

# Identification of Creative Economy Empowerment Activities for the Vocational Village Community of Hargotirto Kulon Progo

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## ABSTRACT

The development of community vocationalization in Kulon Progo is interesting to investigate further, especially in the vocational village of Segajih tourism village. Based on previous research, this vocationalization covers all sectors of community economic empowerment activities. This needs to be investigated more deeply to understand the phenomenon that occurs accurately. This phenomenon is in line with the purpose of organizing TVET. In field observations, technology and cultural potential were found in the vocationalization process.

A qualitative approach will be implemented in order to generate data and analyze the phenomenon of vocationalization of the Kulon Progo community. In-depth investigations using ethnographic methods are very suitable for the context of vocationalization based on cultural potential and natural resources. The qualitative approach will be carried out with interviews semi-structured purposive sampling. This study aims to map the potential for vocational village vocationalization in the Segajih tourism village. As tourism village activities are a model for implementing community economic empowerment. Where the Segajih tourism village is in line with the implementation of the Sustainable Development Goals which include aspects of quality education, gender equality, sustainable cities and communities, climate action and life on land. The model is included in the category of non-formal TVET.

**Keywords:** *Identification, vocationalization, community economic empowerment, Kulon Progo*

## 1. INTRODUCTION

Starting from the National Community Empowerment Program (PNPM), the Tourism Village Pokdarwis was formed. This PNPM program is independent of tourism through the development of tourist villages. In this program, the community and the village government consult, formulate plans and develop a tourist village in Kulon Progo. Based on Law Number 10 of 2009 concerning tourism, it is stated that a tourist village is a tourist destination or also called a tourism destination, which integrates tourist attractions, public facilities, tourism facilities, accessibility, which are presented in a structure of community life that integrates with the procedures and prevailing tradition. The emergence of tourist villages has changed the way of traveling that leads back to nature. Tourists with various motivations travel to tourist villages to be able to enjoy community life, interact actively in various activities at tourist village locations and also learn local local culture (Dinpar DIY, 2004). This is a very unique attraction and a characteristic for tourist villages. The character of this changing trend is very interesting because tourism is a very macro and dynamic industry, tourists are not only interested in the natural beauty and completeness of facilities, but also the flexibility and intensity of interaction with the environment and society.

Segajih is one of the hamlets in the village of Hargotirto, Kokap, Kulon Progo. As a tourist village, Segajih organizes 'Segajih Live in Education'. Tourists are treated to the process of making batik, making palm sugar, painting and playing gamelan. In addition, camping ground, tracking, and home stay are also the main attraction of this village. amenities Homestay are a means of staying in this area and this activity is a mainstay attraction (interview with Segajih tourism village manager, 5 February 2022). In supporting the

development of the Segajih tourist village, priority development programs have been implemented in 2020. The National Programs include: 1. Product development training (tour packages), 2. Facilities for river tubing attractions, packages camping ground 3. Making trends in the camping ground, street lighting, accessibility directions, amenities needs for culinary offerings (cooking utensils), 4. Homestay and culinary management training, 5. Increasing tourism human resources (certification), 6. Management training, content and digital marketing, 7. English language training for tourism actors, 8. Famtrip (Selling) Program, portal marketplace and 10. Provision of fast internet access. Now, in the development of the Segajih Tourism Village, promotions have been held that have received recognition for standardized lodging services as Segajih Central Stay and Education.

Based on the results of the field survey, Segajih tourism village is well known by national and international tourists. Prior to the Covid-19 pandemic, national tourists were dominated by high school students from Jakarta, Surabaya and Makassar with live in programs. Foreign tourists from Australia have visited this tourist village. The tourist attraction in Segajih village lies in the rural atmosphere as well as the nature and culture of the local community. Tourists can enjoy outbound activities, mountain cruising to Pule Payung destinations, along rivers and various eco-educational attractions, even welcoming tourists with gamelan and local dances (Widodo, 2020). Tourists are treated to education on contemporary batik, a combination of night spray brushes and stamped batik, resulting in Sundul Langit which sold 1,500 pieces during the COVID-19 pandemic (interview with Segajih tourism village manager, 5 February 2022). Uniquely, batik education in other places can take up to two days, in Segajih Village it is only carried out for four hours, it is complete, starting from learning design, writing to coloring and the products can be brought home (Widodo, 2020).

Based on the global principles of sustainable development, Segajih tourism village is in line with the implementation of the Sustainable Development Goals which include aspects of quality education, gender equality, sustainable cities and communities, climate action and life on land. The implementation of the five SDG's aspects is evident in the implementation of non-formal TVET for tourist villages, involvement of all community members, strengthening of pokdarwis, environmental conservation as an asset and package for tourist destinations and providing homestays. However, this implementation still needs the support of all stakeholders so that its implementation meets the sustainability aspect. Based on this condition, this research needs to be carried out as a form of contribution to the Tridharma of Higher Education in society.

## 2. METHODS

This research uses a qualitative approach that refers to research procedures to produce qualitative data in the form of expressions or notes or observer behavior and leads to holistic (Bogdan & Taylor, 1993). Further explained the understanding of qualitative methods where researchers understand personally and view the research subjects as they themselves in expressing their world view. In qualitative research, the researcher feels that he "does not know what he will know", so the research design developed is always an open possibility, for various changes needed, but flexible to conditions in the field.

This type of research from this point of view uses an ethnographic approach. Its main goal is to "clarify situations experienced in one's daily life" the phrase (Giorgi & Giorgi, 2008). Ethnography attempts to describe the symptoms as they appear to the observer or participant. Divided into two symptoms, namely external symptoms and internal symptoms. External symptoms are symptoms that are directly observed with the senses, while internal symptoms that arise can be experienced, felt, imagined or thought by the observer. The characteristic of phenomenology is that the symptom or behavior to be observed is a pure symptom and what it is. To understand certain symptoms is not easy, it is necessary to have a procedure, namely reduction or einklamerung (storage in brackets). Things that lack essential properties during the observation process are ignored.

This ethnographic study was conducted in Segajih Tourism Villages, Hargotirto Village, and Kapanewon Kokap, Kulon Progo Regency with the target of craft, batik and tourist villages that meet the criteria and requirements as participants.

### 3. RESULTS AND DISCUSSION

Most of Hargotirto Village 50% work as *penderes* (looking for coconut water into sugar), 20% as farmers and 20% as craftsmen and tourism managers and 10% work as non-permanent workers. In Hargotirto Village there is potential for handicrafts and tourism located in Segajih. The name Segajih originates from a story long ago that there was once a large and wide durian tree that produced a sweet, white durian fruit that was thick like lard meat, from which community elders changed the name of Segajih Village to the youth until now. The abundance of natural potential supported by the persistence of the community with the spirit of hard work and mutual cooperation became the initial capital for the establishment of the Segajih Tourism Village which was pioneered by Mr. Ali Subkan in 2018. This effort was able to deliver Segajih Tourism Village as part of the 67 tourist villages assisted by the Ministry of Tourism and Economics Creative 2020, (results of an interview with Hamlet and Tourism Manager Mr. Ali Subkhan in Segajih).



Figure 1. Harvest of Hargotirto Village as a farmer

The community in Hargotirto Village, who works as a “*penderes*” in one day, performs two activities, climbing to the top of a coconut tree, cooking and fetching water in a container on a bamboo stem. Each activity carried out in the morning at 07.00-09.00 WIB was able to reach 20-25 coconut trees as well as afternoon activities carried out at 15.30-17.00 WIB to reach 20-25 coconut trees. The average income in one month reaches 2 million-3 million considering the condition of the market price for organic coconut sugar. Processed coconut sugar can be in powder such as sand and also in the form of solid lumps. What's interesting about this profession is that the community has a philosophical and idealistic attitude through “*bela beli*” to contribute in their area for independence and prosperity in each of their families. However, the risk that the “*penderes*” carries is very dangerous, namely the guarantee is the risk of disability and death if it falls. There has been an incident in 2022 that died from falling from climbing a coconut tree. In addition to the coconut trees, the community also works as craftsmen in the village of Hargotirto.



Figure 2. Coconut tree farmer as “*penderes*”

The activities of the people of Hargotirto Village as bowl craftsmen made of bamboo are the result of a touch of community creativity in order to grow income to strengthen economic growth, welcoming tourists as a unique souvenir. The abundant potential of bamboo needs a touch of creativity from young people to make finished products that have economic, educational and cultural value.



**Figure 3. The people of Segajih Hargotirto work as craftsmen**

Tourists are treated to contemporary batik education, a combination of night spray brushes and stamped batik, resulting in Sundul Langit batik products which sold 1,500 pieces during the COVID-19 pandemic. Uniquely, batik education in other places can take up to two days, in Segajih Village it only takes four hours to complete, starting from learning design, painting to coloring and the products can be brought home, Education on knitting natural fibers and doing rowing to make ant sugar as follows:



**Figure 3. Contemporary batik craftsmen**

#### **4. CONCLUSION**

Various structures of community economic empowerment in the village of Hargotirto, both as professions of penderes farmers, craftsmen and tourism actors, breeders and casual workers, in essence they have a fighting spirit to earn a living in improving the standard and quality of family life with the philosophy of "buying and selling" their processed earth without leave the family. The strong thing is also a sense of simplicity and gratitude to the creator for what he has given.

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