Livelihood and Rural Tourism Development in Coastal Area North Maluku Province Indonesia

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Abstract: The livelihood of the people who live in the villages in coastal and remote areas can be developed into tourism area based on local wisdom to achieve sustainable tourism. Tunuo village is a village that has a wealth of Natural Resources and the Cultural Resources to support tourism. Nevertheless, Tunuo Village has problems related to Human Resources to support tourism. Meanwhile, the livelihood of Tunuo Village as producers of copra have constraints, namely access to economic capital. The gain from copra sale is erratic and prone to change, it encourages people to seek income from other options to meet their needs. These economic pressures encourage the development of environmentally damaging activities, such as fishing using homemade bombs so that reefs may be damaged. There are also other activities, such as the production, distribution, and consumption of traditional liquor made from palm tree sap, locally known as Saguer. Therefore, the present tourism as a sector that could provide opportunities for the villagers of Tunuo to earn extra income as well as efforts to preserve the environment, and culture. This research was conducted in the village of Tunuo, North Kao District, North Halmahera Regency, North Maluku province, Indonesia. The method is qualitative Participatory Action Research (PAR). The results indicate that people have a desire and a strong motivation to develop, so that the process of forming the Tourism Awareness Group (Pokdarwis) and its seven charms (saptapesona) can take place properly. As of the socialization of tourism awareness, as well as capacity building seminar for Pokdarwis would be able to mobilize the community to clean up trash on the beach and to encourage communities to develop local knowledge into a leading tourism product.

Keywords: Livelihood, Rural Tourism Development, Coastal Area, Local Knowledge, Sustainable Tourism

1. Introduction

The tourism issues in North Halmahera is interesting to look at. Some previous researchers conduct studies related to policy, management and community development in North Halmahera [9;10]. Moreover, some researchers also designed models of development, decision-making system and geographic information system tourism in North Halmahera [21;24;26]. Furthermore, the government's performance in terms of governance and the promotion serves as good benchmark for the success or failure of tourism development [15; 19]. Based on this, the researcher is interested in conducting further studies on the livelihood and the development of community-based tourism in North Halmahera specifically in the Tunuo village. The geographical position of Tunuo village is very strategic to be developed as a tourist village. The natural beauty around Tunuo village, cultural diversity and typical food in the village can be developed into tourism superior product. However, people's lives in Tunuo village in relation to livelihood could hamper access to economic capital. This causes people in the village Tunuo, who live under economic pressure, to engage in activities that undermine social cohesion and the environment, such as fishing activity using homemade bombs and produce, distribute and consume traditional liquor called 'saguer' in uncontrolled basis so prone to conflict.
Tourism has become one sector which can mobilize the community to actively participate in the development. Through tourism, society is slowly accompanied to form new habits associated with tourism awareness and saptapesona. On the other hand, tourism could provide opportunities for local people to improve the economy and create jobs. Through the development of community-based tourism, Tunuo village will be accustomed to change from environmentally damaging activities to environmentally friendly practices. Moreover, sideline fishermen who used to catch fish using homemade bombs are accompanied to engage actively in activities that are environmentally friendly yet provide additional revenue. In addition, the communities are assisted to get accustomed to working together to clean tourism area. This study used a qualitative method with participation action research.

2. Livelihood and Tourism

Tourism affects the livelihoods of individuals and groups who live around the tourism object. Sidarta [25] in his research shows that the development of tourism affects the lives of people around attractions including aspects of livelihood and income. In the context of livelihood, Allison and Horemans (2006) describe the theoretical framework of livelihood which shows that livelihood is determined by the individual or group access to capital. Capital means that the capital of Human Resources or human capital, Natural Resources or natural capital, Infrastructure or physical capital, economic or financial capital and social capital. Each capital accessible by individuals is a contributing factor to access more capital, so the capital can be accumulated or converted. In livelihood context, capitals affect the sustainability of people's livelihood, as described by the following chart.

Chart 1: Livelihood Framework (Allison dan Horemans, 2006)

Chart 1 shows that the resilience of livelihood is determined by the individual or group access to capital and is influenced by the trend, seasonality and unexpected things or shocks. Those three elements can be viewed from the aspects, namely policies, institutions and processes. Policy aspects are related to sectoral policies and macro economic policies. Institutional aspects include the legal, market, social and cultural relations. While process aspects include decentralization, participation and the free trade. Changes in the aspect of policies, institutions and processes could affect the shocks, trends, seasonality and the influence of individuals or groups access to capital. Therefore, to achieve the objective and maintain livelihood, strategies are needed. The purpose of livelihood is additional revenue, improved welfare, food security, sustainable use of resources, empowerment and reduction of aspects that are particularly vulnerable to cause harm. Tourism brings about changes in livelihood systems and livelihood in the countryside [5]. People living in the vicinity of the tourism object, use natural resources, culture and attractions as a source of income [1]. Based on this, it can be seen that each of the tourism sector has an influence on people's lives around the attraction.
3. Method

This research used qualitative method with Participatory Action Research (PAR). The decision to use qualitative method was driven by the consideration that the research results will be described in narrative form. Data collection techniques were observation, interview and literature study. Observation was used to observe the lives of the people in the village Tunuo, in-depth interviews were used to obtain specific information related to the life of local communities, while the literature was used to identify studies that documented changes from year to year. After obtaining the information relating to community life in the village Tunuo, the researcher identified the potential of village tourism that can be developed to overcome the problems associated with local livelihoods.

The initial stage of the identification process was done by mapping tourism potentials manually using GPS (Global Positioning System) and digitized maps using the application Quantum GIS (Geographic Information System). After that, the researcher devised the concept of community-based tourism development and local wisdom. Furthermore, the researcher formed a Tourism Awareness Group (Pokdarwis) Village Tunuo and dissemination of tourism awareness andstepping. After conducting socialization, the researcher conducted an evaluation and organized a capacity building seminar for Pokdarwis Tunuo village. Strengthening Pokdarwis was the process of strengthening local communities' understanding of tourism, especially in terms of engineering and technical travel guide market tourism products. Meanwhile, the number of informants involved in this study were 48 people each with a background job as village government apparatus, the coconut farmers, fishermen additional sideline, artisan, grocery store merchants, and service providers working coconut. A member of the Group of Rural Tourism Awareness Tunuo participating actively as a board and members totaled 37. This research was carried out from December 2014 to October 2016. The research process took quite a long, expensive process of in-depth interviews, data collection point coordinates (location Attraction, limit poultice villages and houses, as well as water sources), the process of making a transcript, the digitization process map, the clarification process, the process of socialization, and training seminars. The main focus of this research was the problem of livelihood (livelihood) and the development of rural tourism in coastal areas.

4. Result And Discussion

People living in Tunuo village generally work as cultivators of coconut land in that familiarly known as the coconut farmers. However, farming activities do not become the only livelihood, but there are other economic activities such as service providers for cleaning gardens, harvesting coconuts, managing coconuts into copra, planting fruits, making sago, hunting, builders, copra traders, groceries traders, and additional sideline activities as fishermen. People in Tunuo village do not work primarily as fishermen where most of the time is used to catch and sell fish, but only do fishing to meet the needs of daily meals. In the wind and the rainy season, the fishing activities cannot be done so the livelihood is very dependent on the results of cultivation of rice, beans, sweet potatoes, yams, bananas, and other crops. People who work as producers of copra can access social capital to sustain their livelihoods. It can be seen from the process of producing copra, which is where the process of working on plantations into palm plantations is done by mutual cooperation. The local term used is higaro, meaning that inviting each other to perform an activity or work. This work pattern applies in the process of cultivating the land, planting palm, coconut fruit picking, cleaning oil plantations, collecting and splitting coconuts, until the process of gutting and funk coconuts. This shows that access to social capital is able to sustain local livelihoods as farmers through networking, beliefs and values of the local culture.

The results of the sales of copra will be distributed to individuals who are involved in the work. For individuals who clean the plantations, the amount of wages is determined by the plantation area that has been cleaned. For individuals who pluck coconuts, wages are determined based on the number of coconut trees. Similarly, individuals who collect coconuts, their wages are determined by the amount of activity of a pick-up vehicle from the fumigation facility (rack) to the location for coconut collection. On the other hand, people who scrape the coconut meat, the amount of wages is determined by the number of containers (sacks). As producers of copra, in the village Tunuo there has
been a change in the utilization of tools to the maintenance process of copra production process. In the past, the process of cleaning the plantations was made together by public by mutual cooperation by cutting the weeds under a palm tree using machetes. In addition, efforts to keep the coconut plantation is based on the teachings of local religion known as sasi (local wisdom), which means that coconuts should not be taken in a certain period. If these provisions are violated, the violator will receive punishment in the form of a disease or a curse. Meanwhile, the process of collecting coconuts is done manually, by placing a coconut over the head or by ox cart to collect coconuts. Currently, the process of cleaning the plantations can be done using automatic crop tools, while efforts to maintain coconut groves using sasis is done using pest poison that could prevent farmers for their losses from pests and prevent criminal acts of man to steal the palm fruit. Moreover, the process of collecting coconuts is no longer carried out individually or by ox cart, since farmers choose to using land transportation such as motor vehicles or cars that can carry coconuts in large quantities as an effective and efficient way in the process of collecting coconuts in the fumigation. This shows that access to the natural capital or Natural Resources, which is the capacity to adapt, knowledge and skill of coconut farmers are able to maintain their livelihood.

Access to Tunuovillage, in this case the roads, has been updated by the regional government in 2016, causing changes in the activity of most of the coconut farmers. Formerly, the coconut farmers use the river as the main access to the location of palm plantations, considering the poor road condition it would take a long time and the absence of the bridge because the plantations are separated by the river. These conditions encourage coconut farmers to make a private boat and use it as transportation and conveyance of copra Tunuovillage. When the government builds bridges and renew the roads, most farmers are no longer use the river to palm plantations consider the risk of losses faced with the possibility of an upturned boat, and the limited capacity of the boat transporting copra. This shows that access to physical capital such as transportation, roads, and infrastructure for copra production process, helping farmers sustain their livelihood.

As producers of copra, the harvest time is very limited, namely three months of harvest. In addition, the selling price of copra is always changing. Sometimes, the selling price of copra fell to Rp.3,000, even increased by Rp.9,000,00. Farmers cannot control the price so that the primary focus only on production of copra. When the holidays arrived, the needs of people in the village Tunuo increase. The increase is influenced by the lifestyle that has been entrenched in the community, the shopping habits for clothing, as well as ingredients to make a cake. If copra prices decline while demand increases, copra farmers tended to owe money. Not only at the moment of holidays, but it can also occur when confronted with urgent needs such as children's education and health. This shows that, the people in the village Tunuo having problems accessing economic capital, when the change in the selling price of copra (trend) which coincides with the holidays (season).

The difficulty of accessing economic capital, does not mean that people in Tunuo village is shortage of food, clothing and shelter. In an effort to obtain side dishes, they work on plantations of fruits, vegetables, and even rice. In addition, coconut farmers also use personal boats to sea to catch fish around the Tunuo bay during waves season and catch shrimp and look for shells (biakoli) in the river when the waves come. Some of them hunt wild animals to be sold and consumed. This suggests that local wisdom of Tunuo village is able to sustain livelihood.

The majority of the people in Tunuo village have formal educational of Elementary School (SD), some of them do not attend school. Nevertheless, some have completed education at universities. There are several problems that currently threaten the sustainability of the environment, and social lige. The problem in question is the existence of fishing activity using a raft bomb (explosive) that damage coral reefs. Another problem is the activity of production, distribution and consumption of liquor made from palm tree sap known as 'cap tikus', thus making the atmosphere not conducive. Both of these activities develop due to the rise in economic needs. Considering this, tourism becomes a source of income as well as a strategy to overcome both of these issues through community empowerment as Pokdarwis,thatis able to raise awareness about environmental conservation and awareness to maintain the security of an effort to create a village atmosphere in accordance to the seven charms (saptapesona).
Tunuo village has the potential of natural resources, which can be developed into tourism attractions. The natural resource potential of Tunuo that could attract tourism is the white sand beach in Bailo bay, a rock region called by the local communities as Bakoroko, the cape of Tunuo village called the Cape of Good Hope of Tunuo Village, estuary of Tunuo, Tunuo Village River and Black Sand Beach of Gulo Village. The geographic location of Tunuo village is well placed to be developed as a tourism village, as shown in Figure 1, below.

In addition, the culture of the people of Tunuo village, as part of the Boeng tribe is still maintained until today. Some of those cultural attractions are tide-tide dance, cakalele dance, and wedding ceremonies. Some cultural objects are typical crafts of Tunuo village, such as the accessories made from marine plants (bahar), believed to give the wearer strength in the form of protection from the evil. In addition, there are also traditional foods such as scallops, shrimps, sea worms, fish, yams, sweet potatoes, bananas, sago and so forth. The many types of traditional foods of Tunuo village increase the diversity of tourism potentials to get to know the lives of the rural communities. Here is a map of tourism potentials of Tunuo village, as in Figure 2 below.

![Figure 1: Culture of Tunuo Village (Empirical Data, 2016)](image)

Tunuo village has the potential of natural tourism, culture and special interests. Natural attractions consist of beaches, marine and river. Beach tourism can be developed as an attraction for tourists to enjoy the scenery at sunrise and sunset. While marine tourism can be developed into attraction for surfing, scuba diving and surface diving (snorkeling). On the other hand, river tourism can be developed into a tourist river boat paddle traditional activity along the Tunuo River (kayaking / canoeing). Furthermore, cultural tourism which can be classified into two parts, namely the traditional dance and music (cakalele, tide-tide, yangere) and traditional ceremony (batombo). The special interest tours that can be developed is fishing excursions, seasonal tourist village (marine worm / laor), recreational tourism and culinary tourism.

The diversity of activities that can be done by travelers in Tunuo village. Tunuo village location is very strategic, because access from Tunuo village to tourist attractions can be reached on foot with a range of five to ten minutes. Transportation in Tunuo village has been updated so that the access of transportation such as cars and buses is possible. Tunuo village is still in the development phase, so that the tourism amenities are not optimal. So far tourist can only stay in people’s residence, categorized as homestay houses.

One form of community participation in tourism development is characterized by the formation of Travel Awareness Group (Pokdarwis) of Tunuo village. Pokdarwis of Tunuo village was established on May 3, 2016 in Tunuovillage, and was inaugurated on October 5, 2016 by the village government of Tunuo. Members of TunuoPokdarwisare documented as 35 people and led by Nurmince Pipidor, S.Ap with Djorsen secretary Hadi, S.Ap. The Pokdarwis goal is to increase public awareness about the importance of keeping the village Tunuo environment and preserve culture through tourism. On the other hand, Pokdarwis of Tunuo Village attempt to plan governance system attractions, tourism product development and marketing of attractions. Community education related to tourism is carried out through the socialization of the seven charms and tourism awareness in the Village Hall of Tunuo, as in Figure 2 below.

It is also serves a dissemination of tourism awareness and the seven charms held in the village of Tunuo, Wednesday, such as recently held in October 5, 2016 at 09:00 WIT at the village office. The number of participants who attended this event amounted to 47 people including the
Tunuo village apparatus. Village Chief Justus Bitikal welcomed Tunuo dissemination activities in the hope that through these activities people can know the importance of protecting the marine environment around Tunuo Beach so that fishing activity using bombs can be stopped. In addition, the village leader also invited the entire community of Tunuo village to support these activities so that through the tourism sector, the public can see it as an opportunity to earn extra income. This shows that the villagers of Tunuo have a desire and a strong motivation to develop. Thus, community support could be conducted through cleaning the shoreline of a pile of garbage, as in Figure 4 below.

The beach cleaning activity also a tourism interesting activity such as held on Thursday and Friday 06 and October 7, 2016. The activity was conducted by the Pokdarwis of Tunuo Village, followed by groups of youths in the Tunuo village. This shows that people respond positively to the development of tourism in Tunuo village. Therefore the presence of tourism could bring awareness to preserve the environment and maintain the security in the Village Tunuo. Meanwhile, awareness, spirit and motivation is not enough to build tourism, but it also requires knowledge of tourism in terms of technique and travel guiding attraction marketing.

It is a marketing seminar for promoting tourism attractions based on technology, as a means to supplement the knowledge of tourism. The researcher developed a website desatunuo.com as a means to market the tourism products in Tunuo village. Meanwhile, the institutional administration of Tunuo Pokdarwis in the forms of bylaws, logo and stamp, Main Duties and Functions (TUPOKSI) and other administrative needs are accompanied by the researcher. Thus, Pokdarwis can perform its role in accordance with the vision and mission that has been set. On the other hand, the training given to strengthen the capacity of Pokdarwis is travel guiding. The researcher provided training on hospitality to the villagers of Tunuo so Tunuo Pokdarwis could understand the values that must be maintained when hosting travelers. Pokdarwis activity continues to run according to the target, the researchers helped marketing tourism attraction by publishing a number of news in the local newspaper so that tourism development efforts in Tunuo Village can be known by the people in North Halmahera.

There is a publication of the activities in Tunuo village in order to market its tourism attractions. Publication on website and local media (Radar Halmahera) remain to be done so that people in North Halmahera can understand the development of tourism in Tunuo village. Additionally, Pokdarwis, in an effort to introduce tourism potential Tunuo Village, conduct various efforts based on local wisdom to be developed into tourism products. One is to capture the activity of marine worm (laor) which was conducted in May-April each year, as well as the cooking process to become a special dish called laor. Pokdarwis, in product development, also utilize local wisdom in the form of how to produce traditional crafts of a machetes and salawaku, how to weave mats or sosiru, baharbracelets, gata-gata and how to make traditional dishes like halua, nasijaha, jalampa, panada, kokodo, and other dishes as tourism products. Travelers can interact directly with the people in Tunuo village to learn the process of making art crafts and local specialties as part of the culture and local wisdom.

**Figure 2 :** Cultural Objects : Sosiru, Soloi, SapuLidi, Tikar, Procosigi (Empirical Data, 2016)
Figure 2 is the craft products by the communities in North Halmahera. People in Tunuovillage has the ability to produce art or craft as an identity symbol of local livelihoods. Sosiru is a filtering tool made of bamboo, solois a backpack made of rattan skin, sapulidi is made of coconut leaves and shaped into painted ornaments, tikar is a mat shelter made of pandanus leaves, and porocosigis a made of woven pandan leaves for rice container. In general, the art and craft is the creation of the women in Tunuovillage who use their spare time to produce the craft based on the buyer's request or hobby. The craft art buyers come from inside or outside Tunuovillage. Meanwhile, the colors and motifs of each craft has its own identity and meaning as a reflection of the lives of individuals and the Boengethnic groups (Hibualamo). The Tunuovillage Pokdarwis develop tourism products based on local wisdom to preserve the local culture.

The livelihood of the people of Tunuo Village as producers of copra shows that there are of barriers of access to economic capital. Therefore, the tourism potential of Tunuo village will allow the Tunuo villagers access to economic capital. In the early stages (startup) of tourism development, the researcher established and accompanying the Awareness Group Travel (Pokdarwis) of Tunuo village. In the process of Tunuo village tourism development, there are several obstacles including a lack of understanding of tourism. The same problem is also raised by Aref [3] that the problems in the process of strengthening the capacity of the tourism community is access to decision-making, lack of resources, knowledge about tourism, skills and education, and a sense of belonging to tourism. A further problem is that the direction and development policies is mainly focused on the government resulting in inequality in every tourism community. In the context of Tunuo village, the statement is very relevant. As an emerging area, Pokdarwis of Tunuo Village will always be accompanied by experts and they will provide an understanding of tourism as well as the bottom-up decision-making process, as viewed by Sakata [20]. Additionally, Nault, et al [16] found community participation in tourism development is one way to optimize the control function of the community and the benefits would be the achievement of sustainable tourism. This is in line with the community-based ecotourism development applied in northern Mongolia. According to him, the development of ecotourism communities in remote areas requires the collaboration and support of trusted community leaders and from stakeholders. In the context of Tunuo village, the research is very relevant. The Tunuo village Pokdarwis should cooperate with the village government and local government. In addition, good cooperation also take place between Tunuo village Pokdarwis with traditional leaders and public figures. This facilitates the process of tourism development in Tunuo village.

The decision making processes at the community level done collectively will minimize the potential for internal conflict. Research that outlines some of the problems in the process of decision-making at the community level [6]. According to him, the impetus given to the Tunuo Village Pokdarwis should not be focused on results alone but on the process. His research shows that local concepts need attention, as well as an understanding of the way of life according to local culture, social relationships based on understanding of the local culture, and spiritual elements. It will facilitate the decision making process so as to avoid the controversy that led to the conflict. In the context of Tunuo Village, the concept of local culture is to know the decision making process. The issues raised by community leaders are considered as commands based on input from members. This is done by village elders Tunuo named Umeye Gabijin (1920-1928), Dudutu Kinitaroka (1928-1935) and Frans Singgalen (1950-1973) to protect the villagers from threat of Japanese soldiers during World War II. The decision making process as it persists for generations to form a habit and culture. Nonetheless, the current Tunuovillage Pokdarwis adopt cultural values decision limited to the values of trust based on the understanding the ethnic Boeng communities.

Cultural objects of Tunuo communities can be optimized as tourism products. As the research conducted that they emphasize the utilization of Cultural Resources as a tourism product [17]. The tourism products including cultural heritage sites, cultural landscapes, events or festivals. Research results show that the development of culture as a tourism product can be categorized as a niche market, and on the other hand sustainability of culture-based tourism development must gain control over strategy, the perspective of policy makers, standards, and orientation. This shows that the development of cultural tourism products are not only limited to sales, but also the orientation towards
sustainable development. Therefore, the development strategy, the standards set in the development process and the decisions taken by the leadership should also be taken into account. In the context of Tunuo village, product development decisions based on local wisdom is done collectively and coordinated by the head of the Tunuo village Pokdarwis, and supervised by the village government and traditional leaders. In addition, research conducted on the involvement of local communities in the development of cultural tourism show that education and training, interpretation and orientation of tourism management to sustainability, integrated planning, cooperation, control the development of cultural tourism, government participation and stakeholder, diversification of tourism products and markets as well as the cultural capital approach (cultural capital) to support sustainable tourism [11].

On the other hand, Salazar showed that the discourse of community-based tourism in the development of cultural tourism is linked to the conflict between local tour guides with tourists that could affect the profile of the local attractions [22]. Based on this, it can be seen that in the development of tourism products based on local wisdom in the village Tunuo, orientation towards sustainable tourism is important to be balanced with efforts to prevent conflict between tour guides and tourists.

Change of mindset from farming to service industry requires a long process. Similarly, research by Schweinsberg showed an understanding of rural communities to nature in the transition from loggers into protectors of the forest [23]. In the context of Tunuo village, tourism is a new atmosphere in public life. It is characterized by standards set to adapt with the seven charms concept with the emphasis on hospitality, while the work as copra producers and sideline fishermen have formed a strong characteristic. In addition, the presence of tourism as an economic growth opportunit, distract people who are involved in fish bombing activities to get involved in preserving the environment and maintaining the security of the waters from fish bombing activities.

It certainly should get the attention from the government as proposed in the National Park of Uganda, that there must be communication between the government and the people living around the conservation area [2]. This would make it is easier for process monitoring and control of environmental safety. Furthermore, they mention that the benefits of community involvement to the conservation area is the ease of process control [28]. Similarly Somarriba and their friends said that community participation in the conservation process enables process control, though government support is needed to support the infrastructure and the needs of the community in the development of ecotourism [27]. Thus, it can be seen that the shift in the mindset of an agricultural society to a service industry requires monitoring and control at every process of development to achieve sustainable tourism.

Communities need to have educational support on entrepreneurship, so that they can be optimal in utilizing tourism sector to earn profit. Hallak et. al argues that local communities need to be supported by the entrepreneurial ability to support the needs of travellers [8]. On the other hand, they found community based tourism development is an instrument to build cooperation [7]. In the context of Tunuo village, tourism is a new thing and therefore the entrepreneurship education is merely on a way of making and marketing of local art crafts. In addition, the Tunuo village Pokdarwis is still in the process of development strategy that anticipates things that are detrimental to the environment due to tourist behavior through the policies on tourism attractions development. As research of showed, the presence of environmental damage due to the behavior of tourists who visit were not well controlled [4]. Therefore it is necessary to prepare preventive action through regulation or policy [13].

Tunuo village community participation can accelerate the development of tourism and village development. Like the research conducted on public participation in the governance Beraban Village attractions Tanah Lot, it showed the presence of accelerated regional development surrounding the tourism locations because of local community participation [18]. Furthermore, research on community-based ecotourism development in Central Kalimantan, shows that community participation and the synergy between the community and attraction managers can simplify the process of tourism development control [14]. Thus, it can be seen that community involvement or community development is one strategy to accelerate the development process, especially in terms of poverty alleviation [29].
5. Conclusion

The development of tourism in the Tunuo village would be able to encourage local communities to face the problems of livelihood in relation to access to economic capital. People in the village along with the Tunuo village government support the dissemination activities, seminars and trainings on tourism. Moreover, the response of the local community was embodied in gotong-royong (collective) activities to clean up the shoreline from trash and invitations (higaro) to quit the activity of catching fish using homemade bombs (explosives). On the other hand, the implementation of the concept of seven charms (saptapesona) is able to suppress the growth of alcohol consumption to minimize the potential for conflict due to alcohol. This shows that tourism is able to empower the community in order to achieve sustainable development of social, economic and environmental aspects.

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