

Ethno-Ecotourism Based Tour Village For The Well-Being Of The Rumbio Village

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Abstract

Rumbio Village is one of the villages in Kampar Regency, Riau Province, whose people have local wisdom about Indigenous Forests. However, tourism village planning still has many problems such as resistance from the community because it is not involved in the planning and implementation process so that awareness to participate is low, incompetent and skilled human resources, shifting cultural and social values so that authenticity and uniqueness are lost, as well as vulnerability to environmental damage. In order to avoid the same mistakes, this study aims to identify and explain the socio-cultural and institutional conditions, map tourism potential, human resources, and formulate an ethno-ecotourism-based tourism village planning strategy in Rumbio Village. The research method used is a qualitative case study, with data sources obtained from in-depth interviews with the people of Rumbio Village, traditional leaders, village officials, the tourism office, and related parties. To complement the interview data, observation and documentation study activities will be carried out. The data that has been collected will be analyzed using a SWOT analysis which is then described using three stages in the form of data reduction, data presentation, drawing conclusions and verification. The results showed that the village of Rumbio has tourism potential which can be developed into a tourist village. The Potential of Socio-Culture, Flora Fauna and Institutions that play a role such as Ninik Mamak, the Village Head and the Tourism Office must have a high commitment to the formation of a tourist village.

Keywords: Tourism Village, Ethno-Ecotourism, Customary Forest.

INTRODUCTION

Tourism is one of the main sectors in the Indonesian economy because it can increase foreign exchange earnings, create jobs and alleviate poverty. One of the efforts to develop tourism potential is to create and / or develop a tourist village. According to Zakaria and Suprihardjo (2014), a tourism village is a rural area that offers natural conditions from socio-cultural aspects, customs, daily activities, traditional architecture, and village spatial

structures that are manifested in tourism commodities, namely tourist attractions, accommodation, other supporting facilities and infrastructure. In addition to these components, Pitana & Diarta (2009) stated that the affordability of tourist destinations is an important thing in the development of tourist areas because accessibility affects costs.

As a promising sector, various potentials are explored to attract tourists to visit so that they are expected to improve the welfare of the

community. Indonesia with its natural beauty and cultural diversity has a lot of tourism potential that can be developed. The development of tourist attractions should be planned and carried out in accordance with the potential, capabilities and resources of both natural and human in that place.

In this case, the government has a very important role not only as a companion and provision of infrastructure and facilities, but also as a supervisor of various potential changes. According to Pitana and Gayatri (2005) there are many contamination factors that play a role in influencing the changes that occur. One of the most frequent forms of change (Miswanto & Mat Safaat, 2018; PrawiraW et al., 2021) is the high level of tourism accommodation development with a limited amount of land.

According to this study, the conversion of land to tourism accommodation threatens the existence of green open spaces which also affect other areas (Syafi'I, 2015; (Sidiq & Achmad, 2020)). As happened in Teluk Bakau Village, Gunung Kijang District. The residents of Teluk Bakau Village, who work as fishermen, are getting further away from the coast. The residents who work as fishermen have to travel a distance of 5-10 km to get to the berth of the canoe or pompong which is their means of transportation to find or carry fish catches.

In addition, the general lack of human resources means that people are not able to compete in the tourism sector, whether on a small, medium or large scale. If such conditions are allowed, it is very likely that the tourism development which is planned to improve the welfare of the community becomes the opposite. As stated by Lase et al. (2012) that the welfare of society cannot be achieved if it is not supported by the ability and human resources to utilize all its potential.

Riau Province is one of the provinces with attractive tourist destinations but has not been developed optimally. One of them is Rumbio Village, which is located in Kampar

District, Kampar Regency. This village has a customary prohibited forest where forest management in customs and habits owned by the community has activities that are prohibited from being carried out because it can damage the function of the forest, namely as a source of water which can cause environmental sustainability to be disturbed (Ritonga et al, 2014)

One of the local wisdoms of this village community is not to cut trees, not to use forest products without the permission of ninik mamak, not to use forest products excessively, not to sell forest products that are prohibited from the custom of Rumbio, not to enter the prohibited forest of Rumbio without Ninik's permission. mamak, must not be arrogant and arrogant while in the Rumbio customary prohibited forest area, must not hunt forest fauna which is prohibited by the custom of Rumbio, must not do bad things in the forest which is prohibited by the custom of Rumbio, must not say bad words in the forest.

During its development, this customary prohibited forest is still not well maintained due to a lack of awareness from both local and outside communities and a lack of budget to protect the area. Therefore, as an activity that directly impacts and touches people's lives, it is necessary to be encouraged to develop sustainable tourism while still optimizing the potential that exists around the Rumbio Village area. However, often tourist destinations cannot maintain the authenticity and uniqueness of the culture and social life of the people. This happens because the social structure of the community undergoes changes or product additions in accordance with the development of a tourism business. Not a few of these new products can destroy the noble values of society that should be preserved and maintained.

Apart from the loss of the uniqueness and authenticity of tourist destinations, in the development process there are other problems that are also crucial, namely the failure to make tourist areas an interesting thing to visit. Several

studies have found that tourist destinations are not attractive due to a lack of tourist attractions, infrastructure and other supporting facilities. However, the results of research and observations of anthropologists found that the failure of tourism development was due to human factors.

Local communities are often not involved in planning, implementing and sustaining tourism and are often even excluded because they are seen as obstacles (Nuridin, 2016). The impact is that the community rejects the planning and development of a tourist village by behaving unpleasantly to tourists. These problems are really the source to be solved. Thus this study will examine steps so that planning tourist destinations does not change the characteristics of tourist objects, the environment, socio-cultural values and community life in it (ethno-ecotourism) with the perspective of tourism anthropology.

METHODS

The research was conducted in Rumbio Village, Riau Province Regency where there are many coastal communities with various ethnicities who are vulnerable to vulnerability because their livelihoods depend a lot on marine products and have not been able to process them optimally to get a higher economic value so that they are prosperous. In addition, Rumbio Village has quite heterogeneous ethnic diversity so that it is unique enough to be studied in terms of its livelihood strategies.

The approach used in this study is a qualitative approach, an approach to understand the phenomenon of what research subjects experience holistically descriptively in the form of words and language in a context, especially natural ones by utilizing various natural methods (Moleong, 2009).

The method used in this research is a case study. This researcher examines carefully an event, activity, process, a group of individuals in maintaining their survival by utilizing the capital

in a tourist village in the village of Rumbio. The cases in this study are limited by a predetermined time.

This research data is obtained from two sources, namely primary data, data obtained by conducting direct research on the object of research, namely through the results of interviews from a number of informants and observations, and secondary data, namely data obtained through several existing media, which are complementary to the data. primary such as books, literature, village documents, or articles related to this research. Determination of informants was done intentionally or purposive sampling was not random, in order to obtain data that was in accordance with the research objectives. The informants in this study were the residents of the Rumbio Village and the Village Apparatus, the local Ninik mamak, all of whom totaled 7 people.

RESULTS AND DISCUSSION

Identification of the Socio-Cultural Conditions of the Village of Rumbio

Rumbio Village Socio-Culture

Rumbio Village has natural potential that has the opportunity to attract tourists, planning a tourism village with ethno-ecotourism studies sees that this nature-based potential will become the first natural destination in Riau Province, Rumbio Village with the potential of the Kenegerian Rumbio customary prohibited forest area is located in 4 villages, namely Rumbio Village, Pulau Sarak Village, Padang Mutung Village and Koto Tibun Village, Kampar District, Kampar District, Riau Province.

From the research results it was found that "In the State of Rumbio there are 5 ethnic groups. Of the 5 tribes, they are called the Penghulu Nan Ten (10), each of the two tribes is the leader, namely:

1. Putopang Tribe: Datuk Ulak Simano and Datuk Rajo M Transo
2. Domo tribe: Datuk Godang and Datuk Gindo Marajo
3. Piliang tribe: Datuk Putio and Datuk Majo Bosou
4. Kampai Tribe: Datuk Sinaro and Datuk Paduko
5. The Caniago tribe: Datuk Gindo Malano and Pito Malano.

Each of the ten chief tenants, was assisted by 3 assistants, namely

1. Malin: Religion,
2. Monti / Staff: The field of negotiation in the field of customs
3. Dubalang: In the field of security, relating to criminal and civil disputes.

So it is called the whole Ninik Mamak who is Forty (40) or Ninik Mamak 40 jini. 40 in number: This is what Ninik Mamak Besar went to Balai.

“At the top in the country there are two big Datuk Ulak Simano

Datuk Godang is large out of the gate in the forest which is prohibited by the customary state of Rumbio ”

In managing the life of religious and state communities, the indigenous peoples of Kenegerian Rumbio also adhere to the principles of Tigo Tungku Sajorangan or Tali Nan Bapilin Tigo. Indigenous people, Ulama and the Government must work together and try to foster their respective people.

The indigenous people or Ninik Mamak are in charge of fostering their nephews and grandchildren. Ulama are in charge of fostering the congregation and the Government Officials are in charge of fostering the people.

In this case it is known as custom as follows:

1. Pengulu other Sandiko
2. Monti lai Sasoko jo pisoko
3. Dubalang lai sakudorat
4. Malin is sick of Allah

5. Tuo lai sapakaian

This means that each component has the same apprenticeship and direction in carrying out its daily tasks, including the management of customary rights contained in the State of Rumbio. If the three components mentioned above are no longer in line or in the direction of fostering their people, failure and destruction will occur (Hipwell, 2007; (Sidiq, Rd. Siti Sofro, Jalil, A & Achmad, 2021)).

The Rumbio Customary Prohibition Forest has two primary forest areas with a total area of +530 Ha, namely the Ghimbo Potai prohibited forest area with an area of 70 Ha and one prohibited forest area namely Sialang Layang, Halaman Kuyang, Koto Naghao, Tanjung Kulim and Cubodak Mangkaghak with an area of 460 Ha. The naming of areas in the traditional prohibited forest of the State of Rumbio, the map of the forest which is prohibited by the traditional state of Rumbio Ghimbo Potai, is so called because it is said that in the past there were many Potai trees growing in this forest block.

Ghimbo Sialng Layang, the naming story has many versions. It is said that there are many Layang Trees that are similar to kempas wood which are often affixed with sialang honeycombs. Another meaning of Sialang Terbang is a sialang tree that has leaves that float around. Ghimbo Kala Mutung, located in the vicinity of the river Sigha Ghimbo Koto Nagagho, is believed to be the location of an ancient grandmother's village. Is a city or nagari, where the ancestors of the old village (Nurdin, 2016).

Ghimbo Panoghan, Direction / Direction of Wood. Place of wooden towers, because previously all forests were locations of wooden towers. Ghimbo Panoghan is the name for the entire Ghimbo area, but gradually each ghimbo area has its territory so that only a small part is called Ghimbo Panoghan.

Ghimbo Halaman Kuyang, Place for

kurau birds, birds that can not fly and live on the ground, play and congregate, so that the naming location is according to the characteristics of the Kuyang Page which means it in the local language is called Gelanggang Kurau.

Tanjuong Kulim, is an area on the West Peninsula which has a lot of kulim wood. Chimbo Cubodak Mangkaghak, Ghimbo which has many Cubodak (cempedak) plants. Rumbio customary forest has no boundaries with other forests. Around the rumbio customary forest there have been residential settlements and community-owned oil and rubber plantations and the results from these plantations can increase regional income. Springs are the main water source for the people of Rumbio Village and provide benefits for the Kenegerian Rumbio Customary Forest. Water that flows in the forest and can be perceived by the community for its benefits, along with forest products that can be an attraction for tourists:

- a. Fruit: Banana Tree, Petai, Jackfruit, Mites and Tampuai.
- b. This wood bar rectoration is often used by residents for cooking and selling.
- c. Lungs. Oxygen and protection of the animals in the jungle of the kempas tree. 6 adult hugs

As a protected forest and known as primary forest, the Rumbio prohibited forest has a diversity of fauna and authenticity. The Kempas tree is one of the attractions for tourists, because of its large and beautiful shape and several other trees.

Together with traditional leaders and ninik mamak to formulate regulations in the state of Rumbio Village, so that in the future the Ethno-ecotourism-based Tourism Village will still prioritize customary law.

Based on the results of this research, the research outlines several regulations that are

prohibited and become customary law. The things that are prohibited in the customary prohibited forest are¹:

1. Rumbio State Adat Regulation Number 1 of 2007 article 2 paragraph 2. Explains that cutting trees without permission from ninik mamak and traditional leaders. Customary prohibited forest areas are prohibited from carrying out logging and other activities that can damage the existence of everything contained in them as well as activities that can change the function of the forest.
2. Burn down the forest. Every activity must be based on a joint decision by ninik mamak, activities that destroy the existence of everything contained in the prohibited forest, in accordance with the Customary Law

- a) State of the Rumbio Number 1 of 2007 article 2 paragraph 2.

The conversion of forest land use is in accordance with the State Rumbio Adat Regulation Number 1 of 2007 article 2 paragraph 2, the activity of changing the function of forest land is an activity that is strictly prohibited.

- b) It is prohibited to do animal labor in Indigenous Forests

Hunting for animals. Similar to cutting down trees, hunting animals is also a prohibited activity. This activity can threaten the existence of animals in the forest.

Takabur if entering the forest. The indigenous people in Kenegerian Rumbio believe in supernatural beings

- c) Coexistence with Nature

The customary prohibited forest is believed to be one of the places where these creatures live. Before entering the

customary prohibited forest area, it is recommended to read prayers according to their respective beliefs.

Do immoral and say dirty words in the forest. It is not only religion that prohibits immoral acts but also customary law. This is a religious value contained in customary law.

All regulations are written and recorded by the ninik mamak and approved by the Rumbio Village government, in customary law there are also things that can be done in the customary prohibited forest. There are several activities that can be carried out in the Kenegerian Rumbio Customary Forest, namely:

- a. Take firewood. This is one of the local wisdom of the Kenegerian Rumbio indigenous people. They still use firewood as a substitute for kerosene, even though most of the indigenous people have abandoned this tradition.
- b. Take ripe fruit. This is also the local wisdom of the Kenegerian Rumbio indigenous people. Apart from sources of water and oxygen, ripe fruits are the rights of indigenous peoples that can be taken or used for their survival.
- c. Carry out scientific research. Customary forbidden forest is a favorite location for researchers, because it contains rare flora and fauna. Customary law does not limit scientific research while it does not destroy customary prohibited forests.

According to the results of the research above, it illustrates that the socio-cultural

conditions of Rumbio Village still adhere to strong customs, placing Ninik Mamak as the main figure in making decisions related to village development, especially those related to the Kenegerian Customary Forest of Rumbio Village.

Rumbio Village Institution

Institutional is defined as a government structure that plays an important role in the social process in society. According to Permendagri 18 of 2018, Institutions are divided into several types, First, Village Community Institutions and Village Traditional Institutions, these two institutions have different tasks and functions, in Rumbio Village owns the Kenagarian Rumbio Village Customary Institution, which has the task of preserving the customary prohibited forest. The results showed that the Rumbio Kenegerian Customary Institution was led by ninik mamak as high ranking power leaders, the application of the customary system for natural resource management was aimed at preserving the forest and the animals that live in it.

The Law on Kenegerian Rumbio Village was born in 1991, Kenegerian rumbio is divided into 5 villages, first, Rumbio village, second Sialang island, three Payung islands, fourth Teratak and finally Alam Panjang village. These 5 villages are still referred to as Rumbio and all communities still maintain the preservation of the customary prohibited forest.

In 2004, the management of forbidden customary forests was assisted by the government, one of which was the construction of a guard post to protect the condition of the forest. In controlling and supervising customary forests, customary law is used as a legal basis.



Figure 1: Interview with Customary Officials

Source: 2020 Research Results

According to the results of interviews with traditional leaders / ninik mamak, this customary forbidden forest has an entrance that is closely guarded by officers. adat advised that they must jointly involve high-ranking institutions for the development of the village of Rumbio, with the concept of a nature-based tourism village, they advised that they must include elements of local charm, namely:

1. Not Allowed To Cut Any Trees
2. Cannot use forest contents without permission from Ninik Mamak
3. Not allowed to use forest contents excessively
4. Cannot sell forest products that are

prohibited from the custom of the village of Rumbio

5. Not allowed to enter the forbidden forest without a ninik mamak permit (management of a tourism village must comply with the permit)
6. Not arrogant while in the village area of Rumbio
7. Not allowed to hunt for fauna
8. No immoral acts
9. Maintaining Ethics, Courtesy and Polite Words while in the forest, the customary prohibition of rumbio. (2020 Research Results).



Figure 3: Interviews with Local Residents

Source: 2020 Research Results

Then the researcher gives an overview regarding the planning of this tourism village,

everything will be managed by the community itself from the initial process until the formation

of a tourist village, the community will be involved as well as women pkk / other groups who can cook, make crafts to sell around the tourist village so that the mother's economy - Mothers can be helped,

The community enthusiastically provides explanations and descriptions to welcome the tourism developments that will be built in the Rumbio Village area, preserving the environment must be accompanied by the economic development of the community, the poverty level in Rumbio Village will decrease with income from the Tourism Village, Typical Food from the Village. Rumbio Like Sambal Petai Kampuang (can be a culinary choice for tourists) According to local residents, the policy of ninik mamak related to kenegerian forest is good and the community welcomes the development of village-based tourism. ethno-ecotourim this (Iban, dkk, 2019).

The results of the study explain that the village of Rumbio has an institutional role to run the wheels of government, explained in Figure 3:



Source: Processed from the results of the 2020 study

Based on the picture above, that Rumbio Village has 7 institutions that have their respective roles in carrying out their functions, the Village Head has the role of running the wheels of government according to the mandate

of the Law in Indonesia, meanwhile The customary institution was appointed as a form of respect for the ninik mamak who have guarded and preserved the natural rumbio forest, BPD is tasked with carrying out village empowerment programs and other institutions that have their respective duties.

Some institutions are not permanent in nature and can even develop according to their needs and functionsa, traditional leaders, the Village Head and the entire Rumbio Village community are institutionally ready to accept changes and planning for an ethno-ecotourism-based tourism village to improve community welfare and introduce Malay culture to the wider community.

Tourism Potential of Rumbio Village

The natural beauty of Rumbio Village

The results showed that Rumbio Village has natural beauty that has not been developed professionally, natural beauty in the prohibited forest of Rumbio Village is a forest with physiographic and biophysical conditions that have flora and fauna characteristics, there are several flora that are owned by the forest, namely: *Eurycomma longifolia*, roots of stone heads, *kempas tolang* (*Koompassia malccencis*), *tampui* (*Baccaurea*), *meranti* (*Shorea sp*), poor flowers, *cikubin*, *sialang*, (*Artocarpus integer*), fig (*Ficus sp*), *dizziness*, *teak*, *mites* (a kind of small fruit with red filling), *gaharu* (*Aquiliria microcarpa*), *petai* (*Parkia speciosa*), and *kuranji*. While its fauna includes: Sumatran tiger mammals, bears (*Helarctos malayanus*), wild boar (*Sus scrofa*), monkey primate species (*Macaca nemestriana*),

Following are the results of data collection on tourism potential in the field of fauna / animals in Rumbio Village:

Table 5.1 Identification of Fauna / Animal Species in Rumbio Village

No.	Type of Fauna / Animal	amount
1	Wild boar	5
2	Sumatran tiger	3
3	Komodo dragons	8
4	Parrot	10
5	Parrot	12
6	Bear	1
7	Monitor lizard	8
8	Komodo dragons	3
9	Lizard	-
10	Snake	-
11	Stone magpie	5
12	dove	20

Source: 2020 Research Results



Picture 4: The Stone Magpie

The picture above is the original fauna of the rumbio village, this fauna is still guarded by the regulations of the Riau Provincial Forestry Service and related agencies, this fauna can be a characteristic of its natural beauty.



Figure 5: The Original Fauna of Rumbio Village

The picture above is a type of ungko fauna (Lar hyalobates), this is a rare animal and a destination for nature lovers in Riau, based on the results of a 2020 research interview, Riau University KKN students made a new breakthrough to introduce the village of Rumbio by selling the beauty of rare animals in the village. This is in line with the opinion (Oka, 2008) that ethno-ecotourism connects natural areas with local cultures for sustainable development, therefore promoting natural beauty is a strategy of ethno-ecotourism.

The Rumbio customary forest has no relationship with other forests, plantations and housing for residents continue to carry out development while maintaining the authenticity of the state of the Rumbio customary forest, the forest products are:

1. Fruit: Petai, Forest Jackfruit, Tampuai, Mites.
2. Springs
3. Oxygen as the lungs of the animal in it
4. Firewood, wood that is old is used as the main fuel for firewood.



Figure 6: The Work of Unri KKN Students in the Development of tourist attractions

Source: Village Profile 2020

Every corner of the forest in Rumbio Village can be used for tourist attractions, KKN students have tried to create photo / selfie spots for tourists.



Figure 7: Temporary Swing for Tourists

This swing is used and developed by the village community, the wooden swing makes the atmosphere more beautiful, but the level of security and comfort is less, therefore the task of the researcher is to provide an overview of the concept of an ethno-ecotourism-based tourism village.



Figure 8: Stairs to the Tree House

The stairs leading to the tree house were also made on the recommendation of the ninik mamak figure, the management should be left to the top officials or managed by the Rumbio Village Owned Enterprise.

Potential data collection in the tourism sector was obtained from interviews with traditional leaders, heads, but seeing the potential in the field of fauna and nature in Rumbio Village has advantages that other regions do not have so this can be an advantage in promoting ethno-ecotourism-based tourism villages, this is in line with the opinion of Schluter (2001) saying that the natural state of the region with local culture is called ethno-ecotourism which has the concept of connecting physical, natural and cultural diversity.

Socio-cultural and natural potentials must be synergized with the potential of Rumbio Village infrastructure in preparing ethno-ecotourism-based tourism villages, road facilities, safety and comfort and cultural activities that must be identified, at this stage researchers need strong information, especially in terms of data and physical evidence.

The results of the research above can be seen that the identification of infrastructure is not optimal, in this case the researcher makes a table to make it easier for the village government to support the planning of a tourist village with several types of facilities as follows:

Table 5.2 Identification of Facility Types in Rumbio Village

No.	Type of Facility	Availability
1	Access Road	Available
2	Access to Information	Not yet available
3	Security Access	Available
4	Access to the managing institution	Available
5	Trade Access	Not yet available
6	HR access	Available

From the table above, the researchers obtained data that there are 2 types of access / facilities that are not yet owned by Rumbio Village, First Access to Information, this access is needed to market products / tourist attractions to the wider community more optimally in the Revolutionary Era 4.0, access to this information must be supported. by the ability of the operator / manager of the village tourism village of Rumbio to introduce what is an ethno-ecotourism-based tourism village. Secondly, trade access, this access is interpreted as a form of place / area that has distinctive characteristics in the culinary field and this will be an attraction for tourists to visit Rumbio Village.

Potential of Human Resources in Rumbio Village

The purpose of this research is part of a series of ethno-ecotourism-based tourism village planning, human resources are a determining factor for the sustainability of the tourist village in Rumbio Village, the human resources background for tourism villages are direct industry players who have a direct relationship to tourist development. According to Vera (2001) Human resources are one of the factors that provide an important role in advancing the

tourism industry. Human resources are human resources (people) which are very important in organizations to realize the success of a tourist village (Singgih, 2016).

Human resources will become the manager of the tourism village, the readiness of the community to welcome the planning by following several stages of the process towards a tourist village, this is intended as a first step.

Regarding the management that has found an agreement, there are only activities that involve the whole community, the involvement of children to fill the art stage in the tourist reception event is needed as a form of introduction to the Malay dance culture, the PKK women's group will be activated for the management of native culinary areas of Rumbio, such as Sambel Tanak, Grilled Patin Fish, Sampadeh Fish and various other culinary delights.

Youth is intended to regulate security and tour guides who have been trained according to the Tourism Village Operational Standard, tour guides are needed to help tourists recognize the authenticity of ethno-ecotourism-based tourism villages (Sidiq & Resnawaty, 2017). In organizing youth, several standards of success and career paths will be made in the management of tourism villages, this is aimed at increasing the interest of youth in management, along with the standards of success:

a. Division of tasks

All youth will get a division of tasks and authority according to the decision of the core management, youth involved in the management of a tourism village will be given jobs in terms of promotion, service and security management, everything will be based on performance, who is performing well, then the payroll will be better .

b. Career path

Each youth will be selected to place several positions with a fairly strict process and have

certain criteria, some of the positions that are contested are the head of security, Supervisor and Head of Marketing for the village of Tourism, the rest are just regular team members.

The aim of dividing career paths is to create a professional work atmosphere and training in programs to see the work abilities of individuals and teams, then training in the Tourism Village of Rumbio aims to broaden the knowledge and improve the welfare of the management and community members and trainings will involve stakeholders and from the outside (Sarlat, 2013).

Ethno-Ecotourism-Based Tourism Village

Planning

Based on the discovery of geographic, demographic information and a description of the economic, social, cultural and natural abilities of Rumbio Village, it is listed in the tourism village planning because of the geographical remoteness aspect, being located in the area of Kenegerian customary forest, as well as difficulties in gaining access to services. Most of the people in Rumbio Village are obedient to ninik mamak. Referring to the same information, this section intends to review the strengths, weaknesses, opportunities, and threats that Rumbio village has and the policies and actions to be taken with reference to the SWOT analysis.

Table 5.3 SWOT Analysis Table of Ethno-EcoTourism-based Tourism Village Planning

Strengths	Weaknesses
<ul style="list-style-type: none"> • Customary lands are still managed by the Regional and Central governments • Access The location is easy to reach even by motorbike and on foot • The natural potential is very supportive, even though it is still scrub soil • The support of the village head was very strong • Ninik Mamak's support is very strong <ul style="list-style-type: none"> • The Community Welcomes the Development of a Tourism Village 	<ul style="list-style-type: none"> • Lack of Human Resources • Do not have the capital to create a tourism village • Determined destinations / tourist spots • Infrastructure is not fully supported • Access to information related to the development of tourist villages is lacking
Opportunities	Threats
<ul style="list-style-type: none"> • The attention of the Forestry Service and the Provincial Tourism Office by holding a program for the Development of Tourism Villages <ul style="list-style-type: none"> • Support from the Regent of Kampar Regency for the Development of a Tourism Village • The Village Head is very supportive of and in synergy with the Central and Regional Programs 	<ul style="list-style-type: none"> • Culture will be lost • Conflict of Interest • Nature preservation • There must be a commitment from the start regarding the management of the Tourism Village and protecting all the contents of the forest

Based on the SWOT analysis, Rumbio Village has the potential to be properly empowered

because the community has the ability to use and own land for a Tourism Village. Coupled with the

wealth of natural energy sources, residents can digest, manage and control these energy sources in order to explore their small and uncertain income so that they can fix the family economy.

The support from the village head and the high attention given by the Forestry Service and the Riau Province Tourism Office are also the forces that are able to push forward and ensure the success of the Village program because there is synergy from top to bottom. However, this effort also needs to be supported by the presence of better road conditions because most of the existing routes have not been cemented.

Referring to the points that were successfully summarized in the SWOT analysis, there are 4 aspects that become the priority of the Rumbio Tourism Village Program, namely the preparation of tourist destinations / spots, management of human resource empowerment, area empowerment, and productive economic empowerment (Odunlami, 2003).

The development strategy is based on the SWOT analysis that has been carried out, so a recommended model in planning the development of an ethno-ecotourism-based tourism village in Rumbio Village is obtained, as follows:

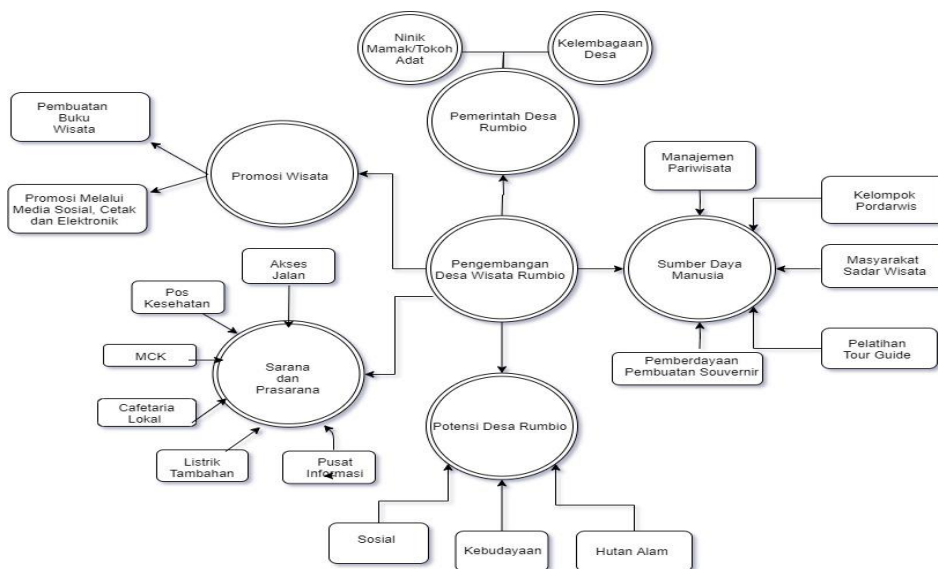


Figure 10: Ethno-EcoTourism-Based Planning Model of Rumbio Tourism Village

Based on the picture above, the tourism village planning model requires strategies for the success of this program, some recommendations that can be carried out by the community, as follows:

1. Involving residents in the development of tourism villages starting from planning sessions, implementation and also assessment, participation in decision-making and management, In this session the Government only functions as a facilitator and decision-making regarding

tourism village development lies in the hands of the residents.

2. The core management is held by the Rumbio Village government, namely, the Village Head, Village Institutions and traditional leaders are involved in management.
3. Provide directions and explanations to the community about the importance of tourism or the benefits of tourism development, especially those living around tourism targets, to support regional

- economic development and improve the welfare of rural communities living around tourism targets. Through this deliberation, the people of Rumbio Village will increase community awareness of regional developments on how to change and protect the village environment and how to make village communities tourism, so that people better understand behavior change.
4. The development of a nature-based tourism village with distinctive features that optimizes the potential of the village. And can make tour packages.
 5. The Kampar Regency Government and related institutions provided assistance at the beginning of the opening of the Tourism Village.
 6. Creating Supporting Facilities and Infrastructure in Rumbio Village
 - The people of Rumbio Village provide Home Stay for tourists.
 - The community creates a disaster information center and tourist spots to make it easier for tourists
 - Provide clean toilets or toilets
 - Providing a Health Post, this post is important in the Covid Pandemic, checking temperature, maintaining distance and washing hands.
 - Local Cafeterias, culinary centers and specialties of the Riau region and Rumbio Village can be served so that they become an attraction for tourists.
 - Additional electricity to add several light points around the Rumbio Village customary forest.
 7. Rumbio Village Tourism Promotion
 - Making a Tour Book, aims to introduce the Tourism Village to all office agencies and communities.
 - Promotion through social media, Print and Electronic.
 8. Human Resources
 - Tourism Management, all administrators and managers will be given material related to tourism management which aims to manage professionally.
 - Creating a tourism awareness group in Rumbio Village
 - Disseminating the tourism awareness community to all residents of Rumbio Village
 - Tour Guide training and other supporting trainings.
 - Empowerment of Souvenir Making, this is an important part of the involvement of all communities to add to the selling value of Rumbio Village
 - Make tourists return to Rumbio Village
 - Village Product Management Training Program
 - Wisara Village Business Development Program
 - Programs and Training for cultural enhancement
 - K3 and 3M programs (maintaining distance, washing hands, wearing masks)
 9. Potential of Rumbio Village

Rumbio Village, through its Ethno-Ecotourism-based Tourism Village planning, introduced 3 types of potential they had. First, the Social Potential, where the social diversity that Rumbio Village has is a tourist attraction, it still has traditional leaders and houses there. Second, culture, namely still having a State designation and submitting and obeying the rules of the ancestors, Kegita, owned natural forest.

CONCLUSION

Based on the results of the research which shows that planning a tourism village based on

Ethno-Ecotourism: Study of Tourism Anthropology, the authors draw the following conclusions:

1. Rumbio Village has tourism potential that can be developed into a tourist village. The Potential of Socio-Culture, Flora Fauna and Institutions that play a role such as Ninik Mamak, the Village Head and the Tourism Office must have a high commitment in planning the Tourism Village.
2. The potential for human resources is still minimal, the formation of a support group to help with village tourism planning and training in order to increase the potential of human resources.
3. The Ethno-Ecotourism-Based Tourism Village Model will involve the village government, village institutions and traditional leaders as the core committee and to improve the village economy, several strategies are made including the promotion of tourism villages, additional infrastructure and management of village forest products.

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