

## Evaluation of Tourism Facilities Management in Tengger Traditional Cultural Tourism Package: A Case Study at Sedaeng Village, Pasuruan Regency

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### Abstract

**Purpose:** This community service activity evaluated tourism facility management challenges in the Tengger Traditional Cultural Tourism Package at Sedaeng Village, Pasuruan Regency, addressing operational inefficiencies in ceremonial equipment maintenance, sanitation facilities, and wayfinding systems that compromised visitor experience and community economic benefits.

**Method:** Employing participatory action research over three months (March-June 2025), the study conducted facility audits using Indonesian Tourism Standards, facilitated collaborative workshops with local managers, implemented practical improvements, and evaluated outcomes using mixed methods including before-and-after performance metrics and visitor feedback forms.

**Practical Applications:** Implemented solutions included a simplified digital inventory system, standardized storage protocols for ceremonial equipment (gelang lawe, satak bolong), sanitation renovations, and locally-sourced signage, resulting in 66.7% reduced equipment retrieval time, 40.6% lower damage rates, and 17% higher visitor satisfaction.

**Conclusion:** The study demonstrates that culturally-sensitive facility management interventions significantly enhance operational efficiency in community-based cultural tourism while preserving authenticity, providing a replicable model for similar indigenous tourism destinations seeking sustainable development through academic-community partnerships.



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## **Introduction**

Community-based cultural tourism represents a vital opportunity for rural communities to preserve traditional heritage while generating sustainable economic benefits (Jugmohan et al., 2016; Prasad, 2024; Salazar, 2012). In Indonesia, the Tengger ethnic community in Sedaeng Village, Tosari District, Pasuruan Regency has developed a unique cultural tourism package that showcases their distinctive traditions and customs (Nurchayono, 2019; Sukmawan et al., 2023; Utomo et al., 2015). However, despite its cultural significance and growing visitor numbers, the Tengger Traditional Cultural Tourism Package faces significant challenges in facility management that directly impact visitor experience and community economic returns. This situation presents a critical need for academic-community collaboration to enhance tourism facility management while preserving cultural authenticity.

The community of Sedaeng Village has established the Tengger Traditional Cultural Tourism Package as a means of both cultural preservation and economic development. This initiative includes two main tourism packages: the Tengger Traditional House Package and the Ngeloroh Adat Package, which offer visitors authentic experiences of Tengger cultural ceremonies, traditional architecture, and indigenous practices. However, during the initial assessment phase of this community service activity, several critical issues were identified in the tourism facility management system. These include inconsistent maintenance of ceremonial equipment (gelang lawe, satak bolong, udeng, sarun, and sewek), inadequate sanitation facilities, inefficient inventory systems for food and beverage operations at Gandok Ndaeng cafe, and insufficient wayfinding signage throughout the tourism area. These challenges have resulted in operational inefficiencies and diminished visitor satisfaction, ultimately affecting the economic sustainability of this community-based tourism initiative.

This community service activity was conducted as part of a Field Work Practice (Praktik Kerja Lapangan/PKL) program by a management student from Institut Teknologi dan Bisnis Asia. The primary purpose of this community service was to apply academic knowledge in management science to address practical challenges faced by the Tengger community in managing tourism facilities. Specifically, this service aimed to: (1) evaluate the current state of tourism facility management in the Tengger Traditional Cultural Tourism Package; (2) identify gaps between existing practices and optimal facility management standards; and (3) develop practical recommendations for improving facility management systems that align with both cultural preservation goals and visitor expectations.

## **Method**

This community service activity employed a participatory action research approach to address tourism facility management challenges at the Tengger Traditional Cultural Tourism Package in Sedaeng Village. The methodology was designed to ensure active collaboration between the academic team and community stakeholders while systematically addressing identified facility management issues. The service was conducted over a three-month period from March 7 to June 7, 2025, following a structured four-phase implementation framework.

The first phase involved comprehensive needs assessment through direct observation and semi-structured interviews with key stakeholders, particularly with Mr. Joni as the head of Tengger Cultural Tourism management. During this phase, the research team conducted systematic facility audits across two main tourism packages (Tengger Traditional House Package and Ngeloroh Adat Package), documenting the condition of ceremonial equipment (gelang lawe, satak bolong, udeng, sarun, and sewek), food and beverage facilities at Gandok Ndaeng cafe, sanitation infrastructure, and wayfinding systems. A facility condition checklist was developed based on Indonesian Tourism Facility Standards to ensure objective assessment (KEMENPAREKRAF, 2020).

The second phase focused on co-creation of solutions through collaborative workshops with the local tourism management team. Drawing from management science principles learned in academic settings, the service team facilitated three community discussion

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sessions to identify priority issues and develop context-appropriate interventions. This participatory approach ensured that proposed solutions aligned with both operational requirements and cultural preservation values of the Tengger community. Risk assessment was conducted for each proposed intervention to identify potential implementation challenges and develop mitigation strategies.

*Picture 1. Direct Observation, Collaborative Workshops and the Ngeloroh Adat Package*



Source: Private Documentation, 2025.

The third phase involved practical implementation of facility management improvements through hands-on community engagement. Key activities included: (1) developing a digital inventory management system using spreadsheet applications tailored to local technological capabilities; (2) implementing standardized storage protocols for ceremonial equipment based on functional categorization; (3) coordinating toilet renovation initiatives with community clean-up efforts along the tourism route; and (4) designing and installing locally-sourced signage systems. Throughout implementation, the research team maintained detailed activity logs and progress documentation to track intervention effectiveness.

*Picture 2. the Tengger Traditional House Package & Facility Management Improvements*



Source: Private Documentation, 2025.

The final phase employed a mixed-methods evaluation approach to assess intervention outcomes. Quantitative data on facility management efficiency was collected through before-and-after comparisons of key performance indicators including equipment retrieval time, facility damage rates, and visitor satisfaction scores. Qualitative data was gathered through follow-up interviews with tourism managers and community members to evaluate the cultural appropriateness and sustainability of implemented solutions. Triangulation of data sources (direct observation, interview transcripts, and facility records) ensured comprehensive assessment of service impact. All procedures were documented with sufficient detail to enable replication in similar community-based cultural tourism contexts, while respecting the unique cultural context of the Tengger community. This methodological approach successfully bridged academic management principles with practical community needs, creating sustainable facility management improvements that honor cultural traditions while enhancing visitor experience.

## **Result**

The field work practice implementation at Tengger Traditional Cultural Tourism Package yielded significant improvements in facility management systems through direct community engagement and practical application of management principles. Over the three-month period (March 7 to June 7, 2025), the student researcher collaborated closely with the local tourism management team, particularly with Mr. Joni as the head of Tengger Cultural Tourism, to

address critical facility management challenges across two main tourism packages (Tengger Traditional House Package and Ngeloroh Adat Package).

Picture 3. The Ceremonial Process



Source: Private Documentation, 2025.

Key tangible outputs included the development of a comprehensive digital inventory system for tourism facilities, standardization of storage protocols for ceremonial equipment (gelang lawe, satak bolong, udeng, sarun, and sewek), renovation of sanitation facilities, and implementation of locally-sourced signage systems along tourism routes. The field work practice also facilitated capacity building through three internal training sessions for the facility management team at Gandok Ndaeng cafe, focusing on proper maintenance procedures and the importance of standard operating procedures in tourism facility management. Community clean-up initiatives along the Ngeloroh Adat tourism route engaged 25 local community members, fostering collective ownership of tourism infrastructure. As documented in activity logs and verified through photographic evidence (see Picture 1-3), these interventions resulted in measurable improvements in facility management efficiency, including reduced equipment retrieval time from an average of 15 minutes to 5 minutes, decreased facility damage rates by 40%, and increased visitor satisfaction scores from 68% to 85% based on post-visit feedback forms. The participatory nature of this field work practice ensured that all implemented solutions respected Tengger cultural values while addressing operational challenges, creating sustainable improvements that continue to benefit the community beyond the PKL period.

Table 1. Impact Assessment

Performance Indicator	Pre-Intervention	Post-Intervention
Average Equipment Retrieval Time	15 minutes	5 minutes
Facility Damage Rate	32%	19%
Visitor Satisfaction Score	68%	85%
Toilet Facility Adequacy	40% rated "adequate"	85% rated "adequate"
Signage Clarity	25% rated "clear"	78% rated "clear"

Source: Author's Work, 2025.

## Discussion

The results of this field work practice demonstrate that systematic facility management interventions can significantly enhance operational efficiency and visitor satisfaction in community-based cultural tourism destinations. The 66.7% reduction in equipment retrieval time and 40.6% decrease in facility damage rates achieved during the three-month PKL period highlight the effectiveness of implementing structured inventory systems and standardized storage protocols in a traditional cultural context. These findings align with Tatiyanantakul (2024), Lucchetti and Font (2013) also Armstrong (2012) research emphasizing that organized inventory control is critical for community-based tourism operations, though this study extends that understanding by demonstrating how such systems can be adapted to preserve cultural authenticity while improving efficiency.

A particularly noteworthy outcome was the 17% increase in visitor satisfaction scores, which directly addresses a critical challenge identified in the initial assessment phase. This improvement suggests that facility management—often overlooked in cultural tourism development—is a key determinant of visitor experience quality. The results contradict the

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assumption that cultural authenticity might be compromised by standardized management practices; instead, they demonstrate that well-organized facility systems can enhance cultural presentation by ensuring ceremonial equipment (gelang lawe, satak bolong, udeng, sarun, and sewek) is consistently available and in optimal condition during cultural performances. This finding supports Ismail et al. (2025) also Greiner and Goh (2021) assertion that operational excellence is essential for maintaining quality in tailor-made cultural tourism packages, while adding the nuance that such excellence can actually strengthen cultural authenticity rather than diminish it.

*Picture 4. The Ceremonial, Café Ndaeng, The Ngeloroh Adat Package*



Source: Private Documentation, 2025.

The participatory approach employed during this field work practice proved instrumental in achieving sustainable outcomes. Unlike previous community service initiatives that focused primarily on other problems such as Biology and Education (Hakim et al., 2025; Tangapo et al., 2025), this project prioritized co-creation through three collaborative workshops with local tourism managers. The resulting interventions—particularly the spreadsheet-based inventory system—were specifically designed to match the technological capabilities and operational context of the Tengger community. This approach resonates with Moric et al. (2021) and Esichaikul & Chansawang (2022) findings on the importance of community participation frameworks in cultural tourism, but advances the discourse by demonstrating how management tools can be simplified and localized for effective implementation in rural settings with limited technological infrastructure.

Several limitations of this field work practice should be acknowledged. First, the three-month duration, while standard for PKL requirements, limited the ability to assess long-term sustainability of the implemented interventions. Second, the focus on facility management, while critical, represents only one component of the broader tourism ecosystem, potentially overlooking interconnected challenges in marketing, human resource development, and community capacity building. Third, the evaluation metrics, while practical for the PKL context, lacked the depth of more comprehensive tourism impact assessment frameworks used in academic research.

Despite these limitations, the practical significance of this community service activity is substantial. The improvements in facility management have created a foundation for more strategic tourism development in Sedaeng Village. The documented increase in visitor satisfaction scores (from 68% to 85%) suggests potential for increased repeat visitation and positive word-of-mouth promotion—critical factors for destinations competing with major attractions like Mount Bromo in the Taman Nasional Bromo Tengger Semeru (TNBTS) area. Furthermore, the capacity building achieved through internal training sessions for the facility management team at Gandok Ndaeng cafe represents a sustainable investment in local human capital that will continue to yield benefits beyond the PKL period.

For future implementation, several recommendations emerge from this discussion. First, the digital inventory system should be expanded to include predictive maintenance scheduling for high-use ceremonial equipment. Second, the successful signage improvements should be extended to create a comprehensive wayfinding system that enhances cultural storytelling throughout the tourism route. Third, formal documentation of standard operating procedures (SOPs) for facility management should be developed in collaboration with the community to ensure knowledge retention and transfer. Most importantly, the participatory approach that

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proved effective during this PKL should be institutionalized as part of the tourism management framework, creating ongoing opportunities for academic-community collaboration that bridge theoretical knowledge with practical implementation.

This field work practice demonstrates how management principles learned in academic settings can be effectively translated into meaningful community impact when adapted to local cultural contexts. By addressing facility management challenges through a culturally sensitive, participatory approach, this initiative has contributed to both the preservation of Tengger cultural heritage and the economic sustainability of community-based tourism—a balance that is essential for the long-term viability of indigenous cultural tourism destinations in Indonesia.

## **Conclusion**

This field work practice successfully demonstrated that systematic facility management interventions can significantly enhance operational efficiency and visitor experience in community-based cultural tourism destinations while preserving cultural authenticity. The primary objective of evaluating and improving tourism facility management within the Tengger Traditional Cultural Tourism Package was achieved through the implementation of four key interventions: (1) development of a comprehensive digital inventory system; (2) standardization of storage protocols for ceremonial equipment; (3) renovation of sanitation facilities; and (4) implementation of locally-sourced signage systems. These interventions directly addressed critical challenges identified at the outset, including inconsistent maintenance of ceremonial equipment (gelang lawe, satak bolong, udeng, sarun, and sewek), inadequate sanitation facilities, inefficient inventory systems, and insufficient wayfinding signage.

The practical implications of this community service activity are substantial for both academic theory and community practice. The 66.7% reduction in equipment retrieval time and 40.6% decrease in facility damage rates demonstrate that structured management systems can be effectively adapted to traditional cultural contexts without compromising authenticity. This challenges the common assumption that standardized management practices conflict with cultural preservation goals, instead showing how operational excellence can actually enhance the presentation of cultural heritage. The 17% increase in visitor satisfaction scores further validates the importance of facility management as a critical component of cultural tourism experience—a factor often overlooked in community-based tourism development.

A unique contribution of this field work practice lies in its participatory approach, which ensured that all interventions were co-created with the Tengger community and aligned with their cultural values. Unlike previous top-down community service initiatives, this project empowered local stakeholders through capacity building and internal training sessions, creating sustainable improvements that continue beyond the PKL period. The spreadsheet-based inventory system, specifically designed for the technological capabilities of the community, represents a practical model for other rural cultural tourism destinations with limited resources.

Limitations of this study include the relatively short three-month duration of the PKL, which constrained long-term impact assessment, and the focus on facility management as a single component of the broader tourism ecosystem. Future research should investigate the longitudinal effects of these interventions and explore how facility management improvements interact with other aspects of tourism development, such as marketing strategies and community capacity building.

For practitioners, this study recommends institutionalizing the participatory approach as part of the tourism management framework to ensure ongoing academic-community collaboration. Specifically, the Tengger community should expand the digital inventory system to include predictive maintenance scheduling, extend the successful signage improvements to create a comprehensive cultural storytelling wayfinding system, and develop formal

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standard operating procedures in collaboration with community members. For academic institutions, this field work practice demonstrates the value of structuring PKL programs to address genuine community needs while providing students with meaningful opportunities to apply theoretical knowledge in real-world contexts.

Ultimately, this community service activity has contributed to the sustainable development of cultural tourism that effectively balances heritage preservation with economic viability—a critical consideration for indigenous communities seeking to share their cultural heritage while maintaining cultural integrity. By addressing facility management challenges through culturally sensitive, participatory methods, this initiative has established a replicable model for academic-community partnerships that can be adapted to similar cultural tourism destinations throughout Indonesia and beyond.

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