

Gracia Adiati, 2016

Volume 2 Issue 1, pp. 794 -808

Date of Publication: 21st December, 2016

DOI- <https://dx.doi.org/10.20319/pijss.2016.s21.794808>

This paper can be cited as: Adiati, G., (2016). *Developing Tourism Village from Arts and the Citizens' Activities (Case of Dago Pojok, Bandung, Indonesia)*. *PEOPLE: International Journal of Social Sciences*, 2(1), 794 -808.

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DEVELOPING TOURISM VILLAGE FROM ARTS AND THE CITIZENS' ACTIVITIES (CASE OF DAGO POJOK, BANDUNG, INDONESIA)

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Abstract

Dago Pojok is an area located on Dago Pojok Street, Coblong district, Bandung, West Java. In this area, there is a village which is full of arts both the decoration and the citizens' activities. Because of its unique, this village is called "Kampung Kreatif Dago Pojok". In the past, this village was one of a troubled region because of motorcycle gang existed there. In 2003, a community called Taboo Community came to Dago Pojok for making art training to its citizens. The arts are mural, painting, wall decoration, statue, photography, traditional music instruments, and traditional games. In making this paper, the data are collected by interview to the initiator of "Kampung Kreatif Dago Pojok" direct observation, and studies from articles in several media. The data were analyzed by referring to the theories of innovation diffusion, social exchange, social learning, and organizational communication. "Kampung Kreatif Dago Pojok" has already successfully in changing, from a troubled area became a tourism destination that still in development in Bandung. Many tourists, both domestic and foreign come to see the unique of this village, participate in arts programs and stay in citizens' house.

These activities support the citizens to start a business and grow in economics. This paper discusses how 'Kampung Kreatif Dago Pojok' has developed by its creativity. This paper also explain Taboo community profile, the activities of Dago Pojok, Kampung Kreatif Dago Pojok development, innovation diffusion process, social exchange and social learning process, community based tourism in Dago Pojok, and Dago Pojok programs. The explanation will reveal how communication between the citizens, organizers of "Kampung Kreatif Dago Pojok", and Taboo Community became a key factor that made the village people understand the importance of area developing, so Dago Pojok which was a common village became a creative village that get a lot of attention.

Keywords

Arts, Citizens, Community, Creative, Tourism

1. Introduction

A village is usually contains small houses that are less neatly arranged and the environment is not good to look at. A village in Bandung, West Java, Indonesia has something special that makes it different from other village. This village is called Dago Pojok, located on Dago Pojok Street, Coblong district, Bandung, West Java. This village is full of art both the decoration and the citizens' activities. Because of its unique, this village is called "Kampung Kreatif Dago Pojok". That was from 2003, when a community called Taboo Community came to Dago Pojok for making art training to its citizens. Previously, this village was one of a troubled region because of motorcycle gang existed there.

Make an art training is actually one of Taboo Community's activities. The arts are mural, painting, wall decoration, statue, photography, traditional music instruments, and traditional games. They empower people to develop home industry. At Dago Pojok there are several existed home industry like traditional food, and also home made goods like t-shirts, crafts, and furniture. And then the local art also began to be raised again like reyog, kendang,



jaipong, and pencak silat¹ After that, the people in Dago Pojok can improve their creativity and become stand alone in making art for their area.

Right now there are several programs held in Dago Pojok that open for public. The programs are organized by Kampung Kreatif Dago Pojok organization that consists of people of Dago Pojok and members of Taboo Community. There are open trip, Ulin Day (playing out with children), experiment class, art training, and creative village festival². Dago Pojok also become lead of other kampung kretaif developed in Bandung.

The objective of this research is to reveal how people of Dago Pojok get successfully in changing their neighborhood from ordinary into creative village. This paper will explain it in communication way. There are some communication events that occurred in developing this creative village.

2. Materials And Methods

2.1 Theories and Concepts

There are several theories and concept used to analyze this research. They came from communication studies and tourism studies, namely diffusion innovation, social exchange, social learning, organizational communication, and community based tourism.

In discuss about changing phenomenon in a society, the relevant theory is innovation diffusion (Rogers, 1983). Innovation diffusion explain how new idea, things, or concept delivered to a society in certain time by communication channels for being adopted. This theory assumed that innovation's characteristics that considered by people in a society determine how the rate of adoption.

This case also related with social exchange and social learning. Social exchange (Homans, 1958). Homans said 'all actions did by someone, more often certain actions get

¹ Adrian Agoes, 2015, Universitas Pendidikan Indonesia, Bandung. Accessed from <http://ejournal.upi.edu/index.php/jurel/article/view/1049/717> at December 18th 2016 8.25 PM Western Indonesian Time.

² Madani, "In Picture: Kampung Kreatif dan Wisata Dago Pojok", accessed from <http://www.republika.co.id/berita/nasional/jawa-barat-nasional/13/10/27/mvbqi7-kampung-kreatif-dan-wisata-dago-pojok> at October 27th 2016 9.50 PM Western Indonesian Time.

benefits, so that person have more tendency to do the action'. It refers to people in Dago Pojok. They do art actions and get benefits from that. More often they get good impacts, more often they do the action. Social learning (Bandura, 1977) is learning process with observe, do and rise expertness from imitate or learning from action of other people. This theory explains how people Dago Pojok learn about art and public who visit Dago Pojok learn about Dago Pojok.

Related with interaction, this paper will discuss about the communication between Taboo Community and people of Dago Pojok and also their own communication in their circle. The communication can be analyzed with organization communication (R Wayne Pace, 1998). This concept tells how communication is occurred in organization and how it should happen.

This research is also related with community based tourism theory. Pinel said in (Hadiwijoyo, 2012) community Based Tourism (CBT) is a tourism development model which assume that tourism should come from tourism community or society needs as effort to develop tourism that generate benefit, needs, and opportunities for local people. There are 10 poins of CBT principles (Suansri, 2013):

1. Recognizing, supporting, and developing community ownership in the tourism industry.
2. Engaging community members in all aspects.
3. Developing community pride.
4. Improving the quality of life of the community.
5. Ensuring environment sustainability.
6. Maintaining the unique of local culture.
7. Assisting the learning of cultural exchange in the community.
8. Appreciating cultural differences and people dignity.
9. Distributing income fairly to community members.
10. Deciding income percentage in community projects.

2.2 Methodology

This research is conducted in qualitative – descriptive design. Data of this paper were collected by interview to the chairman of Taboo Community, named Rahmat



Jabaryl. Researcher also did direct observation in Dago Pojok to see how people interact each other and how they run the creative village. The data is fitted with other sources, such as newspaper articles, blogs and so forth.

The collected data were analyzed by referring to the theory of innovation diffusion, social exchange, social learning, organizational communication, and community based tourism (CBT). This research also refers to related previous research and will provide recommendations for future research.

2.3 Problem

Dago Pojok was mediocre village and now become a creative village which public call 'kampung kreatif'. That development came from revolution of people itself. They were trained about arts by Taboo Community that changed them from marginal into creative people. So the idea about develop creative village came from people outside Dago Pojok. This issue is become interesting, how Taboo Community as stranger to Dago Pojok society can communicate their idea about making creative village so that Dago Pojok people agree and follow them.

3 . Results And Discussions

The results of this research are analyzed in communication studies, so main theories used for this research is communication theory. As mentioned above, there are several theories used in this research that came from communication studies and also a little bit from tourism studies.

As an introduction, communication is sending and receiving message between two or more people. The person sending the message is referred to as the sender or communicator, while the person receiving the information is called the receiver. The messages conveyed can be facts, ideas, concepts, opinions, beliefs, attitudes, instructions, and even emotion³. Communication here involved some people, they are Taboo Community, people of Dago Pojok which each of them have a role in developing Kampung Creative Dago Pojok.

³ "What is communication? – Definition and Importance", accessed from <http://study.com/academy/lesson/what-is-communication-definition-importance.html> at December 18th 2016 10.15 PM Western Indonesian Time.



The results are presented in sub chapter. They are Taboo community profile, the activities of Dago Pojok, Kampung Kreatif Dago Pojok development, innovation diffusion process, social exchange and social learning process, community based tourism in Dago Pojok, and Dago Pojok programs.

3.1 Taboo Community Profile

Taboo Community is a community called ‘Pusat Kegiatan Belajar Masyarakat (PKBM)’ or a center for public learning. Taboo etymologically means ‘not allowed to not study’. That word becomes philosophical base for Taboo Community. The motto of this community is everyone is not allowed to not study/learn. Members of Taboo Community are from many circles, they are artists, activists, researchers, educators, and many more⁴.

Taboo Community has administrators. The chairman right now is called Rahmat Jabaril, he is also initiate the form of Kampung Kreatif Dago Pojok. They run their activities with their own cost and also from donator.

This community focused in education, especially for children. Taboo Community teaches in some methods with free cost, one of them is by teaching arts. Taboo Community has a library as facility that store many books in many genres.

Because of there are many arts that can be taught by Taboo Community, especially, traditional arts and people start to interested in arts, Taboo Community begin teach and make training in several areas in Bandung, one of which is Dago Pojok.

3.2 Short History About Dago Pojok as Creative Village

At the beginning, Taboo Community started to make arts training for some people. Then in 2003 Rahmat Jabaril as the representative of Taboo Community found Dago Pojok as an area that need the training too. So Taboo Community decided to make art training there.

Before held the training, Taboo Community did detail mapping of Dago Pojok. They mapped the houses, land, people, and the activities. After that they arranged the programs. They planned to teach some fine arts such as mural, painting, wall decoration and also raised traditional art again.

⁴ “Komunitas Taboo: Profil Komunitas”, accessed from <http://pkbm-taboo.weebly.com/profil-taboo.html> at June 22nd 2016 8.45 PM Western Indonesian Time.

3.3 Kampung Kreatif Dago Pojok Development

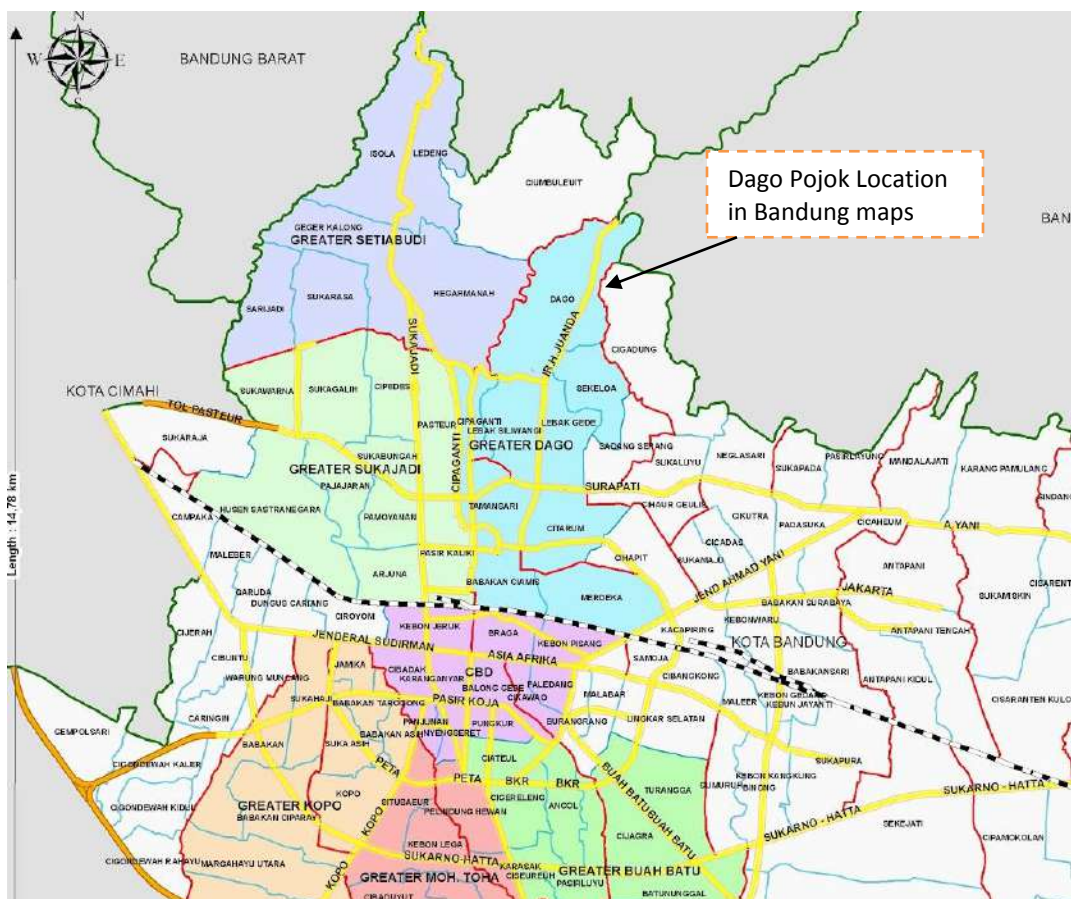


Figure 1: Dago Pojok map area (Source: Peta Citra Satelit Indonesia)

Kampung Kreatif Dago Pojok started developed in 2003 until now. The people start to decorate their walls, street, and house then they began to make sculpture, traditional music instruments, etc for sale.

Kampung kreatif Dago Pojok held many programs and also have organizers. They are: chairman, secretary, treasurer, arts, public relation, workshop officer, and logistics that consist of youth in Dago Pojok and some members of Taboo Community. The kampong is often visited by tourists both domestic and foreigner. They usually attend some programs and just seeing the kampong. There are also tourists who come for doing research. Most tourist visit Dago Pojok on weekend.

Because of the high enthusiasm from public, some of them want to stay longer in Dago Pojok to see more activities. To satisfy them, people of Dago Pojok now start to develop homestay. They prepare and rent their houses for guests.



Figure 2: *Mural in Dago Pojok*

3.4 Innovation Diffusion Process

Taboo Community approached the opinion leader, and local youths that have power in Dago Pojok for supporting their activities. Some people welcomed them. But they also get barrier from religious leaders there.

The religious leaders worried that Taboo Community's plan might give negative impacts for the people and also misdoubt them as good people. Then Taboo Community explained that they come to teach the people politely without any hidden plan. They reassured that this arts training could make positive to the people.

Then slowly most of the Dago Pojok society accustomed with their activities and also get learned from them. Furthermore, the children are also invited to preserve traditional games. Now the kampong is full with arts and activities. People can make arts themselves and children play outside.

Those activities show applied innovation diffusion (Rogers, 1983). Taboo Community is the innovation giver which will be adopted or rejected by a society. People of Dago Pojok is a society that will adopt innovations given to them, there are also change agents: youths, and



opinion leaders. They communicate directly with interpersonal and organizational methods and do that in a long time (over than a year).

Now the members of Taboo Community often come to Dago Pojok to do some programs together with the people and Rahmat Jabaril still live there too.

3.5 Social Learning and Social Exchange Process

Dago Pojok now become a creative environment and the people are become creative too. Their learning process of people in Dago Pojok is called social learning. They got trained by Taboo Community members and also doing it, like learning by doing method.

Some people of Dago Pojok who were initially hesitate, start to see the others. Saw their circles doing arts can influence them to do the same. The greater change that happened in their social environment, the stronger they get learned and affected. That is how social learning work.

It also related with social exchange theory. People who will do something considered what they will get from doing that. Citizens of Dago Pojok thought that by making arts they can get benefits in ability and economically so they do that.

3.6 Community Based Tourism Application in Dago Pojok

Dago Pojok is an applied of CBT. It is based on people needs, encourage people to participate and bring benefits to them. It is also supported with the principles of CBT that defined by Suansri (2013):

1. Recognizing, supporting, and developing community ownership in the tourism industry.

In the beginning, the developing of Dago Pojok into creative village is initiated by Taboo Community. After the new village was formed, it is handled by the people of Dago Pojok along with members of Taboo Community which is became a new community that own Kampung Kreatif Dago Pojok and organize the tourism activity.

2. Engaging community members in all aspects.

For running the programs, the organizers of Dago Pojok involve people of Dago Pojok to participate. They consisted of people in different ages and occupations. The children are



participate in playing and making arts, some people making traditional music instruments, mural and many others artistic things.

It is also open for everyone who wants provide their houses as homestay for tourists.

3. Developing community pride.

After long process of understanding the changing of their neighborhood, people start to state arts as the identity of their village. They are confidence in making artworks and performing their culture. Some people I met said that they are happy with their condition now.

4. Improving the quality of life of the community.

The people of Dago Pojok were common society even they were near gang motors which is bad behaved. With the idea of making Kampung Kreatif Dago Pojok, they are now more creative and have special skills that bring many benefits for them. Their dwellings is well known as creative place in Bandung and become tourism object and bring economics benefits because there are many tourists come to Dago Pojok and with their skills they can sell products they produced.

5. Ensuring environment sustainability

Dago Pojok environment is still in good condition. The people try to make their work safe for the environment. They utilize the existing land there to do their activities and they do not make buildings that will threaten the environment.

6. Maintaining the unique of local culture

Dago Pojok is stand in Sundanese culture. The people are mostly native Sundanese so they talk in Sundanese and still have knowledge about Sunda. Mostly the content of programs in Dago Pojok is about Sundanese. They perform wayang golek, a typical puppet in West Java. Some of them which have certain ability in music make Sundanese traditional music instruments such as karinding, seruling, etc. The children are still play egrang – traditional game which is a long pole made from bamboo to allow for comfortable walking and they also practice traditional martial arts.

Some visitors who come there is often given dish such as rice and side dishes and eaten together that in Sundanese called ngaliwet. Those are the local culture that still maintained in Dago Pojok, besides their arts habit. They will stick at that culture as they present Dago Pojok as a tourism destination now.

7. Assisting the learning of cultural exchange in the community

Since the community is consisted of Taboo community members who are composed from many backgrounds and also Dago Pojok's citizens which is native Sundanese, there are many cultural background blended in that community. In the process they communicate, there are many differences in exchange of ideas and language usage. Those are deliver cultural exchange in the community.

8. Appreciating cultural differences and people dignity

There are always differences in whole community that based on cultural background so they have to fit each other and understand that differences are not barrier. It is also occurred in people of Dago Pojok that they are have different ability and occupation. They even work according to their interests and expertise, so they make variety of job in Dago Pojok, they are artists, music instrument makers, and so on. They work together in balance.

9. Distributing income fairly to community members

Dago Pojok have income management and then distribute it fairly for operation and the people.

10. Deciding income percentage in community projects

Dago Pojok also make budget for allocating the cost of the programs and other project.

3.7 Dago Pojok Programs

Programs in Dago Pojok such as:

1. Ulin Day

Ulin is Sundanese means playing. This program offer public to play traditional games and activities with modified psychological before. At the beginning, they were being treated on their mind to become children psychologically so they will play freely like children.

2. Creative Experiment Class

This is a class of make some creative experiments like mask, sculpture, photograph, painting, etc.

3. Arts Workshop

This workshop is making art goods and held in people's house.

4. Dago Pojok Festivals

This is annual festival began in 2011. The theme is different per year.

Those programs are managed by Dago Pojok administrators. The management that they do is dividing the work in line with their job descriptions. This is related with concept of organizational communication. They organize their work with communication flow that has been agreed by them before both formal and informal.

3.8 Discussion

Beside succeed in become creative kampong/village, the society of Dago Pojok has also developed from mediocre people to people with tourism awareness. Now they are focusing in sustain their uniqueness and make Dago Pojok as one of the most visit place in Bandung. Dago Pojok have market segment in student and youth specifically and public in general.

To support the goal, recently people of Dago Pojok make mural and sculpture widely in their area. They also will add arts things along Dago Pojok later.

These events prove that the communication of ideas from Taboo Community to people of Dago Pojok run successfully. Dago Pojok society is now still organized a creative village by forming organizations. This can occurred because people of Dago Pojok feel the real benefits of their creative village in many ways. These events indicate a process of social exchange. Then the potential of tourism of Dago Pojok as a creative village that managed by Dago Pojok

society can be categorized as Community Based Tourism in which society as a community is also part of the tourism itself and they manage the tourism together.

4. Conclusion and Recommendation

Dago Pojok has been develop from marginal area into creative area which called 'creative village' by arts that made by the citizens. Not only changing the face of the village but also the society since the citizens become more creative and active. There are several communication events occurred here:

1. Innovation diffusion is the process that happened in Dago Pojok from the beginning until Dago Pojok has changed, in this case is developed. Citizens of Dago Pojok accepted the idea to make creativities in their area so they do that until now. Taboo community is the communicator in this innovation diffusion process, and the citizens of Dago Pojok are the adaptor. Taboo community becomes the key factor of developing Dago Pojok because the idea came from them and they did the communication so innovation diffusion they have made has successful.
2. Social exchange and social learning are reflected in Dago Pojok society activities in developing their neighborhood into a creative village. They consider what they get from doing something and doing it by learning from others together.
3. Organizational communication applied by Dago Pojok society by forming an organization to manage Dago Pojok as a creative village and tourism object. They did the division and divided responsibilities and communicate with certain ways based on their agreement to manage Kampung Kreatif Dago Pojok.

Dago Pojok sounded loudly in public in recent years and now become tourism destination in Bandung. Because of the succeed, the people of Dago Pojok want to develop Dago Pojok further to become one of tourist spot in Bandung and West Java.

There should be more research to find out how citizens/people of Dago Pojok develop Kampung Kreatif Dago Pojok into one of leading tourist destination in Bandung and West Java especially research that focused to the marketing communication occured in Dago Pojok since



it already famous as a creative village and the organizer want to make it bigger as a tourism object in Bandung.

(This paper is originally written and developed after presented in Rural Research and Development Program conference in Johor Bahru, Malaysia, August 2016)

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PEOPLE: International Journal of Social Sciences
ISSN 2454-5899

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