

# ANALYSIS OF THE PERFORMANCE OF POKDARWIS IN NGADISARI VILLAGE TO SUPPORT SUSTAINABLE TOURISM PROGRAMS

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## Abstract

*Ngadisari Village features distinctive natural and cultural attractions that hold significant potential to draw both local and international tourists. Nonetheless, this potential is impeded by various internal and external factors. This study seeks to identify the factors influencing the performance of Pokdarwis in Ngadisari Village, the community institution tasked with maintaining tourism attractions and sustainability. The research uses an associative quantitative method with 100 respondents. Data were analyzed using SEM-PLS, resulting in the rejection of Hypotheses 3 and 4, while the remaining hypotheses were supported. The performance of Pokdarwis in Ngadisari Village is influenced 85.4% by exogenous variables, whereas Religiosity is influenced 58.9% by endogenous variables. The findings suggest that Pokdarwis' performance in Ngadisari Village is centered on achieving goals with a strong Dharma culture but lacks adequate attention to the socio-economic aspects of sustainable tourism programs.*

**Keywords:** *ngadisari village; performance; pokdarwis; sustainable tourism*

## Abstrak

*Desa Ngadisari memiliki keindahan alam dan budaya yang khas, sehingga berpotensi menjadi daya tarik wisatawan baik lokal maupun mancanegara. Daya tarik tersebut, terhambat oleh beberapa faktor penyebab yang muncul dari sektor internal maupun eksternal. Penelitian ini bertujuan untuk mengetahui faktor-faktor yang mempengaruhi kinerja Pokdarwis Desa Ngadisari, lembaga masyarakat yang bertanggung jawab untuk menjaga kelestarian dan daya tarik wisata. Metode yang digunakan adalah metode kuantitatif asosiatif dengan jumlah responden sebanyak 100 orang. Data diolah menggunakan metode SEM-PLS yang menghasilkan kesimpulan untuk menolak Hipotesis 4 dan Hipotesis 3, selainnya Hipotesis diterima. Kinerja Pokdarwis Desa Ngadisari 85,4% dipengaruhi oleh variabel eksogennya dan Religiositas dipengaruhi 58,9% dipengaruhi oleh variabel endogennya. Dengan hasil tersebut, kinerja Pokdarwis Desa Ngadisari fokus pada tujuan dengan budaya Dharma yang melekat, tanpa diiringi perhatian terhadap Sosio-Ekonomi program pariwisata berkelanjutan.*

**Kata Kunci:** *desa ngadisari; kinerja; pokdarwis; pariwisata berkelanjutan*

## INTRODUCTION

Ngadisari Village, located in the Sukapura District of Probolinggo Regency, is part of the Bromo, Tengger, Semeru National Park (TN-BTS) tourist area. This village is the last settlement on the route from Probolinggo before entering the Bromo sand sea (TNBTS, 2023). The majority of the inhabitants of Ngadisari Village are of the Tengger ethnic group, known for their diverse and unique cultural heritage. This cultural potential is well-suited for development within sustainable tourism programs. However, there are several factors that hinder the implementation of sustainable tourism programs, both from the internal or external sectors.

The main issue that is believed to potentially hinder the sustainable tourism development program of TN-BTS in Ngadisari Village lies in the inadequate performance of the Tourism Awareness Group (Pokdarwis). According to previous research, Pokdarwis has not been

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optimal in responding to sustainable tourism development programs in several villages in the Tengger region, as they have not significantly benefited from these tourism programs (Krisnanto, 2021). The direct benefits received by the Tengger community generally pertain only to community empowerment programs, especially in the cultural sector. However, they do not receive returns from the tourism programs conducted by TN-BTS. Consequently, the performance of Pokdarwis in the Tengger community areas in supporting sustainable tourism programs is very weak (Krisnanto, 2021). Reflecting on this research, the performance of Pokdarwis in Ngadisari Village can be considered weak, as Ngadisari Village is included in the list of objects studied in the mentioned journal.

The weak performance of Pokdarwis in Ngadisari Village in supporting the sustainable tourism program of TN-BTS is suspected to be influenced by several variables. These variables are socio-economic factors, community participation, and religiosity. This suspicion is based on previous scientific research, which has proven that these potential variables have a strong impact on institutional performance in other objects. Previous research concluded that the majority of villages in the Tengger region have a weak and negative correlation with social resilience (Gumilar & Nugroho, 2023). Earlier studies conducted in various European regions concluded that socio-economic variables show a strong influence on the performance of community institutions (Nicola et al., 2020). Referring to the case in Ngadisari Village, which has not significantly benefited from the sustainable tourism development program, it is strongly suspected that socio-economic variables also influence the performance of Pokdarwis in this village.

Weak community participation affects the performance of community institutions in several regions, as observed in the city of Amman, Jordan (Al-Adaileh, 2019). Referring to this study, the level of community participation in Ngadisari Village may also impact the performance of Pokdarwis in supporting sustainable tourism programs. Additionally, research focusing on the Yatra Festival in India concluded that the increased performance of community institutions in several regions of India is supported by a collective ownership of religious ceremonial activities, but not for other matters (Jha, 2024). Given the strong Hindu Tengger culture in Ngadisari Village, the potential of religiosity influencing the performance of Pokdarwis in supporting the sustainable tourism program in TN-BTS is an interesting subject for further study.

On the other hand, religiosity can be influenced by socio-economic factors and community participation. Previous research conducted across 110 countries showed that socio-economic factors are significantly and positively related to the formation of beliefs and adherence to religious rituals (Qayyum et al., 2020). Additionally, research spanning 33 countries from 1990 to 2014 indicated that high community participation correlates with high levels of religiosity (Jiménez et al., 2019). Therefore, investigating the role of religiosity in influencing community performance presents an interesting opportunity for research into the performance of Pokdarwis in supporting sustainable tourism programs in the TN-BTS area.

The research conducted by Krisnanto (2021) does not specifically address Ngadisari Village but rather focuses on the general Tengger community. Although data from Ngadisari Village were included as primary data, the research findings are not sufficient to draw definitive conclusions. In contrast, studies by Nicola et al. (2020), Al-Adaileh (2019), Jha (2024), Qayyum et al. (2020), and Jiménez et al. (2019) were conducted abroad with different contexts and methodologies.

None of these previous studies used the Partial Least Squares (PLS) method. Given that this research is based on a village community with low literacy levels (BPS Kabupaten Probolinggo, 2021), there is a significant potential for data normality issues in the questionnaire results. To address this, a non-parametric method such as PLS, which provides accurate results, is utilized.

The accuracy of the research results is expected to assist policymakers, particularly local governments, in successfully implementing sustainable tourism programs in the TN-BTS area and supporting tourism initiatives in East Java Province. The success of this sustainable tourism program is anticipated to provide long-term benefits to the local community, transform Ngadisari Village into a self-sufficient community, and increase regional revenue (APBD) for East Java province.

## RESEARCH METHOD

This research employs a quantitative associative method. Quantitative research is a methodology that utilizes statistical approaches to analyze data collected by researchers (Baggio & Klobas, 2017). The associative method is used to identify relationships between variables in quantitative research (Cleff, 2019).

The focus of this research is on the community members involved in Pokdarwis in Ngadisari Village, Sukapura District, Probolinggo Regency, East Java Province, which is part of the TN-BTS area. The population of the research respondents is unknown because the number of community members who are part of Pokdarwis is not fixed and fluctuates frequently. Given the unknown population size, the sample size was determined using the Lemeshow formula (Palys & Atchison, 2021). With an Alpha of 0,05 and a Beta of 0,10, the minimum required sample size was calculated to be 96 individuals. To ensure adequate representation, a sample of 100 respondents from Ngadisari Village was selected. The choice of respondents is based on Sahabudin's (2024) perspective, which suggests that Pokdarwis members include not only active participants but also all community members who are expected to support sustainable tourism programs.

The sampling technique employed is random sampling, which involves selecting samples randomly without considering specific characteristics or criteria within the population under study (Palys & Atchison, 2021). The primary data for this research consists of responses to questionnaires from a sample of 100 randomly selected respondents from Ngadisari Village. Secondary data serves as supporting information for drawing research conclusions (Banks & Bhardwaj, 2019) and includes demographic data, the profile of Ngadisari Village, and other relevant data that aid in the analysis of research findings.

The questionnaire consists of closed-ended questions, meaning that the possible answers are predetermined by the researcher (Creswell & Creswell, 2018). Each response option is rated using a Likert scale from 1 to 5. In this scale, a score of 1 represents a low level, and a score of 5 represents a high level, except for negatively worded questions where a score of 1 represents a high level and a score of 5 represents a low level (Anderson, 2020). The classification of variables in this study is as follows: (a) Exogenous Variables ( $\xi$ ): Socio-Economic Variables and Community Participation Variables; (b) Endogenous Variable ( $\eta$ ): Performance of Pokdarwis in Ngadisari Village; and (c) Intervening Variable ( $z$ ): Religiosity. The Intervening Variable acts as an endogenous variable for both Socio-Economic Variables and Community Participation Variables, while serving as an exogenous variable for the Performance of Pokdarwis in Ngadisari Village.

The research process involves the following stages: (a) research planning; (b) literature review, hypothesis formulation, and selection of research methods; (c) data collection; (d) data processing; (e) data interpretation; and (f) drawing conclusions. The data analysis includes: (a) outer model analysis, which assesses instrument validity (with outer loading values  $> 0,70$  and AVE  $> 0,50$ ) and instrument reliability (measured by Composite Reliability (CR)  $> 0,70$ ); (b) inner model analysis, including R Square and Q Square (values above zero indicate validity); and (c) hypothesis.

The hypotheses for this study are as follows: (a)  $H_1$ : There is a significant direct effect of socio-economic variables on the performance of Pokdarwis in Ngadisari Village; (b)  $H_2$ : There

is a significant direct effect of community participation variables on the performance of Pokdarwis in Ngadisari Village; (c) H<sub>3</sub>: There is a significant direct effect of religiosity on the performance of Pokdarwis in Ngadisari Village; (d) H<sub>4</sub>: There is a significant direct effect of socio-economic variables on religiosity; (e) H<sub>5</sub>: There is a significant direct effect of community participation variables on religiosity; (f) H<sub>6</sub>: There is a significant indirect effect of socio-economic variables on the performance of Pokdarwis in Ngadisari Village, mediated by religiosity; (g) H<sub>7</sub>: There is a significant indirect effect of community participation variables on the performance of Pokdarwis in Ngadisari Village, mediated by religiosity.

The hypotheses are illustrated in Figure 1 below:

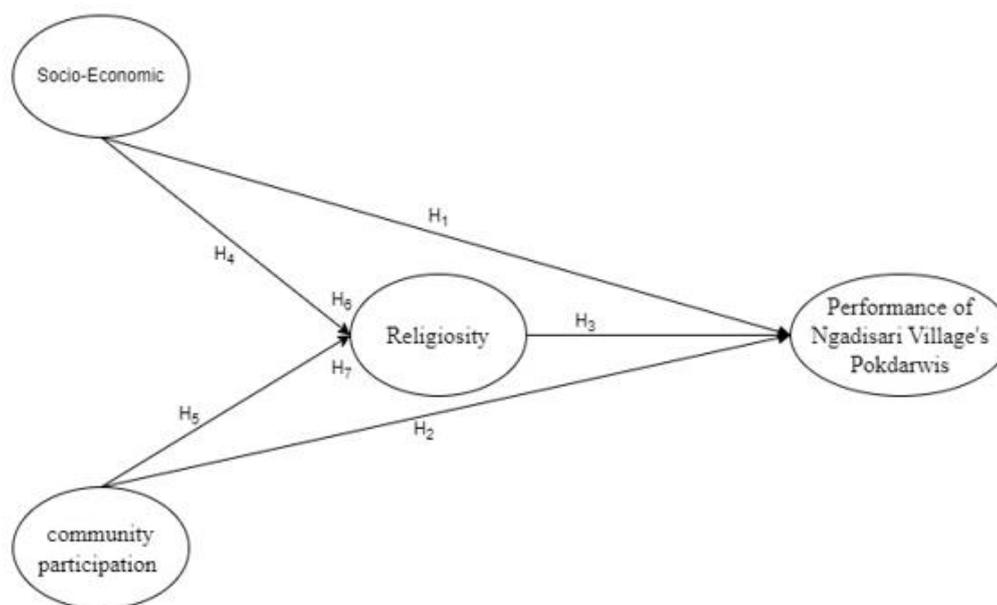


Figure 1. Hypotheses Figure  
Source: Researcher, 2024

## RESULT AND DISCUSSION

The research subject is the community of Ngadisari Village, located within the TN-BTS area. According to secondary data obtained from the village's population records, there are 698 male residents and 747 female residents in Ngadisari Village as of 2023, resulting in a total population of 1.445 individuals. Educational data indicates that Ngadisari Village has only two state government elementary schools and one state government vocational school, making access to education at the junior high school and higher education levels difficult for the residents. In terms of religiosity, 1.395 residents of Ngadisari Village practice Hinduism, while 50 practice Islam. No other religions are represented in Ngadisari Village; thus, the majority of the population adheres to Hinduism, which is integrated with Tengger culture and is referred to as Hindu Tengger.

Among the population of Ngadisari Village sampled for this study, there is significant expertise in tourism services. This expertise primarily involves the service sector and foreign language skills. Most residents are able to speak English fluently, although their grammar may not be perfect; nevertheless, their communication with international tourists is generally well-received. Other areas of expertise include their ability to drive double-wheel vehicles across challenging terrains in Ngadisari, Tosari, and Jemplang. Additionally, their professional horseback riding skills attract both local and international tourists who need quick mobility

across the sandy terrain leading to the Bromo Crater. Some residents also act as guides and porters for climbers of Mount Semeru.

Based on the data processing, an initial research model was developed with the following variables: Socio-Economic Variables (Sosek) comprising 9 indicator items, Community Participation Variables (Partimas) with 10 indicator items, Religiosity Variables with 7 indicator items, and Institutional Performance/Pokdarwis Variables (Lemas) with 8 indicator items. After performing an outer model test using the PLS Algorithm, it was found that some indicator items did not meet the required standards, they are outer loading, AVE, and CR. To address this, the indicator items failing to meet these criteria were excluded. Following this reduction, a revised model was established that satisfies the necessary standards.

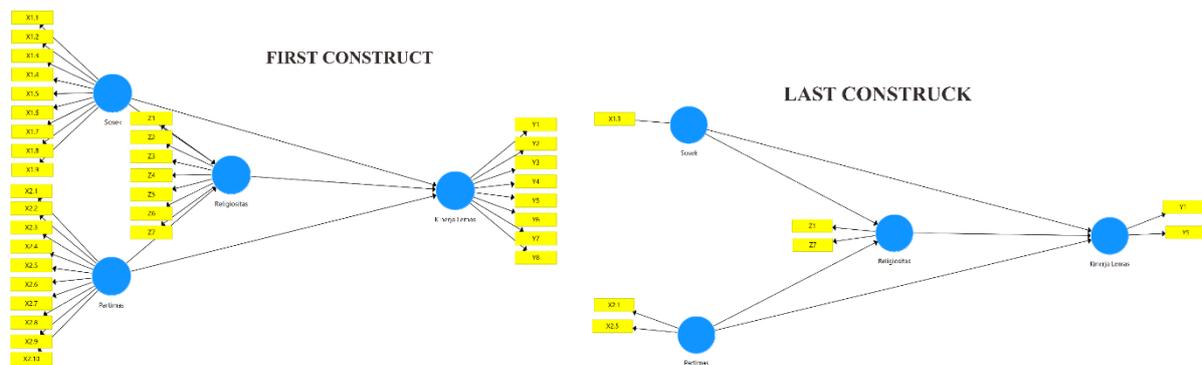


Figure 2 First and Last Model  
Source: SmartPLS 3.0 (2024)

After the outer model test met the requirements, an inner model test was conducted. It was found that the R Square of the endogenous variable, Institutional Performance (Kinerja Lemas), was 0,854, indicating that this variable is influenced by its exogenous variables (sosek, partimas, dan religiusitas) by 85,4%, while the remaining 14,6% is influenced by variables not examined in this study. On the other hand, the endogenous variable Religiosity has an R Square of 0,589, meaning that 58,9% of this variable is influenced by its exogenous variables (sosek and partimas), while the remaining 41,1% is influenced by variables not examined. Based on the Q Square values, both the Institutional Performance Variable and the Religiosity Variable have values above zero. This indicates that all exogenous variables have a significant simultaneous influence on these endogenous variables.

	R Square	Adjusted R Square
Kinerja Lemas	0,854	0,849
Religiusitas	0,589	0,581

Table 1. R Square  
Source: SmartPLS 3.0, 2024

Hypothesis testing is classified into analyses of both direct and indirect variable effects. The direct effects and indirect effect are presented in Table 2.

	Sampel Asli (O)	Rata-rata Sampel (M)	Standar Deviasi (STDEV)	T Statistik (  O/STDEV  )	P Values
Sosek -> Kinerja Lemnas	-0,11	-0,105	0,051	2,17	0,03
Partimas -> Kinerja Lemnas	0,423	0,424	0,073	5,801	0,00
Religiusitas -> Kinerja Lemnas	0,487	0,49	0,068	7,143	0,00
Sosek -> Religiusitas	-0,06	-0,056	0,084	0,707	0,48
Partimas -> Religiusitas	0,73	0,733	0,07	10,422	0,00
Sosek -> Religiusitas -> Kinerja Lemnas	-0,029	-0,027	0,042	0,688	0,49
Partimas -> Religiusitas -> Kinerja Lemnas	0,355	0,359	0,058	6,135	0,00

Table 2. Direct & Indirect Effects

Source: SmartPLS 3.0, 2024

Thus, the hypothesis test results can be explained as follows: (a) H1: P Value (0,03) < 0,05; indicating a significant direct effect of Socio-Economic Variables on the performance of Pokdarwis in Ngadisari Village; (b) H2: P Value (0,00) < 0,05; indicating a significant direct effect of Community Participation Variables on the performance of Pokdarwis in Ngadisari Village; (c) H3: P Value (0,00) < 0,005; indicating a significant direct effect of Religiosity Variables on the performance of Pokdarwis in Ngadisari Village; (d) H4: P Value (0,48) > 0,05 indicating no significant direct effect of Socio-Economic Variables on Religiosity in Ngadisari Village; (e) H5: P Value (0,00) < 0,05; indicating a significant direct effect of Community Participation Variables on the performance of Pokdarwis in Ngadisari Village.

The indirect effects are explained through the hypothesis analysis results as follows: (f) H6: P Value (0,49) > 0,05; indicating no significant indirect effect of Socio-Economic Variables on the performance of Pokdarwis in Ngadisari Village, mediated by Religiosity. In this case, the Religiosity Variable is also not able to strongly mediate the influence of Socio-Economic Variables on the performance of Pokdarwis in Ngadisari Village; and (g) H7: P Value (0,00) < 0,05; indicating a significant effect of Community Participation Variables on the performance of Pokdarwis in Ngadisari Village, mediated by the Religiosity Variable. In this case, the Religiosity Variable can strongly mediate the relationship between Community Participation Variables and the performance of Pokdarwis in Ngadisari Village.

Descriptive data has illustrated the difficult access to education, strong beliefs, and robust culture in Ngadisari Village. This informs the data collection approach in the research to avoid sensitive issues. As a result, many indicators were reduced in the outer model testing for each latent variable. For the Socio-Economic Variable, the only valid and reliable indicator is employment. Similarly, for the Community Participation Variable, the valid and reliable indicators are community participation in strategic decision-making and their participation in cultural or social activities. For the Religiosity Variable, the valid and reliable indicators are participation in religious practices and attitudes toward their religion. For the Pokdarwis

Performance Variable, the valid and reliable indicators are goal achievement and organizational capacity.

Based on the hypothesis analysis, two significantly different models can be observed. The path model linking Socio-Economic Variables to Religiosity does not significantly influence the performance of Pokdarwis in Ngadisari Village, either directly or indirectly. In contrast, the path linking Community Participation to Religiosity significantly influences performance. This finding contrasts with the research by Nicola et al. (2020), which states that Socio-Economic Variables have a strong influence on the performance of community institutions.

On the other hand, the performance obstacles faced by community institutions, particularly Pokdarwis in Ngadisari Village, include social, economic, political, cultural, and internal organizational factors. This is consistent with Al-Adaileh's research (2019) and the weak and negative correlation of social resilience found in Gumilar & Nugroho's study (2023). Religiosity has a direct and significant impact on Pokdarwis' performance, aligning with the findings of Qayyum et al. (2020) and Jiménez et al. (2019), which state that high community participation indicates high religiosity. Jha's research (2024) also supports this study, asserting that religious factors significantly influence organizational performance and enhance economic development in both developed and some developing countries, despite disparities affecting minority groups.

## CONCLUSION AND RECOMMENDATION

Based on the findings of this study, it can be concluded that the performance of the Ngadisari Village Tourism Awareness Group (Pokdarwis) focuses solely on achieving objectives through community participation, without considering the socio-economic aspects of sustainable tourism programs. Furthermore, the belief system of Pokdarwis members in Ngadisari Village is strongly aligned with the Dharma function in realizing sustainable tourism programs. However, this is not accompanied by adequate attention to the socio-economic dimensions of sustainable tourism programs.

Therefore, this study recommends that future researchers conduct more in-depth investigations using qualitative methods to provide a comprehensive understanding of the challenges in the performance of the Ngadisari Village Pokdarwis. Such research is expected to identify appropriate solutions to enhance their performance while improving socio-economic welfare and development.

Additionally, this study suggests that local government institutions develop sustainable tourism policies that prioritize the socio-economic development of the Tengger community to improve their welfare. Enhanced community welfare is expected to lead to optimal improvements in the performance of the Pokdarwis.

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