

COMMUNITY PARTICIPATION IN THE ORGANISATION OF THE LAMPU COLOK FESTIVAL IN BENGKALIS

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Abstract

In developing its tourism potential, Riau Province is always organising events that are expected to become a locomotive for the regional economy, and one of these events is the Lampu Colok Festival in Bengkalis Regency. Lampu Colok or also known as Pelita has been a tradition of the Bengkalis Regency community for generations. These lamps are usually installed simultaneously on every night of 27 Ramadan or also known as the night of 7 likur before Eid al-Fitr. The Bengkalis Colok Lamp has been officially designated as an Intangible Cultural Heritage (WBTH) of Indonesia by the General Culture of the Ministry of Education and Culture of the Republic of Indonesia in 2021.

Determining the form of community participation, descriptive analysis techniques are used with qualitative methods using Likert scale analysis techniques. According to Sugiyono (2011:21), descriptive analysis methods are statistics used to analyse data by describing or describing the collected data as it is, without the intention of drawing general conclusions or generalisations.

Based on the results of the study, it can be seen that the people who participate in the fruit of mind in organising the Lampu Colok Festival is about 65%, the people who participate in the energy in organising the Lampu Colok Festival is about 83%, the people who participate in the property in organising the Lampu Colok Festival is about 39%, the people who participate in the skills in organising the Lampu Colok Festival is about 63%, and the people who participate in the social in organising the Lampu Colok Festival is about 58%.

Keywords: *community, festival, lampu colok, tourism, bengkalis*

A. INTRODUCTION

Riau Province is focusing on developing its potential in tourism by organizing various events that aim to boost the regional economy. These events include the Water War Festival, Meranti Night Carnival, Lampu Colok Festival, and Bokor Festival in Meranti Islands Regency. In Rokan Hulu Regency, the events are Mandai Ulu Taon, Potang Balimau, and Memukak Antau. Cap Gomeh is celebrated in Riau, while Rokan Hilir Regency features Petang Balimau, Ritual Tolak Bala Atib Koambai, Cheng Beng Ritual, and the Tongkang Burning Festival. Kampar Regency hosts the Belimbing Island Festival, Balimau Kasai, and the Equator Festival. Pelalawan Regency showcases the Tahlil Bianyut event, while Bengkalis Regency has the Lampu Colok Festival, Bukit Batu River Festival, Mandi Safar Festival, Durian Festival, and Langgai Festival. Dumai City celebrates the Lampu Colok Festival and Jong Festival. Kuantan Singingi Regency is known for the Baganduang Boat and Pangean Silat Festival. Indragiri Hilir Regency commemorates the Haul Tuan Guru Sapat, Pekanbaru hosts the Pekanbaru Bandaraya Festival, Siak Regency presents the Lalang Tempo Dulu Festival and International Gasing Festival, and Indragiri Hulu Regency organizes the Inhu Heritage Festival.

From some of the festivals above, it can be seen that Bengkalis Regency has more festivals such as the Lampu Colok Festival, Bukit Batu River Festival, Mandi Safar Festival, Langgai festival, and Durian Festival. But of the various kinds of festivals that are often held are the Lampu Colok Festival which is contested every year on 27 Ramadan Idulfitri, which is attended by every village in the Bengkalis sub-district of Bengkalis Regency. This Lampu Colok Festival tends to be carried out by the Malay Community.

According to Gibson and Connel (2005), a good festival does not only take place once and then die, but is sustainable so that it can improve the economy. Also, a successful Lampu Colok Festival can also become a new tourism identity of a region and have a positive economic impact in terms of opening up jobs (Khoiri A, 2017).

As said by Baharrudin, one of the Bengkalis community, who explained that the tradition of installing this lamp has been going on since time to time, from one generation to the next. Although times have changed, the tradition of welcoming the night of seven likur on this island is still well preserved. This is inseparable from the community's participation in the Lampu Colok Festival. Before the night of seven likur approaches, the community, especially the younger generation, work together to make lamps made from used beverage cans and bottles.

From the explanation above, it can be seen that the community has participated in organising the Lampu Colok Festival. Therefore, it is necessary to re-examine how much the participation of the Bengkalis District community in organising the Colok Lamp Festival is better so that it can become one of the biggest tours in Riau besides Pacu Jalur in Kuantan Singingi Regency, Tour The Siak in Siak Regency, Tongkang from Rokan Hilir Regency.

Based on the facts described above, the researcher is interested in conducting research with the title 'Community Participation in Organising the Colok Lamp Festival in Bengkalis District, Bengkalis Regency'.

According to Conyers (1994:154), there are three reasons why community participation is important. Firstly, community participation is a means of obtaining information about the conditions, needs and attitudes of the local community, without which development programmes and other activities are not possible. Projects will fail. Secondly, people will trust a development project or programme more if they feel involved in the preparation and planning process, because

they will know more about the project and have a sense of ownership. Thirdly, there is a sense that it is a democratic right for communities to be involved in the development of their own communities. There is a sense that they also have the right to make suggestions in determining the type of development to be undertaken. This is in line with the concept of people-centred development, which is a type of development that is more concerned with improving people's lot rather than being a means of development itself.

Adi(2007) classifies community participation into typologies, namely quantitative participation and qualitative participation. Quantitative participation refers to the frequency of community participation in policy implementation, while qualitative participation refers to its level and degree. Community participation based on the position of the individual Firstly, community participation in joint activities in special projects. Second, the participation of community members as individuals in joint activities in development. Community participation is also divided into three groups, namely independent participation, which is an effort to participate independently by the perpetrator, mobilisation participation, and ceremonial participation.

According to Huraerah (2008), there are several forms of participation, namely:

1. Participation of thoughts or ideas

Participation of thoughts or ideas in the form of contributions of ideas, opinions or constructive thoughts, both to develop the programme and to facilitate the implementation of the programme, and also to make it happen by providing experience and knowledge to develop the activities in which the participants take part in meetings or gatherings.

a. Suggestions for the development of plug lights

b. The community was involved in promoting the festival through social media and advertising.

2. Work participation

Labour participation is participation given in the form of energy for the implementation of efforts that can support the success of a programme given by participants in various activities for the improvement or development of the village, helping others, etc:

a. Gotong royong to clean the lamp area

b. Planting a garden around the lamp post area

c. Creating a barrier around the colok lamp field area

d. There are tour guides from the local community

3. Property Participation

Property Participation is participation in the form of contribution of property, usually in the form of work tools or tools that people provide in various activities for improvement or development, helping others and so on:

a. Donation of wood

b. Donation of oil

c. Donate money

d. Donate rubbish bins

e. Donate hoes, nails, etc.

4. Skills and Abilities Participation

Skills and Abilities Participation is providing encouragement to other community members through the skills they have. With the intention of enabling people to engage in activities that can improve their social welfare and to encourage various forms of business and industry.

a. Production of souvenirs

- b. Providing culinary places
5. Financial Participation or Money

Financial participation or money is a form of participation that facilitates efforts to meet the needs of communities that require financial support.

- a. Donating money to build

B. RESEARCH METHOD

This research uses a mixed method research process with quantitative and qualitative research methods. The deductive approach is a theoretical approach to obtain confirmation based on hypotheses and observations that have been made previously (Sugiyono, 2011).

This method begins with the formation of theories, hypotheses, operational definitions, instruments and operations. In other words, to understand a symptom, you must first have concepts and theories about the symptom and then conduct field research. Thus, in the context of this deductive approach, concepts and theories are the keywords to understanding a symptom (Manggala, 2011).

In this research, the type of research used is a mix method, namely descriptive qualitative and quantitative. Descriptive research is research with a method to describe a research result (Sugiyono, 2011). This form of research is descriptive which aims to describe and describe the state of the object or conversation, in this case the object seen is the condition of the field and society. Qualitative research is research that seeks meaning, understanding, understanding of a phenomenon, event or human life by being directly and indirectly involved in the setting under study, contextual and comprehensive (Suryabrata, 2004). Meanwhile, according to Suryabrata (2004) qualitative research is research used to investigate, find, describe and explain the quality or speciality of social influences that cannot be explained, measured or described through quantitative approaches. So it can be concluded that qualitative research is an inquiry strategy that emphasises the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon; focus and multimethod, natural nature and holistic; prioritises quality, uses several methods, and is presented in a narrative manner.

The sample is a number of members selected / taken from a population, the sample in this study is the number of residents per soul who live in Bengkalis District, Bengkalis Regency. According to Siregar (2011), sampling determination can be categorised into two types, namely for known population size and unknown population size. In this study, the number of samples was taken using the Slovin technique to determine Community Participation in Organising the Lampu Colok Festival in Bengkalis District, Bengkalis Regency and Identifying the characteristics of the Bengkalis District community, Bengkalis Regency. The samples taken are people who live in Bengkalis District, Bengkalis Regency, which is the research area.

After finding the sampling technique, the next stage is to determine the number of samples to be used. In this case, the respondents were asked about community participation in organising the Festival. The following is the determination of the number of samples taken using the Slovin formula (Moleong, 2014).

$$n = \frac{N}{1 + Na^2}$$

Description:

n = Sample Size

N = Population Size

e = Percentage allowance for sampling error that is still tolerable or desirable

Based on the above formula, the sample size that is considered to be able to represent the population using a 10% confidence degree, Bengkalis District, Bengkalis Regency is 83,085 people. With N of 83,085 and e of 10%, the number of samples taken is: **100**

Thus, according to the sample calculation above, the number of samples to be taken, namely the number of residents per soul who live in Bengkalis District, Bengkalis Regency, is 100 respondents. Furthermore, according to the sample distribution, the sample distribution is divided equally to each village involved in the organisation of the Colok Lamp Festival. This is because the Colok Lamp Festival is an annual event in which every sub-district participates and is fully involved in Karang Taruna.

C. FINDINGS AND DISCUSSION

Lampu Colok is a tradition of the Bengkalis district community that has existed for 20 years, Lampu Colok has also received an identity, namely WBTB (Intangible Cultural Heritage) by UNESCO in 2021. Therefore, the government and local authorities are responsible for controlling the preservation of this culture. The distribution of Lampu Colok in Bengkalis district is quite even, with 22 villages and 40 miniature Lampu Colok participating, according to data from the Bengkalis Regency Tourism, Culture and Sports Office.

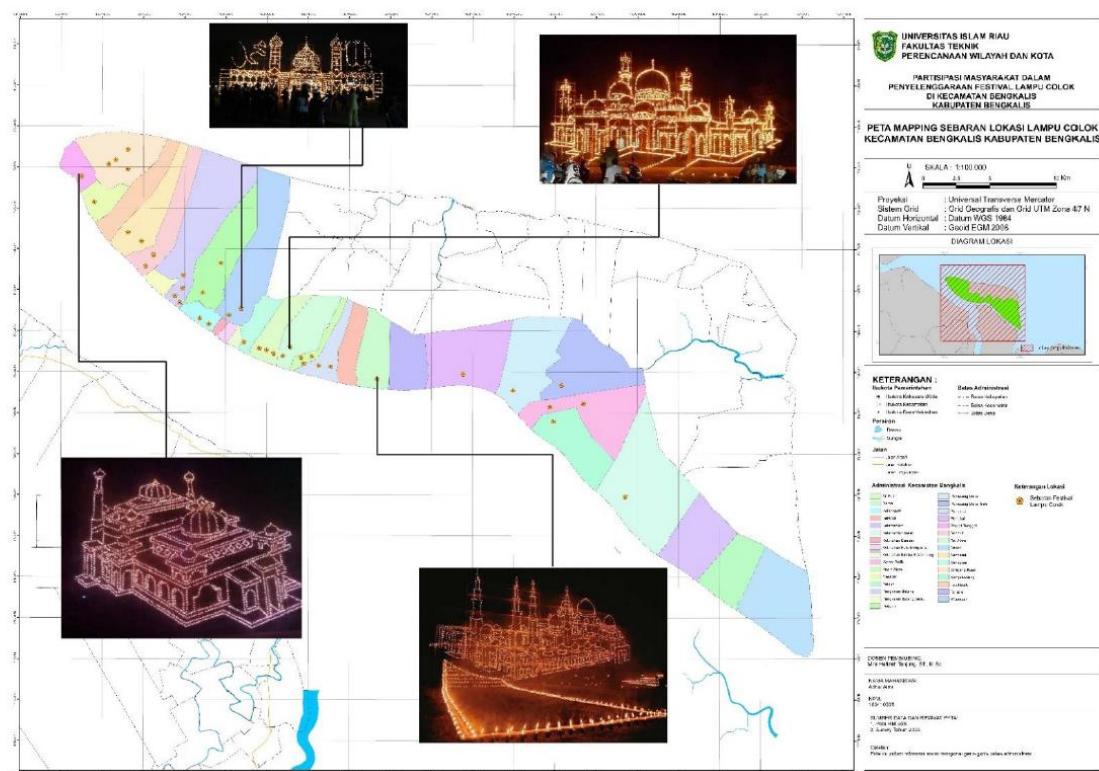


Figure 1. Mapping the distribution of Lampu Colok locations in Bengkalis Sub-district

Source: Earth Shape Map, Year 2023

To identify the potentials and problems in organising the Lampu Colok Festival in Bengkalis District, Bengkalis Regency using qualitative analysis methods and data collection methods through questionnaires and interviews. The results show that holding the Lampu Colok Festival is a way to develop Bengkalis District, Bengkalis Regency in terms of economy, tourism and culture.

1. The Economy

From an economic point of view, the Lampu Colok Festival can assist the community in developing and marketing the local umkm. Improving the village's economic system will enable the villagers to produce and manage their natural resources independently. This will reduce their dependence on outsiders and increase their economic independence.



Figure 2. UMKM Bazaar

Source: Pangkalan Batang Village Genpi Documentation, year 2023

2. Tourism

Tourism In terms of tourism, the Lampu Colok Festival can be a stepping stone for the village itself as well as the sub-district and even Bengkalis Regency in branding the existing tourism diversity. To make it even more famous and to attract visitors from outside the tourism industry.

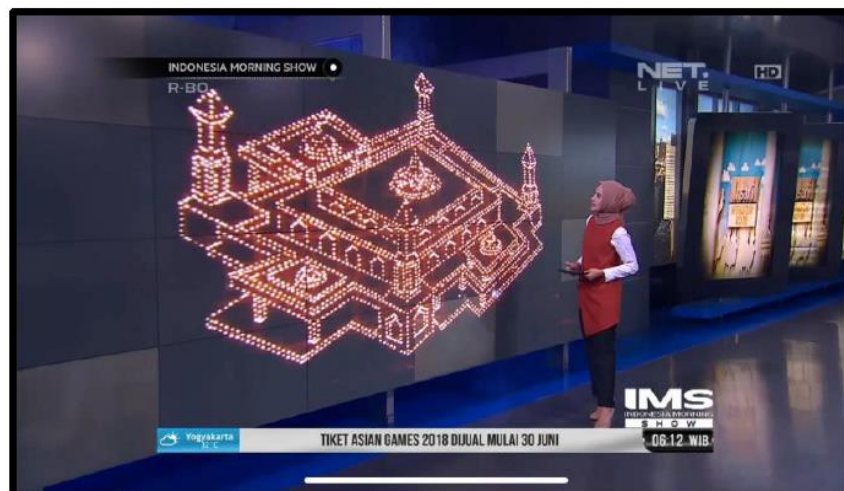


Figure 3. Branding the Lampu Colok Festival in National News Coverage

Source: NET.TV, 2023

3. Culture

In terms of Culture, the Lampu Colok Festival is a way of developing the village by maintaining traditions and culture which is important because Village life is underpinned by customs, habits and ethics that grow out of an awareness of and respect for culture. The villagers also uphold the values of tolerance, equality, solidarity, moderation, social defence, mutual cooperation, peace and respect for human diversity.

Village life is underpinned by customs, habits and ethics that grow out of an awareness and respect for culture. Villagers also uphold the values of tolerance, equality, solidarity, moderation, social defence, mutual cooperation, peace, and respect for human diversity.

To determine the level of community participation in the organisation of the Lampu Colok Festival in Bengkalis District, Bengkalis Regency using descriptive analysis method with qualitative and quantitative methods. The Lampu Colok Festival in Bengkalis district, Bengkalis regency, involved the community and the government. The results of the interviews and questionnaires conducted are as follows:

1. Forms of participation Ideas

- Ideas

Based on the results of the study, it can be seen that people who participated in the fruit of the mind by proposing ideas for the organisation of the Lampu colok festival were about 68% of the 100 samples.

- Thoughts

Based on the results of the study, it can be seen that people who participated in the fruit of the mind by contributing thoughts to the organisation of the Lampu colok festival were about 46% of the 100 samples.

- Meetings

Based on the results of the study, it can be seen that the people who participated in the fruit of the spirit by attending the meetings held for the organisation of the Lampu colok festival were about 70% of the 100 samples.

2. Form of participation Labour

- Supervision

Based on the results of the study, it can be seen that people who participate in energy by participating in conducting supervision held for the implementation of the Lampu colok Festival are around 41% of the 100 samples. And people who participate in supervising the reporting of the implementation of activities are around 15% of the 100 samples.

- Development

Based on the results of the study, it can be seen that people who participated in energy by participating in the construction of the miniature Festival Lampu colok were around 58% of the 100 samples.

- Maintenance

Based on the results of the study, it can be seen that people who participated in participating in the maintenance of the Lampu colok Festival were around 72% of the 100 samples.

3. Forms of property participation

- Money

Based on the results of the study, it can be seen that people who participate in property by participating in donating property in the form of money for the organisation of the Lampu colok Festival are around 39% of the 100 samples.

- Goods

Based on the results of the study, it can be seen that people who participate in property by participating in donating property in the form of goods or consumption for the youth and the community who are working in the construction of the miniature Festival Lampu colok around 22% of the 100 samples.

4. Form of skill participation

- Skill assistance

Based on the results of the study, it can be seen that people who participated in participating in skills by contributing skill assistance in the construction of the miniature Lampu colok Festival were around 63% of the 100 samples.

5. Forms of social participation

- Participation in certain meetings or events

Based on the research results, it can be seen that people who participate in social participation by participating in organising meetings held by the organising committee are around 70% of the 100 samples.

- Social Activity / Help

Based on the results of the study, it can be seen that people who participate in social participation by participating in supervision and assistance so that the Lampu Colok Festival runs smoothly are around 72% of the 100 samples.

D. CONCLUSION

The following is the direction of community participation in the organisation of the Lampu Colok Festival in Bengkalis District, Bengkalis Regency.

1. Participation of Thought

Based on the results of the study, it can be seen that the people who participate in the fruit of the mind towards the organisation of the Lampu Colok Festival are about 65% of the 100 samples. So, the direction of participation is that the community needs to establish cooperation with village communities such as youth organisations and youth associations so that ideas or input related to implementation can be conveyed to minimise problems or factors that hinder implementation.

2. Forms of Work Participation

Based on the results of the study, it can be seen that people who participated in the implementation of the Lampu colok festival were about 83% of the 100 samples. So the direction of participation is that the community needs to be more involved in the preparation and implementation so that the implementation goes well and problems and inhibiting factors can be properly minimised.

3. Forms of Property Participation

Based on the results of the study, it can be seen that people who participate in property towards the organisation of the Lampu colok Festival are around 39% of the 100 samples. So the direction of participation is that the central government and related village governments pay more attention to the allocation of funding and financing for the organisation of the Lampu colok Festival which can basically brand or introduce culture and tourism which has a high value for the development and improvement of regional UMKM

4. Forms of Skill Participation

Based on the results of the study, it can be seen that people who participate in skills in organising the Lampu colok Festival are around 63% of the 100 samples. So the direction of participation is that people who have skills in the construction and design of miniature Lampu Colok are more open to participating and taking part in the implementation of these activities.

5. Forms of Social Participation

Based on the results of the study, it can be seen that people who participated socially in the organisation of the Lampu Colok Festival were around 58% of the 100 samples. So the direction of participation is that the community in the relevant area, especially the youth of the local area, is more open to participating in the implementation so that the Colok Lamp Festival runs well.

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