Encouraging Community-Driven Approach in Developing Koto Sentajo

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Abstract. Tourism village is an alternative solution to accelerating rural economy which is friendly to the environment and micro-economy. In the tourist village, the development meaning is from the community, by the community, and for the community. However, the study of tourism village development has specificities that cannot be equated because each tourist village has its characteristics. The policies that are applied must refer to the fundamental character of customs and the potential of available tourism resources. This study seeks to discuss a community-driven approach as an initiative to develop a tourist village in Koto Sentajo. The unique characteristics of this village as a state-based traditional village under ninik mamak provide a distinctive style in fostering tourism village.

1. Introduction
Tourism villages are a form of populist-based tourism development as part of the stigma change in tourism development. Various steps have taken to optimize the distribution of economic benefits among the lower classes. This is what encourages tourism experts to put more emphasis on local elements and community institutions in tourism development [1].

Rural tourism emphasizes the development of regional potential to expand the targeted tourist market. It aims to improve welfare, in addition to developing knowledge exchange between tourists and local communities [2]. All activities that have built within the scope of a tourist tourism village are considered more manageable and controlled by customs and traditions in local institutions [3].

Koto Sentajo Village is a part of the Sentajo State customary unit in the Kuantan Singingi Regency. The village has inhabited by four main ethnics, namely Malays, Pitopang, Piliang, and Caniago. All of these ethnics have a core traditional house located in this village. It means that this village is the core and centre of Kenegerian Sentajo. The traditional Kenegerian Sentajo itself has scattered across several villages, including Koto Sentajo, Kampung Baru Sentajo, Muaro Sentajo, Komang Island, Muara Langsat, Teratak Air Hitam, Teratak Air Hitam, and several other villages in Sentajo Raya Sub-District.

As a core village, the Koto Sentajo area has its uniqueness, namely the Godang House, the Old mosque, and the community traditions that have still preserved. Protection of buildings and the local culture has legalized in the Decree of the Regent of Kuantan Singingi No 25/11/2017 regarding the establishment of a cultural heritage tourism village of Koto Sentajo [4]. However, the economic impact and the level of tourist visits are still low. This situation, of course, brings terrible implications for the growth of tourism activities.
If the purpose of travelling is an economic benefit and tourist satisfaction, then tourism development in rural areas must pay attention to matters related to the management of tourism resources and the services presented [5, 6]. The management of cultural heritage tourism depends on good supply and strong market demand [7], the fundamental character of the cultural landscape that is conserved and preserved [8]. It also depends on the impact of the existence and destruction of a cultural heritage site in a particular area, how the cultural heritage has managed, how the cultural heritage has interpreted and presented, and the role of political policies in building the tourist experience of tourists [9].

2. Method
This study examines the opportunities for developing a tourist village by taking into account local community initiatives in the utilization of cultural heritage resources. Data analysis used a descriptive writing method with the support of qualitative data interpretation. The data, which is the result of observations, interviews, and document studies have analyzed during the data collection process in the field [10, 11, 12]. The analysis of each form of data has carried out together to find the results of the research.

The validity technique of the data used the triangulation method [13]. The interviews and observations have matched with data that had recorded in documents as well as the results of documentation carried out by researchers through photos, videos, voice recordings, and sketches. Researchers tested each source of information and evidence findings to support the conclusions.

3. Results and Discussion
Community-based tourism is considered as an alternative form of tourism and can be managed sustainably. According to Goodwin and Santili, community-based tourism involves community empowerment in planning, management and conveying their aspirations as the primary stakeholder [14]. This opinion is reinforced by the UNESCO declaration [15, 16] that the preservation of cultural heritage can contribute positively to sustainable development. Well-preserved cultural heritage areas can provide economic benefits through the commercialization of tourism.

Cultural heritage is a cultural heritage of material that is found on land and or in water that needs to preserve because it has crucial values for history, science, education, religion, or culture through the process of determination [17]. A cultural heritage that is possible to develop into a tourist attraction includes tangible products and intangible products [18, 19, 20].

Koto Sentajo village has a unique combination of 2 forms of cultural heritage. The tangible aspect of tourism resources is composed of 27 the Godang houses and the old Raudhatul Jannah mosque, which have thought to have existed since the 17th century AD. The intangible aspects are Kenegerian Sentajo traditional culture such as the celebration of the Rayo Keduo, eating together at the Godang house, a classic martial art in the form of silek pandeka batuah, randai, boat race, and a variety of culinary and other cultures. The role of customary stakeholders (ninik mamak) is very dominant in determining every decision on customary law and the daily lives of the Koto Sentajo people.

Koto Sentajo has still included in the category of pilot tourism villages [12]. This village does not yet have a definite number of tourist visits every day. Most people still depend on plantation products in the form of oil palm and rubber. For daily side dishes, women look for fish in the river using special nets known as menyintak.

The unique variety of daily life for the people of Koto Sentajo is herding buffalo and goats. They have a special buffalo pen to be used together for all residents. Interestingly, there has never been a mistake in recognizing the livestock. Likewise, with the buffalo, they acknowledge their respective masters and will come to him when summoned home.

This village also has a protected forest area controlled by traditional Kenegerian Sentajo stakeholders and managed independently. Forest products cannot be taken carelessly, except with the permission of Ninik Mamak. The best wood is used to make lane boats. When making a lane boat, the community will hold a musyarawah to determine which wood to take. They can only cut timber that has been established by custom. Also, the tree can be taken if one of the children of a nephew
(relative) is inadequate and used to build his house for special reasons, for example, because the house burned.

When visiting, tourists can enjoy the beauty and uniqueness of the village of Koto Sentajo which is dominated by the typical Godang houses (Figure 1). There are four of the Godang houses that are ready to function as homestays. However, communication barriers often occur between tourists and residents. The characteristics of the Sentajo people are still shy and introverted when they meet foreigners. Therefore, most tourists can only get a complete explanation if they have guided by village officials or specific groups of local tourism activists.

The uniqueness of the attractions of the village of Koto Sentajo has not received support for the provision of excellent amenities and packaging. However, the village is very easy to reach and locates on the main road across east Sumatra. The village has equipped with a large gate as a marker of the Koto Sentajo cultural heritage site. If tourists do not ask questions or have assisted by a tour guide, they will not understand anything about this village. When this happens, it positively affects the quality of the tourism experience. As a result, the visit rate is low and repeat tourists are scarce. Annual cultural performances also make it difficult for the development of a developed tourist village. For this reason, event packagings required to be displayed every day without having to wait for special celebrations.

![Figure 1. Maps of Koto Sentajo Village](image)

There are alternative to mass tourism in this village. These alternative can be made by utilizing local resources, such as landscape tourism, rivers, lakes and vast savanna, as well as following the daily activities of rural communities in cultivating gardens, herding livestock, making handicrafts, processing aquatic products and cultivation process (Table 1). This concept is not just ecological or adventure tourism but also contains elements of local culture and special rituals that can be transferred into tourist experiences. Tourists need a novelty in the experience of each trip they do so that an attractive and satisfying impression appears. With the innovation of the experience, they will return to these repeated visits [22].
Table 1. Identification of Tourist Attraction in Koto Sentajo Village

| Indicators | Material | Products and Services | Availability |
|------------|----------|-----------------------|--------------|
| Attractions | Tangible | Rumah Godang (house of local people) as homestay | ✓ |
|            |          | House of Jalur        | ✓            |
|            |          | Masjid Usang Raudhatul Jannah (the old mosque) | ✓            |
|            |          | Protected Forest of Koto Sentajo | ✓           |
|            |          | Meadow                | ✓            |
|            |          | Rice fields-palm oil plantation-rubber plantation | ✓            |
|            | Intangible | Traditional crafts of earthenware and pandanus wicker crafts | ✓ |
|            |          | Local daily life tradition | ✓            |
|            |          | Folklore, legend, myth | ✓            |
|            |          | Menyintak (traditional fishing method) | ✓            |
|            |          | Silek Pandeka Batuah (martial art) | ✓            |
|            |          | Randai (Traditional music performance) | ✓            |
|            |          | Pacu jalur event (every year) | ✓            |
|            |          | Jalur mini | ✓            |
|            |          | Traditional medication with natural product around | ✓            |

Idziak, Majewski, Zmyslony [23] and Zou, Huang and Ding [24] have explained that tourism development in closed village areas can lead to a shift in the social and cultural status of local communities as a result of interactions with tourists. For this reason, local initiatives are needed as a way of preserving local culture to overcome cultural stuttering caused by foreign tourists.

Economic benefits must be enjoyed equally by local communities and be used significantly in village development. The intersection between the need for attractive tourist attractions and conservation should not cause friction which in turn creates resistance of indigenous peoples to tourism activities, mainly if this friction results in rejection of tourist arrivals.

This reason encourages the opinion that indigenous communities must take a role as the main actors in tourism activities in cultural heritage villages. They are customary owners and actors. Thus, the implementation of tourism activities must be based on participatory principles and support local welfare. All additional stakeholders, including local government, business circles, academics, media and tourists are expected to be able to interact with each other, fill in, enrich, and respect the cultural values that become cultural tourism assets responsibly.

The form of community-based tourism embodied in village tourism is an affirmation of the position and function as a sustainable community wealth. Apart from being a form of sustainable conservation of the culture of indigenous peoples, the village tourism is a form of tourist contribution in developing tourism that is friendly to nature, environment, culture, and conservation. For this reason, the development of a tourism village should be able to unite local ideas and concepts within the framework of globalizing tourism for the welfare of local communities.

4. Conclusion
This research shows that the people of Koto Sentajo village have taken the initiative to develop themselves as a tourist village. However, this tourism village development movement is not yet optimal. Internal activation is still running modestly in response to the slow economic benefits obtained by residents. Some community leaders appear as drivers of tourism, but the constraints of capital resources and expertise in managing tourism villages are issues that need to be resolved immediately.

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