to be realized on tahun pad 2016 and a 2017 mu lai set of local regulations for entrance Mangunan pine forest. The following statement from the informant:

"The pin us forest began to be developed in 2015, but it was only officially in 2016, and the tariff is set in 2017". (W Interview with Worker Retribusi on May 16, 2018) .

The ticket price for pine forest tourism is Rp. 2,500 for one person. As for the parking fee of Rp 2,000 for a motorcycle and Rp 5,000 for a car. Hutan Pinus Mangunan was not a tourist attraction, but because of the many visitors, Dlingo became a natural tourist attraction. Local governments arrange planning and processing by organizing objects and tourist attractions. Dlingo physically is very supportive, because its location is full of forests and hilly. The establishment of a natural tourism village is carried out by the regional government as well as in collaboration with the local community. There is now a Notowono cooperative that has become an umbrella for community members.



Figure 1. Entrance Ticket

The picture above is the entry ticket for retribution, with a price per person of Rp. 2,500, while the picture below is a regulation governing parking fees for both motorbikes and cars.



Figure 3 government regulations

The results of retribution and parking are handed over to the cooperative and in accordance with the 25% revenue sharing agreement for Bantul regional income and 75% is given to the community members. As well as to increase the facilities in the tourism object. Facilities and infrastructures are things that need to be highlighted from a tourist attraction in order to become a tourist attraction. But the development of facilities must also be adjusted to the tastes of visitors. Existing facilities in the Dlingo natural tourism object are quite adequate, ranging from bathrooms, stage stands, photo spots, Gazebo and food stalls.

Role of the Community in Promoting Pine Forest tourism

Pine forests do have good natural beauty, so it's not surprising that every holiday visitors reach 3,000 to 4,000 people. This is confirmed by a statement from the retainer of Nina (samara n):

"If on Saturdays and Sundays or on holidays, visitors can reach 3,000 to 4,000 people, but if it is a normal day, there will be at least hundreds." (Interview on May 16, 2018)

A ika see the number of visitor arrivals in the forest a day of proceeds levy income are only reached Rp 4,000,000 million rupia h yet fatherly penghasilan of parking. The large number of visitors in the Pine Forest is also due to the efforts of the community and forest managers. In an effort to promote Pine Forest involving the community through the distribution of banners, brochures and others. Ti dak only through the print media, the manager also menjaln relationship with social media like Instagram Jogjaexplore, Facebook and others - others. The collaboration was established by jogjaexplore, uploading photos of pine forests with a variety of uniqueness from photo spots. Through this account the pine forests can be famous all over the world. So do not be surprised if more and more pine forests become the object of destination of tourists every day. The role and management of pine forests in the community's role is needed . Starting from funding assistance, support and management. If the community is involved then the success and suitable of the tourist village can be guaranteed.

Social and economic implications or impacts felt by the community

The emergence of the attractions of the Pine Forest has brought several impacts to people's lives around the forest. One of them is giving an impact on increasing the economic income of the family and giving rise to various forms of employment in the informal sectors. A statement was further revealed by one of the parking guards,

"Alhamdulillah, mb ak pine forest can provide a job for me who is only a junior high school graduate. In addition to parking attendants, retribution guards and meaning sellers around the pine forest tourist attraction, are these native people or residents here " (Interview with Warjoko Park Guard Ir on May 16, 2018)

Based on the results of interviews above, pine forests have had an impact on changes in family income. Because the community does not only depend on agriculture, it also starts to penetrate formal sectors, such as parking guards, levy guards, and food stalls. The following data changes the livelihoods of Dlingo residents after the emergence of natural tourism in the Pine Forest.

Table 1.3 Composition of Dlingo Community Work in 2015 and 2017

Livelihood	2015 (Release en)	2017 (Percent)
Not yet working	12.5%	5.1%
Taking care of household	3 , 4%	10.6%
Student / Student	13.4%	13.4%
Labor or Handyman	11.75	16.7%
Farmers and breeders	31.70%	39.6%
entrepreneur	13.80%	16%

source: <http://kependudukan.jogjaprov.go.id>. accessed on 31 March 2018 at 20:30 WIB

Based on the table above , it can be seen that the emergence of the Pine Forest has provided a fairly good economic impact, for the improvement of people's welfare . First, the positive impact obtained from the community is the emergence of new jobs in the informal sector so that it can absorb workers who are not yet working. And can reduce unemployment. The data shows that in 2015 the labor force that was not yet employed amounted to 12.5%, but that percentage decreased in 2017 to 5.1%. Secondly, the increase in the type of work also occurs in the entrepreneurial sector, an interesting thing is that although the work of the community has become diverse with the emergence of a tourist village, the community continues to develop their agricultural sector. From the data it can be seen that the agricultural sector is not directly abandoned by the community, instead there has been an increase from 2015 amounted to 31.70% and in 2017 to 39.6%.



Figure 3: Local residents who work as keepers of retribution tickets.

Aside from having an impact on increasing family income, pine forests have also had a social impact on the community. The impact in the social field is that it

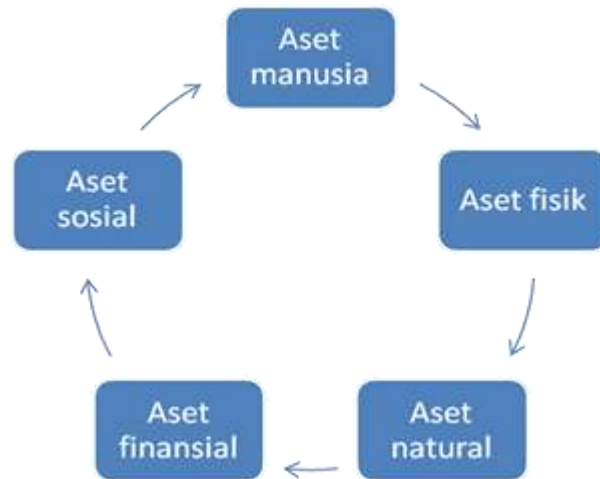
increases solidarity among members of the community at. Where the community can play an active role in the development of rural villages . Not only the sense of responsibility is also owned by the community. For example, working together to clean dry leaves, making photo spots and calling in pine forest tours. Not only that, solidarity and cooperation are also good, with the establishment of a group trading business that sells snacks in the pine forest area. The cohesiveness is so pronounced that they begin to look after each other and care for the pine forest and continue to increase their potential.

The third impact is the impact associated with the continuity of empowerment carried out by the community. The community formed a cooperative "NotoWono" as their umbrella . This continuity is related to relations and networks built between the Notowono cooperative, the government and the community . The relations that existed between the three went very well, this can be seen from the reception of people's aspirations to make pine forests as tourist attractions. The relation system established between these three actors can have an impact on increasing the potential of pine forests .

Community Development "Notowono" Based On Asset Base

Development carried out by the state with the *top down* paradigm is starting to be abandoned by the state , because development with this paradigm does not have a serious impact on the progress and welfare of the people. In addition, the *top down* development paradigm is considered to only preserve poverty and put a burden on the lower classes. In line with the development of community participation, the community -based development model also develops which emphasizes the concept of sustainable development at the local level. Sustainable understanding at the local level is needed to understand the vulnerable (*Vulnerable*) community to be sustainable (*suitan able*) by developing assets owned by the village.

A framework for understanding sustainable livelihoods , namely how a living condition of vulnerable people can be transformed towards sustainability. By reviewing sec livelihood assets fig pentagon-shaped diagram suggests that the asset was not just Air w equivalent physical material, but also a social asset, fina nsial, natural and *human* , in this case, humans and the environment is viewed *holistically*.[\[1\]](#)The following is more clearly the diagram of the asset pentagon in community development:



The diagram above is interrelated with one another. The Pentagon diagram can be explained through the five basic concepts of developing *sustainable livelihood* with the *asset base* approach. *First*, individuals in the community as the center of all development activities (*people-centered*). This means placing human assets at the center of interests and involving them in the planning, implementation and evaluation processes. *Second*, the overall approach departs from the understanding and interests of the community (*holistic*), not partial. There needs to be an understanding in society about what obstacles are there. *Third*, given that life is dynamic, then we cannot only take pictures for a moment when the conditions occur (*dynamic*). *Fourth*, this approach looks at how strength can be built rather than analyzing needs (*building on strengths*). *Fifth*, there are macro and micro linkages in the process of change and development (*macro-micro link*). This approach seeks to bridge the gap between theory and practice as well as macro policies and micro activities.

Based on the theoretical approach of *sustainable livelihood* with the asset cog in part the author will use the Asset theory to analyze s development of Pine Forest travel. Mangunan community members who are members of Notowono pokdarwis use li li categories of assets, namely in the form of human, physical, natural, social and economic potential. Residents develop an asset base in encouraging the development of Pinu's forests with 4D, namely ***discovery, dream, design, and destiny***.

First, Discovery community residents explore the history of experiences from successful communities. After they learn and explore the potential of what is in its location then. After that the residents will do an identification of the potential of their area. After the idea emerged, residents who used to be rubber farmers felt uneasy because the income from rubber felt insufficient, so that by learning from people's experience the idea emerged to turn the pine forests into tourist attractions. Then what is done is to clear the forest area and establish cooperation with

the government. For example, providing an explanation to the government about ideas that are owned and holding meetings to discuss the idea of changing the function of pine forests, from rubber land to natural attractions.

The second is to build a dream (*dream*), Melal ui Transforma idea of the pine forest, the community began to imagine b How can a way to develop a pine forest in order to overcome kemiskinan 's citizens. Residents began to build dreams and hopes of the pine forest and explore the potential that is owned in the village of Mangunan. Starting from a typical pine tree, the atmosphere and air set a geographical condition that lies at a height. This matter began to be thought by the citizens. These dreams and hopes are then carried out by the residents step by step by making a change *design*. Before they make and mend e sains mere dream ka, citizens create a group with the name Pokdarwis Notowono. The step taken in the third stage was, first, the residents formed a tourism awareness working group (Pokdarwis) under the name Notowono. Second, residents are seeking support from the local government of Bantul Regency. Third, gather support from other community communities to jointly develop Pine Forest tourism. The fourth is marketing the Pine Forest in order to bring tourists.

Done by people Mangunan dalam transforming a pine forest into a tourist attraction. The tourism awareness group is incorporated in a tourism awareness organization or known as the pokdarwis Notowono, and also makes a constellation of the same name, Nortowono. This Pokdarwis has a role to organize with the government and citizens in an effort to find support. For example Pokdarwis Notowono mengurus all readiness and process, when "pine forest" diresmikan and got permission from the tourism department in Bantul.

In addition to coordinating with the government Pokdarwis Notowono also melakukan socialization to the residents around the development of attraction Hutan Pinus. From what was used to find rubber latex, it was turned into a tourist attraction that could boost the economy of the citizens. The socialization received support from residents, and residents also agreed with the idea of developing pine forests. With the existence of Pine Forest tourism, it is certainly expected to be able to provide a fish effect on other job opportunities that can increase the household income of residents. For example, renting land and workers, informal sectors (culinary and souvenirs) and lodging. With this effect, war can not be optimistic that it can benefit from the transmission of the Pine Forest.

Fourth, namely *destiny*, in this stage the Notowono pokdarwis community carried out what had been planned. Starting from cleaning the forest, so it looks neat and clean. Then add spot - spot photo unik and the present in order to attract tourists, adding fasilitas like bathrooms, a sitting area and a culinary stage. This is done in order

to attract the attention of tourists. In the process, the Notowono group always changes and adds to the attraction, so that the "pine forest" has its own characteristics with other natural attractions. In addition, at the development stage, Pokdarwis also continues to develop social networks between communities and government. Pokdarwis also continues to mobilize the potential of citizens to strengthen access and benefits from the management of "Pine Forest" tourism objects . With this effort now the community around the Tourism Object realizes and believes that the "Pine Forest" which is only used for rubber farmers , can actually provide economic benefits that can be felt by all residents of Mangunan. So that it can encourage the local economy.

The marketing process is still being carried out, starting from social media, banners and pamphlets. This is reaping the rewards, where at present there are almost 4000 visitors who come to the Punus Forest Tourism object . Of course the results of this levy are shared according to mutual agreement, 25% percent for local governments and 75% goes to the Notowono cooperative and is used to improve facilities while also giving salaries to retribution guards and parking. A fund of these attractions has had an impact on the economy of citizens, ranging from culinary, souvenirs or hotels or lodging.

With m engikuti paradigm of *sustainable livelihood* , local development , as was done by community residents in the village of M angunan, Dlingo , Bantul is part of the process of changing the livelihoods of local people on the condition that the original vulnerable (*vulnerable*) would be sustainable (*sustainable*) with mengemb balustrades assets either natural (*nature assets*) that he has . Community livelihood is a life force that is possessed both materially and socially, which is manifested in various activities to meet their daily needs as it appears in the management of pine forests tourism .

The challenge or problem that is happening right now is that there are many investors or capital owners who have marketed their services in the Pusus Forest tourism object. For example Jeep Vehicles, swimming pools et al. Ha l will certainly undermine the authenticity of tourism 'Pine Forest " . And sometimes people and Pokdarwis themselves cannot refuse their presence, because they usually promise to share their fortune. Actually pokdarwis groups and residents can reject these developers, but sometimes they cannot refuse because for the sake of advancing facilities and completeness. Though in fact a Jeep car is not suitable for use in forest tourism, because its function and purpose are not right when using Jeep.

4. Conclusion

The pine forest was once a protected forest owned by the government which was used by the sap farmers to look for the sap of the pine tree. However, because the income from poho pine sap is decreasing, the farmers who are members of the Kodarwis and Notowono Cooperatives work together with the government to carry out the transformation of protected forests into attractive tourist attractions to visit. In the process involving the formation of a pine forest right for goodness ra kat around, so that the pine forests can make a difference and effect on society. In the past, the community worked as farmers, now the farmers work as tourism objects. The perceived economic impact is that the household income of the Mangunan community is increasing, because the existence of a Pine Forest tourist attraction has had implications for the emergence of a new sect or informal sector . So it can absorb workers who have not worked. While on the social impact of community cooperation and cohesiveness is getting stronger in the management of the wisata village a.

Pine Forest Management has provided an example that empowerment in the Mangunan village has resulted in the formation of an independent village. Where the community can participate in activities , manage and monitor implementation. Plus there are cooperatives that accommodate income. Overall revenue from parking and user fees is managed by the cooperative. The system used in the distribution is based on the results of the Joint deliberations . For the government 25% while 75% for the community and increase the facilities of the pine forest.

The development approach to the *asset base* through the development of community-based Pine Forest tourism has actually awakened us all and the government. Where the development paradigm that sets needs tends not to have a significant impact on the poor. Likewise, the development model based on the fulfillment of rights creates social problems and divisions. It is precisely the development approach with the asset base paradigm with the provision of initiative and self-reliance of citizens and local potentials can help themselves from their problems, so as to create the livelihoods of citizens and citizens can face their own transformation ,

References

Book:

- {1} Denzin, Norman, Yvonna S. 2009. *Handbook Of Qualitatif Research*. Yogyakarta: Pustaka Pelajar.
- Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat*. Bandung: PT Refika Aditama, 2014.
- {2} Khor, Martin. 2003. *Globalisasi Perangkap Negara – negara Selatan*. Yogyakarta: Cindelarast Pustaka Pelajar.
- {3} Raharjo. 2004. *Pengantar Sosiologi Pedesaan dan Pertanian*. Yogyakarta: Gadjah Mada Press.

Journal:

- 4} Garry Paul Green dan Anna Haines, *Asset Building Community Development*, SAGE Publication, USA, 2012, hlm 5-20.
- {5} Harry. Dampak Pengembangan Desa Wisata Nglangeran Terhadap Sosial Budaya Masyarakat Lokal. SNIPTEK.

Internet:

- { 6 } PPT Lecturer Prof. Taddjudin. Globalization and Locality.
 - {7} BPS Bantul Regency 2016
 - { 8 } <http://kependepend.jogjaprovo.go.id> . accessed on 31 March 2018 at 20.30 WIB
 - { 9 } [http://www.kemenpar.go.id/userfiles/file/UUT About Tourismannet1.p df](http://www.kemenpar.go.id/userfiles/file/UUT%20About%20Tourismannet1.pdf)).
 - {10} <http://jogja.tribunnews.com/2017/12/26/pengunjung-di-hutan-mangunan-bantulnaik> accessed 31 March 2018 at 12.12 WIB).
 - { 11 } *KR-HR I*, 22 September 2016 accessed 31 March 2018, 11:40 WIB)
 - {12} <http://www.missrisna.com/2017/09/transformati-forrest-pinus-mangunan-yang.html> accessed on May 22, 2018 at 12.33 WIB
- [1] See, Garry Paul Green and Anna Haines, *Asset Building Community Development* , SAGE Publication, USA, 2012 . pp. 5-20.