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Locality Development Model: Analysis on Community Strength in Planning Business Capacity Development in Panyabangan Village Based on Local Potentials Historical Buildings of Bendungan Lama Pamarayan

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Abstract. Transformation in the community will take place optimally if all elements of the local community participate actively. In the era of decentralized development starting from the village, welfare of the community can be achieved from the independence of the village by optimizing the utilization of its local potential. The objectives of this paper are 1) identifying the socio-cultural and economic potential of the community as a local power; 2) identifying the local potential of the historic building of Bendungan Lama Pamarayan as an icon and image of the village; and 3) analyzing business capacity development planning in Panyabangan Village based on the local potential of the historic building of Bendungan Lama Pamarayan. The subjects of this activity are local communities consisting of business unit groups, youth groups, and managers of Bendungan Lama Pamarayan. Data were obtained by interviews, questionnaires, and performance. The analysis was generated through a descriptive analytical approach. It is expected that the development of business capacity based on the historic building of Bendungan Lama Pamarayan to be able to optimally increase creativity and productivity. Every business carried out will have a competitive advantage maximizing the local potential of Bendungan Lama Pamarayan as its business icon. Based on the research results, it is known that local communities have socio-cultural and economic potential which are managed independently by the community. Socio-cultural potential can be seen from the existence of agents, both individuals and groups, who actively carry out socio-cultural activities to develop the local potential of their villages, such as actively introducing tourism and cultural potential through social media, as well as preserving historical buildings in their villages. Economic potential can be seen from the many types of businesses established by local communities, although their management has not been maximized due to various constraints. The existence of the historic building of Bendungan Lama Pamarayan is also interpreted as a local potential that can be developed as an icon and image of the village to prepare the area as a tourist spot. Various local potentials possessed by the people of Panyabangan Village have not been maximally developed because some of them are constrained in the capacity to develop a competitive business. Therefore, community development efforts in the form of a *locality development model* with the working method of *doing with community* are needed.

1. Introduction

Pamarayan is the territory of Serang Regency popular with dams which are buildings of hundreds of meters of irrigation canals with ten giant gates. From historical records it is known that the work on this dam project was completed in 1914 and began to be used for irrigation in 1918 [1]. On the side of the



dam, there is a building used by the Dutch colonial as a place to pay workers' wages, which the local community called it "pamayaran".

Today, the Pamarayan dam is a well-preserved cultural heritage. This condition provides opportunities for tourism potential that can be developed from the existence of the Pamarayan dam. If this tourism potential is managed properly, it will bring benefits to the local community, especially for the welfare of the community. However, conditions in the field indicate that the development of the tourism potential of the Pamarayan dam has not placed local people as the subject of it, so that the benefits of developing Pamarayan dam tourism have not had a significant effect on the local community. In fact, according to Ratu Tatu Chasanah, Regent of Serang, the Pamarayan dam building has tourism potential to become a new tourist attraction in Serang Regency.

One of the developments of tourism potential in Pamarayaan dam is the "Bedol Pamarayan" event. "Bedol Pamarayan" is a tradition from our ancestors in the form of a farmer group party when starting the planting season. This tradition has been carried out since the Dutch colonial era to build the impression that the dam belongs to the people. The "Bedol Pamarayan" is held every 10th day of the 10th month annually. This ceremony has become a tradition that is now being revived as a tourist attraction that invite people to the Pamarayan dam. However, there is something lacking in the holding of "Bedol Pamarayan" nowadays, namely the number of tourists during the event has not been utilized by the local community to introduce the maximum tourism potential of the area.

The "Bedol Pamarayan" event today tends to be a momentary euphoria that is lively and fun only when it is held, then it just disappears without a trace after. Tourists only come to see various tourist attractions during the event, and return home with pleasant memories in their minds solely. They do not bring or have special items as souvenirs that can remind them of the Pamarayan dam. In fact, the existence of souvenirs typical of tourist areas is currently the most effective medium to introduce the existence of these tourist objects widely. Many tourist objects are known by people outside the region through the typical souvenirs brought as souvenirs. After finding out about it, they were then interested in visiting these spots.

Seeing the importance of souvenirs in tourism objects, it is necessary for the Pamarayan dam to have distinctive souvenirs. The making of the typical Pamarayan dam souvenir must involve the local community as the main craftsmen. However, conditions on the ground show that local communities look less productive, so assistance is needed to make them aware and to direct them in community development efforts. The involvement of local communities in developing tourism products in the form of souvenirs from the Pamarayan dam is very important so that they can develop their potential and get direct benefits. Therefore, the community development pattern prioritizes the method of *doing with community* and keeps away from the one of *doing for community*.

Doing with community is a community development method by encouraging people to be dynamic and active and able to identify their *real needs, felt needs, and expected needs*. Local people who are initially less productive need to be assisted before to invite them to make transformations through business activities that can provide economic and social benefits for their lives. The community needs to be invited to a discussion in order to find out their needs and strengths in making efforts to develop tourism products for the Pamarayan dam. With community participation since the planning stage, the implementation of community development will run right on target because it is in accordance with what is expected by the community and according to their abilities.

One of the community development models that place local communities as the main subject is the *locality development model*, which emphasizes the involvement and active participation of local communities from the early stages of development. Currently, the development paradigm has shifted by prioritizing *empowerment* including *people centered development, resource-based development, and institutional development* [2]. The role, function, and benefits of development for the community are at the village level as the closest institution and have attachment to the community. The development of village communities is transformed into very crucial, effective, efficient, and plays a role in increasing welfare that is just and evenly distributed [3].

2. Methods

The first step in collecting research data is making observations at the Bendungan Lama Pamarayan. Before leaving for the observation location, the researcher looks for information related to informants who can be used as key informants to help find information links to collect data. This key informant then helped researchers make observations in the area around the Bendungan Lama Pamarayan as well as the Panyabrangan Village and Pamarayan Village areas. Based on these observations, data was found related to the physical condition of the Bendungan Lama Pamarayan building, entrepreneurial facilities and infrastructure around the Bendungan Lama Pamarayan, the socio-economic conditions of the local community, as well as the cultural features of the local community, such as lifestyle, economic system, livelihoods and science and technology facilities.

Apart from observations, researchers also conducted interviews with six informants. These informants were selected based on suggestions from key informants in addition to their capacity for knowledge related to information needed by researchers. Based on these conditions it can be said that this study determines the informants through *purposive* techniques and *snowball throwing*. The results of interviews with informants added to data in the form of a description of the background to the development of Bendungan Lama Pamarayan as a tourist destination, the historical background of the construction of Bendungan Lama Pamarayan, the dynamics of Bendungan Lama Pamarayan development, the participation of local communities in the development of Bendungan Lama Pamarayan, the response of the local community to the existence of Bendungan Lama Pamarayan, the role of the government in the development of local communities and Bendungan Lama Pamarayan, as well as the existence and popularity of Bendungan Lama Pamarayan in the tourism economy stage.

Researchers also collect data through documentation techniques by looking at secondary sources in the form of historical information on the development of Bendungan Lama Pamarayan at the Guard Post, recording and collecting photos of local community activities, and searching data from various literatures. At the time of data collecting, the researcher is the main instrument, although the researcher also uses observation sheets and interviews as a tool. The research data were then analyzed through the stages of reduction, data presentation, and conclusion drawing. The data analysis process is carried out by reasoning between the social realities (data) obtained in the study with the theoretical framework in the literature. In this study, the data obtained are discussed using a descriptive approach and analyzed using the theory of the community development concept, namely *locality development model*.

3. Results and Discussion

3.1. Local Potential of Historical Buildings of the Bendungan Lama Pamarayan

Local community around Bendungan Lama Pamarayan consists of two village communities, namely Panyabrangan Village and Pamarayan Village. The location of the building which is in the two territories brings various opportunities and benefits for each local community. The opportunities arise from the existence of the historic building of the Bendungan Lama Pamarayan include tourism potential. Accuracy in managing tourism potential, especially in development management and image framing of tourist objects, will have a positive impact on the quantity of tourists visiting. Usually tourists will visit a tourist attraction or tourist destination based on the image attached to the object or tourist area [4], [5]. By having a good image, tourists will flock to the object or tourist spot. This image can be built through various tourist activities, attractions, and facilities. In addition, local community activities also play a role in building the image of an object or tourist destination.

The image of the Bendungan Lama Pamarayan which is closely related to historical values become the main characteristic. The historical values surround the construction of Bendungan Lama Pamarayan are continuously maintained and preserved by the local community through their various social activities. The results showed that local communities around Bendungan Lama Pamarayan have social activities lead to the classification of the *gemeinschaft* community, characterized by 1) homogeneous nature of the community; 2) strong kinship ties; 3) organic relationships, and 4) having moral cohesion based on common religious sentiments [6]. Local people have realized Bendungan Lama

Pamarayan is a historical building that can benefit their socio-economic-cultural life. They are also trying to prepare themselves and develop their competence in order to be able to make good use of Bendungan Lama Pamarayan. Local people who initially did not pay attention to the beauty and preservation of Bendungan Lama Pamarayan, are now slowly starting to move to improve conditions around Bendungan Lama Pamarayan. The community arranges the environment around the dam to be tidier, more beautiful, and attractive, with an emphasis on improving the image of the historic building.

Awareness of the history of the people of Panyabarangan Village and Pamayaran Village is very important for its influence on the existence of Bendungan Lama Pamayaran and the identity of the community in the area. Bendungan Lama Pamarayan is a cultural heritage of the community in the fields of science and technology. Historical awareness in society is very important for the development of the nation's culture. Historical awareness is not only about expanding knowledge, but must also be directed towards the awareness of the appreciation of cultural values that are relevant to the development effort itself (Kartodirdjo 1989: 1-7). Even though the ideas and technology of the buildings were made by the Dutch colonialists, the labor was indigenous people, who indirectly gained new knowledge in the field of technology at that time. This knowledge is a cultural heritage that must be preserved and developed, both in material / artefacts and stories (oral tradition). From the above efforts, it produces a more meaningful picture of events, so that local people are able to understand history more realistically, not only to understand history abstractly. The use of Bendungan Lama Pamayaran as a historical awareness can make the existence of history more contextual, more interesting, and easier to understand. Historical sites that become learning resources which are then used as local potential-based business development will have multiple impacts.

Improving the image of Bendungan Lama Pamarayan is the first step for the local community in capacity development efforts. This is marked after seeing the conditions around the building which were often used for actions lead to deviant behavior, dating places for young people, the area around the dam and guard posts used to have minimal lighting, so that it was misused by irresponsible people which caused local people to become uncomfortable and disturbed because the image of the area is viewed negatively. The local people finally realized they had to move to save the image of their area and the historical buildings they owned. The community movement certainly cannot be separated from the existence of social actors who loudly voice their ideas so as to encourage and influence the awareness of local communities to begin to improve themselves to improve their regions. The existence of these social actors is able to invite local people to have culture, history, and tourism awareness. This is important because the development process will be successful not only because of the support of material capital, but also must be supported by the awareness of the local community as the subject of development.



Figure 1. Bendungan Lama Pamayaran, Past and Present

Source: Researcher

The awareness of the local community has brought transformations to the conditions around Bendungan Lama Pamarayan. The area around the dam is now neat and clean with some improvements. The condition of the guard post and dam, which used to be poorly maintained, is now clean thanks to routinely maintained and cleaned by carers and cooperating with the local community. The guard post building now looks sturdy and majestic, so it attracts the eyes of everyone passing surrounding road. For tourists who wish to visit there, several facilities have been provided, such as a garden area that has been given paving blocks looks neat, garden chairs to rest, and good lighting. The water gates in Bendungan Lama Pamarayan made of scrap metal are always maintained. Some of the documentation in the form of photos depicting important moments at Bendungan Lama Pamarayan are still stored and displayed at the guard post, as well as the dioramas. Even the construction of the irrigation system at Bendungan Lama Pamarayan is still being maintained and guarded at the guard post. These findings indicate that the local community has had the awareness to protect and preserve the historic buildings of Bendungan Lama Pamarayan and the historical values surround it. In addition, local communities have also had the awareness to adapt to the current of change where they are also preparing and developing themselves to become subjects of regional development.

The readiness of local communities to the development process is an important point because they must be placed as the subject of development. Development can be said successful only if it has effective benefits for local communities around the construction site. Many developments ultimately fail and have little impact on communities because the planning and decision-making processes carried out top down. Local communities are often not invited to participate from the beginning. They are involved without being given options and access to submit suggestions on the pretext of developing efficiency for the community [7]. Local communities should be invited to participate since the planning stage, because then plans are drawn up by looking at the local community as a subject, not just an object of development.

This explanation emphasizes efforts to make communities independent so that they are able to experience an increase in their standard of living and gain adequate accessibility to the resources in their area. Community empowerment as a form of community development with its various activities should prioritize the “doing with community” method and stay away from the “doing for community” one. The method of *doing for community* makes people tend to be passive, lacks creativity, and powerless, and even encourages people to depend on foreign assistance. Based on the conditions in the field, it can be seen that the *community development* model that is suitable for local communities around Bendungan Lama Pamarayan is a *locality development model*, which is a development model that instructs optimization of changes in society can be done if it provides opportunities for all spectrums of local communities to actively participate, starting from planning, then to formulating goals, to implementing change actions.

The *locality development model* emphasizes that community development is designed to produce more stable socio-economic conditions for local communities by means of which they are actively involved and have confidence in their capacities [8]. Community participation is important because of the initiation of public awareness of the closeness of the relationship between stakeholders in the community so that people become involved in making substantial decisions regarding their lives [9]. Dunhan explains that community development aims to empower people who carry out systematic practices in order to improve community welfare, and increase community capacity through integrity and independence so that it is more nuanced of sustainable development [10].

3.2. *Identification of the Strengths of Local Communities in Business Capacity Development Planning Based on Local Potentials of Historical Buildings*

The findings of the study indicate the local community basically has an interest in doing business activities. This business interest started by moving the stalls used to sell in Bendungan Lama Pamarayan area away from the area. Naturally the interest in this business was to support the development of Bendungan Lama Pamarayan as a tourist destination. This is proven by the existence of various

businesses running in the village. These businesses are run by local communities. From these findings, we identified them. The following are data on the types of businesses run by local communities.

Table 1. Types of Local Community Business

Name Prudes/ Prukades	Raw Material Potential	Marketing Leads	Management
Bamboo Weaning	Bamboo	Local market and by-market	With conventional tools
Local food	Traditional food	Local market	Traditional food market
Local food	Cassava	Local market and by-market	With traditional tools
Local food	Cassava and rice	Local market and by-market	With traditional tools
Market JSR	Healthy food and drink	Local market	Healthy food and beverage market

Source: Researcher

The first product by local people in table 1 is woven bamboo, where people use bamboo natural resources to make various kitchen utensils and souvenirs such as hand-held fans, baskets, bamboo booths, and *tampah*. These products are sold simply targeting the local market and the souvenir market. The development of this product has brought benefits to the community, including providing additional income, as well as being able to lift traditional plait into a commodity.

The second product by the local community is local food made by utilizing local agricultural plant resources. Agricultural products such as cassava and rice are processed into a variety of traditional foods that are no longer produced for self-consumption, but are deliberately produced to become commodities that attract buyers. These local food products are sold to consumers in local markets and souvenir markets. Seeing the positive response from buyers, the community finally created a traditional food market around Bendungan Lama Pamarayan named “Warung Jadul”. This brings benefits to the community, both economically and socio-culture, including lifting traditional food and additional income.

From table 1, it is known that local people already have various types of businesses ranging from crafts, food, and drinks. This type of business has produced a variety of goods that are ready to become a typical commodity from the area around Bendungan Lama Pamarayan. The management of these products is mostly still simple and intended for the local market, namely the people around Bendungan Lama Pamarayan. The community stated they have an interest in developing their business products to become more widely known so that their target market is not only local market. However, the community faced main obstacle in product development, namely their limitations in product management. That is, some people produce goods in the traditional way so that the results are not attractive enough to appear on the competitive contest stage. Many products similar to theirs’ have been circulating on the market with more eye-catching packaging, and reinforced by quite interesting and massive promotions.

Local people then realize their product actually has potential to become a commodity as a mainstay product from their region. Moreover, in their place there is local potential in the form of the historical building of Bendungan Lama Pamarayan which is widely known. So, the community thought of collaborating the business products they already had with Bendungan Lama Pamarayan building. One of their interests is to make the packaging of the business products more attractive and to make promotional media that are right on target for their products. The community already knows their area will be developed through tourism development. They are now starting to prepare to adapt to the social changes resulting from the development process. One form of preparation being made is that the community is starting to become aware of developing business capacity so that they are able to create

superior and distinctive commodities from their regions. These commodities still come from local products that already exist in the daily life of local people, which are managed and packaged attractively, so that they can be known globally.



Figure 2. Design of Bendungan Lama Pamarayan for Business Development

Beside business products in the form of handicrafts and food, it turns out that local people, especially youth groups, also make various products with popular culture approach. Local people in this group tend to be technology and information literate so that they are able to create products in line with current trends. One of their product creations is a video contains a variety of cultural, economic, social, and historical potential owned by local community in Bendungan Lama Pamarayan. They upload the video to the social media *youtube* so they can introduce the local potential of the area to the community globally. The various potentials of local community are packaged neatly and attractively through photos or video documentation. This is certainly a positive embryo for local communities that they also have millennial social actors. The existence of these millennial social actors can be an additional force for local communities in preparing development plans to match the trends that are currently popular in the global community.

Based on the results in the field, it is known that the people of Panyabrangan Village who are engaged in business actually already have a name for their type of business. But the problem is that they don't have a brand and logo for these business names. Most of their businesses are only known by the surrounding community, so their target market does not extend to the outside community. Even though the products offered are no less attractive than products in the global market, just because their products do not yet have a distinctive feature in the form of a brand-image or logo, they are less competitive. Accuracy in managing village potential, especially in branding development management, will have a positive impact in the form of the quantity of buyers visiting. As in tourism, usually tourists will visit a tourist object or tourist destination based on the image attached to the object or tourist area [4], [5]. Likewise in business product development, buyers will usually see products based on the name of the product along with the branding attached to the product. The following are some of the names of businesses owned by the people of Panyabrangan Village.

4. Conclusion

Bendungan Lama Pamarayan as a historical building has a lot of potential to be developed so that it benefits the development of local communities around it. The existence of a dam that is still strong until now has an extraordinary potential to be developed into a tourist attraction or a tourist destination. Before the development process is carried out, it is necessary to first identify the strengths of the local community so that their existence is not neglected by the pace and results of development. Identification of local strengths is not only focused on material matters of natural resources, the availability of infrastructure, business products from local communities, and the physical condition of the historical buildings of Bendungan Lama Pamarayan. However, an important point to note is that in making

development planning it is necessary to identify the strengths of local communities in terms of their capacity (quality of human resources). This aims to make local communities not only the object, but also the subject of development.

So, in the process of developing Bendungan Lama Pamarayan since planning it is necessary to identify the strengths of the local community so that the development carried out also becomes community development. One of the appropriate community development models to be carried out is the *locality development model* in which the model instructs that social transformations will be the expected change if it involves all spectrums of local communities actively participating. The work method used in community development should also prioritize the “doing with community” one so it can motivate people to be active and dynamic in exploring their *real needs, felt needs, and expected needs*.

The existence of various business products by the local community should be a concern for the preparation of development plans, so the existing potential can develop. These products can become superior commodities from Bendungan Lama Pamarayan area. Especially if it is able to collaborate all existing potentials such as economic, social, cultural, and historical ones so as to create unique, distinctive, and different products, which will attract tourists and media to introduce the historical buildings of Bendungan Lama Pamarayan to the wider community.

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