

Peer-reviewed academic journal
Innovative Issues and Approaches in
Social Sciences

IIASS – VOL. 11, NO. 2, MAY 2018

Innovative Issues and Approaches in Social Sciences

IIASS is a double blind peer review academic journal published 3 times yearly (January, May, September) covering different social sciences: political science, sociology, economy, public administration, law, management, communication science, psychology and education.

| 2

IIASS has started as a Sldip – Slovenian Association for Innovative Political Science journal and is now being published in the name of CEOs d.o.o. by Založba Vega (publishing house).

Typeset

This journal was typeset in 11 pt. Arial, Italic, Bold, and Bold Italic; the headlines were typeset in 14 pt. Arial, Bold

Abstracting and Indexing services

COBISS, International Political Science Abstracts, CSA Worldwide Political Science Abstracts, CSA Sociological Abstracts, PAIS International, DOAJ.

Publication Data:

CEOs d.o.o.

Innovative issues and approaches in social sciences

ISSN 1855-0541

Additional information: www.iiass.com

HOW IS SOCIAL ENTREPRENEURSHIP AS AN ASSET TO IMPLEMENT RURAL TOURISM AT MUARAJAMBI HERITAGE?

Johannes Simatupang¹

Abstract

One of the famous heritages in Jambi Province is Muarajambi Heritage which established as one of tourist destination. Hence, rural tourism that determines by social entrepreneurship potencies is considered to be marketing tool. So, research question: "Is social entrepreneur potential to implement rural tourism at that heritage tourist destination? This research mainly uses qualitative method that adding information by delivered questionnaires to the citizen surrounding the heritage. In-depth interview is conducted to several key stakeholders in order to craft heritage value to be delivered as a model for rural tourism. The results shows that: 1) local people and community do not comprehend and perceived their role on the local government heritage program, 2) value that delivered by related officials is not clear enough so it prevents local citizen and community to be involved, and 3) coordination between government affairs is not well conducted to manage tourism program. These make social entrepreneurship is not well implemented yet to be established as rural tourism practices on marketing program. Hence it is recommended to reformulate heritage value to be delivered to potential segment market creatively. Furthermore, it should consider global and universal attribute in order to sustain it as the rural tourism destination.

Keywords: community marketer, market segment, heritage value, conservation activities and heritage branding

DOI: <http://dx.doi.org/10.12959/issn.1855-0541.IIASS-2018-no2-art6>

¹ Prof. Dr. Johannes, S.E., M.Si is senior lecturer at program Magister Management, Postgraduated Program University of Jambi (johannes@unja.ac.id)

Introduction

Indonesian tourism performance reached significant result in the year of 2016 compared to other economic sector in Indonesia economy. Its contribution to PDB (Product Domestic Bruto) is 10 %, and it's belonging to number 4th. Indonesian tourism growth is belonging to high figures among the Asean countries (Yahya, A., 2016). Furthermore, the role of tourism should be strengthen due to the contribution expectation is 30 % in the year of 2020. This expectation should be supported by all kinds of tourism regions to regions in Indonesia. One of the potential tourism objects physically is heritage (temple) where it includes the entire heritage attribute attached. Concept that used to identify temple as product is heritage, it consist of tangible and intangible products.

According to marketing science, heritage is a broad concept where many things attached there could satisfy customer. As Kotler, P & Keller, K (2012) identified there are 14 things that could be marketed. Temple of course more than location or place where it include heritage, culture, habit where people surrounding could adopt it or not. Hence, Schein Edgar H., (2010) said that artifact is relevant to be consider that heritage reflect culture that could be follow or not by certain people.

Regions agree that heritage is an asset that should be maintained for many reason in the future. In addition, local government list heritage (temple) as an asset as one of the significant tourism objects. The position of temple on local government's perspective actually should be developed due to value consideration, not only for local people but for global or all stakeholders.

As a great founding, the temple of Muarajambi is noticed as the largest temple in South Asia region for Buddhist since the year of 700. The establishment of the temple is explained Hall, Kenneth R., (2011) has relationship with ancient sea trade between Sumatera Kingdom (Sriwijaya) with several Asia Countries such as China, India, Cambodia, and other Buddhist countries.

As the heritage found, local government considers it to be one of the tourism asset. Some programs have been developed to enhance the temple to the fit position. In one hand, the heritage is expected to be the location for tourism purposes, but in the other hand conservation should be implemented. For the beginning, the characteristic of Muarojambi is unique due to the ownership problems. Villagers owe the temple location though they do not have any legal status, but based on ownership principle, the owner villagers (Johannes, 2016).

To make temple as one of tourism destination need fit marketing perspective. For the initial point the government has large role to promote the temple that is known as entrepreneur. But for the future, the marketer should shift to the villagers due to its position in the villagers. Moreover, Muarajambi temple as unique founded where it's found spreading where the land is owned by villagers. So, legal problems for the first time are to get free all villagers land. The get free land until the Year of 2017 still implemented for government only solves 10 percent from the target. It's make the role of government still great. Perhaps, as the heritage, the role of villagers surrounding it should be developed and enlightening about their role.

Indonesia tourisms potencies is supported by huge and rich heritages. One of the precious heritages are temples that could be found in certain regions in Indonesia, include Jambi Province which is found the Temple of Muarajambi. Indonesia government established it as tourist destination that should fulfilled by stakeholder requirements. Prasetyo, E.D., (2004) reported the importance of temple location linkages to other destination to make visitor be comforted to visit few destination. Meanwhile, Safitriajani, R., (2011) noticed the importance of persuasive approach to the retailers that took a part on marketing service surrounding the temple.

Temple tourism should consider the villagers surrounding. They are the owner and the marketer to sustain the heritages is the important requirements that keep sustain the heritages. Mair, J., & Marti, I (2015) who is known as the initiator of social entrepreneurship have high relevance to the heritages tourism. The most reason is people who live surrounding heritage is not only the owner but the marketer. Additionally, Ribic, D., & Ribic, I. (2016) said that social entrepreneurship is important to be implemented where villagers surrounded were restricted by some local official rules. They have to be enlightened to practice conservation in one hand but on the other hand they expect something economically to make them survive. Furthermore, Benzovan in Ribic, D., & Ribic, I. (2016 distinguished the traditional entrepreneurship that search for profit, where social entrepreneurship is provide something that nod produce by traditional. Ilieva-Koleva, D., & Dobreva, J. (2015), shows the importance of social entrepreneurship as the community togetherness action, he made an analogy social entrepreneurship as CSR (corporate social responsibility).

Percin in Ribic, D., & Ribic, I. (2016) identified social entrepreneurship in three components; People, Planet and Profit. He additionally said that social entrepreneurship as action that could build common value. Additionally, Khan, F., Rahman & Krishnamurthy, J., (2016) proposed tourism that support by tourism entrepreneurship.

Several related to social entrepreneurship author, Bofani et al., (2014) argued that corporation should implement social entrepreneurship as the basis to explore local community or villagers' potential. (Partzsch, L., & Ziegler, R., 2011) have a different argumentation to explore social entrepreneurship where its function as agent of development. Additionally, Sorenson et al., (2007) argue to the due to the new of social entrepreneurship, academically conceptualization still needed to be developed in the future.

Entrepreneurship is dynamic concept where it is known as new topic, especially on rural tourism. The importance of this topic is supported by the role of villagers is not only the owner but the marketer. What villagers have and keep sustain is known as rural tourism. So the question is: How social entrepreneurship as an asset to implement rural tourism in case of Muarajambi heritage.

Method

Mainly research used qualitative technique; it is accompanied by using questionnaires as instrument to gather data of villagers. So concept and construct that formulated to be measured is economic benefit perception and conservation motive toward rural tourism indicator. FGD is practiced to several informant they are: BPCB official, Buddhist Community, Local government official, and tourist guide. In order to figure out the heritage developing, data gathering is also used master plan that prepare by consultant.

Result and Discussion

At the beginning of 1970, villagers were shocked by the researcher who told them there was temple found at the villagers farming. They are surprised when it was found "temple" that it seemed different from the famous one. It consists of scattered bricks, then it is arrange by skillful to make certain form that called temple. Villagers now identified "temple" as mound that found in the field, -the amount is approximately 88 locations. Based on the finding, the amount of mound which has been identified as temple are 12 units.

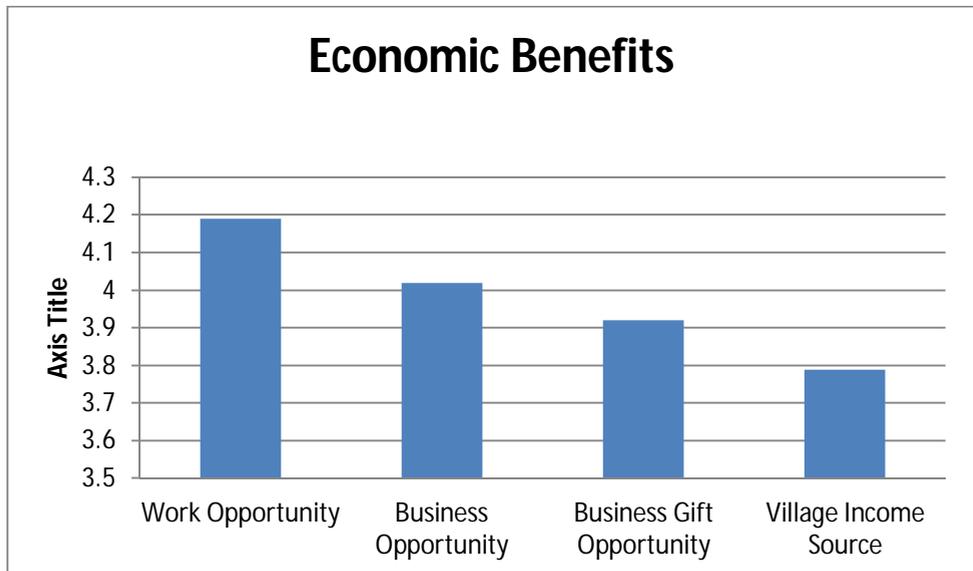
The amount of respondent is 254 unit, they scattered on 4 districts and 8 villages. These villages were chosen due to their interaction with

heritages activities, including conservation, retailing, and celebration day of Buddhist.

Villager's perception

Based on descriptive information, the result of questionnaire process is present in two Graphic below. As the government established temple is of the destination, there are two perceptions existed, economic benefit received and conservation involvement.

Graphic 1. Respondent perception on economic attributes of Muarojambi Temple

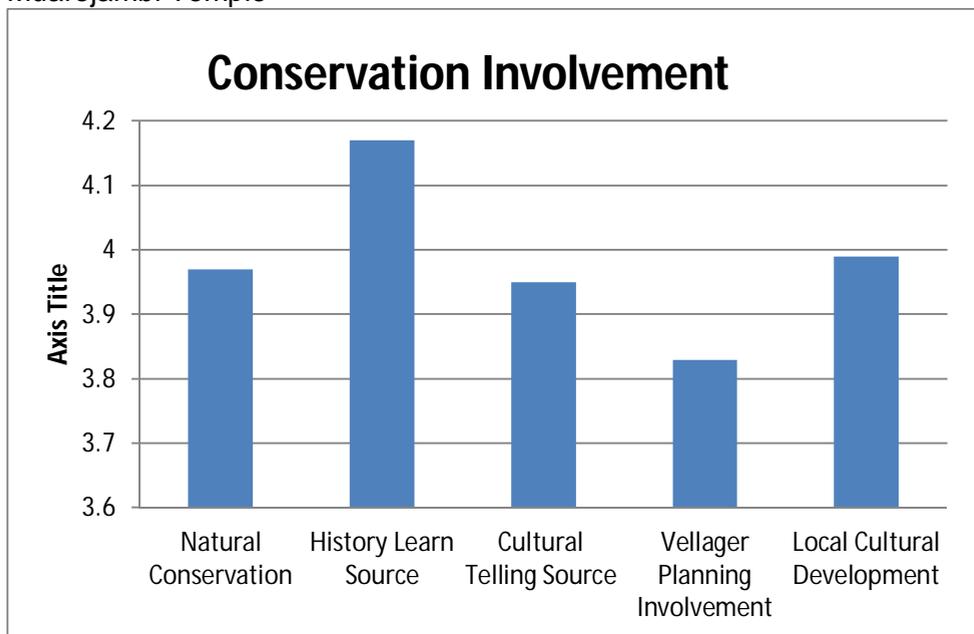


The economic benefit for villagers due to the existence of Muarojambi heritage is consists of four benefits, where the highest is work opportunity. Villagers perceived that heritage orientation should create work or income for themself. The lowest attributes is perceived the heritage as village income source. This measure is supported by BPCB opinion that consider local government focus on heritage development is based on income, both for local government and villagers. Based on individual answer, respondent argue that practicing retail in side of the heritage is legal for many villagers do not paid for their own land that located in heritage. It is reasonable to say that economic orientation often ignoring the function of the heritage. In this case, the highest perception value for Buddhist is meditation. Buddhist come from certain country come to make meditation in celebration day. Perhaps,

meditation is difficult to practice when the retailer entering to inner side of the heritage.

Another conflict emerges between the villages. As the matter of fact, the heritage spread over villages. So, every village assumes that they have an equal right to receive benefits. Consequently, tourists sometimes are disappointed due to the policy of village principal to charge them whenever tourists cross the village boarder on the heritage surrounding. The second perception measure is villager involvement on some activities that relate with heritage. It was depict in this below at Graphic 2.

Graphic 2 Respondent perceptions on conservation attributes of Muarojambi Temple



The highest perception score for heritage in conservation is history learning source, that followed by local culture development, natural conservation, cultural telling source and villagers planning envelopment. Due to the FGD result it is found that some culture still continually practiced by youth community. They practice it in a certain day and they teach other youth community to practice.

Perception in economic benefits and villagers envelopment in the future could make conflict for the villagers due to conservation practice. Hence, local governments should formulate value to be established. Crals, E., &

Vereeck, L., (2005) emphasized the role of entrepreneurship here is to keep sustain the development in line with their business.

Social asset could be a big problem in the future. Additionally, it is found in the surrounding, though villagers has no the same religion as their ancient, they continually keep sustain the heritage. As heritage belong to death monument, there is no villagers anymore has the same religion. In this perspective, there was miscommunication if the program makes orientation to more focus on religion, it is supposed contrary to villagers' attitude.

The concept of temple in tourism concept is broadening by the heritage concept which includes story, value, attitude, and others of the certain community. Those are not belonging to themselves, but to others countries that create interest visit. In tourism perspective, it builds internal core business to build competitiveness. Many source said that initially, Muarojambi heritage is established by the kingdom of Melayu as a place to spread Buddhist teaching. As the temple found in the beginning of 1970, local people or villagers has been occupied the land as farming system. Local people previously watched mounds that located regularly and finally realized them temple.

The most conflict emerges is related with land occupation and heritage orientation in two consideration to be tourism. Special government officially BPCP (Badan Pelestasian Cagar Budaya) has an authority to get rid land occupation and manage them as country asset. As the government established it as conservation heritage, certain villagers are restricted to cultivate land that supposed to be their belonging. Other important conflict is about heritage orientation, local official promote it as one of the global heritage that misperceived by villagers. They assumed that they should leave their own village when Muarojambi heritage enlisted as global heritage.

Other potential conflict is related with local people perception on the function of heritage. Due to the monument finding, the heritage is classified as death monument where villagers do not follow their ancient region anymore. So, when the story and value of heritage be discovered they perceive it as region intruding that hurt them.

Local government policy

At the level of local government affairs there is conflict emerged. BPPJ as special institution has responsibility to manage heritage. BPPJ consider local government do not support heritage conservation activities instead of make it mainly to be locals income source. Furthermore, it could be noticed when attraction was conducted at the

Buddhist's day, there is uncomforted situation emerge. Buddhists communities want it to be contemplation day in calm situation while attraction makes noisy.

Furthermore, to accelerate the development of heritage as tourist destination, BPPJ entrust the master plan document preparation to the private corporation. After examining the document, the direction of master plan it to prepare heritage be modern tourist destination. It needs a lot of money for investment conversely this is a big problem for investors. Investor would not invest in infrastructure as the master plan requires.

Conclusion

Due to the qualitative substance approach, some insights are explained below.

Muarojambi heritage is supposed to be an asset of the villagers where they took it as natural conservation, source of source, telling story, villagers participatory, and cultural development. These should be accompanying by villagers enlighten toward tourism, rural tourism program. Rural tourism especially is not well comprehended by villagers where they supposed income comes from retailing practice. However, villager's perception on conservation program is potential to establish rural tourism but it is not enough to guarantee.

Rural tourism is good concept when it supported by intensive villagers involvement. Youth community could be supposed as initial entering for rural tourism practice, but villagers function to keep sustain social entrepreneurship is important to be developed.

Local government policy should be distinguished to develop Muarojambi heritage core business for it will serve visitors expectation. The potencies could be considered as an asset but the role of government still needed.

Reference

- Balai Pelestarian Cagar Budaya (BPCB) (2014). Masterplan Kawasan Percandian Muarajambi, PT. Sae Citra Endah, Bandung.
- Bonfani, A., Batisti, E., & Pasqualitno, L (2016). "Social entrepreneurship and corporate architecture: evidence from Italy", *Management Decision*, Vol. 54 Iss 2 pp. 390 – 417, : <http://dx.doi.org/10.1108/MD-08-2014-0532>
- Bull, M., et al., (2010) "Conceptualizing ethical capital in social enterprise", *Social Enterprise Journal*, Vol. 6 Iss 3 pp. 250 – 264, <http://dx.doi.org/10.1108/17508611011088832>
- Crals, E., & Vereeck, L., (2005). The affordability of sustainable entrepreneurship certification for SMEs. *International Journal of Sustainable Development and World Ecology*, 12(2), 173-183, . <https://search.proquest.com/docview/198049775?accountid=48290>
- Hall, Kenneth R., (2011). *A history of early Southeast Asia, Maritime Trade and Societal Development, 100-1500*, Rowman&Littlefield Publisher, Inc., New York.
- Ilieva-Koleva, D., & Dobрева, J. (2015). Social entrepreneurship as a form of social responsibility in Bulgaria. Paper presented at the 20. Retrieved from <https://search.proquest.com/docview/1690645594?accountid=48290>
- Johannes, (2016). Wawancara Mendalam dengan Petugas Candi Muara Jambi, tidak dipublikasikan, 20 February 2016.
- Khan, F., Rahman & Krishnamurthy, J., (2016). " Future proofing of tourism entrepreneurship in Oman: challenges and prospects ", *Journal of Work-Applied Management*, Vol. 8 Iss 1 pp. 79 - 94 ,<http://dx.doi.org/10.1108/JWAM-06-2016-0008>
- Kotler, P., & Keller, K (2012). *Marketing Management*, 14ed, Prentice Hall, Singapore
- Kunze, C., & Becker, S. (2015). Collective ownership in renewable energy and opportunities for sustainable degrowth. *Sustainability Science*, 10(3), 425-437. doi:<http://dx.doi.org/10.1007/s11625-015-0301-0>
- Mair, J., & Marti, I. (2006). Social entrepreneurship research: A source of explanation, prediction, and delight. *Journal of world business*, 41(1), 36-44.
- Moorthy, R., & Annamalah, S., (2014). Consumers' perceptions towards motivational intentions of social entrepreneurs in Malaysia. *Review of Integrative Business and Economics Research*, 3(1), 257-287. Retrieved from <https://search.proquest.com/docview/1513215348?accountid=48290>

- Moi, T., Adeline, et al. (2011). "Young Adult Responses To Entrepreneurial Intent. *Researchers World*", 2(3), 37-52. Retrieved from <https://search.proquest.com/docview/1009925336?accountid=48290>
- Partzsch, L., & Ziegler, R. (2011). Social entrepreneurs as change agents: A case study on power and authority in the water sector. *International Environmental Agreements : Politics, Law and Economics*, 11(1), 63-83. doi:<http://dx.doi.org/10.1007/s10784-011-9150-1>
- Prasetyo, E. D. (2004). Studi Keterkaitan Antar Obyek Wisata Dalam Rangka Pembentukan Cluster Wisata Di Wilayah Pengembangan Pariwisata (Wpp) A Kabupaten Magelang, Skripsi, Universitas Universitas Diponegoro, Semarang
- Ribic, D., & Ribic, I. (2016). "Social Entrepreneurship". Paper presented at the 287-298. <https://search.proquest.com/docview/1856836894?accountid=48290>
- Safitriani, R., (2011). Strategi Komunikasi Pemasaran Persuasif PT. Taman Wisata Candi Untuk Mencapai Target Pendapatan Pada Objek Wisata Candi Brobudur, Prambanan dan Ratu Boko, Skripsi, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Pembangunan Nasional Veteran Yogyakarta, Yogyakarta.
- Schein Edgar H., (2010). *Organizational Culture and Leadership*, Fourth Edition, Jossey-Bass/Schein United States of America
- Suna Sørensen, S., et al., (2007) "Towards a Conceptualization of Entrepreneurship", *Journal of Research in Marketing and Entrepreneurship*, Vol. 9 Iss 1 pp. 89 - 101 Permanent link to this document: <http://dx.doi.org/10.1108/14715200780001341>
- Utama, R Gusti Bagus Sai, (2017). *Pemasaran Pariwisata*, Penerbit Andi, Yogyakarta.
- Woolthuis, R. J. A. K. (2010). Sustainable entrepreneurship in the Dutch construction industry. *Sustainability*, 2(2), 505-523. doi:<http://dx.doi.org/10.3390/su2020505>
- Zimmerer, W, Thomas & Scarborough, N, (1996). *Entrepreneurship and the new venture formation*, Prentice Hall, International Editions, United States of America.