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Improving Public Participation in Tourism Activities of Kajoetangan Kampoeng Heritage Malang: a Stakeholder Analysis

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Abstract. *The article discusses the revitalization of Kampung Kayutangan in Malang City into a heritage area called Kampoeng Kajoetangan Heritage, due to its gradual decline into a slum area. However, the development of the heritage area has faced challenges such as uneven workflow management among stakeholders and residents. This qualitative research aims to provide contributions and recommendations for urban and heritage tourism development and to reveal the direction of Kampoeng Kajoetangan Heritage's development. The study found that the current physical development of the heritage area only focuses on basic facilities, and there are other active stakeholders such as the Ministry of Public Works and Housing, TACB, and supportive stakeholders like neighboring private companies and MMBI (Musisi Malang Bersatu Indonesia). Inclusivity and communication were identified as the main problems among stakeholders and residents. The article concludes that improving inclusivity and communication among stakeholders and residents is crucial to gaining significant public participation. Additionally, the active stakeholders should focus on developing not only basic physical facilities but also heritage-related tourism activities, such as celebrating Mbah Honggo and its history as an ancestor of the Kajoetangan Kampoeng Heritage residents.*

Keywords: *Kajoetangan, Kayutangan, Heritage Tourism, Slums, Artificial Tourism*

Abstrak. Artikel ini membahas tentang revitalisasi Kampung Kayutangan di Kota Malang menjadi kawasan cagar budaya yang disebut Kampoeng Kajoetangan Heritage, karena berangsur-angsur menurun menjadi kawasan kumuh. Namun, pengembangan kawasan cagar budaya menghadapi tantangan seperti manajemen alur kerja yang tidak merata antara pemangku kepentingan dan warga. Penelitian kualitatif ini bertujuan untuk memberikan kontribusi dan rekomendasi bagi pengembangan wisata urban dan heritage serta mengungkap arah pengembangan Kampoeng Kajoetangan Heritage. Studi ini menemukan bahwa pembangunan fisik kawasan cagar budaya saat ini hanya berfokus pada fasilitas dasar, dan terdapat pemangku kepentingan aktif lainnya seperti Kementerian Pekerjaan Umum dan Perumahan Rakyat, TACB, dan pemangku kepentingan yang mendukung seperti perusahaan swasta tetangga dan (MMBI) Musisi Malang Bersatu Indonesia. Inklusivitas dan komunikasi diidentifikasi sebagai masalah utama antara pemangku kepentingan dan warga. Artikel tersebut menyimpulkan bahwa meningkatkan inklusivitas dan komunikasi antara pemangku kepentingan dan penduduk sangat penting untuk mendapatkan partisipasi publik yang signifikan. Selain itu, pemangku kepentingan aktif harus fokus pada pengembangan tidak hanya fasilitas fisik dasar tetapi juga kegiatan wisata yang berkaitan dengan warisan, seperti merayakan Mbah Honggo dan sejarahnya sebagai leluhur dari warga Kajoetangan Kampoeng Heritage.

Kata kunci : Kajoetangan, Kayutangan, Wisata Heritage, Perkampungan Kumuh, Wisata Buatan

INTRODUCTION

Kampung Kayutangan or known today as Kajoetangan Kampoeng Heritage is a combination of commercial and residential district that carries a long history that dates back to ancient Majapahit Kingdom era in East Java, Indonesia. The Kajoetangan Kampoeng Heritage area consists of the Kajoetangan Heritage corridor that act as the commercial district and Kajoetangan Kampoeng Heritage area that act as residential area. Because of its rich history, Malang municipal government has been developing the area into a cultural heritage tourism spot which emphasizing on the Dutch colonial history side of the area. During the colonial era, Malang City was a small district under the residency of Pasuruan and was officiated as gemeente (municipality) on April 1, 1914 (Budiyono & Thomas, 2012). That change of status in 1914 eventually drove a rapid development of European housing (Cahyono, 2007). With Malang gaining its Gemeente status and the increasing demand for Dutch settlers residential area, the colonial government at that

time upscaled the development of Malang into a well developed city. Along with the urban development of Malang, it also raises the need for commercial district.

During this period, the area of Kajoetangan developed into an economic area and residential area in Malang City. The economy grew along Jalan Basuki Rahmat. While to the west of Jalan Basuki Rahmat, residential area emerged and become the area that is now being called as Kampoeng Kajoetangan Heritage (Mulyadi et al., 2019). With such long history, Kayutangan becomes one of the most important historical districts in Malang and even in East Java, most notably with its Dutch architecture heritage. With the problems of artificiallity and public participation of community in Kampoeng Heritage Kajoetangan that potentially disrupt the tourism activity in the location, this research propose questions to be answered which are: how is situation of the current development the Kampoeng Kajoetangan Heritage that can lead to public participation increase? Second, who are the Stakeholders involved in Kampoeng Kajoetangan along with their contribution to development of Kajoetangan Kampoeng Heritage? Third, how to improve the current sustainability and public participation condition of Kampoeng Kajoetangan Heritage? From the research questions and problem statement, this research is aiming to to investigate who are the stakeholders involved in Kampoeng Kajoetangan Heritage and each of their contribution to the area, and the last is to investigate how is the sustainability and public participation condition of Kampoeng Kajoetangan Heritage and how to improve it.

METHOD

This research used a qualitative descriptive method. This method is chosen because it describes a phenomenon of what is happening and its characteristics (Nassaji, 2015). The renovation of Kayutangan area that consists of kampung and street corridor into Kayutangan Heritage Area is considered as a phenomenon since its occurence and appearance happens our experience that is observable (Bernet et al., 1993). In methodological sense, phenomenology is a descriptive and introspective analysis method of the depth of all forms of awareness and direct experience which then processes meaning behind the experience as it is according to its reality (Larsen & Adu, 2021).

The instrument used by the researcher in parallel with phenomenology are In-depth interview and coding. Semi-structured, in-depth interviews is a method of interview where the interviewee is encouraged to talk freely about specific pre-determined topics. The aim is to pursue in-depth information around the topics of interest by asking probing follow-up questions to gain greater understanding of any issue (Adams et al., 2015). Coding is the process of analyzing textual data in order to develop theory further which involves labeling and organizing qualitative data to identify different themes and their relationships (Callahan, 2003). When coding interviews, researcher is required to label words or phrases that represent important (and recurring) themes in each response. Then in order to organize the coding, the researcher uses ATLAS.TI software to further analyze the relation between codes and to gain conclusion.

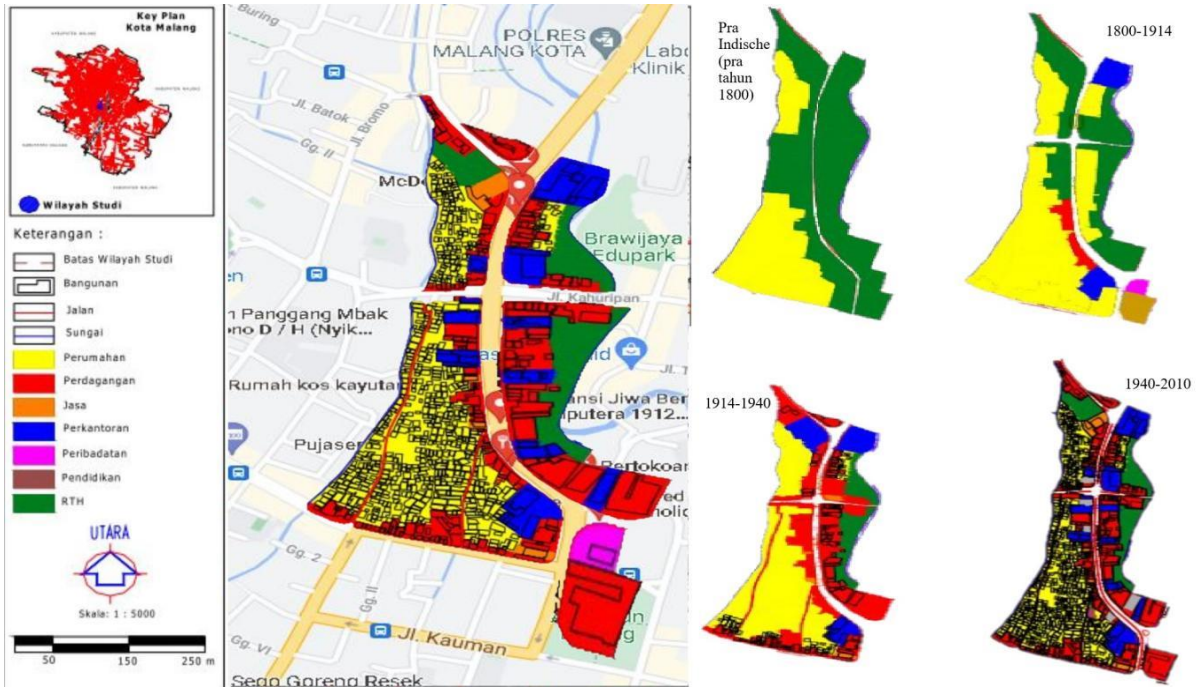
In order to answer research problem, the researcher use stakeholder analysis. After the data has been extracted from the interview and field observation. The researcher will analyze the relationship between stakeholders and the role of each stakeholders in the CBT project of Kampoeng Kajoetangan Heritage. The researcher use stakeholder matrix method that allows a planning team to identify individuals and groups that are stakeholders in an activity, either as contributors, influencers or beneficiaries (Babiuch & Farhar, 1994). To identify the stakeholder groups that need to be included, domains of interest first need to be identified. The stakeholders identifying with those domains can then be identified. Domains of interest can be identified by specifying (1) the functions that the proposed action affects and (2) the geopolitical domains of influence (Babiuch & Farhar, 1994).

RESULTS

Current Development of Kampoeng Kajoetangan Heritage

The Malang Municipal Government through Disporapar often advertises Kampoeng Kajoetangan Heritage as a heritage area with vintage architectural atmosphere by highlighting some of the colonial era and post independence houses (Ardiansyah, 2020). However, the history of Kayutangan area or Kampoeng Kajoetangan Heritage is more than the colonial and post indepence vintage atmosphere. One theory proclaimed that in during Kediri Kingdom era, Alas Patangtangan name was

mentioned in the book Sĕrat Pararaton or Tome of Kings. In the book, the first and the founding father of Singhasari Kingdom, Ken Angrok said: "My shelter from being chased, the name was Patangtangan Forest". The word patang in Old Javanese / Kawi is synonymous with the word "watang" which means "wood" or *kayu* in Indonesian language. Thus Kayu Tangan or Kajoetangan today also derived from the word Patang-tangan or meaning "wood" and in common javanese, *alas* means forest (Mudzakir Dwi Cahyono, 2013).



Source: processed data

Figure 1
Land usage of Kampoeng Kajoetangan Heritage from 1800 until 2010

Furthermore, 'patangantangan' has its root word from 'tangan' which means hand. According to Mr. Dwi Cahyono, this refers to the name of a type of wood tree. The branches of the tree resemble human hands when stretched to the left or right. From the name of this tree, the forest then became widely known as the Kayutangan forest. Based on the toponomic information, On the western bank of Brantas River that divided Malang City in the middle, exists an area called Kayutangan corridor that is now known as the corridor of Kampoeng Kajoetangan Heritage. The area was used to be a forest trail or footpath, and over the years has become a vital city road. In The 18th century, after the age of Ken Arok and Singasari, Talun and Kayutangan was also act as a place of exodus for the Indonesian war hero and freedom fighter, Untung Suropati.



Source: processed data

Figure 2
Pasar Krempyeng or Pasar Talun

Kampoeng Kajoetangan Heritage ancient history is also backed with a fact that not far from Kayu Tangan village or Kampoeng Kajoetangan Heritage there is a village called "Talun". In Old Javanese or Kawi language, Talun means "forest". Talun itself was a village west of Kajoetangan which was still a footpath surrounded by forest. Now Talun is a part of Kampoeng Kajoetangan Heritage area, precisely located at RW 1 Kelurahan Kauman where Pasar Talun or Pasar Krempyeng is located (Bidang Komunikasi dan Informasi Publik, 2019; Ridhoi et al., 2021).

Throughout centuries Malang area once had an important position by being the center of political power of ancient kingdoms, from Hindu-Buddhist kingdom era of Singhasari kingdom in 13th century, to Majapahit Kingdom in the late 13th century until 16th century, to Islamic kingdom era of Demak Sultanate in late 15th century until early 16th century, to Mataram Sultanate in 16th century until 18th century. Then after the kingdoms of java collapsed, VOC (Vereenigde Oostindiche Compagnie) or Dutch East Indies Company occupied Malang under the rights of monopoly from Kingdom of Netherlands in 17th century until early 19th century. The area of Malang reached its own regional status in early 1800 as regentschap and afdeeling or regency and departements of Pasuruan Residency.

The granting of this status shows that Malang's position is still seen as lower than that of Pasuruan City, which is located as the residency capital (Abubakar et al., 2020). During 19th century, Malang was a hinterland consists of Dutch owned plantations, ricefield, and forest. In 1880, after the abolition of forced cultivation system, the Dutch expanded its agricultural and economical activities to Malang which make the area became a small city which consists of ancient city square, traditional settlements and traditional market. Then in early 20th century, 1903, the Dutch colonial government enacted The Decentralization Act. It was promulgated by the Minister of Colony Affairs in Idenburgh. The purpose of this law is to make the administrative system more efficient and reduce the burden on regional governments. The first phase was to officiate Malang as Gewestelijkraad or Regional Council in 1903. The second phase happened in 1914 which saw Malang officiated as Gemeente or Municipality (Ridhoi et al., 2021).

In this era of early 20th century, the colonial government started to develop Kajoetangan area as commercial area. Dutch shops and housing began to be built along Kajoetangan street. Meanwhile, the settlements to the west (now Klojen, Kauman and Talun) are native settlements that are quite densely populated (Ridhoi et al., 2021). The development and planning involved a city planner Ir. Thomas Karsten to modernize the *gemeente* to maximize its function with Bouwplan I-VIII started from 1917-1929 (Abubakar et al., 2020). The schematic of the area which consists of commercial and settlements or urban villages stay until entering the era of Indonesian Independence or Indonesian Republic from 1945 until now (Ridhoi et al., 2021),

Fast forward in 2019, in accordance with the PUPR Ministry program of Slum Area Revitalization, or KOTAKU (Kota Tanpa Kumuh), Malang Municipality cooperated with the Ministry of Public Works and then with the DPUPR. It was started with the APBD, a total of 35 billion in 2019, 17 billion from the Ministry and 18 billion through the APBD. From 18 billion in the APBD, 1.5 billion has been used, followed by 2020 as much as 6 billion, the usage of the fund is gradual or multi year. The use of 18 billion starts from 2019, 2020, until 2021. The work includes pedestrian expansion, garden work, ducting, PDAM water piping, telephone line, and PLN electricity cable networking. Sometimes complaints like PDAM problem were handled through the PU project. Also there are fund usage for DED (Detailing Engineering Design) for Kayutangan Heritage Area from 2019 budget year and also another budgeting using DAK funding from the central government of 17 billion as well.

In non physical development, Disporapar helped the Kampoeng Kajoetangan Heritage Heritage through facilitation of activities, usually every Saturday and Sunday the Pokdarwis or the Tourism Awareness Group hold events regularly as additional attractions. Disporapar also accommodates Kayutangan Heritage inclusion to the calendar of events, the goal is to convey information on the existence of the event to the broader community. The Kampoeng Kajoetangan Heritage Heritage's scheme is a where tourists may enter to observe the houses which have a collection of vintage objects, they are welcomed to enter for a small donation. Then there are several houses that

provide vintage cuisine also. People who prepare their houses for tourists to be able to enter also can collect fee. The places to eat and the toilets are prepared by owner of the house as well as being provided by the local RW and RT. Access can be reached by public transportation and there are three main alley entrance, namely from Semeru street, from Basuki Rahmat street and from Arif Rahman Hakim street.

Disporapar has been helping the kampung to promote through social media, print media, electronic media, and including the Kampoeng Kajoetangan Heritage in expo fair. For souvenirs, the kampung also has a vintage goods shop that provides like vintage imitation souvenirs as well as postcards. The kampung or Pokdarwis also provides guide. However, each of the homeowners equip themselves with knowledge of the history of the house (Nadhifah, 2020). Kampoeng Kajoetangan Heritage Heritage was officiated in 2018 and thus became a heritage tourism spot (Sidyawati et al., 2021). However in the 2022, when the development of the corridor of Kayutangan reached its final phase, the Disporapar applied night life entertainment such as live music to the area and began to attract tenants of coffeeshops and restaurants. This phase also brings new problems.

Physical Development Issues of Kampoeng Kajoetangan Heritage

According to the researcher's observation, not all of the southwest areas (zuidwesten) of the square including Talun, Tongan, Sawahan, Kayutangan, Oro-oro Dowo, Celaket, Klojen Lor & Rampal are heritage residences. Previously, the border of the irrigation canal in Kayutangan was free of permanent settlements (Mulyadi et al., 2019). The main driver of spatial change in Malang City is demographic dynamics. When the city's bouwplan (urban planning) was drawn up in 1930 the population was only 86,646 people, in 1954 it rose to 271,870, in 1990 it became 695,809 & in 2020 it is 843,810 people. Naturally, there has been a spatial change (Abubakar et al., 2020). Thus, in order to achieve comfortable area for the residents and tourism activities, the government should consider to solve the population density by relocating the settlements near the irrigation canal and then start revitalizing the area avoid flood and natural disaster.

Staged Heritage Tourism

In definition, heritage tourism is a subcategory of tourism in which the primary purpose for visiting a destination is an interest in the place's heritage and historical/cultural lore and features, based on the visitors' opinions of the relevance and worth of such heritage (Staiff et al., 2013). However, the Kampoeng Kajoetangan Heritage area in Malang, Indonesia, was found to have been artificially designed by local authorities to create a heritage and vintage atmosphere for heritage tourism. However, the experience of authenticity was achieved through staged events and is distant from the cultural traditions' initial source (Chhabra et al., 2003). The current development in the kampung area only focuses on the menial facilities, and the traditional market does not offer any activities that showcase local customs.



Source: processed data

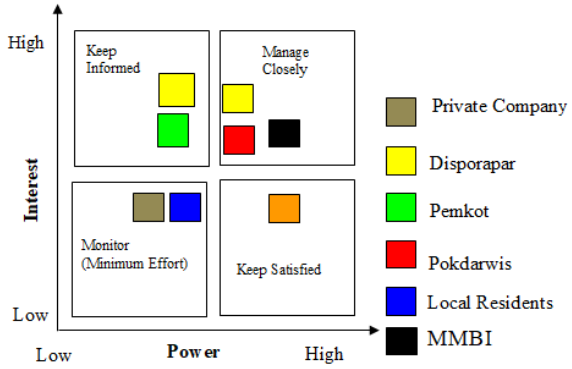
Figure 3
a concrete bench, one of the menial facilities built from KOTAKU program

Preserving cultural heritage sites is essential for maintaining a community's identity and history, and it can also bring economic benefits through tourism. However, it is crucial to balance the need for tourism with the conservation of the cultural heritage's value and character. Pokdarwis and Disporapar must prioritize activities that emphasize the acquisition of historical knowledge and cultural traditions, rather than solely focusing on commercial aspects. They should also ensure the safety, health, comfort, and convenience of visitors while preserving the cultural heritage's original physical condition. Renovating vintage houses can also encourage more involvement and trust from the local community.

The partnership between Disporapar and MMBI in holding daily music events can be distracting from the heritage site's main attraction. It is essential to maintain the heritage area's authenticity and avoid staging cultural legacies for profit. The government should balance commercial principles with cultural heritage conservation and prioritize the preservation of the site's original value and character.The promised business spot for the kampung residents is far from realization, and in fact, they have to propose permits to the Civil Service Police Unit to do business. Nevertheless, as a intricate site of interaction exchange, involving local politics in heritage, especially related to profit sharing, generates two opposing discourses: it can be considered as a symbol of achievement by locals or conversely regarded as an exploitation (Hobsbawm & Ranger, 1983; Picard, 1990). In conclusion, to maintain the integrity of cultural heritage and promote heritage tourism in Kampoeng Kajoetangan Heritage, the administrators and policy makers should balance cultural heritage management's conservation principles with tourism's commercial principles and emphasize the acquisition of historical knowledge and cultural tradition heritage.

Stakeholders Identification of Kampoeng Kajoetangan Heritage

In theory, a stakeholder is any group or individual who may influence or is influenced by an organization's goal-achieving process. The participation of multiple stakeholders increases the value and efficacy of adopting innovations. (Freeman et al., 2010). In terms of stakeholders, Disporapar also invite tourism stakeholders to the OPD forum, in the OPD forum tourism stakeholders such as PHRI (Perhimpunan Hotel dan Restoran Indonesia), ASITA (Association of The Indonesian Tours and Travel Agencies), MTC (Malang Travel Community) and Thematic Village Community (Komunitas Kampung Tematik). Thematic Village Program is where tourism based village or kampung is empowered and be gathered as collective to accommodate each of kampung needs and its relation to promotion development (Nadhifah, 2020). In the current development, based on the interview with Muhammad Faisol of MMBI (Musisi Malang Bersatu Indonesia), Disporapar also partnering with MMBI in the coordinating music shows in the Kayutangan Corridor and several spot inside the Kampung including near the river bridge. Although Disporapar has invited PHRI, ASITA and MTC, the active stakeholders that closely involved with Pokdarwis and Disporapar are CSR from local business, MMBI, thematic village community and the residents of the kampung. Meanwhile, Malang Travel Community, travel agency community in Malang City are contributing by including Kajoetangan Heritage into their travel program, not involving directly in managing the area.



Source: processed data

Figure 4
Stakeholder Mapping of Kampoeng Heritage Kayutangan

From the data of the interviews. We can map the stakeholder interests in the Kampoeng Kajoetangan Heritage Heritage. With the presence of Pemkot Malang and Disporapar only in special events, making them having the monitoring position with the minimum effort. While the community and private company must be kept satisfied in order to have good opinion on the Kampoeng Kajoetangan Heritage tourism program. Satisfied community will guarantee better cooperation. Pokdarwis as community based tourism manager often closely manage the events in the kampung area. With the latest example is the event being Riyayan di Kayutangan, such event manage to gather community, other thematic kampoeng community and the government officials in one event which also will bridge a good relation for the future planning of tourism.

Heritage tourism spot involves various parties ranging from local populations, private sectors up to government sectors, it is obvious that many aspect of the tourism spot will affect many parties. Thus the involvement of multiple stakeholders is necessary. These stakeholders should be able to improve the heritage tourism spot within three aspects such as ecological

sustainability, inclusive social development, and inclusive economic growth (Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention, 2015).

There are two types of groups of stakeholders which are Primary and Secondary. Primary stakeholders, i.e. those stakeholders without whose continued participation the organization cannot survive as a going concern. Secondary stakeholders, i.e. those stakeholders who influence or affect the organization, or are influenced or affected by the organization, yet not involved in exchanges with the organization and are not necessary for its survival. (Freeman et al., 2010).

The Primary ones are Kementerian PUPR or Ministry of Public Works and Housing, Malang Municipality, TACB (Tim Asesor Cagar Budaya), Disporapar (Dinas Pemuda Olahraga dan Pariwisata), Pokdarwis (Kelompok Sadar Wisata), Malang Heritage Community and Kampoeng Kajoetangan Heritage Residents, because these primary stakeholders were crucial for the founding of Kayutangan Heritage area and the administration purpose of the area. The Secondary ones are PHRI (Perhimpunan Hotel Dan Restoran Indonesia), ASITA (Association of The Indonesian Tours and Travel Agencies), MTC (Malang Trade Center) and MMBI (Musisi Malang Bersatu Indonesia), because these secondary partners act as supporters and partners whose role won't change the integrity of Kampoeng Kajoetangan Heritage area, either the government could run the tourism site autonomically without private partnership or seeking replacements for them.

For that reason, the researcher did not interview the private companies that conducted CSR program in the Kampoeng Kajoetangan Heritage because their involvement is not very significant. In terms of which stakeholders that need to be supported in order to improve the condition in Kampoeng Kajoetangan Heritage is the Malang Heritage Community, Kampoeng Kajoetangan Heritage Residents, Disporapar, MMBI and Pokdarwis itself, these five stakeholders are proven to be influential in the management of Kajoetangan Heritage and Kampoeng Kajoetangan Heritage (R. K. Mitchell et al., 1997). These five stakeholders also found to have the same interest which is to make the Kajoetangan Heritage a prestigious place and beneficial to all parties, because the satisfaction of the basic interest of all parties is the key to a better cooperation (Milner, 1992).

In management sense, the only objective of CBT (Community Based Tourism), however, is not intended to address the question: "How can communities gain more from tourism?". Instead, it aims to respond to a new developmental issue: "How might tourism help to the process of community improvement?" (Suansri, 2003). Thus, Pokdarwis should not prioritize profit over community bonding. Every activity inside the heritage tourism area should not only for the purpose attracting tourist but also community gathering and making the area as a sustainable tourism ecosystem that embodies the three dimensions of sustainable development that are environmental sustainability, inclusive social development, and inclusive economic development (Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention, 2015).

How to Improve Kampoeng Kajoetangan Heritage Sustainability and Public Participation Condition.

In order to optimize performance of Pokdarwis as the core community based organization in the community based tourism of Indonesia, firstly although appointed and officiated by government, Pokdarwis should aware of its role as the voluntary facilitator of tourism activities in their represented area. There are two major contrasts in the management discourse that are difficult to reconcile, namely the principles of cultural heritage management, which are more concerned with conservation, and the principles of tourism, which are more concerned with industry. In contemporary society, cultural heritage is frequently employed as a commodity of commercial worth, particularly for the sake of the tourism sector (Graham et al., 2000). Thus, in order to to find balance between the two fundamental management concept, Kampoeng Kajoetangan Heritage should achieve the three dimensions of sustainable development, namely environmental sustainability, inclusive social development, and inclusive economic development (Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention, 2015).

By using the framework derived from the research by Purnomo (2012) on Bardon Grange Allotment Project (BGAP), a

community in Leeds, UK, the researcher propose four indicator of a sustainable community based project namely communication issues, networking issues, empowering issues and inclusivity issues (Purnomo, 2012). As commonly known, the "sustainable tourism" concept denotes a high level of public engagement in the process, and public participation signifies that local communities will have a certain control over the process of the tourism development. (Hall, 2008). With these four indicators, it will be revealed whether Kampoeng Kajoetangan Heritage is able to be a sustainable tourism community, in which will attract public participation as its core mechanism.

The first indicator is communication. The first apparent problem is the branding or Pokdarwis own visual communication towards the visitor. In efforts to preserve and manage the buildings and cultural heritage areas must have several values that require attention and for that matter Pokdarwis with its tourism core value of Sapta Pesona should be able to maintain the area as tourist-friendly possible and safeguard the cultural heritage integrity within the ecosystem of Kampoeng Kajoetangan Heritage.

In a communication point of view especially branding sense, the researcher draws comparison between Pokdarwis in Kampoeng Kajoetangan Heritage with Pokdarwis in Panglipuran village, Bali that was researched by Murti (2019). The comparison reveals that unlike in Bali, Pokdarwis in Kampoeng Kajoetangan did not much assert their presence, because the physical signboard of Sapta Pesona or Seven Wonders only present on the Rumah 1870 or guests and Pokdarwis meeting point and one of the alley entrances.



Source: processed data

Figure 5
Sapta Pesona Signposter in the POKDARWIS HQ in Rumah 1870



Source: processed data

Figure 6
Sapta Pesona Signposter in on of the alley entrances of Kampoeng Kajoetangan Heritage

Even the signboard that represent POKDARWIS or official signboard of POKDARWIS office was non visible, guests only found out the POKDARWIS after they are being accepted in the Rumah 1870. The researcher only found directional signs to designated vintage houses and tourist spots.



Source: processed data

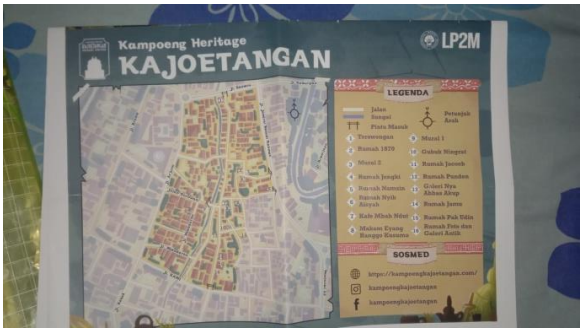
Figure 7
one of the designated vintage house called Rumah Rindu

The main source of information that people can learned from is the instagram account @kampoengkajoetangan which has the contact number of the Pokdarwis. Aside from the social media account, name plate of Pokdarwis office was nowhere to be found. People learned the actual spot to meet the Pokdarwis if they book a package to tour the Kampoeng Kajoetangan from the instagram contact number. While in

Panglipuran, Official signs and symbolic materials display how the nation communicates its identities through logos, slogans, national monuments, and official symbols in cultural heritage villages, not only found inside the Pokdarwis office but also around the village (Anholt, 2007; Murti, 2019a; Richardson & Sumaco, 2012).

It should be highlighted that the presence of national agents via institutionalized entities and national principles based on normative accomplishments creates a space for locals to pursue their voices, interpretations, and interests. As a result, cultural heritage generates local space ownership by reflecting conceptions of "our," such as "our land" and "our culture." (Baranowski & Furlough, 2001; Murti, 2019a). These signs that appeared in the office of Pokdarwis and around the tourism area shows that the community and the tourism awareness groups is loyal towards the nation and consider the community itself as a part of the nation (Picard, 1990; Vickers, 2012; Wiener, 2019). The existing signboards, slogans, and logos, for example, serve as a medium for broadcasting a nation's symbolic identities and spreading national brand values and ideas. (Murti, 2019a; Richardson & Sumaco, 2012). In terms of communicating the symbolic national identities in form of sapta pesona and brand of indonesian cultural heritage, Pokdarwis in Kajoetangan is lack of physical visibility.

Not only in signs and boards, instagram account @kampoengkajoetangan and Map brochures also have crucial roles in communication especially during the pandemic. Instagram not only act as advertisement but also communication media connecting Kajoetangan Kampoeng Heritage and potential visitors distanced by the PPKM or Restrictions on Community Activities. During the pandemic, the instagram account only posts still image on instagram feed, instead of giving live video that is more interactive and real time to maintain dynamic communication. On the other hand, the map of brochure was designed and produced by the college student interns from Universitas Negeri Malang, and not being produced by the Pokdarwis as the native resident.



Source: processed data

Figure 8
Kampoeng Heritage Kajoetangan map by Universitas Negeri Malang Students

Tourism and tourism marketing extend beyond mere communication and conceptual elements tied to commercial services. It is important to subject tourism brochures to critical evaluation as cultural instruments that have the potential to influence the framework of social interactions. They can empower local communities, shape tourism policies to align with local and political interests, and establish legitimacy for social categories and identities (Murti & Ratriyana, 2021). Fortunately, after few posts in @kampoengkajoetangan instagram feed, finally Pokdarwis realized that the informal and recreational media and style are the most accessible by the viewer or potential visitors. The instagram account finally holds public competition of creative video to promote Kajoetangan Kampoeng Heritage. This activity also ensure that Kajoetangan Kampoeng Heritage gains enough social capital. Social capital plays a crucial role within civil society and is influenced by various factors such as political participation or in this case public participation, the effectiveness of government administration, economic development, population productivity, and the responsiveness of both the government and the social community (Murti, 2019b)

In terms of interpersonal communication within the Pokdarwis, from the data extracted from the interview with Pokdarwis, the communication between Pokdarwis and Disporapar is mostly done in two ways, informal within the Pokdarwis and RT/RW network in for of Whatsapp group and formal and bureaucratic done between Pokdarwis and Disporapar. In formal or beuracritc communication, Pokdarwis and Disporapar use two kinds of process. The first is top down or down-ward flow of

information, and the second is bottom up or up-ward flow of information

In terms of informal communication, this type of communication has some distinguished characteristics. It does not originate from authority; it develops via personal connections among members of the organization; and it develops during moments of personal need. Understanding informal communication is useful in identifying who the keepers and followers are in the organization, and it can subsequently be used to illustrate how deep the ties between stakeholders are. (Purnomo, 2012).

During the interview, it is revealed that Pokdarwis use the Whatsapp group which connects the Pokdarwis with the RT/RW or community organisations. In the observation, the researcher found that Pokdarwis also communicate through informal gathering inside the appointed assembly after every visitation from tourist groups that booked a tour package earlier. It is also revealed that the Pokdarwis also having communication challenge especially with not all tourism spot owners are in favor with Pokdarwis. Such as Griya Moesiek owner Pak Hariyono that hoping to be invited in routine meeting of the Pokdarwis and the Community. Most group communication are done through Whatsapp group which increase the efficacy of communication duration. Tourist guiding opportunity also being broadcasted through whatsapp group. Also the Pokdarwis and community always do monthly "kerja bakti" which is a communal cleaning activity in order to improve environmental condition in the kampung and also strengthen bonds between members of the community.

Meanwhile for the formal communication from Pokdarwis to Disporapar as well as other stakeholders in this case sponsors is mostly done with bottom up communication or up-ward flow of information by sending a proposal document. It is revealed through the interview that proposal is the key aspect of the bottom-up communication in order to gain capital for running tourism events. Proposals are submitted to local business in hopes to gain CSR program for the kampoeng such as mural paintings and also submitted to Disporapar to ensure annual planning of events.

This shows that Pokdarwis is doing its true function as democratized institution with up-ward or bottom up communication model. In this bottom up communicationIt allows local people to participate, increases the community's control over the outside world, and assures rights in natural resource management (Suansri, 2003). Other benefits from bottom up communication model are the lower stakeholders such as Pokdarwis can gather and collect much information and process of this bottom up communication is more participatory. However, the downside is that it needs more resources to deal with, such as time allocation (Purnomo, 2012).

Meanwhile, in terms of formal communication from Disporapar to Pokdarwis, it is done in top down or down-ward flow of information. In this case, in form of annual meetings to plan annual event from the proposed event planning in the proposal document as well as direct communication through whatsapp from the Disporapar leaders to the Pokdarwis officers which represent the flow of information from elite leaders or the officer of organisation. This model of down-ward flow of information or top-down communication have a benefit of having robust and clear information which is closer to an instruction. On the other hand, the downside is that this kind of communication model is having monotone and boring information flow with less participatory process that means less democratic (Purnomo, 2012; Suansri, 2003).

It is revealed also during observation that Disporapar is partnering with MMBI or Musisi Malang Bersatu Indonesia in coordinating music events in the Kayutangan corridor. During the interview with M. Faisol, the community head of MMBI, it is found that during the event, Dishub officers did not properly manage the placement of the live music spots. The Dishub officers started managing the placement during evening while the traffic is heavy, while before that at 4 am, the officers didn't start anything. According to M. Faisol, Disporapar did not properly communicate with Dishub or Municipal Transportation Departement to manage parking lots in Kayutangan corridor. Dishub, MMBI and Disporapar should have more communication to organize the live music event in the corridor so that it will not collide with the interest of kampung residents of Kampoeng Kajoetangan Heritage.

The second indicator is Networking. In this process, the Pokdarwis and stakeholder create a network with other actors or organisations that have a same idea or goal (Suansri, 2003). During observation, it is

revealed that Pokdarwis are not only building network with the corporate entities near the kampung, Pokdarwis also welcome university students who operate their KKN Program in the kampoeng, especially State University of Malang. The Pokdarwis manage to gain CSR of mural from Bank Indonesia and Murals from KKN UM 2021 (Restari, 2021).



Source: processed data

Figure 9
Mural Paintings by Bank Indonesia

Not only that, KKN UM also left a very important artifact for the promotion of the Kampoeng Kayutangan Heritage which is a map of the Kampoeng Heritage area. Although seems not all tourism spot are managed to be included but the significance of the map still crucial for the spread of the popularity of Kampoeng Kayutangan Heritage. Pokdarwis also welcomes students who are doing their research on their area for their thesis. Through the welcoming of the research student, the Pokdarwis may gain academic insight in order to increase their value through operational innovations and managerial innovations. The academic input from these research are valuable for the sustainability of the Kampoeng Kayutangan Heritage area.

C. Numbers of Visitation					
	Month	Local Tourist	Foreign Tourist	Total	Info
	Year 2021				
	January	0	0	0	closed
	February	15	0	15	closed
	March	31	0	31	closed
	April	0	0	0	closed
	May	0	0	0	closed
	June	63	0	63	Reservation
	July	0	0	0	Reservation
	August	20	0	20	Reservation
	September	20	0	20	Reservation
	October	104	0	104	Reservation
	November	45	0	45	Reservation
	December	125	0	125	Reservation
	Year 2022		0		
	January	160	0	160	Reservation
	February	175	0	175	Reservation
	March	100	0	100	Reservation
	April	0	0	0	Free

Source: Secondary data from Head of Pokdarwis, Ms Mila Kurniawati

Figure 10
Table of tourist reservation that showed Increase of tourist reservation in 2022

In terms of networking with other organization, during the interview with M. Faisol, the head of MMBI community, it is found that Disporapar also networking with MMBI to organize live music event in the Kayutangan Corridor and also inside the Kampung. However, personally, M. Faisol is doubting the goal of Disporapar holding live

music event in Kayutangan Corridor, because there are so much more potentials from Kayutangan aside having cafes and live music. M Faisol thinks that the government could activate some of the old artifact from the old stores along the kayutangan corridor and having more inclusive program involving the residents of the Kampoeng Kajoetangan Heritage.

Networking with other groups may be beneficial for developing connection and spreading the project's ideas. Networking also shares responsibility for resource management and advantages across organizations and stakeholders. Networking also allows the government and private sector to facilitate the provision of resources to the community, in this case Kampoeng Kajoetangan Heritage. Pokdarwis and other stakeholders can collaborate marketing strategies through networking to minimize investment costs and share potential benefits (Suansri, 2003). In order for the organization to survive and also to allow expansion of their idea, networking should be considered as a crucial issue (Purnomo, 2012). The third indicator is empowerment. Empowerment is also a key role in the improvement of Kayutangan. Tourism events such as Riyayan Di Kayutangan have positive output for the community, stakeholders and visitors. The event that was held in 5 June 2021 was able to gather government officials. Pokdarwis and community in reliving religious and local tradition not only to promote visitation but also preserving local tradition (Malangpagi, 2022). It is apparent in the table of numbers of visitation from the Pokdarwis thatin June there are 63 tourist reservations to tour around Kajoetangan Kampoeng Heritage.

The economic stimulus in form of annual event such as Riyayan Nang Kajoetangan also ignite the Kajoetangan Kampoeng Heritage sustainability in accordance with Goal 8 (Decent work and economic growth), Environmental sustainability issue also be a concern in the Kampoeng Kajoetangan Heritage by holding monthly routine of “kerja bakti” which focused on the river cleaning in order to prevent flood. This activity is synchronized with the SDG Goal 14 (Life below water), Goal 13 (Climate action), and Goal 15 (Life above land) (UNWTO, 2020). The visitation that suffers from the pandemic also gaining an increase after the Riyayan Nang Kayoetangan event. Festival Damar Kambang or floating lantern also be held in order to raise awareness of river hygiene to avoid flood (Widyawati, 2022). Empowerment is a principle that may motivate and strengthen marginal actors such as women, children, and people living in low-income communities (Suansri, 2003). However, the cancellation of Pasar Takjil also was a problem, because after 1 year of pandemic mobility limitation, the economic activity run again, yet it had to be postponed until the Riyayan Nang Kayutangan of 2022 in May (Kompas.com, 2022). It is apparent also in the figure below that besides local residents gathering to celebrate the Idul Fitri holiday or Riyayan, there are also visitors, government officials and Pokdarwis.



Source: processed data

Figure 11
Riyayan in Kampoeng Heritage Kajoetangan by Malangkota.go.id

Finally, the fourth indicator is Inclusivity which is also become a main problem here. The first problem is there are people that used to have their house as tourism spot are quitting. According to the chief of the Pokdarwis, the former tourism participant quit because they want more private time and did not want to be disturbed anymore by tourist visit. This shows that the problem of being an open organization is that the member is less committed and also the member will be able to leave the organization (easy to come and easy to go) (Purnomo, 2012). Meanwhile, although the development and structural construction is progressing, some of the locals are still feeling alienated like Pak Hariyono and Pak Helmi that felt their aspiration is not being paid attention by the government. Also with the opening of Kayutangan Corridor, opens also economic opportunity to gain from the activity in the corridor, but only the capital owner can open a business in the corridor. The members of the community are now forced to sell their commodities behind alley gates and in order to sell commodities in the corridor of Kayutangan,

one must have the capital and the permit from the Satpol PP. From the findings we can understand that the core of community work is a mutual feeling of project ownership among members of the community. This develops when the working process is participatory from the beginning and local residents have an active role in the decision-making process (Suansri, 2003). Thus, in terms of decision making effort such as the provision of business spot in the Kayutangan corridor and also the opportunity for the kampung residents to have their home as tourism spot, Pokdarwis and Disporapar should strengthen their communication with the residents and make the residents have more active role in decision making, not only based on the interest of Disporapar only.

Pokdarwis also must improve their communication to increase inclusivity, because one of the spot owner of Griya Moesiek felt not included in the routine meeting of the Pokdarwis. Also in order to bring inclusivity on the light, Pokdarwis should produce their own tourism map and not rely on the map gained from the KKN UM 2021 made by the UM students. Also communication should also embrace inclusivity which emphasizing Law No. 25/2004 about National Development Planning System especially Chapter 3, Article 5, point 3, stating "The RKPD is an expansion of the Regional RPJM and relates to the RKP, which contains the draft regional economic framework, regional development goals, work plans, and funding, whether administered directly by the government or pursued through endorsing public participation," the stakeholders consisting TACB, Malang Heritage Community, Pokdarwis, Disporapar and members of the community should strengthen inclusivity by hold meeting every 6 month to plan more programs and increase communication so that the tourism area planning will gain more participative effort from the Kampoeng Kajoetangan Heritage residents because everyone will feel treated as equal.

However, Disporapar should also pay attention to the aspiration of the community who are disturbed by the daily schedule of the live music in the Kayutangan Corridor. One of the member of the community complains of the strict schedule of the live music, and prefer the previous schedule which was only held in weekends. However, during the interview with M Faisol of MMBI, it is found that some of the musician performing outside the alley were in fact Kampung residentss also, performing outside the schedule provided by MMBI and not abiding the standard volume setting that most MMBI musicians follows. Corridors should also provide the spot for community member to sell their commodities and facilitated with business permit even though in form of foodcourt. M Faisol also found that the parking attendants are only from 1 RW, not all RW are involved. He emphasized the need of Karang Taruna to organize the parking spots because only the locals comprehend the situation and the security around the area. M. Faisol also found that the coffee hawkers around the Kayutangan Corridors are dominated by outsiders and not Kampoeng Kajoetangan Heritage residents. With this situation, the government need to create a space for the kampung residents to sell their products in the corridor area, not only accomodating cafes who have business permit along the corridor. It is ironic while Peraturan Daerah Nomor 2 Tahun 2012 Tentang Ketertiban Umum dan Lingkungan, dan Peraturan Daerah Nomor 9 Tahun 2013 clearly stated that no one should donate to beggars and buy from street hawkers while in the Kayutangan Corridor, Hawkers are freely roaming the corridors while the local residents have to propose a permit to Satpol PP to do business in their own neighborhood. This problem should be dealt with strict action so that the street hawkers will not bothering the business area meant for the local residents of Kajoetangan Kampoeng Heritage.

The findings shows that Disporapar needs to take inclusivity of the kampung residents as a serious matter because More inclusion and accountability result from proactive stakeholder participation (Pujiyono et al., 2019). Eventually, if Pokdarwis, Malang Municipality and Disporapar had really followed the tourism and cultural heritage regulations while working in for the sake of balancing conservation principles and tourism principles, the public participation rates from the residents of Kampoeng Kajoetangan Heritage would increase. That increase would show that the residents of the kampung built trust to the Pokdarwis, Malang Municipality and Disporapar as social and government organizations that can create a sustainable tourism ecosystem.

However in terms of ownership, the Pokdarwis in Kajoetangan only performing normative and transactional activities inside the Kampoeng Kajoetangan Heritage. The only

traditional activities are the celebrated public holiday Riyayan in Kajoetangan which was formatted as a festival event. However, in terms of cultural activities, traditional activities and local customs, the Pokdarwis do not produce customized event or package to display such activities. Meanwhile, in terms of local folklore of pre republic independence struggle, Kajoetangan is rich of historical lore, especially the tale of Mbah Honggo or Pangeran Honggo Koesoemo that can be used a base for traditional activities such as haul or traditional-religious event of commemorating important figure or using it as a base for interactive activity for the tourist. Under the desa wisata idea, or in Malang, kampung tematik, local communities might display their daily lives via performances of local artifacts and activities to conserve the nation's conceptialization of agricultural and cultural diversity (B. Mitchell, 1994; Pickel-Chevalier & Ketut, 2016).

CONCLUSION

The non-physical development of the area needs to focus on activities that acquire historical knowledge and cultural tradition heritage of the Kajoetangan area that can stimulate spiritual connections of tourists, residents, and the lore surrounding the area. This can be done through festivals and promoting the history of Mbah Honggo, who is the ancestor of Kampoeng Kajoetangan Heritage. In addition, stakeholders should research more on the history of the village of stone inscription maker or epigrapher to benefit heritage tourism activities. The thesis proposes a model of stakeholder analysis and sustainability indicators for community programs, consisting of empowerment, communication, inclusivity, and networking. Primary stakeholders in the development of Kajoetangan Heritage area include the Ministry of Public Works and Housing, Malang Municipal Government, TACB, Disporapar, Pokdarwis, Malang Heritage Community, and Kampoeng Kajoetangan Heritage Residents. Secondary stakeholders include PHRI, ASITA, MTC, and MMBI. The Malang Heritage Community, Kampoeng Kajoetangan Heritage Residents, Disporapar, MMBI, and Pokdarwis are influential in the management of Kajoetangan Heritage and Kampoeng Kajoetangan Heritage and have the same interest in making the area prestigious and beneficial to all parties.

Inclusivity and communication are the main problems that need to be solved within Disporapar, Pokdarwis, and the Kampoeng Kayutangan community. Economic, socio-cultural, and environmental development are a collaborative effort that can be made into events to raise awareness of environmental issues and improve economic performance. The community-based project development in Kampoeng Kajoetangan Heritage has focused on events emphasizing environmental sustainability, inclusive social development, and inclusive economic growth, which are in accordance with the SDG Goal 14 (life below water), Goal 13 (climate action), and Goal 8 (decent work and economic growth) in forms of Riyayan Nang Kayutangan and Festival Damar Kambang. Also social media and brochures not only crucial for means of communication during Restrictions on Community Activities (PPKM) during pandemic times but also act as a tool to gain social capital in order to stimulate public participation. In this case, after still image posts during the pandemic, after the PPKM leveled down, the instagram accoung @kampoengkajoetangan holds public creative video competition in order to gain interaction with viewers and gain social capital from potential visitors. Not only competition, but live instagram event also needed to nurture interactivity especially during difficult times such as pandemic.

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