Local Community-based Tourism in The Frame Institutional Theory

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ABSTRACT

The tourism sector is a strategic and superior sector that is the focus of development in supporting the regional economy of Merauke Regency. The tourist attractions of Merauke Regency include natural tourism, cultural tourism and artificial tourism. The wealth of tourism owned can be the main capital in the economic development of Merauke Regency. In addition, its tourism wealth also places Merauke Regency in a strategic position in the tourism constellation of the Unitary State of the Republic of Indonesia. For this reason, the development of local community-based tourism is important to do so as to increase community participation and improve the economy.

This study aims to explain the network of local community-based tourism development policies in Merauke Regency based on three institutional pillars (regulative, normative and cultural-cognitive). This study uses a qualitative approach. Data was collected through interviews, observation and documentation studies. Data processing and analysis techniques were carried out with data reduction, data display, and conclusion drawing/verification. Determination of informants using purvosive sampling technique.

The results of the study show that there is a regulatory synergy, namely the synergy of rules issued by the Merauke district government with the system of rules used in the life of indigenous peoples. Normative shows mentoring and community involvement around tourist sites for the development of skills and knowledge in tourism management, and cultural-cognitive shows the existence of shared knowledge and understanding related to developing economic aspects by creating production centers for the development of the potential of local communities in collaboration with the customs of indigenous peoples in producing their cultural products.

Introduction

Tourism development is still not able to show significant results both in terms of tourism object development and the achievement of tourist arrival targets, both domestic and foreign. The realization of the achievement of tourist visits in Merauke Regency in 2017 reached 99.99% with a target set of 55,356 visitors, with

the realization of 55,351 visitors. Whereas in 2018 as a whole it has not been able to meet the set target of 56,000 visitors with the realization of 45,688 visitors so that the performance achievement is 81.59%.

The achievement of the performance of tourist visits in Merauke Regency has decreased due to inappropriate planning, namely a mismatch between programs and activities so that the implementation of tasks and functions is less effective (Performance Report (LKJ) Merauke Regency 2018). Ratification of Regional Regulation Number 4 concerning the Master Plan for Tourism Development of Merauke Regency for 2018-2032, as well as the mandate of Law Number 10 of 2009 concerning Tourism. The Regional Tourism Development Master Plan (RIPPARDA) is expected to be able to provide the right direction in the management of tourism development, as well as regulate the role of each stakeholder involved.

Another most basic problem for us in Merauke at this time is the potential for beach tourism objects that are owned and are no less beautiful than other coastal areas in Indonesia, but have not been able to provide a significant influence on improving the economy of the local community. For example, the Onggaya beach tourism object is located in the Onggaya Village (Village), Naukenjerai District, Merauke Regency. Where, the potential for extraordinary beauty, but has not shown an increase in economic welfare for the people of Kampung (Village) Onggaya.

Community-based tourism is a form of tourism in which local communities play a major role in tourism development. Although it focuses on the factor of community involvement as the main development actor, the role of the government and the private sector is also very much needed in encouraging the success of development in the region. Local communities are considered as determinants in development and decision making, community involvement is needed both from the planning stage, implementation stage as well as potential management and evaluators (Hadiwijoyo, 2012).

Tourism development policy in Merauke Regency can be seen as a process of interaction between various interest groups involving a number of actors and influenced by the interests attached to these groups or actors, actors involved in tourism development in Merauke Regency, namely the government, the private sector and the Marind tribal community. The main instrument of government to address various public problems and meet public needs is public policy (Jones, 2004). In solving complex and multi-stakeholder problems in a public policy perspective, it is understood as a policy network.

The involvement of all stakeholders (network-based) in the public policy process is to realize "integrated public governance" in public administration (Goodsell, 2006) which emphasizes the values of participation, transparency, effectiveness, efficiency and fairness. . This involvement shows that there is a shared responsibility in the process. A democratic public policy views the target group of a policy or program as citizens who have certain interests that need to be understood and accommodated by state administrators (Denhardt & Denhardt, 2007).

Institutional theory plays a role in explaining the phenomenon of public policy networks. Competition between actors for resources causes organizations to have resilience and of course support from the community. In institutional theory, three institutional pillars have been formed which form the basis of legitimacy for an organization, including the cognitive pillar, the normative pillar, and the regulatory pillar. Cognitive pillars include symbols, beliefs, and social identities that involve shared conceptions and frames that focus on understanding meaning. The normative pillar includes obligations, norms, and social values that contain an evaluative dimension. While the regulatory pillar is the pillar that contains rules, laws, and sanctions (Scott, 2014).

Local community-based tourism development policies must be implemented by the government through inter-organizational networks in the policy or program process and the shared use of resources in the process in order to create effective, efficient and democratic bureaucratic accountability. Therefore, this article aims to explain the policy network from the perspective of institutional theory in the development of local community-based tourism in Merauke district.

Literature Review

Development of Local Community-Based Tourism (Community Based Tourism)

Community Based Tourism (CBT) is a tourism development concept that is compatible with sustainable tourism. The concept puts forward the active participation of the community with the aim of providing welfare for them while maintaining the quality of the environment, as well as protecting their social and cultural life, so that its implementation is able to support the achievement of the three pillars of sustainability, namely sustainability in the economic, socio-cultural fields. and the environment (Asker et al., 2010). In addition, the involvement of stakeholders or by building cooperation can help the government in terms of budget constraints or limited resources owned by the government, so that the provision and maintenance of tourism objects proves to be more efficient, the private sector or stakeholders in collaboration have good capabilities in adapting technology, so that service efficiency can be achieved in tourism development (Djabbari et al., 2021).

The concept of Community Based Tourism (CBT) first appeared in Murphy's 1985 work dealing with tourism and local community management. The concept (CBT) provides new pathways for research and opportunities in tourism development. (CBT) is characterized by the fact that the community has a control role over tourism management in receiving the impact of benefits resulting from tourism activities (Trejos & Chiang, 2009).

Conceptually, the basic principle of community-based tourism (Community Based Tourism) is to position the community in tourism development as the main actor, and to involve the active participation of the community in every activity. So that the community becomes the main priority in receiving benefits to improve welfare. The concept of community-based tourism has been used in carrying out

directive actions by tourism development designers, so that in community development they can actively participate as supporters of the tourism industry (Hermantoro, 2011). Community Based Tourism aims to ensure that the community is empowered in tourism development, opportunities for local communities to sell certain goods and services can be formed through the development of cultural, social and environmental resources in the area. In other words, this type of tourism is considered as the main tool in fighting or overcoming poverty, where community participation influences decisions about tourism programs and policies (Organization, 2002).

Institutional Theory Approach in Policy Networks

Scott (2014) defines the concept of institutions as "comprise regulatory, normative and cultuarl-cognitive elements that, together with associated activities and resources, provide stability and meaning to social life". From here, Scott emphasized his framework for analyzing institutions, focusing on three institutional pillars, namely, normative, regulatory and cultural-cognitive. Institutions, in other words, can also be interpreted as a strong social structure formed by symbols, social activities and material resources. Institutional theory is a theory that studies how organizations are able to increase their ability to grow and survive in a competitive environment by gaining trust from stakeholders (Jones, 2004) in (Scott, 2014). To improve organizational competitiveness, the foundation of organizational normative values such as effectiveness, efficiency, and economy in achieving organizational goals must be a serious concern so that organizations are able to survive in the current era of globalization.

Table 1. Three Institutional Pillars

	Pillar		
	Regulative	**Normative**	**Cultural-Cognitive**
Compliance basis	Appropriateness	Social obligation	Mutual truth/understanding
Rule Base	Regulatory rules	Binding expectations	Constitutive Scheme
Mechanism	Coercion	Normative	Imitate
Logic	Instrumentality	Propriety	Orthodoxy
Indication	Rule Law Penalty	Certification Accreditation	Common belief Commonly recognized logical actions
Legitimacy base	Legally Sanctioned	Morally directed	Easy to understand Can be known Supported by culture

Source: Scott, 2014

Scott in (Budiardjo, 2008) explains about the 3 pillars in the new institutional perspective. First, the regulatory pillar, which works in the context of rules (rule setting), monitoring, and sanctions. This relates to the capacity to enforce rules, as

well as provide rewards and punishments. The way of enforcement is through informal (folkways) and formal (police and court) mechanisms. Although it works through repression and constraints, it is realized that institutions can provide both limits and opportunities (empower) to actors. Second, the normative pillar (normative pillar). In this view, norms produce prescriptions, are evaluative, and affirm responsibilities in social life. This pillar includes values and norms. Norms are useful for providing guidance to actors on what their goals (goals and objectives) are, and how to achieve them. Third, the cultural-cognitive pillar (cultural-cognitive pillar). The essence of this pillar is that human behavior is largely determined by how they interpret the world and its environment. Humans experience the sedimentation of meaning and the crystallization of meaning in an objective form. Actors (individuals and organizations) experience an internal interpretive process formed by an external cultural framework, in interpreting the environment as a collective shared situation.

In institutional strengthening, a theory is needed that explains how to strengthen institutions in implementing policies to make institutions more sustainable and able to achieve the policy objectives that have been formulated. Institutional theory is one theory that can highlight institutional strengthening in policy implementation. Therefore, Scott sees that there are three pillars in the indicators of institutional strengthening in policy implementation, namely: regulatory, normative and cultural-cognitive. Based on the description above, in more detail in explaining the three pillars of the institution as follows:

a. *Regulatory pillar*

The regulatory pillar in institutions focuses more on restrictions or prohibitions through making rules on human behavior. According to Scott (2014) that in particular the combination of the regulatory pillars must be respected in the process of making rules, regulations, monitoring and sanctioning activities. Concepts in rule-making involve the ability to set rules, check other conformity when necessary, manipulate rewards, sanctions and punishments in an attempt to influence future behavior. This process is through information dissemination, an informal mechanism involving customs in society such as shaming or isolating activities, or it may be very formal and assigned to specific actors such as the police and courts.

According to Scott (2014) the regulatory pillar is "a stable system of rules, whenther formal or, informal, backed by surveillance and sanctioning power that is accompanied by of fears / guilty or innocence / incorruptibility is one prevailing view of institution". Stable rules, whether formal or informal power, supported by supervision and sanctions accompanied by feelings of fear/or guilt or guilt/incorruption is one of the prevailing views in institutions.

b. *Normative Pillar*

This normative pillar focuses on normative rules that provide provisions or instructions, evaluates, obligations into the dimensions of social life. The normative system consists of a system of values and norms. Furthermore, Scott (2014) explains that value is a shared conception of desirable and desirable with a standard construction of an existing structure or behavior that can be compared with value. Whereas norms specify what should be done, they specify legitimate means of achieving goals to be rewarded.

Some values and norms are applied to all members to show togetherness, while others apply to the type of actor chosen or who chooses a position. This concept is called a role where the role itself is the suitability of goals and activities for certain individuals or certain social positions. Actors become guidelines for how they should behave. The normative system is usually the setting of constraints on social behavior that society does. At the same time, norms are both a constraint and an empowering actor. The norm complex essentially explains what the obligations of actors are in accordance with the mandate (Scott, 2014).

The concept of normative institutions contributes to institutions that emphasize more on the influence to stabilize social trust and norms that are both internalized and enforced on members of society. This is made clear by the person that shared norms and values are considered the main basis of a stable social order (Scott, 2014).

c. Cultural Cognitive Pillar

The cultural-cognitive approach focuses on shared conceptions of the nature of social reality through a framework of constructed meanings. Institutional experts point out that the cognitive dimension of human civilization is the mediation between stimuli from the external world and responses from individual organisms that are obtained through internalizing a collection of symbols from the world picture (Scott, 2014). So the focus in cultural-cognitive is on how social life uses the framework of meaning and how meanings are produced and reproduced. This is as described by (Scott, 2014) "a culturale-cognitive conception of institution stresses the central role played by the socially mediated construction of common framework of meaning" (Cultural-cognitive conceptions of institutions emphasize the central role played by social constructs in mediating general frameworks of meaning).

According to Scott (2014) that the cognitive cultural institutional context pays attention to the process of sedimentation and crystallization of meaning in an objective form through an internal interpretive process formed by an external cultural framework. How to treat cultural categories as cognitive boundaries for social interests through defining, clarifying, expressing opinions and negotiating and fighting for institutional interests. Culture provides the form of thinking, feeling and acting, as well as the mental framework of the individual.

Cultural elements have an institutional level, where these elements network with other elements contained in routine and organizational activities. Cognitive

cultural institutional elements are attached to cultural forms such as maintaining cultural forms so that they become community guidelines, making rituals and explaining symbols in the reality of life which are usually used as thoughts contained in culture in society (Scott, 2014).

Research Methods

This study uses a qualitative approach with three institutional pillar variables described descriptively. Data was collected through interviews, observation and documentation studies. Data processing and analysis techniques were carried out by data reduction, data display, and conclusion drawing/verification. The technique of determining the informants was carried out by purposive sampling, the informants in this study were a representative primary data source and provided information about the conditions and reality of the problems studied. The informants in this research are: 1) the Department of Tourism; 2) Village Community Empowerment Service; 3) Government elements (Village Head, District Head, Wasur National Park Hall, etc.); 4) Entrepreneurs / actors in the tourism sector; 5) Tourism-aware community groups; 6) Village Community Business Entity; and 7) Head of Border Agency

Results and Discussion

Institutional Theory in the Development of Local Community-Based Tourism in Merauke Regency

(Scott, 2014) reveals that, "Institutions are composed of cognitive, normative, and regulating structures and activities that provide stability and meaning to social behavior. Institutions are transported by multiple operators - cultures, structures, and routines - and operate at different levels of jurisdiction". Based on the definition of this institution, there are three institutional pillars that form the basis of legitimacy for an organization which includes the cognitive pillar, the normative pillar, and the regulatory pillar. Cognitive pillars include symbols, beliefs, and social identities. The normative pillar includes duties, norms, and social values. The pillars of regulation include regulations, laws, and sanctions. The three pillars will be an instrument in seeing the network phenomenon in the development of local community-based tourism in Merauke Regency.

The development of a tourism policy network requires the participation of stakeholders and also requires a theory that explains how to strengthen institutions in the implementation of tourism policies so that institutions are more sustainable and able to achieve the policy objectives that have been formulated. Institutional theory is one theory that can highlight institutional strengthening in the implementation of local community-based tourism development policies by involving all stakeholders in policy implementation.

There are three institutional pillars that form the basis of legitimacy for an organization which includes the cognitive pillar, the normative pillar, and the

regulatory pillar. Cognitive pillars include symbols, beliefs, and social identities. The normative pillar includes duties, norms, and social values. The pillars of regulation include regulations, laws, and sanctions. The three pillars will be an instrument in seeing the network phenomenon in the development of local community-based tourism in Merauke Regency, as follows:

Regulatory Pillar

The regulatory pillar as a stable system of rules, whether formal or informal power, supported by supervision and sanctions accompanied by feelings of fear/or guilt or guilt/incorruption, is one of the prevailing views in institutions (Scott, 2014). In simple terms, this regulatory dimension focuses on the availability of existing legal rules in order to support institutional activities.

Based on the results of the study, it shows that the development of local community-based tourism in Merauke district shows a stable regulatory system between the system of rules issued by the Merauke district government and the system of rules used in the life of indigenous peoples. This has resulted in minimal conflicts that occur in tourism development, especially in its implementation involving community participation, so that this is an effort to empower local communities. The availability of sanctions is also a medium for mentoring evaluations in local community development, while the existing sanctions are sanctions from government regulations and sanctions from customary community rules.

Table 2. Regulatory Dimensions in the development of local community-based tourism in Merauke district

Dimension	Informant		
	Village Chief (Government)	Chief of the Kanum (Public)	Tourism Entrepreneur (Private))
Regulatory	- There are no barriers in terms of customs and culture - Traditional and cultural support	- The potential for customs and culture is maintained continuously from generation to generation, such as the introduction of Totem and Sasi in those within the clan	- The government can also re-create rules that require officials to wear Noken on certain days - Noken motifs are made based on the motifs of each clan
Conclusion			
Regulatory	- State Laws - Rules of Customary Law (Tribe)		

Source: Data Reduction, 2021

The data above shows that the regulatory dimension seen from the aspect of rules, laws and sanctions shows that, the regulatory and legal aspects basically refer to regulations made by local governments, namely Government Regulation Number 50 of 2011 concerning the National Tourism Development Master Plan

2010-2025, Regency Tourism Development Master Plan (RIPPARKAB) Merauke Regency, Regency Government Regulation. Merauke No. 5 of 2013 concerning the management of natural resources based on the Marin Anim customary law community, and Presidential Instruction No. 1 of 2020 is related to the potential development of border areas and border tourism areas and Law no. 6 of 2014 concerning villages, as well as Law no. 44 of 2014 concerning village authority, where the village is given broad authority, one of which is in the management of tourist villages. Then, there are special rules governing the law in the Papua Province, namely Law No. 21 of 2001 and Law No. 2 of 2021 concerning special autonomy for the Province of Papua.

Table 3. Government Regulations and Customary Rules of the Marind Anim Tribe

Regional Government Regulations Kab. Merauke (Perda 5 of 2013)	Marind Anim Tribal Rules	
	Clan Kaize	**Samkakai clan**
The Regional Government recognizes the rights of the Malind Anim indigenous peoples including: a. Territorial control rights from Kampung Kondo to the Digoel River; b. The right to develop customary law that supports the conservation and sustainable use of natural resources; c. The right to determine the boundaries of the customary law jurisdiction of the Malind Anim; d. The right to implement natural resource management practices in accordance with customary law and sustainable natural resource management principles; e. The right to enter into agreements with third parties regarding the utilization of natural resources and the right to obtain benefits from the utilization of natural resources;	Customary rules: • Hunting time is regulated by the customary leader or who has a totem based on the hunting calendar and at the time of implementation the customary leader/marga participates in the hope that the treatment of hunting animals is in accordance with their customs.	Customary rules: • The opening of Sasi can be done with a ceremony after a certain time limit generally 1 year. • Stock hunting for commercial purposes < 5 individuals per hunt. • Hunting period has been determined on the season calendar (hunting). For economic purposes, each implementation is accompanied by the head of the adat/marga concerned.
The government recognizes the existence of Totems within the Marind Anim indigenous community which are prohibited from being hunted, destroyed, cut down, taken, traded and/or transferred to other parties without the consent of the clan that owns the Totems.	Customary Sanctions: a. Handover of Wati plants, b. Submissions can be replaced with pigs and even with natural products such as bananas, taro, and sugar cane with the amount decided at the adat deliberation event. c. Dead d. Moral	Customary Sanctions: a. Handover of Wati plants, b. Submission of pigs even with natural products such as bananas, taro, and sugar cane with the amount decided at the customary deliberation event. c. Dead d. Moral

Source: Data from the District Tourism Office Merauke processed by the author, 2021

Based on the data above, it can be seen that, basically the development of local community-based tourism in Merauke Regency can be seen from the Regency Government Regulation. Merauke No. 5 of 2013 concerning the management of natural resources based on the customary law community of Marin Anim. This regulation shows that there is legal legality for indigenous peoples to manage the use of natural resources. There are customary sanctions that become certain limitations in tourism development, such as certain prohibitions originating from the Marind Tribe that one of the major tribes is the Marind Anim Tribe. Marind culture consists of sub-tribes with different wisdom. Then the sub-tribe consists of one or more clans that have a totem or symbol that becomes the clan symbol. This totem is a symbol of the pride of each clan, for example the Gebze clan with the Coconut Totem, so local people, in this case the Gebze clan, have a habit of respecting coconuts, where coconuts should not be thrown away, or when they find coconuts that are split must be returned to the stem. So, indirectly this will maintain the cleanliness around the tourist attraction.

Each of these clans has a sacred place, customary rules or laws, and different (nature) management policies between clans, some of which are like the sasi customary law, this sasi custom is a customary rule that prohibits the taking of certain natural resources as an effort to preserve and maintain quality and protect the population of these natural biological resources (animals and plants). In addition, there are also customary prohibitions against killing or hunting endemic animals in Merauke Regency, so this will protect the habitat and preservation of these animals. The sanctions aspect in the regulatory dimension shows that the existing sanctions in tourism development are related to the existing legal rules, namely the sanctions given refer to government rules and customary (tribal) rules which are processed according to the sanctions mechanism in each actor.

Normative Pillar

This normative pillar focuses on normative rules that provide provisions or instructions, evaluates, obligations into the dimensions of social life. The normative system consists of a system of values and norms (Scott, 2014). Value is a shared conception of desirable and desirable with the construction of a standard structure that already exists or behavior can be compared with value. Whereas norms specify what should be done, they specify legitimate means of achieving goals to be rewarded. Some values and norms are applied to all members to show togetherness, while others apply to the type of actor chosen or who chooses a position.

This concept is called a role where the role itself is the suitability of goals and activities for certain individuals or certain social positions. In simple terms the system of values and norms in question is a conception of values seen from the ability of existing actors to achieve the vision or goals to be achieved effectively and efficiently.

Based on the results of research that has been carried out, the normative dimension indicates that there is a joint effort carried out in achieving the goals or vision and mission in an effort to develop local community-based tourism. Where, the efforts made are mentoring and involving the community around tourist sites for the development of skills and knowledge in tourism management, so that local communities have the ability to provide services and manage tourism. Then, as a joint effort in tourism development, also organize and manufacture facilities at tourist objects, this is done as an effort to increase visitor satisfaction and quality tourism services by developing tourism attractions.

Table 4. Regulatory Dimensions in The Development of Local Community-Based Turism in Merauke Regency

Dimension	Informant		
	Village Head (Government)	**Assistant III (Government)**	**Sota Police Chief-Tourism Actors (Private)**
Normative	- For the development of ant nest tourism objects, namely adding new facilities and rides such as outbound facilities - The village government provides assistance in encouraging the creation of tourist attractions.	- Structuring tourist objects based on natural/local beauty in Merauke - Tourism development involves local communities in managing and managing tourism so that it can become a source of income for local communities	- Development of tourism by embracing local communities and taking a family approach - Tours that have been carried out are camping ground and spots to see deer and cassowaries
	conclusion		
Normative	- Assistance and involvement of local communities		
	- - Arrangement and manufacture of tourist attraction facilities		

Source: Data Reduction, 2021

The data above shows that the amount of Regional Original Income in the tourism sector from year to year in 2016-2017 has increased significantly. However, in 2018-2019 there was a decline in tourism revenue receipts, and also occurred in 2020 due to disrupted tourism conditions due to the Covid-19 pandemic so that the number of visits decreased by -58.41% from the previous year.

Table 5. Data on the Quantity and Quality of Tourism Infrastructure and Facilities in Merauke Regency

Tourism Potential	Quantity & Quality of Infrastructure & Facilities
➤ **KALIWEDA** Tourism Potential: - Water recreation - Landscape - Kole-Kole Rowing Tradition - Culinary tour	a. Attractions Cultural Performance Park b. Accessibility Kaliweda Cultural Performance Park is 4.5 km away or can be reached for 11 minutes from Mopah Airport using a motorized vehicle. Taman Pentas Budaya is close to the main corridor in urban Merauke, namely Jalan Raya Mandala with a distance of 1.3 km or 3 minutes driving. c. Amenities Included in the node area and network of urban KPPK development corridors such as Lampu Satu Beach, Payum Beach and tourism facilities such as the Swissbel Hotel. d. Means Currently, there are no tourism supporting facilities. PDAM water source, Kaliweda water source, PLN electricity source and GSM Communication Network
➤ **ONE LIGHT BEACH** Tourism Potential: - Beach tourism - Seafood - Bugis Fisherman Activities - Phinisi Shipbuilding - Sunrise	a. Attractions Lampu Satu Beach is unique where we can see the sunrise and sunset, where in this area the sun rises earlier than other areas in Indonesia. In addition, there are traditional fishing activities, the manufacture of phinisi boats and a fairly long coastline. b. Accessibility Lampu Satu Beach is ± 6 km from the city with a travel time of 10 minutes using private vehicles, both two-wheeled and four-wheeled. Currently there is no public transportation that serves tourists to Lampu Satu Beach. c. Amenities Public facilities are available such as: public toilets, parking areas, cleanliness and security facilities, although not evenly distributed at all points and there are also various culinary snacks sold along the beach.
➤ LIBRA CIRCLE Tourism Potential: - Urban Tourism Attraction - Brawijaya Circle - Night tour	a. Attractions Simpang Libra is a landmark of Merauke Regency and has become an artificial tourist attraction in the city of Merauke. b. Accessibility Libra intersection is in the city of Merauke c. Amenities Tourism supporting facilities in the vicinity are not yet available.
➤ BOMI SAI Tourism Potential: - Marind Tribe and Traditional Village of Marind Tribe - Cenderawasih, Kangaroo - Wasur National Park Entrance - Campground - Termite House	a. Attractions Bomi Sai is the entrance gate to the Wasur National Park area, there are swamps, savanna and harang forests (melleuca forest), the life of the indigenous marine village, Bomi (termite houses) along the Wasur National Park area. b. Accessibility Bomi Sai can be reached within 20 minutes from Mopah Merauke Airport via the Trans Irian road. c. Amenities Information Center Building with facilities: meeting room, Audio-Video display room, SPTN mIII Wasur workspace, bathroom/WC (2 pieces) 2D and 3D displays, 2 messes, 2 shelter buildings, former information building, church pendulum 2 building, guard post for Wasur National park, portal, animal display enclosure.

➢ KAIBURSE BEACH Tourism Potential: - Beach tourism - Traditional Fishing Activities - Culinary - Traditional Sago Farmer Activities - Landscape	a. Attractions Kaiburse Beach is home to traditional fishing activities, beaches, and beautiful landscapes. b. Accessibility Accessibility to Malind District is quite difficult and transportation modes are limited. Inadequate quality of road infrastructure and long distances are a problem. c. Amenities The availability of public infrastructure such as toilets and food stalls is not yet available.
➢ URUMB BEACH, MATARA, NASAI Tourism Potential: - Beach tourism - Culinary - Traditional Sago Farmer Activities - Traditional Fishing Activities - Nature Landscape	a. Attractions The attractions are traditional fishing activities, the coast and the life of the traditional village community in the Semangga District b. Accessibility The road infrastructure to Urumb-Matara-Nasai Beach is inadequate, especially during the rainy season and there is no mode of transportation. c. Amenities The existing amenities are still very minimal.
➢ WAMBI BEACH AND WAMBI VILLAGE Tourism Potential: - Beach tourism - Traditional Village - Local Crafts - Traditional Fishing Activities - Sago farmer activities - Marind Dek-Yeinan Traditional House - Marind Dek-Yeinan Ceremony	a. Attractions Wambi beach and Wambi village are tourism potentials, including: Marind Dek-Yeinan culture, Marind Dek-Yeinan traditional ceremony, Pangkur Sago, making Sago Sep, Marind Dek-Yeinan traditional house and the coast of Wambi b. Accessibility The road infrastructure is inadequate and the distance is quite far from the city center. c. Amenities Tourism supporting facilities in the vicinity are not yet available.
➢ CHRIST THE KING STATUE (HABE ISLAND) Tourism Potential: - Christ statue - Island Tour - Traditional Fisherman	a. Attractions The Christ the King statue is the main attraction, besides that there are no other attractions b. Accessibility The Christ the King statue can be accessed by sea via Wambi Village, Okaba Distrik District c. Amenities Tourism support facilities are not yet available

Source: Data from the District Tourism Office Merauke processed by the author, 2021

Table 6. Merauke Regency Government Infrastructure Development

Facility	Location
- Souvenir Stall	- At Sota
- Gazebo	- At One Light Beach
- Construction of the Stage for Entertainment	- In Kimam District, Okaba District, Malin District, Kairbuse Beach and Lampu Satu Beach

Source: Data from the District Tourism Office Merauke processed by the author, 2021

In terms of qualifications and abilities (certification and accreditation) of local communities in managing tourism and creating handicrafts or souvenirs, it has not shown maximum results as seen from tourism management which is still very dependent on local government assistance and also souvenir making which is still very limited. However, when viewed from the potential of local communities that exist and are involved in tourism development, they have potential resources, only those resources must be given guidance and training so that they can provide services in good tourism management. The following is data on activities carried out by the Tourism Office related to increasing community resources in managing tourism objects and making handicraft or souvenir products by involving local communities.

Cultural-Cognitive Pillar

The cultural-cognitive approach focuses on a shared conception of the nature of social reality through a framework of constructed meanings. In simple terms, the cultural-cognitive dimension focuses on the cognitive aspect which refers to a shared understanding based on existing knowledge. Then, the cultural aspect related to culture from the results of a shared understanding that is used as behavior in an institution to achieve common goals. Cultural-cognitive institutional elements are attached to cultural forms such as maintaining cultural forms so that they become community guidelines, making rituals and explaining symbols in the reality of life which are usually used as thoughts contained in culture in society.

The results of research on the cultural-cognitive dimension in the development of local community-based tourism in Merauke district show that the conception of shared beliefs and understanding is in terms of developing the potential of local communities and existing tourism potential, where there is shared knowledge and understanding that tourism is able to develop economic aspects with the existence of making production centers for the development of the potential of local communities in collaboration with the customs of indigenous peoples in producing their cultural products to be used as souvenir products. In addition, the interrelationships of the actors in it also have a shared understanding of the importance of tourism development that is able to generate revenue for local governments that is used for development.

Table 7. Cultural-cognitive dimensions in the development of local community-based tourism in Merauke Regency

Dimension	Informant		
	Head of Wasur National Park Center (Government)	Head of Border Agency (Government)	Tourism Actors (Community)
Cultural-Cognitive	- Community products, namely an tifa-tifa, woven, or noken can be used as a sourvenir - Wasur National Park is inhabited by 4 tribes, namely there are around 7000 natives who live in this area.	- For the land area, there are 6 tourism potentials located in 5 districts in the land area including Lampu One Beach, Parium Raya District, Sota District There are Sota PLBN Support Zones, Rawa Biru, Rawa Baki, Rawa Cinta, Ulin District, Nggayu Village. - Other potential, namely the Border Cultural Festival and other tourism events - Other potentials in Merauke are Eucalyptus Oil, Ant's Nest, Vanilla, Red Fruit, etc. Those who don't have packaging	- Tourism development needs to involve and prepare local communities. - The potential of the community is to process eucalyptus oil, red fruit, candlenut oil, and distill honey and woven Noken bags. - It is necessary to have one location/place which is the location of production or manufacture of handicrafts so that people do not make crafts in their respective homes.
Conclusion			
Cultural-Cognitive	- Development of Local Community Potential and Tourism Potential - Creation of local souvenir or handicraft production centers		

Source: Data Reduction, 2021

The data above shows that the cultural-cognitive dimension is seen from the aspect of shared beliefs and understanding in the development of local community-based tourism, namely the existence of a conception related to the need for tourism development activities by utilizing the potential of local communities such as cultural potential and tourism potential in Merauke Regency.

This understanding in the development of local community-based tourism provides its own cultural characteristics in tourism management, such as the existence of certain festivals and tourism facility buildings that have elements of local cultural characteristics that have their own charm. Then, from the cultural potential of the community and the potential of local products such as Noken, Semut Sarang Tea, eucalyptus oil, etc., which are used as souvenirs which of course can increase people's income and promote existing tourism. The actors involved in the development of tourism have shared awareness and knowledge that it is necessary to create other tourism attractions, including the creation of the craft production center itself.

The cultural aspects owned by the local community raise the potential for tourism in terms of culture, namely there are several tourism potentials born from community activities or habits such as the potential for tourism in hunting, horse riding, fishing community activities and traditional community activities. Merauke Regency has a variety of indigenous cultures rooted in one large tribe, the Marind Anim Tribe.

Marind culture consists of sub-tribes with different wisdom. Then the sub-tribe consists of one or more clans that have a totem or symbol that becomes the clan symbol. Each of these clans has a sacred place, customary rules/laws, and different (nature) management policies between clans. The Marind Anim tribe consists of 5 sub-tribes, each of which has a character with different opportunities. So that each sub-tribe has a uniqueness that affects the development of local community-based tourism.

Table 8. Potential Data for Cultural Tourism in Merauke Regency

Marind tribe	Location	Tangibel	Intangibel
Marind Marori Men Gey	Wasur Village	- Wasur Village - Eucalyptus oil processing center	- Traditional concocting - Totemism system - The habit of hunting wild animals that have the potential to disrupt the balance of the ecosystem by using sasi customary wisdom
	Rawa Biru Village, Yanggandur, Tomerau and Sota	- Traditional village of the Marind Kanum	- The culture of hunting, gathering, farming and fishing - The culture of concocting plants into traditional medicines
Marind Kanume	Mangga District	- Marind Anime Village - Single/Bali Men's House (Nggotad) and Oram Aha's House	- The culture of sago sago with kahagat
Marind Yeinan	Poo Village	- Marind Yeinan traditional village - Statue of Christ Jagebob	- Culture of fishing - Equestrian culture - Gatsi dance
	Wambi Village	- Yeinan Deck Marind Beach House - Coconut Shell Bottle	- Girls Earplug Culture - Gatsi dance - Iwa Babi (Pig)
Marind Imbuti	Wasur National Park: Kuler Village, Onggaya Village, Tomer Village, Kondo Village	- Single House/Men's Hall (Nggotad) - Boy's House - Girls House	- Sasi Ritual
Marind Kimaam/ Marind Bob	Pualu Kimaam	- Marind Kimaam Village	- Ndambu Festival
	Semangga District		- Ngaramo Sep Cultural Festival
	Merauke City		- - Merauke Cultural Festival

Source: Data from the District Tourism Office Merauke processed by the author, 2021

Conclusion

The development of local community-based tourism in Merauke district through institutional theory shows that the regulatory pillar is the existence of a stable regulatory system between the regulatory system issued by the Merauke

district government and the regulatory system used in the life of indigenous peoples. The normative pillar as an effort is to assist and involve the community around tourist sites for the development of skills and knowledge in tourism management, so that local communities have the ability to provide services and manage tourism. Then, as a joint effort in tourism development, also organize and manufacture facilities at tourist objects. The cultural-cognitive pillar shows the existence of shared knowledge and understanding that tourism is able to develop economic aspects with the creation of production centers for the development of the potential of local communities in collaboration with the customs of indigenous peoples in producing their cultural products. In addition, the interrelationships of the actors in it also have a common understanding regarding the importance of tourism development that is able to generate revenue for local governments that is used for development.

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