

**Asia-Pacific Environmental Innovation Strategies (APEIS)  
Research on Innovative and Strategic Policy Options (RISPO)  
Good Practices Inventory**

**Local Community Initiative in Developing Culture and Nature Tourism  
in Bromo Tengger Semeru National Park**

**Summary of the Practice**

**Keywords:** Bromo, Tengger, Semeru National Park

**Strategy:** Facilitating community-based tourism in protected areas

**Environmental areas:** Forest conservation

**Critical instruments:** Economic instruments, Self-regulation

**Country:** Indonesia

**Location:** Cemorolawang/Ngadisari villages, Probolinggo Regency

**Participants:** Bromo Tengger Semeru National Park, local community groups (horse rental association, Jeep rental association, accommodation association, photographer association and food-stall association)

**Duration:** Since 1982 (declared as national park)

**Funding:** Local community and the Bromo Tengger Semeru National Park



**Background:**

The beauty and the uniqueness of Mount Bromo have attracted people to visit the area, and this spontaneously created tourism activities by the community, particularly in the Bromo Tengger Semeru protected area. The Bromo Tengger Semeru National Park consists of the Bromo-Semeru massif, a block of volcanic highland averaging 40 km north-south and 20-30 km east-west, covering an area of 50,276 hectares, with altitudes ranging from 1,000 to 3,676 meters.

The park was established in 1982 for watershed protection, as a buffer zone for volcanic eruptions, and for recreational purposes, rather than for species conservation, although it does contain nine species of plant found nowhere else on Java (Cochrane, 1997). About 137 species of birds, 22 species of mammals and 4 species of reptile can be found in this park.

There are 167,255 people living in 51 villages adjacent to the park. The majority of the population is Tenggerese. The Tenggerese still hold on strongly to their traditional culture and traditions. Their culture is an added value for tourism, and one of their festivals, called “Kasodo,” is a well-known event that attracts many tourists to visit Bromo. The Kasodo festival is held every 270 days, based on the traditional Javan calendar. Ngadisari Village has a long-standing law that prevents non-Tenggerese from buying

land or renting it for more than a year, a restriction which apparently predates the advent of large-scale tourism.

In Bromo Tengger Semeru, tourists start in Ngadisari, the closest village, and ride horses or walk on sea sand to reach the foot of the Bromo crater. There is another viewpoint at Mount Pananjakan, which is mainly visited from the secondary tourist center of Tosari/Wonokitri. The majority of visitors pass through Ngadisari or Wonokitri, with a smaller number staying at Ranu Pani enroute to climb Mount Semeru.

This research was focused in Ngadisari Village, where most families are involved in tourism as horse guides or providing Jeep or room rentals. This village also established a community group based on their profession related to tourism services.

#### ***Objectives:***

The community group was established to improve tourist services and minimize the conflict between communities caused by income disparity resulting from tourism. This was the objective from the community perspective, as the Bromo Tengger Semeru National Park itself has no projects for tourism development.

#### ***Description of the activity:***

Easy access, beautiful panorama, clean air and cool weather attracted many tourists to visit the Bromo Tengger Semeru National Park. Tourists can walk, ride horses or drive by Jeep across the sand “sea” in early morning to reach the foot of the Bromo crater or Mount Pananjakan, to enjoy the magnificent panorama and witness the beautiful sunrise. The highest tourism figure for Bromo Tengger Semeru National Park was 129,148 visitors in 1996-97, but in 2001-02, when a blast in Bali caused by terrorists reduced the number of visitors to Indonesia, Bromo received only 45,990 visitors. Since it has become a popular site for visitors, a local tourism industry has sprouted up spontaneously and created business opportunities for the communities surrounding Bromo Tengger Semeru National Park. The communities provide windbreaker and camera rentals, cafes, restaurants, food stalls, Jeep and horse rentals, souvenir stalls, and room rentals.

To minimize the conflicts caused by income disparity and unhealthy competition within the community and between communities and outsiders, the community at Cemoro Lawang established community institutions, called “paguyuban,” based on their profession, such as a horse operators’ group, a Jeep rental group, a food stall group, a photographers’ group and an accommodations group. Each group developed their own regulations in order to minimize conflicts and to increase tourist services.

The park offers no specific program for tourism development, but to reinforce conservation of the area, park management has conducted a conservation and forest fire campaign, and has develop safety and security procedures in the park.

### **Critical Instruments**

#### **Economic instruments**

The Cochran study in 1997 stated that based on the Bromo experience, under certain conditions, nature tourism can be directly and indirectly beneficial to people’s economic, social and cultural welfare. The Bromo-Tengger-Semeru case showed that the communities that enjoy direct economic benefits from tourism and are the ones that have control over ownership of tourism services. The economic value of tourism generated community wealth, evident in Ngadisari by a high rate of use of LPG and kerosene as fuels for cooking. Meanwhile, less use of firewood from the park is benefiting conservation of the park. Besides direct economic benefits, tourism also creates indirect benefits for the community. In the high season, every day more then 30 men are cutting and selling more then two or three loads of grass for horses. Every load of grass sell for 6,000 rupiah. Economic values from vegetables and fruits from local agriculture are also on the increase. Most families in Ngadisari work in tourism services.

### Self-regulation

Led by a traditional village chief, called the “*Ketua Adat*,” the community still adheres to its traditional law. This traditional law is more restrictive than the local laws and regulations produced by the village. It has also been proven that the Tenggerese, as the local community, can manage and develop their own governance by applying traditional law. In order to increase the tourism services, every community involved in tourism developed groups based on their profession, proving that self-regulatory instruments play an important role to minimize potential conflicts in the community. Every community group developed their own regulations based on the participatory approach.

### Impacts

No	Impact	Positive			Negative		
		1	2	3	1	2	3
<b>I</b>	<b>Economic</b>						
1	Earning supplementary income from tourism	√	√	√			
2	Stimulate tourism business	√	√	√			
3	Distribution of benefits	√	√	√			
4	Improved living standards of villagers	√	√	√			
<b>II</b>	<b>Environmental</b>						
1	Enhancement of villagers’ awareness of conservation	√	√	√			
2	Increasing the capacity of community for conservation		√	√			
3	Threats to ecosystem caused by the increase in visitors					√	√
4	Land expansion caused by overdevelopment of tourism						√
5	Waste and garbage management					√	√
6	Reducing encroachment and poaching		√	√			
7	Visitor awareness and appreciation in a natural environment		√				
<b>III</b>	<b>Social</b>						
1	Conflict between communities						√
2	Increasing coordination between stakeholders	√	√	√			
3	Damage through visits to original local sites						
4	Increasing the villagers’ welfare	√	√	√			
5	Enhancement of the government’s awareness of the community’s capacity			√			

Note: 1. Villagers’ point of view  
 2. Park officials’ point of view  
 3. Reviewers’ point of view

## Lessons Learned

Tourism has spontaneously created business opportunities for the community, both within and surrounding the Bromo Tengger Semeru National Park, and for both the Tenggerese and outsiders. The community provides windbreaker and camera rentals, cafes, restaurants, food stalls, Jeep and horse rentals, souvenir stalls, and room rental. Despite the fact that the Bromo Tengger Semeru has become a high tourism destination, the Tenggerese in Bromo did not change their tradition in culture as well as in their agriculture system. Rather, they use traditional culture and agriculture as an added value for tourism activities, giving more value to tourism and promoting sustainability. When the number of tourists visited dropped in Indonesia after the Bali blast, affecting the number of visitors to Bromo, the communities were able to adapt easily, as people could work and help members of the family in agriculture.

Each community group has established community institutions, usually called “paguyuban,” including the Jeep rental group (150 Jeeps), the horse rental group (200 horses), and the food stalls group. The community institutions act to organize the facilities, standards, and prices in the tourism business. They established their own regulations through community meetings. Some of their regulations include (1) non-members are not allowed to engage in tourism business in the area, to limit activities and ensure that they do not exceed land capacity; (2) non-Tenggerese are not allowed to buy land, or to rent land for more than one year.

By applying traditional law, the villagers have been able to maintain the tourism business and increase economic and educational opportunities. The Tenggerese are fortunate in having a unique, world-class attraction and a strong community identity, while the national park has a relatively robust ecology.

## Potential for Application

The application in this case that has potential to be applied in other areas that develop “community-based tourism” is the establishment of local rules or traditional laws that provide the community with restrictions. The traditional law restricts the incursion by outsiders and overdevelopment, which has resulted in negative impacts in other places.

## Contact

Mr. Herry Subagiadi, Head of Bromo Tengger Semeru National Park  
Jl. Raden Intan 6, Malang  
Telephone / Fax: (62) (0341) 490885  
E-mail: [tn.bromoru@plasa.com](mailto:tn.bromoru@plasa.com)

## References

- Potensi desa penyangga Taman Nasional Bromo Tengger Semeru, Malang, Nopember 1999.
- Rencana Pengelolaan Taman Nasional Bromo Tengger Semeru 1995–2020, (Buku I), Malang, Januari 1995.
- Desa Cemorolawang dalam angka, Cemorolawang, 2000.
- Studi pengaruh kunjungan wisatawan Taman Nasional Bromo Tengger Semeru terhadap pendapatan tambahan masyarakat, Desa Wonokitri, Kecamatan Tosari, Kabupaten Pasuruan, ITM FK-HUT, Malang, 2002.
- A Glimpse of Bromo Tengger Semeru National Park, Malang, December, 2001.
- Cochrane. Janet, Ecotourism for forest conservation and community development, proceedings of an international seminar, Bangkok, 1997.

*Case reviewer:* Ary S. Suhandi, [arys\\_2002@yahoo.com](mailto:arys_2002@yahoo.com) or [suhandi@indecon.or.id](mailto:suhandi@indecon.or.id)

*Information date:* October 2003

