BUILDING PARTNERSHIP BETWEEN STATE AND NON-STATE ACTOR IN TOURISM VILLAGE OF YOGYAKARTA

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INTRODUCTION
Nowadays the actors of international relation are no longer dominated by the state, but they have shuffled to non state actors who play crucial roles in the relations among countries. Various non state actors such as NGO, community organizations, multinational companies, professional organizations, even radical groups and terrorist network can communicate, interact, and work together freely with other actors of the same kinds or their partners in other countries. This proves that the positions of the non state actors are getting more important in the relationship among countries and therefore cannot be neglected.

However, do the non state actors have the authority the same big as the state actors? This study explains that the non state actors play an important role in people to people diplomacy, especially in culture. The tourism sector in Yogyakarta as a cultural city shows this achievement, and this is proved by the extension of tourism destinations in this province and the actors who involve in this area. The tourism destinations are not dominated by the traditional iconic objects such as Yogyakarta palace, Tamansari water castle, Malioboro, Prambanan temple, and so on, any more. Outside the conventional tourism destinations, nowadays there have grown new tourism destinations, namely Tourism village. The actors are different as well, because tourism village involved the citizens from grassroots, even the idea of developing tourism village purely comes from the village community. Each tourism village can do actions to promote themselves and they directly interact with foreign tourists from various countries.

In the other hand the central existence of the actors in the grassroots level needs to be balanced by the role and support from the state actors. The activities and roles of the grassroots actors to develop the people-to-people diplomacy and cultural diplomacy still requires supports from the state, especially from the aspect of promotion and human resource development. The result is the mutual symbiosis between the non state actors and the state in the spread of culture through tourism village.

ABSTRACT
The rapid growth of tourism village in the province of Daerah Istimewa Yogyakarta (DIY) strengthens the important meaning of the existence of the non-state actors in international relations. Since growing in early 2000s and exceptionally developing nowadays, the community in tourism village has shown that the activities, attractions, art culture, and customs they has demonstrated to their foreign guests are able to serve as a means of accomplishing cultural diplomacy that feature the characteristic of people-to-people contact. However, their position and role as the non-state actors have not been autonomous. There are many obstacles in the development of tourism village that forces the state (the local government of DIY province) to help, attend, and facilitate the people in tourism villages. This The result is the collaborative and accommodating relation between the people and the local government, so that the tourism villages can grow fast in DIY province.

Key Words: Tourism Village, Non State Actor, People-to-People Contact, Yogyakarta
RESEARCH METHODS

This research was descriptive-qualitative research. It was carried out through observation and interviews. Some informants will be interviewed from non government agent and also the government. They are: the management of rural tourism, community leaders in the tourist village location, the surrounding community, foreign travelers, as well as provincial and district tourism office. Informations are obtained by in-depth interviews to determine the condition of the tourist village, either in the form of capital natural resources, arts and culture; human resources that manage tourist villages; as well as their interactions with government and foreign travellers. To deepen the information, researchers will also interview foreign travellers at tourist sites. It aims to find out how much the tourist village attract foreign visitor, how they interact with the local community and what they feel in the tourist village. The data would be categorized and given a narrative in the form of the qualitative analysis.

This paper is going to discuss the growth of tourism village phenomena in the province of Daerah Istimewa Yogyakarta (DIY), to explain their central role as non state actors and agents of the spread of culture, the obstacles, and also to explain the role symbioses between the non state actors and the state in succeeding the spread of culture. The result of this paper shows that that there is a close connection between the non-state agents and also the state which is represented by the local administration. In the case of tourism villages in DIY with its central role as a cultural diplomacy agent show that the society and state take a role that support and complete one another.

RESULT AND DISCUSSION

The Role of Non State Actor

Non-state actors include many actors such as non-governmental organizations (NGOs), trade unions, employers’ organizations, private businesses, consumer organizations, academic and research institutions, citizens’ groups, cooperatives, women’s and youth organizations, church and religious associations and communities, independent foundations, organizations representing indigenous peoples, organizations representing national and/or ethnic minorities, organizations representing economic and social interests, organizations fighting corruption and fraud and promoting good governance, civil rights organizations and organizations fighting discrimination, local organization involved in decentralized regional co-operation and integration, cultural, research and scientific organizations, the media and others (Kironde, 2007: 2-3).

Some essays conclude that non state actor contributes in promoting development. Weiss, Seyle and Collidge (2013) mark some important roles of non state actors. According to them there is a significant increase in the number of international organizations in the private and public sectors that participate in global governance.

They helped solve problems and improve lives. Non state actors in the form of Non Governmental Organization (NGO) and transnational Corporation (TNCs) increase in numbers. However, this growth was not equally distributed. Until the 1990s, virtually all scholarship in the field of international organization and law focused on IGOs, other types of international organizations came to the fore, and the term “global governance” was coined. This growth allowed for the creation of new architectures of global governance.

Multi-sector partnerships represented a new way to govern the world. Although such partnerships are valuable additions to the international toolkit, they have clear limitations. Non-state actors have a greater degree of nimbleness and the looser organizational structures allow for more efficient courses of action than the bureaucracies of states can attain. Yet, without formal oversight or the constraints of international law, powerful non-state actors can have a disproportionate influence on the outcomes of certain decisions.

But on the other hand Weiss et.al argue that non state actor lack the legitimacy, authority, decision-making, and legal capacities derived from formal state structures, especially intergovernmental ones with universal membership. Without stronger IGOs, which inherently have capacities and legitimacy that informal structures lack, the most daunting global problems—climate change, transnational crime, financial meltdowns, and the list goes on—will be addressed, but not in the systematic, effective, and comprehensive way that the greatest threats to humanity should be. Depending on an issue area, geographic location, and timing, there are vast disparities in power and influence among states, IGOs, TNCs, and NGOs in the ways that they individually or

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collectively approach problem-solving (Weiss, Seyle and Collidge, 2013: 16-17).

Some studies explain about the relationship between non state actor and state actor because some problems hampered the operations of non state actor. For example, in African countries, there are strong feelings between African states and NGOs and other non-state actors. African states generally mistrust NGOs and other non-state actors for a variety of reasons. These include the suspicion that many NGOs are ‘invading’ traditionally government territory, arrogating to themselves roles that are the preserve of states, thus, undermining their authority and discrediting them.

The fact that most of these non-state actors do not have their own funding and have to rely on foreign funding has led to suspicion as to their real motivation, the suspicion being that they are really “Trojan Horses” doing the bidding of their funders, who may have interests iminical to those of their states. Indeed, one study of non-state actors in Uganda, Ghana and South Africa found that, “The ability of most African civil society organizations to generate adequate funds from indigenous sources is generally constrained by relatively low levels of industrialization.

Some cases show the significant role of non state actor, especially in areas where the formal state has not been able to provide certain public goods. For example is the case of security and public safety in Somalia. Or in areas within a national polity where pockets of insecurity have seriously challenged State capacity to deal with security issues such as in the case of Burkina Faso and South Africa. Civil society bodies, such as the Burundian radio station, can help to foster civic responsibility by propagating norms of civility and good neighborhood. These interventions have proven effective in facing up to challenges that the State cannot handle” (Ulimwengu: 10-13).

Non state actors, in an interconnected globalized world, pose a significant threat to nation-states, since they are not territorial actors. As Bishara stated (2001) they are “enemies without an address”. And there is “asymmetric wars” in which there are no rules and whose sides are nation-states and non-state actors such as international terrorists, mafia, and narco-terrorists. These actors use unconventional ways in waging wars against their enemies (Ataman, 2003).

In multinational policy-making process the role of non state actor’s is closely related to the authority and competence of nation-states. Moving from multinational to supranational and transnational rule making, the cases show a declining role for nation-states and increasing role for non state actors. In the case of whaling, the bargaining outcomes were mainly shaped by the relative interests and preferences of national governments.

Non state actors can also lobby internationally, but the domestic channel tends to be the most important. In the case of supranational rule-making, there is greater scope for non state actors to influence rule making. For example in the European Union policy-making process, there is increased room for maneuver that was reflected by the formal and systematic inclusion of industry and environmental organizations. The inclusion of non state actors in this process was particularly important to ensure credible and legitimate policy outcomes (Gulbrandsen, Andresen and Skjærseth, 2010: 10).

In the case of tourism village in Yogyakarta, the position of the two actors: non state and state actor will be explored to find which one is the dominant one. Or should they collaborate each other in order to develop tourism village in Yogyakarta.

The Development of Tourism Village in Yogyakarta

Indonesian government started to develop Tourism village since mid 2000s. The idea of developing tourism village emerged from an idea of improving the society’s wealth around the tourism objects that for years were assumed as not being able to give economic benefits from the existence of tourism object from its area. Later on the government formulated some policy of funding the village society to manage their assets to become activities that are capable of resulting additional values and giving economic benefits for the village society.

Bakri, an expert staff of the so called Direktorat Jendral Pengembangan Destinasi Pariwisata Kementerian Pariwisata dan Ekonomi Kreatif Indonesia (General Directorate of the Development of Tourism Destination of the Ministry of Tourism and Creative Economy of Indonesia), is one of the people who are directly involved in the establishment of the idea of tourism village. He explained the story of the emergence of the idea of tourism village as follows:
I started to develop tourism village in 2008. When I was rotated from my position as Film Industry director into director of tourism destination I found that the programs in my office contain trainings for the society. Once I was assigned to attend a cluster seminar in Semarang central Java. Just for fun I took a walk to see people who sell goods outside. There was someone from Borobudur. At that time I was assigned as expert personnel to make the people of Borobudur free from poverty. It seemed that these people are apathetic. They told me about the hardship in Borobudur. I met a village chief who does not support establishment. He said that if it is necessary the Borobudur temple might be moved because it did not yield anything for the village. Borobudur village occupied the second rank of poverty in Borobudur municipality. Moreover, Borobudur municipality was in the fifth rank of the poorest municipals in Magelang regency. We discussed what proper program is feasible for the villages for days in Pancoran hotel. We wanted to make the society around the tourism object to become more prosperous. Then we decided to fuse them into Tourism village. Since then we launched the program of tourism village (an interview with Bakri, August 8th, 2015).

There are some goals that Indonesian government will reach through the program of tourism village. Among others are 1) developing the tourism destination, 2) creating job field, 3) poverty eradication. Pilot Projects were started from Yogyakarta and central java. The government granted Rp. 75 million to 100 million in the scheme of National Program of Society Development or PNPM for Tourism.

This program was launched in 2008 and it was the expansion of the prior programs of poverty eradication (PNPM for village, PNPM for Urban area, PNPM for the left behind villages and PNPM for Health). By means of PNPM for tourism scheme, the society is expected to be able to develop self managed tourism destination (Interview with Bakri, August 8th, 2015).

This program progressed, until in 2012 Indonesian government has financed 972 tourism villages through PNPM for Tourism. PNPM for tourism is given for two or three years. The first year aid is given as much as 100 million rupiah and the second year is 150 million rupiah. This amount then is distributed 70 % for direct aid for the society, 20 % for the associate, and 10% for the management. The government can stop the support or close the tourism village if the assisted village has no progress and precisely becomes a burden (Tahun ini pemerintah Kembangkan 972 Desa Wisata, http://www.suaramerdeka.com/ v1/index. php/ read/news/2012/09/24/130814/Tahun-ini-Pemerintah-Kembangkan-972-Desa-Wisata-).

The program of PNPM Mandiri Pariwisata focused on the development of the target area that has association in terms of its function and influence with the elements of tourism attraction such as natural resources, culture, people’s product, facility on tourism business, and creative industry which become the propeller of tourism activities in the tourism village.

Accordingly, PNPM Mandiri Pariwisata is expected to give impact on the increment in the society’s wellbeing in the tourism village and its surrounding area (Peraturan Menteri Kebudayaan dan Pariwisata Nomor: Km.18/Hm.001/Mkp/2011 Tentang Pedoman Program Nasional Pemberdayaan Masyarakat (PNPM) Mandiri Pariwisata).

As the effort of responding to the program of tourism village from the government, the local administration of Daerah Istimewa Yogyakarta (DIY) province take a serious strategy to develop tourism village. Even before the launching of PNPM Pariwisata in 2008, the administration of DIY has done various studies on tourism village potentials. For example, the Service of Culture and Tourism of DIY province continually carried out some investigation and effort to promote and advocate tourism village potential.

DIY province’s administration services have accomplished to map the capability, problems, and solutions for the development of tourism village. One of the efforts is the attempt done by the culture service of DIY province’s administration. They had a research to arrange the strategy of managing cultural village in the entire regencies and administrative city of 
Yogyakarta. In the research, the service of culture of DIY province took some samples of tourism village, namely Tanjung and Sambi of Sleman regency, Seloharjo and Krebet of Bantul regency, and Hargomulyo in Kulonprogo regency, Bejiharijo and Bobung in Gunungkidul regency, and Kotagede and Banguntapan district in Yogyakarta municipality.

The commitment to develop tourism village in turn attained an interest from the local administration of the regency/municipality in DIY province. They have done many preliminary studies to the development of tourism village. The service of Tourism and Culture of Gunung Kidul regency for example in 2008 has made a study to make a site plan of tourism village of Bobung.

The result is the development of community based tourism. Here the society is involved actively in tourism activities, from the planning process stage, development stage, to the management stage. This type of tourism is thought to be very suitable with the characters and the kinds of tourism object and attraction that relies on community based tourism resource, as it is developed in the countryside tourism (Dinas Pariwisata Gunungkidul, 2008: IV-26).

Up to 2008, there are so many tourism villages in DIY province that spread in Sleman, Bantul, Gunungkidul, Kulonprogo, and Yogyakarta municipality. Each has its uniqueness and specialty, although some villages have similar objects and attractions because of the similarity in the geographical condition and community culture they have. The variety of tourism villages in DIY province can be seen in table 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Location</th>
<th>Activities and Facility</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Desa wisata Sambi</td>
<td>Bantul, Pakem, Sleman</td>
<td>Agriculture, farming, customs, outbound, Joglo house</td>
</tr>
<tr>
<td>2</td>
<td>Desa wisata Brayut</td>
<td>Krebet, Sendangsari, Bantul</td>
<td>Krebet, Sendangsari, Bantul, Batik Painting on Wood, homestay, Merti Dusun, Clay handicraft</td>
</tr>
<tr>
<td>3</td>
<td>Desa wisata Gamplong</td>
<td>Trumpon, Merti Dusun, Sleman</td>
<td>Non Machine Weaving Tool, micro business training</td>
</tr>
</tbody>
</table>

Table 1 Tourism Village in DIY Province
The Agent of Cultural Diplomacy

The phenomenon of tourism village is very interesting because it has a potential to improve the economic wealth of the village and at the same time it has important role as the agent of the spread of Indonesian culture. As it is shown in table 1 each tourism village has its own particular feature and each offers various cultural potentials to its visitors. For foreign tourists the experiences of visiting and staying in the tourism villages will become an outstanding impression because they can mingle directly with the people in the village and learn the art and culture of the community.

The image of tourism village as the agent of cultural diplomacy is seen in Puton village that since long time ago is popular as cultural village. There are various culture that grow in the daily life of its inhabitants. One of the cultural heritage which is still done by the community of Puton village is *wijitan* which is held by the people in Puton village as the symbol of their gratitude to God’s blessing, and the ceremony of *Merti Dusun* which is held by all member of Puton community.

The traditional arts that are nowadays still well kept are karawitan, pedalangan (*puppet show*), ketoprak, gejog lesung, jathilan, reog, traditional dance, sholawatan, and hadroh. The effort to develop and preserve the culture is done in each neighborhood or Rukun Tetangga (RT) by promoting 1 culture so that each RT has an effort of art and culture preservation. Puton village is also rich in artists, both stage performer and handicraftsmen. Some handicrafts produced by the community of Puton are: painting, stone sculpture, wood sculpture, art installation, batik painting, rag cloth bag, handicraft from used things, platter from banana leaves, and decoration from young coconut leaves.

As an area located between 2 tourism resort that has become the primary destination in Bantul, namely, the Mataram’s kings tombstone in Imogiri, batik handicraft center of Imogiri, and leather handicraft center in Manding, the people of Puton use this prospect by developing a tour on villages as one of the tourism program. The tour is done by using bicycle, long diesel cart, or horse cart. The village tour is further done by going around the village and the surrounding places that becomes centers of handicrafts like Manding, the king’s tombstone, and batik center in Imogiri.

The majority of foreign tourists who visit this village stated their admiration to the beauty of the nature, the people’s hospitality, and the variety of the customs they saw and learnt during their stay in Puton. Nguyen Hai from Vietnam who visited Puton in 2014 states: “It was such a lovely village with super friendly people and nice environment. I have an idea maybe we should create a social page to advertise it on the internet (on facebook maybe), we can post photos of the landscape, the activities...and people who participated can like spread the word about the village so that more people will know about it” (interview with Nguyen Hai, July 13th 2015)

Narmin Hasanova from Azerbaijan who also visited and stay in Puton in 2014 states how she felt so happy staying in Puton and learning the customs and traditions of the local people such as playing Javanese instruments and seeing the traditional dance of *jathilan*.

I enjoyed Puton. People, environment, culture—everything were amazing. We learnt how to play Javanese traditional instrument. We participated in some religious events. Then we went to royal cemetery. We watched traditional Javanese dance show. It was a little bit fearful, but I really enjoyed. These are very interesting from my point of culture for foreigners. People were very kind. They taught us how to plant rice. They gave batik to us. They welcome us with great pleasure (interview with Narmin Hasanova, July 15th 2015).

Dewie Vanselaar, a student from Holland who stayed in Puton for 2 days in 2013 states that she enjoyed staying in Puton very much. She also enjoyed learning batik and Javanese instruments.
What made her more impressed is riding bicycle around Puton and she reached the tombstone of the king of Mataram in Imogiri. Furthermore she states: “What I really liked about it was experiencing the village life. The batik and gamelan workshop that we did was nice, but it is already offered at many times other places in Indonesia. I really liked the cycling tour through the countryside and helping planting padi. I think this kind of activities can attract more foreigners since the stay in the cities. Let them experience the village life” (interview with Dewi Vanselaar, July 14th, 2015)

Some of the comments given by the foreign visitors of Puton show that all of them like the life of village and admire the Javanese culture that they learn during their stay in a tourism village. Tourism village became a place for them to learn Javanese culture, especially to practice the daily activities of villagers in Yogyakarta. In tourism village, villagers and foreigners interact directly. This is a fact that tourism village is an important medium for promoting tradition and culture to foreigners.

**Government Support**

But, is it true that tourism villages naturally developed from their internal strength? Are they strong enough to become bigger and bigger from their own capacity? The number of foreigners visit tourism villages could reflect the real capacity of tourism villages, that they should have a good collaboration with the government. Recently the popularity of tourism village becomes more familiar to domestic as well as international public. Statistically, the visit of foreign guests in DIY increases year by year. The data of the visit rate can be seen in table 2.

<table>
<thead>
<tr>
<th>Year</th>
<th>Foreign Tourists</th>
<th>Increment ( %)</th>
<th>Domestic Tourists</th>
<th>Increment ( %)</th>
<th>Foreign &amp; Domestic Tourists (Increment %)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>128,660</td>
<td>24.64</td>
<td>1,156,097</td>
<td>0.86</td>
<td>1,284,757 (2.83%)</td>
</tr>
<tr>
<td>2009</td>
<td>139,492</td>
<td>8.42</td>
<td>1,286,565</td>
<td>11.29</td>
<td>1,426,057 (11.00%)</td>
</tr>
<tr>
<td>2010</td>
<td>152,843</td>
<td>9.57</td>
<td>1,304,137</td>
<td>1.37</td>
<td>1,456,980 (2.17%)</td>
</tr>
<tr>
<td>2011</td>
<td>169,565</td>
<td>10.94</td>
<td>1,438,129</td>
<td>10.27</td>
<td>1,607,694 (10.34%)</td>
</tr>
<tr>
<td>2012</td>
<td>197,751</td>
<td>16.62</td>
<td>2,162,422</td>
<td>50.36</td>
<td>2,360,173 (46.80%)</td>
</tr>
</tbody>
</table>


These visits are dominated by students who usually come and stay in the tourism village in groups. Some villages enforce some requirements that they only admit visitors in groups because these visitors usually have obvious caretaker. However, some other villages do not enforce such requirements. Any visitor, whether they come in groups or as individuals are well admitted.

The increment of the number of foreign tourists’ visit is the result of mutual cooperation between the government and the society of the tourism villages with the local administration of DIY province. In one side the tourism villages continually explore and wrap local traditions so they can attract the foreign tourists’ interest to stay in the village and learn Javanese culture. In the other hand, the local administration through the Tourism Service (Dinas Pariwisata) persistently facilitates the quality enhancement of human resources to manage the tourism villages and the promotion of these villages.

In 2014, the province’s tourism service has held some trainings for tourism villages, among others are language training, packet service, culinary, home stay management, and bike rent (interview with Haris Iskandar, June 5th, 2015). The real effort done by the administration of DIY province is giving counseling to the tourism villages. Almost all tourism villages have the same problem of the shortage of human resources who can speak foreign language, at least English.

All tourism villages admitted that they have a weakness in providing human resource who can speak foreign language, however, it is difficult for them to solve. During this time, the management of tourism villages always relies on the tourist guides who escort the foreign tourists or certain people in the village who can speak foreign languages to communicate with the tourists. The tourism service of DIY province tried to help by giving English trainings, as has been done in silver handicraft center in Kotagede, Kebonagung Bantul tourism village in 2013 (interview with Effendi Hartaka, June 5th, 2015).

The promotion of tourism villages is also carried out continually by the Tourism Village. The media of this promotion is a web with address: pariwisata.jogjakota.go.id. Other web is www.visitingjogia.com. The tourism villages are also encouraged to actively participate in the web by uploading the activities they do. However it is
a disappointment that there are only a few villages that use this web as a means of promotion.

The administration of DIY province never gives up encouraging the tourism village to use the web as a media of promotion. Besides providing web facility that can be used by the tourism villages, various trainings of using the web as a means of marketing the villages were also done (interview with Kuskasriyati, July 18th, 2014).

Something which is not less interesting is the use of tourism villages as a venue for holding an international forum. This attempt is taken in order that the tourism villages in DIY is getting more popular worldwide. One of the great events held in DIY is world Muslimah Forum on September 21st, 2014 where one of the activities is held in Pentingsari tourism village. Various workshops of governmental offices either local or national also often done in tourism villages.

Besides facilitating the promotion the tourism villages, the events held in these villages also contribute to the community’s welfare (interview with Kuskasriyati, July 18th, 2014). Recently, Pentingsari tourism village has been famous as one of the places that is often visited by foreign tourists.

Figures of Tourism Villages in Yogyakarta

CONCLUSION

The case of the development of tourism villages shows that there is a very close simbiosis between the creativity of the non-state actors and the support from the state which is represented by the local administration. In the middle of theoretical debate about who is now taking the central role in the relationship among countries, the phenomenon of the growth of tourism villages in DIY with its central role as a cultural diplomacy agent show that the society and state take a role that support and complete one another.

In its position as the non state actor, the existence and role of the society in the tourism villages still need to be improved. In recent times the management of tourism villages still relies on the activeness of the management, including the activities of promotions that should involve everybody, including all family head, house wives, youngsters, and children. Momentarily, the group that has more roles in the development and activities of tourism villages are men as the head of the family and house wives. The role of the youngsters has not been maximized yet. The participation of all strata of the society, especially youngster, is very important to
develop the tourism village and promote them worldwide.

Meanwhile, because of the position as state actors, the coordination among the institutions of the administration of DIY province need to be improved to raise the international promotion. The Tourism Service and BKPM (The Body of Corporation and Capital Investment) of DIY province can have collaboration with the Foreign Affair Ministry in helping the promotion of tourism village in international scope through the representatives of Republic Indonesia outside the country. At present, the role of promoting the tourism villages still counts on the Tourism Service. In the other hand, the support and involvement of BKPM is very important in promoting tourism villages in international forum. Besides, events held by Indonesian embassy is in fact becoming a very important role as a place of the promotion overseas.

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Internet

Journal Article

Paper