



***Cangkrukan* an Adult Learning Model in Strengthening The Role of Pokdarwis in Surowiti Hill Tourism Village, Gresik, East Java**

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Abstract: This research aims to describe the meaning of *Cangkrukan* as an adult learning model in strengthening the role of Pokdarwis in the *Bukit Surowiti*, Gresik tourist village, East Java. This research uses a qualitative approach with a case study method. The location of this research is Surowiti Village, Panceng District, Gresik, East Java. The informants in this study were Pokdarwis members, village officials, and local village community leaders. Data was collected by involving observation, in-depth interviews, and documentation. Data analysis was carried out using the Miles and Huberman interactive model. The research results show that the wheel government and Pokdarwis use dialogue media, social media, WhatsApp, and *Cangkrukan* in village tourism. Through *Cangkrukan*, the village government and Pokdarwis can convey the idea of a tourist village and get a direct response from the community. *Cangkrukan* can determine strategies to advance the community's tourism awareness through informal conversations. *Cangkrukan* can be an example of a community empowerment strategy based on local wisdom.

Keywords: cangkrukan, travel conscious group, adult learning

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INTRODUCTION

Tourism villages have become a tourism trend not only in Indonesia but also internationally. With increasingly difficult working conditions, many people want to fill their holiday time by seeking authentic holiday experiences in a relaxed and healthy environment. In Europe, 15 percent of the total amenity capacity is in sustainable tourism villages in the form of homestays. Likewise, with labor absorption, tourism villages have great potential. In the UK, rural tourism accounts for 12 percent of employment {Formatting Citation}. Healthy and qualified tourism destination management is needed for optimal results, so a tourism awareness group (Pokdarwis) is very much needed. Tourist destinations require organizational governance from managers, namely Pokdarwis, as the leading actor in managing tourism villages (Morrison, 2018).

The Tourism Awareness Group (Pokdarwis) is the spearhead of the tourism village in terms of service and provision of facilities for tourists because it is from this community that tourist satisfaction is determined. Pokdarwis, which aims to develop tourism based on



community or local wisdom and natural potential, this Pokdarwis is a group of community members who are seen as individuals who are still productive and have great concern for the progress of society. As a stakeholder and a driving force in developing tourism potential in their area, Pokdarwis can carry out various activities adapted to each group's circumstances and conditions (Farida et al., 2017).

Since June 2021, Surowiti Village has been confirmed as a tourist village through the Decree of the Head of the Gresik Regency Tourism and Culture Office No. 480/837/437.59/2021 concerning the inauguration of the tourism village of Gresik Regency. A tourist village is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside, both from socio-economic life, socio-cultural customs, and daily life. It has a typical village architecture and spatial structure, or economic activities that are unique and interesting and have the potential to develop various tourism components, such as attractions, accommodation, food and beverage, and other tourism needs (Tambunan et al., 2022).

In the development of Bukit Surowiti Tourism, there are still various barriers to managing Bukit Surowiti Tourism Village, such as tourist visits in 2022, which are lower than in 2021 and 2020. Based on data on tourist visits to Gresik Regency, in 2020, there were 6,231; in 2021, there were 6,373. Moreover, in 2022, the number of tourists was as many as 6,189 people; this means that visits in 2022 will be lower than in 2020 or 2021. This decrease in the number of tourists is due to (a) low awareness of the importance of tourism to support the community's economy; (b) the community does not yet have an understanding of tourism management in supporting the development of religious tourism and natural environment in Surowiti Village; (c) sanitation or environmental hygiene that is neglected such as drainage and garbage; (d) low quality of human resources in making planning or tourism village development programs; and (e) low community participation (tourism awareness) in building and developing tourism to improve people's welfare around the tourist attraction.

Tourism Awareness Group (Pokdarwis) is an institution at the village level whose members are tourism actors who have concern and responsibility and play a role as a driving force in supporting the creation of a conducive climate for the growth and development of tourism and utilizing it for the welfare of the surrounding community. The purpose of establishing Pokdarwis is to develop community groups so that they can act as motivators, movers, and communicators to increase the readiness and awareness of the community around tourism destinations or tourist attraction locations so that they can serve as suitable hosts for tourism development (Assidiq et al., 2021).

Currently, Surowiti Village has formed a tourism awareness group with a complete structure. The organization only exists formally. The activities of Pokdarwis as motivators, movers, and communicators in tourism development have yet to be carried out. However, since its establishment, a tourism awareness group (Pokdarwis) in Surowiti Village has yet to be able to contribute to the advancement of tourism in the Village. This need for more optimality is caused by the ability of the Pokdarwis human resources in the Surowiti area to be optimal in managing tourism potential and increasing community participation. Until now, this group still tends to carry out tourism service management activities, limited to support if there is a request from the local tourism office.

This study aims to describe the meaning of *Cangkrukan* as an adult learning model in strengthening the role of Pokdarwis in the Bukit Surowiti Gresik tourism village, East Java. Increasing the capacity of tourism awareness groups is necessary through non-formal education, which can build collective knowledge and abilities in the community to understand problems and solutions from the community itself. Understanding the concept of tourism awareness must become the basis for forming a tourism awareness education system. The tourism awareness education system is one of the education programs carried out by tourism awareness groups (Pokdarwis), including non-formal education. Through *Cangkrukan* with the

relaxed conversation, an adult learning process becomes an alternative in instilling the importance of the existence of Pokdarwis.

Cangkrukan can be a method for increasing knowledge, and one of the factors of growing insight is a responsive, democratic, and meaningful public space. The results of this study say that *Cangkrukan* is a medium to add insight; there is an exchange of knowledge at the time of grafting, knowledge, meaningful information for the advancement of life, and various things that are positive and constructive for life with Muhowillah (2014). *Cangkrukan* is a means of interaction in building social relations that are comfortable and full of joy and by the cultural characteristics or habits of the community. Moreover, *Cangkrukan* has become a new lifestyle activity for adults today, especially in rural and urban areas, carried out on the sidelines in their free time.

METHOD

This study uses qualitative research with a case study method. Rustanto (2015) explains that the qualitative approach captures social situations naturally through history, behavior, organizational functionalization, experiences, and behavior of individuals or groups. According to Creswell (2014), case studies are included in a qualitative approach that explores events in depth and detail and is limited by time. In this research, researchers must have sufficient theory and insight to obtain data regarding the social situation targeted for study obtained through in-depth interviews with informants and analysis to make the data obtained more straightforward and meaningful.

Informants in this study were Pokdarwis members, village officials, and local village community leaders. Data was collected by involving observation, in-depth interviews, and documentation. After the data has been collected, data analysis is carried out using the theory of Miles et al. (2018), analyzing data in three steps: data condensation, data display, and drawing conclusions or verification. Data condensation refers to selecting, focusing, simplifying, abstracting, and transforming data. Triangulation was carried out to find out the credibility of the data, especially regarding methods and data sources.

RESULTS AND DISCUSSION

Existence of Tourism Awareness Group (Pokdarwis)

Surowiti Village, Panceng District, has the potential to be developed as a tourism village based on local wisdom. There are many natural potentials and remains of religious figures, such as the *Kali Buntung Site*, *Pring Silir*, *Sunan Kalijaga Tomb*, *Mpu Supa Tomb*, *Raden Bagus Mataram Tomb*, *Mbah Singowongso Tomb*, *Langseh Cave*, *Macan Cave*, and *Lumbang Cave*. This Village can be developed as a religious and nature tourism village. In 2021, it was confirmed as a tourist village through the decision of the Head of the Gresik Regency Tourism and Culture Office No. 480/837/437.59/2021 concerning the inauguration of the tourism village of Gresik Regency. With the title of Bukit Surowiti Tourism Village, finally, a Tourism Awareness Group was also formed according to the Decree of the Head of the Culture, Tourism, Youth, and Sports Office of Gresik Regency No. 556/212/437.59/2014 concerning the Inauguration of Pokdarwis, Surowiti Village, Panceng District, Gresik Regency. Pokdarwis will be a driving force for Tourism Awareness and the realization of *Sapta Pesona Wisata* in their area. Tourism Awareness Group (Pokdarwis) is a non-governmental group concerned about the development of tourism in its area, which, in its social activities, seeks to (1) increase understanding of tourism; (2) increase the role and participation of the community in tourism development; (3) increasing the value of tourism benefits for the community/Pokdarwis members; and (4) success of tourism development.

The objectives of forming Pokdarwis are: (1) increasing the position and role of the community as an essential subject or actor in tourism development. As well as synergizing and

partnering with relevant stakeholders in improving the quality of tourism development in the region; (2) build and foster a positive attitude and support from the community as the host through the embodiment of *Sapta Pesona* values for the growth and development of tourism in the region and its benefits for regional development and people's welfare; and (3) introducing, preserving and utilizing potential tourist attractions in each area.

Tourism development is the same as development in other sectors. The role of all existing and related stakeholders is required. One of the stakeholders with an important role and function is the community. The community has its resources, whether in the form of customs, traditions, and culture, as well as their capacity to act as hosts. At the same time, they can act as tourism development actors according to their abilities. The existence of community to support the development of tourist destinations in their Village is called the Tourism Awareness Group (*Pokdarwis*) (Ariyani et al., 2020; Berliandaldo et al., 2021; Fifiyanti & Damanik, 2021; Kirana & Artisa, 2020).

The role of the *Pokdarwis* is as a driver of tourism awareness and *Sapta Pesona*, introducing an understanding of tourism and encouraging the community to participate in tourism development (Khasanah & Turtiantoro, 2019; Putrawan & Ardana, 2019). *Pokdarwis* are motivators, movers, and communicators so that the readiness and awareness of the community around the tourist village are increased, and they are aware of opportunities that can arise at any time (Kennedy, 2022; Musriadi, 2019). Communities must learn about tourism and the facilities and services provided by the central government, local governments, the private sector, and the community.

Even though *Pokdarwis* has been formed in Surowiti village, this group has yet to play a role in developing tourism in Surowiti village. This is due to (1) there is no complete understanding of *Pokdarwis*; (2) *Pokdarwis* institutions are not well organized; (3) product packaging and tour packages are less creative and attractive; (4) the role of stakeholders is not yet optimal; (5) the management pattern of community participation has not been optimally developed; (6) inadequate capacity and competence of human resources; and finally; (7) determination of target markets and marketing programs that have yet to be directed. Community involvement in tourism can be realized through participation in decision-making, knowledge sharing, empowerment, and knowledge about tourism (Fong & Lo, 2015). In addition to community involvement, the Tourism Awareness Movement also encourages the development of a tourism-aware character within the community in tourist villages. The tourism-aware character will eventually become capital in tourism development, accelerating community economic growth in tourist areas (Haryanto, 2017).

***Cangkrukan* as an Adult Learning Model**

Tourism awareness education is intended to encourage community members to play an active role in developing tourism objects with various activities to increase the knowledge and insight of the community around the tourist area in the field of tourism (Restyanto, 2016). Tourism Awareness Groups are expected to be able to contribute to tourism development in their environment. With the role and contribution of *Pokdarwis*, the community, and managers, the tourism objects in tourist villages can develop optimally. Members of tourism awareness groups need to understand their duties and functions correctly. For this reason, *Pokdarwis* members must always increase their understanding and knowledge of their roles and positions in the context of tourism development in their area.

Increasing the capability and active involvement of *Pokdarwis* in regional tourism development, especially in implementing *Sapta Pesona Wisata*, is very much needed, as well as competence to critically evaluate projects and activities implemented, specific managerial and technical skills in work areas, network, and community cohesion, partnerships that fairness with external organizations, and resources and infrastructure, and motivation and Trust (Tohani et al., 2018). The pedagogical approach in the development of *Pokdarwis* offers the

need for a learning approach with efforts to achieve it by increasing people's insights, attitudes, and skills. *Andragogy* is a learning method intended for adults to develop abilities, enrich knowledge, improve professional skills, acquire new ways, and change adults' attitudes and behavior. In addition, adults can develop themselves optimally and participate actively in social, economic, and cultural life.

The application of learning principles for adults has its characteristics; Loeng (2018) states that adults learn well when (1) they are entirely concerned with participating in activities, (2) concerning what interests them and has something to do with their daily life; (3) what he learns is valuable and practical; (4) the individual can use his knowledge, abilities, and skills in sufficient time; and (5) there is good mutual understanding between them. Adults are seen from a purely biological, social, and psychological perspective. Biologically, a person is called an adult when he can reproduce. Socially, a person is called an adult if he has carried out the social roles that are usually assigned to adults. Psychologically, a person is said to be an adult when the individual has responsibility for life and decisions.

Adult learning will be more meaningful if it uses a method that develops in society, one of which is *Cangkrukan*. *Cangkrukan* in the conventional sense, namely *cangkruk*, champion, or hanging out in front of the house or on the side of the village road with neighbors. Every individual in *Cangkrukan* activity is free to speak and express anything as long as no one is harmed by what he does. When done in a coffee shop, it is as if all the identities attached to the image so far can become fluid because of equality. That is why coffee shops often signify the melting of formalities. Each other identified themselves with their equality. The image presented is the same, and the language used is no different, including food taste (Santoso, 2017).

Cangkrukan is a term that describes discussion activities, hanging out together, and chatting together. The perpetrators also do not look at age. They can be teenagers still looking for identity, college kids, unemployed, fathers on patrol, or a combination. The themes of the *Cangkrukan* also varied, including elections, juvenile delinquency, drugs, village recitations, rising garlic prices, corruption in government, and others (Hatley, 2015; Wahyudi et al., 2022).

The word *Cangkrukan* is very popularly used by Indonesian people, especially the people of East Java who live in villages/rural areas, and as an effective medium for establishing friendships between people. Judging from the origin of the word, *Cangkrukan* comes from the word "*cangkruk*" and ends in the word "*an*," which can have the meaning "*kongkow, chat casually*," which is usually done by villagers at the post, roadside, or anywhere to discussing things starting from the lightest things to the things that the residents feel are heavy. *Cangkrukan* culture in Javanese society is a process of dynamization and socialization of interactions built by specific communities, thus forming a rooted perspective and tradition with a significant sociological meaning. *Cangkrukan* culture can be a symbol of togetherness amid diversity. This can be an extraordinary potential in building a life of togetherness, cooperation, mutual assistance, and assistance between different communities (Mujamil, 2012). Because in this "*Cangkrukan*," many people with various religious backgrounds and beliefs are involved. Not infrequently, in light discussions, the housing residents talk about crucial issues, for example, radicalism, conflicts related to Ethnicity, Religion, Race, Inter-Group (SARA), et cetera.

At every *Cangkrukan*, there are always light discussions interspersed with coffee and talking about things that are, have been, and will be happening. The theme of the discussion indeed cannot be separated from a phenomenon that is, has been, and may be happening in the future.

Hanging out together at the Kamling Post, Village Hall, or coffee shop can be the center for residents' hangouts. Usually, the Kamling Post or village hall is the most comfortable place because it is strategically located and supported by a relaxed and comfortable area. In this

place, all the activities of residents can be monitored. Usually, the Post and Village Hall are more than just places to discuss specific and general matters. However, they can also be used as a transit medium for residents to gather, both from children to play, and men and women as collecting points for social gatherings. Make an appointment if there is an event/need. It is enough through *WhatsApp (WA)* that one and the other agree to meet at the Kamling Post as the gathering point (Interview, March 2022). When people are doing activities the chatter that occurs when people are doing *Cangkrukan* activities is not far from their daily lives. The topics usually the subject of their conversation are work, education, or issues related to the Village itself. The chats/talks that were carried out went both ways so that the chats gave rise to information that they could use.

Cangkruk is a phenomenon, namely as a vehicle for communication, socialization center, information center, and entertainment. *Cangkruk* is seen as a vehicle for communication and outreach by *Arek Suroboyo*. It cannot be denied because, with *Cangkrukan*, we can talk about anything with any theme (turning into local wisdom). In addition, *cangkruk* is an information center where all the latest news and news or what is currently trending can be known during *Cangkrukan*. *Cangkrukan* can also function as entertainment because, with *Cangkrukan*, it can relax our minds for a moment with all the fatigue.

The *cangkrukan* carried out by Pokdarwis is used to discuss tourism issues in the area by presenting speakers from residents, officials, or experts from outside the area. From these light conversations, it is common to devise an idea to make their workload more manageable. This activity is very close to the discussion activity. The evaluation process can occur when the community evaluates information by analyzing, checking, and filtering the information obtained during the *Cangkrukan* and implementing it in their duties and roles. As stated by Fuadi et al. (2020), "During the process of confiding in, chatting or just talking to get rid of boredom without realizing it, one (sometimes also more than one) of them acts like a guide while the other acts as the counselee."

Cangkrukan is a form of activity used as a vehicle for interaction, socialization center, communication, and information center, and can be used as entertainment (Santoso, 2017; Setiawan, 2022). It is undeniable that *Cangkrukan* is seen as a vehicle for interaction, socialization, and communication because, with *Cangkrukan*, everyone can talk about anything and any theme as long as it does not harm other people for what is being discussed. In addition, *Cangkrukan* can also be an information center because news or the latest news can be obtained during *Cangkrukan* (it can be an easy and fast medium for disseminating information among these people). Moreover, finally, *Cangkrukan* can be a means of entertainment because when someone *Cangkrukan* can express himself, laugh, be happy, even convey his complaints, get motivation from his friends for the obstacles he is experiencing, and for a moment can calm his mind from all the fatigue of activities, which is being carried out.

Cangkrukan is a form of cultural adaptation or habit used to socialize with colleagues, the closest people, and others. If brought to the tradition of the people of East Java, a group in one place (informal) sits and has casual conversations with other people. Almost all residents have participated in this activity called *Cangkrukan*. Some even interpret *Cangkrukan* as a new lifestyle in today's society. Residents say, "*Cangkrukan* is the same as hanging out and chatting" (member/8/3/2023).

Cangkrukan is an activity familiar to the community where they can gather casually in this place. Exciting things that can be observed when they are chatting happily are as follows: (1) groups that use *Cangkrukan* as a means of unwinding and expressing themselves with their friends, when *cangkrukan* is a means of complaining, expressing feelings, venting, giving advice and discuss solutions are activities in it; and (2) *Cangkrukan* as a means of meeting with friends with the same talents and interests, many residents who gather either member of the community or members of organizations in their environment, issues discussed related to organizational activities including activities to be planned or results of the evaluation of

activities which have been completed; (3) the group of *Cangkrukan* is free (incidental), those who gather can happen and those who hang out alternately, but in *Cangkrukan* at this Pokdarwis the majority of Pokdarwis members are involved, the discussion in it tends to be free as long as it is connected and exciting, still related to the conditions in his Village. Interesting things that can be felt when mingling with *Cangkrukan* are a form of activity that students use for interaction, socialization center, communication, and information center, and can be used as entertainment.

Cangkrukan is also a forum for communicating tourism awareness activities for Pokdarwis members. The material discussed relates to the three pillars of tourism development: Sapta Pesona, Cleanliness, Health, Safety and environment Sustainability (CHSE), and excellent service (Mubarok et al., 2022). By actively communicating tourism awareness, it is hoped to create quality and sustainable tourism and improve Indonesian tourism. In addition to dialogue, village officials (village government) and Pokdarwis members use *Cangkrukan* to convey ideas about the concept of a tourist village (Village apparatus/9/4/2023).

The community states that *Cangkrukan* is considered the most effective medium considering that *Cangkrukan* has become a habit and since the existence of a tourist village, many local people have started to open coffee shops or cafe businesses, which are used by local people, especially youth, to drink coffee while exchanging ideas in a relaxed manner (Pokdarwis member/8/4/2023). From this connection, Pokdarwis and the village government can gradually understand the mindset of the local community regarding tourism villages so that the government can develop the right strategy to increase the number of tourism-aware people. Besides that, through *Cangkrukan*, the village government and Pokdarwis can directly exchange information about village developments and current problems and receive responses from the community. *Cangkrukan* is a form of communication that uses face-to-face communication media. Media face-to-face communication is considered more effective when compared to using mass media (Arabella Hallerberg et al., 2018). In addition to the two communication media above, Pokdarwis and the village government also use *WhatsApp* to convey information quickly (Kusuma, 2018; Utami et al., 2021).

From this broad scope, *Cangkrukan* is a powerful forum for adult learning with no impression that they are participating in learning. Much information is obtained and experience that can be applied in everyday life. Those involved in *Cangkrukan* experience many benefits but in a fun condition.

The opinion of Knowles et al. (2020) that in learning, adults pay attention to the following: (a) creating an atmosphere that is conducive to learning through cooperation in planning learning programs; (b) finding learning needs; (c) formulating suitable objectives and materials to meet learning needs; (d) designing learning patterns in several learning experiences for students; (e) carry out learning activities using appropriate methods, techniques, and learning tools; and (f) assess learning activities and rediagnose learning needs for further learning activities. The essence of andragogy theory is the technology of self-involvement (ego) of students. This means that the key to success in students' learning process lies in their involvement in the learning process.

Cangkrukan, a model of learning for adults in the community, offers efforts to achieve it by increasing people's insights, attitudes, and skills. These activities are carried out by (1) assuming that only the community can change themselves. Awareness of the needs and positive self-concept of the community is the potential or starting point for their development. Community development is a joyful activity; (2) the principle of adult learning as a development partner with the community utilizes the potential and experience of the community to address crucial community problems by actively involving the community in its implementation.

CONCLUSION

In running the tourism wheel in the Tourism Village, the government and Pokdarwis use dialogue media, cangkruangan, and social media, WhatsApp. The village government and Pokdarwis chose the dialogue to involve local communities in every activity and decision-making related to tourism villages. Furthermore, through the media of *Cangkrukan*, the village government and Pokdarwis hope to be able to convey the idea of a tourist village and get a direct response from the community so that they can determine a strategy to promote a tourism-aware society by chatting in a relaxed and informal way. The principles of adult learning are as follows: adults will learn well if: (1) there is no uniformity of learning because each is different in experience, thought, concept, and affination (recognition) of reality; (2) a situation of mutual trust, cooperation, and mutual respect; (3) the material provided relates to the circumstances (needs); (4) they formulate the learning objectives that they want to achieve; (5) dialogical learning situations; and (6) their experience is used as a learning resource.

Cangkrukan is carried out by making a schedule once a week, and the agreed time does not interfere with the work of each resident, especially Pokdarwis members. *Cangkrukan* is a fun learning event. The residents who attend feel that they are accidentally learning through training, courses, and workshops. However, we can share experiences/information to solve tourism-related problems.

Cangkrukan activities, carried out occasionally, present relevant speakers from both elements of the local government and experts but are carried out in dialogue, chatting, and talking casually. *Cangkrukan* like this can be used as a strategy for community empowerment based on local wisdom.

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