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Human Responsibility on Environmental Social Issues and



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HUMAN RESPONSIBILITY ON ENVIRONMENTAL AND SOCIAL ISSUES

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The Profile of *Menari* Village: Tourism Recovery Efforts Through Cultural Literacy in Tourism Village During New Normal Era

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Introduction

The COVID-19 pandemic (coronavirus disease-19), also known as the Coronavirus, has been spread worldwide. There are more than 3,900,000 positive cases of coronavirus infection worldwide, and more than 270,000 people have died. As a country with the fourth most populous population in the world, Indonesia is expected to have a very significant impact, and in a time that may be longer than other countries due to the lack of discipline. This pandemic affects not only health sectors but also affects all aspects of people's lives. The COVID-19 pandemic in early 2020 had a considerable impact, especially in the tourism sector. However, Indonesia is one of the best countries in handling Covid-19. As of October 3, 2021, Active Cases in Indonesia managed to fall by 94.59% from the peak of cases on July 24, 2021 and decreased by 53.81% in the last two weeks. These results come from a strategy for handling the pandemic upstream, such as prevention through Limitation Citizen Activities policy, increased testing and tracing, and acceleration of vaccination. Several sectors developed in Indonesia to grow the economy feel the impact of the COVID-19 pandemic, one of which is tourism. The tourism sector, since the pandemic has experienced a decline in foreign tourists along with the reduction in international flights, domestic tourists have also decreased. They may even decline, given several policies implemented by the government (Sparrow et al., 2020). Tourism Village is one of the tourism sectors affected by the COVID-19 pandemic. Efforts to overcome the Covid-19 pandemic condition, changes in behavior force all levels of society to change a new life order called the new normal era.

New normal is a step to accelerate the handling of COVID-19 in the health, social and economic fields. The new normal scenario is carried out by considering regional readiness and the results of epidemiological research in related areas (Eucner, 2016). On the other hand, the prospect of the tourism industry in Indonesia is extensive and encouraging, considering that tourism is viewed as a savior and has a potential role in increasing the global economy. The government's role in community empowerment efforts in the tourism sector is contained in Law No. 10 of 2009 instead of Law No. 9 of 1990 concerning tourism which states that the impacts resulting from tourism development are in the form of increasing community welfare, reducing poverty, and unemployment, and preserving the environment.

Existing tourist villages felt the cessation of tourism activities during the covid pandemic. The results of research by the Tourism Village Institute (2020) in 97 tourist villages throughout Indonesia showed 92.8 percent or around 90 tourist villages affected by the COVID-19 pandemic (Mokoena et al., 2020). If a temporary suspension of tourism activities is implemented for a long time, it will undoubtedly have a massive impact on tourism itself. The independence of the tourist village is indeed being tested during this pandemic. Tourist villages with much income from tourism activities now have to rearrange strategies to survive independently. The community also uses the pandemic period to improve supporting facilities for tourist destinations and increase the capacity of human resources for managing tourist villages.

Central Java Provincial Regulation Number 2 of 2019 concerning the empowerment of tourist villages in Central Java province explains that in the context of empowering tourist villages, independence and welfare are needed through increasing knowledge, attitudes, skills, behaviour, abilities, awareness, and utilization of resources through the establishment of program policies (Surya, 2018). Activities and assistance by the priority needs of the community. Efforts to realize the Village Law Number 6 of 2014 as one of the concrete steps taken is to utilize the natural and the human resources potential in the village itself as a tourism destination.

Community activities related to the utilization of local potential positively impact community development, and indirectly, people's lives will also improve. On the other hand, local culture is increasingly being carried away by globalization, so that it becomes a threat to survival, existence, and loss of identity if local culture is not developed, local culture as the art which historically has a contextual atmosphere, where art cannot be seen some people directly with culture (Alexandri & Arifianti, 2017). Thus, the community must maintain and preserve both through development, empowerment, and sustainable development to avoid future threats. Tourism village as a place to maintain sustainability

Method

The research method used in this study is a qualitative method with a phenomenological approach. This study aims to uncover various problems in society and reveal their meaning. The subjects consisted of five tourism village activists, supporting informants including two village officials, three members of a tourism awareness group, and five art activists. Data collection techniques include observation, interviews, and documentation. The research location is *Menari* Tanon village, Getasan district, Semarang Regency.

Data analysis is carried out through analytical activities consisting of three steps that co-occur: data reduction, data presentation, and conclusion drawing/verification. Triangulation is a technique for checking the validity of data that utilizes something other than the data for matching purposes or as comparisons. The triangulation technique most widely used on the data is checking through other sources. The steps in data analysis are (1) Data collection, namely the process of data collection activities through interviews, observations, and documentation to obtain the necessary data. (2) Data reduction, the activities such as summarizing, selecting the main points, focusing on the essential things, arranged more systematically so that the data can provide a clearer picture. (3) Data Display: displaying the data will make it easier to understand what is happening. (4) Drawing conclusions and verification. The initial conclusions are temporary and will

change if solid evidence supports the following data collection stage. However, suppose the conclusions raised early are supported by valid and consistent evidence when the researcher returns to the field to collect data. In that case, the conclusions put forward are credible.

Discussion A. The Profile of *Menari* Village

The profile of *Menari* (aka Dancing) village begins with the history of the residents in their hometown in Tanon Hamlet, Ngrawan Village, Getasan District, Semarang Regency. The people of this village are known to be uneducated and poor. Many parents from neighboring areas forbid their children to marry the villagers.

Ngrawan village still holds a strong tradition since time immemorial, namely expression through art. Although the livelihoods of farmers and ranchers, the locals consistently participate in karawitan and ketoprak activities.

Tanon *Menari* Village has a vision and mission instilled in the broader community as a general slogan. The idea of *MENARI* comes from the acronym for "Spreading Harmony, Inspiring, Drawing Memories", *menari* also means dancing in English. The mission is to make Tanon Dancing Village a Nostalgic Tourism, Cultural Tourism, and Learning Tour. The vision and mission are expected to create a Tourism Village that is useful and provides valuable experiences for visitors to the Dancing Tourism Village.

The objectives of the Tanon *Menari* Tourism Village are based on the vision and mission of the dancing village, the goals to be achieved by the Tanon *Menari* Village, such as Increasing human resources who have critical awareness, Honing community creativity, Motivating a better direction, Forming solidarity and communication between people, Improving the intellectual power of the community, Encouraging community development based on creativity and local potential. Dusun Tanon is part of the Ngrawan Village, Getasan District, Semarang Regency, as a village located close to the center of vegetable production. The majority of the residents of Dusun Tanon work as farmers and ranchers, while some residents, especially the young ones, work as employees of PT or factories in Salatiga.

Initially, Dusun Tanon was an ordinary hamlet, nothing special because most residents were uneducated and poor. There is one young man who became the first scholar in Tanon Hamlet, he wanted to develop his village according to local wisdom and the potential that exists in the community. The young man was named Trisno, a psychology graduate from the Muhammadiyah University of Surakarta. Trisno was one of the 2015 Astra Terpadu Spirit for Indonesia (SATU) Awards recipients. Residents of Dusun Tanon still preserve and hold on to the tradition of expression through art, even though the livelihoods of farmers and ranchers, residents also take part in art activities, both musical and ketoprak, in the hamlet Tanon also has many dancers or families of dancers who are still dancing both for official activities and public entertainment, this is what makes Tanon Hamlet known as the "Dancing Village" and to improve welfare as well as attract tourists in Tanon Hamlet.

Menari Village was formed in 2009 but for its inauguration in 2012. On February 12, 2012, the community held a deliberation about the future development of the Tanon hamlet. The idea was conceived to offer Tanon hamlet to the broader community ready to receive visits. The idea of forming a Dancing Tourism Village was born, and the Ki Tanuwijoyo Tourism Awareness Group was formed. They made improvements, especially

in terms of human resources, and changed the village environment a little while maintaining its originality. Outgoing partnerships began to be established by contacting friends who had visited Tanon hamlet and other campus activities. With support from tourism artists and activists in Central Java province. one of them is Mr. Yos as the initiator of the "One Day Tour". And it was assisted by ASTRA company, who made the hamlet of Tanon a fostered village. Since then, Tanon hamlet has become a tourist village ready to receive tourists from within the country and abroad.

Dusun Tanon is currently known for its uniqueness and differences from other tourist villages. *Menari* Village attracts tourists to visit by social media and the surrounding community. The award received as 1st Winner of KBA Astra Village proves that Tanon Dancing Village is very high quality and mandatory. The strategy carried out by combining tourist villages with conservation, or cultural preservation gives a positive impression for tourists.

Dancing Tourism Village Dusun Tanon is expected to have community participation in preserving local culture based on the potential in the village intending to achieve community independence. *Menari* Tourism Village has a variety of potential, including potential in natural resources and cultural arts. Potential natural resources include agriculture and animal agribusiness. The potential in the arts and culture sector includes traditional folk arts such as Topeng Ayu Dance, Topeng Ireng Dance, Geculan Bocah Dance, Debog Dance, Warog Creation, Kuda Lumping Dance, and Classical Ketoprak.

B. The Potential of *Menari* Village and Culture Literacy

The local potential in rural communities must be maintained to prevent extinction, and good natural potential can provide significant benefits for the community. The form of community-based management and conservation, which puts forward the concept of harmony between stakeholders and the community, is very effectively applied for community involvement in sustainable development (Muhammad, 2017: 307). In addition to preserving natural resources, the community also participates in sustainable development benefits for future generations. Tanon Dancing Village is currently developing traditional dances that have been studied for ages, namely the ayu mask dance, the creation warok dance, the boy's geculan dance, the lumping horse dance, eko prawiro, even not just dances, residents also preserve traditional toys.

The potential of Dusun Tanon with the brand "Desa Dancing" is available in various tour packages, namely; performing arts packages, rural outbound packages, traditional dance packages, local-based learning packages, entrepreneurial tour packages, Telomoyo slopes cruising packages, and "emotional & spiritual experience" packages or packages for how to live a happy life. Dancing is one of the outstanding local potentials owned by the *Menari* Tourism Village, Tanon Hamlet, Ngrawan Village. The uniqueness of the *Menari* Tourism Village, which Trisno pioneered, successfully received an appreciation in the Astra Terpadu Spirit for Indonesia (One Indonesia) Awards 2015 in the Environmental category and 1st Place in the Astra Innovation Village Competition in Bali 2018. A beautiful cultural tourism village, arts, and community-friendly to attract visitors.

Menari Tourism Village is a tourist village that offers a "Tour Plus Education" tour package. This package contains art activities, outdoor-indoor learning, traditional games, and an outbound village. However, even though this Cultural Tourism Village is considered quite good, the artists or dancers in the *Menari* Tourism Village are getting less and less.

This condition is due to the demand to find a more permanent job than a dancer whose income does not make the artists or dancers work outside the *Menari* Tourism Village. Currently, most artists or dancers are school children, so when tourists visit, the art of dance is displayed after school time, in the afternoon or evening. Then cultural discussion activities are held once a month. The discussion starts at night and involves all community elements in Ngrawan village.

Allatt & Tett (2017) states that Indonesia has several positive things to deal with the flow of cultural globalization. First, Indonesia's large population can create a strength for local culture. Second, the diversity of Indonesia's cultural heritage is strong and entrenched. Third, Indonesian is present as a language that unites Indonesia's variety of languages and ethnicities. Based on these three positive things, it means they need efforts to improve and preserve culture so that people can benefit in the future and be able to prevent the wrong side of foreign cultural influences. Cultural literacy is one of the dimensions of multiple literacies which aims at furthering literacy education related to areas of life (UNESCO, 2006; Sumarno, 2009). Cultural literacy can be defined as an information network owned by competent readers, as a basis for information embedded in the mind and understood, getting to the point, understanding its implications, connecting what they read with unwritten contexts that give meaning to reading (Desyandri, 2018:2).

Indonesia has many potential to face the cultural globalization: Indonesia's large population can create a strength for local culture. The diversity of Indonesia's cultural heritage is strong and entrenched. Indonesian is present as a language that unites Indonesia's variety of languages and ethnicities (Afif, 2012). Based on these three positive things, the need for efforts to improve and preserve culture can be applied so that people can benefit in the future and prevent the wrong side of foreign cultural influences.

C. Tourism Recovery Efforts through Cultural Literacy in Tourism Village During New Normal Era

Strengthening literacy in *Menari* Tourism Village is an effort made to develop and preserve the local potential in Tanon Hamlet so that it does not experience extinction, and good natural conditions can provide significant benefits to the community so that community welfare increases. This literacy aims to form understanding in community members such the community's heritage, culture, history, literature, politics, and others, to build cultural competency, which is the showed by attitudes, practical skills, and intelligent knowledge according to cross-cultural/heterogeneous situations—the ability to reflect critically and make changes in one's own culture (Dewi, 2020).

Currently, people are promoted to practice social distancing, where learning, working, and worshipping activities are carried out at home. In addition, recommendations regarding health protocols from the WHO (World Health Organization) such as washing hands, maintaining health and hygiene, and always wearing masks when leaving the house are also echoed. This condition certainly impacts the general economic situation of the community, where many people have been laid off because the company they work for has stopped operating either temporarily or permanently due to this pandemic. One of the industries most affected by the pandemic is the tourism industry, including the tourist accommodation or hospitality sector. This sector is generally dominated by large companies, both domestic and foreign-owned. The hotel sector has been paralyzed in recent months.

Human Responsibility on Environmental and Social Issues

Tourist villages have carried out various efforts to restore tourism to bounce back. The need for tourism recovery and the creative economy of the Tanon Ngrawan tourism village community in the new normal era is carried out through community "sinau bareng" (Learning Together), which contains dance training, recycling training, enthusiasm, and motivation to participate in tourist villages. All community members are trying to recover by carrying out literacy strengthening activities by the planned objectives. The dancers, Tourism Awareness Groups, tour guides, and the general public have increased their knowledge of local culture from joint learning activities. The dancers are more aware of the dance movements that will be performed and are more cohesive in dancing. At the same time, the general public is motivated to take care of each other and support local culture, especially the art of dancing in the tanon dancing tourism village.

The community can take advantage of opportunities when there are tourist visits. According to their expertise, some people are involved so that there is no compulsion to improve the economy. The people of Tanon hamlet are aware of constantly developing the culture in this Tanon hamlet so that it continues to be preserved. There is an adaptation of health information influenced by basic literacy skills in reading, writing, and counting. The existence of health literacy, which is included as life skills literacy, is an opportunity to improve health (Wang & Droomers, 2013).

When tourist visits, the farmers and ranchers can be tour guide. Youth who like to dance can participate in dance training, and when there is a visit with a performance package, they can dance to entertain visitors. Mothers who are usually at home because they have cooking skills can work as consumption providers for every visit (Arbarini, et al, 2017). Farmers can sell their wares in the tourist market. In addition, with the Dancing Tourism Village, the community becomes more developed and learns many things from outsiders. And the income earned increased from before the Dancing Tourism Village.

Rural communities are expected to have some abilities that can be used as capital to develop their lives either through independent business to obtain better profits in economic, social, and cultural aspects. Life Skill Literacy is a solution to improve one's education and learning efforts, where literacy learning can optimize self-potential or life skills so that goals can be achieved through thinking activities and being involved in literacy learning (Arbarini et al., 2016).

Participation is an essential component for the generation of independence and the empowerment process. The people involved can have more confidence, self-esteem, and knowledge to develop new skills. A person is literate if he can transmit the information based on a clear line of thought. That is, he does not accept or believe in the basic information. The creative economy focuses on utilizing individual creativity, skills, and talents to create prosperity and employment by creating and using personal innovative, and creative power. This case study shows how critical literacy is to improve skills in the creative economy (Alexandri & Arifianti, 2017).

Conclusion

The impact of this pandemic is not only on the world of health but also dramatically affects all aspects of people's lives. People practice social distancing, where learning, working and worshipping activities are carried out at home. In addition, recommendations regarding the health protocol from the WHO (World Health Organization) to diligently wash hands, maintain health and hygiene, and always wear a mask when leaving the house

are also continuously echoed. One of the industries most affected by the pandemic is the tourism industry, which includes the tourism or hotel accommodation sector. This sector is generally dominated by large companies, both domestic and foreign-owned. The hotel sector has been paralyzed in recent months.

People are entering the new normal era today. It can be used to empower the community through rural tourism activities. The potential of the village community must constantly be developed so that it can be used as a separate attraction and attraction for a tourist destination. There is nothing wrong with the natural and cultural wealth packaged as a tourist treat for tourists. In addition, sustainability is essential. New Normal policy gives many changes. There is a tendency for tourists to pay attention to health protocols. Health protocols are a vital element in the community to prevent the transmission of the Covid-19 virus. Keeping a distance (physical distancing), using masks, washing hands are essential things that people can do in their daily lives. This policy is also one of the concerns for tourism object managers.

This village develops and utilizes the natural and cultural potential of the community to become objects and tourist attractions. The socio-economic conditions of the residents of the tourist village community have jobs in farming and animal husbandry as the primary source of income. Although the livelihoods of farmers and ranchers, the residents consistently participate in karawitan and ketoprak activities. That is the selling point of this village to visitors as a Dancing Village as additional income. Tourism that occurs in the new normal era tourist village, Dewita Tanon, with the brand image of *Menari Village*, prepares for the Tour Plus Education and Home Stay Community packages with treats that can be chosen by those who are interested in visiting: 1) Learn Folk Arts from Krido Budi Utomo 2) Learning the process of maintaining, milking and processing the milk into a creative industry, 3) Learning weaving crafts, 4) Learning to make "Teloroso palm oil", 5) Learning to make and interpreting "Pamongan Andum Roso", 6) Learning traditional games, 7) Outbound Ndeso, and 8) Mental relaxation. The need for tourism recovery and the creative economy of the Tanon Ngrawan tourism village community in the new normal era is carried out through "sinau together" (Learning Together) the district, which contains dance training, recycling training, and enthusiasm and motivation to participate in tourist villages. The results of literacy strengthening activities follow the planned objectives. Dancers, Tourism Awareness Groups, tour guides, and the general public have increased their knowledge of local culture.

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Biography

1. Mintarsih Arbarini is a Lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Semarang, Indonesia. Teaching education science courses, educational innovation diffusion. Besides, she was trusted as the head of the nonformal education department at the faculty of education, Universitas Negeri Semarang. The focus of research is on equality education, functional literacy and gender studies. Also related to the membership that followed include Edurasia, Ikatan Akademisi Pendidikan Nonformal Indonesia (IKAPENFI). ID google scholar: PHuozocAAAAJ; ID Sinta: 5982944; ID Scopus: 57211540764
2. Abdul Rahmat is a Professor and Lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Gorontalo, Indonesia. Teaches non-formal education management. Besides, He also received Member Ship Certificate GISSF-18-ID-65. The focus of research is on non-formal education management. Also related to the membership of Ikatan Akademisi Pendidikan Nonformal Indonesia (IKAPENFI). ID google scholar : VI6p9TUA AAAAJ&hl; ID Sinta: 600570; ID Scopus: 57193453830.
3. Tri Suminar is a Lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Semarang, Indonesia. Teaches management courses, non-formal education programs, training management, life skills education. Besides, she also received additional assignments as coordinator of the non-formal education study program and Curriculum Development, Postgraduate at Universitas Negeri Semarang, Indonesia. The focus of research is on training program management, life skills education and community empowerment. Also related to the membership that followed include Edurasia, Ikatan Akademisi Pendidikan Nonformal Indonesia (IKAPENFI). ID google scholar : IqBquw4AAAAJ; ID Sinta: 5982604; ID Scopus: 57211534405.
4. Bagus Kisworo is a Lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Semarang, Indonesia. Teaches on Adult Education, Technopreneurship, training management, life skills education. Besides, he also received additional assignments as the chief of laboratory in bachelor degree, nonformal education department at the faculty of education, Universitas Negeri Semarang, Indonesia. The focus of research is on training program, adult education and community empowerment. Also related to the membership that followed include Edurasia, Ikatan Akademisi Pendidikan Nonformal Indonesia (IKAPENFI). ID google scholar : ZyTsb7cAAAAJ; ID Sinta: 5982627; ID Scopus: 57216973949.
5. All Fine Loretha is a lecturer in the Department of Nonformal Education, Faculty of Education, Universitas Negeri Semarang, Indonesia. Besides, she also serves as the staff in international office and partnership affairs in Faculty of Education,

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Universitas Negeri Semarang. Also, she active works as practitioners in Bhaskara Education Foundation as lead secretary and chief of research and development department. Her research interest mostly in community empowerment, gender equality studies, learning method and development studies, family studies. Her followed membership in Nongovernment Organization such in Dejavato Foundation and Girlsrising Foundation that focus in youth empowerment activities. Her Google Scholar ID: qWoxro8AAAAJ ID Scopus: 57215682548.

6. Lintang Markhamah Watianur Azizah is a student in Non-Formal Education, Faculty of Education, Universitas Negeri Semarang, Indonesia. She actives in national competitions and is a presenter. She also plays an active role in student organization activities at the State University of Semarang. Her research interests are in the fields of community empowerment, gender equality, early childhood education, and family welfare education. Achievements that have been achieved include 1st place in the national education debate competition at UNESA, 2nd place in the national poster competition organized by FUMMI FIP UNNES, presenters and presenters at The 16th National Kasetsart University Kamphaeng Saem Campus Conference Joint the 1th International Undergraduate Conference on Kamphaeng Saen Education Nakhon, Pathom, Thailand, and presenter and presenter at the ILSAS International Virtual Conference on Learning & Development (ICLAD 2020), In Malaysia.