DESIGN INSTITUTIONS IN COLLABORATION DEVELOPMENT CULTURAL TOURISM IN BUTON DISTRICT

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ABSTRACT

The purpose of this study was to verify the institutional design of the Cultural Tourism Development Collaboration in Buton District, by placing the adat institution (Parabela) as a collaboration leader. This study uses qualitative methods with explanatory type case study strategies. Data were collected through interviews, documentation studies, and observations, data analysis using the interaction analysis model of Miles and Huberman consisting of three sub-processes, namely: data reduction, data presentation, and conclusions or verification. The results of the study show that the collaboration relationship between the government, the private sector and the community is the finding of equal position among the three in formulating and implementing appropriately based on inputs from the private sector and the community. The role of the community and the private sector is so visible. While the role of adat institutions is more as a bridge between the government and the community by placing customary rules as a rule in collaboration.

Keywords: Institutional design, Collaboration, Cultural tourism.

PRELIMINARY

International organizations, including the United Nations, the World Bank and the World Tourism Organization (WTO), have recognized that tourism is an integral part of human life, especially concerning social and economic activities. Tourism, which was originally only enjoyed by a handful of relatively wealthy people in the early 20th century, has now become part of human rights. This happened not only in developed countries but also began to be felt in developing countries including Indonesia. Basically the aim of most countries to develop tourism activities is to: (a) expand employment opportunities and business fields as well as foreign exchange revenues; (b) Introducing national culture, maintaining personality, national culture, and fostering a sense of love for the country; (c) Encouraging regional development while paying attention to environmental sustainability aspects (Marpaung, Happy, and Herman Bahar, 2002; 19), because tourism has the function of meeting the physical, spiritual and intellectual needs of every tourist with recreation and travel and increasing state revenues to realize welfare people. (Law No. 10 of 2009 concerning tourism CHAPTER II article 3). But in the course of the development of tourism in Indonesia is still constrained; weak human resources, lack of collaboration between stakeholders, weak role of traditional institutions and social institutions, and inadequate coordination between government agencies. In addition, the tourism sector is also faced with the low quantity and quality of infrastructure supporting tourism, nature conservation and regulation (Nugroho: 2011). Therefore, the development of tourism as an area with a variety of resources owned certainly involves many parties ranging from local governments, local communities, private companies, NGOs, travel agencies and other parties related to the region, so that the institutional design in forming a

collaboration in the development of cultural tourism can unite the interests of stakeholders involved.

Judging from the history of Buton Regency is part of the territory of the former Sultanate of Buton. The territory of Buton Sultanate consists of 4 Barata and 72 Kadie. Barata is an area of authority that is given broad autonomous rights by the central government (Sultanate), while Kadie is an area that is directly under the authority of the central government (sultanate) Yunus (1995). The previous 72 active Kadie are left with only 21 active cadres led by a Parabela as Sarana Kadie (Traditional Institution) (Rahman, 2005). In Buton District itself there are 11 Kadie and all of these Kadie are active up to now carry out their roles and functions guarding socio-cultural life and customs for generations since the days of Buton Sultanate (Source of Buton Regency Tourism Office, 2015). In cultural tourism activities if carried out in a Kadie region must be discussed first in Baruga which is attended by elements of the government and stakeholders and led or facilitated by a Parabela if an agreement occurs then the collaboration process takes place.

All the potentials described above have not yet been able to support an increase in the number of foreign tourists visiting Buton Regency. Although in the last five years it has continued to increase but in 2015 it experienced a very drastic decline. This can be evidenced by data from the Buton Regency Culture and Tourism Office. For foreign tourists in the past six years between 2010-2015 amounted to 1797 people, with details in 2010 totaling 235 people, in 2011 there were 218 people, then in 2012 there were 294 people, in 2013 amounted to 351 people, and in 2014 amounted to 509, while in 2015 decreased to 190. (Source; Department of Culture and Tourism, District of Buton 2016).

Based on the Collaborative Governance model of Ansel and Gash (2008) on the dimensions of institutional design including (a) participation, (b) limited forums, (c) basic rules for supporting collaboration, and (d), transparency. For this reason, an institutional design model is needed for collaboration in the development of cultural tourism. Institutional Tourism is encompassing the unity of elements and their networks which are developed in an organized manner, including the central government, regional governments, the private sector, associations, non-governmental organizations, traditional institutions, and the general public. While the elements of tourism institutions are components that carry out the functions of tourism institutions including human resources, regulations and operational mechanisms, which integrate to produce changes towards achieving goals in the field of tourism. (Regional Regulation No. 2 of 2015 regarding Buton Regency's RIPDA).

LITERATURE REVIEW
Teori Institusional dan Colaborative Governance.
Institutional theory assumes that the organization is demanded by the environment based on two ways, namely; first, the demands that are technical or economic which cause the organization to be efficient and effective that produce and supply goods and services. Second, demands that are social and cultural legitimacy from the community so that the organization must be in accordance with the values, norms, rules and trust in the community. Organizational adaptation is not just internal efficiency, but conformity to values in society.

North (1990; 3) provides the following institutional definitions are the rules of the game in a society or, more formally, are the humanly updated contours that shape human interaction. They therefore are the framework within which human interaction takes place, they consist of formal written rules as well as unwritten codes of conduct that underlie and supplement

formal rules. So that from the explanation above the institution can be distinguished from institutions as rules and institutions as (formal) organizations. North said basically the organization regulates the system of interaction relationships reflected in the structure. First, the source dependency theory focuses on organizational dependence on relationship relations that are carried out with other organizations. Second, the population ecology theory emphasizes technical and economic problems. Third, institutional theory emphasizes organizational rules adapted to environmental conditions.

Institutional design refers here to the basic protocols and ground rules for collaboration, which are critical for the procedural legitimacy of the collaborative process. Access to the collaborative process itself is perhaps the most fundamental design issue. Who should be included? It is no surprise to find that the literature on collaborative governance emphasizes that the process must be open and inclusive (Ansell and Gash: 2008). because only groups that feel they have had a legitimate opportunity to participate are likely to develop a ''commitment to the process.'' collaborative governance as ''consensus oriented,'' though pointed out that consensus is not always achieved. The issue here is whether all collaborative decisions should formally require consensus. Consensus was seen as promoting representation of individual viewpoints and encouraging more cooperation. However, consensus rules are often criticized for leading to ''least common denominator'' outcomes . (Ansell and Gash: 2008).

A final institutional design issue is the use of deadlines. Although some authors point to the importance of deadlines, particularly because collaborative meetings can be endless, observes that deadlines may arbitrarily limit the scope of discussion. The problem, she writes, is that deadlinesmay undercut the ongoing nature of the collaboration, inadvertently reducing incentives for long-term cooperation (Ansell and Gash: 2008).

Research Methods
The approach used in this study is a qualitative approach. The selection of this method is based on the theory or model that is used as a reference, the data collection is not tested but the propositions are only verified or confirmed by field data collected through qualitative analysis methods. Nevertheless, it is not possible to use quantitative data as supporting data. Explanatory type case study strategy. Data were collected through interviews, documentation studies, and observations, data analysis using the interaction analysis model of Miles and Huberman (2014; 20) consisting of three sub-processes, namely: data reduction, data presentation, and conclusions or verification.

RESULTS AND DISCUSSION

Based on the Collaborative Governance model of Ansel and Gash (2008) on the dimensions of institutional design including (a) participation, (b) limited forums, (c) basic rules for supporting collaboration, and (d), transparency.

a. Participation in Tourism Development Collaboration
Participation is the active involvement of citizens in decision making as well as in the administration of governance within the framework of democratic citizenship participation theory is an important value that must be upheld. Denhardt & Denhardt (2003: 95-96) states that there are 8 (eight) important values of citizen participation. The new partnership will develop as a result of the great participation of citizens (citizens) in decision making and the administration of government affairs. The government provides ample room for the

involvement of citizens to participate with a number of reasons, including: 1) large participation will help find expectations that citizens want to achieve, 2) great participation will improve the quality of public services because the government will have more resources large, also information and creativity, 3) great participation will help the policy implementation process, 4) great participation will increase citizens' needs for transparency and accountability, 5) great participation will increase public trust in the government, 6) great participation will foster information for the community, 7) great participation will create the possibility of developing new partnerships between the government and society, and 8) great participation will result in a literate public information. From what was stated by Denhardt & Denhardt, actually has been given a strong basis by Arnstein (1969) which emphasizes that citizen participation can be categorized into 3 (three) major parts namely non participation, tokenism and citizen power. Actual participation is paritipation where citizens have involvement and power to participate and be taken into account in decision making. Collaboration between government and citizens, both as private economic actors and as a force for civil society, appears in participation in which there is citizen power.

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While the principle of equalization is the level of equality. Thus the principle of equality here is a condition in which the differences and diversity that exist in collaboration actors still have the same position and one level of hierarchy. including the same treatment in collaboration without distinguishing gender, descent, wealth, ethnicity, and others. Both of these principles show the active role of actors both at the government, private and community levels in this case the adat institution.

In Buton district within the community of adat institutions there are known to be three governance arrangements that are running, namely : 1. Adati Government (Parables and Devices)2. Religious Government (Imam Mosque and its devices)3. Village Government. The existence of traditional institutions in Buton Regency is very important because they always maintain cultural preservation in the form of highly sacred rituals or traditional ceremonies. Parabela and its equipment always collaborate with religious leaders and the government, and pray for the safety and welfare of the community both physically and physically in every region they lead.

Customary institutions are government partners that contribute to and oversee the development process and the development of social values of life that develop in the midst of society, especially in maintaining the preservation of cultural customs for generations. So that in carrying out its role customary institutions are very careful, especially in terms of acting and taking a decision because it requires deep study and discussion because of the trust of the Buton people that every decision taken by traditional institutions through Parabela will always have an impact on people's daily lives for example sustenance, health and safety.

Based on the above explanation, participation in the collaboration of developing cultural tourism in Buton District has been established. This is seen from the existence of a collective agreement that is built consciously between the government, traditional institutions and stakeholders as well as the role equality in this case the actors not just consult with public institutions in this case the government but sit together to discuss, express opinions, communicate and involved in the implementation of cultural and historical development in accordance with their respective roles.

b. Limited Forum on Tourism Development Collaboration

Theoretically collaborative governance is managed by a cooperative body, a cooperative body is a forum that carries out a collaboration whose members are representatives who are trusted to cooperate. The object of cooperation includes all matters that are the responsibility of the autonomous regional government, regional assets and regional potential and provision of public services. The emphasis is that the forum is officially organized and holds regular meetings, consisting of public, private, non-state institutions, including the general public who are directly involved in decision-making(Ansell and Gash, 2008).

In cultural preservation, in Buton District there are forums that are formed naturally between the government, the private sector and the community. This forum was formed naturally from the discussions that were built in implementing tourism development programs. In addition, in the midst of the community, an indigenous forum has been formed to carry out traditional customs for generations in order to preserve and develop the potential of cultural and historical tourism, but legally this forum has not been formally official. This forum is closed in nature only consisting of traditional and governmental devices.

The existence of a cultural development forum in Buton Regency which was formed based on customs and has been going on for generations which serves to preserve and preserve the heritage of customs. However, in the forum there was no significant role of the private sector because the private sector was not included in the limited forum.

This forum has the function of maintaining and preserving customs and gaining strength from the local government by holding various cultural events both local, regional and national and even international. To strengthen the role of customary and cultural development forums, the government also helps in the development of roads so as to facilitate access to historical sites, as well as to assist customary institutions in making Baruga (meeting places) and so on. Customary and cultural development forums were formed with the aim of supporting each other among the actors in the forum.

In this forum there is private involvement in the development of cultural tourism but the role of the private sector is no more than the technical roles provided by the government then run by the private sector, in other words is the role of the private sector as a supporter of the government's role in this forum. The role of the private sector is explained in the Buton District Regulation No. 2. In 2015 concerning the 2015-2020 Regional Tourism Development Master Plan that the direction of the development policy of the Regional Tourism Industry is to engage and open opportunities as much as possible for the community to participate in the development of sustainable investment-based regional tourism industry and local content by uniting elements together the network is developed in an organized manner, including the Central Government, Local Government, private sector, associations, non-governmental organizations, traditional institutions, and the general public. So that the collaborative relationship between the government, the private sector and the community was found by the

existence of a forum formed in order to develop cultural tourism in Buton Regency. However, the private sector and the public have different views about the forum.

This difference in views appears in the government's view which holds that cultural and historical tourism development forums have been formed through cultural and tourism services by involving all elements including private parties and traditional institutions. But according to the private sector the forum was formed by itself without the support of formal legal, the forum was formed based on the results of discussions with many parties involving traditional institutions. Whereas according to the community, adat forums have been formed in the midst of communities that have traditionally preserved culture through rituals that are highly sacred. The forum consists of (1). Government (local, sub-district and village government (2). Customary government (Parabela and its equipment). (3). Religious government (Imam of the Mosque and its devices). There is a private role but not part of the forum. Private parties play a role in carrying out the roles given by the government to support the development of cultural tourism.

c. Basic Rules in Tourism Development Collaboration
Collaboration can be traced to the understanding of Thomson, A. M. & Perry, J. L (2006) in his article entitled "Collaboration Processes: Inside the Black Box". It was explained that there is a concept that is similar to collaboration but has a deeper meaning, namely collaboration. Koo-perasi, coordination and collaboration differ in terms of the depth of interaction, integration, commitment and complexity. A collaboration that combines two characteristics, namely giving or exchanging resources and the nature of mutual benefit will lead to a collaborative process. This definition shows a higher level of collective action in collaboration than cooperation and coordination.

Collaboration is a collective process in the formation of a unit that is based on a mutual relationship (mutualism) and the similarity of goals of the organization or individuals who have autonomous nature. They interact with each other through negotiations both formal and informal in a mutually agreed upon rule and mutual trust. Although the outcome or the ultimate goal of a collaboration process may be personal, it still has other group results or benefits.

In the development of cultural tourism in Buton District, collaboration is built based on the relationship of beliefs and beliefs and common goals. They interact and negotiate both formally and informally in an agreed upon rule that is customary rules. So that any tourism program especially those related to customs and culture always make rules by promoting customs and culture by involving the private sector as executors in carrying out the program by conducting intensive communication with traditional institutions. Determination of the basic rules of collaboration by using customary rules, so that the involvement of traditional institutions is increasingly dominant in the implementation of custom and cultural development programs. But the rules of the game are not formally legal or in writing. But these rules were made orally and conveyed customary rules that developed in the Buton community in general.

These customary rules include anyone who is involved in activities, how to carry out customary activities, when is the time to study, how is the traditional procession carried out, how much Pasali (honorarium) is received, how is the position of the guest seat and the host in this case the adat leader and government, and so on. All of that is determined based on customary rules.

d. Transparent in Tourism Development Collaboration

According to Innes and Booher (2000), dialogue carried out in the collaboration process must be an authentic dialogue, not a rhetorical or ritual. Each speaker has legitimacy, speaks intently, makes statements that can be understood by others, and delivers accurate statements. Such dialogue will result in reciprocity, relationships, learning, and creativity. Such a process will give meaningful value to the community (Forester, 2000). The main principles that are a requirement in the collaboration process are the transparency of the process, the diversity and representation of the stakeholders, and the ability of all participants to make decisions (Bertaina, et. Al, 2006).

In the collaboration process, transparency is needed in every activity carried out, including budget transparency, program transparency, transparency of benefits for each stakeholder, so that awareness of the importance of collaboration in tourism development is born. There is mutual openness both in the program and on a budget basis. Because each actor in collaboration requires information related to the program to be run. So that all limitations and shortcomings in implementing the program are known to all actors.

Transparency in the collaboration of cultural and historical tourism development in Buton District was built on the basis of freedom of information. Information relating to the interests of all communities that can be directly obtained by those in need. The openness of the government in making tourism development policies to be known and monitored by the community through the DPRD and the community so that in the end it will create mutual trust between the local government and its people.

In addition, transparency in building collaboration is carried out on the basis of mutual respect between collaboration actors, openness to the budget and collaboration profit and loss. Also the government and the public are free to obtain information about customs and culture, but there are some obstacles related to the unification of perceptions between traditional institutions and the government regarding the customs and ritual habits that must be used as tourism commodities.

Based on the explanation above, institutional design in the collaboration of cultural tourism development in Buton Regency which includes (a) participation, (b) limited forum, (c) basic rules for supporting collaboration, and (d), transparent, can be described as follows:

Institutional Design Model in Cultural Tourism Development Collaborationin Buton Regency.
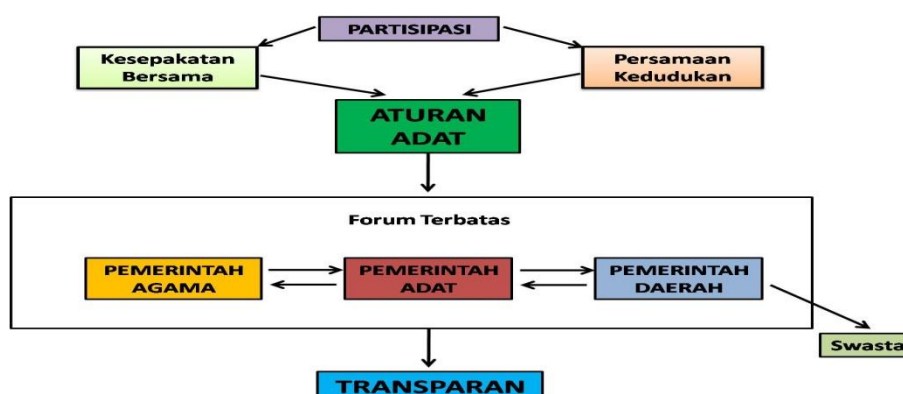
Conclusion Institutional design in the development of cultural tourism in Buton Regency. It appears that the collaboration between the government, the private sector and the community was obtained by finding the similarity between the three in formulating and implementing it appropriately based on inputs from the private sector and the community. The role of the community and the private sector is so apparent in this participation. And the role of adat institutions is more as a bridge between the government and the community in developing indigenous and historical tourism in Buton District. by placing custom rules as rules in collaboration.

Collaborative relationships in institutional design are still dominated by government and society in this case Parabela. The role of the private sector is still very small under the shadow of the government in other words that the private sector plays a role in carrying out technical roles provided by the government to support the development of cultural and historical tourism such as the construction of Galampa making road infrastructure to facilitate going to historic sites, conducting cultural events and so on. The role of the private sector has not yet been to become a sponsor in the promotion of cultural and historical tourism or to form a travel agency, and so on.

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