Mapping Creative Potentials For Developing Tourism Potentials in a Post Mining Area  
(Case study: Bantarkaret Village, Nanggung Sub District, Bogor Regency West Java Province)

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The change of Bantarkaret community livelihoods and public dependence on potential natural resources encourages the emergence of rural tourist areas. The development of village tourism area using a community-based tourism approach is projected to be a new source of livelihood for the community. Socio-economic analysis of village tourism potentials aims to see the community’s readiness that is analyzed socially and economically based on creative economic dimension. The method of this research uses a case study approach with mix methods. Quantitative approach was done through surveys to do geotagging and collecting secondary data using Google Earth. The qualitative approach in this study uses snowball and focus group discussions to gather data on the socio-economic potential of village communities.

The results showed that there are 13 potential village tourism: ecotourism/agrotourism, education tourism and religious tourism. Social analysis shows the community of Bantar Karet village is in the process of social change where the social value of the existing village begins to shift. The community’s empowerment to be able to manage the tourism potentials, is an important thing that must be developed. Economic analysis shows that there are seven hamlets that have four dimensions of creative economy. The hamlet that belongs to the quadrant I, can develop the tourism potential of the village already while the hamlet in Quadrant IV still needs development of the management process. The most major tourism management which need to be developed is the development of human resources (communities), but for hamlets on Quadrant IV, the developments also need to be done in environmental dimension, product, or creative process.

Keywords: village tourism, creative economy, social mapping

Introduction

Social change has occurred in Bantarkaret village. The change takes place in a fairly fast pace, as a result of changes in economic mode. Some sociological studies discuss the influence of the physical environment in community living patterns (Florida, 2003; Cater, 2018). The physical environment provides a variety of resources essential for the community to survive. This condition is often encountered in rural communities that have a dependence on the environment (Florida, 2014; John, et al. 2014; Delgado-Serrano, 2017). The dependence on nature is demonstrated by the depletion of gold reserves at the foot of Mount Pongkor, with an immediate effect on the gold mining business, as the economic base of the village. Within 2 years, employment for villagers in the mining sector began to close. Meanwhile, PT Antam as the mining concession holder also began to prepare its gold mining site as an educational destination, namely the Golden Mining Museum. Thus, Bantarkaret village has undergone a planned social change process from a mine-based village into a tourist village.

Theoretically, a social change could potentially lead to dynamics in society. In extreme situations, social change can lead to social disorganization. The condition exist as the old norm is no longer acknowledged, while the new norm hasn’t achieved yet (ajeg) (Sumartono, 2004). Thus, society loses the guideline or reference of something deemed good or acceptable. The change from the mine-based economy to the tourism economy is indicated as an empirical proof of social
disorganization. Just a year after PT Antam started its gold mining business at the foot slope of Mount Pongkor, many traditional mining efforts sprung up. These mining activities are actually illegal and referred to as unlicensed miners or (PETI), which called in local term as Gurandil. The Gurandil are immigrants from Banten and Lampung, who are employed by financiers. The job as miners took weeks, so they needed temporary shelter. This is where some of the villagers of Bantarkaret take over the role.

Bantarkaret community enjoy the informal economic growth that supports illegal mining and gurandil activities. Residents can rent out a place to stay, sell food and daily necessities, provide transportation services, etc. These activities have lasted up to a dozen years, so it is considered as a natural norm. As a result, the community even afford to take a higher level of education because of their involvement in the traditional mining business. However, when the winds of change arrive, the community suffer. Most of them lost their livelihood, and many of youths who eventually dropped out from school after the illegal mining activity had stop.

The shifting from mining based to the tourist village is a long journey. Tourism business is a product of a creative process. Creativity can serve as a product or capital of a creative tourism business development. This creative tourism refers to the development of tourist destinations that pay attention to some aspects of creativity, such as actors, processes, products and environment (Jarábková and Marián, 2013; Florida, 2014). The existence of this creative capital is a reference to develop the tourism potency, and also as an effort to empower local communities. In order to have community participation in economic development, it is very important to give the community access to their village’s natural resources (Patanaude and Lewis, 2014).

For less than two years, there have been at least 12 tourism objects identified in Bantarkaret. Moreover, the Government of Bogor Regency also proclaimed the concept of Geopark Pongkor, which is an effort to develop the potential of integrated tourism around Mount Pangrango National Park and Mount Salak National Park. Bantarkaret village has become one of the areas of the development of Geopark Pongkor. In November 2018, the inauguration ceremony was also located in one of the tourism objects of Bantarkaret village, namely Kawaci Tourism Park.

The new economic development based on tourism was quickly responded by villagers. Local communities always organize themselves to maximize the opportunities they can achieve in the local tourism business (Cater, 2011; Goddess, 2013). For example, some of them make artificial tourism objects, in the form of resort for tourist who travel with families and managing the waterfall tour. village apparatus also establish a village owned enterprise (BUMDES) that also manages the tourism objects that belong to the development of the Pongkor Geopark, such as Sawah Lega. These citizen initiatives demonstrate that there is a new norm based on tourism entrepreneurship. The existence of tourism potentials in the village, demonstrate a new economic development that leads to economy and also social impact in society. This research focuses on the socio-economic shifting of the community as the existence of tourism potency after mining activities were stopped.

Community and Environmental Relationships in Economic Contexts

Tourism development in Bantar Karet has inseparable relationship between various parties, namely, the community, environment and economic potential. It later creates a tourism concept of ecotourism or agrotourism. Both concepts of the tourism prioritize the relationship between tourism and nature. Ecotourism or ecological tourism is a concept of tourism by visiting the tourist attractions that haven’t visited much, which aims to obtain lessons both from the natural, animal and the culture condition and the changes that exist since the beginning to date (Korten and David, 2002; Cahyono., et al, 2017). The development of alternative ecological tourism (ecotourism) is one of the efforts to drive environmentally friendly tourism. So, it can reduce the impact of environmental crisis and
answer various issues of global warming problem and the current environmental crisis (Burns and Holden, 1995).

Another concept of natural tourism is the concept of agro tourism. The definition of Agrotourism According to Decree of Minister of Agriculture and Minister of Tourism, post and Telecommunications number: 2014/KPTS/HK/050/4/1989 and number KM. 47/PW. DOW/MPPT/89, agrotourism is a form of tourism activities that utilize agro-business as the main object, that aims to improve public knowledge about various agricultural businesses. Agro tourism concept is one of the concept of agricultural tourism, where the community is invited to learn about the agriculture widely (plantation, fisheries, livestock, Forestry and horticulture) (Cahyono,. et.al, 2017). In its development, both concepts are inseparable from the community’s local wisdom. It also can be a characteristic as a tourist attraction. Local wisdom can encourage the concept of ecotourism and agro-tourism, so it’s not merely focuses on the profit, but also emphasizes on the involvement of community as the main actor in tourism development. The community also act as a protector to maintain existence of physical environment which have been exploited after ecotourism and agrotourism developed (Susilo,2008; Razzaq., et al, 2013; Sugianto,2016). Tourism village has several important things among other tourism potentials, such as, arts and cultural, access to the infrastucture, the security, orderliness and cleanliness of the tourism area (Sugianto, 2016).

**Creative Economic Dimension**

Tourism potentials in Bantar Karet emerged as an attempt to the community to survive from loss of livelihood. The emergence of village tourism is a form of creative economy. Howkins explains the creative economy as a way to make money done to generate ideas aimed at achieving a particular goals. Creative economy is also a process that can support local potential to thrive. The creative economy is also supported by several things, such as working culture, creative workers and creative entrepreneurs (Munro,2017). The creative economy is also seen as a local potential developed by a community and a tourist icon of the region. One form of creative economy is to develop local values such as mosque, *Langgar*, House of customary elders as one of tourism potentials (W. Setyaningsih, 2009; Sugianto,2016).

The creative economy becomes one of the most important things to develop community-based tourism. There are four main dimensions described by Florida (2011) as a creative class, there are people, processes, products and environment. Creative classes are a community involved in a creative process of various types of work. The community-based tourism in the urban community, for example, the role of a creative class affects how a tour can develop well or not (W. Setyaningsih., et. Al,2015). One form of creative class is a value of local culture that is developed as a tourism product and the community plays an important role in preserving the value of the culture and actively involved in the development process Tourism (W. Setyaningsih., et. Al,2015).

**Community-based Tourism**

Bantar Karet tourism is is encouraged to be one of the community-based tourism. Community-based tourism is a concept developed by emphasizing the active role of communities in participating not only to maintain the quality of the environment but also to maintain the value of social and cultural values in local communities (Wiwin,2019). Bantar Karet tourism development is a creative economic form of society to adapt as the livelihood change. The community is encouraged to develop the potency of the village by involving various parties (Razzaq., et al, 2013). The magnitude of community role in realizing community-based tourism (CBT) is strongly influenced by the so-called creative class as a community affected by the potential tourism and actively involved in tourism business. People are an important role that should have the ability both to understand and to participate in various tourism activities ((Razzaq., et al, 2013; Pookaiyaudom,2013).
Community-based tourism has other indicators besides people who are in creative class called as products. One of them is tourism village elements. The element of tourism village is the whole potential, which can be a place that managed to be tourist destination such as waterfall (Curug), hills, agriculture and arts and culture (Susiolo, 2008; Sugianto, 2016). Community-based tourism does not mean running alone without any clear regulations. To development as tourism business, it is important to form a good tourism management that is to form an organizational structure, creating a conducive organizational climate, capable human resources in managing organizations, technology that can support business development and most importantly the tourism potential itself (Ghorbani, Amir et al. 2019). Community-based tourism management is not separated from the first four main principles, there are the principle of community participation, natural resource conservation, local economic and the principle of socio-cultural conservation (Wiwin, 2019). These four principles encourage the development and direction of community-based tourism.

Community-based tourism can be a major source of livelihood for rural communities (Nurhidayati, 2015). This is because the local community has a dependence on natural resources as the main source of livelihood whether directly or indirectly (Subadra, 2019). Village’s tourism potentials can be an alternative source of village community livelihood with community-based tourism management approach. Community-based tourism will emphasize the community participation and management of tourism resources. The potential profit of community-based tourism can be a source of income not only for the village but also can improve the living standards of society (Nurkhayani and Adikampana, 2017). However, it needs to be supported by the development of capable human resources to manage, develop and sustain the tourism business (Sutawa, 2012).

Method

Bantar Karet administratively located in an area of 841.04 ha, with a population density of 1.336 inhabitants per km². Boundary of Bantar Karet village, at North border is Pangkal Jaya Village, Nanggung Sub-district, east of the border with Pabangbon village of Leuwiliang District, south of Sukabumi District and the west is bordered by the village of Cisarua district Leuwiliang. Bantar Karet Village has a characteristic in the form of lowland, hilly, and mountous with slope is 21-40 degrees. Bantar Karet is at an altitude of 700 meters above sea level (MDPL) with average rainfall is 400-800 mm/th and the average temperature is 26°C – 34°C (BPS, 2018). The distance of Bantar Karet to the sub-district capital city is 15 Km, to the capital city of Bogor Regency is 70 Km and the distance with the provincial capital is 187 Km.

The utilization of land in Bantar Karet consists of rice fields (11718 Ha), dry land (10725 Ha), wetlands (6.5 Ha), settlements (580 Ha), public facilities (1.5 Ha), Forestry Land (380 Ha) and other lands (1.75 Ha) (BPS, 2018). Bantar Karet consists of 14 hamlets, 20 neighborhoods, 3094 households, 13 pillars of citizens (RW) and 42 pillars of the neighbor (RT). The facilities and infrastructure that exist include mosque (13 location), Langgar (28 location), market, doctor, midwife (2 location), Polyclinic, Posyandu (13 location), Private junior High School (1), State Elementary School (7) and private Kindergarten (3). Bantar Karet population is 11223 people consisting of 5751 men and 5472 women (BPS, 2018). The majority of Bantar Karet people are moslem with the main livelihood are as farmers, agricultural laborers and Gurandil (who are currently jobless).

This study used case study in Bantar Karet Village, Nanggung Sub-district, Bogor Regency. A quantitative approach was conducted with a field survey using Geotagging and secondary data from Google Earth (Tooth, 2015). The technique is done to map out the coordinates of the creative potential scattered in the area of the village. The existence of tourist destinations becomes the creative potential of product categories. The Data is then paired with three other categories of creative potentials, including populations, public facilities, and natural resources. After these creative
potentials are mapped, the analysis is continued by combining the mapping of creative potential with the location of the hamlet in the village. The results of this comparison are then crossed into the four quadrants of village tourism potential development.

The geographical unit of analysis is set at the hamlet level. Each hamlet is then mapped into four quadrants. The first quadrant is for a hamlet that has only one creative potential, the second quadrants have two creative potentials, the third quadrant has three potentials, and the fourth quadrant has four creative potentials. Communities potential includes population numbers, education levels, as well as age groups. Product potential is the existence of tourist destinations. Process potential refers to the existence of the means of worship facilities, education, and government offices that become a coordinating institution of creative process. Environmental potential is the existence of natural resources that can support the economic activities of the village.

The approach in this study is qualitative using snowball sampling and focus group discussion as a data collecting method. As supporting data, observation and interviews are also conducted. Primary Data is obtained through interviews with some informers who are key informant and supporting informant. The interview was conducted to obtain data on social and economic change and the information about stakeholder involvement in the establishment of tourism potential. Instruments to obtain data using a list of questions developed during the interview process with the informant. Focus Group Discussion is conducted to obtain the mapping of village tourism potentials othat exist around Bantar Karet. The data on social and economic potential tourism of the village of Bantar Karet was obtained through interviews with informant. The parties involved in the Focus Group Discussion include village apparatus, community representatives, and the BUMDes representative. This research uses a descriptive analysis method with triangulation data to verify the data obtained in the field. The triangulation process is done by confirming the data that has been obtained in both the interview process and the FGD to the third party is the CSR representatives of Antam and community leaders.

Result and Discussion
3.1 Bantar Karet Tourism Potentials Mapping
Tourism potentials of Bantar Karet village is developed using a community-based tourism approach. Community-based tourism emphasizes on the development of tourism through...
environmental management in the form of eco-tourism and agrotourism managed by the local community (Nurhidayati, 2015). There are several ways to identify the tourism potential, one of them is by creating a *green mapping community* that identifies the potential of tourism based on the sustainability of the life, nature and social culture of society (Trirata et al, 2013). The development of Bantar Karet can be developed by using *green mapping community*. Based on the results of mapping tourism potential in Bantar Karet village there are 13 tourism attractions include nature tourism, socio-cultural tourism, and educational tourism. These are the tourism objects potentials:

1. Setra Jaya Mekar Reef Workshop
2. Maung Waterfall
3. Cikaung Waterfall
4. Galuh Situ Menteng Tourism Park
5. Geological site of Mount Dahu
6. Sawah Lega
7. Love Waterfall
8. Mbah Kudung Tomb site
9. Kawaci Park
10. Bitung Village
11. Uncal Waterfall
12. Cipanas Waterfall
13. Taman Nusantara

Based on the tourism potential map there are four tourist destinations that have an element of education explicitly, namely the Sanggar Karang Setra Jaya Mekar, geological site of Mount Dahu, the site of the tomb of Mbah Kidung, and Kampung Bitung. In addition, there are eight tourism objects that have natural beauty which can provide a unique experience for tourists. Absolutely, there are other tourism potentials in the village beyond the 13 potential that has been mapped yet. For example, there are 14 hamlets in the village, each of them has a unique culture. Besides that, the supporting accomodation for major tourist destinations also need to be improved such as hawker centers, culinary, and homestay as lodging that can be used by tourists. This tourism accomodation is an opportunity that can be utilized by the villagers to involve themselves in the tourism development.

3.2 Analysis of socio-economic change of tourism village potential

3.2.1 Social potential of Bantar Karet as tourism village

The tourism development concept of community-based tourism that is currently being initiated by Bantar Karet community. The community has an important role to be actively involved in the development process of village’s tourism area. Creative potential is a development capital. The existence of these potentials will facilitate creative classes as a development agency to create new economic forms (Florida, 2014). The research uses four categories of creative potential, including society, products, processes and the environment (Florida, 2014; Jarábková and Marián, 2013). The theory of the creative class explains the four dimensions that can create a creative economy, such as people, processes, products and enviroment. These four dimensions become important indicators to be able to see the process of developing a community-based tourism.

a. People (community)

After the closure of illegal gold mining, the development of Bantar Karet Tourism Village becomes one of the liveood alternatives. The development has been through various processes and phases ranging from planning, programming, and the final goal is to evaluate the development of tourist areas. Community based tourism approach that uses local communities to manage the tourism area with alternative packages. This is a bottom up approach (derived from local community initiatives). The purpose of this approach is to make the community has sense of belonging to be directly engaged and active in managing the tourist areas.
The study from Nurkhayati and Adikampa (2017) explains that local communities have an important role in managing tourism village and there are external actors who are initiators of the establishment of Samiran Tourism village. The development process in particular in Bantar rubber is inseparable from the role of various parties among other local communities, tourism industry, local government and private sector. The role among internal actors and external actors in the development of Bantar Karet Tourism village is highly significant. An internal actor is an actor who initiates and comes from within the community whereas an internal actor is an initiating actor but comes from outside the community. The internal actor that has been identified, such as, community leaders (Hj. Aceng), BUMDes and village apparatus. Meanwhile the external actor is PT. Antam, who has a significant role in the establishment of tourism village post-closure of the mine. One of the tourist attractions that are being prepared is Pongkor Geopark. Hopefully the existence of the Pongkor Geopark as an icon of ex mining object can attract tourists and develop the potential of tourism village around the mining area in Bantar Karet.

Nurhidayati (2015) explained the importance of community role in the formation of Community based Tourism (CBT) Tourism Village, such as 1) to ensure the community to understand and cooperate in tourism development (Broadbent 1988:139); 2) Community participation as a requirement for sustainable tourism development (Murphy 1985, Inskeep 1991), and reducing the negative impact of tourism (Pearce 1994, Gartner 1996); Increase the satisfaction of tourists through community involvement (D’amore 1983; 143); (4) Designing better and professional tourism planning by involving the community (community); (5) Distribution of costs and equitable gains with community involvement (Eadington & Smith, 1993); (6) Coordinate local needs by involving community participation (Inskeep 1994, Garrod 2001); and (7) community participation strengthens the democracy process in the area of tourist destinations.

Community involvement as an internal actor in the tourism development is highly important. External actors (PT. Antam) plays a role in encouraging and initiating while the community develop to sustain. One of the important internal actors is a community figure. The development of several tourist areas is done by the community initiated by one of the community figure, it encourages various parties such as village governments and BUMDes to be actively involved in development. As the status is still in development stage, hopefully the participation of various parties, especially the village government and BUMDes does not stop this stage, but until the sustainability phase of tourism village that also can affect other villages.

b. Process

The process of shifting from mining village is a long term process, but the process is neither evolution nor revolution. In the span of two years after the closure of the mine area has been opened at least 12 attractions, in addition to the concept of Pongkor Geopark is an effort to develop integrated tourism potential around Mount Pangrango National Park and National Park Mount Salak. Changes that occur today are no longer new. The community was originally an agricultural-based village that underwent a change where the people around enjoyed the activity of illegal mining or Gurandil. Residents can rent out a place to stay, sell food and daily necessities, provide transportation services, etc. This activity has lasted for up to 25 years, thus becoming a reasonable norm. The profit from mining leads to a higher level of education of the community. However, as the winds of change arrive, most of them lost their livelihood, and many of youths eventually dropped out of school.

Parson's functional structural approach in this study sees that the social change not only affects the changes in public livelihoods, but indirectly change the structure and function in the community that has been awakened for approximately 25 years. The change of mining village into tourism village shifts the community based on the mining industry into a community-based tourism industry. Values and norms that are formed and inherent as the characteristic of the
industrial society will still remain, but it will adapt to the new characteristic of tourism based community. This approach emphasizes the role of a large community and the capability to develop tourism potentials (Allahyarahmadi, 2013). The analysis of the social potential use four functions, namely adaptation, goal achievement, integration, and latency. The objective of social potential analysis is to maintain the readiness of the community starting from initiating, managing, and developing village tourism and making plans for the sustainability of village tourism.

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<tr>
<th>Adaptation Function</th>
<th>Purpose Achievement Function</th>
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<tr>
<td>(Establishment of village institution governing village tour)</td>
<td>(Has alternative livelihood)</td>
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<tr>
<th>Integration Function</th>
<th>Latency Function</th>
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<tr>
<td>(Contribution of various religious leaders, customary figures)</td>
<td>(Better Education)</td>
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Adaptation function
The social change that occurred due to change from mining village to tourism village forced the community to adapt one of them to the livelihood of the community. An important factor in adaptation functions is actors who adapt to the changes. In the study of social change of mining village into a tourism village, the important role of the village community that has been included in BUMDes is important. Characteristic of industrial society (mining village) is a society that tends to be heterogeneous, modern, materialist, has a clear division of work and a complex based on profession, and social stratification in society based on ownership of the mining pit. This impact on the process of adaptation which requires an organization or a legally institution that indirectly replace PT. Antam to develop tourism village potential as an alternative livelihood. BUMDes as a local organization plays a very important role to accommodate people in order to survive and adapt to the changes and rebuild local wisdom. The new local wisdom is a factor to move people to care and actively involved in developing the tourism village area. Cooperation among various stakeholders with BUMDes such as cooperation with the village apparatus, PT. Antam, and private sector and universities is needed in the development of tourism village.

Goal Attainment function
The change from mining village to Tourism village aims to provide alternative income for the community after the closure of mining activities. It is strengthened by the number of natural tourism in the village area around the mining sites. The process of change from mining village to tourism village still on process. The process that has been done is to formulate a good tourism packages, make a good bookkeeping and management of tourism development with BUMDes. The main hope in the development process can involve the community in order to gain benefits and other livelihood alternatives after the end of mine exploration. The purpose of achieving the objectives in this case forced BUMDes to create a standard rule or a system related to the development of tourism village. The main purpose of the system is to see the progress of
changes, benefits, and evaluations that must be done in order to achieve the final goal of the tourism village.

Integration function

The change from mining village to Tourism village is inseparable from the role of various stakeholders to formulate formal regulation about community-based tourism. Regulating aims to prevent conflict related to the management of tourism areas which may happen later. Integration is done between villagers with BUMDes to create planning regulation for tourism development area. In addition, the integration also involves community leaders and religious leaders to establish communication and agreements related to the development of tourism village. Community leaders are instrumental in providing input related to local wisdom in the village that is adapted to be developed and preserved as one of the tourism objects. Religious figures play a role to give views on the boundaries of religious values or local rules that should not be violated in the process or implementation of the tourist areas later.

Latency function

The change from mining village to tourism village has a huge impact on the community, and directly affects the education level of a family. The community of mining village has a fairly good awareness of higher education post-entry of mining in the village. It is influenced by well economic capacity, so the ability to send the child to a higher level education is a priority. After the closure of the mine, there have been many issues of dropouts due to family inability to pay tuition fees. The development of tourism village is a new hope for the community to continue the education. So they can manage the tourism area better, cooperate with various parties for development and achieve sustainable tourism.

c. Products

Community-based tourism does not merely consider that tourism products in the form of a particular unique destination. However, tourism products include an area that is formed due to natural and human-made factors such as waterfall/waterfall, hills, values or norms, local customs and culture, local wisdom of the region, agriculture, plantation, and other tourism products such as education tourism to visit a museum and so on. The products in the creative class also include a place of worship, and a school that supports the creative process of the community that aims to develop its tourism potential. The tourism products of Bantar Karet village including tourism area consist of 13 tourism areas (still can be developed), norms or customs, plantation villages, community leaders, the existence of mosques and langgar.

There are two tourist destinations that have an element of education explicitly, namely Sanggar Karang Setra Jaya Mekar, the geological site of Mount Dahu, the site of the tomb of Mbah Kidung, and Kampung Bitung. In addition, there are eight tourism places that have natural beauty that can provide a unique experience for tourists. There might be other tourism potentials in the village beyond the twelfth potential that has been mapped yet. For example, there are 20 hamlets or villages in the village, each hamlets has a unique culture. Besides that, the supporting accommodation in major tourist destinations also need to be considered such as hawker centers, culinary, and homestay as lodging that can be used by tourists. This tourism support is an opportunity that can be utilized by the villagers to involve themselves in the development of tourism in the village.

D. Environment

Tourism development will not run properly without the environment dimension. Environmental dimension in includes the infrastructure for both the main road to tourist destinations and infrastructure in tourist sites. The infrastructure to the tourist area is mostly good (paved) but there are some that are still wavy. Most of tourism area of Bantar Karet is a part of the National Park
Halimun Salak which is still a lot of forest land that is passed when heading to the tourist area. The infrastructure at tourist sites has largely existed, the infrastructure includes toilets, culinary and souvenir at the tourism areas.

3.2.2 Economic Potential of Village Tourism

Based on the mapping of tourism potentials in Bantar Karet village, there are 13 tourism potentials. The magnitude of tourism potential shows the magnitude of the economic potential as well. Tourism is closely related to the emergence of economic potential both formal and informal that emerged along its development. A wide range of formal economic activities that will emerge include the sale of tickets in tourist areas, sales of souvenirs (local handicrafts), rental services (food rental), photography services, and so on. In addition there are a variety of non-formal economies that will emerge around the tourist areas such as parking services, food vendors, toilet guards, scavenger, and various other informal economies. Economic potential arising from the existence of tourism village can be a new source of livelihood for local villagers. The management of economic potential is emerging into one important thing.

Analysis of tourism potentials of Bantar Karet Village using the approach of creative economics dimension, there are. people, processes, products and environment. The creative economic dimension aims to see the capacity of hamlets in Bantar Karet Village which has had each dimensions existed. In this economic analysis will divide the hamlet in the village of Bantar Karet into the four quadrants: Quadrant I: Has a whole dimension of creative economy; Quadrant II: Has three dimensions of creative economy; Quadrant III: Having two dimensions of creative economy; Quadrant IV: Has only one dimension of creative economy.

Identifying the dimension of creative economics in analyzing the economic potential of each hamlets located in Bantar Karet village is as follows:

a. People dimension: is a community that is around the tourist area. The community is an important factor in the development of village tourism. The involvement and active role of the community affects the development of tourism in Bantar Karet village;

b. Process dimension: is one of the dimensions that helps in the creative process of a community. In this identification the process is seen from how near a tourist site with buildings or institutions that support the creative process. Institutions that support the creative process include mosques, schools, community leaders, village halls, meeting halls, and village offices;

c. Product Dimensions: One of the dimensions describing what products are the potential tourism in the village of Bantar Karet. There are 13 tourism potentials in Bantar Karet village. The location of the tourism potential will be identified based on completeness with other dimensions. The more creative dimension in a potential tourism, the tourist opportunities are well developed will be greater.

d. Environmental dimension: is one of the dimensions that explains about infrastructure in Bantar Karet in the form of roads, bridges and other infrastructure to the tourism area of the village.
The results of hamlet identification based on the potential of creative economy show that there are seven hamlets that belong to the Quadrant I, four hamlets that belong to the Quadrant II, six hamlets that belong to the Quadrant III and the four hamlets that belong to the Quadrant IV. The hamlet that belongs to the Quadrant I is a hamlet that has four creative economic potentials. Hamlet that is located in the Quadrant I has a location that is close to the tourism objects namely Sanggar Karang Setra, Curug Maunung, Cikaung Waterfall, Bitung village, Galuh Situ Menteng Tourist Park, Sawah Lega, Kawaci Park, Kampung Bitung, and Taman Nusantara. Besides its close proximity to village tourism Resources, the hamlet in Quadrant I has strategic characteristics that are close to the source of creative process such as school, Madrasah (Islamic School) and Mosque and have a good infrastructure for the development of village tourism.

In the quadrants II and III, the hamlet are generally only close to the village tourism objects such as the hamlet in the Quadrant I. The tourism objects such as the Maung waterfall, Cikaung Waterfall, Mount Dahu geological site, Love Waterfall, Uncal Waterfall, and the Waterfall Cipanas. Hamlets in Quadrant I also has some potential, which is close to the source of creative process or close to the environment that supports village tourism. The hamlets that belongs to the III quadrant are generally not close to the village tourism source but it closes to the source of creative process or supportive environment. While the hamlet in Quadrant IV identified only has the potential of the existing community and some close to the source of creative processes such as mosques or close to the natural environment such as forest areas.

Based on the identification results show that the closer a community with creative sources, it is easier to do develop the tourism potentials, and vice versa. The potential of the tourism area is necessary to get attention, especially in the development of capable human resources to manage tourist areas. The development of community-based tourism area is not detached from the role of community participation (Prabhakaran et al, 2014) which participates both as subject and as object.
and synergizes with various parties to develop the tourism areas (Beeton 2006:82). In addition, community dependence on the environment can encourage the community to manage its environment in order to better and developed (Subadra, 2019). It leads to an economic potential that can replace the source of livelihoods and improve the living standards of the community.

**Conclusion**

The social change that occurred in Bantar Karet after the closure of the mining area influence on the socio-economic condition of the community. The village community largely loses its source of livelihood. Potential tourism villages emerge as a form of public adaptation to existing conditions. Community’s dependence on natural resources causes the existence of tourism potentials to be a promising alternative to livelihoods for the community. The results of this study showed that there are 13 potential tourism villages in Bantar Karet village. The existence of tourism potential of the village will not run well if there is no community participation. This is due to the development of village tourism potential using community-based tourism approach. Social analysis of community presence that plays an important role in developing tourism potential shows that community readiness. Social analysis shows the conscious community and began to adapt but there is still no purpose to develop the village's tourism potential. So it is important to provide empowerment or training for the development of tourism potential of the village that aims to make the village tour can thrive and sustainable.

Socio-economic analysis on the potential of tourism in the village of Bantar Karet showed that the hamlet was divided into four quadrants. Quadrant I is a hamlet that has four dimensions of creative economy, namely people, processes, products, and environment. It shows that the hamlet and community can be developed through empowerment for the management of tourism potentials so that tourism potentials that are located around the hamlet can be managed properly and can provide a livelihood alternative for local communities. Hopefully, this study can provide alternative advice to the development of community-based village tourism area so that the empowerment program for Village Tourism Management can be further improved. Later, the community is no longer rely on certain institutions but able to manage the tourism resources themselves better and sustainably.

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