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# The Desa Wisata Terpadu, an Indonesian model of sustainable rural tourism development ? : The study case of Central Java & Yogyakarta

Kadek Wiweka

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**Kadek WIWEKA**

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The Study Case of Central Java & Yogyakarta

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**THE *DESA WISATA TERPADU*, AN INDONESIAN  
MODEL OF SUSTAINABLE RURAL TOURISM  
DEVELOPMENT?  
THE STUDY CASE OF CENTRAL JAVA &  
YOGYAKARTA**

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## LIST OF ABBREVIATIONS

ACCESS: Australian Community Development and Civil Society Strengthening Scheme...	75
ADD: <i>Alokasi Dana Desa</i> .....	75
AH2: Asian Highway 2.....	132
APBN: <i>Anggaran Pendapatan dan Belanja Negara</i> .....	97
APEC: Asia-Pacific Economic Cooperation.....	118
ASEAN: Association of Southeast Asian Nations.....	passim
ASITA: Association of The Indonesian Tours And Travel Agencies.....	13, 157
ASTA: ASEAN Sustainable Tourism Awards.....	33, 106, 121, 126
BI: <i>Bank Indonesia</i> .....	181, 321
BIJB: <i>Bandara Internasional Jawa Barat</i> .....	132
BLM: <i>Bantuan Langsung Masyarakat</i> .....	74
BOS: <i>Bantuan Operasional Sekolah</i> .....	74
BPD: <i>Badan Permusyawaratan Desa</i> .....	72, 222
BPDEWI: <i>Badan Pengelola Desa Wisata</i> .....	223
BPS: <i>Badan Pusat Statistik</i> .....	104, 105
BUMDes: <i>Badan Usaha Milik Desa</i> .....	passim
CBOs: Community Based Organizations.....	83
CBT: Community-Based Tourism.....	23
CDD: Community Driven Development.....	83
CHSE: Cleanliness, Health, Safety, Environment Sustainability.....	passim
CO: Community Organizers.....	83
COCOS: Community Coaching on Sustainability.....	170
COVID: Coronavirus Disease.....	vii, 124, 125, 249
CSR: Corporate Social Responsibility.....	passim
DIY: <i>Daerah Istimewa Yogyakarta</i> .....	passim
DMN: <i>Desa Membangun Negara</i> .....	80
DMO: Destination Management Organization.....	50
FGD: Focus Group Discussion.....	passim

FIT: Free and Independent Travelers.....	209
FPPD: <i>Forum Pengembangan Pembaharuan Desa</i> .....	72, 73, 75
GAPOKTAN: <i>Gabungan Kelompok Tani</i> .....	242
GDP: Gross Domestic Product.....	171
GGDD: Global Green Destinations Days.....	123
GIT: Group Inclusive Tour.....	209
GNP: Gross National Product.....	171
GSTC: Global Sustainable Tourism Council.....	7, 120
HR: Human Resources.....	27
IDR: <i>Indonesia Rupiah</i> .....	passim
IGO: <i>Inlandse Gemeente Ordonantie</i> .....	5, 58, 87
IGOB: <i>Inlandse Gemeente Ordonantie Buitengewesteen</i> .....	58
ILO: International Labor Organization.....	187
ISTA: Indonesia Sustainable Tourism Award.....	vi, 7, 121, 328
KLHK: <i>Kementerian Lingkungan Hidup dan Kehutanan</i> .....	125
KWT: <i>Kelompok Wanita Tani</i> .....	242
LIPi: <i>Lembaga Penelitian Indonesia</i> .....	181, 321
LP3ES: <i>Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial</i> .....	69
MDGs: Millennium Development Goals.....	109
MHB: <i>Memayu Hayuning Bawana</i> .....	passim
MICE: Meeting, Incentive, Convention, and Exhibition.....	114
NGO: Non-Governmental Organizations.....	14
NTB: Nusa Tenggara Barat.....	75
NTT: Nusa Tenggara Timur.....	75
OECD: Organization for Economic Cooperation and Development.....	3, 24
PADes: <i>Pendapatan Asli Desa</i> .....	73
PATA: Pacific Asia Travel Association.....	236
PAUD: <i>Pendidikan Anak Usia Dini</i> .....	100
PG: <i>Pakualam Ground</i> .....	308
PKK: <i>Pembinaan Kesejahteraan Keluarga</i> .....	passim
PNPM: <i>Program Nasional Pemberdayaan Masyarakat</i> .....	passim
<i>Pokdarwis: Kelompok Sadar Wisata</i> .....	passim
PP: <i>Peraturan Pemerintah</i> .....	74, 75, 83
RAP: Regional Action Plans.....	120



REPELITA: <i>Rencana Pembangunan Lima Tahun</i> .....	69, 70, 118
RPJMN: <i>Rencana Pembangunan Jangka Menengah Nasional</i> .....	passim
RPJP: Rencana Pembangunan Jangka Panjang.....	91
RR: <i>Regeeringsreglement</i> .....	57
SG: <i>Sultan Ground</i> .....	308
SMEs: Small and Medium Enterprises.....	25
SSE: Social and Solidarity Economy.....	187
SUSTOUR: Sustainable Tourism Destination Development.....	169
SWOT: Strenght Weakness Opportunity Threat.....	28
T&T: Travel & Tourism.....	111
THK: <i>Tri Hita Karana</i> .....	15, 350
UGM: <i>Universitas Gajah Mada</i> .....	passim
UNCSD: United Nations Commission for Sustainable Development.....	109
UNDP: United Nations Development Programme.....	48, 110, 111, 120
UNWTO: United Nations World Tourism Organization.....	7, 119
VDD: Village Driven Development.....	75
V-FGD: Virtual Focus Group Discussion.....	14
VTV: <i>Vereeniging Toeristen Verkeer</i> .....	2
WCED: World Commission on Environment and Development.....	48, 108
WCTE: World Committee on Tourism Ethics.....	299
WTO: World Tourism Organization.....	passim
WTTC: World Travel & Tourism Council.....	51, 116



## LIST OF JAVANESE CULTURAL TERMS

- Awig-awig*: The norm of customary law that regulates the social behaviors of community members
- Bawono agung*: Refers to society, nation, state, and international (global)
- Bawono alit*: Refers to the personal and familial
- Bawono Langgeng*: Refers to the afterlife
- Bawono*: The physical world as well as the inner, mental, or spiritual world
- Gunungan*: Structures/works in the form of cones or triangles (tapered at the top) inspired by the shape of a volcano
- Jagad rame*: The actual location of human life
- Kenduri*: An expression of gratitude to God Almighty
- Laku prihatin*: Inner and outer abilities as a form of moral arrangement and character
- Manunggaling Kawulo Gusti*: Manifestation of the cultural (spiritual) issue, or the relationship between humans and God (the Creator)
- Memayu Hayuning Bawana*: A living concept for the Javanese to harmonize the macrocosm and microcosm in the planet, particularly through eliminating anger and greed
- Memayu Hayuning Sesama*: The values of unity or mutual cooperation
- Memayu Hayuning*: An activity that promotes safety, happiness, and harmony
- Merti desa*: A symbol of people's gratitude to the Creator for the blessings given
- Mitoni*: Life cycle ceremonies which are still carried out by some Javanese people
- Omah-omah*: Married
- Pupak puser*: Release of the baby's umbilical cord
- Sepi ing pamrih, memayu hayuning bawono (credo) sepi ing pamrih rame ing gawe, saastro cetho harjendro hayuning*: The soul and body of the human body (us) are interconnected and in balance with the universal energy
- Turung jowo*: Rural communities that still appreciate and practice Javanese culture
- Wes ilang jawane*: Urban Javanese who no longer practice and comprehend Javanese customs

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENT</b> .....	<b>i</b>
<b>LIST OF ABBREVIATIONS</b> .....	<b>ii</b>
<b>LIST OF JAVANESE CULTURAL TERMS</b> .....	<b>v</b>
<b>TABLE OF CONTENTS</b> .....	<b>vi</b>
<b>GENERAL INTRODUCTION</b> .....	<b>1</b>
<b>PART 1</b> .....	<b>18</b>
<b>Rural Tourism Vs. Tourist Village: A New Paradigms in Indonesia Sustainable Tourism Trend?</b> .....	<b>18</b>
<b>1.1. DESA WISATA (TOURIST VILLAGE) AND ITS CONCEPT</b> .....	<b>21</b>
Introduction.....	21
1.1.1. “Tourist village is not the rural tourism” (The distinctiveness between tourist village label and rural tourism).....	22
1.1.1.1. The definition of rural tourism.....	23
1.1.1.2. What is the tourist village?.....	26
1.1.1.3. Recent framing of tourist village research: A systematic academic literature review.....	28
1.1.1.4. Tourist village and its modern criteria.....	30
1.1.1.5. Hierarchy: Why do tourist villages need to be classified?.....	34
1.1.1.6. Challenges for tourist village sustainability assessment by indicators.....	38
1.1.1.7. Tourist village and local community representation.....	47
1.1.2. <i>Pariwisata berkelanjutan</i> (sustainable tourism): An Indonesian adaptation of the western sustainable development framework.....	49
1.1.2.1. The definition of sustainable tourism.....	49
1.1.2.2. “ <i>Pariwisata Berkelanjutan</i> ”: An interpretation of sustainable tourism in Indonesia.....	54
Conclusion.....	55
<b>1.2. FROM TOURISM IN VILLAGE TO DESA WISATA: A SUSTAINABLE RURAL DEVELOPMENT MODEL IN INDONESIA</b> .....	<b>57</b>
Introduction.....	57
1.2.1. Villages as Indonesia's political commodity: Since colonial to reformation era.....	58
1.2.1.1. The pre-independence period (Before 1945).....	58
1.2.1.2. The post-independence period (Old Order, 1945-1966).....	70
1.2.1.3. The New Order period (1966-1998).....	70
1.2.1.4. The first phase of the Reform Era: “From centralized to pseudo-decentralized” (1998-2004).....	73
1.2.1.5. The second phase of the Reform Era: The emerge of “Desa Wisata” terminology (2004-2014).....	74
1.2.1.6. The third phase of the Reform Era: “The renaissance period for rural development” (2014-present).....	82
1.2.1.7. Metamorphosis of village regulations and policies in Indonesia.....	89
1.2.2. Tourist village as a part of political issues.....	91
1.2.2.1. Is ‘tourist village’ a new issue in rural tourism development or just a new term for an already known phenomenon?.....	92
1.2.2.2. Tourist village in transition: Between socialism and capitalism.....	99
1.2.2.3. Tourist village: Transformation from “develop village” ( <i>membangun Desa</i> ) to “village developing” ( <i>Desa membangun</i> ) approach.....	102
1.2.2.4. Massive developments of the tourist village throughout Indonesia.....	105
1.2.2.5. Tourist village as a “global village”.....	108
1.2.3. Indonesia tourism sustainable development: Looking back and moving forward.....	109
1.2.3.1. The development of sustainable paradigm.....	110
1.2.3.2. Indonesia sustainable tourism development: The influence of global agenda.....	116
1.2.3.3. Sustainable tourism declaration ( <i>Piagam Pariwisata Berkelanjutan</i> , 1995): Foundation for the future of Indonesian tourism development.....	121
1.2.3.4. Indonesia Sustainable Tourism Award (ISTA): An appreciation of excellence?.....	123

1.2.3.5. CHSE (Cleanliness, Health, Safety & Environment Sustainability) certification: Indonesian government first sustainable tourism certification.....	126
Conclusion.....	128
<b>1.3. TOURIST VILLAGE DEVELOPMENT IN CENTRAL JAVA: POTENTIAL AND CHALLENGES.....</b>	<b>130</b>
Introduction.....	130
1.3.1. Domination of Java and Bali as tourist village destinations.....	133
1.3.1.1. Rural agriculture and tourism: Economic transformation or enlargement?.....	136
1.3.2. The Phenomenon of tourist villages in Central Java.....	140
1.3.2.1. Java and its rural tourism development history.....	145
1.3.2.1.1. Nglanggeran tourist village.....	149
1.3.2.1.2. Pentingsari tourist village.....	152
1.3.2.1.3. Samiran tourist village.....	156
1.3.2.2. Why is Central Java's tourist village expanding so rapidly??.....	159
1.3.2.3. Tourist village vs tourism in village.....	166
Conclusion.....	169
<b>PART 2.....</b>	<b>171</b>
<i>Desa wisata Lever of Socio-economic Development in Central Java and Yogyakarta.....</i>	<i>171</i>
<b>2.1 TOURIST VILLAGE LABEL FOSTERING ECONOMIC DEVELOPMENT FOR A PART OF THE COMMUNITY.....</b>	<b>174</b>
2.1.1. The National Program for Community Empowerment (PNPM Mandiri): Financial assistance for village prosperity program.....	177
2.1.1.1. Financial capitalism: from the origin of labor to the destination of investment.....	180
2.1.1.2. Does CSR and TSR encourage the investment in village tourism?.....	182
2.1.1.3. Do international migration and remittances play a significant role in village tourism investment?.....	185
2.1.2. Pricing strategy: The dilemma between limiting tourists and providing high-quality tourism.....	187
2.1.2.1. Who is affected by tourism's economic impact in the village?.....	190
2.1.2.2. How does a tourist village ensure that economic benefits are distributed fairly?.....	197
2.1.3. How do villagers define “the ethics of enough”?.....	199
2.1.3.1. Less stress or low-income: What’s more likely?.....	201
2.1.3.2. How to return the tourism investment?.....	203
2.1.3.3. How does a tourist village strike the right balance between rewarding achievements and allowing everyone to engage in it?.....	205
2.1.3.4. How a tourist village deals with inequality gap: Between rich and poor.....	206
2.1.4. Digital Small and Medium Size Enterprise: Adaptation of traditional to digital marketing (Online Distribution Channel).....	207
2.1.4.1. Does the “Airbnb” phenomenon have an impact on the tourist village?.....	209
2.1.4.2. Does service activity more sustainable than goods product in tourist village?.....	211
2.1.4.3. Does government endorsement of tourist village influence the number of tourists visit?.....	212
Conclusion.....	214
<b>2.2 TOURIST VILLAGES LABEL AS AN AGENT OF SOCIAL TRANSFORMATION</b>	<b>215</b>
2.2.1. Tourist village: Periphery or future urban living space?.....	218
2.2.1.1. From farm to factories / from agriculture to modernity.....	219
2.2.1.2. The role of the young informal leader: From modern industrial civilization to folk society.....	221
2.2.1.3. Pokdarwis: Tourism awareness community.....	224
2.2.1.4. The role of voluntary community: Key success factors?.....	226
2.2.2. What are the societal consequences of inequalities?.....	229
2.2.2.1. Power and position: How have decentralization influenced the tourist village and village leadership system?.....	230
2.2.2.2. Does money change local community behavior?.....	232
2.2.2.3. The lost community: The dark side of tourist village or ruralisation?.....	234

2.2.3. Tourist village and rural digitalization.....	235
2.2.3.1. From stagnation to rejuvenation: Data based tourist village management.....	237
2.2.3.2. Virtual tour: Digital tourist village pioneer.....	240
2.2.3.3. The role of academic institutions (University) in village technology adaptation.....	241
2.2.4. Gender in tourism: The Samiran and Pentingsari tourist village experience.....	242
2.2.4.1. Women leadership roles in tourist village development.....	243
2.2.4.2. The relationship between tourism, early marriage, and female education gap.....	245
2.2.4.3. The power of housewife community: Productivity or self-actualization?.....	246
2.2.5. Tourist village without tourist: The impact of the covid-19 pandemic.....	247
2.2.5.1. Normal returns: A return to nature's way of life.....	248
2.2.5.2. Preservation, conservation, and community capacity building.....	249
2.2.6. COVID-19 pandemic: Village for escape and survival.....	251
2.2.6.1. Back to village: From urbanization to “ruralization”.....	251
2.2.6.2. Locals vs. stranger (outsiders): A good neighbor or a competitor?.....	252
2.2.7. Rural tourism resilience: Adaptation and mitigation of post-pandemic tourism?.....	253
2.2.7.1. Cleanliness, Health, Safety, and Environmental Sustainability (CHSE): Just an awareness campaigns or trust-building?.....	255
Conclusion.....	257

## **2.3 TOURIST VILLAGE GOVERNANCE AGAINST SPECIAL INTEREST MARKET** **259**

2.3.1. Guest as a family or guest as a king: Socialism vs. liberalism host–guest chemistry.....	265
2.3.1.1. Locals' perceptions of tourist behavior.....	266
2.3.2. From tourist-driven to tourist-driving behaviours.....	268
2.3.2.1. Low number of repeater tourists: Are they satisfied?.....	270
2.3.2.2. Tourist village: Main tourist destination or just a stopover?.....	271
2.3.2.3. Tourist village as a natural tourism laboratory: From student to practitioner.....	272
2.3.2.4. “Instagrammable” tourism trends and their impact on rural tourism.....	273
2.3.3. Digital nomad lifestyle: Covid-19 pandemic's effects on remote work.....	275
2.3.3.1. From international to domestic tourist? Market shifts following the post-pandemic.....	276
2.3.3.2. Host and guest education: The influence of tourism interaction.....	277
Conclusion.....	280

## **PART 3..... 281**

### ***Tourist Village Label: From Conservation to the Reinvention of Cultural and Natural Heritages..... 281***

<b>3.1 FROM “CULTURAL TOURISM TO TOURISM CULTURES”.....</b>	<b>284</b>
3.1.1. Tourism in village: Does local culture matter?.....	285
3.1.1.1. Adaptation of Javanese culture dimensions vs. tourism industry.....	286
3.1.1.2. Cultural performances in tourist villages: Commercialization or revitalization?.....	288
3.1.1.3. The tourist village as a vehicle for the preservation of endangered regional languages.....	291
3.1.1.4. The role of awig-awig (customary law) in controlling the development of tourist villages.....	293
3.1.1.5. From cultural tourism to tourism cultures.....	295
3.1.2. <i>Memayu Hayuning Bawana</i> in the face of sustainable tourism issues.....	297
3.1.2.1. <i>Memayu Hayuning Bawana</i> : The tourist village philosophy of sustainable tourism based on local wisdom.....	298
3.1.2.2. Between religion, culture, and spiritual.....	299
3.1.2.3. “Harmonious horizontal and vertical relationships” between humans, the environment, and the spiritual.....	300
3.1.2.4. <i>Memayu Hayuning Bawana</i> : Implementation of sustainable tourism principles through local value.....	302
Conclusion.....	305
<b>3.2 PRESERVATION POLICIES VERSUS INCREASING OF ENERGY CONSUMPTION.....</b>	<b>306</b>
3.2.1. Tourism as an actor of land-use-change in Java.....	310
3.2.1.1. Does profit for the one means loss for the others?.....	313
3.2.2. Tourism and agriculture: Cooperation or conflict?.....	316

3.2.2.1. Farmer heritage: How tourists value fruits and vegetables greater because of their planting stories.....	318
3.2.2.2. Tourist village fostering farmers income.....	320
3.2.2.3. Public-private partnerships: Capacity building programs for locals.....	323
3.2.3. Local value and environment conservation.....	325
3.2.3.1. Domestication of plants and animals: A new trend in modern tourism conservation?.....	325
3.2.3.2. Act local and think global: Small-scale sustainable action.....	327
3.2.3.3. What do awards for excellence in responsible tourism mean for locals?.....	331
3.2.4. MHB against the pandemic? How does the local philosophy help local people to reinvent their traditional environment during the Covid.....	335
3.2.4.1. Between irresponsible energy consumption and environmental sustainability.....	335
Conclusion.....	338
<b>GENERAL CONCLUSION.....</b>	<b>339</b>
GENERAL CONCLUSION.....	340
RECOMMENDATION AND FURTHER RESEARCH.....	343
<b>BIBLIOGRAPHY.....</b>	<b>345</b>
<b>LIST OF FIGURES.....</b>	<b>379</b>
<b>LIST OF TABLES.....</b>	<b>383</b>
<b>INDEX.....</b>	<b>384</b>
<b>APPENDICES.....</b>	<b>387</b>

## GENERAL INTRODUCTION

Tourism, nowadays, has become a phenomenon that is getting more attention from geographers. Given the characteristics of tourism that tend to be related to leisure and pleasure, the geographic approach currently used is not only limited to space and time (Pickel-Chevalier, 2018). At present, several approaches to geography have emerged, such as spatial analysis, behavioral geography, humanistic geography, applied geography, and "radicals", which are widely used to study the phenomenon of tourist movement or interaction and its implications, both socially, economically and spatially (Équipe, 2005, 2011; Hall & Page, 2014). Tourism is also often formulated as a relationship between supply and demand, hosts and guests, even tourists and destinations. The role of the geographer is also increasingly significant when the tourism phenomenon uses or "consumes" space, from urban to rural areas (Piriou, 2018).

Although urban tourism offers its complexities, rural tourism had tended to gain attention for geographers, especially after the Second World War, when the countryside often gained a reputation as the "playground of the urban population". Several terminologies that are often used to illustrate this phenomenon include agritourism, farm tourism, rural tourism, soft tourism, alternative tourism, and there are still many terminologies used by various countries (C. M. Hall & Page, 2014). In Indonesia, there are at least two terms that are often used to describe this phenomenon, namely rural tourism (Kemenpar, 2016) and tourist village label (Kemenpar, 2019).

In its development, rural tourism has become a complex issue, especially considering the difficulty of formulating a definition that reflects its reality. In fact, from a spatial perspective, rural itself is a relatively large area which is sometimes difficult to separate clearly from urban areas. Likewise, if we discuss the typology of rural tourism activities that have overgrown and are not limited to farm-based tourism, currently, several activities such as special-interest nature holidays and ecotourism, walking, climbing and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts, heritage tourism, and ethnic tourism can be categorized as types of rural tourism activities (C. M. Hall & Page, 2014). The development of this phenomenon raises concerns about its impact or implications (Arida & Pujani, 2017; Kusmayadi, 2000; Pickel-Chevalier, 2018; Raharjana, 2012; Roberts et al., 2017; Roberts & Hall, 2001; van der Straaten, 2002). Although, there have been many researchers and academics who have studied the sustainability of rural tourism. However, the discussion that is currently developing tends to apply a partial



approach rather than a comprehensive approach that integrates socio-cultural, economic and environmental components.

In Indonesia, the development of sustainable tourism and tourist village label cannot be disengaged from the history of tourism development (Alamsyah, 2011; Amaliatulwalidain, 2019; Sunjayadi, 2017; Tahir, 2012; Wardiyanto et al., 2016). History shows that the terminology and tourism activities have begun to develop and are heavily influenced by global phenomena (external factors or from outside Indonesia). In particular, the influence of tourism development in Europe (McIntosh et al., 1995; Picard, 2006; Simanjuntak et al., 2017; Spillane, 1991) has dominated Indonesia, primarily through the long Dutch colonial period. Also, international trade and war, even colonialism, have been noted to have given their characteristics to Indonesian tourism today. The early period which was very influential was when the era of the Dutch East Indies government in the early 19th century contributed to opening up access, both in terms of infrastructure and information about Indonesia to the international community. An interesting fact is, before the tourism organization called Vereeniging Toeristen Verkeer (VTV) was formed in early 1908, tourism was actually "built" by movements of institutions, organizations, communities, or even individuals who had no direct relationship with tourism. Some of them include the bicycle community, writers, community groups, entrepreneur associations, and motorcycle clubs (Sunjayadi, 2017). Their role is still very essential when tourism starts to enter a growth phase, even today.

Regardless of national, domestic, or even local issues, international stability or issues often affect the ebb and flow of Indonesia's tourism growth. Slowly but surely, tourism began to get a place and extreme attention from policymakers, at least in 1983 it was recorded as the beginning of an initiative to form a legal basis specifically regulating tourism. Seven years later, the first tourism legal foundation is known as Law No. 9 of 1990 concerning Tourism which was ratified on 18 October 1990 in Jakarta. Since then, tourism policy can be said to be carried out more massively and planned in the long run. Although several challenges such as the 1998 riots (Carnegie, 2010), the Bali Bombing terror in 2002 and 2005, to several natural disasters have affected Indonesia's tourism, it is noted that this industry can always return to being a reliable sector (at least if it considers its contribution of the national economy). Eighteen years later, in 2008 to be precise, tourism was legally "recognized" by the government as scientific knowledge. A year later, taking into account the development of global tourism, the previous law was revised to become Law no. 10 of 2009. This revision is one strategy to face the challenges and opportunities of the rapidly growing tourism industry.

Not only in terms of policies and organizational forms, but the history of Indonesian tourism also records the trend of tourism activity that has developed since the Dutch East Indies era. In the pre-independence period, travel activities were dominated by aristocrats who visited rural areas that had the natural beauty, culture and life of local people (Picard, 2006; Sunjayadi, 2017). The Dutch East Indies era also played an essential role in building tourism infrastructure, although some of them were not explicitly made for tourism purposes. As previously mentioned, at that time, accessibility was one of the elements that significantly boosted the movement of people or tourists. Not only sea (water) transportation but the development of access to land transportation, such as roads and railways, has also opened access to rural areas. At that time, these accesses were designed to reach locations or places that have beauty and "uniqueness", both in terms of nature and the lives of the people. At that time, visitors contributed to documenting their experiences about trips to locations or what is currently known as tourist attractions through notes and publishing them widely.

Since then, rural tourism has become popular and in-demand by visitors. (George et al., 2009) note that the concept of rural tourism and local culture is the subject of the tourism and rural development strategy document in 1994 (OECD, 2001). This document is triggered by the phenomenon of increasing shifts in tourism demand from conventional tourist destinations such as resorts, beaches and major cultural centers, to rural areas (Organization for Economic Cooperation and Development (OECD), 1994). This document categorizes rural tourism which consists of:

- It placed in a rural area.
- Rural areas have specialized functions and features related to the tourism industry, such as small-scale companies, open spaces, interactions with nature, cultural heritage, and traditional communities.
- Small scale villages (both in terms of buildings and settlements).
- Managed based on local (traditional) values and developed in the long run for the benefit of the local community.
- Developed through sustainable principles to maintain the rural character and only utilize its resources (not import). Therefore, rural tourism must be a tool for sustainable conservation, not as a tool for urbanization and development.

In the 21st century, these tourism activities are generally carried out by Western tourists, most of whom come from developed countries. Meanwhile, the host is in a developing country with a specific location in rural areas, with characteristics of socio-cultural life that tend to be opposite to urban areas, as well as developed countries (Robinson

& Murray, 2017). This phenomenon often positions rural areas as victims of neo-colonialism, which serves the needs of western tourists. Rural tourism generally offers a variety of activities including agricultural vacations, agro-tourism, special interest holidays, nature tourism, ecotourism, walking, cycling, horse riding, rock climbing and adventure tourism, sports tourism, health, medical tourism, hunting, fishing, food and wine tours, and church tours to almost any other possible form of tourism, including events, festivals, and visiting friends and relatives.

Publications about Indonesia's natural beauty and culture that are rapidly spreading have invited other tourists to visit. As travel activities in the Dutch East Indies increased, a natural adaptation process was carried out to accommodate the demand of tourists. Several remote areas which need to be reached more than a day's journey, the local community began to provide *pasanggrahan*-based "homestay" as a resting facility. Besides, private community facilities or Dutch East Indies government ownership are utilized as accommodation facilities, even restaurants for visitors. The phenomenon is closely similar to the current homestay trend. Since then, the ecosystem of tourism seems to have begun to find its form. Some of the strategies are by creating tourism activities that adopt the traditional life of Indonesian people, starting from the simplest things, namely the habit of relaxing breaks (siesta) and taking a bath, to a culture that is packed based on creativity (Sunjayadi, 2017). Besides, the emergence of these activities also encouraged industry or entrepreneurs to design "menus" or travel packages that were popular at the time on Java.

As an industry, currently Indonesian tourism has entered the modern era. The previously traditional rural areas are now transformed into increasingly recognizable and modern tourist areas, both in terms of infrastructure, as well as the culture and life of the local communities. Tourism is also a compulsory necessity for modern society, not only limited to local and national trips, but Indonesian people also begin to travel to other countries or internationally. Tourism develops so massively and brings "gifts" or economic benefits to tourism actors (Miller & Twining-Ward, 2005). However, apart from tourism success stories, various criticisms of tourism development also often emerge, especially from researchers and observers of environmental and socio-cultural issues, particularly concerning the negative impacts arose. Several issues that are often highlighted are how tourism leaves environmental damage and tends to change the characteristics of local communities that are more materialistic oriented.

Not only in Indonesia, but this awareness has also emerged from various parties, ranging from international, national, regional, to local levels, to seek alternative development

directions. Consistently, this issue continues to campaign, to bring agreement at the earth summit known as "Agenda 21" in Rio de Janeiro in 1992 (Fennell, 2015; Jackson & Morpeth, 2002; Liburd & Edwards, 2010; Middleton & Hawkins, 1998; Pickel-Chevalier, 2015; Priyanta, 2015; Ritchie & Crouch, 2003; Weaver, 2006). The international political agenda has influenced the direction of Indonesia's development, including tourism (C. M. Hall, Gossling, et al., 2015; Pickel-Chevalier & Ketut, 2016). With idealism reducing economic inequality and poverty. This international agreement also encourages all countries to pay more attention to environmental sustainability by adopting the principles of development that is more "wiser". Slowly but surely, the direction of Indonesia's development policies began to accommodate the commitments of the government as part of the countries supporting the campaign. One of the issues raised was reducing the economic gap between urban and rural communities. Since then, the village has begun to return attention, mainly because of its potential, which is believed to be the engine of driving the national economy.

In addition to the phenomenon of tourism which has experienced ups and downs, the recognition of the status of the village has also experienced a similar phase, especially since the Dutch East Indies era, the Old Order era, to the New Order era. Starting from the legal product *Inlandse Gemeente Ordonantie* (IGO) Stbl. 83/1906 concerning Villages, to Law. No. 5 of 1979 concerning Village Government. Villages tend to be positioned as objects of development that often ignore local wisdom values. The reform era that is considered to bring about a flow of change for the future of the village tends to be seen as only giving the status of "pseudo decentralization" (Eko et al., 2014; Kurniawam, 2015; Labolo, 2014; Sutiyo & Maharjan, 2017). This phenomenon is marked by the passing of Law No. 22 of 1999 and Law no. 32 of 2004 concerning Regional Government which is based on decentralization and residuality. The government and the community continue to look for the right formula to maximize the potential of the village, which has long been neglected. One of which is through commercializing as a tourism product. Tourist village label (Desa Wisata) is one of the Ministry of Tourism's policy products to elevate the status and economy of the village community. This phrase is believed to have appeared in 2005 and continues to be developed today (Kemenpar, 2019).

Since the tourist village phrase historically is a product of government policy. So the initial definition tends to refer to government policies, especially related to the development of tourism in rural areas. Even though, at present, some academics and tourist village researchers have begun giving their ideas on the issue. According to the Minister of Culture and Tourism Regulation Number: KM.18 / Hm.001 / MKP / 2011 Regarding the National

Program for Community Empowerment (PNPM) *Mandiri* Tourism, “tourist village label is an integrated form of attractions, accommodation, and other supporting facilities. This product is packaged in the traditional lives of people based on culture and local wisdom. The three main constituent elements are the village area, local communities, and tourism activities interrelated with one another and provide direct, indirect, and induced impacts”.

The tourist village label is a concept inspired by the rural tourism phenomenon. In general, the definition of tourist village and rural tourism tends to be similar and can be said to be an identical context. However, it should be remembered that the phrase tourist village was previously unknown in academic theory, which generally uses rural tourism. So, what makes these two phrases need to be debated? One of the essential parts is the tourist village as a policy product. In addition to the operational definition, it also has its criteria which are quite rigid. The Ministry of Tourism and Creative Economy has so far used nine tourist village label criteria (Kemenpar, 2019), which include:

1. Ownership and management by the community.
2. Contribution to social welfare.
3. Contribution to maintaining and improving environmental quality.
4. Encourage interactive participation between local people and visitors (tourists).
5. Quality travel services and tour guides.
6. Quality of food and drinks.
7. Quality of accommodation (homestay).
8. Friendly tour operator performance, and
9. Technology Utilization.

The above criteria explicitly provide a limitation that tourist village label can only be used to refer to villages that meet these criteria. If then there are tourist activities in several villages that do not meet these criteria, then it can be categorized as rural tourism.

Through the support of various ministerial programs, the village has consistently become a top-rated attraction and a hope for the future. Various evaluations continue to be carried out, including the idea to revise the 2004 Law, which continues to be encouraged. After being drafted for seven years (2007-2013), finally, the law, known as Law No. 6 of 2014 concerning the village was ratified successfully. This period is considered as the "enlightenment" period for village development in Indonesia. The reason is that some of the main principles forming this law, known as recognition and subsidiarity, are said to bring the village back to its "throne". The position and authority of the village, including the traditional village, have been reclaimed by the Indonesian government. The concept previously known

as "develop village" (*membangun desa*) has been transformed into "village developing" (*desa membangun*) or placing villages as the subject of development.

Without prejudice to some tourism programs in other sectors, the 2015-2019 period is considered an era of tourism based on rural areas. Especially considering how intensive socialization is related to the development of *desa wisata*. Even today, the *desa wisata* has become the flagship program of tourism development in Indonesia. The overexploitation of the countryside has drawn criticism, which is generally concerned about the adverse effects of tourism on the future sustainability of rural communities and the environment. Even though they are often doubted and tend to be biased, the government, guided by international agendas, has begun to design supporting regulations to protect the potential of tourism and villages. In addition to absorbing the sustainable development principles as one of the Tourism Law's visions (Law no. 10 of 2009, article 2), two years after, through Government Regulation of the Republic of Indonesia Number 50 of 2011, the government adopted the principles of sustainability in development plans, both in the medium and long term. Sustainable tourism development is also increasingly emphasized in the era of National Medium-Term Development Plan (RPJMN) III & IV (2015-2025), where both policies are aligned with Sustainable Tourism for Development (STDev.). Specifically, as outlined in Ministerial Regulation No. 14 of 2016 concerning guidelines for sustainable tourism destinations which adopted United Nations World Tourism Organization (UNWTO) indicators and received recognition from the Global Sustainable Tourism Council (GSTC). Therefore, it is entirely appropriate that 2020-2024 is considered a year of sustainable tourism.

Academically, this issue was noted as just beginning to be discussed through the national scientific publication of tourism since 2011 by adopting the phrase "sustainable tourism". Whereas the year 2014 marked the rise of studies related to the issue of sustainability by using the phrase "*pariwisata berkelanjutan*". Euphoria on the sustainability issue continues to penetrate various sectors. Tourism, as one of the industries highly focused on this issue, held the 2017 Indonesia Sustainable Tourism Award (ISTA) for the first time. Although always debated and considered only as a formality and ceremonial. However, this program is enough to get a positive response from the tourism industry. Apart from the controversy of the indicators or tourism instruments used, this step is considered sufficient to succeed in raising awareness of tourism stakeholders to be actively involved in sustainable development.

Since the beginning of ITSA until 2019, tourist villages dominated the nominees of various categories. Meanwhile, the tourist villages that received nominations are mostly located on the islands of Java and Bali. These two areas have historically been designated as prime tourism areas. Therefore, Java and Bali are currently often become role models for many other sites that are developing their tourism potential, including tourist villages.

This fact raises the question, is tourist villages an ideal form of sustainable tourism? Do the indicators used to reflect the actual phenomena in the tourist villages? Do local communities benefit from tourist villages? If this is the case, then which "local people" are considered necessary to benefit tourism. These questions encourage the author to examine how sustainable tourism "impressed" is ideal to be applied in the tourist villages? or conversely, how does the tourist villages tend to be considered ideal as a manifestation or model of sustainable tourism development? Is the fact the case, or vice versa? Literature that discusses this issue comprehensively is still very limited, both from the perspective of Indonesia and from international studies. Perhaps this is because tourist villages are a reasonably new phenomenon in Indonesia, and currently, the government is disseminating this concept to rural communities throughout Indonesia. With some of these limitations, therefore, the current geographic approach is believed to be able to study the phenomenon of tourist villages, especially in terms of space, time, human interaction, and their implications.

The author was born and raised in Indonesia. He is also involved in the tourist village label development program as a master trainer in the ministry of tourism. Therefore, this research will be conducted through a native Indonesian perspective, which is collaborated with western theories and concepts. Besides, all instruments used are in Indonesian, as well as the respondents involved, are Indonesians. The phenomenon of this tourist village will be analyzed in-depth and comprehensively through the applied geography approach, where this approach is often used to study rural tourism and sustainable tourism. Broadly speaking, this research is entitled: **The *Desa Wisata Terpadu*, an Indonesian Model of Sustainable Rural Tourism Development? The Study Case of Central Java and Yogyakarta.**

## **Problematic**

The main problem of this research is whether the tourist village label (*desa wisata*) can foster sustainable tourism, combining economic, social, cultural, and environmental issues. Initial assumptions proposed that the tourist village label is a concept for rural tourism development inspired by Indonesia's rural tourism development. To support sustainable tourism development, tourist village labels are not only encouraged to implement global

sustainability principles, but also to adapt them to the local values of village communities during their development. This study examined three tourist villages with distinct characteristics, such as the tourist villages of Nglanggeran, Pentingsari, and Samiran, for its primary problems. The most immediate concern relates to the impact of tourists' interactions with local communities. This primary question is then broken down into, among others, three operational questions.

- Can the rural tourism development-inspired tourist village label be implemented in rural communities?
- Can the community's local values be incorporated into the development of a sustainable tourist village?
- Can the tourist village label to become one of the agents for sustainable rural tourism development?

These three operationally problematic questions are preceded by five hypotheses presented by the author as initial assumptions.

## **Hypotheses**

Based on the above questions, the authors formulate some initial assumptions that will be tested through this research, including:

- Tourist village label help to improve the local management of tourism by the professionalization of the stakeholders.
- Tourist village label help to develop tourism income with a better system of fair distribution among the community, but not everyone benefits from it.
- Tourist village label contributes to the social change and modernity of traditional communities in the village.
- Tourist village label can influence both preservation and commodification of local traditions and culture.
- Tourist villages encourage environmental preservation, but they also increase energy consumption in villages.

## **Methodology**

Based on this context, the research process begins with a problem, specifically one related to sustainable tourism in tourist villages. The researcher then develops five hypotheses that will be examined in this study. To answer the five hypotheses, the researcher collects data and information, which is then descriptively analyzed. This study can be



classified as a phenomenological approach from an epistemological standpoint (Connelly, 2010; Khan, 2014). This means that the purpose of this study is to describe his experience while exploring the phenomenon under investigation (Neubauer et al., 2019), in this case a tourist village.

The researchers performed a post-structuralism study (Harari, 2019; Poster, 2019; Spivak, 2023) using a qualitative approach (Creswell & Báez, 2020; Lincoln et al., 2011) or exploratory research, which anthropologists and sociologists have traditionally used. This approach is assumed to be consistent with the phenomenon of this research, which is complex, necessitates multiple perspectives, and can evolve based on field findings (Creswell, 2012; Creswell et al., 2007). As a result, several data collection methods were used, including living directly in tourist villages and participating in virtual focus groups that discussed tourist villages and sustainable tourism. In addition, the researchers conducted open-ended interviews with several key informants, both formally and informally. During this process, researchers create new questions that adapt in response to research findings.

In addition to some in-depth findings, the researcher employs survey techniques to supplement qualitative methods (Safdar et al., 2016). This technique is carried out by distributing questionnaires to a large number of respondents, who include local entrepreneurs, local employees, and domestic tourists. This additional information is expected to complement the information in the description analysis.

Considering the complexity of the issues that will be examined in this study, several methods are used to collect data such as literature studies related to the history of rural tourism development, tourist village, and sustainable tourism in Indonesia. Besides, this study also utilizes various statistical data on Indonesian tourism such as data on the growth of tourist arrivals and foreign tourism exchange since the colonial era until now; data on the number of tourist villages in Indonesia; tourist visit data to each tourist village; and data on the number of small-scale industries in tourist villages.

**Literature Research**, in this phase, the researcher uses a qualitative research approach with historical methods, which are the basic approaches to social science (J. A. Hall, 2005; Mohajan, 2018). A systematic data collection process carries out this method from the past, where the central issue in the history of rural tourism development, sustainable tourism development, and tourism villages. Furthermore, this research examines, classifies, clarifies, synthesises, and elaborates all information comprehensively through logical interpretation and explanation of phenomena related to these issues (Mohajan, 2018). This approach can present a chronology of entire events, begin from the past, now, to several predictions of the

development of the Indonesian tourism and tourist village in the future. The data used include.

- Primary sources (these are original documents found in archives): these data are original documents located in Indonesian museums, especially those related to the history of the Dutch colonial era.
- Secondary sources (works by other authors writing about history): this data is literature or the publication of research results from various research institutions at several top universities in Indonesia, such as Institute for Social and Political Research and Development, University of Indonesia; Center for Tourism Studies, Gajah Mada University; and the Desa Wisata Institute, an organization that focuses on developing Tourist Villages. Besides, this research also collects data through various trusted online mass media (Kompas, Media Indonesia, Detik.com, and CNN).
- Official records (official records from various institutions, case reports), researchers use official data from multiple related ministries, such as data on tourism village development plans 2015-2024, guidebooks for developing tourist villages, to various policies related to tourist villages and sustainable tourism, from the ministry of tourism and creative economy, especially in the tourist village development division. Also, this study uses official data from village ministries such as village development policies, statistics on the number of villages and their classifications, and data on the number of village funds for 2015-2019.
- Private materials (chronicles, autobiographies, diaries, memoirs, records of oral history): researchers also use various materials collected from multiple activities, such as tourist village development seminars, tourist village development training, tourist village promotion documents, and tourist village focus group discussions held by ministries.

According to (Creswell & Báez, 2020), theory can be considered only as an interpretive lens in qualitative research. This means that theory can assist researchers interpret phenomena in the research area. Researchers' understanding of a theory can support in the description of phenomena without the necessity to test the theory itself.

**Observations** on Nglanggeran tourist village, Pentingsari tourist village, and Samiran tourist village, in Central Java and Yogyakarta (December 2020-January 2021 and September-November 2021). In December 2020 - January 2021, after presenting the research proposal and research methodology in front of the panels (thesis supervisor and education attaché of the Indonesian embassy, Paris), researcher returned to Indonesia to prepare for a survey of the three tourist villages. The distribution of the questionnaires that have been

designed in France will be assisted by volunteer-involving Sahid Polytechnic students and Ambarrukmo Tourism College (STIPRAM) Yogyakarta for three weeks. This period was chosen because it is the peak season for holidays in Indonesia. This period is very crucial, considering that so far, tourism activity has not fully recovered due to the Covid-19 outbreak around the world. Previously, researcher visited three institutions, such as the University of Indonesia, the Centre for Tourism Studies at Gajah Mada University, and the Desa Wisata Institute, to collect and deepen data through several works of literature related to tourist village and sustainable tourism. In addition, researcher also participated in various focus group discussions organized by the central government through ministries, local governments, and various community organizations such as the Desa Wisata Institute and the Indonesian Cluster Association (AKSI). This FGD was attended by several tourist village stakeholders including academics, village heads, *Pokdarwis* heads, and village entrepreneurs.

Researcher took the opportunity to make a second observation in September-November 2021. During this period, the researcher revisited three villages to collect and distribute questionnaires to tourists, small business owners, and local people who work in tourism-related business fields. This instrument's distribution has been extended from April to June 2022. Due to the tourism in Indonesia has returned to normal, there is an opportunity to involve a large number of respondents.

**Questionnaires** consist of several questions related to the impact of tourism on tourists and tourist village communities. Tourists were asked about their experience of visiting a tourist village as a sustainable rural destination. Meanwhile, local people are classified into three groups, including tourist village managers, small-scale business owners who support tourism activities, and local people who work as employees in the business sector. This questionnaire will try to identify the impacts of the interactions between tourists and local communities, especially those related to economic, socio-cultural and environmental impacts. Given that the number of business sectors is still limited to tourist villages, this research will involve most of the business sectors of the population.

The **Interviews** process involved more than 48 Indonesian tourism village stakeholders (master trainers from the ministry of tourism, tourist village managers, village heads, business actors, central and local governments, travel agents, academics or specific researchers in the field of tourism villages) in Jakarta, Yogyakarta, and Central Java, as well as from various provinces in Indonesia. Master trainers and several leaders of the ministry of tourism and the creative economy are expected to be able to share information, advice, and input regarding their experiences in running tourist village development and assistance

programs throughout Indonesia. Meanwhile, local government representatives, academics or researchers, tourist village managers, and village heads are expected to be able to provide information related to their experiences in developing tourist villages by involving local communities. Their experiences related to the opportunities and challenges of creating a tourist village can enrich information associated with the impact of tourism on the community. Meanwhile, small business operators and travel agents are expected to provide information related to their experiences involved in tourism activities in tourist villages.

*Table 1 Number of respondents and informants involved in research*

<b>Informants</b>	<b>Number of informants</b>	<b>Informants</b>	<b>Number of informants</b>
Ministry of Tourism: Deputy for destination and infrastructure development	2	Pokdarwis (Tourism community)	3
Master Trainer (tourist village & CHSE)	3	Local entrepreneurs & employees (Homestay, souvenir shop, local restaurant)	14
Yogyakarta Tourism Office representative	1	Local community (Head of village)	3
Domestic tourist	12	Head of tourist village	3
Researcher / Academic / NGO: (University of Indonesia, Gadjah Mada University, Desa Wisata Institute)	5	Association of The Indonesian Tours and Travel Agencies (ASITA):	1
		Media, Jakarta voice (Suara Jakarta):	1
<b>Total Informants</b>	<b>48 informants</b>		
<b>Respondents</b>	<b>Number of Respondents</b>	<b>Respondents</b>	<b>Number of Respondents</b>
Local entrepreneurs (Homestay, souvenir shop, local restaurant)	33	Domestic tourist	347
Local employees (Homestay, souvenir shop, local restaurant)	30		
<b>Total Respondents</b>	<b>410 respondents</b>		

Some of the key informants involved include Mr. Wisnu Sriwijaya as deputy for destination and infrastructure development who leads the tourist village development program (Ministry of Tourism), Ms. Dr. Suci Wachyuni, Mr. Assc. Prof. Dr. Budi Setiawan, and Mr. Dani Rahadian, (Ministry of Tourism master trainer), Mr. Prof. Baiquni (Researcher of Gadjah Mada University), Mr. Sasongko M.Par (Researcher of tourism studies at Gajah Mada University), Ms. Widhyasmaramurti MA. (Researcher and lecturer at University of

Indonesia). Mr. Sugeng Handoko, Mr. Heru, and Mr. Mursidi (Head of the Nglanggeran tourist village), Mr. Doto Yogantoro (head of the tourist village of Pentingsari and founder of the Desa Wisata institute), Ms. Dayang (head of Samiran tourist village), Ms. Erni (Yogyakarta Special Region Tourism Office representative), Dr. Titus Indrajaya (Association of The Indonesian Tours and Travel Agencies), and Mr. Dr. Ramang Demolinggo (Media, voice of Jakarta) is concerned with the development of tourist villages in Indonesia in general and in Central Java in particular. The informants are expected to be able to provide information based on experience, both practical and academic. All of this information can enrich the knowledge of researchers in building the reality of developing a tourist village as a form of sustainable tourism.

Researchers also actively participate in several international and national **virtual focus group discussions (V-FGD)** on developing tourism villages and sustainable tourism, which are organized by the government (Ministry of Tourism) and several non-governmental organizations (NGOs) such as Desa Wisata Institute, SCoT (Smart Community Tourism), AKSI, and INTOA. This V-FGD was conducted in 2020, 2021, and 2022. This event's topics include empowering tourism villages: successful Indonesian practices, tourism villages and sustainable community-based tourism, tourism villages as sustainable tourism, and rural tourism in pandemic era. This V-FGD provides the author with a riches of insight and information, particularly regarding the perspectives of tourism village stakeholders in Central Java on the issue of sustainable tourism. The heads of the tourist villages of Pentingsari, Nglanggeran, and Samiran were among the speakers at this event, though there were also several speakers from other tourist villages, academic, government, travel agent, and other tourism stakeholders. This forum is highly essential for researchers, especially because the participants included tourism village actors from all over Indonesia. The researcher also carefully documented the discussions that occurred during the discussion. This data is then interpreted and integrated with information obtained through other methods.

### **Field of Research**

This study was carried out in Indonesia's developed and developing tourist villages, particularly in Yogyakarta and Central Java. Tourist villages that are the focus of the study are Nglanggeran tourist village, Pentingsari tourist village, and Samiran tourist village. The three Tourist Villages were chosen because they have different characteristics and are in various phases of tourism development. Nglanggeran tourist village is one of the villages that is often used as a role model in developing tourist villages in Indonesia. This village has

received a lot of appreciation for its success in implementing the principles of sustainability, both locally, nationally and internationally. One strategy that is considered quite successful is by utilizing data and technology in managing tourist villages. The manager succeeded in maximizing the benefits of tourism and maintaining the village's carry capacity by reducing the number of visits and at the same time increasing tourism village income.

Meanwhile, Pentingsari tourist village has begun to be widely recognized for its ability to implement the principles of sustainable tourism through local wisdom values. Like *Tri Hita Karana*, which is quite well known in Bali, this tourist village also adopts the values of Javanese local wisdom known as *Memayu Hayuning Bawana* (MHB). MHB itself has proven to be very useful and very quickly accepted by the local community in maintaining the socio-cultural values and environment of the Pentingsari village. One of the most popular practical implementations of this local wisdom which believed to be in line with the principles of sustainable tourism is to require people to plant more trees for every tree they cut. The tourist village of Samiran, on the other hand, has a different experience in developing their village. One of the highlights is that tourism development in this village was spearheaded by a woman (Ms. Dayang). This best practice is extremely rare in other villages dominated by male roles. These characteristics are presumed to provide a novel experience, particularly in terms of social challenges in the context of a patrilineal society.

The data of the three tourist villages will then be compared and analyzed to produce a comprehensive picture regarding whether tourist villages provide benefits to the local community and can be used as a model for sustainable tourism development in Indonesia. In addition to having different characteristics of tourist attraction, these three tourist villages are considered to represent the categories of tourist villages in Indonesia such as pioneer (rintisan), growing (berkembang), advance (maju), and self-sustained (mandiri) tourist villages.

## **Presentation**

The results of this research will be presented into three parts, and in each section, there are two to five chapters, with a total of ten chapters, including:

**First part** describes the evolution of shifting trends from rural tourism to the emergence of the terminology of tourist villages in Indonesia. This section outlines the different concepts and terminology of rural tourism and tourist village, which are considered as a model of sustainable rural development.

The first part in general discusses the evolution of the rural until it was commercialized into a tourist village. The author starts from chapter one (1.1), which describes the conceptual definitions of rural tourism, tourist village, and sustainable tourism. In addition, the author discusses the criteria and indicators of tourist village and sustainable tourism. In the second chapter (1.2), we explain the history of tourist villages that have been influenced by the development of rural tourism since the Dutch colonial era. The tourist village is one of the political issues "designed" by the government through policy products to develop rural areas. Since then, tourist villages have been packaged, perceived, and introduced as a model for sustainable rural development. This means that tourist villages are considered as a new paradigm of sustainable tourism development in Indonesia. This sustainable development paradigm is also inseparable from the influence of the "western". Furthermore, in the third chapter (1.3), the general description of the research location is discussed, which begins with a description of the geographical and demographic conditions of Central Java and Yogyakarta. In this section, we will analyze the opportunities and challenges of developing a tourist village in Central Java. Specifically, this research will focus on three tourist villages (Nglanggeran, Pentingsari, and Samiran). This process will provide an overview of the potential resources that villages in Central Java have. Based on this potential, the author tries to analyze the opportunities that villages in Central Java have to be developed as a tourist village. Discussions about the development of tourist villages in this area were also enlarged by discussing the historical and phenomenological dominance of Java and Bali in developing tourist villages.

In the second and third parts, the researcher investigates the influence of tourist villages on the implementation of sustainable tourism principles. In this context, the discussion is separated into two parts in order to respond to the five hypotheses that have been developed previously. This section covers how the development of a tourist village influences the socioeconomic aspects of the local community, as well as the cultural and environmental characteristics of the village.

**The second part** investigates the role of the tourist village label as a catalyst for socioeconomic growth in Central Java and Yogyakarta. Each of the three chapters in this section focuses on economic, social, and governance issues. In Chapter 2.1, the role of the tourism village label in promoting economic development in some communities is discussed. In this section, the author explains how the tourist village manager distributes economic gains to the local community in accordance with the values of fairness and cooperation. In addition, one of the important issues is how to comprehend the sufficiency value of rural communities,

which differs from the more materialistic characteristics of urban communities. In the meantime, Chapter 2.2 addresses how tourist villages serve as social transformation agents for local communities. This debate will also cover in depth a number of themes that are significant in the context of tourism village development, such as what factors drive change, how change occurs, why change occurs, who is most involved in change, and when change occurs. In Chapter 2.3, the author emphasizes the significance of tourist village governance in dealing with special interest markets. In other terms, tourist villages can be described as "product-driven" or as being more product-focused than consumer-focused. This session also addresses the link between local communities and tourists and its repercussions. The author also investigates the tourists' views on the role of tourist villages in applying the principles of sustainable tourism.

**The third part** examines how the tourist village label describes the phenomenon of preservation and reinvention of cultural and natural heritages. Each of the two chapters in this section is devoted to discussing community culture and environmental issues. Chapter 3.1 examines how tourism villages can impact the preservation and commodification of local traditions and culture. In this session, the author examines the frequently debated phenomenon of tourism not only having the potential to endanger local culture, but also having the potential to "revive" an abandoned culture. Furthermore, the author describes how the Javanese community's local wisdom, known as *Memayu Hayuning Bawana*, can accelerate the implementation of sustainable tourism principles in tourist villages. Chapter 3.2, on the other hand, describes how the development of a tourist village can promote the sustainability of the village environment. The author discusses whether tourism and agriculture could indeed coexist or even cause conflict in this session. Moreover, the authors explore the role of local wisdom in the Javanese community's efforts to preserve their village environment.

Based on the discussion in the preceding sections, the author attempts to interpret general conclusions about the sustainable tourist village based on the experiences of the three tourist villages in Yogyakarta and Central Java at the end. In this session the authors also drafted several recommendations in the development of a sustainable tourist village, including several issues that need to be studied in further research.



## **PART 1**

# **Rural Tourism Vs. Tourist Village: A New Paradigms in Indonesia Sustainable Tourism Trend?**

## **Introduction**

### **Part 1. Rural Tourism Vs. Tourist Village: A New Paradigms in Indonesia Sustainable Tourism Trend?**

If the theory considered as a set of ideas or concepts that can explain a phenomenon (Corley & Gioia, 2011), so the theory in this research plays an essential role, uniquely to describe the issue or research variables on this phenomenon. Besides, as stated earlier, that tourism definition, such as in the regulation, can significantly influence the Indonesia tourism industries ecosystem. In this subchapter, the authors intend to describe the theories used in building the foundation of this research. Similar to the development of other theories, the theories used in this study are still being debated. Especially the fact that each theory generally tries to defend its own "truth." However, if we quote the idea of Mintzberg (2005: 355) in (Smith & Hitt, 2005), which states that it is essential for us to realize that maybe all theories are wrong, in fact, it was all just words and symbols on paper, about the reality they were trying to describe. However, in reality, it is not reality itself. This idea illustrates that what is essential to a theory is reality itself. Therefore, theory can be chosen simply based on its usefulness, or far more critical than the truth of the theory itself.

However, the authors also understand that a theory to be "good" needs to meet several criteria, including unique, conservative, generalized, consistent, empirical, and abstraction. Besides, functional theory can also help identify what factors must be learned, how and why they are interrelated (Gay & Weaver, 2011; Smith & Hitt, 2005). How is the concept of a tourist village built as a new rural tourism development paradigm in Indonesia? then becomes an interesting question.

Sustainable development and tourist village label are two of the priority issues for tourism development in Indonesia today<sup>1</sup>. What is interesting is that the development of these two issues has, historically, been influenced by the "western" paradigm. Tourism and rural tourism began to be known in Indonesia since the Dutch colonial period (early 19th century) and were influenced by the development of tourism in Europe. The motivation of visitors from the Netherlands and several other European countries, who had stopped and carried out tourism activities in several villages in Indonesia, is believed to have built a rural tourism paradigm. At that time, this type of tourism activity had attracted the interest of visitors, especially with some of its potential such as local culture, rural life, beautiful natural scenery,

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<sup>1</sup> See the Mid-term Development Plan document (RPJMN) 2020-2025

and other tourism potentials that were considered "authentic" by Indonesian society and different from the western life.

Academics then believe that this potential has shaped tourist's motivation to visit the village due to the nostalgia or "escapism" factor of globalization and modernization. For example, the government of Canada has used these advantage of nostalgic attraction to introduce the "come back home" campaign, which is targeting the city people or metropolitan. There are four types of nostalgia, such as longing for the paradise, the simple life, past times, and the return to childhood. So as stated by Schouten (1996) explained the same types of nostalgia by running away from the daily routine stress. This type is called as "escaping from globalization" (George et al., 2009; Kementerian Pariwisata, 2016). Currently, the motivation for travel to rural areas is generally to enjoy community life, to interact in various activities at tourist village locations actively, and to learn about local culture (Aryana, 2019; Ma'ruf et al., 2017; Prafitri & Damayanti, 2016; Prakoso, 2015; Susyanti & Latianingsih, 2014; Syafi'i & Suwandono, 2015).

This phenomenon later evolved into a modern tourism product known as a tourist village. Tourism villages are becoming an interesting new paradigm, especially with claims as a sustainable tourism product. This issue encourages the author to explore how the evolution of rural tourism since the colonial era influenced the formation of tourist villages label? Besides, the authors in this section will try to explain the influence of the "western" sustainable tourism development paradigm on tourism village development programs in Indonesia.

## 1.1. *DESA WISATA (TOURIST VILLAGE) AND ITS CONCEPT*

### **Introduction**

Despite the fact that geographers have been interested with the phenomena of rural recreation since the 1960s and 1970s (C. M. Hall & Page, 2014; D. R. Hall et al., 2005), UNWTO is once again addressing tourism and rural development on global tourism day 2020. Today, however, the definition of rural tourism is still a topic of discussion. This terminology is difficult to define because its nature is quite complex. (Lane, 1994) believes that the concept of rural tourism must at least examine numerous aspects, including the type of vacation, the intensity of use, the location, the management style, and the level of community integration. There are not always obvious boundaries between these factors in rural tourism. Even interested parties, such as travelers, local communities, tourism village administrators, and the government, have divergent views on tourist villages (Kemenpar, 2019). Or, similar to visitors and locals, they either do not question or are unable to comprehend the meaning of the language. According to them, the interaction or tourism activities they engage in and the rewards they receive are the most essential.

Similarly, the aforementioned parties have a general awareness of concerns of sustainable tourism. Some of them have little comprehension of the context and issues of sustainability. Thus, many scholars say that the theories and principles of sustainable tourism development are difficult to implement in the realm of practice or reality. What is the significance of a definition, concept, or abstraction, then?

The idiom "the map is not the territory" aptly illustrates the significance of a definition, concept, or abstraction. Using this term, Korzybski indicates that humans do not generally have access to absolute knowledge about reality, but rather possess only a portion of this information that is colored by their own experiences. He stated that it is crucial for everyone to recognize that their understanding of a "map" is not an accurate representation of reality or a "region." In other words, a thing's description is not the entity itself. Models and abstracts do not represent reality.

This idea may be applicable to the discussion around rural tourism, rural tourism, and sustainable tourism. However, the reality of the three is significantly more fundamental than their definitions or concepts alone. With all the information they contain, however, "maps" frequently play a crucial part in discussions or communications. In Indonesia, the term rural tourism is commonly used to describe the practice of visitors visiting rural areas. In the meantime, sustainable tourism is viewed as a tourism situation that promotes

environmental preservation. Moreover, this perspective is heavily influenced by the experiences and insights of individuals. However, the reality is frequently more complicated than the definition itself, making the topic of discussion interesting. This chapter will attempt to explain the distinction between rural tourism and village tourism. Which tourist destinations are included in the category of rural tourism, and which are considered tourist villages? How the concept of sustainable tourism is incorporated into the Indonesian tourism sector.

### **1.1.1. “Tourist village is not the rural tourism” (The distinctiveness between tourist village label and rural tourism)**

In 2019, the Ministry of Tourism and Creative Economy convened a focus group discussion on the development of tourist villages in all Indonesian regions. Participating stakeholders include local communities, tourism village management, and academics. The most intriguing aspect of this event was the participants' unfamiliarity with the term "tourist village." Local communities and tourist village managers, or those categorized as practitioners, are likely to willingly accept the use of this new name according to the results of the conversation. Yet, among academics or with the government, the name tourist village has become rather debatable.

The varied responses of the three are clearly understandable. Locals and tourism village administrators comprehend the phenomenon of tourist villages based on their direct experience. Typically, they attempt to match their perception of reality to the terms provided by the government. In the meantime, academics, using their knowledge and experience, have interpreted the phenomenon of tourism in rural areas using a variety of definitions or concepts. Hence, at that time, the majority of them questioned what the difference was between village tourist and rural tourism. Therefore, the difference in names between the two should signify two different realities for them. Then, is this true? Are they distinct realities or territories?

*Desa wisata* label has historically developed and been greatly influenced by rural tourism. In applied geography, the relationship between tourists, local communities, and the rural environment can be classified as either rural tourism or tourist village. But, by definition, the two are distinct, particularly with relation to the requirements associated with tourist villages. Hence, the tourist village might be described as a modified kind of rural tourism. Therefore, although influenced by the same reality, it can be said that "tourist villages are not rural tourism." The tourist village as a "map" is not a territory of rural tourism

itself. Tourist village is the government's representation of modern rural tourism influenced by globalization's values. Using Community-Based Tourism (CBT) principles based on western knowledge or developed countries is one indicator that reinforces this approach.

#### 1.1.1.1. The definition of rural tourism

Although there have been many experts, writers, and researchers who have defined this phenomenon. But some of them also agree that it is very difficult to define it in absolute terms (Frochot, 2005; Serra Cantallops et al., 2015). This means that the current definition is still not able to represent the complexity of the reality of rural tourism.

As mentioned earlier, the definition of *wisata pedesaan* or rural tourism departs from a similar phenomenon, namely travel to rural areas. Rural tourism generally develops in rural areas by utilizing agricultural, plantation, and fishery activities as the principal capital for economic activity. The diversity of cultures, traditions, habits, and systems of rural communities is an "authentic"<sup>2</sup> attraction and differs from one region to another. It is almost painful to find villages with similar characteristics, especially in terms of culture and natural potential. The development of rural tourism should pay attention to the "rural scale" and be based on small-scale tourism businesses. Besides, it also needs to represent the complexity of the structure of rural communities (environment, economy, history, and location) (Kementerian Pariwisata, 2016). Therefore, Greffier (Greffier, 2006) emphasized that the phenomenon of rural tourism must be regarded holistically, incorporating not only spatial and geographical dimensions, but also economic, ideological, and political aspects<sup>3</sup>.

(Arida & Pujani, 2017) also argues that rural tourism development should meet the following planning principles:

- a. Pay attention to local environmental characteristics,
- b. Minimize the negative impact of tourism development,
- c. Using operational infrastructure that is environmentally friendly and can be recycled,
- d. Considering carrying capacity, and

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<sup>2</sup>The Cambridge Dictionary (2022) defines authentic as "a word that is frequently used to express something that is real or true." Michel Picard (2013) noted in a lecture that the concept of authenticity in the context of Balinese culture is vague. Especially given how culture shifts from generation to generation. Furthermore, the culture that is acknowledged to be authentic today was established as a result of the influence of different foreign cultures. As a result, understanding authenticity in a cultural setting is extremely challenging.

<sup>3</sup>*Pour les villages de vacances du tourisme social, prendre en compte cette double problématique implique de jouer un rôle de médiation territoriale en s'engageant dans un processus complexe qui doit accompagner les relations qu'entretiennent les vacanciers (en provenance de bassins distants d'émissions touristiques) avec l'environnement (village de vacances, territoire d'accueil touristique, bassin de proximité...) sur lequel ils développent leurs pratiques de loisirs. Cet environnement qui dépasse le simple cadre des activités humaines, doit être abordé selon une démarche holiste intégrant des dimensions spatiales et géographiques bien sûr, mais également économiques, idéologiques et politiques.*

- e. Involving village communities as the main actors in tourism activities (becoming direct or indirect owners of tourism villages).

*Wisata pedesaan*, or in the "western" term is known as rural tourism, has become a widespread phenomenon again. Especially since the 19th century, when tourist interest in recreation outside the city began to increase. Or as a consequence of urbanisation and industrialisation. Nowadays, rural tourism has changed a lot, especially from the number of tourists which has always increased significantly. Although the definition of rural tourism as "tourism activities that occur in rural areas" as sure as eggs is eggs. However, this definition has not been able to reflect the complexity of all activities in their reality. Especially considering this term is used differently in several countries that also develop similar forms of travel (Kusmayadi, 2000).

Tourism in rural area is reported to have appeared in France as early as the 1950s, and it was followed in 1968 by the passage of the first "*villages de vacances*"<sup>4</sup> law (Observatoire National Du Tourisme, 2002; Smoluch et al., 2017). (George et al., 2009) note that the concept of rural tourism and local culture is the subject of the 1994 tourism and rural development strategy document (OECD, 2001). This document was triggered by the phenomenon of shifting tourism demand from conventional tourism motivations such as resorts, beaches, and cultural centers, to rural areas (Organization for Economic Cooperation and Development (OECD), 1994). This document categorizes rural tourism with the following characteristics.

- a. It placed in a rural area (Maestro et al., 2007; Serra Cantallops et al., 2015).
- b. Rural areas have specialized functions and features related to the tourism industry, such as small-scale companies, open spaces, interactions with nature, cultural heritage, and traditional communities (Gannon, 1994; Khartishvili et al., 2019; Pröbstl-Haider et al., 2014).
- c. Small scale villages (both in terms of buildings and settlements) (de Sousa & Kastenholz, 2015; Frochot, 2005; Lane, 1994).
- d. Managed based on local (traditional) values and developed in the long run for the benefit of the local community (Feng et al., 2018).
- e. Developed through sustainable principles to maintain the rural character and only utilize its resources (not import). Therefore, rural tourism must be a tool for sustainable conservation, not as a tool for urbanization and development (Fotiadis et al., 2019).

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<sup>4</sup>*La première législation concernant les villages de vacances date de 1968; elle précise que ces villages sont destinés à ceux qui souhaitent des vacances à une ou plusieurs familles tout en bénéficiant des prestations collectives : restaurant, encadrement des enfants, activités culturelles.*

(Robinson & Murray, 2017) argues that in the 21st century, "Western tourists" from developed countries often do this tourism activity. While the hosts are those who live in developing countries, precisely in the countryside, they generally have socio-cultural characteristics that contrast with urban communities, or even those from developed countries. This phenomenon often positions rural areas as "victims" of neo-colonialism, which serves the needs of western tourists. The types of rural tourism activities are so diverse, including agricultural holidays, agro-tourism, holidays with unique interests, nature tourism, ecotourism, walking, cycling, horse riding, rock climbing, and adventure tourism, sports tourism, health, medical tourism, hunting, fishing, food tourism and wine, church tours, even including other tourist activities such as events, festivals, and visiting friends and relatives.

The development of rural tourism is believed to be successful if there is an investment collaboration between the public and private sectors, which does not have to be on a large scale (Nair et al., 2015). The commodification of a community residence as accommodation (Bed and Breakfast), cafes, souvenir shops, and general stores are some examples of small community support. This micro-business can also be directly related or not directly related to the tourism business. Generally, this micro-business involves less than ten employees, while small and medium enterprises (SMEs) have 10-250 employees (Oriade & Robinson, 2017).

Besides, the authors argue that the success of rural tourism development is not only limited to community involvement (Roberts et al., 2017). The equally important part is how rural tourism should contribute to the development of the village itself, such as:

- a. Revitalize and reorganize the local economy, and improve the quality of life;
- b. Provide additional income for the agriculture, handicraft and service sectors (McNally, 2001);
- c. Enhancing local people's insights (Gladstone and Morris, 1998, 1999);
- d. Conserve cultural heritage, natural resources, and rural identity (Ciolac et al., 2017);
- e. Encouraging sustainability policies from the environmental, economic and social sectors; and
- f. Encourage improvement in the quality of products and services (Clarke et al., 2001).

Whereas (Andayani et al., 2017) argues that basically, the concept of rural tourism focuses on the availability of facilities, activities, and cultural potential and traditions of a village. This type of tourism activity often provides what tourists need (market-oriented), especially to enjoy, know, and appreciate the village's uniqueness with all its attractions (Chin & Lo, 2017; Kaaristo, 2014; Pesonen et al., 2011; Zou et al., 2014).



Although initially, *wisata pedesaan* has a simple meaning as a tourism activity carried out in rural areas to enjoy tourist attractions and traditional communities. In its development, precisely in 2005<sup>5</sup>, the term *desa wisata* appeared. (H. S. A. Putra, 2001) argue that *desa wisata* is different from *wisata pedesaan*. *Desa wisata* is a rural area, whether intentionally or not, has become a tourist destination because of its attraction or tourist attraction. On the other hand, tourists who visit generally spend the night in native homes. Conversely, rural tourism is a one-day tour activity of visiting rural areas or without staying at the village. Tourists still stay in hotels (maybe in urban areas) because of the lack of facilities for tourists in the countryside. The difference in "staying overnight in the village" makes *wisata pedesaan* and *desa wisata* different. This idea could initially be understood if *desa wisata* was simply considered a place or location for tourism activities, and *wisata pedesaan* was tourism activities carried out in the village. Alternatively, in terms of language or sentence, it can be likened to *desa wisata* is a noun, while *wisata pedesaan* is a verb. However, the difference between the two becomes more complex because the emphasis is on the "length of stay" of tourists. This issue is often a subject of discussion when the Ministry of Tourism holds several events of Focus Group Discussion (FGD) related to the *desa wisata* socialization program<sup>6</sup>.

#### **1.1.1.2. What is the tourist village?**

Since the tourist village (*desa wisata*) phrase historically is a product of government policy. So the initial definition tends to refer to government policies, especially related to the development of tourism in rural areas. Even though, at present, some academics and *desa wisata* researchers have begun giving their ideas on the issue. According to the Minister of Culture and Tourism Regulation Number: KM.18 / Hm.001 / MKP / 2011 Regarding the National Program for Community Empowerment (PNPM) *Mandiri* Tourism, “*Desa wisata* is an integrated form of attractions, accommodation, and other supporting facilities. This product is packaged in the traditional lives of people based on culture and local wisdom. The three main constituent elements are the village area, local communities, and tourism activities interrelated with one another and provide direct, indirect, and induced impacts” (see part who is affected by tourism's economic impact in the village?).

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<sup>5</sup>See part Tourist village as a part of political issues.

<sup>6</sup>The Ministry of Tourism organised this programme in 2019. This initiative intends to train trainers to accompany lecturers in tourist villages, with a particular emphasis on developing tourist villages through academic mentorship. The author participated as a trainer for the ministry in numerous areas, including Sumatra, Jakarta, and West Java.

*Desa wisata* is one form of rural tourism (*wisata pedesaan*). If rural tourism is defined as a tourist activity with several main motivations, including enjoying the atmosphere of rural life, preserve the natural environment, respect for traditional culture, and improve the welfare of local communities. Therefore, in general, the tourist attraction of rural tourism and *desa wisata* is the same thing. It can be a socio-cultural aspect such as the life of the local community, or even natural potential such as mountains, rice fields, forests, cliffs, landscapes, flora, and fauna.

In general, the definition of *desa wisata* and rural tourism tends to be similar and can be said to be an identical context. However, it should be remembered that the phrase *desa wisata* was previously unknown in academic theory, which generally uses rural tourism. So what makes these two phrases need to be debated? One of the essential parts is the *desa wisata* as a policy product. In addition to the operational definition, it also has its criteria<sup>7</sup> which are quite rigid. The Ministry of Tourism and Creative Economy has so far used nine *desa wisata* criteria, which include:

- a. Ownership and management by the community.
- b. Contribution to social welfare.
- c. Contribution to maintaining and improving environmental quality.
- d. Encourage interactive participation between local people and visitors (tourists).
- e. Quality travel services and tour guides.
- f. Quality of food and drinks.
- g. Quality of accommodation (homestay).
- h. Friendly tour operator performance, and
- i. Technology Utilization

The above criteria explicitly provide a limitation that *desa wisata* can only be used to refer to villages that meet these criteria. If then there are tourist activities in several villages that do not meet these criteria, then it can be categorized as rural tourism. Substantially, the difference in definition between the two can be ignored. However, technically, the government designed the *desa wisata* for tourism development programs in the rural areas. As a result, villages that can be categorized as *desa wisata* tend to be prioritized in rural-based tourism development, or even villages that do not meet the criteria are encouraged to develop criteria according to government standards. In general, these eight criteria can be found in most rural areas which have several aspects including (1) natural/bio-biological aspects, (2) physical environmental aspects, (3) cultural aspects, (4) amenity/infrastructure

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<sup>7</sup> See part Hierarchy: Why do tourist villages need to be classified?

aspects, (5) aspects of Human Resources (HR), (6) institutional aspects, (7) attitudes and governance of community life, and (8) accessibility aspects. However, in order to meet the criteria of a *desa wisata*, the village manager or organization needs to integrate all aspects into a tourism product.

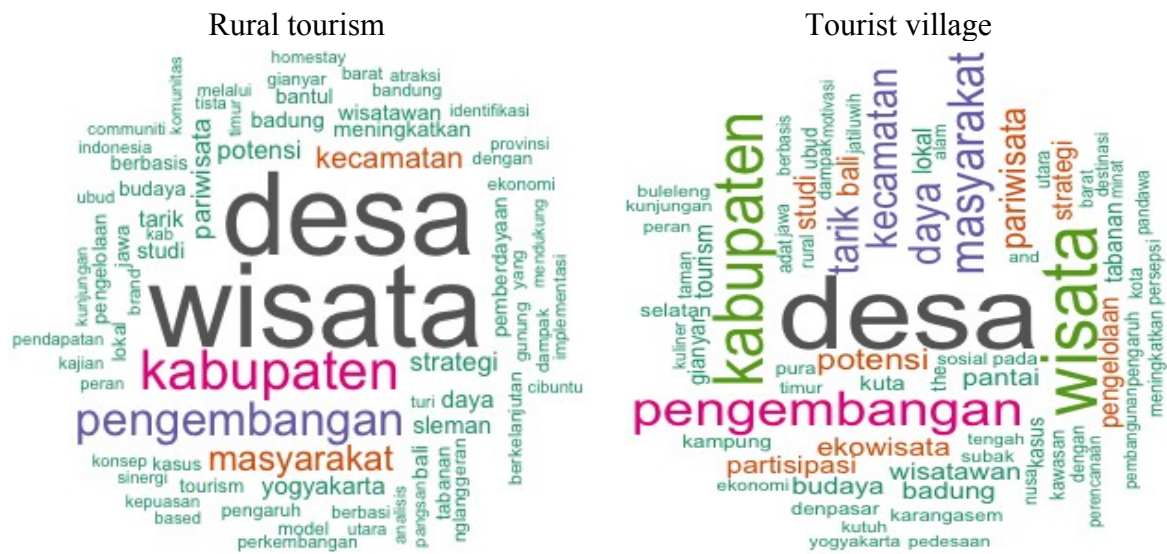
Due to its historical fact, the tourist village label and rural tourism can be said to be relatively different. Tourist village described as an integrated tourism product in rural areas that are deliberately designed by combining several supporting elements of tourism, such as tourist attraction, accommodation, facilities, and local people's way of life.

### **1.1.1.3. Recent framing of tourist village research: A systematic academic literature review**

The previous section shows that conceptually and by definition, the two fields represent similar areas of discussion. Therefore, in this section, the author tries to explore and analyze the academic literature that discusses rural tourism and tourist village. The aim is to obtain a comprehensive framing related to the study areas of these two fields. This study utilizes 2,249 articles from publications in various tourism journals in Indonesia from 2009 to 2019. These articles are then selected based on topics related to tourist villages and rural tourism. This stage reduces 1,916 articles to 333 articles, consisting of 107 tourist village articles and 226 rural tourism articles used as a corpus. The extracted web scraping results include aspects of title, research methodologies, and research discussions. These three aspects will be analyzed through a text mining approach (Gan et al., 2017; Loureiro et al., 2019, 2020; Salloum et al., 2017, 2018) and visualized in the form of a Word cloud using RStudio (Cherapanukorn & Charoenkwan, 2017; Team, 2013).

Based on the topic, Word cloud shows that the research areas of the two topics are still limited to strategies for developing and managing the potential of tourist villages by involving local communities. Meanwhile, the majority of the research locations selected were in districts and sub-districts. Some areas that seem to dominate are Java and Bali, such as Yogyakarta, Nglanggeran, Bantul, Bandung, Tabanan, Gianyar, Badung, Buleleng, Kuta, Karangasem, Denpasar, and Ubud.

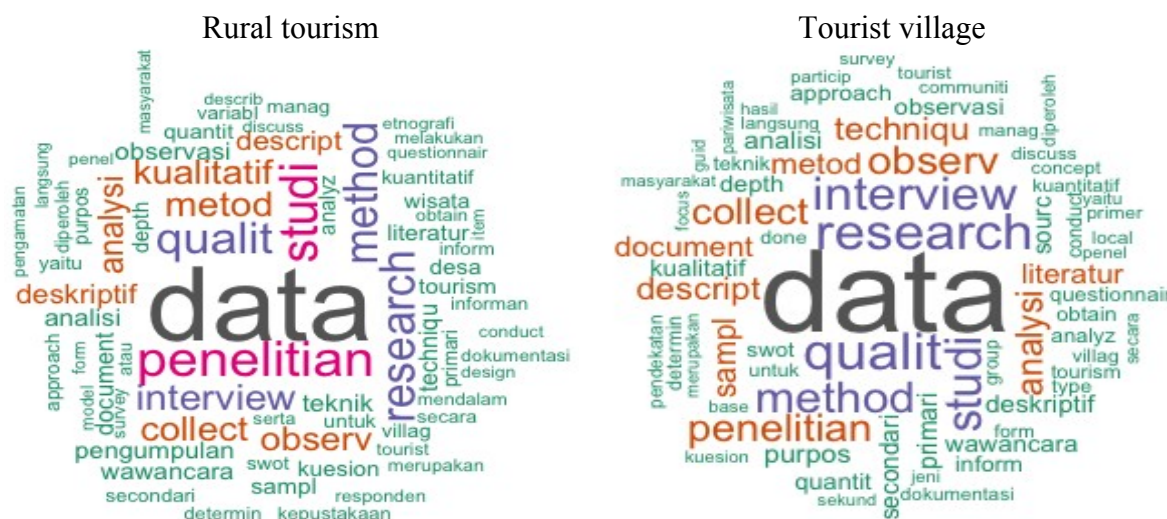
Figure 1 Article topic word cloud result



Source: The author’s own study, 2021

Meanwhile, based on the research methodology used, Word cloud shows that the two topics mostly use a qualitative approach with data collection techniques through observation, in-depth interviews, documentation, literature, focus group discussions, and surveys. While the presentation of data is limited to descriptive. Several articles also adopted a quantitative approach with data collection techniques through questionnaires and data presentation through model design. Ethnographic methods and SWOT analysis are also still little used. The informants involved are mostly local people and tourists.

Figure 2 Research methodologies and approaches word cloud result



Source: The author’s own study, 2021

Word cloud shows that in this aspect, the two topics discuss tourism activities that occur in rural areas, especially in regencies. Issues that are often raised are also related to

strategies for developing, constructing, and managing the village's potential as a tourist attraction that involves local communities. Potentials that are generally associated include culture, tradition, homestay, and nature or ecology, such as forests and beaches. Some of the stakeholders who are also focused include tourists, government, and industry. Meanwhile, the areas of Java and Bali are still dominating the discourse on this topic. Economics and other challenges also appear to arise in the discussion, although they are constrained.

The review concludes that tourist village and rural tourism can be considered as the same entity from a research viewpoint. The significant difference between the two is only in the research locations, where one takes the sample in an area that has been declared "legally" as a tourist village, and one is in a general rural location. This conclusion may seem to override the fact that operationally or in practical terms, tourist village has different criteria such as structure, legality, clusters, and different indicators that even rural tourism does not have.

#### **1.1.1.4. Tourist village and its modern criteria**

As has already been mentioned, that a significant difference between rural tourism and *desa wisata* is in the forming criteria. Tourists can only be said to have enjoyed the *desa wisata*, if they have gained experience from one whole element as a product. The tourism product component itself consists of all services and products obtained through tourism transportation, tourist attractions, accommodation, supporting facilities, culinary, and interaction with the local community (Soekadijo, 2000; Suwanto, 1997). (Yoeti, 2002) argues that these criteria encourage each *desa wisata* to be able to offer the village's unique characteristics or potential. He added that if categorized as a tourism product, *desa wisata* needs to have at least three main elements, including:

- a. Travel attractions, including brand or image.
- b. Existing facilities in tourist destinations, including accommodation, food processing businesses, parking, transportation, recreation and others.
- c. Accessibility or convenience to reach the tourist destination (Kementerian Pariwisata, 2019).

At that time, these three elements were considered to be the basic needs that a tourism product needs to have. However, in its development, various tourism products are currently considered at least necessary to have other elements including (Wiweka & Arcana, 2019):

- a. Have attractive tourist attractions.
- b. Have accessibilities or adequate infrastructure.

- c. Have supporting facilities or facilities.
- d. Have ancillary services or additional services including tourism institutions or organizations.
- e. Having activities that can involve tourists.
- f. Available packages or tour packages.
- g. Involving local communities.
- h. Attract incentives or Investments, both small and large scale.
- i. Equipped with supporting technology facilities such as the internet.

While Syamsu in Prakoso (2008) argues that an area is said to be a *Desa Wisata* if it has the following factors, including:

- a. The sole factor is the nature of tourist attractions that cannot be found or are rare elsewhere.
- b. The natural factor is the nature of tourist attractions that have never been changed due to human intervention.
- c. Uniqueness, namely the nature of tourist attractions that have a comparative advantage compared to other tourist attractions.
- d. Community empowerment factors that are able to get the community to participate and be empowered in managing tourist objects in their area.

The *desa wisata* label version of the Ministry of Tourism itself has characteristics on "rigid" criteria. Legally (based on regulations) it has regulated what needs to be in the *desa wisata* (although initially not absolutely, but slowly but surely can be completed gradually). These criteria will then be broken down into several sub-criteria, which are also used as guidelines (by the Ministry of Tourism and Creative Economy) in conducting an assessment of the development phase of a *desa wisata*. This criterion can at least answer the "confusion" of *desa wisata* actors in regions that previously used a duplication approach in developing their village (Sunarta & Arida, 2017). This approach has weaknesses, mainly if applied by new villages that will develop their potential to become *desa wisata*, or are categorized as "tourist villages *rintisan*". They (managers of *desa wisata*) tend to copy and paste development models that have been successfully applied in one of the tourist villages in the "*maju*" and "*mandiri*" categories. As a result, what often happens is that they ignore their potential and only focus on making things similar to the examples of the success of the two *desa wisata* categories.

The history of rural tourism development may indirectly influence the establishment of the *desa wisata* criteria since the Dutch East Indies era (or even long before the colonial

period) in Indonesia. As explained in section (1.2), initially tourism activities in rural areas were triggered by attractions, both natural and cultural, that were considered unique or "authentic". Therefore the government at that time began to build access (physical and non-physical) to make it easier for visitors (tourists) to come. The duration of the trip, which usually is more than one day encourages the provision of accommodation (when it starts from renting out *pasanggrahan* and houses as a homestay) and offers a variety of culinary delights. Rural tourism also influences people's creativity by "creating" various cultural-based activities that can engage visitors. Since then, rural tourism has been better managed by organizations (community groups) and triggered the emergence of other tourism support businesses, such as agriculture, animal husbandry, handicrafts and other creative industries. This history, admittedly or not, has been re-implemented by tourism stakeholders in developing *desa wisata*.

The tourist village criteria itself in 2020 consists of 8 criteria which are translated into 23 sub-criteria, while in 2021 it is developed into 9 criteria and 33 sub-criteria. These criteria are inspired or adopted from The ASEAN CBT Standard<sup>8</sup>, especially the community based tourism<sup>9</sup> section which consists of the same criteria and sub-criteria (Carter & Cheatham, 2014). The difference is in the assessment method, where the ASEAN CBT standard uses score assessment indicators or so-called performance indicators, with a total score of 171. While the scoring tourist village criteria are used to classify four different tourism village levels, between 410, 590, 730 and 790. The criteria and sub-criteria can be described as follows.

Table 2 *Desa wisata* performance assessment criteria

No	Criteria	Sub-criteria	Desa Wisata Classification			
			Rintisana	Berkembang	Maju	Mandiri
1	Community ownership and management	Effective and transparent governance arrangements exist	V	V	V	V
		Legitimate establishment	V	V	V	V
		Effective and transparent management exists	-	-	-	V
		Effective partnerships exist	-	V	V	V
		<i>BUM Desa</i> as a business entity that manages tourist villages in collaboration with the tourism awareness group (Pokdarwis)				
		Ownership and management through the cooperation of the village government with the party who will manage the tourist village				
		Ownership and management through a new				

<sup>8</sup> The ASEAN CBT Standard is one of seven being prepared by the ASEAN Tourism Standards Taskforce

<sup>9</sup> Tourism activity, which consists of the community-owned and coordinated at the community level, contributes to the well-being of communities through supporting sustainable livelihoods and protecting valued socio-cultural traditions and natural and cultural heritage resources.

		institution that involves several elements				
2	Contribution to social well-being	Human dignity is maintained	V	V	V	V
		Benefits and costs are shared equitably	-	V	V	V
		Links exist to regional economies	-	-	V	V
		Cultural integrity is maintained and valued cultural traditions are enriched	V	V	V	V
3	Contribution to conserve and improve the environment	Natural resources are being conserved	V	V	V	V
		Conservation activities to improve the environment	-	V	V	V
4	Encouragement of interaction between the local community and guests	Guest and local community interaction exists	V	V	V	V
		Sustainability of Community-Based Tourism products	V	V	V	V
		Capacity building of village apparatus and community by village government				
5	Quality tour and guiding services	Ensuring local guide quality and expertise	-	-	V	V
		Managed tours and activities to ensure quality	-	-	-	V
		Monitoring the performance of travel and tour guide services by the village government				
		Travel services and tour guides must apply the new normal adaptation health standards in accordance with the provisions of laws and regulations				
6	Quality food and beverage services	Ensuring food and beverage service provider quality	V	V	V	V
		Managed food and beverage service to ensure quality	V	V	V	V
7	Quality accommodations (homestay)	Ensuring accommodation service provider quality	-	V	V	V
		Managed accommodation service to ensure quality	-	-	V	V
8	Performance of CBT Friendly Tour Operators	Commitment to CBT ideals	-	V	V	V
		Contribution to community and nature protection	-	V	V	V
		Support for the local economy	-	-	V	V
		Promotion of joy of discovery, knowledge, and respect	-	V	V	V
		Satisfying and safe experience for tourists and the community	V	V	V	V
		Tourism awareness of local people <i>Sapta Pesona</i> awareness and implementation of local people				
9	Technology Utilization	The implementation of technology as a medium for information dissemination and promotion				V
		The implementation of technology in tourism village management				V
Total		33 sub-criteria				

Source: (Kemenpar, 2019)

The above instrument illustrates that the criteria and sub-criteria are the conditions that are expected to exist in a village. Or simply, these criteria are existing conditions in the *desa wisata*, while the classification is determined from which a *desa wisata* can meet sub-criteria. Based on the *desa wisata* criteria table, there are several sub-criteria that are



"required" to be owned by all categories of *desa wisata* ranging from “*rintisan*” (pioneer) to “*mandiri*” (self-sustained). These sub-criteria include.

- a. Effective and transparent management.
- b. The legality of village institutions or groups.
- c. Maintain human dignity.
- d. Preserve local traditions and culture.
- e. Preserve natural resources.
- f. Interaction between guests and local communities.
- g. Sustainability of community-based tourism products.
- h. Quality of food and beverage services.
- i. Ensuring quality food and drinks.
- j. Promotes a satisfying and safe experience for tourists and the public.

These ten sub-criteria are considered mandatory for every *desa wisata* because of their vital role and influence. Especially in terms of legality, products, and the application of the principles of sustainable tourism. When referring to the above instruments, it is not surprising then that several *desa wisata* classified in the advance and self-sustained phase (fulfilling most of the criteria), won the ISTA award or even ASTA<sup>10</sup>. In its journey as well as definitions, concepts, and indicators of sustainable development, the criteria for this *desa wisata* are also inseparable from controversy. Until now, academics are still debating this criterion, especially with its indicators, assessment standards, and assessment methods. Some tourism stakeholders believe that this criterion is not enough to assess *desa wisata* based on the concept of sustainability. However, once again, at least these concepts and criteria can raise awareness of the tourist village manager to pay more attention to environmental sustainability, as well as involving the original community of the village.

#### **1.1.1.5. Hierarchy: Why do tourist villages need to be classified?**

Based on the above criteria, the government has classified the tourist village label based on its development category and type. The development phase itself is grouped into four categories from lowest to highest, namely pioneer (*rintisan*), growing (*berkembang*), advance (*maju*), and self-sustained (*mandiri*) tourist villages. Besides, tourist village label are also grouped into four types based on their uniqueness, namely based on natural resources, culture, activities, and combinations (Kementerian Pariwisata, 2019).

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<sup>10</sup> See part Indonesia tourism sustainable development: Looking back and moving forward.

Figure 3 Desa wisata development classification



Source: (Kemenpar, 2019)

This classification is used by the government to carry out planning and monitoring of the tourist village development program. Through this classification, it is hoped that the government (central and regional), together with the tourist village actors (*Pokdarwis*, *BUMDes*) can identify the potential position of their tourist village. Although the assessment criteria and indicators used are still being debated among practitioners and academics, this classification is considered to be very helpful to the government, especially in designing tourist village development priority programs.

Classification of tourist villages is carried out every two years by village officials and local governments based on technical guidelines for determining the classification of tourist villages. The general criteria used include (Kemenpar, 2019):

Table 3 Clustering of tourist villages in Indonesia

No.	Classification	Criteria
1.	Pioneer	<ul style="list-style-type: none"> <li>a. Potential that can be developed to become a tourist destination.</li> <li>b. The development of tourism infrastructure is still limited.</li> <li>c. There are no or few tourists who visit and come from the surrounding community.</li> <li>d. There is no public awareness of tourism potential.</li> <li>e. Assistance from related parties (government, private sector) is needed.</li> <li>f. Utilizing village funds for the development of tourist villages.</li> <li>g. The management of the tourist village is still on a local village scale.</li> </ul>
2.	Growing	<ul style="list-style-type: none"> <li>a. Already known and visited by the local community and visitors from outside the area.</li> <li>b. There has been the development of tourism infrastructure and facilities.</li> </ul>

		c. It has started to create jobs and economic activities for the community.
3.	Advance	<p>a. The community is fully aware of the tourism potential, including its development.</p> <p>b. It has become a well-known tourist destination and is visited by many tourists, including foreign tourists.</p> <p>c. Tourism facilities and infrastructure are adequate.</p> <p>d. The community has the ability to manage tourism businesses through <i>pokdarwis</i>/local working groups.</p> <p>e. The community has been able to utilize village funds for the development of tourist villages.</p> <p>f. The tourist village management system has an impact on improving the economy of the community in the village and local revenue.</p>
4.	Self-sustained	<p>a. The community has innovation in developing village tourism potential (product diversification) into an independent entrepreneurial unit.</p> <p>b. It has become a tourist destination known by foreign countries and has applied the concept of sustainability that is recognized by the world.</p> <p>c. Facilities and infrastructure have followed the minimum international standards of ASEAN.</p> <p>d. The management of the tourist village has been carried out collaboratively between stakeholders and pentahelix.</p> <p>e. Village funds are an important part in developing tourism product diversification innovations.</p> <p>f. The village has used the digitalization platform in its promotion and sales strategy.</p>

Besides being classified based on its development phase, the *desa wisata* label can also be classified according to the type of potential tourist attraction. The four types of *desa wisata* include.

- a. *Desa wisata* based on the uniqueness of natural resources as the main tourist attraction.
- b. The *desa wisata* is based on the uniqueness of local cultural resources as the main tourist attraction.
- c. *Desa wisata* is based on unique activities or creative works as the main tourist attraction.
- d. The combination *desa wisata* (the uniqueness of natural resources, local cultural resources, and creative activities or activities) as a tourist attraction. This combination can further be described as the combination of natural resources and local cultural resources; the combination of local cultural resources and activities or creative work; and

combination of natural resources, local cultural resources and activities or creative work (Kementerian Pariwisata, 2019).

In the assistance-based *desa wisata* development program that has been socialized since 2019. The government offers strategic steps in developing the tourist village label. Although not all villages are required to follow these steps, at least for some villages that have no experience and are just starting to develop the tourism sector, this strategy is getting a proper appreciation. These steps include:

- a. Mapping village areas and identifying potentials such as nature, socio-culture, and activities or creative works.
- b. Designing the village area by improving public facilities and maintaining the cleanliness of the village area, especially from plastic waste.
- c. Preparing human resources, institutions and networks, which can be done by: Designing *adat* regulation (*Adat Law*) on *desa wisata* management; Forming a *desa wisata* management community; Design work programs (short, medium and long); and Develop networks and cooperation with various tourism stakeholders (accommodation, travel, and other tourism-related industries).

In addition to providing advice on what the Village manager needs to do in developing the *desa wisata*. The government also provides important notes or some fundamental principles that must be considered in developing the *desa wisata*. These principles are designed based on the experience (best practice) of several *desa wisata* that are already in the *berkembang*, *maju*, and even *mandiri* phase. Based on this experience, some crucial issues may arise when tourism activities have begun to develop and provide several benefits (mainly economic) for the community. These principles then come to attention in order to avoid conflicts of interest, which include the following.

- a. The village has a role in controlling land ownership,
- b. Creating fair business competition,
- c. Maintaining loyalty to the village,
- d. Committing to cooperate with local governments, tourism organizations (*Pokdarwis*) and *adat*,
- e. Maintaining the values of local wisdom (Kementerian Pariwisata, 2019).

Perhaps the criteria and principles used as guidelines in the *desa wisata* development program are still relatively simple, primarily since this program will be implemented on a national scale (throughout Indonesia). However, it is essential to note that this program will involve local people from various backgrounds and characteristics of the village (including

the outermost, smallest, and border-bound villages). This background makes a difference in its characteristics, especially considering that most villages in Indonesia still have low-quality human resources, compared to of course urban areas and other developed villages. For this reason, until now (2020), this guideline is still used, even in programs in the coming year. This guideline is also expected to be able to avoid or minimize the negative impacts that may arise from tourism activities in the village. This concern is quite reasonable, mainly based on the experience of several *desa wisata* that eventually grew and developed too rapidly in the short term. Eventually, suffered damage in the long term or known as "over-tourism" (Kementerian Koperasi dan UKM, 2016). The program that seemed to exploit the potential of the village was also carried out carefully, especially if it looked at the assessment indicators of the development of the tourist village which had been prepared more measurably and specifically.

#### **1.1.1.6. Challenges for tourist village sustainability assessment by indicators**

At present, the village has an entirely different role from the previous period, especially no longer just being an object of development. Villages, especially *desa wisata*, are currently given flexibility in managing and utilizing their resources. On the other side, the government continues to play a role as a companion in assisting the villages. Mainly ensure tourism development following sustainable tourism principles. The government has also prepared the assessment indicators to classify the development phase of the *desa wisata* (see table 4). Although the assessment indicators still seem very quantitative and are considered unable to understand the phenomenon of a sophisticated tourism village. However, at least the government currently has instruments that can be very helpful in measuring the growth of a tourist village.

As stated in the tourist village label criteria part, this instrument consists of 8 criteria, including community ownership and management, contribution to social well-being, contribution to conserve and improve the environment, encouragement of interaction between the local community and guests, quality tour and guiding services, quality food and beverage services, quality accommodations (homestay), and performance of CBT friendly tour operators. The criteria were further developed into 23 sub-criteria and 79 indicators. This indicator is then quantified by giving a score between 0 to 10 per indicator. This scoring technique will show an indicator does not exist at all until it exists in good condition.

This instrument shows that the number of indicators owned by *desa wisata* (total scores) determines the classification of the *desa wisata* development phase. In detail, *desa*

*wisata* that are just starting to develop, or are in the *rintisan* cluster, need to achieve a score of 100. While tourist villages with *berkembang*, *maju*, and *mandiri* clusters, need to achieve a score of 300, 400, and 500 respectively. At a glance, this instrument looks already so detailed in classifying the *desa wisata* into several clusters. However, these indicators are believed to have not touched the essence of village development as a "tourism product". The transformation of the village, which is part of the civilization of the local community into a commercial "commodity" of tourism, can bring so many complex changes. A comprehensive approach is certainly needed to identify more closely the potential benefits and impacts resulting from intensive social interaction between hosts (local communities) and guests (tourists or visitors). Therefore, this research will discuss specifically the implications of developing *desa wisata* (see part 2 and part 3) in several case studies or best-practices.

Table 4 Indicators of community-based desa wisata business performance assessment

NO	CRITERIA	SUB CRITERIA	INDICATOR	DEVELOPMENT OF REGIONAL TOURISM POTENTIAL		TOURISM VILLAGE ASSISTANCE PROGRAM							
				TOURISM AWARENES S MOVEMENT	INCREASING COMMUNITY BUSINESS CAPACITY IN PRODUCT DEVELOPMENT	PIONEER		GROWING		ADVANCE		SELF-SUSTAINED	
				CHECK LIST	CHECK LIST	CHEC K LIST	SCORE S	CHEC K LIST	SCORE S	CHEC K LIST	SCORE S	CHEC K LIST	SCORE S
I	Community Ownership and Management	1. Management of an effective and transparent tourism village	1. Tourism Village Management	-	-	V		V		V		V	
			2. Tourism Village Institutions	-	-	V		V		V		V	
			3. Tourism Village Partnership	-	-	V		V		V		V	
			4. Tourism Awareness and <i>Sapta Pesona</i>	V	-	V		V		V		V	
		2. Legality of village institutions/groups	1. Preparation and management of the legality of tourist villages	-	-	V		V		V		V	
			2. <i>Pokdarwis</i>	V	-	V		V		V		V	
		3. Effective and transparent management of tourism villages	1. Individual and group money mechanisms	-	-	-	not filled	-	not filled	V		V	
			2. Communication and negotiation	-	-	-	not filled	-	not filled	V		V	
		4. Effective tourism village partnerships	1. Mechanism in partnership	-	-	-	not filled	V		V		V	
			2. BUMdes, Cooperatives and Village Institutions	-	-	-	not filled	V		V		V	
II	Contribution to Social Welfare	1. Maintaining human dignity	1. Cross-cultural understanding	V	-	V		V		V		V	

			2. Gender Equality	V	-	V		V		V		V	
			3. Activities and facilities with special needs	V	-	V		V		V		V	
			4. Meeting the basic needs of society	V	-	V		V		V		V	
		2. Fair Sharing of Costs and Benefits	1. Financial management	-	-	-	not filled	V		V		V	
			2. Systems and procedures for investing and carrying out profitable activities	-	-	-	not filled	V		V		V	
		3. Having a network to the local and regional economy	1. Understanding of green tourism	-	-	-	not filled	-	not filled	V		V	
			2. Mechanism of cooperation with other parties	-	-	-	not filled	-	not filled	V		V	
			3. Local/regional resources as product ingredients	-	-	-	not filled	-	not filled	V		V	
		4. Preserving and enriching local traditions and culture	1. Inventory of community assets	-	-	V		V		V		V	
			2. The program displays, enhances and maintains cultural traditions	V	-	V		V		V		V	
			3. Rules for tourists	V	-	V		V		V		V	
III	Contribution to Maintain and Improve Environmental Quality	1. Preserving Natural Resources	1. Carrying capacity	V	-	V		V		V		V	
			2. Environmental management	V	-	V		V		V		V	
		2. Conservation activities to improve environmental	1. Environmental and cultural conservation	-	-	-	not filled	V		V		V	



		quality	2. Waste management program	-	-	-	not filled	V		V		V	
			3. Environmentally friendly and sustainable tourism procedures	-	-	-	not filled	V		V		V	
IV	Encouraging Interactive Participation Between Local Communities and Visitors (tourists)	1. There is interaction between guests and the local community	1. Management of community-based tourism products (CBT)	-	-	V		V		V		V	
			2. Understanding of tourism products	V	-	V		V		V		V	
			3. Development of sustainable tourism products	-	-	V		V		V		V	
			4. Rules of conduct and relations between hosts, tourists and the public	V	-	V		V		V		V	
			5. Feedback process	-	-	V		V		V		V	
		2. Sustainability of community-based tourism products	1. Identify market segments and targets	-	V	V		V		V		V	
			2. Fair and transparent package prices according to market needs	-	V	V		V		V		V	
			3. Tourism products have a positive and profitable impact	-	-	V		V		V		V	
V	Quality Travel and Tour Guide Services	1. Quality and Expertise of tourist village guides	1. Qualification of Tour Guide	-	-	-	not filled	-	not filled	V		V	
			2. Travel knowledge	-	-	-	not filled	-	not filled	V		V	
			3. Development	-	V	-	not filled	-	not filled	V		V	

			of tour packages										
			4. Tour package development planning	-	V	-	not filled	-	not filled	V		V	
		2. Ensuring the quality of tourist trips	1. Ordering System	-	-	-	not filled	-	not filled	-	not filled	V	
			2. Guiding techniques	-	-	-	not filled	-	not filled	-	not filled	V	
			3. Understanding travel patterns	-	-	-	not filled	-	not filled	-	not filled	V	
			4. Tourism programs and activities are prepared and mutually agreed upon and respect and promote locality	-	-	-	not filled	-	not filled	-	not filled	V	
			5. Tourists are given clear information about the details of tourism activities (Itinerary)	-	-	-	not filled	-	not filled	-	not filled	V	
			6. Guest History Card	-	-	-	not filled	-	not filled	-	not filled	V	
VI	Food and Beverage Quality	1. Quality of food and beverage service	1. Qualifications of food and beverage providers	-	V	V		V		V		V	
			2. Excellent Service Standards	V	-	V		V		V		V	
			3. Gastronomy	-	-	V		V		V		V	
			4. Food and beverage serving techniques	-	V	V		V		V		V	
			5. Table Set Up	-	V	V		V		V		V	
		2. Ensuring quality food and beverages	1. Menu Knowledge	-	V	V		V		V		V	
			2. Local menu variations	-	V	V		V		V		V	

			3. Cooking technique	-	V	V		V		V		V	
			4. Equipment for cooking and serving food and drinks	-	V	V		V		V		V	
			5. Food and beverage hygiene and sanitation	-	V	V		V		V		V	
			6. Tourist involvement in cooking (Attractions)	-	V	V		V		V		V	
VII	Quality of Accommodation (homestay)	1. Quality of accommodation services	1. Knowledge of accommodation	-	-	V		V		V		V	
			2. Excellent service at the homestay	-	V	V	not filled	V		V		V	
			3. Homestay requirements	-	V	V	not filled	V		V		V	
		2. Ensuring quality accommodation management	1. OHS (Occupational Health and Safety) at the Homestay	-	V	-	not filled	-	not filled	V		V	
			2. Procedure for cleaning and arranging the bed (Making Bed)	-	V	-	not filled	-	not filled	V		V	
			3. Toilet Cleaning Procedure	-	V	-	not filled	-	not filled	V		V	
VII I	Friendly Tour Operator (FTO) Performance	1. Commitment to the ideal values of a tourist village	1. Cultural knowledge in tourist villages	-	-	-	not filled	V		V		V	
			2. FTO Qualification	-	-	-	not filled	V		V		V	
			3. FTO Certification Process	-	-	-	not filled	V		V		V	
			4. Forms of FTO Cooperation with other institutions	-	-	-	not filled	V		V		V	

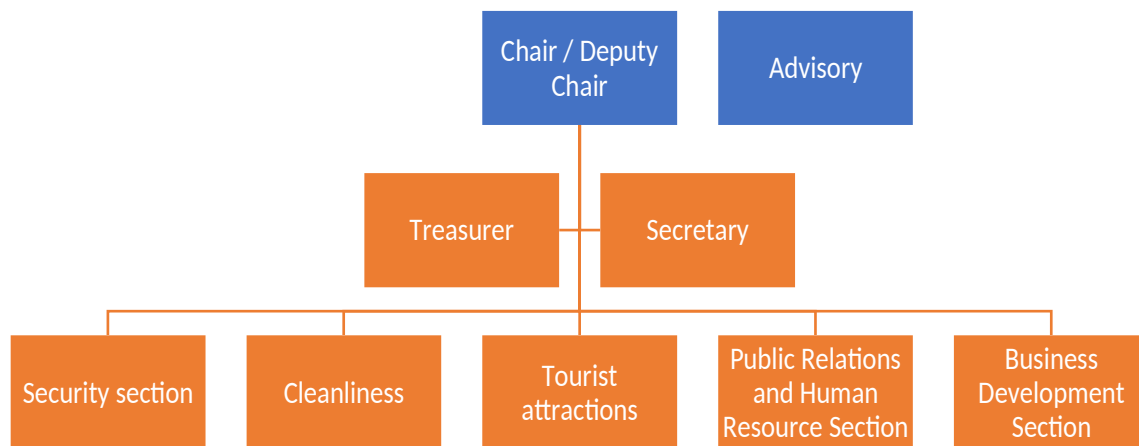
	2. Contribution to the protection of society and nature	1. FTO Special Duties	-	-	-	not filled	V		V		V	
		2. Tourism Village Programs through FTO	-	V	-	not filled	V		V		V	
		3. Forms of FTO Cooperation with Tourism Village Managers	-	-	-	not filled	V		V		V	
	3. Support for the local economy	1. FTO collaboration with the Community in the use of local products	-	V	-	not filled	-	not filled	V		V	
		2. FTO cooperation with Tourism Village Managers in the use of local products	-	V	-	not filled	-	not filled	V		V	
	4. Promote the beauty of discovery, knowledge and appreciation	1. FTO provides tourist information regarding all products in tourist villages and the rules of the game	-	V	-	not filled	V		V		V	
		2. Promotional Cooperation between FTO and Tour Guides/HPI in terms of cultural and natural values of tourist villages	-	V	-	not filled	V		V		V	
		3. Responsibilities of Tourists to local communities (Code of	-	-	-	not filled	V		V		V	

			Conduct) through FTO									
			4. Promotion through social media	-	V	-	not filled	V		V		V
		5. Promote a satisfying and safe experience for tourists and the public	1. Tourist Insurance	-	-	V		V		V		V
			2. The role of the FTO in convincing tourists to take risky tours guided by special tour guides	-	V	V		V		V		V
			3. Implement Responsible Marketing	-	V	V		V		V		V
			4. The results of the Tourist Satisfaction Survey to improve operational quality	-	-	V		V		V		V
	<b>8</b>	<b>23</b>	<b>79</b>	<b>13</b>	<b>26</b>	<b>41</b>		<b>59</b>		<b>73</b>		<b>79</b>
	<b>Information for the Tourist Village Assistance Program</b>						<b>Total Score for Tourism Village Classification</b>					
	<b>What is mandatory is the value that contains a checklist (v)</b>						<b>Desa Wisata Rintisan (pioneer)</b>				<b>410</b>	
	<b>Rating Weight</b>						<b>Desa Wisata Berkembang (growing)</b>				<b>590</b>	
	<b>If Available/Good/Complete/...</b>				<b>10</b>	<b>Desa Wisata Maju (advance)</b>				<b>730</b>		
	<b>If None</b>				<b>0</b>	<b>Desa Wisata Mandiri (self-sustained)</b>				<b>790</b>		

### 1.1.1.7. Tourist village and local community representation

One of the most basic and essential differences between rural tourism and *desa wisata* is in terms of legality or legal recognition. If rural tourism can be carried out in any village without terms and conditions, *desa wisata* as a "product" policy cannot run itself without a manager. *Desa wisata* managers are local community groups whose existence is recognized by the local and central government. Based on the regulations issued by the tourism ministry, the *desa wisata* will be legally recognized if there has been a decision from the regent or the tourism office. While in the submission process, the community group (the party who submitted it) is also required to make an organizational structure agreed upon by the village community, which consists of.

Figure 4 Tourist village organizational structure



Source: (Kemenpar, 2019)

The above organizational structure illustrates that the management of a *desa wisata* needs to involve various elements of the community. Mainly to maintain rural traditions that are regulated and produced through deliberation or collective agreement in the form of regulations (*Awig-awig*) or village policies. Although it looks very straightforward, the existence of the *desa wisata* organization has a significant role, mainly if the *desa wisata* has grown into a relatively large industry, as happened in some *desa wisata* with the *maju* and *mandiri* clusters. This organization is the liaison between the local community and also the manager of the *desa wisata* to decide on strategies related to village development going forward.

In addition to having a tourist village organizational structure, another requirement is the existence of a tourism awareness group (*Pokdarwis*). This community group is an institution at the local community level whose members consist of tourism actors (both

individuals and collectives) who care, take responsibility, and act as a mobilizer to create growth and development of tourism based on *sapta pesona*. Generally, *pokdarwis* consists of local communities who have businesses that are directly, or indirectly related to tourism such as guides, craftsmen, artists, food stallholders, homestay owners, SMEs (Small and Medium Enterprises), and village youth groups. *Pokdarwis* itself endorsed by the head of the village or *kelurahan* and recognised by the Department of Tourism.

Figure 5 The structure of the Dieng Pandawa Pokdarwis



Source: (Dieng Pandawa, 2020)

In contrast to the structure of a *desa wisata*, *pokdarwis* itself is required to have a minimum of 15 management members. The existence of these two organizations is expected to be at least able to show the active involvement of local communities. Therefore, *desa wisata* in carrying out various developments is committed to the local social system and must get consideration from all elements of the community. This mechanism aims to maintain a democratic system in developing villages. The tourist village in the *mandiri* cluster is predicted to have a more democratic and mature system of governance.

### **1.1.2. *Pariwisata berkelanjutan* (sustainable tourism): An Indonesian adaptation of the western sustainable development framework**

Although this issue is still considered a new phenomenon, historically (see chapter 1.2.3.) this idea has emerged since 1965 (book man and nature or, physical geography as modified by human action), which later received great attention significant between 1970, even today. The sustainable development concept considered to be a solution of today and further earth's problems.

WCED (1987: 49) defines sustainable development as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (C. M. Hall, Gössling, et al., 2015; Miller & Twining-Ward, 2005). The central values of this concept are the desire to reduce poverty and improve community economic equality in the long run. This approach is also very concerned about environmental sustainability for generations to come.

"Sustainability" is a "contested" concept (Gallie, 1955). Especially considering this idea is used to refer to "balance" or "wise use" of highly exploited natural resources (C. M. Hall, Gössling, et al., 2015).

(Miller & Twining-Ward, 2005) emphasized several issues related to development, including:

- a. Sustainable development is not an ecological, economic or social problem but a combination of all three,
- b. This complexity requires study through an approach based on non-linear science (Miller & Twining-Ward, 2005),
- c. Policies and practical steps of sustainable development need to be continuously modified and adapted to developing conditions (Holling, 1993).
- d. Monitoring from a local to global scale is needed to reduce the Earth's system's vulnerability to change. Especially by increasing knowledge and broadening the view of the future.

#### **1.1.2.1. The definition of sustainable tourism**

The term "sustainability" is now an essential issue in modern political discourse. Various sectors, including tourism, have adopted it (Voyageons-autrement.com, 2018). Generally, this phenomenon gives the impression of "moral honesty" for an industry that applies it (Bramwell & Sharman, 2002; Mowforth & Munt, 2015). Currently, sustainable



tourism has been defined differently by various organizations, countries, to experts (academics or researchers).

Organizations such as UNWTO and UNDP define Sustainable tourism as "tourism that takes full accounts of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment, and host communities" (George et al., 2009; Harris et al., 2012; UNWTO & UNDP, 2018; Weaver, 2006).

While some writers have different ideas in defining this concept, the meaning can be similar in general. (Swarbrooke, 1999) argues that sustainable tourism is tourism that can survive economically but, at the same time, does not damage the resources that are the foundation of tourism's future, especially the physical environment and the socio-cultural order of local communities (Ritchie & Crouch, 2003). While (McCool & Moisey, 2008) argue that this concept is a form of tourism that is more friendly and 'small-scale' and sensitive to cultural and environmental impacts, its activities also tend to involve local communities. What is interesting about this idea is the emphasis on "scale."

(Gössling et al., 2009) state that the limitation of "scale" becomes biased when there are no definite indicators or benchmarks that can be implemented in the tourism sector in general. He argues that sustainable tourism is a tourism system that puts forward qualitative aspects without ignoring quantitative aspects, especially on the quality of life and well-being. Three main pillars of sustainable development are currently recognized, including (C. M. Hall, Gossling, et al., 2015).

- a. Economic sustainability, which means creating prosperity in the long run.
- b. Social sustainability, which means protecting the rights of local communities and avoiding all forms of exploitation.
- c. Environmental sustainability, which means conserving and managing resources for future generations.

More specifically, (Pickel-Chevalier, 2015) emphasizes that this concept needs to involve local communities, campaign for environmental awareness, and provide positive experiences for the local community, the tourism industry, and tourists themselves.

Since this "alternative tourism concept" has become widely known, it has become the subject or object of study for tourism researchers and academics in various parts of the world. (Ritchie & Crouch, 2003) notes one of Butler's (1999) research, which succeeded in summarizing some definitions from several experts.

- a. Tourism that meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future (World Tourism Organization, 1993)

- b. Sustainable tourism is tourism, and associated infrastructure that both now and in the future operate within natural capacities for the regeneration and future productivity of natural resources; recognize the contribution that people and communities, customs and lifestyles, make to the tourism experience; accept that these people must have an equitable share in the economic benefits of local people and communities in the host areas (Eber, 1992)
- c. Tourism that can sustain local economies without damaging the environment on which it depends (Countryside Commission, 1995)
- d. It must be capable of adding to the array of economic opportunities open to people without adversely affecting the structure of the economic activity. Sustainable tourism ought not to interfere with existing forms of social organization. Finally, sustainable tourism must respect the limits imposed by ecological communities (Payne, 1993)
- e. Sustainable tourism in parks (and other areas) must primarily be defined in terms of sustainable ecosystems (Woodley, 1993)
- f. Sustainable tourism is tourism, which develops as quickly as possible, taking into account current accommodation capacity, the local population, and the environment; Tourism that respects the environment and, as a consequence, does not aid its disappearance. It is especially crucial in saturated areas; and Sustainable tourism is responsible for tourism (quoted in Bramwell et al., 1996).

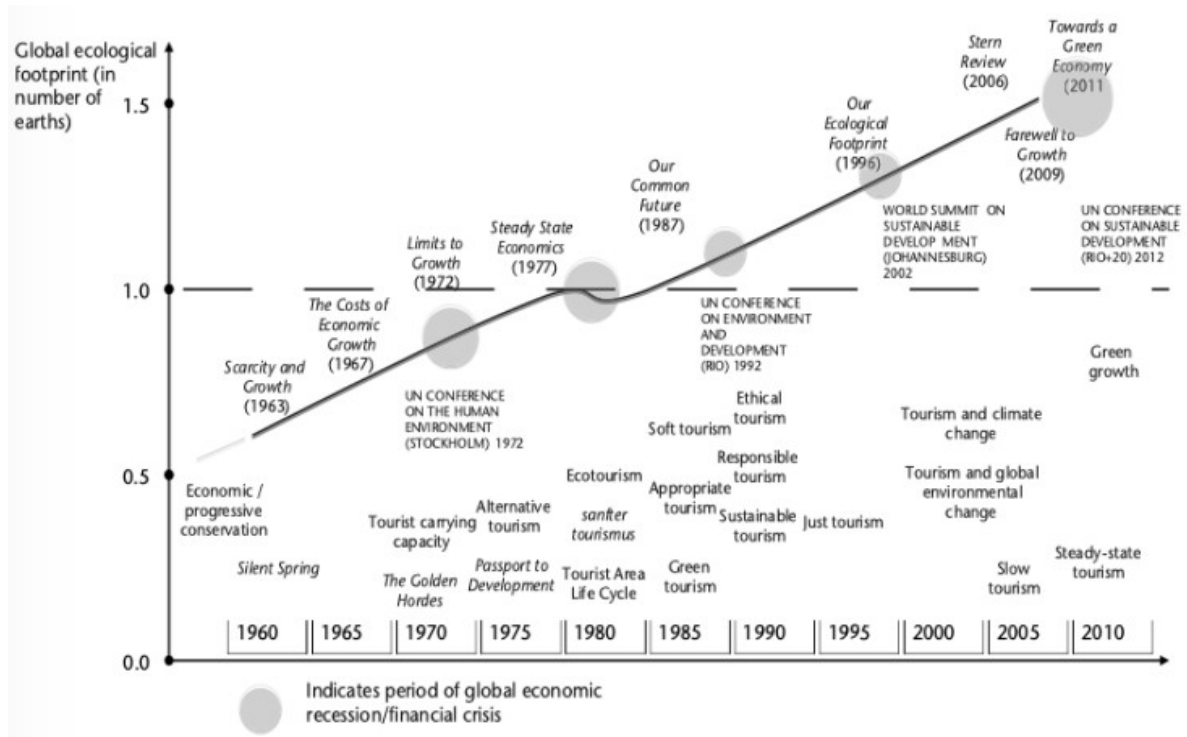
Some of these definitions view sustainable tourism as having the ability to minimize negative impacts and at the same time maximize the positive impacts of tourism (Bramwell & Sharman, 2002; Harris et al., 2012; McCool & Moisey, 2008; Miller & Twining-Ward, 2005; Weaver, 2006). (George et al., 2009) add that sustainable tourism is expected to be able to handle short-term and long-term impacts.

Butler added two essential points in building sustainable tourism. First, there is a need for recognition and active involvement of policymakers and destination managers (DMO) in supporting sustainable tourism. Second, in addition to planning and management, monitoring also plays an essential role in creating sustainable tourism. Besides, different from the idea of (C. M. Hall, Gossling, et al., 2015) added that sustainable tourism needs to be supported by four main pillars, namely the ecological, economic, socio-cultural, and political / governance environments (Ritchie & Crouch, 2003).

Considering the four pillars of Butler, academics and practitioners need to combine a variety of expertise and background knowledge in understanding the phenomenon of sustainable tourism (Harris et al., 2012). Historically, the concept of sustainable tourism

cannot be separated from the global issue of sustainable development. The following is an illustration of the formation of the concept of sustainable tourism.

Figure 6 Global ecological footprint and the conceptualisation of growth and sustainability



Source: Hall (2013) in (C. M. Hall, Gossling, et al., 2015)

(Weaver, 2006) and (Wheeller, 1993) argue that sustainable tourism is 'an academically interesting concept (theoretically) but very minimal in the application (practical).' Although it looks "elegant" in theory, indicators of sustainable tourism strategies tend to be challenging to apply at the actual process stage, especially in selecting, measuring, monitoring, and evaluating a set of relevant variables (Weaver, 2006).

Bossel (1999) argues that the indicator set must be compact, yet comprehensive and understandable and also practical. It also needs to be clearly defined and reproducible. He added that the problem that often arises is in its implementation, starting from the selection of appropriate indicators to the measurement and monitoring process (Weaver, 2006).

The WTO identifies 11 core indicators (see table 4) in sustainable tourism management that can be implemented in various tourist destinations. Some additional indicators are relevant to particular environments and locations, such as coastal zones, mountains, urban areas, and islands.

Although steps and global agreements (UNWTO, UNEP, and WTTC) are still needed. However, the complexity of the approach produced globally still brings difficulties at the

implementation stage at the local scale. Maybe not because of concept failure, but it could also be due to differences in understanding between operational parties (implementers or stakeholders) and thinkers (elites, academics, and researchers). It shows that sustainable tourism's success is very much determined at the local or operational level (Miller & Twining-Ward, 2005). Therefore one of the effective methods in spreading the "doctrine" of sustainable tourism is to adopt a local approach of the "successes story" of several destinations or, in this case, *desa wisata*. This approach is considered useful in involving local communities to realize the importance of sustainable tourism values.

Table 5 WTO core indicators of sustainable tourism

No	Indicator	Indicator Specific measures
1	Site protection	Category of site protection according to IUCN index
2	Stress	Tourist numbers visiting site (per annum/peak month)
3	Use intensity	Intensity of use in peak period (persons per hectare)
4	Social impact	Ratio of tourists to locals (peak period and over time)
5	Development control	Existence of environmental review procedure or formal controls over development of site and use densities
6	Waste management	Percentage of sewage from site receiving treatment (also structural limits of other infrastructural capacity on site, such as water supply)
7	Planning process	Existence of organized regional plan for tourist destination region
8	Critical ecosystems	Number of rare/endangered species
9	Consumer satisfaction	Level of satisfaction by visitors (questionnaire-based)
10	Local satisfaction	Level of satisfaction by locals (questionnaire-based)
11	Tourism contribution to local economy	Proportion of total economic activity generated by tourism only

Source: WTO (1996)

The concept of "community" almost all over the world, is now explicitly separated from its implementation at the local level, both in terms of social, cultural, and ethnic (Richards & Hall, 2002). It means that most of these concepts, in general, are still challenging to implement in practice. Therefore, community-based sustainable development needs to consider the relationship not only to the environment, but also politically, economically, socially, and culturally between "local" and "global" communities, especially in the context of tourism (Richards & Hall, 2002).

(Richards & Hall, 2002) notes that sustainable tourism management approaches are essential for marginal areas such as rural areas, especially since they do not have enough power to compete with industries in urban areas. Tourism can be one of the driving sectors of the rural economy and ensure their social, cultural, and political sustainability. Sustainable tourism, today, can be said to be the best solution, mainly due to several principles underlying the emergence of this approach, including (Bramwell et al., 1998):

- a. The principle emphasizes the problem of misuse of natural and human resources in tourism.
- b. Tourism growth must be managed within specified limits.
- c. Consider long-term ideas rather than short-term.
- d. Tourism management is not only based on the environment but also economic, social, cultural, political, and managerial.
- e. Emphasis on equality and social justice for local communities.
- f. Involve the participation of local communities in tourism development.
- g. The need for synergy between sectors in supporting sustainable tourism destinations.
- h. Efforts to implement "abstract" ideas at the operational level.
- i. There are often conflicts of interest over the use of tourism resources.
- j. Consideration between benefits and costs of tourism activities (Bramwell, 1994).

#### **1.1.2.2. “Pariwisata Berkelanjutan”: An interpretation of sustainable tourism in Indonesia**

In 2009, (Lane, 2009) noted that sustainable tourism's progress was still concentrated on:

- a. Discussion and definition, as well as the assessment indicators,
- b. indicator experiments on several tourism industries, such as accommodation and transportation,
- c. The emergence of small-scale and short-term projects related to the development of sustainable tourism,
- d. Research in several case studies, and
- e. The emergence of "first-generation" academics who have worked in the sustainable tourism sector.

In general, what the author (Lane) noted more than ten years ago is not much different from the current conditions. Particularly in Indonesia, sustainable tourism has gained an increasingly important position and is handled more seriously with various policies, both on a local, regional, and national scale. Besides, the involvement of academics is also increasingly massive, with the increase in research on sustainability issues from various aspects. Although not quite fast and significant, this progress is quite visible, especially if it goes back to the initial appearance of this idea in the 1970s.

Sustainable development itself is interpreted by one of the Indonesian writers, Emil Salim (Salim, 2010), as a development process that optimizes the benefits of natural

resources and human resources. This development model also provides benefits for both (Ardiwidjaja, 2020).

A more specific emphasis on tourism can be seen in the Regulation of the Minister of Tourism of the Republic of Indonesia Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations. The regulation states that sustainable tourism is tourism that takes into account current and future economic, social and environmental impacts, to meet the needs of visitors, industry, the environment, and the local community (Bendesa et al., 2016). This principle is applied to all forms of tourism activities in all types of tourist destinations, including mass tourism and various other types of tourist activities.

## **Conclusion**

This chapter concludes that although there are currently so many references that provide concepts or theories of rural-based tourism and sustainable development. However, it seems that the phrase "the map is not the territory" is able to reflect the debate about these concepts and theories. This means that some of the concepts and theories that are currently developing may be very applicable to certain phenomena or realities, but it can also be the other way around. This condition confirms that the issue of tourism in rural areas and the development of sustainable tourism is a complex area.

Although some views assume that village tourism and rural tourism are two different studies or phenomena. But theoretically, the literature proves that the contexts of the two have something in common. In short, village tourism and rural tourism can be said to be the same entity. On the other hand, in practice, tourist villages have criteria such as structure, legality, clusters, and different indicators that even rural tourism does not have. For some parties, these criteria may be considered just a collection of abstract words on paper that are difficult to implement and have no practical impact. The same doubts are often expressed when discussing the phenomenon of sustainable tourism. The concepts, definitions, and principles are often regarded as beautiful words but difficult to apply, especially by local people.

However, the author believes that the role of theories and concepts is still essential, especially in this study. Although it has not been able to represent such a complex territory. However, theories and concepts can be useful as maps that can provide valuable information to make this research is more focused. Therefore, the tourist village which is the object of this research is defined as an area that is purposefully designed based on several criteria and offers experiences in the form of rural traditional life with various potentials, both natural,

cultural, and human creativity. Meanwhile, sustainable tourism is a development concept based on harmonization between the welfare of local communities, as well as the preservation of nature and culture. This concept is long-term oriented by considering the right of future generations to continue to enjoy various resources today. These concepts and definitions are the foundation and framework for this research.

## 1.2. FROM TOURISM IN VILLAGE TO *DESA WISATA*: A SUSTAINABLE RURAL DEVELOPMENT MODEL IN INDONESIA

### Introduction

Before the village was desirable as a tourist destination, or what is now known as the *desa wisata*, historically, in Indonesia, the village is one of the oldest traditional micro government systems based on local wisdom (*Adat*) or the like. The existence of local wisdom is even believed to have existed before the kingdom (state). Not only in Indonesia, but this traditional government system is also known to develop in various countries with different names or terms. For instance, Barangay in the Philippines, Panchayat in Indo Pakistan, Sultanates in Malaysia, small kingdoms in Nepal, Gam Sabbawas in Sri Lanka, *Desa* on Java, and Sakdina in Thailand. Nowadays, Indonesia is famous for diverse community characteristics, such as local wisdom, art, culture, language, religion or beliefs, behavior, physical appearance (skin color, face shape, hair type, and height). Besides, they also live scattered in various regions or on a topographical basis, such as in the mountains, in the lowlands, on the coast, on the edge of a large river, on the edge of a large lake, in the wilderness and remote islands (Alamsyah, 2011; Amaliatulwalidain, 2019; Firdaus, 2011; Suwaryo, 2011). Despite having gained various influences during the colonial period, both from Europe and Japan, the characteristics of this traditional community (village) played a significant role in giving colour to the Republic of Indonesia formation.

Towards Indonesian independence, or at the end of the Second World War (1939 to 1945), village development in the modern context had attracted the attention of the United Nations. Village development was focused on empowering local communities through government support and assistance to enhance national development (Amaliatulwalidain, 2019; Torre & Wallet, 2016). The village is believed to be a potential country for progress, both in economic and political terms. Therefore, development in a country is expected to involve villages actively.

In Indonesia, until now, the village has undergone a long evolution, starting from its recognition, scope, function, authority, to the structure of village government. Before the term tourism village became well-known (2005). The village was originally just a traditional community group with all its characteristics that occupy an area. In the modern era, this area has become attractive to modern society because it is considered to offer "authenticity" and "uniqueness" of a traditional civilization. This phenomenon then triggers travel activities that are said to be carried out by urban communities to rural areas, hereinafter referred to as rural



tourism. In fact, in 2020, UNWTO has campaigned for tourism and rural development through World Tourism Day 2020. Meanwhile, the Ministry of Tourism and Creative Economy through the Indonesia Sustainable Tourism Awards (ISTA), since 2019 has begun to introduce tourist villages as a form of sustainable tourism. The transformation of conventional villages into sustainable tourism industry commodities is believed to have been influenced by various factors, ranging from political, social-economic, to security situations, both domestic (Indonesia) and global (International) influences.

This issue encourages the author to examine how the history of village development into a tourist village in Indonesia? What are the factors that influence its development, both internally (nationally) and externally (globally)? Then how does the international sustainable development agenda affect tourism and village development in Indonesia? In this chapter the author will comprehensively and holistically discuss some of these questions.

### **1.2.1. Villages as Indonesia's political commodity: Since colonial to reformation era**

Village development in Indonesia can be grouped into four phases based on the chronology of Indonesia's political history, including the pre-independence period (Before 1945), the post-independence government period (Old Order, 1945-1966), the New Order period (1966-1998), and the Reformation period (1999-present). This era categorization can provide a comprehensive illustration of how the origin of the emergence of tourism villages, what factors influence them, and how the characteristics of tourism villages as they are known today. One of the metamorphoses of the village from a cultural entity to becoming a tourist destination has attracted academics to study in depth in tourism villages. However, most of these studies only place tourism villages as the locus of research, which means the research only focuses on what is currently happening. Including issues of planning, management, development, and potential impacts on a village under study. Meanwhile, issues related to how a tourist village can be formed into what is currently known, have not been widely studied. Therefore, by breaking down from time to time, the author will describe the influence of each era and its role in shaping the tourism village.

#### **1.2.1.1. The pre-independence period (Before 1945)**

As stated earlier, changes in the political structure of government in Indonesia have occurred even before the existence of the traditional royal era. However, the entry of the colonial government had a significant influence on the existence of traditional *Adat* law. This phenomenon is characterized by the taking over of sovereignty and political power from

several kingdoms since 1602, such as in Mataram, Banten, Cirebon, Aceh, Deli, Kutai, Pontianak, Goa, Banten, Ternate, Klungkung, Karangasem, Bandung, and Bima. It also marks the establishment of the Dutch East Indies government in power from 1798 until March 1942 (Amaliatulwalidain, 2019).

Among these vulnerable times, precisely on July 14, 1817, the existence of "Villages" in Indonesia was first recorded in a report by Mr. Herman Warner Muntinghe, a Dutch member of *Raad van Indie*. He noted that there were villages in the northern coastal regions of Java and several islands outside Java. A few years later, the Raffles government issued legislation regarding the inauguration and dismissal of the village head<sup>11</sup> (Alamsyah, 2011; Tahir, 2012; Wardiyanto et al., 2016). Since then, the village began to receive individual attention, which in 1854, for the first time was issued *Regeeringsreglement (RR)* Article 171 governing the village head and village government. This provision states that:

- a. *Bumi putera* (native) villages are allowed to elect their head of government with the approval of the authorities appointed according to regulations.
- b. The government, based on the law, can directly appoint village authorities.
- c. The heads of *bumi putera* village were given the right to regulate and administer their villages under regulations set by the government.
- d. Deviations of information that are not following facts or social conditions and community rights can invalidate the determination of village autonomy.
- e. The village of *bumi putera* was given the authority to collect taxes and, within certain limits, impose penalties for violations of applicable regulations.
- f. Villages that are partly or wholly within the boundaries of a city where an autonomous regional or city council has been formed can be suspended from autonomy rules (Alamsyah, 2011; Amaliatulwalidain, 2019).

Recognition of the existence of "adat law" then became a fascinating issue at the time. This statement is explicitly available to the *Indische Staatsregeling (IS)*, which grants the right to conduct self-government including the "Adat" legal community as *Inlandsche Gemeente*<sup>12</sup>, Alternatively, it consists of two forms, namely *Swa Praja*<sup>13</sup> and *desa* or the

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<sup>11</sup> Listed in Stb. 1819 No. 13, which states that the inhabitants of *bumi putera's* village are allowed to elect their head of government.

<sup>12</sup> This rule is the necessary foundation of the organizational structure, duties, obligations, powers, and authority of the Village Government, Village Heads and members of the village pamong (Alamsyah, 2011; Amaliatulwalidain, 2019; Tahir, 2012; Wardiyanto et al., 2016).

<sup>13</sup> *Swa Praja* is a designation for the kingdoms that were conquered by the colonial government and must obey the rules of the colonial government, especially on restrictions concerning government. The Dutch colonial government called the *SwaPraja* area as *Landschap*. Whereas, for indigenous communities that are categorized as "villages," especially those outside Java and Madura and Bali, they are called *Inlandsche Gemeente* and *Dorp*

equivalent of the village. The provisions were then individually regulated through the *Inlandse Gemeente Ordonantie* (IGO<sup>14</sup>) in 1906, namely the necessary regulations regarding particular villages in Java and Madura. Meanwhile, villages outside Java and Madura are regulated through the 1938 *Inlandse Gemeente Ordonantie Buitengewesteen* (IGOB) No. 490. The regulated areas include Amboina, West Sumatra, Bangka, Palembang, Lampung, Tapanuli, Belitung, Kalimantan, Bengkulu, and Minahasa. According to Saparin (1986: 31-32 in (Tahir, 2012), these rules (IGO and IGOB) are separated because they have several differences:

- a. The IGO does not regulate the obligations of the Village Government for each end of the quarter to make a budget draft.
- b. In IGOB, villagers who are not involved in community service in the public interest are required to pay compensation by paying a sum of money to the village organization.
- c. IGOB does not regulate land use issues such as "tanah bengkok." This is because land or land outside Java and Madura is still available and can be used by anyone.

The influence of this policy is believed to bring significant changes to the characteristics of traditional culture, especially values that were initially based on communalism into individualism. Since 1890, the Dutch East Indies government has also tried to transform rural areas. Mainly through the regulation and urbanisation, especially in Java by placing three-quarters (around six thousand people) *Binnenlands Bestuur* to work on the island, and only a small portion on the surrounding island (Alamsyah, 2011; Purwanto, 2004). The centralisation brought significant changes towards urban modernity. Particularly when the Dutch East Indies government with its investment capital began to develop infrastructures, such as transportation, access (ports, roads and rail lines), technology, communication (post and telegram), and accommodation (hotel and guest house).

Although at that time, some infrastructure had been completed and had begun to be used. However, the cost of travel (including transportation) is still considered expensive<sup>15</sup>, As a result, only certain people can use it (Sunjayadi, 2017). This infrastructure also drives the intensity and range of travel between regions to be higher and broader. At this time, tourist

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in the *Herziene Indonesische Reglement* (H.I.R) regulations (Amaliatulwalidain, 2019: 28).

<sup>14</sup> Has been revised three times, starting from (Staatblad) Stbl. 1910 No. 591, Stbl. 1913 No. 235, and Stbl. 1919 No. 217.

<sup>15</sup>For foreign visitors (tourists), such as Wallace and Kinloch, Pfeiffer commented on expensive travel costs in the Dutch East Indies in the period 1850-1870, especially in Java and Sumatra. Kinloch compares the cost of travel in Java with Calcutta. In Java, the cost is 2 rupiah per mile, while in Calcutta, it is only 1 rupiah. At the beginning of the 20th century, Thomas H. Reid suggested that visitors who had limited visiting time could order train tickets at a steamship company agent in Singapore for 40 Singapore dollars. The ticket is valid for sixty days, which is valid for all travel routes in Java from Batavia to Surabaya (Sunjayadi, 2017).

activity began to increase, mainly by international tourists and aristocratic circles (Dutch and native). Development occurring at the global (international) level and in the Dutch East Indies is believed to influence the development of tourism, including:

**a. Accessibility**

Accessibility plays a vital role to connect tourists and tourist destinations. At that time, other than through information media such as books, articles, and other media published around Europe. The opening of physical access (sea) also allowed the Dutch East Indies to be visited. (Sunjayadi, 2017) notes that the opening of the Suez Canal (1869) encouraged an increase in travel demand between the Netherlands and the Dutch East Indies. Initially (1879) the Holland (Amsterdam) canal and (1877-1880) several ports in the Dutch East Indies (Padang, Penang, and Aceh) were used as connections<sup>16</sup>. While foreign companies serving this route (Batavia, Semarang) include French shipping companies (*Compagnie des Messageries Maritimes*), England (Peninsular and Oriental steam Navigation Company-P&O, Queensland Royal Mail Line, British India Steam Navigation Company), and Germany (*Norddeutsche Lloyd*).

Specifically for sea transportation in the country, initially (1850), the Dutch East Indies government only had two Steamships, with a route along the North Coast of Java and the Surabaya-Makassar route. Then in 1853, in collaboration with W. Cores de Vries, the shipping route was expanded to Batavia-Padang, Batavia-Semarang-Surabaya-Makassar, Surabaya-Makassar, Makassar-Ambon-Ternate-Manado (Sunjayadi, 2017).

In this period, the island of Java attracted more attention, especially because visitors did not feel safe visiting other areas of the Indies that were not yet controlled by the Dutch. This reason also makes Batavia dominate as the primary entry access for foreign ships.

**b. Tourist attraction (natural and cultural)**

Some articles that impress the Dutch East Indies as a beautiful area and inhabited by residents of traditional civilization make it increasingly desirable to be explored. The equator's exact geographical position makes the Indies awarded a "unique" potential of natural resources and diverse cultural characteristics.

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<sup>16</sup>The cost of a trip from Amsterdam (transit in Southampton) to Padang for the first class is 815 guilders, second class 450 guilders for one way. For a round trip ticket, first-class 1,350 guilders, second class 770 guilders. The duration of the trip from Nieuwe Diep to Batavia in 1870-71 was around 40 to 42 days, while the reverse route was around 40 to 46 days (Sunjayadi, 2017).

Figure 7 Map of railroads, trams, highways and steamships in the early 20th century Dutch East Indies



Source: H.B.Touw Jakarta collection, in (Sunjayadi, 2017)

(Sunjayadi, 2017) noted several areas that have long been a tourist attraction for visitors, including in Java (Bogor Botanical Gardens), Megamendung mountains, Puncak, Sindanglaya, Sukabumi, Cipanas, Cianjur, Bandung, Lembang, Garut, Tasikmalaya, Dieng, Magelang, Mount Bromo, Ambarawa, Pasuruan, Malang, to Tosari), Bali, Sumatra (Fort de Kock, Lampung, Palembang, and Padang Panjang), Maluku Islands (Amboina, Timor-Laut, Buru), Timor, Sulawesi (Makassar), the Lesser Sunda Islands (Kupang, Timor, Dili), to the Maluku islands (Banda, Amboina, Ternate, Paso). At that time, the impression of being a safe area because the Dutch government had controlled it made Java seem to dominate. These areas are generally visited because they offer the potential of natural beauty, such as waterfalls, beaches, mountains, and hot springs.

In addition to its natural potential, several areas in the Indies at that time were visited because of the attractiveness and uniqueness<sup>17</sup> of the local community, including its culture. In addition to local (native) community life, Chinese and Dutch community groups acculturated in the Indies are also considered to be an attraction. Like "a little China" or clean residential areas inhabited by Chinese groups in Solo. Whereas buildings with European architecture (Dutch East Indies acculturation), which are frequently visited, such as museums (*Bataviaasch Genootschap* and Old Town), churches, mosques, hospitals, town halls, and the governor-general palace.

Likewise, the attractiveness of indigenous people (native) tends to be related to the culture of the nobility, such as the palace in the *Vorstenlanden* region (Surakarta, Yogyakarta), ancient buildings or temples (Borobudur, Prambanan, and Mendut), traditional dances, musical instruments (gamelan), puppets and traditional ceremonies (Sunjayadi, 2017). These potentials tend to meet the European tourists' interests who prefer to visit cultural-based attractions. Tourism activities that perhaps to do regularly in their origin country. One thing that might be different is that they can enjoy the lives of local people, and are welcomed with a combination of dance and traditional musical instruments. If historical sites in Europe are known as "death monuments," but in the Indies, they can enjoy "live monuments." Some historic relics later became icons of tourism, especially in the area of Central Java. One that was recorded quite popular at the time was the view of the sunrise at Borobudur Temple<sup>18</sup>.

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<sup>17</sup>As previously stated, the term "unique" is quite vague in the context of tourism. However, most tourist stakeholders in Indonesia use the term frequently.

<sup>18</sup>Illustrated in the Java the Wonderland's guide book (1900): Sunrise seen from the top of the Boroboedoe temple is one of the most beautiful sights (Sunjayadi, 2017).

Not only the life of the aristocratic community, but the indigenous population of the lower classes also turned out to have attracted the attention of visitors. Its role is recorded by tourists who roam into beautiful places that are difficult to reach (even by horse-drawn carriage) by assisting "*kuli panggul*"<sup>19</sup> (porter), after this referred to as "*Jongos*" or "*Jongens*"<sup>20</sup>.

Figure 8 The porter (*jongos*) and a foreman with a stretcher that brings tourists in the Priangan area



Source: N.N. *Java the Wonderland* (Arnheim: G.J.Thieme, 1900), hal. 37. In (Sunjayadi, 2017)

Natives who work as *Jongos*, generally come from rural areas who work in cities, initially they worked as servants at home. As the function of the house changes as accommodation or hotel, *Jongos* then switches the profession to serve guests as hotel *Jongens*, hotel-jonges, and camerabong (Sunjayadi, 2017).

### c. Accommodation (the beginning of the development of the guesthouse (*Pasanggrahan*)-based homestay)

Increasing travel intensity has encouraged the Netherlands Indies' government to take the initiative to develop or provide accommodation. At that time, the high duration of the

<sup>19</sup> The coolies who carried the palanquin carried the guests or tourists to the beautiful mountainous terrain. They climb and descend areas with steep natural conditions. The porters with the palanquin appear in travel logbooks, both travel records from the 19th century and early 20th century. (Previously only as porters, now in a tourist village, their roles are more diverse). Besides, some *Jongos* tasks were recorded, such as carrying guest luggage, providing and delivering food and drinks, cleaning the room, and waking the guest (Sunjayadi, 2017).

<sup>20</sup> The word *Jongos* comes from the Dutch *Jongens*, which means boy. They were originally tasked with serving the ladies and gentlemen as servants in European households (the Netherlands)

trip on most travel routes forced visitors to spend the night in the area they were visiting. Hotels (*roemah makan*) and *pasanggrahan*<sup>21</sup> Are two types of accommodation that already existed in the Dutch East Indies at that time. The hotel itself is located more in the centre of the crowd (the city), on the contrary, the *pasanggrahan* is generally located in the interior with beautiful scenery as its attraction, be it in the middle of the forest, on a mountain peak, or along the coast and river. Attraction (nature) is believed to be one of the essential factors that tourists consider when determining the guesthouse location.

Figure 9 *Pasanggrahan* in Java in the 1880s



Source: KITLV collection no.408294 in (Sunjayadi, 2017)

At first, *pasanggrahan* functioned as a King's resting place or the nobility when hunting or monitoring the territory. However, in its development, this traditional building was later taken over by the colonial government. Mainly be used as a rest area for employees who worked outside the city. Besides, the *pasanggrahan* finally also functions as accommodation for visitors with special permission. Besides being a place to stay, some couples have adapted to the needs of visitors by providing food with a simple menu. One of the policies to encourage the growth of accommodation is *heerendienst* (compulsory labor) for the people of Java to build and maintain the *pasanggrahan* (before it was removed in 1882). Apart from

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<sup>21</sup> Narrations or lists relating to hotels and *Pasanggrahan* in the Indies along with the rates are also in the guidebooks at the end of the 19th century and the beginning of the 20th century. Java the Wonderland's 1900 guidebook mentions that hotels in Batavia are the best hotels in the entire East (Sunjayadi, 2017).



Java (Tasikmalaya and Borobudur Temple), *pasanggrahan* are found in Bali, Lombok, Sumatra, Celebes, Borneo, and the Maluku Islands (Sunjayadi, 2017).

Traditionally, the building's characteristics were dominated by bamboo and wood materials. However, the influence of European culture on the way of managing *Pasanggrahan* (period 1850-1870) was believed to inspire the emergence of "homestays" or houses that were managed and occupied by local people and used as accommodation for visitors.

Further to the previous comments, in this era, hotel-type accommodations also began to develop in the Dutch East Indies. (Sunjayadi, 2017) notes a writer named M.A.J. Kelling classifies the development of accommodation into three phases, from the 1800s to after the 1900s. The first phase (1800-1850) was marked by the growing number of inns and *herbergues* or *stadsherberg* (city inns), which not only offered rooms but also provided food and alcoholic drinks. The second phase (1850-1900), began the emergence of hotels managed by a family with the characteristics of *gemeenschappelijke tafel* (shared table). Besides, the hotel with the concept of "homestay" also offers a warm family atmosphere between owners and guests. While the third phase (after the 1900s), the type of accommodation that is rapidly developing is modern international hotels (chain hotels). This hotel chain develops in almost every significant area of the Indies, such as in Java (Batavia, Buitenzorg, Semarang, Yogyakarta, Surakarta and Surabaya, Sukabumi, Garut, Bandung, Magelang, Tosari, and Malang), Bali, Maluku, Kalimantan, Sumatra (Padang, Fort de Kock, and Medan), and Sulawesi (Makassar, Tondano and Manado).

#### **d. Activities (from *siesta* to *rijsttafel*)**

Besides offering attraction, at that time, the Dutch East Indies also offered a necessary tourist activity. This activity is a daily habit of the indigenous people. However, some modifications make the visitors quite impressed. One of them is the habit of *siesta* (resting) and bathing of the indigenous population. As residents of tropical climates, indigenous people have a habit of bathing at least twice a day and use the time during the day with rest, just sitting lazing or even sleeping. This habit is certainly very different from Europeans, who have the opposite climate. These habits were then packaged and combined with the eating habits of the indigenous population and began to be offered, even since they were on board and arrived at the hotel (Sunjayadi, 2017).

Food or culinary traditions have become an attraction, almost in most cultures. In the Indies, eating habits known as *rijsttafel*<sup>22</sup> have been successfully commodified into tourist activities. Dishes that were initially only home-cooked food (family food) developed into dishes in hotels, even restaurants (Cavadino, Batavia) with exceptional chefs. This activity is not entirely the same as the habits of indigenous people with rural characteristics. They do not do the siesta with complete equipment like tourists, nor do the fancy *rijsttafel* offered to visitors. This phenomenon shows that long ago, tourism has created two different cultures based on the same culture (front stage vs. backstage, sacred vs. profane). Besides, the cultural adaptation of the local community (host) and visitors (guests) can create new cultural acculturation. An example is how Europeans who are not accustomed to the taste or characteristics of Indonesian food, have created a new kind of food that is more acceptable to tourists.

Figure 10 *Rijsttafel* at Hotel Homann Bandung in the 1930s



Source: KITLV collection No. 182347 in (Sunjayadi, 2017)

#### e. Travel packages (travel pattern and routes)

<sup>22</sup> Rijst means rice and tafel means table, or it can also be interpreted as a dish. In addition to rice, various kinds of side dishes such as chicken, frikadel, shrimp, dendeng, crab, salted eggs, and vegetables such as sayur lodeh, sayur kluak, and crackers are served (Sunjayadi, 2017).

Between the end of the 19th century and the beginning of the 20th century, transportation technology development affected many travel patterns and routes. (Sunjayadi, 2017) notes that the classic route was starting from Java (Batavia) to continue in two different directions. First, the route of Central Java will continue the journey to Semarang, Yogyakarta, Surakarta, to Dieng and Magelang while the second route is East Java, through Surabaya, Malang, and Tosari. This route can be reached by train, horse-drawn carriage, until the stretcher. Meanwhile, routes outside Java that were available at that time were headed to Bali, the Lesser Sunda Islands, Sumatra, Borneo, Celebes, and the Maluku Islands. The route can be reached using a steamship or sailboat.

Policies and development related to accessibility, accommodation, tourist attractions, activities, and travel routes, indirectly shaped rural tourism in the Dutch East Indies. Not only gives an influence on what is offered (products) to visitors who are mostly foreigners. However, it has also influenced the habits of traditional indigenous people. At that time, the village community had begun to adapt to the habits of modern society shown by tourists. The demands of modern customs, especially from an economic standpoint, make rural communities begin to abandon their local wisdom.

During the Japanese colonial period, there is several industries or sectors which destroyed. Especially the legacy of the Dutch East Indies government. However, villages tend not to get too much influence from the Japanese government. *Osamu Seirei* No. 7 of 1944 was recorded as the only village regulation governing the Election of Village Heads (Ku-tyoo). It stipulated the term of office of the Village Head to be 4 (four) years<sup>23</sup>.

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<sup>23</sup> Thus for Japan the meaning of Ku (Village) is "a unity based on Customary Community, Dutch East Indies government regulations, and the Japanese Military government, which lives in a particular area, has the right to administer its administrative affairs. It is also recognized as the smallest constitutional unit in the Syu region, whose head is chosen by its people and is called Kuco, and is part of the military defense system " (Amaliatulwalidain, 2019; Suwaryo, 2011; Tahir, 2012).

Figure 11 Map of transportation routes on Java (highways, trains, ships) at the beginning of the 20th century



Source: N.N., *Java the Wonderland* (Amheim: G.J.Thieme, 1900 in (Sunjayadi, 2017)

### 1.2.1.2. The post-independence period (Old Order, 1945-1966)

After the independence period, the village's existence was still recognized as part of the Republic of Indonesia's government system. However, policies that encourage villages to be more autonomous during the Old Order period were still not optimally realized. Although at the end of the period (1965), the government succeeded in designing the first regulation that regulates the village (*Desa Praja*) explicitly. However, this momentum has not had much influence, considering that there was a sizeable political conflict in Indonesia in the same year. Nevertheless, the existence of the village was not entirely forgotten during the New Order period, primarily through the 1945 Constitution Number II article 18<sup>24</sup>The government has confirmed the position and existence of the Village (Tahir, 2012). Besides, efforts to grant autonomy rights (level III) to villages, *Marga*, *Negeri*, and various other village terms have also been attempted through Law Number 22 of 1948 article 1<sup>25</sup>. In Article 46, it was even stated that the smallest form of government would be maintained until the formation of a new government in these regions (Amaliatulwalidain, 2019; Sutiyo & Maharjan, 2017; Tahir, 2012; Wonoadi, 2015).

In 1957, the government issued a regulation on regional government, which regulates the possibility of forming a third level autonomous region. However, Law No. 1 of 1957 does not explicitly regulate matters relating to the Village (Sutiyo & Maharjan, 2017; Tahir, 2012; Wonoadi, 2015). It was only in 1965, the first regulation that specifically addressed the Village (*Desa Praja*) was enacted through Law No. 19 of 1965, also simultaneously issued regulations on local government (Law No. 18 of 1965) (Sutiyo & Maharjan, 2017). This regulation also directly replaced the regulations inherited from the Dutch East Indies era, such as IGO and IGOB (*Inlandse Gemeente Ordonantie Buitengewesteen*). In general, this regulation regulates the structure, tasks, authority, rights, and technical monitoring of the Village (Tahir, 2012). However, unfortunately, for political reasons<sup>26</sup>This regulation must be revoked before it could even be implemented.

### 1.2.1.3. The New Order period (1966-1998)

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<sup>24</sup> "In the territory of the State of Indonesia there are approximately 250 Zelfbestuurun-delandschappen and Volksgememeenschappen such as villages in Java and Bali. Those regions have an original arrangement so that they are considered as special regions. The Republic of Indonesia respects the position of these special regions, and all State regulations concerning these regions will recognize the right of origin of the region."

<sup>25</sup> "The State of Indonesia is organized into three levels namely provinces, districts (big cities) and villages (small cities, negeri, and marga. which have the right to regulate and administer their administration)".

<sup>26</sup> the movement of G-30-S/PKI has had an impact on various sectors of life making it challenging to implement these rules

Despite criticism, the regime change known as the New Order needed to be recognized as having "paid attention" to the smallest administrative region or village. However, the designed regulations tend to be considered to make the village only an "object" of political power. Regional autonomy regulated through Law No. 5 of 1974<sup>27</sup>, is even considered only as a political formality to give a democratic impression in this era of government (Nadir, 2013; Sutiyo & Maharjan, 2017; Wonoadi, 2015). In fact, in 1976, (Eko et al., 2014) notes, the leading scientific magazine by LP3ES, PRISMA<sup>28</sup>, has raised this issue, with the theme "Where do you want the village to be taken?". The magazine also consistently pays attention to crucial village issues such as autonomy, poverty, and village backwardness.

The enactment of Law no. 5 of 1979 concerning Village Government, in lieu of Law No. 5 of 1965, it is believed to pose a severe threat to the existence of villages, especially various traditional villages and the like. This regulation seeks to equalize or generalize village forms of government nationally and ignore the diversity of various villages in different regions, which have different origins (*Desa Adat, Negara*, and other types). Therefore, this regulation is deemed not to recognize, respect, and strengthen village autonomy. Especially by generalizing indigenous and tribal peoples in various regions in Indonesia to be the same as Villages in Java (Java-centric) (Alamsyah, 2011; Amaliatulwalidain, 2019; Eko et al., 2014; Kurniawam, 2015; Suwaryo, 2011; Tahir, 2012; Wardiyanto et al., 2016; Wonoadi, 2015).

Similar to the concept of a *Desa Wisata* introduced by the Ministry of Tourism (2005), the concept of Village development was initially unknown in the development literature. Historically, village development was a product of the New Order's policy, which emerged in *REPELITA I* (1969-1974), which was implemented with the formation of the Directorate General of Village Development at the Ministry of Home Affairs. The village development phrase was then sharpened (the mid-1980s) into village community development. This change was triggered by the previous village development, which was only oriented towards physical infrastructure development, not the community (Amaliatulwalidain, 2019; Kurniawam, 2015). Although at that time the non-agrarian industry was being pushed to pursue the contribution of the agrarian industry to national income, *REPELITA I* continued to support the agriculture and irrigation sector to achieve

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<sup>27</sup> UU No. 5 Tahun 1974 about the Principles of Government in the Regions

<sup>28</sup> See <https://www.prisMajurnal.com> (Prisma, 2020)

"food self-sufficiency" (*Swasembada Pangan*)<sup>29</sup>. Therefore, since 1970, the village began to get direct assistance to stimulate the small business community of the village. At that time, each village was estimated to receive an allocation of IDR 100,000, out of a total budget of IDR 24.84 billion. The *REPELITA* I program responsibility report document even records that the Village budget has boosted the village's economic growth to IDR 32.70 billion, or higher than the budget spent. This growth rate convinced the government at that time of the critical role of villagers in the national economy.

To encourage equitable development in each region, during the *REPELITA* II era, the government designed a transmigration program for people living in Java, Bali, and Lombok, to South Sumatra, Southeast Kalimantan, Southeast Sulawesi, and Central Sulawesi regions. The program was noted to be quite successful in building communities and regions that were previously quite underdeveloped. At the same time, the government also began to build several diesel-based power plants and water, which were distributed to several villages in the area. During that period, the government also increased the amount of village development assistance to IDR 94,252 billion, or equivalent to IDR 350,000 per village. The program is claimed to have also impacted the village community's economic growth up to IDR 105,909 billion. Until the second period of *REPELITA*, the government was recorded to have carried out development in 922 villages (22 in the first period and 900 in the second period) in 397 village areas.

A similar strategy will be further improved in the name of "growth and development." The term development later became very popular in the New Order Era. (Kurniawam, 2015) argues that development as discourse is believed to be related to the discourse of "developmentalism" developed by western countries. Specifically, a basic understanding of development is a term used in a variety of different contexts. However, at that time, it was more often used in specific political and ideological connotations. Some equate development with social change, growth, modernization, and social engineering. In the context of the New Order government, the implementation of the concept of development only positioned villages as objects of development, not subjects.

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<sup>29</sup> "Peningkatan produksi Pangan bertujuan agar Indonesia dalam waktu lima tahun jang akan datang tidak usah mengimpor beras lagi. Tujuan lain ialah memperbaiki mutu gizi pola konsumsi manusia Indonesia melalui peningkatan produksi Pangan jang mengandung chewani dan nabati, terutama ikan dan katjang-katjangan. Akibat positif dari peningkatan produksi beras ialah bahwa lambat laun tidak perlu lagi mengimpor Pangan, sehingga dengan demikian, devisa jang langka itu dapat digunakan untuk mengimpor barang modal dan bahan baku jang diperlukan untuk pembangunan sektor-sektor lain, terutama sektor industri. Selanjutnja, peningkatan produksi Pangan akan meningkatkan taraf penghidupan para petani jang telah sekian lamanja hidup dalam serba kesengsaraan dan kemiskinan."

In other words, at that time, the village was only used as a place to use money and take advantage of the central government, ignoring the rights of local communities. As a result, the reality of welfare and the village community's existence is even more marginalized or even far from expectations. Instead, they are slowly becoming more fragile (Jamal, 2017; Kurniawam, 2015). Therefore, as stated at the beginning of the discussion, this era was considered to "pay attention" to the village by regulating and supervising only to maintain political power (Amaliatulwalidain, 2019; Eko et al., 2014). This situation is also believed to encourage Indonesian people to begin to feel "fed up" and want real change or to be known as reformation.

#### **1.2.1.4. The first phase of the Reform Era: "From centralized to pseudo-decentralized" (1998-2004)**

Even though the implementation has not been significant, the Reformation Era is considered to have brought many changes, such as the change in the authoritarian political paradigm to a democratic system, to the centralized government system to "decentralization"<sup>30</sup> (Labolo, 2014; Sutiyo & Maharjan, 2017). The previous paradigm, which was considered a failure and did not favour the community, is now more directed at empowering the community through an autonomous regional government system. The change in paradigm will ultimately have an impact on the legal system adopted previously. Now, the community is encouraged to be actively involved in the development of their regions.

Consequently, regional autonomy and decentralization are programs that must be realized to encourage democracy<sup>31</sup> and equitable development in the regions. For this reason, in 1999, Law No. 22 of 1999 (concerning Regional Government) is considered to provide new hope, especially after the emergence of the previous confessional law (5 of 1979) which emphasizes uniformity over diversity (Alamsyah, 2011; Aziz, 2016; Firdaus, 2011; Nadir, 2013; Rumokoy, 2010; Sains & Tarumingkeng, 2005; Sihotang, 2018; Sutiyo & Maharjan, 2017; Tahir, 2012; Wardiyanto et al., 2016; Wonoadi, 2015). This reform era also

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<sup>30</sup> The term decentralization has been extensively used in literature, through which its meaning had evolved from time to time. Most books principally refer to the definition and typology of decentralization developed by Rondinelli and Cheema. Their early concept was developed in the 1980s when decentralization was defined as "transfer of planning, decision making, or administrative authority from the central government to its field organizations, local administrative units, semi-autonomous and parastatal organizations, local government or nongovernmental organization" (Rondinelli and Cheema, 1983) in (Sutiyo & Maharjan, 2017).

<sup>31</sup> Democracy is the political system. However, democratization is the process of changing a regime type and institutionalizing that political system. Our definition of democracy identifies the political system, but our definition of democratization identifies the political development that changes a prior authoritarian regime and



raised pluralism as an issue that NGOs enthusiastically welcomed (Non-Government Organizations), especially village activists (Eko et al., 2014).

During the initial transformation, the operational system of decentralization or regional autonomy was considered unable to prosper the community at the lowest level (village). Conversely, regional autonomy tends to provide exclusive access for business groups to exploit natural resources in the region. This fact also gives the impression that regional autonomy is closely linked to the market-driven development paradigm that impacts on the marginalization of villages (Asoen, 2000; Boon, 2014 in Eko et al., 2014; Nadir, 2013). Likewise, with the enactment of forestry Law no. 41 of 1999, which considered cutting the local communities' right to use the forest as a source of their welfare. This law is believed to have damaged the institutional foundations of the *Desa Adat*, which has been protecting forests in Indonesia from extinction (Aziz, 2016; Kurniawam, 2015). This phenomenon is certainly still far from the goal of decentralization, especially the requirement for the delegation of authority from the central government to the government at the lower level to manage its territory. The concept itself is intended that the government can serve all levels of society efficiently and effectively (Nadir, 2013; Sutiyo & Maharjan, 2017).

#### **1.2.1.5. The second phase of the Reform Era: The emerge of “Desa Wisata” terminology (2004-2014)**

Even so, 1999 did not mean any progress at all. At that time, several regions were known to start developing villages based on community participation (Alamsyah, 2011). During the four years of the implementation of the policy, several essential issues began to emerge, such as the conflict between the village head and the Village Representative Body (BPD) and the development that led to liberalism (neoliberalism) (George et al., 2009; Torre & Wallet, 2016). Therefore, in 2003 the government took the initiative to revise Law No. 22 of 1999 (Eko et al., 2014). FPPD<sup>32</sup> welcomed the idea and conducted a study of the aspects of authority, governance, and position of the village government.

This evaluation encourages the concept of new autonomy, as outlined in articles 200 to 216, Law no. 32 of 2004 concerning regional government<sup>33</sup>. The government at that time institutionalizes a democratic political system (Carnegie, 2010).

<sup>32</sup> FPPD is a village renewal development forum

<sup>33</sup> "This law recognizes the autonomy that is owned by villages or by other names. The village through the village government can also be given an assignment or delegation from the government or regional government to carry out certain government administration. As for villages outside the genealogical village, which are administrative villages such as villages formed because of village division, because of transmigration, or for other reasons with pluralistic, or heterogeneous citizens, village autonomy will be allowed to grow and develop following the development of the village itself."

gave great support to the village to have a business entity that was able to develop and drive the local economy. This idea came to be known as Village-Owned Enterprises (*BUMDes*). *BUMDes* subsequently became a state media to empower the village community and stimulate the village economy (Aziz, 2016; Purnamasari, 2015; Rumokoy, 2010; Sihotang, 2018; Sutiyo & Maharjan, 2017; Wardiyanto et al., 2016; Wonoadi, 2015). This model is believed to be quite ideal, especially seeing several villages that succeeded in implementing this concept, even before the *BUMDes* program. One of them is the villages in Java, such as in the Special Region of Yogyakarta (DIY), which has developed many village businesses, both oriented to social business and creative economy. Almost all villages in urban areas (urban villages) in four districts (Sleman, Bantul, Kulon Progo, and Gunungkidul) are engaged in renting buildings, handicrafts, and village tourism (before they were known as tourist villages). The village's original income (*PADes*) from this business is very significant, even far higher than the allocation of government funds. They use this income to help the welfare of village officials, build public facilities, and support community empowerment activities (Eko et al., 2014).

Although this latest policy seems to satisfy most parties, however, during this period, several village observers, including NGOs, were noted as criticizing the government. The FPPD was one of the critics who highlighted the 2004 Law (in one of the public discussion programs<sup>34</sup>), including explicitly criticizing the replacement of the village representative body to the village consultative body. As a result, the village secretary's position will be recognized or appointed as a government official (or part of the government structure). This policy is considered to have paralyzed village democratization, which has an impact on the existence of village autonomy and can create social tensions at the village level. Besides, in the same period, Law No.7 of 2004 Concerning Water Resources was deemed to limit the authority of indigenous and tribal peoples (villages or other names) in managing water resources, especially in the phrase only as "the water usage rights" (*hak guna pakai air*). This regulation is considered to contribute to the elimination of the village's right to the community's basic needs, especially water (Eko et al., 2014; Kurniawam, 2015).

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<sup>34</sup> A few days after the ratification of Law No. 32/2004, public discussions at the "APMD" STPMD and in Prambanan were held. The discussion concluded that Law No. 32/2004 presents a setback compared to Law No. 22/1999. The reasons are, First, Law No. 32/2004 castrated village democratization by replacing the Village Representative Body into a Village Consultative Body. Second, filling village secretaries with civil servants and appointing village secretaries to become civil servants is part of village bureaucratisation which weakens village autonomy and has the potential to create social tensions at the village level (Eko et al., 2014).

Throughout the reform era, the government of various leadership regimes tried to find the right formula for optimizing the village community's role in national economic development. The term village as a legal subject, at that time, also seemed not agreed upon collectively between the Ministries. Only the Ministry of Internal Affairs (Kementerian Dalam Negeri) defined the village as a whole and recognized it as a legal subject. Bappenas, the Ministry of Public Works, and the Ministry of Education and Culture do not use the term village, but instead, use rural areas and specifically rural development. This phrase is also used more in the 2005-2025 RPJP document, which is elaborated into the 2004-2009 and 2009-2014 RPJMN (Agusta, 2014). Ekō et al., (2014) argues that the RPJMN and RPJP do not define the village or Indigenous people as an entity, or unity of local community life. Some ministries even interpret villages according to their sector, for example, the Ministry of Health uses the phrase "*Desa Siaga*," the Ministry of Forestry with "*Desa Hutan*," the Ministry of Maritime Affairs and Fisheries playing in "Coastal Villages" (*Desa Pesisir*) or "Fishing Villages" (*Desa Nelayan*), the Ministry of Energy and Mineral Resources has "Energy Independent Villages" (*Desa Pangan Mandiri*), The Ministry of Agriculture has a "Food Self-Reliance Village" (*Desa Mandiri Energi*), the Ministry of Tourism has a "*Desa Wisata*" (the initial period of the tourist village), and The Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (KemenDesa) has an "Underdeveloped Village." Although all policy products are still village-based, the village concept of several Ministries is different from the village concept owned by the Ministry of Internal Affairs. They place villages as institutions or communities that receive the benefits of their programs, not as a legal community or government organization.

The village's point of view as the recipient community of assistance or government programs, finally followed by Community Direct Assistance (*Bantuan Langsung Masyarakat*-BLM) from various ministries. However, this assistance was given not to the village, but the community directly. The BLM is sourced from three channels. The first is through ministries or institutions that flow to the SKPD (Regional Working Unit) in the form of deconcentrated funds, Co-Administration Funds (*Tugas Pembantuan*), and vertical funds that flow to vertical government institutions. The second pathway is through Ministries or institutions for national programs, such as PNPM (The National Programme for Community Empowerment, ex. *Desa Wisata*), BOS (school operational assistance program), and Jamkesmas (District Health Care Insurance Schemes). Last but not least, the path of subsidies for commodities such as fertilizer, electricity, fuel, and food.

Without prejudice to the Village development program of other ministries, in 2005, it was believed that the phrase "*Desa Wisata*" was just beginning to be introduced. Primarily through a policy product of the Ministry of Tourism at the time. Therefore, this definition can be said to be different from "rural tourism" or "tourism village." *Desa Wisata* is purely a Village development program which then has nationally standardized forming indicators (2019).

To support various Ministry programs related to the village, in the same year (2005), a Government Regulation (PP) was issued, which regulates village planning (PP No. 72 of 2005). This regulation emphasizes the Village Fund Allocation (ADD) taken from at least 10% of the total funds (balance) received by the Regency or City after deducting employee expenditure (Eko et al., 2014; Wardiyanto et al., 2016). After the first phase of the program was implemented, various Village NGOs began to evaluate the impact and benefits of these policies. FPPD as one of the NGOs that care about village development issues in Indonesia. In 2008, supported by DAFT (formerly AusAID), re-mobilized the second phase of the ACCESS (The Australian Community Development and Civil Society Strengthening Scheme) program in various underdeveloped regions in Indonesia. Particularly in the eastern part (South Sulawesi, Southeast Sulawesi, NTB, and NTT provinces). The purpose of this program is to identify and study empowerment programs that are appropriate to the characteristics of Indonesian culture. At that time, this program offered the idea of the Village Driven Development (VDD) concept, which also stated that the state-driven development, market-driven development, or community-driven development strategy was not relevant to be applied to develop villages in Indonesia. This program is also claimed to have a role in initiating the draft Village Law, in the future known as Law No. 6 of 2014 (Boon, 2014 in Eko et al., 2014; Sutiyo & Maharjan, 2017).

Since it was launched as a village-based flagship program by the Ministry of Tourism, the "doctrine" of *desa wisata* has increasingly been socialized to various regions in Indonesia. Consider PP No. 15 of 2010<sup>35</sup>, and to accelerate the program, the Ministry of Culture and Tourism (formerly the Ministry of Tourism) issued guidelines for the *Mandiri* Tourism Community Empowerment National Program (PNPM)<sup>36</sup>. This program is a national program adopted by various institutions or ministries to reduce poverty by empowering people under their sectors. Community empowerment, referred to in this program, is creating

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<sup>35</sup> PP No. 15 of 2010 concerning the acceleration of poverty reduction

<sup>36</sup> Minister of Culture and Tourism Regulation No. KM.18 / Hm.001 / MKP / 2011 Regarding the National Tourism Community Empowerment (PNPM) Program Guidelines.

or increasing community capacity, both individually and in groups. Primarily to solve various problems related to the quality of life, independence, and welfare.

*PNPM Mandiri* Tourism itself then marks the era of community empowerment (2011) in *desa wisata*, especially in planning, managing, and building tourism potential. The main objective of this program is to increase capacity, create jobs, and community businesses in the tourism sector, which are specifically outlined as follows:

- a. Increasing the empowerment and independence of village communities in fighting poverty in their areas through tourism businesses;
- b. Enhancing the ability of community-based creative culture and local wisdom;
- c. Increasing the capacity of local governments in providing services to the community, especially the poor through integrated and community-based tourism development policies; and
- d. Building cross-sector partnerships to accelerate tourism development in the target area.

These objectives are then implemented through a variety of approaches, including:

- a. Development of tourism based on community empowerment

This paradigm is oriented to empowering local communities by prioritizing community participation as the subject of development.

- b. One-Sidedness of the poor

The orientation of activities both in the process and outcomes, is addressed to the poor.

- c. Decentralization

Providing broad opportunities for the community to manage and develop tourism development activities in their villages with central government funding sources.

- d. Participatory

The community is actively involved in the process, including planning, actuating, monitoring, maintaining, and utilizing. This approach also prioritizes the active participation of women.

- e. Justice and Gender Equality

The community of men and women have the same role and rights in the implementation of this program. Women's participation in the tourism sector needs to be increased to foster a creative economy.

- f. Self-Reliance

The community is the main actor in the success of the development, especially in the process of planning, implementing, monitoring, and maintaining activities.

- g. Cohesiveness

This program synergizes with other development programs.

h. Reinforce Institutional Capacity

Improving the community's ability to manage an institution based on sustainable tourism development and orientation to the community's welfare.

i. Integrated Tourism Development

Tourism development involves other related sectors.

j. Sustainable tourism development

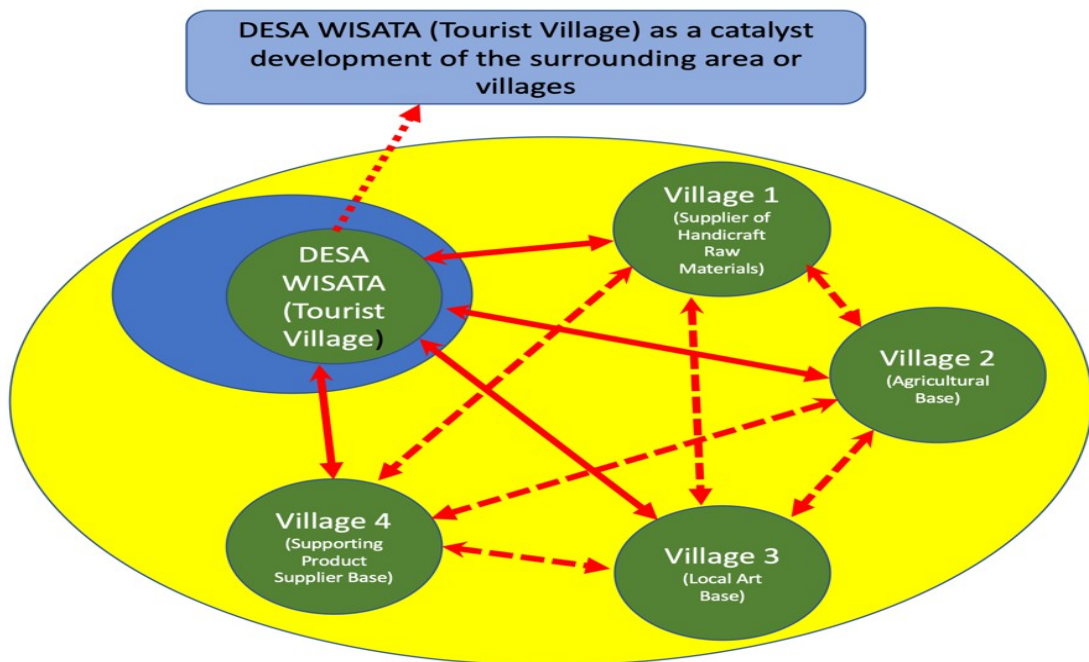
Each decision must consider the program's long-term development and sustainability. Thus after the program is implemented, the community and related institutions can continue their development.

Meanwhile, to implement the program's objectives and approach at the technical level, the Ministry of Culture and Tourism formulated several cluster-based strategy models which were classified into three clusters:

i. Cluster model of *desa wisata* and related villages

This cluster model is a development model that places Desa Wisata as the center of development and beneficiaries of the PNPM Mandiri Tourism program, while the surrounding villages or communities become both supporters and recipients of PNPM Mandiri Tourism benefits.

Figure 12 Cluster model of *desa wisata* and related villages

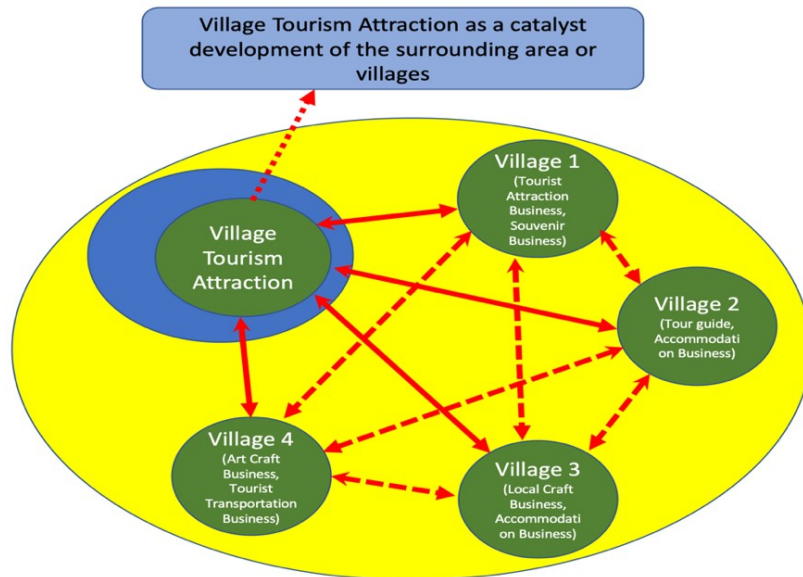


Source: Author's design based on (Kementerian Kebudayaan dan Pariwisata, 2011)

This model shows the relationship between the Desa Wisata as a catalyst and the surrounding village as a supporting village that supplies products and raw materials to the Desa Wisata.

ii. Cluster model of related village tourism attraction

Figure 13 Cluster model of related village tourism attraction

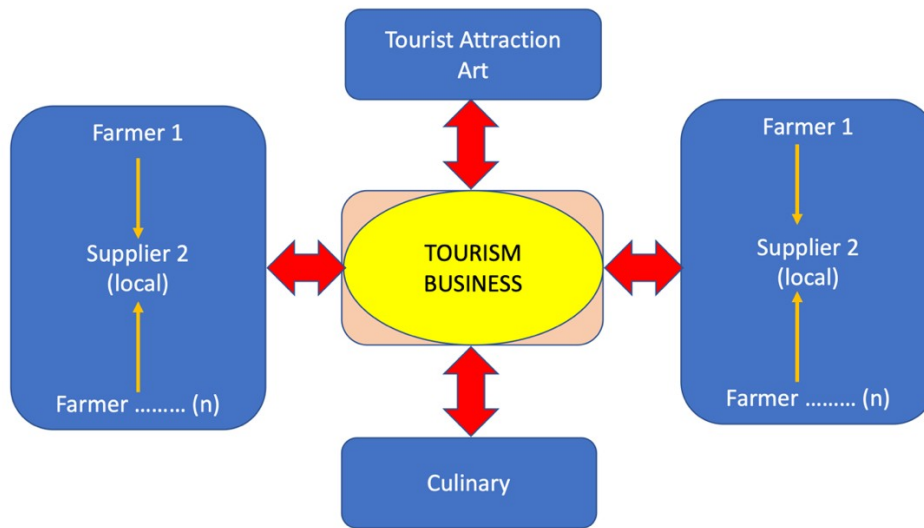


Source: Author's design based on (Kementerian Kebudayaan dan Pariwisata, 2011)

This model shows the relationship between Tourism Attraction (Daerah Tujuan Wisata) and the surrounding villages. Villages around Tourism Attraction are direct and indirect beneficiaries of Tourism Attraction development. The benefits are obtained through various tourism businesses carried out by rural communities around Tourism Attraction, such as tourism transportation services businesses, food and beverage services, accommodation, tour guides, and tourist information services.

iii. Cluster model of desa wisata related business

Figure 14 Cluster model of *desa wisata* related business



Source: Author's design based on (Kementerian Kebudayaan dan Pariwisata, 2011)

In this context, the tourism facility or business has a strategic position as a trigger for development that can distribute economic benefits to the surrounding villages.

The three models illustrate the relationship between the village, the *desa wisata*, the Tourism Attraction, and the Tourism Business. This ecosystem is considered to play an essential role in empowering rural communities through tourism (*Desa Wisata*). This model is then used as a foundation for the development of *desa wisata* in various regions in Indonesia. In its implementation, the PNPM program technically encourages the active participation of the community, accompanied by a technical team and facilitators consisting of various backgrounds, such as practitioners, academics, and even researchers. The technical team and facilitator's role can be said to be essential, especially at the socialization stage, to accompany them at the time of reporting. The stages of this program activity can be illustrated as follows.



Figure 15 PNPM mandiri tourism activity cycle



Source: Author illustrations based on (Kementerian Kebudayaan dan Pariwisata, 2011)

The chart above shows the technical stages of the PNPM program from socialization to reporting. From all of these processes, the technical team and facilitators have a role in several processes, such as socialization, field orientation, monitoring, and evaluation. Besides, while the program is running, the team acts as a consultant to the community. The final reporting phase addressed to the Ministry of Culture and Tourism, and the Culture and Tourism Office in the Province, District, or City.

#### **1.2.1.6. The third phase of the Reform Era: “The renaissance period for rural development” (2014-present)**

Along with some previous experiences, Village-oriented development programs have begun to enter the "mature" phase. This development made the discourse or issue of Village development even more substantial, at least noted in the discussion of the Draft Law (Draft) of the Village (2012), which then emerged the idea of "Village Building the Country" (DMN). A year later, to be exact on December 18, 2013, after a long seven-year process (2007-2013), the draft Village Law was finally enacted into the Village Law (Eko et al., 2014). Without reducing the importance of other issues<sup>37</sup> of this latest regulation. Eko et al.,

<sup>37</sup> 13 village governance principles: 1. Recognition, 2. Togetherness, 3. Subsidiarity, 4. Diversity, 5. Mutual cooperation (gotong royong), 6. Kinship, 7. Deliberation, 8. Democracy, 9. Independence, 10. Independence, 10. Participation, 11. Equality, 12. Empowerment, and 13. Sustainability.

(2014) and Silahuudin (2015) noted that there are at least two main issues that can bring changes to the independence of the village structure, namely the issue of recognition and subsidiarity.

They argue that in the frame of a pluralistic Indonesian society, ranging from ethnicity, religion, skin colour, to sex. The majority and minority issues are often unavoidable in society. Therefore recognition is a critical issue to provide legal certainty to each community group without discrimination. This recognition is believed to be able to protect, preserve, acknowledge, and respect the existence of traditional *Adat* villages or the like. The implication is that *Adat* law and national law (government) are expected to co-exist and complement each other. Furthermore, the issue of subsidiarity or determination of authority and local scale decision making. These two main issues are then believed to encourage villages to become more empowered and sovereign.

Not excessive if 2014 is said to be a “renaissance” (enlightenment) period for rural development in Indonesia. Although only limited villagers who comprehend the change of the Law's policy substance. However, a simple understanding that circulates is that there will be a flow of funds (money), which is their right (the villagers), allocated to the village in large amounts. This fact certainly arouses new enthusiasm in rural communities, which at the same time also raises concerns, especially related to the potential for corruption or misappropriation of funds by village officials (Eko et al., 2014). This concern was finally proven; at least until 2020 there have been many corruption cases involving unscrupulous institutions or village officials<sup>38</sup>. One of the most critical cases that have attracted attention is the existence of fictitious villages in various regions that receive village allocation funds.

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<sup>38</sup> Several news related to corruption in the use of village funds (Detik.com, 2023; Media, 2023; Redaksi, 2023; Rifa'i, 2023).

Figure 16 Illustration of village people's victory over the ratification of the Village Law



Source: (Eko et al., 2014)

This euphoria is not only felt by the villagers. With regulatory certainty, various stakeholders or financial institutions, including the banking industry, have begun to look at villages as potential targets in encouraging economic growth, both micro and macro. Eko et al., (2014) notes that one of the state-owned banks, Bank *Mandiri*, has penetrated the tourism sector. They worked with the British Council to promote tourism villages in the village of Bayan, West Nusa Tenggara<sup>39</sup>.

The enactment of Law no. 6 of 2014 concerning the village can be said as a historical event (Zakaria, 2014), or as a starting point for the village's expectation of being able to determine its position, role and authority over itself. Especially considering the main foundation of this regulation, which is a combination of recognition and subsidiarity. This law's objectives can be described as follows (Kurniawam, 2015; Ma'ruf et al., 2017; Mulyono, 2014; Wardiyanto et al., 2016):

- a. Give recognition and respect for existing villages with their diversity since before and after the formation of the Republic of Indonesia;
- b. Provide clarity of status and legal certainty over villages in the Republic of Indonesia's constitutional system;
- c. Preserve and advance the *Adat*, traditions, and culture of the village community;
- d. Encourage the initiative, movement, and participation of the village community to develop the potential and Village Assets for the common welfare;

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<sup>39</sup> Community Development Program: A Sustainable Community Development (mandiri sustainability work, 2022)

- e. Creating a professional, efficient, effective, transparent and responsible village government;
- f. Improving public services for villagers to accelerate public welfare;
- g. Increasing the socio-cultural resilience of the village community as part of national resilience;
- h. Developing the economy of the village community and addressing the gap of national development; and
- i. Strengthening the village community as a subject of development.

In general, the latest regulation has placed the Village as an object of development and abandoned previous values. Particularly decentralization and residuality principles. Therefore, in this regulation, a village is defined as a group of “legal entities” that are authorized to manage their government affairs and have traditional rights that are recognized and respected in the Republic of Indonesia's government system. This definition confirms the authority of the village (including traditional villages, *Adat*, and other designations), including the planning, management, development, and services that are legally recognized (Silahuddin, 2015). The amendment also brought several new perspectives on the village's functions and authority, which is illustrated in the comparison table of the new village and the old village as follows.

The table 5 shows how the principles of recognition and subsidiarity have different approaches from the previous principle. Besides, several approaches that also received attention were related to village authority based on *adat* rights, and village assistance programs by the central government.

The authority of the village based on *Adat* rights is regulated in Article 19 letter [a]<sup>40</sup> and Article 103<sup>41</sup>. This *adat* right explained that the village and its apparatuses (with various names<sup>42</sup>) can still maintain their uniqueness (local wisdom<sup>43</sup>) in managing "assets" and living their traditions according to the nation's values.

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<sup>40</sup> Past rights that existed before the existence of the Republic of Indonesia in 1945 continue to be applied by the village until now. Likewise, the rights that arise from the village or local community initiatives, as long as they are in line with laws and regulations.

<sup>41</sup> The phrase "governance and implementation based on the original arrangement or *Adat*."

<sup>42</sup> Look at sub-chapter 1.3 theoretical debates section Village (names of villages in various regions in Indonesia).

<sup>43</sup> Some of the terms "discussion" or "deliberation" in various regions in Indonesia, including Density in West Sumatra, Groups in Toraja, Paruman in Bali, Gawe Rapah in Lombok, and Saniri in Maluku. Likewise, the mention of village officials in various regions which have their terms, for example, kewang, pecalang, jogoboyo, kebayang, and carik.

Table 6 Perspectives "Old and New Village" in the Village of regulation

No	Issue	Old Village	New Village
1	Legal Foundation	UU No. 32/2004 dan PP No. 72/2005	UU No. 6/2014
2	The main principle	Decentralization and residuality	Recognition and subsidiarity
3	Status	As part of the system of district or city government organization (local state government)	As a community government, a hybrid between the self-governing community and local self-government
4	Position and role of Regency or City	Regencies or cities have a large and broad authority in managing villages	Regencies or cities have limited and strategic authority in managing villages, including areas that do not require the involvement of the central government
5	Delivery authority and program	Target	Mandate
6	Politics of place	Location: the village as the project location of the upper structure	Arena: the village as an arena for villagers to carry out government administration, development, empowerment, and society
7	Position in development	Object	Subject
8	Development model	Government driven development or community driven development	Village driven development
9	Approach	Sectoral imposition and mutilation	Facilitation, emancipation, and consolidation
10	Focus	Economic growth	Quality and sustainable growth
11	The role of the village community	Redistribution by the state	The process of democracy and the involvement of marginal citizens in making decisions
12	Scope	Sectoral	Comprehensive and integrated
13	The role of the state	The biggest producers, organizers, regulators and consumers	Create a conducive legal framework, share power, encourage the growth of local institutions

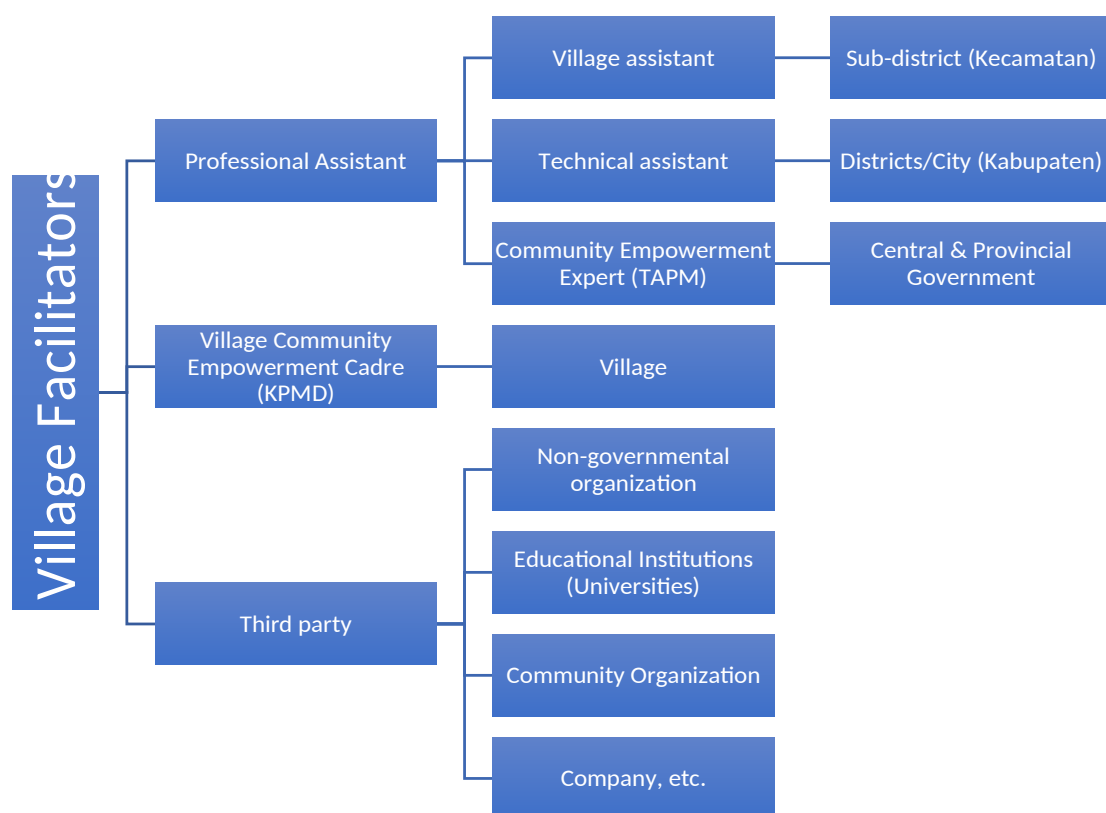
Source: Adapted from (Eko et al., 2014; Kurniawam, 2015)

Assets are an essential issue and receive particular emphasis, especially ownership of village or *Adat* land. The state is strictly only allowed to provide guidance and protection without interfering in its utilization and management. Mainly because this village or *Adat* land is a "media" of rural communities actualization in preserving traditional *Adat* or culture, as well as being the source of their economic life (Eko et al., 2014; Ghozali, 2015; Silahuddin, 2015). Silahuddin (2015) argues that this authority can be optimized by strengthening Village and community institutions with the principles of Community Development (CD), Community Driven Development (CDD), Community Based Organizations (CBOs), and Community Organizers (CO) that place Village communities as the subject of development (Hutnaleontina et al., 2022; Silahuddin, 2015; Sutiyo & Maharjan, 2017). These institutions are then expected to become a self-governing community or village deliberative media in carrying out the process of village democratization. Individually, to

achieve village development (develop village and village developing) (Amanulloh, 2015; Sutiyo & Maharjan, 2017; Wardiyanto et al., 2016).

Although the village's existence and independence have been opened as wide as possible, the central government still plays an important role, especially its function as a village assistant. This role is essential, considering that villages in Indonesia have diverse resources, both in terms of human and natural resources. The accompanying actor himself can be classified into three, including professional assistants, village community empowerment cadres, and through third parties. The three actors have different functions and duties following the regulations and their scope, including.

Figure 17 Structure and authority of the mentoring actor



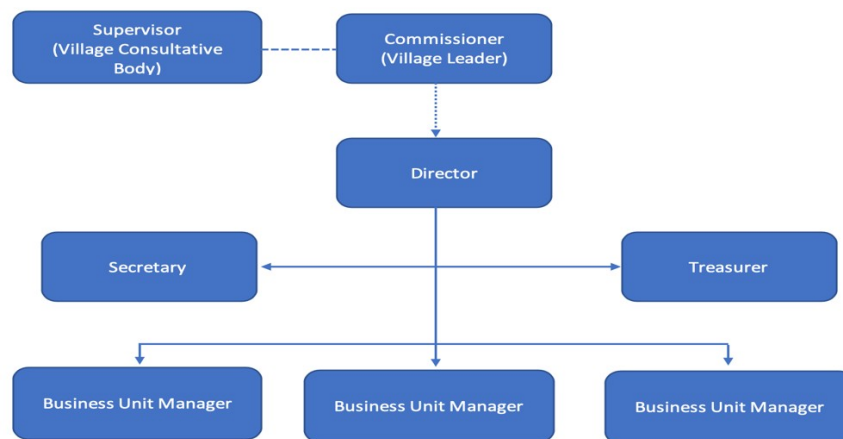
Source: Author's illustration based on PermenDesa No.3/2015 (BPK.RI, 2015) and (Ghozali, 2015)

The village facilitators are tasked with assisting the villagers in carrying out several activities, such as (a) village development and financial planning; (b) implementation of village development; (c) village financial management; (d) evaluation of the implementation of village development; and (e) supervision of village development. In this assistance process, villagers who can communicate and collaborate with professional escort actors have the potential to become cadres (candidates) for village community empowerment (KPMD) (Ghozali, 2015). In the future, this local cadre is expected to influence the young generation

and the community in their village to be actively involved in village development. This strategy has been successfully carried out in several *desa wisata* that have been categorized as "mandiri" (independent) by involving the "pokdarwis" or tourism awareness groups.

Some programs that are quite prioritized during the mentoring process include forming active community institutions and building community-based micro-businesses. In the Village Law, article 1, this program is called the Village Owned Enterprise (Badan Usaha Milik Desa-BUMDes)<sup>44</sup>. The BUMDes organizational structure can be illustrated as follows.

Figure 18 BUMDes organizational structure



Source: Author's illustration based on PermenDesa No.3/2015 (BPK.RI, 2015)

This program has a philosophy to develop "village traditions," especially in the future villages, are expected to have the following characteristics.

- a. The village as the basis of "social capital" (social capital) that encourages the tradition of solidarity and cooperation amidst the diversity of ethnicities, religions, sects, or the like. Social capital itself is a formal or informal community social network formed based on interests, economy, politics, culture, and belief (Arsyad, 2015; Eko et al., 2014; Sidik, 2015; Sutiyo & Maharjan, 2017). At present, in some tourist villages, it is commonly known as the Tourism Village Group Network (*Jaringan Kelompok Desa Wisata*) and the Tourism Awareness Group (*Kelompok Sadar Wisata*)<sup>45</sup>.

<sup>44</sup> "Village-Owned Enterprises (BUM Desa) are business entities whose the Village owns entire or most of their capital through direct participation from village assets that are separated to manage assets, services and other businesses for the welfare of the village community."

The concept of Village-Owned Enterprises (BUM Desa) based on Law 6/2014 on Villages and PermenDesa No.4 / 2015:

- BUM Desa is a form of village government and community partnership,
- BUM Desa consists of legal entity business units (Limited Liability Companies, Microfinance Institutions, Cooperatives) formed based on the commitment of village communities to mobilize economic power PermenDesa No.3/2015 (BPK.RI, 2015)

<sup>45</sup> See part Pokdarwis: Tourism awareness community group.

- b. The village has the power and authority to regulate and manage the interests of the community.
- c. The village becomes a local economic driver that can guarantee and serve the needs of the community (Eko et al., 2014; A. S. Putra, 2015).

Besides the three characteristics of the "village tradition" above, the most prominent characteristic today of most Villages in Indonesia is social capital. The culture of "cooperation" (*gotong royong*) and mutual assistance between communities is a vital main force in building a village. In Indonesia, it is widespread for most villages to build village public facilities or even help renovate the dwellings of community members collectively. It can be said that almost all traditions or traditional cultural activities can only be carried out if there is active participation from members of the village community.

Table 7 Four Forms of Village-Based Local Institutions

No.	Characteristics	Parochial Institutions	Indigenous institution	Corporatist Institution	Civil institution
1	Formulation	Institutions formed by the similarity of relatives, religion, ethnicity	Institution formed by the local community or customary village ( <i>Desa Adat</i> )	Social institutions that were formed by the state uniformly during the New Order until now	Community organizations formed solely by civil society
2	Example	Circle of Friends, family gathering, religious gathering	Local customary institutions ( <i>Lembaga Adat</i> ), mutual cooperation ( <i>Gotong royong</i> )	LPMD, BKM, RT, RW, PKK, Youth Organization, Musrenbang, and institutions formed directly by government programs	The women's movement cares about villages, community centers, arts communities, environmentally caring communities, peasant unions, village associations
3	Core values	Friendship, brotherhood, togetherness	Adequacy, balance and sustainability	Harmony and participation	Freedom, equality, and autonomy
4	Purpose	Help yourself among the members	Achieve common goals communally	As a forum for empowerment and participation, as well as to accommodate programs and utilize government funds	Strengthening the community, people, public and citizens while making the country more accountable and responsive

Source: (Eko et al., 2014)

Some examples of cultural activities such as *Ngaben* in Bali, *Labuhan Ceremony* in Parang Tritis Yogyakarta, *Vesak* in Borobudur, *Funeral Ceremony* in Toraja Land (Central Sulawesi), *Pesta Bakar Batu* in Papua, *Tanam Sasi Funeral Ceremony* by Marin Tribe in Merauke Regency, *Merarik Wedding Ceremony* and *Bau Nyale* in Lombok (Spillane, 1991). All of these cultural activities are almost impossible to do individually or even will require



enormous economic resources. Table 6 illustrates some examples of social networks in the form of village-based local institutions, including.

Even though social capital or solidarity among the villagers is quite high, it has also proven unable to deal with various social vulnerabilities, especially in some cases, it can even paralyze their social security. Some concrete examples are when a village experiences disasters such as agricultural pests, landslides, floods, earthquakes, tsunami, to the Covid-19 pandemic as it is today, as soon as the village community's economy is significantly paralyzed. Therefore, social capital should also be balanced with economic capital so that villagers can be more empowered, one of them by adapting to the advancement of information and technology. The BUM *Desa* program is expected to be a balance between social capital opportunities and the challenges of the village community's economic capital.

### 1.2.1.7. Metamorphosis of village regulations and policies in Indonesia

Table 8 Metamorphosis of village recognition based on regulations and policies in Indonesia  
(Dutch East Indies)

No	Era	Period	Law	Substance	Implications
1	The period before independence	1906-1942 (Dutch Colonial)	<i>Inlandse Gemeente Ordonantie</i> (IGO) Stbl. 83 / 1906 regarding the Village in force in Java and Madura	Village control is carried out by the Village Head assisted by several people appointed by him, they together become the Village Government.	The village began to become part of the government administration system.
		1938-1942 (Dutch Colonial)	<i>Inlandse Gemeente Ordonantie Buitengewesten</i> (IGOB) Stbl. 490/1938 regarding the Village in force in Java and Madura		
		1942-1945 (Japan Military)	UU No. 1 1942 <i>Osamu Seirei</i>		
2	Old Order Period	1948-1965 (Government)	UU No. 22/1948 About	Villages (Small Towns, Countries, Clans and so	Regional administration is

		of Republic of Indonesia)	Regional Government	on) are considered as Level III Regions under Provinces and Regencies (Big Cities) which have autonomy rights.	carried out collegially (jointly) between the Regional People's Representative Council and the Regional Government Council.
			UU No. 1/1957 About Regional Government	This change regulates regional authority affairs which are adjusted to developments in conditions.	This change is considered as a more real implementation of autonomy.
3	New Order Period	1965-1998 (Republic of Indonesia)	UU No. 19/1965 about Praja Village	Praja Village is a community with legal entities with certain regional boundaries that have the right to manage their resources, and have a leader.	The law has not been implemented as expected due to the events of the G-30-S/PKI which caused various social impacts.
			UU No. 5/1979 about Village Government	This law regulates the two lowest government organizations under the sub-district, namely the village and the sub-district. A village is an area occupied by a number of residents as a community unit with a legal entity, and has the lowest government organization under the district which has the right to manage its own resources.	As the lowest organization under the sub-district, the position of the Village is uniformed by taking into account the diversity of Village conditions and the provisions of customs that are still in force. However, this effort has the effect of hampering the growth of creativity and community participation.
4	Reform Era	1999-present (Government of Republic of Indonesia)	UU No. 22/1999 regarding Regional Government	A Village or what is referred to as otherwise, hereinafter referred to as a Village, is a legal community unit that has the authority to regulate and manage the interests of the local community based on local origins and customs that are recognized in the National Government system and are in the District Region.	The village is placed as a legal community unit that has the right and authority to regulate and manage the interests of the local community in accordance with the rights of origin.
			UU No. 32/2004 regarding Regional Government	The village is a legal community unit that has territorial boundaries that are authorized to regulate and manage the interests of the local community.	The village is seen as an autonomous region because of the authority granted by law to the village to manage its own community interests.
			UU No. 12/2008 regarding Regional Government	Regulate regarding the vacancy of the position of deputy regional head who replaces the regional head	Does not provide significant implications.

				rural areas as areas that comparatively have superior natural resources and local wisdom, especially agriculture and biodiversity.	
			UU No. 6/2014 regarding Village	A village is a village and a customary village or what is referred to by another name, hereinafter referred to as a Village, is a legal community unit that has territorial boundaries that are authorized to regulate and manage government affairs, local community interests based on community initiatives, origin rights, and/or traditional rights. recognized and respected in the system of government of the Unitary State of the Republic of Indonesia.	Villages or Traditional Villages with various terms are legally recognized and respected and have the authority to regulate and manage their villages based on local wisdom.
Source: Adopted from various references (Firdaus, 2011; Purnamasari, 2015; Tahir, 2012; Wanusmawatie et al., 2018).					

### 1.2.2. Tourist village as a part of political issues

The phenomenon of tourist village has recently received considerable attention, both from local governments, the tourism industry, the community, tourists, academics and researchers. This phenomenon is inseparable from development policies at global, international, national, regional and local levels, which have contributed to increasing rural tourism. The issue has an essential role in maintaining the sustainability of existing resources in rural areas, both natural and socio-cultural local communities (Wiscombe & Gelder, 2017). *Desa wisata* is believed to be one of the representations of community-based tourism development (Arcana & Wiweka, 2015, 2016; Kementerian Pariwisata, 2019; Sunarta & Arida, 2017) which are considered capable of accelerating growth (quantity and quality) both economic, social, cultural and environmental in rural areas (Kementerian Pariwisata, 2019). This phenomenon has succeeded in revolutionizing the Indonesia "culture" of urbanization to become ruralization. This transformation believed in providing a balance of development between rural and urban areas.

The *desa wisata* itself is defined as a form of integration between attractions, accommodation and supporting facilities which are packaged in "nuances" of local people's

lives by highlighting the prevailing culture and traditions. *Desa wisata* generally refers to rural areas that have particularities and attractions as tourist destinations (Nuryanti, Wiendu. 1993: 2 in (Kementerian Pariwisata, 2019). Besides, *desa wisata* is also illustrated as a community or group of people who interact with each other and have the general awareness to play a role in tourism development—based on their skills and abilities. Their potential is empowered to introduce and preserve local culture, as well as to increase the economic development of local communities in the frame of "*Sapta Pesona*". *Desa wisata* is formed philosophically to make the village community as the "host" or the main actor of tourism activities and industries in the region (their home or place ) (Aryana, 2019; Kementerian Pariwisata, 2019). This foundation was built with the aim that local people not only become "garnish" or even "objects" of the development of the tourism industry, which then increasingly marginalized.

In general, the Ministry of Tourism seems to use the terminology of *desa wisata* as a tourism product consisting of accommodation, transportation, entertainment or attractions, supporting facilities, and tourism organizations. Therefore the *desa wisata* can be said to have quite different characteristics from rural tourism. Tourists may be able to do agricultural tourism activities only by enjoying the charm or life of the village community or even just enjoying accommodation facilities (homestay) separately. However, this is not the case if they visit the *desa wisata*. To obtain a comprehensive understanding of the *desa wisata*. This section will describe the criteria for forming a *desa wisata*, classification, supporting community organizations, and the assessment indicators used by the government in classifying *desa wisata*.

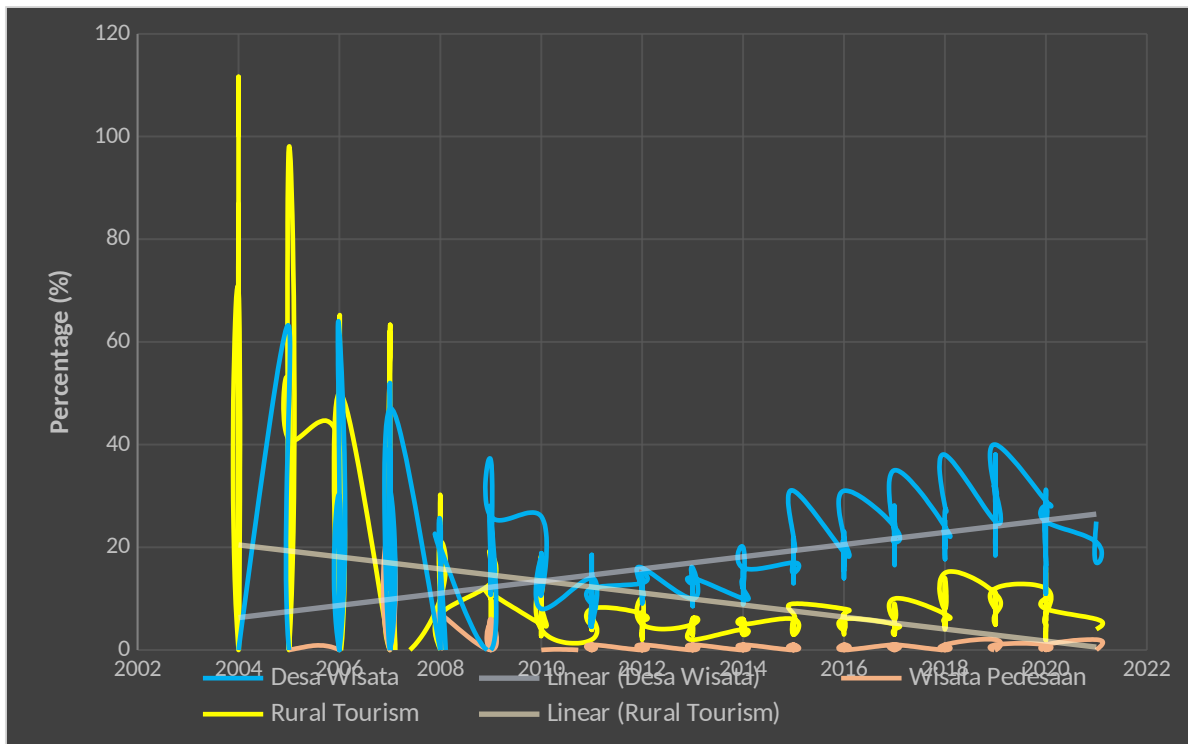
#### **1.2.2.1. Is ‘tourist village’ a new issue in rural tourism development or just a new term for an already known phenomenon?**

*Desa wisata* and *wisata pedesaan* (rural tourism) at present have become an issue that "pulled the attention" by many tourism stakeholders in Indonesia, be it from government, tourists, academician, businessman, society and media. At least this phenomena can be seen referring to Google trends (Google Trends, 2020)<sup>46</sup>, where the issue about *Desa Wisata* and *Wisata Pedesaan* started to be discussed since 2004 and consistently continue to be discussed until now. Mainly to push the development of tourism in the villages area.

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<sup>46</sup> Can be accessed on <https://trends.google.co.id/trends/explore?date=all&geo=ID&q=Desa%20wisata>

Figure 19 Comparison of search trends for the keywords *Desa Wisata*, *Wisata Pedesaan*, and Rural Tourism of all categories in Indonesia between 2004-2021



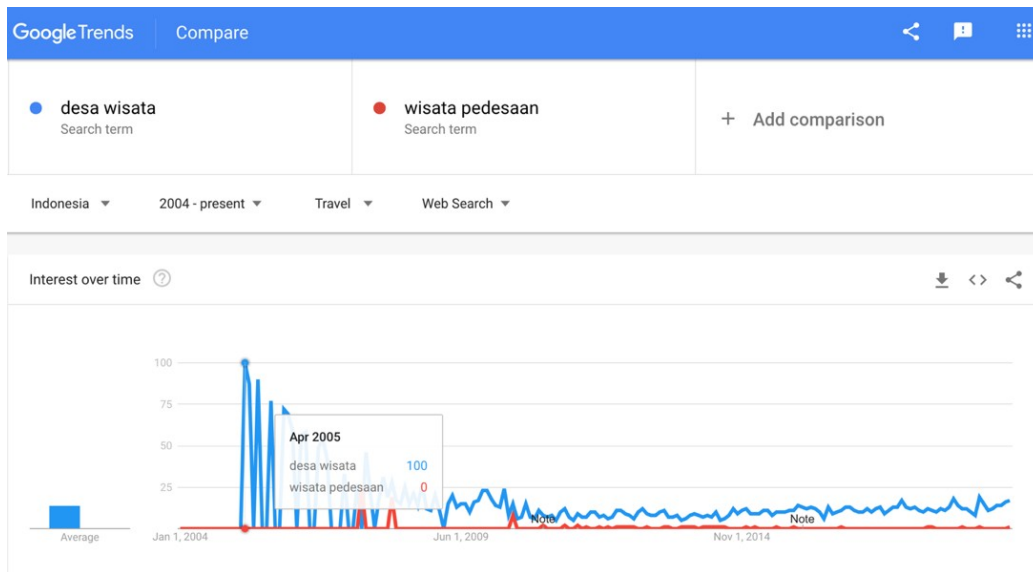
Source: Computed from data from Google trend (2021)

Different from *Wisata Pedesaan* (rural tourism) that has been known since colonial era (*Hindia-Belanda* or Netherlands East-Indies), historically, at first, through the National Long-Term Development Plan (RPJP) 2005-2025<sup>47</sup>, *Desa Wisata* phrase was used for the policy product in Indonesia in 2005. It was apparent that *Desa Wisata* phrase started to become a trend in Google search engine since 2004, few years before attesting the RPJP has been compiled and designed<sup>48</sup>. It is possible in that phase, the discussion about *desa wisata* has been started, including the use of Google search engine. After several ministries have endorsed the *Desa Wisata* program, the popularity was increased dramatically, in particular, market (tourist) acceptance to this latest tourism product. According to the statistic of trend *Desa Wisata* phrase and *Wisata Pedesaan* (rural tourism) by the “travel” category or tourism travel, *Desa Wisata* becomes a new issue since the phrase has launched officially (see figure 2).

<sup>47</sup> See Law No. 17 of 2007 about National Long-Term Development Plan (RPJP) 2005-2025 (UU No. 17, 2007).

<sup>48</sup> See subchapter 1.4 History of *Desa Wisata* (tourist village) in Indonesia

Figure 20. The search trends for the phrase *Desa Wisata* and *Wisata Pedesaan* from “travel” categories in 2004-2020

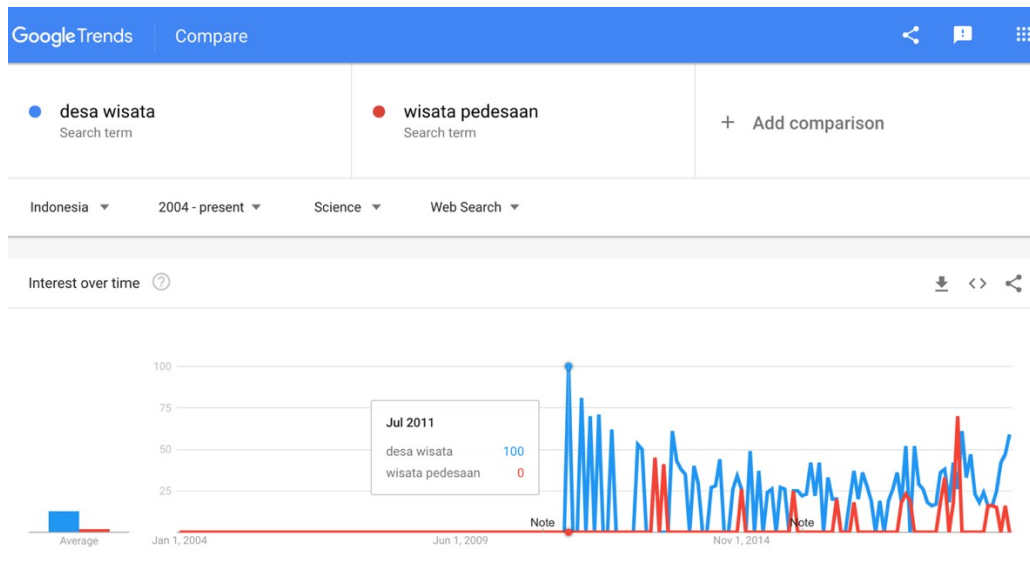


Source: Conception by Wiweka, 2020, data by (Google Trends, 2020)

From the above statistical data, it is depicted on how the tourist had responded the “new terminology” by finding the *Desa Wisata* Information related with the tourism journey within the same year with law legalization of the law (*Undang-Undang*). This terminology also as if replacing the previous phrase, which is *Wisata Pedesaan* (rural tourism), which indicates the journey phenomena to the villages. The village trend has become a tourism attraction or even tourism destination, apart from the demand that increases from the local tourist to travel to the villages area. As mentioned earlier, this phenomenon is not a new thing in Indonesia, recalling that the motivation an activity to visit the villages for getting some activity has been there since the Netherlands East-Indies era.

The development phase of the *Desa Wisata* issue between the practical and theoretical scope seems quite significantly different. According to the statistic, Academics just begin to give attention to *Desa Wisata* since 2011, which means quite far behind the existence of the tourist village itself.

Figure 21. The search trends for the phrase *Desa Wisata* and *Wisata Pedesaan* from science or academic categories in 2004-2020



Source: Conception by Wiweka, 2020, data by (Google Trends, 2020)

This phenomenon is certainly not surprising when referring to the science of tourism, which is "considered" to overshadow the field of Tourism Villages in Indonesia, was just legalized as an independent subject<sup>49</sup> in 2008<sup>50</sup>. Furthermore, it is true if the tourism subject is not the only subject that can discuss *Desa Wisata*, the subject such as Geography, social-culture, politic, even technology can discuss the same issue. However, if viewed from the Google search engine trend, this phrase dominantly connected with various tourism issue. Statistical data (figure 4) shows that five out of top 17 topics connects the *Desa Wisata* phrase with tourism issues, such as tourism, tourist, attraction, tourist village, village and Bali. This data strengthens the assumption that *Desa Wisata* issue tends to be discussed by tourism academician, compared with the other sector.

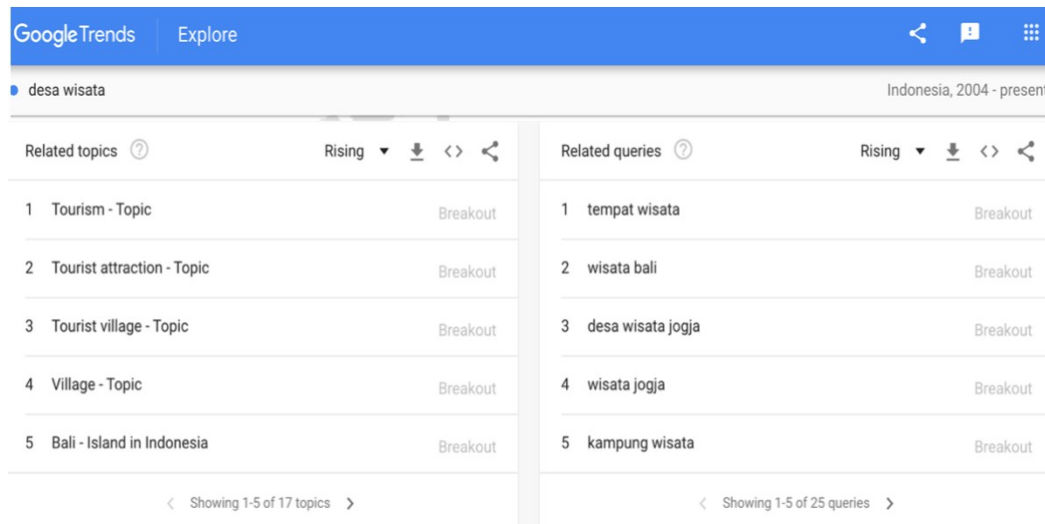
Tourism academics may not have paid attention to this issue, especially since tourism itself has only begun to develop as a study since it was recognized by the government, or between 2007 and 2010. Where (Prafitri & Damayanti, 2016) noted that the development of *Desa Wisata* in Indonesia started to raise from 2007 when Indonesian government announced the Visit Indonesia Programme as the effort to promote the tourism in Indonesia to the local or even international tourist. maybe this too causes the study about the

<sup>49</sup> "The formal object of tourism science studies is the people who travel. The phenomenon of tourism has three elements namely the movement of tourists, community activities that facilitate the movement of tourists, and the implications or consequences of tourist movements and community activities on people's lives "(Final Report of Team 9, Tourism Workshop as an Independent Science discipline, 2006: 13-16 , in (Suryadana, 2013).

<sup>50</sup> See the slide presentation of the Hildiktipari Workshop in Yogyakarta, January 11, 2020. "Memperkokoh *Pariwisata* Sebagai Ilmu: Menuju Pendidikan Tinggi *Pariwisata* Unggul"(HILDIKTIPARI, 2020).

development of alternative tourism, especially about the development of *Desa Wisata* few relatively (Subadra & Nadra, 2012).

Figure 22. The search trend for the phrase *Desa Wisata* based on related topics in 2004-2020

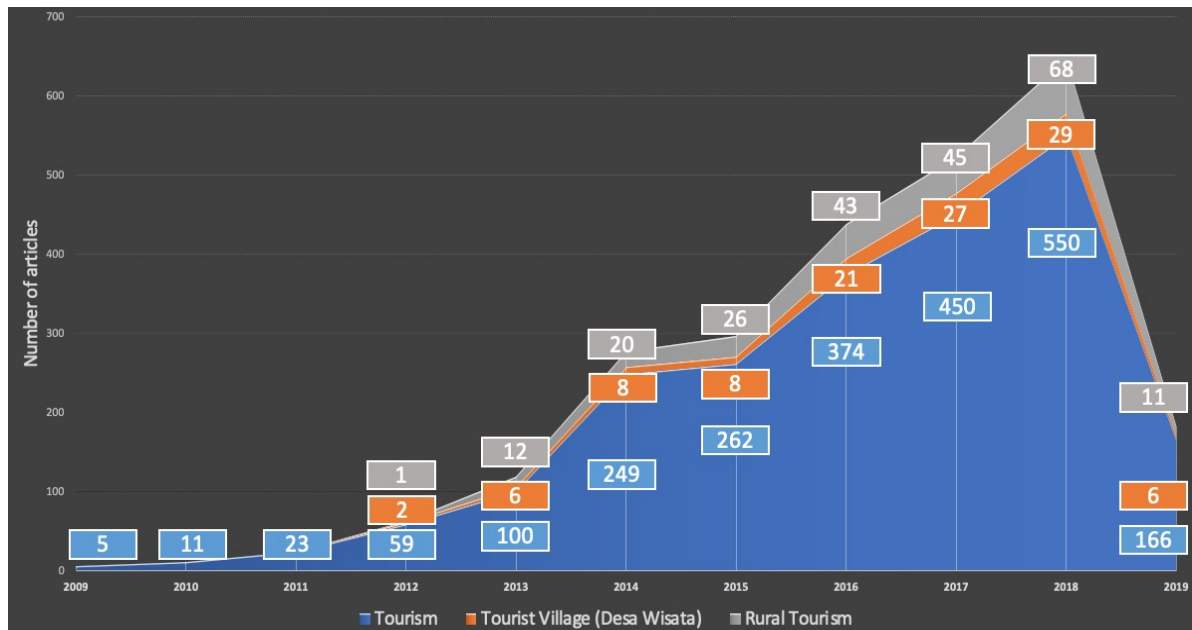


Source: conception by Wiweka, 2020, data by (Google Trends, 2020)

The literature review on 2,249 tourism literature, including tourist villages and rural tourism in Indonesia, found that the three topics significantly increased from 2009 to 2019. What is intriguing is that the increase of journal publication between 2014 and 2019 reaches 92.13% (n=2.249) from the total of publications from 2009-2019 (see Figure 23). This phenomenon shows the impact of the legalization or acknowledgment of tourism as a new knowledge cluster (2008) which influences the massive number of universities opening tourism study programs on their campuses. Apparently, with the Ministry of Education's policy support, which requires university students of all levels (bachelor, master, and doctor) also lecturers to conduct publication, the amount of tourism-related journals and articles have also increased ([RISTEKDIKTI, 2019](#)). Based on geographic distribution, the majority of articles (61.67%) come from the western part of Indonesia, 38.02% from the central part, and only less than 1% from the eastern side of Indonesia. These distributions seem natural considering the composition of institutions administering the tourism and other related study programs ([SINTA, 2021](#)).



Figure 23 Comparison of the distribution of scientific articles based on tourism, tourist villages, and rural tourism topics published between 2009-2019



\*2019 (January to May)

Source: The author's own study, 2021

Statistics show that up until now, tourism academics are still using the rural tourism and tourist village terminologies in referring to tourism activities in rural areas. What seems intriguing is although the term tourist village (2005) and rural tourism (long before that) has been known for some time, however, until 2011 the two research topics had not been found in the publication of tourism journals in Indonesia. The year 2012 was recorded as the beginning of tourism academics starting to study the two topics. The first article entitled "Make use of society through the development of *Desa Wisata* Kembang Arum, Sleman district, Yogyakarta"<sup>51</sup>, and the second article entitled "the development of *Desa Wisata* Kembang Arum and the effect to the social-economic condition of the Donokerto society, Turi district"<sup>52</sup>. If in the context of tourism, the *Desa Wisata* terminology was found in 2012, on the contrary, from the perspective of environmental science this terminology has actually been used since 2005. This study was conducted by Raharjana, titled "Development of a cultural-based tourism village: Ethnoecological Study of Ketingan Hamlet, Tirtoadi Village, Melati District, Sleman Regency Yogyakarta"<sup>53</sup>.

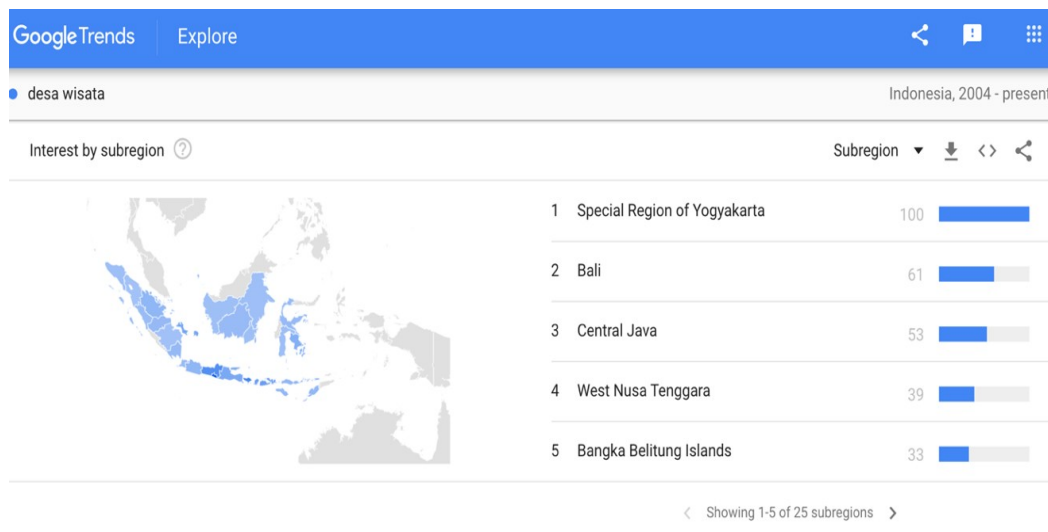
<sup>51</sup> See (Supartini, 2012) Supartini, S. Pemberdayaan Masyarakat Melalui Pengembangan Potensi *Desa Wisata* Ketingan Kabupaten Sleman-Di Yogyakarta. *Jurnal Nasional Pariwisata*, 4(1), 57-71.

<sup>52</sup> See (Wihasta & Prakoso, 2012): Wihasta, C. R., & Prakoso, H. B. S. (2012). Perkembangan *Desa Wisata* Kembang Arum dan Dampaknya Terhadap Kondisi Sosial Ekonomi Masyarakat Donokerto Kecamatan Turi. *Jurnal Bumi Indonesia*, 1(1).

<sup>53</sup> see (raharjana, 2005): raharjana, d. t. (2005). pengembangan *desa wisata* berbasis budaya:: kajian etnoekologi masyarakat dusun ketingan, *desa tirtoadi, kecamatan mlati, kabupaten*

Most of the research objects located in tourist villages spread across Central Java, including Yogyakarta. It may be because historically, rural tourism has long been developed in this area<sup>54</sup>. Statistics also support this assumption. Mainly, it shows that the Phrase of *Desa Wisata* in Indonesia is prevalent in Yogyakarta, surpasses Bali, Central Java, Nusa Tenggara Barat, Bangka Belitung, where all the five locations are in the top five among the 25 other places in Indonesia.

Figure 24. The search trend for the phrase *Desa Wisata* based on the searching location in 2004-2020



Source: conception by Wiweka, 2020, data by (Google Trends, 2020)

This statistical data shows that the *Desa Wisata* phrase tends to be connected with the other locations, where the fact is that those locations are very dominant and are the pioneer of the development of *Desa Wisata* in Indonesia, be in theory or practice. Although the phenomena of *Desa Wisata* has to be studied for almost the last eight years by the tourism researcher, academician and government. Nevertheless, there are some issue or problem that need to be studied further. Mainly if we see half of the research focus on *Desa Wisata* as the research “locus”, not as the main subject in the study, where the issue that has been raised almost about the planning strategy, the management, the development and the potential effect, be it is negative or positive (Andayani et al., 2017; Arida & Pujani, 2017; Aryana, 2019; M. Astuti & Issundari, 2016; Dewi, 2013; H. Hermawan, 2016; Kusmayadi, 2000; Mahadewi & Sudana, 2017; Ma’ruf et al., 2017; Oktini, 2007; Pickel-Chevalier, 2018c;

sleman yogyakarta (doctoral dissertation, universitas gadjah mada).

<sup>54</sup> see sub chapter 1.4 history of *desa wisata* in indonesia and chapter 2 potential and challenges for *desa wisata* (tourist villages) development in central java.

Prafitri & Damayanti, 2016; Prakoso, 2015; Raharjana, 2012; Roberts et al., 2017; Roberts & Hall, 2001; Subadra & Nadra, 2012; Susyanti & Latianingsih, 2014; Syafi'i & Suwandono, 2015; van der Straaten, 2002), so it can be said that generally, the things that have been discussed was a phenomenon which was happening in *Desa Wisata*. In contrast, the study which discussed the history of *Desa Wisata* as discourse is still extremely limited or even very difficult to find. Notably, study about *Desa Wisata* and its relation with the Indonesian political government development, or even the latest global issue (sustainable development).

#### **1.2.2.2. Tourist village in transition: Between socialism and capitalism**

One source of funding for the program is the Village Fund (*Dana Desa*). Funding sourced from the APBN<sup>55</sup> shows the commitment of the central government in creating equitable development. This policy seems to provide responsibility for the village as a "small country" that has territory, power, government, local institutions, residents, people, citizens, communities, land, and economic resources that can be managed independently (Eko et al., 2014; Mulyono, 2014; Sidik, 2015; Silahuddin, 2015; Supriadi, 2015). Tourism, especially the *Desa Wisata* program, is one sector that has "enjoyed" the influence of this policy. Specially with 10% of the total village funds (from the Ministry of villages and the Development of Disadvantaged Regions and Transmigration) allocated to the development of *Desa Wisata* (Nawangsih & Ariono, 2018).

The figure bellow (see figure 25) illustrates several provinces with the largest allocation of Village Funds in Indonesia. Most of these provinces are located on the island of Java (West Java, Central Java, and East Java), which have historically been islands that were developed quite early compared to other islands in Indonesia. The highest allocation of Village Funds is in Central Java, more than IDR 7.8 trillion to be managed by around 7,800 Villages.

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<sup>55</sup> The State Revenue and Expenditure Budget, abbreviated as APBN, is one of the government's tools for regulating the national economy. The APBN has an important strategic role in carrying out three government economic functions: allocation, distribution, and stabilisation.





Central Java itself has a relatively large number of villages (12% of the total Village Fund) compared to other provinces. In detail, the distribution of these fund allocations can be seen through the following table.

*Table 9 Village fund allocation by province in Indonesia in 2019*

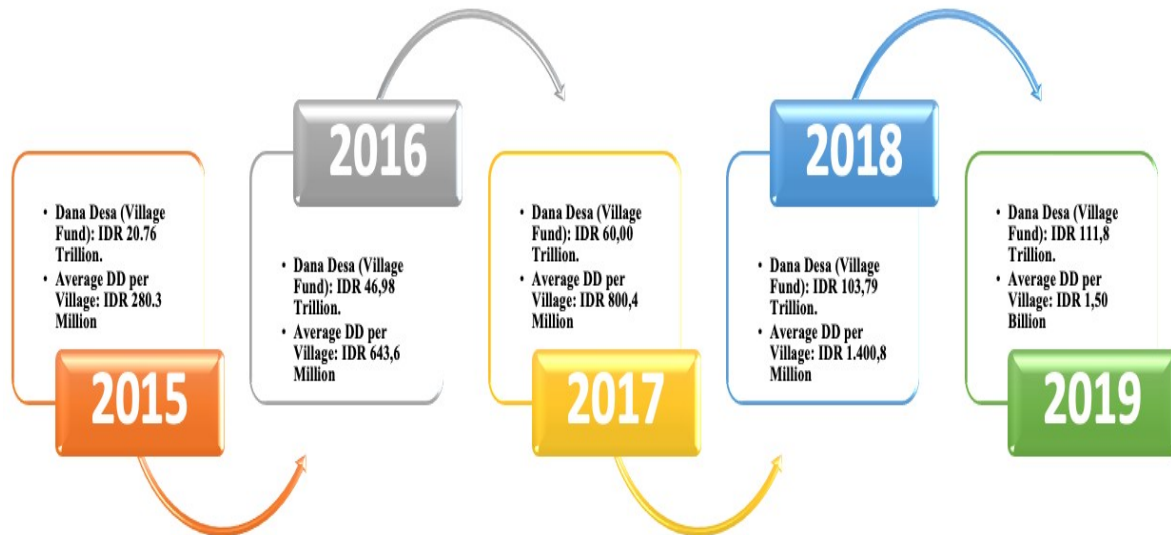
Province	Village Fund or <i>Dana Desa</i> (In thousands of Rupiah)	
Province Aceh	IDR	4.955.500.482,00
Province Sumatera Utara	IDR	2.146.299.976,00
Province Sumatera Barat	IDR	932.325.519,00
Province Riau	IDR	1.436.685.871,00
Province Jambi	IDR	1.184.558.060,00
Province Sumatera Selatan	IDR	2.683.946.345,00
Province Bengkulu	IDR	1.079.418.704,00
Province Lampung	IDR	2.427.111.117,00
Province Jawa Barat	IDR	5.710.074.608,00
Province Jawa Tengah	IDR	7.889.431.604,00
Province D.I. Yogyakarta	IDR	423.785.125,00
Province Jawa Timur	IDR	7.441.561.392,00
Province Kalimantan Barat	IDR	1.992.571.730,00
Province Kalimantan Tengah	IDR	1.347.142.545,00
Province Kalimantan Selatan	IDR	1.506.337.021,00
Province Kalimantan Timur	IDR	870.119.579,00
Province Sulawesi Utara	IDR	1.210.560.814,00
Province Sulawesi Tengah	IDR	1.567.950.719,00
Province Sulawesi Selatan	IDR	2.351.148.981,00
Province Sulawesi Tenggara	IDR	1.613.817.589,00
Province Bali	IDR	630.189.583,00
Province Nusa Tenggara Barat	IDR	1.181.329.455,00
Province Nusa Tenggara Timur	IDR	3.020.504.603,00
Province Maluku	IDR	1.122.509.198,00
Province Papua	IDR	5.237.503.006,00
Province Maluku Utara	IDR	891.604.070,00
Province Banten	IDR	1.092.073.316,00
Province Bangka Belitung	IDR	309.831.614,00
Province Gorontalo	IDR	636.614.465,00
Province Kepulauan Riau	IDR	261.333.056,00
Province Papua Barat	IDR	1.516.915.258,00
Province Sulawesi Barat	IDR	560.226.664,00
Province Kalimantan Utara	IDR	463.268.514,00

Source: (Kementerian Keuangan, 2019)

In general, the Village Fund allocation amount has also correlated with the number of existing villages in each province. The Village Fund Allocation has also been recorded to

continue to increase consistently, from the beginning of the 2015 to 2019 periods. This data can be seen in the following figure.

Figure 26 Village fund allocation in 2015 - 2019



The village number (2016): 74.754 Villages; (2017): 75.954 Villages  
 Source: Author's design & illustration (2020) based on PPT Kemendes, 2019

Based on the chart above, the Village Fund's budget has consistently increased every year, at least if seen from the last five years of data. Utilization of these funds are claimed to have had an impact, including the construction of more than 95.2 thousand kilometres of village roads; 914 thousand meter bridges; 22,616 clean water connection units; 2,201 boat mooring units; 14,957 PAUD units (Early Childhood Education); 4,004 *Polindes* units (Village maternity hospitals); 19,485 wells (water sources); 3,106 village markets; 103,405 drainage and irrigation units; 10,964 *Posyandu* units (Village health posts); and 1,338 reservoirs (Kementerian Keuangan, 2019).

### 1.2.2.3. Tourist village: Transformation from "develop village" (*membangun Desa*) to "village developing" (*Desa membangun*) approach

This period seems to be a momentum for the development of the *Desa Wisata*. Mainly due to tourism has become one of the government's leading programs (Article 12 of Law No. 23 of 2014). Besides other essential services such as education, health, public works, and public housing. Therefore, village development also needs to be packaged based on the concept of tourism in order to increase economic added value and create equitable development (Kementerian Pariwisata, 2016).

Currently, village transformation in the Indonesia state governance context has changed the paradigm of its development, at least since the 1960s, 1980s, 1990s, until now. Kurniawam (2015) noted several paradigm changes, especially those which were previously state-centric with autocratic, top-down, centralistic, hierarchical, and sectoral principles. At present, it is more towards society centric with democratic, bottom-up, autonomy, independence, locality, participation, and emancipation principles. This change also influenced the concept of village development, which was previously known as the concept of “develop village” to "village developing." Philosophically, these two concepts have different characteristics, especially on some crucial issues, which can be seen in the following table.

*Table 10 Differences in the concept of "develop village" and "village developing"*

No.	Issue	Develop village	Village developing
1	Entrance	Perdesaan	Desa
2	Approach	Functional	Locus
3	Level	Rural development	Local Development
4	Leadership	Authoritarian and Central	Democracy and Transformative
5	Relationship	Hierarchy	Network
6	The nature of public involvement	Mobilization	Participation
7	Issues and related concepts	Rural-urban linkage, market, growth, employment, infrastructure, sectoral areas, etc.	Independence, local wisdom, social capital, democracy, participation, authority, allocation of funds, local movements, empowerment, etc.
8	Level, scale and scope	Cross-village spatial and economic area	village scale and jurisdiction
9	Institutional scheme	The local government conducts planning and implementation supported by the allocation of special funds. The state carries out facilitation, supervision and acceleration	The regulation establishes village-scale authority, institutionalizes village planning, allocation of funds and local control
10	Authority	The local government	Village (village government and community)
11	Purposes	Reducing backwardness, underdevelopment, poverty, and at the same time building welfare	Make the village as a basis for sustainable community life, close to the community, and an independent village
12	The role of local government	Plan, finance and implement	Village facilitation, supervision and capacity building
13	The role of the village	Participate in planning and decision making	As the main actor (subject) who plans, finances and executes
14	Results	Better cross-village infrastructure The growth of small cities as a centre of growth and connecting rural-urban economic transactions Forest area development, collective farming, industry, tourism, etc.	The village government is the main institution for the implementation of public services for citizens One village one product.

Source: (Eko et al., 2014; Kurniawam, 2015; Wardiyanto et al., 2016)



The comparison of the two concepts above illustrates that village development in general places the village as the subject of development and encourages village tradition. Therefore, the previous development model which was more oriented towards community-driven development, turned into village driven development, or in other words, the village that drives development (Eko et al., 2014; Silahuddin, 2015; Sutiyo & Maharjan, 2017). This paradigm has also been implemented in the development of several *Desa Wisata* in Indonesia in the last few years. Some *Desa Wisata* considered successful in transforming into independent villages (*desa wisata mandiri*)<sup>56</sup>, including *Desa Wisata* Ngelanggeran, *Desa Wisata* Penting Sari, *Desa Wisata* Pujon Kidul, *Desa Wisata* Pemuteran, *Desa Wisata* Penglipuran, and *Desa Wisata* Dieng Kulon. In the beginning, the village was only initiated by individuals or several community groups. However, in its development, *Desa Wisata* has the support and active participation of all components of the village community and stakeholders (central government, regional government, academics, NGOs, industry, or micro business). Mainly due to tourism activities increasingly grow and have an economic impact. In other words, the classification of "*Desa Wisata Mandiri*" is given because the village is considered successful in developing and giving a positive impact, not only on the village environment but also on the surrounding environment.

This success story convinced the government that the village was no longer merely a place of romanticism to commemorate childhood or was usually only visited during the Eid holiday (Zaini Mustakim, 2015). However, the village also has the potential to drive the national economy. Therefore, in 2015, through the *Nawacita* program, the government reformed relevant institutions (currently known as the Ministry of Villages, Disadvantaged Regions, and Transmigration) to implement a third priority program, namely "Building and strengthening Indonesia through rural areas or villages." This program's primary mission is to empower the village as a self-governing community that is developed, robust, independent, and democratic (Kementerian Pariwisata, 2016). This strategy is believed to be able to shift the phenomenon of urbanization towards ruralization.

After almost 15 years of running, the *Desa Wisata* program is still being developed. Even in 2019, the Ministry of Tourism has been intensively socializing this program through the activities of "the development of *Desa Wisata* based on assistance by universities"<sup>57</sup> in all

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<sup>56</sup> see sub-chapter 1.6 the current policy of *desa wisata* in indonesia (figure 40 *desa wisata* development classification)

<sup>57</sup> This program is carried out using the socialization method in various regions in Indonesia (antaranews.com, 2020a; Kemenparekraf, 2020b).

regions of Indonesia. As one of the tourism Penta-helix<sup>58</sup>, the role of academics is considered necessary in assisting several potential villages to become *Desa Wisata*. The establishment of the *Desa Wisata* as one of the Village Fund priority programs in 2020<sup>59</sup> has affected the sustainability of the program. In general, these funds can be used to finance the construction of a tourist village that aims to:

- a. Improve the village economy;
- b. Creating jobs in the village;
- c. Promoting the culture, uniqueness, authenticity, and characteristics of the local village;
- d. Encouraging the development of local entrepreneurship; and
- e. Increase Village Original Revenue (PAD) through *BUMDES*.

Whereas prioritized activities, including those related to procurement, construction, to the maintenance of tourist village infrastructure, include changing room and toilet; pergola; gazebo; garden lamp; guardrail; homestay cottage; art/performance stage; souvenir stall; culinary hawker center; worship place; viewing tower; entrance (identity gate); children's playground; outbound game rides; recreational park; ticket sales points; tourist transportation; mangrove tourist track; snorkelling and diving tourism equipment; interpretation board; cleanliness facilities and infrastructure; promotion media (brochures, leaflets, audio-visual); internet corner; and other tourism village facilities and infrastructure that are following the village's authority are decided in the village consultation.

Although this description looks simple. However, this classification is essential for the tourist village actors to avoid "maladministration," especially financial management, which must be accounted to by the central government at the end of each period. Deviations in the use of these funds often lead to the management of the *desa wisata* facing severe legal problems.

#### **1.2.2.4. Massive developments of the tourist village throughout Indonesia**

Although currently, the *desa wisata* statistics are still very limited and difficult to access. Especially considering the difficulty of distinguishing between *desa wisata* and rural tourism on an operational or empirical level. However, recently, the Ministry of Tourism and Creative Economy began to register *desa wisata* in Indonesia, although it has not been

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<sup>58</sup> The Ministry of Tourism defines Pentahelix as a collaboration of 5 elements of tourism subjects or stakeholders, namely: Academician, Business, Community, Government and Media.

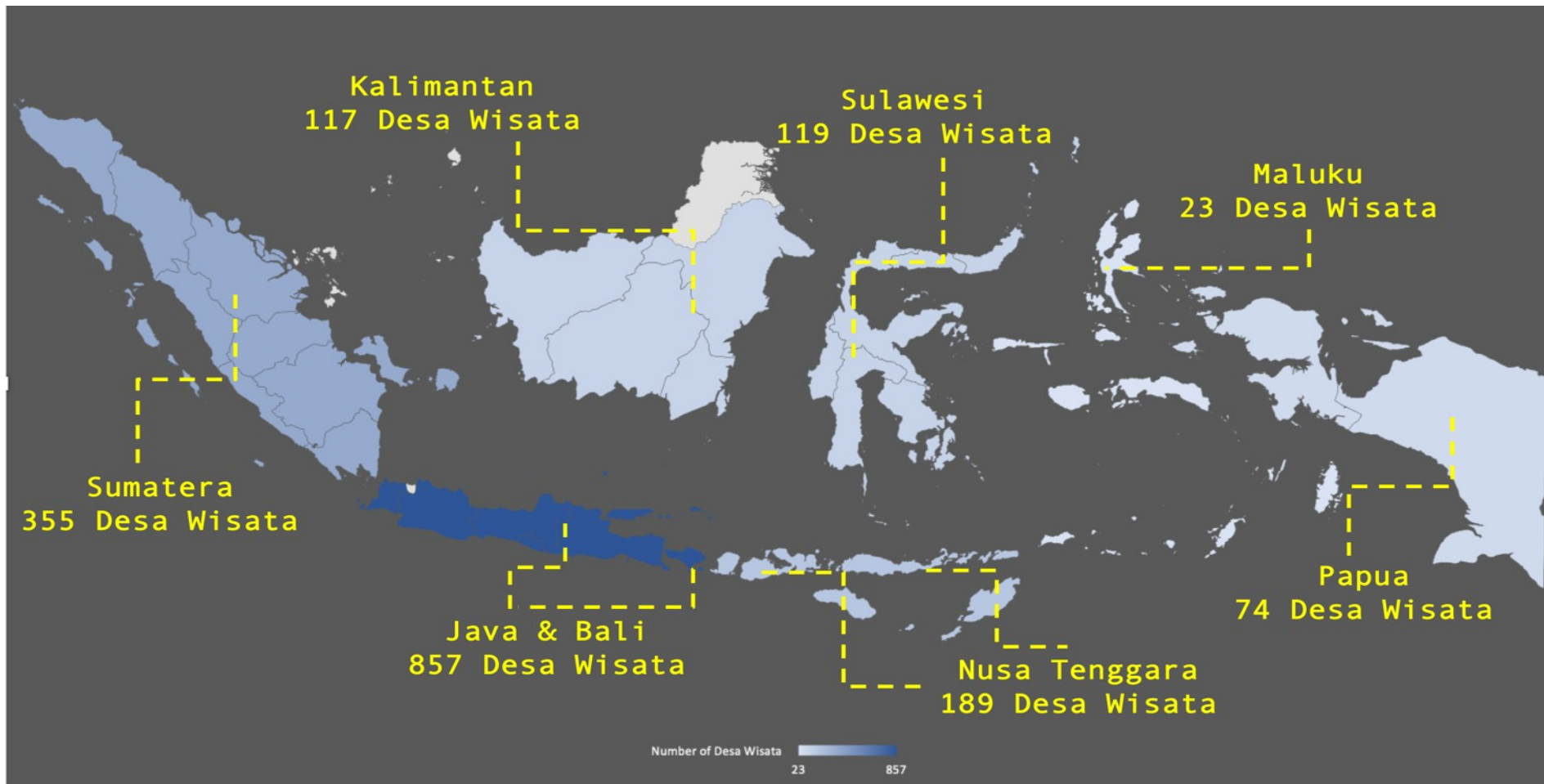
<sup>59</sup> see figure 25 village fund allocation in 2015-2019

published. In 2018, BPS published the results of the data collection of *desa wisata* in Indonesia with 1,734 tourist villages, spread over eight significant islands.

Figure 27 shows that the islands of Java and Bali still dominate the number of *Desa Wisata*. Perhaps this phenomenon is not surprising, especially historically, these two regions have long been the centre of government attention, even since the Indies period. In particular, for the development of tourism, including in rural areas. Besides, the island of Sumatra also has a relatively large number of *Desa Wisata*, spread from South Sumatra to North Sumatra. There is a significant difference between the previous era's development until now. Mainly according to the data above, the development of a *Desa Wisata* can be said to be entirely spread from the easternmost island (Papua) to the westernmost island (Sumatra) and the islands in the north and south of Indonesia as Maluku and Nusa Tenggara. Even though in terms of numbers, it cannot be argued to be balanced (considering the area, human resources, natural potential, and other factors).

Nowadays, rural areas are also increasingly competing to make optimal use of their potential. This phenomenon may be a result of the village policies transformation developed by the government, especially in supporting rural areas. Further to the previous statements, this transformation is believed to bring new hope to rural communities. In fact, today's rural communities have confidence that their area can be recognized internationally and compete globally with other tourist villages.

Figure 27 Number of distribution of desa wisata in Indonesia in 2018



Source: Author's design & illustration based on BPS data, 2018 (bps.go.id, 2020)



#### **1.2.2.5. Tourist village as a “global village”**

The phenomenon of the trend of recognition of Indonesian tourist villages at the Asian level, especially through ASTA, shows how traditional villages in Indonesia slowly but surely have global competitiveness. This achievement was significantly influenced by a planned and systematic program that was consistently and massively distributed to all regions in Indonesia. This means that traditional villages get an external intervention to be packaged as tourist villages. Some of the influential interventions include the application of nine criteria and the classification of tourist villages. These two factors seem to be successful in creating a “template” based village. In other words, most of the tourist villages in the self-sustained cluster or those that have received ASTA recognition have similar characteristics, especially in terms of infrastructure and service quality. Although characteristics such as socio-cultural identity, natural potential, and creativity tend to be different.

The development and monitoring of tourist villages based on criteria and classifications have been proven to bring changes to the space of the village area. Some adjustments that generally need to be made by a village to become a self-sustained cluster include standardization of facilities including toilets, electricity, communication networks (internet), security facilities, art shops, cleaning facilities, worship facilities, and parking areas. In addition, from the aspect of human resources, at this level, some local communities, both homestay managers, local tour guides, food and beverage providers, and local tourism agents have received training and certification, both in their profession (employees) or in their business.

This adaptation is believed to have had implications for the behavior of local communities, which will be specifically examined in part III. However, in this section, the author wants to show that the village community was previously known for its traditional life. Currently, with the development of tourist villages, the values of modernization are starting to appear. Local people who previously often ignored the importance of cleanliness and health. By reason of tourists, they have adapted. Likewise with access to information and technology. The traditional society tends to be very far from the habit of using technology. Currently, almost every homestay has provided Wi-Fi which is also at the same time used by family members of the homestay owner.

This phenomenon raises the question. If spatially, traditional villages try to provide all the needs and desires of tourists who are dominated by urban communities. Then will the village and its people become like what was previously only seen in urban areas?. If that

happens, is this a benefit or a negative impact for the village area and its community? Or even, will tourist villages still be visited by urban people if their characteristics have become identical? Some concerns and optimism at the same time about the issue of sustainability of traditional villages then prompted the author to comprehensively and systematically examine the implications of the relationship between tourists and local communities (see part II and III).

### **1.2.3. Indonesia tourism sustainable development: Looking back and moving forward**

Awareness of conservation and more responsible use of resources is believed to be the beginning of the emergence of the concept of sustainable development. This movement is a response from the increasingly massive exploitation of natural resources in various economic sectors. Notably, in the era of development, between after the second world war until the 1970s. At that time, economic aspects tended to be more considered than social and environmental aspects (Miller & Twining-Ward, 2005: 4-5). This phenomenon is demonstrated by the development of a mass-based industrial era, one of which is in the agricultural industry. This trend then began to show various problems, ranging from the degradation of environmental quality to the economic disparity of the community.

This phenomenon then pushed several countries to find solutions and make a joint commitment to create a better condition of the earth, especially awareness of sustainability for the future. This agreement generally produces concepts, definitions, and their derivatives (indicators), as "symbols" of understanding that bind to one another. "Symbols" in this context can refer to the concept of sustainable tourism development, which also often causes a separate debate among observers, practitioners, researchers, and academics. Some researchers argue that the idea of an "ideal" universally (globally) would be arduous to implement or be integrated with the local sphere, mainly due to differences in historical, socio-cultural, economic, and political issues. Different interpretations about the relationship between society and the environment in several regions and countries are believed to be one of its challenges (Dodds & Butler, 2008; Guibert & Pickel-Chevalier, 2014; G. Jackson & Morpeth, 2002; Pickel-Chevalier, 2015). Even Weaver (2006) believes sceptically about how these concepts and indicators can work effectively to measure, monitor, and evaluate tourism at the operational level.

Although the concepts and indicators always try to be "refined", this debate will, in the end, continue to discuss. Therefore, this phenomenon is intriguing to discuss, especially viewed from its historical perspective. The discussion in this section will focus on identifying

the development of the concept of sustainable tourism as part of the issue of sustainable development. A comprehensive illustration of this phenomenon can provide a better understanding of how a concept is formed and how the concept is also adapted to be implemented by various parties, ranging from the international, national, regional, local scope, to the smallest scope, i.e. the local community. In short, this sub-chapter will discuss how the sustainable development concept was provoked by western countries which was then implemented in Indonesia, through various policies, including tourism. With all its debates and conflicts, this regulation slowly but inevitably begins to exert its influence from a national scale to the smallest scope, or tourism village.

### **1.2.3.1. The development of sustainable paradigm**

Sustainable development is a development paradigm that is directly related to the balance of nature or the environment. This paradigm is then accepted as a political development agenda for all countries in the world (Bramwell & Sharman, 2002; Miller & Twining-Ward, 2005; Rosana, 2018). Historically the concept of sustainable development has been part of the debate over the issue of conservation and resource management, since almost one hundred and fifty years ago. George Perkins Marsh's book (*Man and Nature Or, Physical Geography as Modified by Human Action*, 1965), initially published in 1864, at that time had questioned what economic approach was best for our natural resources. This paradigm then began to receive attention in the early 1970s, which is expected to be a solution to the industrial development negative impact. For this reason, the Human Environment conference in Stockholm was held in 1972, followed by the formation of The First Governing Council in Nairobi. The meeting was formed to resolve global physical environmental issues, both those in developed and developing countries.

The World Commission introduced the concept of sustainable development on Environment and Development (WCED)<sup>60</sup> in the Brundland Commission<sup>61</sup> report "Our Common Future" in 1987. This concept is defined as "development that meets the needs of

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<sup>60</sup> The Commission argued that the only effective method of protecting the environment, addressing economic progress, alleviating poverty and preserving human rights was through a developmental paradigm that 'provided for the needs of the present while ensuring that options for the future were preserved' (McCool & Moisey, 2008).

<sup>61</sup> The report makes serious assertions, which warranted utmost emphasis: 'Failure to manage the environment and to sustain development threatens to overwhelm all countries. Environment and development are not separate challenges, they are linked. Development cannot subsist upon a deteriorating environmental resource base; the environment cannot be protected when growth does not account for the costs of environmental destruction' (Miller & Twining-Ward, 2005)



the present without compromising the ability of future generations to meet their own needs"<sup>62</sup> (Bramwell & Sharman, 2002; George et al., 2009; Gössling et al., 2009; C. M. Hall, Gössling, et al., 2015; G. Jackson & Morpeth, 2002; Kusmayadi, 2000; Liburd & Edwards, 2010; McCool & Moisey, 2008; Miller & Twining-Ward, 2005; Pickel-Chevalier, 2015; Pickel-Chevalier & Ketut, 2016; Pickel-Chevalier & Knafou, 2011; Priyanta, 2015; Ritchie & Crouch, 2003; Suryadana, 2013; Weaver, 2006). WCED (1987) approaches environmental and development issues from six perspectives, including interdependency, sustainability, equity, environmental security and risk, education and communication, and international cooperation (WCED, 1987).

Five years after the Brundtland Report, the Earth Summit was one of the precise movements of the concept of sustainable development, known as the "Agenda 21" at Rio de Janeiro in 1992. Agenda 21 was a product of a political agreement<sup>63</sup> That mandated the importance of sustainable development in several sectors, including settlement, transportation, environment, mining and energy. The main issue is protecting the environment from serious threats that may not be recoverable. Sustainable development is directed at the conservation of natural resources, investment direction, technological development orientation, and institutional changes aimed at aligning policies and preserving the environment, including guaranteeing the needs of present and future human life (Ardiwidjaja, 2020; Fennell, 2015; George et al., 2009; Hamidah et al., 2016; G. Jackson & Morpeth, 2002; Liburd & Edwards, 2010; Middleton & Hawkins, 1998; Miller & Twining-Ward, 2005; Pickel-Chevalier, 2015; Pickel-Chevalier & Ketut, 2016; Priyanta, 2015; Ritchie & Crouch, 2003; Weaver, 2006). Simply put, the conclusion of this main idea is to integrate the interests of development and the environmental sector. One indicator of the success of this agreement is the pressure to implement the principle of sustainability at the international, national, regional and even local scope.

The consensus was further strengthened through a follow-up meeting (Earth Summit + 5) by the United Nations Commission for Sustainable Development (UNCSD, 1997). The meeting campaigned for increased international cooperation and more substantial political consensus. Millennium Development Goals (MDGs) is an agreement that was produced three

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<sup>62</sup> "*activité touristique qui respecte et préserve à long terme les ressources naturelles, culturelles et sociales et contribue de manière positive et équitable au développement économique et à l'épanouissement des individus qui vivent, travaillent ou séjournent sur ces espaces*" (Pickel-Chevalier & Knafou, 2011)

<sup>63</sup> The 1992 Earth Summit (the UN Conference on Environment & Development—UNCED) saw 179 countries endorse Agenda 21, a cross-national agreement on working towards 'sustainable development' (G. Jackson & Morpeth, 2002).

years later. Signed by 191 countries or all UN members in 2000, the MDGs<sup>64</sup> consist of eight goals and 18 targets related to poverty alleviation and human development, which must be achieved by 2015. In general, the eight goals include.

- a. Goal 1: Eradicate extreme poverty and hunger
- b. Goal 2: Achieve universal primary education
- c. Goal 3: Promote gender equality and empower women
- d. Goal 4: Reduce child mortality
- e. Goal 5: Improve maternal health
- f. Goal 6: Combat HIV/AIDS, malaria and other diseases
- g. Goal 7: Ensure environmental sustainability
- h. Goal 8: Develop a global partnership for development

These goals are then elaborated through the Rio + 10 Implementation Plan, through the Rio Earth Summit +10 in Johannesburg (2002). The main areas covered are poverty, production and consumption, protecting and managing the natural resource base, sustainable development in a globalized world, health facilities, and a framework for its implementation (Miller & Twining-Ward, 2005; Ritchie & Crouch, 2003).

This issue was later responded by various world organizations to take part and contribute to MDG's. Among them are UNDP and UNWTO which promote tourism in favour of the poor. The initiative was later established in 2003 with the term "Sustainable Tourism" (Ritchie & Crouch, 2003).

Fourteen years later, precisely in 2017, tourism is officially and massively recognized by all countries, has the potential to change the world. This recognition was celebrated as the International Year of Sustainable Tourism for Development (IY2017). In the long term, the universal 2030 Agenda for Sustainable Development and the Sustainable Development Goals supports several changes, including policies, business practices, and consumer behaviour towards the sustainable tourism sector and can contribute to five critical areas of SDGs, including:

- a. Sustainable economic growth;
- b. Social inclusion, employment and poverty reduction;
- c. Resource efficiency, environmental protection and climate change;

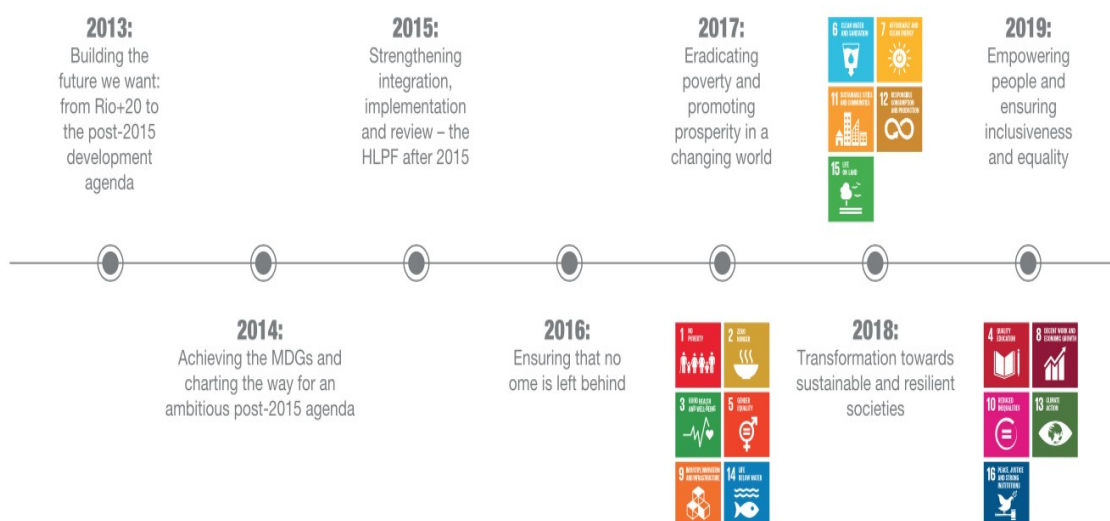
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<sup>64</sup> In September 2000, the UN General Assembly's Millennium Summit 'Millennium Declaration' heralded the agreement of a set of time-bound and measurable targets that became known as the MDGs. Signed by nearly 190 UN member states, the MDGs are the single most significant global development framework for combating poverty, hunger, disease, illiteracy, environmental degradation and discrimination against women (Ritchie & Crouch, 2003).

- d. Cultural values, diversity and heritage; and
- e. Mutual understanding, peace and security (Ritchie & Crouch, 2003; UNWTO & UNDP, 2018).

These political steps can be generally illustrated through the following timeline.

Figure 28 High-Level Political Forum (HLPF) timeline and chosen themes for each year



Source: (UNWTO & UNDP, 2018)

The agreement and recognition of the International Year of Sustainable Tourism for Development (IY2017) also produced guidelines or strategic benchmarks for business and government to develop the Travel & Tourism (T&T) sector.

Figure 29 Countries mentioning tourism in voluntary national reviews, by income group

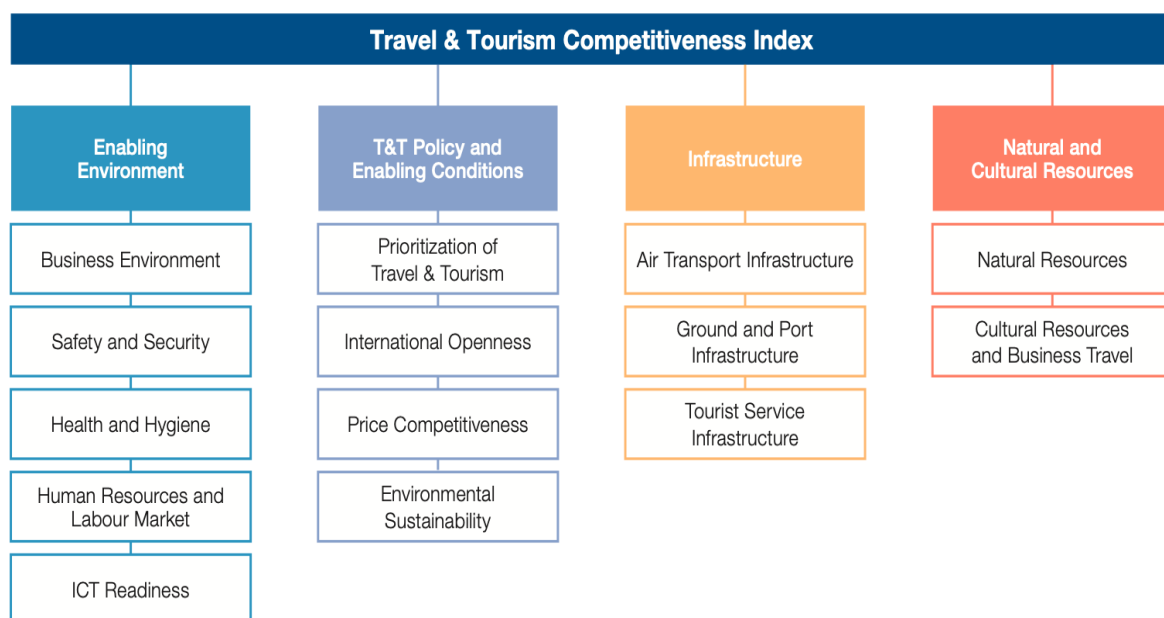
Developed (OECD DAC1 Members plus Estonia and Monaco)	Developing (other non-OECD DAC Members)			
	High-income (> USD 12,235 GNI/capita)	Upper middle income (USD 3,956 – 12,235 GNI/capita)	Lower middle income (USD 1,006 – 3,955 GNI/capita)	Low-income (< USD 1,005 GNI/capita)
Belgium	Chile <sup>2</sup>	Argentina <sup>2</sup>	Bangladesh <sup>2</sup>	Benin
Cyprus <sup>2</sup>	Qatar	Azerbaijan <sup>2</sup>	Egypt	Nepal
Estonia <sup>3</sup>		Belarus	Guatemala	Uganda
France		Belize	India	Zimbabwe
Germany		Botswana	Indonesia	
Italy		Colombia <sup>2</sup>	Kenya <sup>2</sup>	
Japan <sup>2</sup>		Costa Rica	Nigeria	
Monaco <sup>2</sup>		Jordan	Philippines	
Norway		Malaysia	Tajikistan	
Portugal		Maldives		
The Netherlands		Mexico		
Slovenia		Montenegro <sup>2</sup>		
		Thailand		
		Venezuela		
<b>12</b>	<b>2</b>	<b>14</b>	<b>9</b>	<b>4</b>
				<b>Total (41)</b>

Source: (UNWTO & UNDP, 2018)

This instrument provides information about the strengths and areas of development of each country to improve the competitiveness of its industry. Besides, this information can also be used as a platform for stakeholders at the country level to communicate with each other, formulate policies, and make appropriate decisions. In 2018, the UNWTO & UNDP report succeeded in providing the results of its studies and classifying several countries based on their competitiveness.

Based on these data, Indonesia is placed in the lower-middle-income group based on its competitiveness, along with eight other countries. This competitiveness consists of four sub-indexes, 14 pillars, and 90 individual indicators spread over various pillars (Calderwood & Soshkin, 2019). This competitive index is illustrated as follows.

Figure 30 The T&T Competitiveness Index 2019 framework



Source: (Calderwood & Soshkin, 2019)

This instrument or framework in 2019 has succeeded in ranking the Travel & Tourism Competitiveness Index from 140 countries in the world. Although it is still being debated, at least this ranking is measured by the same approach. Therefore, so far, the data is still used as a reference to illustrate the ranking of competitiveness among countries.

Based on the following competitiveness index, the top five ranks are still occupied by developed countries such as Spain, France, Germany, Japan, and America. While Indonesia place in the 40th position, under Taiwan (China), the Czech Republic, and Russia. However, Indonesia is also still superior compared to Costa Rica, Poland and Turkey. Meanwhile, neighbouring countries closest to Indonesia, such as Singapore, Malaysia, and

Thailand, are respectively in a position above Indonesia or ranked 17th, 29th, and 31st. These countries have historically become Indonesia's main "competitors" in developing tourism in the Southeast Asian region.

*Table 11 T&T Competitiveness index 2019 overall rankings (Covering 140 economies)*

Rank	Economy	Score	Change since 2017		Diff. from Global Avg. (%)
			Rank	Score	
1	Spain	5.4	0	0.3	41.4
2	France	5.4	0	1.5	40.4
3	Germany	5.4	0	2.0	40.0
4	Japan	5.4	0	2.1	39.6
5	United States	5.3	1	2.6	36.6
17	Singapore	4.8	-4	-2.0	23.7
29	Malaysia	4.5	-3	0.4	17.3
31	Thailand	4.5	3	2.6	16.9
37	Taiwan, China	4.3	-7	-3.0	12.6
38	Czech Republic	4.3	1	2.5	12.5
39	Russian Federation	4.3	4	4.0	12.2
40	Indonesia	4.3	2	2.8	11.0
41	Costa Rica	4.3	-3	1.0	10.9
42	Poland	4.2	4	2.9	10.0
43	Turkey	4.2	1	2.0	9.8

Source: Author's illustration based on (Calderwood & Soshkin, 2019)

Regardless of the ranking, in Indonesia, the principles of sustainability have been adopted into various regulations, which are included in Law No. 17 of 2007 concerning the National Long-Term Development Plan for 2005-2025 (see RPJMN 2020-2025). Besides, in 2009 the conception of sustainable development and environment-based development was integrated into Law Number 32 of 2009. The regulation explains that "Sustainable development is a conscious and planned effort that integrates environmental, social, and economic aspects into development strategies, to ensure environmental sustainability, safety, ability, welfare, and quality of life for present and future generations."

In general, environmentally sustainable development is the development that respects and maintains environmental harmony and resources, for present and future generations. In other words, this development is carried out by managing resources to improve the welfare of the present generation, without reducing the ability of future generations to manage resources to improve their welfare (Pitanatri, 2019; Rosana, 2018).

Meanwhile, some basic principles of sustainable development include (1) economy or welfare; (2) ecology or the environment; (3) equity; (4) participation; and (5) energy. Whereas specifically, the concept of a residence based on the principle of sustainability at

least pays attention to three indicators, namely the physical, economic and social environment (Hamidah et al., 2016; Pickel-Chevalier, 2015).

In its development, this paradigm has spread to almost most sectors or various industries, such as sports (Evans & Pickel-Chevalier, 2013; Guibert & Pickel-Chevalier, 2014), tourism (Guibert & Pickel-Chevalier, 2014; Pickel-Chevalier & Ketut, 2016; Pickel-Chevalier & Knafou, 2011; Weaver, 2006; Wiweka et al., 2019), MICE industries (Arcana & Wiweka, 2015a), heritage sites (Wiweka, 2014), even Tourism Villages (Pickel-Chevalier, 2018c; van der Straaten, 2002).

### **1.2.3.2. Indonesia sustainable tourism development: The influence of global agenda**

Besides being able to provide economic added value, tourism is also believed to have an essential role in preserving local arts and culture, equitable distribution of infrastructure development between urban and rural areas, and preserving the environment (Arcana & Wiweka, 2016; Dadang, 2018; Wiweka & Arcana, 2016). However, at present most of the development, including tourism, tends to be more market-oriented or investor desirable without considering environmental sustainability and social impact on local communities. As stated by Stalker (2008), that development in Indonesia has sacrificed a lot of the natural environment. Deforestation and land destruction have caused flooding and damaged the atmosphere with more pollutants. This exploitation paradigm is increasingly apparent and has various negative impacts on a destination. This phenomenon has occurred in various leading destinations in the world such as Amsterdam, Barcelona, Florence, Prague, Venezia, and Ibiza <sup>65</sup>which encourage managers or local governments to make particular policies to reduce the impact. This widespread phenomenon with the term "over-tourism"<sup>66</sup> also encourages developers, academics, governments, and tourism actors, together to look for alternative strategies in developing tourism. Especially in increasing the role of local communities to protect the environment.

Therefore, sustainable development has become a global agenda in every sector of development. The implication is that all stakeholders, including the government in various

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<sup>65</sup> Can be accessed at <https://www.theguardian.com/world/2020/jan/25/overtourism-in-europe-historic-cities-sparks-backlash>

<sup>66</sup> Terms such as 'overtourism' or 'tourismphobia' has made headlines in recent times. They reflect challenges of managing growing tourism flows into urban destinations and the impact of tourism on cities and its residents. 'overtourism' can be defined as "the impact of tourism on a destination, or parts thereof, that excessively influences perceived quality of life of citizens and quality of visitors experiences in a negative way" (World Tourism Organization (UNWTO) et al., 2018).

development sectors, are required to apply the principles of sustainable development in every policy and development plan that will be implemented (see RPJMN 2020-2025).

Referring to the footsteps of academic records, Bramwell and Lane (1993) state that the term sustainable tourism was first implicitly<sup>67</sup> published in a 1973 publication (by Dasmann et al., 1973). This issue then became one that was considered politically in the World Conservation Strategy, 1980 (IUCN, 1980 in (Kuščer & Mihalič, 2019; Weaver, 2006). Whereas, explicitly the phrase sustainable tourism was first used in the inauguration of the peer-reviewed Journal of Sustainable Tourism in 1993 (Dodds & Butler, 2008; C. M. Hall, Gössling, et al., 2015; Harris et al., 2012; Ritchie & Crouch, 2003; Weaver, 2006). Since then, this issue has consistently been introduced as a principle of sustainable development. These principles came to be known as the three pillars<sup>68</sup> or the three elements of sustainability, which were principles adopted from sustainable development (Bramwell & Sharman, 2002; Gössling et al., 2009; Harris et al., 2012; UNWTO & UNDP, 2018; Weaver, 2006). The three principles of sustainability include the economic, environmental and socio-cultural sector (C. M. Hall, Gössling, et al., 2015; McCool & Moisey, 2008; Mowforth & Munt, 2015; Pitanatri, 2019). Ritchie & Crouch (2003) add that politics or government also has an essential role as the fourth pillar (McCool & Moisey, 2008).

*Table 12 Articles that use the phrase sustainable, sustainable tourism and sustainable tourism in the national tourism e-journal since 2009-2019*

Year	Article title
2009	Paradox Of Marketing To The Physically Challenged Individuals, Sustainable Differentiation Or Simply Marketing Hype
2011	Sustainable Tourism Potential For The Palaung Ethnic Group At The Ang Khang Royal Project
2014	Perencanaan Strategis <i>Pariwisata</i> Budaya: Mekanisme Menuju <i>Pariwisata Berkelanjutan</i>
2014	Hubungan Nilai Sosial, Budaya Dan Lingkungan Dalam Mendukung <i>Pariwisata Berkelanjutan</i> Di Yogyakarta
2014	Pengembangan Potensi Wisata Pantai Lasiana Sebagai <i>Pariwisata Berkelanjutan</i> Di Kota Kupang, Provinsi Nusa Tenggara Timur
2014	Mitos Sebagai Sarana Efektif Implementasi Tri Hita Karana Di <i>Desa</i> Jatiluwih <i>Kabupaten</i> Tabanan Menuju <i>Pariwisata Berkelanjutan</i>

<sup>67</sup> (Jackson & Morpeth, 2002: 120; Liburd, 2010: 5) This is a term often taken for granted, but in this context, in the spirit of the Brundtland Report (emanating from the 1987 World Commission on Environment and Development), is taken to mean economic development which is sympathetic to safeguarding the economic possibilities of future generations by, for example, preventing or controlling the adverse impacts which often accompany economic development, such as irreversible degradation or over-exploitation of resources, be they natural, human, cultural, etc. Amongst other things, Agenda 21 argues that we will only achieve sustainable development through planned, democratic, cooperative means, including community involvement in decisions about the environment and development. As such, Agenda 21 has central relevance to the field of tourism and community development.

<sup>68</sup> Also known as TBL is a philosophy for a business that emphasizes economic, environmental and social goals rather than the narrower financial bottom line. The notion of TBL stems from the work of Elkington (C. M. Hall, Gössling, et al., 2015; Liburd & Edwards, 2010).

<b>2014</b>	Empat Srikandi Kuliner Bali: Peran Perempuan Dalam Pembangunan <i>Pariwisata Berkelanjutan</i>
Source: Author's processed data, 2020	

In Indonesia, based on data collected from 2,249 article titles and 80 electronic tourism journals in Indonesia (e-journal or national online tourism journal) from 2009 to 2019, found that the term sustainable tourism (in Indonesian) was first used in 2014. The data shows that five titles explicitly use the phrase "sustainable tourism". However, the phrase "sustainable tourism" (in English) was noted to have been used in publications in 2011. While the word "sustainable" has been found in publications in 2009 (may have been used before that period in journals with other fields of science).

Although the Brundtland report is not focused, and dominantly relates to the issue of tourism (Liburd & Edwards, 2010; Weaver, 2006). However, UNWTO and the World Travel and Tourism Council (WTTC)<sup>69</sup> made good use of the momentum of Rio Earth Summit (1992) to campaign for the idea of sustainable tourism (Gössling et al., 2009). Therefore, until now, the sustainable tourism development concept is identical or even indeed part of the sustainable development idea. Sustainable tourism development itself is defined as a concept that is sensitive to the desires of tourists, while at the same time encouraging the active involvement of local communities. This concept also emphasizes long-term oriented resource protection and management efforts.

To ensure tourism has a minimal negative impact, the WTO through the general assembly formulates guidelines known as the WTO's Global Code of Ethics for Tourism (Miller & Twining-Ward, 2005). This tourism code of ethics is believed to be essential to minimize the negative impact of tourism on the environment and cultural heritage, and at the same time, can maximize the benefits for residents of tourist destinations. This code of ethics consists of nine articles on tourism guidelines for the government, tour operators, developers, travel agents, workers and tourists. The code of ethics includes.

- a. Tourism's contributions to mutual understanding and respect between peoples and societies;
- b. Tourism as a vehicle for individual and collective fulfilment;
- c. Tourism, a factor for sustainable development;
- d. Tourism, a user of the cultural heritage of humankind and a contributor to its enhancement;

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<sup>69</sup> See World Travel and Tourism Council's *Blueprint for New Tourism* document (WTTC 2003) (Gössling et al., 2009)



- e. Tourism, beneficial activity for host countries and communities;
- f. Obligations of stakeholders in tourism development;
- g. Right to tourism;
- h. Liberty of tourism movements;
- i. Rights of the workers and entrepreneurs in the tourism industry;
- j. Implementation of the principles of the Global Code of Ethics for Tourism.

Although in general, this code of conduct is quite comprehensive, but at the level of implementing it still requires further technical guidance. Mainly due to most of the statements seem to be so normative or ideal. In principle, this code of ethics emphasizes four (4) development principles, including.

a. Economically Feasible

This principle emphasizes that the development process must be efficient and be able to provide economic benefits for regional development and increase the welfare of local communities.

b. Environmentally Feasible

This principle emphasizes that the development process must be responsive and pay attention to environmental sustainability (both natural and cultural), especially by minimizing negative impacts that can reduce environmental quality and disturb the ecological balance.

c. Socially Acceptable

This principle emphasizes that the development process must be socially acceptable and consider the values and norms of the community. In other words, the impact of development must not undermine the social order.

d. Technologically Appropriate

This principle emphasizes that the development process can be technically implemented efficiently by utilizing local resources, and can be quickly adopted by local communities, especially in the long run.

The principles of sustainable tourism development have three main objectives to achieve. All three also have their respective roles in the tourism system, including resources, local communities, and tourists. The main targets include.

- a. Tourism development must pay attention to the quality of natural and cultural resources, as well as the region's carrying capacity.

- b. Tourism development must be able to provide a positive impact (benefit) for the local socio-economic community, such as creating employment opportunities and encouraging entrepreneurship.
- c. Tourism development must also be sensitive to tourist satisfaction and provide an unforgettable experience, mainly by providing quality products and services (Kemenpar, 2019).

Indonesia is one of the many APEC participating countries that have agreed to implement the APEC<sup>70</sup> Tourism Charter (principles of sustainable tourism) in their tourism development plans in vulnerable times 2005, 2010 and 2020 (Weaver, 2006: 14). Until now, the implementation of these principles still causes some debate and differences in interpretation, not only between countries, but also between tourism stakeholders such as the government, the accommodation industry, travel agents, transportation, and restaurants. This concept is even often criticized because it is considered too "tourism-centric" (Pickel-Chevalier, 2015). This phenomenon shows how this concept is very complex, especially on principles that seem "ideal" and difficult to implement by "operational actors". Perhaps this is also due to the variety and abstract indicators used in assessing the sustainability of a destination, business and tourist activity. As a result, this terminology is more frequently used only as a "label" associated with tourism promotion.

In Indonesia, the principles of sustainable tourism known today have been initiated through various policies since the previous administration era. However, it seems that environmental issues were not yet a priority program. Especially at the beginning of the era of the Indonesian government, which was still focused on national economic development. However, during *REPELITA II*<sup>71</sup> (1974/75-1978/79) or about ten years before the Brundland Commission report<sup>72</sup>, the government had paid attention to the potential impact of tourism development on the environment. Although the development target at that time was more quantity oriented, such as the number of tourist and foreign exchange visits, compared to environmental quality. Bali, precisely around the 1990s, is said to be the first destination that was tested to implement these principles (Suryadana, 2013). Unfortunately, until now, there has not been found documentation or data that can prove it explicitly.

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<sup>70</sup> APEC member (Australia, Brunei, Chile, Hong Kong, Indonesia, Japan, Korea (Republic), Malaysia, Mexico, New Zealand, Peru, Philippines, Singapore, Taiwan and Thailand).

<sup>71</sup>, Supervision on the planning and implementation of development in the transportation and tourism sector will always be carried out, especially its effect on environmental sustainability.

<sup>72</sup> See sub-chapter 1.5 history of sustainable development and sustainable tourism development in Indonesia.

### **1.2.3.3. Sustainable tourism declaration (*Piagam Pariwisata Berkelanjutan*, 1995): Foundation for the future of Indonesian tourism development**

After almost more than 20 years since the *REPELITA* II era, precisely in 1995. The idea of "new tourism" began to be campaigned through the declaration of the Sustainable Tourism Charter (*Piagam Pariwisata Berkelanjutan*, 1995) which states that "Tourism development is based on the criteria of sustainability and long-term orientation" (Ardiwidjaja, 2020; Gunawan, 2000; Haryanto, 2014; Sudiarta, 2017; N. Sunarta & Arida, 2017). This idea has emphasized that tourism development must pay attention to aspects of environmental sustainability, economic benefits, and socio-cultural local communities. At that time, tourism began to be encouraged to not only provide economic benefits but also play a role in preserving an increasingly degraded environment. This issue is increasingly being echoed and received considerable attention from tourism stakeholders (Penta helix) in Indonesia. Besides, this idea was later encouraged and has become part of Law No. 10 of 2009 concerning Tourism<sup>73</sup>. Especially in Article 2, which emphasizes that tourism is carried out based on several principles including benefits, togetherness, fairness and equity, balance, independence, participatory, sustainable and democratic. This regulation also sets out the rights and obligations of tourism stakeholders (Penta helix) in implementing comprehensive and sustainable tourism development (Sudiarta, 2017).

Two years after the enactment of this law, this issue (sustainability) has consistently come to the attention of the government. It has begun to be adopted in various development plans, both in the medium and long term. Therefore, in 2011, Government Regulation of the Republic of Indonesia No. 50 of 2011<sup>74</sup> emphasizes the vision of national tourism development to create world-class tourism destinations that are competitive, sustainable and able to improve the welfare of the people. The vision is then elaborated through four national tourism development missions. One of its purposes (paragraph d) encourages the realization of sustainable tourism development with several strategies, including organizational development (central and regional government, private sector, and society), human resources, regulations, and effective and efficient operational administration (Sudiarta, 2017).

In subsequent eras, the issue of sustainable tourism development is increasingly emphasized through various regulations, especially in the RPJMN III & IV eras (2015-2025).

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<sup>73</sup> Tourism is an integral part of national development which is carried out in a systematic, planned, integrated, sustainable, and responsible manner while still providing protection to religious values, community culture, sustainability, environmental quality, and national interests.

<sup>74</sup> Republic of Indonesia Government Regulation No. 50 of 2011 concerning the National Tourism Development Master Plan for 2010-2025

The phrase sustainable tourism is consistently used as a guideline for tourism development policies in seven major regions (see RPJMN IV). One of them is the Guidelines for Sustainable Tourism Destinations<sup>75</sup> (Ministerial Regulation No. 14 of 2016) which is claimed to adopt several agreements such as the Sustainable Tourism for Development (STDev), indicators of the United Nations World Tourism Organization (UNWTO), and the Global Sustainable Tourism Council (GSTC) (Bappenas, 2019; Damanik et al., 2018; Kementerian Pariwisata, 2016; Permenpar No. 14, 2016; Pitanatri, 2019; Sudiarta, 2017; Wahyudi, 2012). This guideline aims to provide a comprehensive reference regarding the sustainable management of tourism destinations. Especially in the aspects of management, protection, utilization, and development of the region as a sustainable tourism destination. Article 3 also describes explicitly the scope of the Sustainable Tourism Destination Guidelines which cover the management of sustainable tourism destinations, the allocation of economic benefits for local communities, and the preservation of culture and the environment for the community and visitors.

Although initially, government support for sustainable tourism development appears to be normative. However, these guidelines and several policies have begun to be able to bind and direct local governments up to the provincial level to support the Sustainable Development Goals (UNWTO & UNDP, 2018), from now on abbreviated to SDGs. The SDGs themselves are documents containing global goals and targets for 2016 to 2030. Based on these documents, local governments at the provincial level are encouraged to design SDGs Regional Action Plans (RAP SDGs). This document is a five-year work plan at the provincial level to carry out various activities that directly and indirectly support the achievement of SDGs that are in line with regional development goals. The policy derivative brings optimism that sustainable development can spread to the smallest regions in Indonesia, even to villages, especially *Desa Wisata*.

This optimism refers to the Ministry of Internal Affairs Regulation No. 114 of 2014 concerning Village Development Guidelines. This regulation states that village development planning is carried out by the village government by involving the Village Consultative Body (Badan Permusyawaratan *Desa*) and elements of the community, especially in utilizing and managing village resources. The village head coordinated the involvement by considering the values of togetherness and cooperation (gotong royong). This participation is carried out by empowering the village community in the process of making policies, programs, and finding

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<sup>75</sup> "The development of tourism destinations needs to be carried out in an integrated, sustainable and responsible manner that is set out in the criteria for sustainable tourism destinations"

solutions to the problems and priority needs of the village community (Kementerian Pariwisata, 2016; Kessa, 2015; Pitanatri, 2019). Or in other words, (Pickel-Chevalier, 2015) states that local residents must benefit from development and tourism, thus they will be motivated to protect their natural and cultural wealth, and support development including tourism.

The achievement of sustainable tourism development goals is believed to be determined by the values of local community autonomy—especially the community's values to decide the better for themselves, others, and the environment. These values are also believed to be able to encourage the community to be actively involved in recognizing the potential of their resources, and to look for opportunities to value them wisely (Ihsan, 2015; Oktini, 2007; Raharjana, 2012; G. Richards & Hall, 2002; P. Robinson & Murray, 2017). The approach used is generally very fundamental, where the village community views the sustainability of several aspects including 1) Ecological sustainability, where the use of natural resources always pays attention to carrying capacity of the ecology and does not damage the environment; 2) Socio-economic sustainability that refers to the welfare of rural communities; 3) Sustainability of rural communities which refers to ensuring the role of the community in development and access to natural resources; and 4) institutional sustainability, which includes political, socio-economic, and resource institutions (Arif Satria; 2011 in (Arsyad, 2015).

#### **1.2.3.4. Indonesia Sustainable Tourism Award (ISTA): An appreciation of excellence?**

In order to stimulate the implementation of the Sustainable Tourism Destination Guidelines in Indonesia, the Ministry of Tourism (Kemenpar), for the first time held the 2017 Indonesia Sustainable Tourism Award (ISTA) at the Soesilo Soedarman Hall, the Ministry of Tourism Building in Jakarta. ISTA itself is an award event for destinations and tourism stakeholders who have committed to applying the principles of sustainable tourism in their tourism management systems. 'People and Nature-Based Tourism' is a slogan campaigned on the first edition of ISTA. The aim is to encourage the application of sustainable tourism principles in the management of tourism in the region (CNN, 2017). At that time, there were four categories of assessment, including management of sustainable tourism destinations, economic utilization for local communities, cultural preservation for the community and visitors, and environmental preservation. These four issues are then elaborated into 104 indicators of sustainable tourism destination development, which are simultaneously used as an assessment instrument (Kompas, 2019). The awardee was then sent to participate in the

ASEAN Sustainable Tourism Award (ASTA) the following year. This event received positive appreciation by tourism stakeholders, not only for tourism entrepreneurs but also for the managers of *Desa Wisata*. The managers believe that this program is one of the effective promotional media and has an impact on the popularity of their *Desa Wisata*. As a result, most award recipients received a significant increase in tourist visits and economic income. At the same time, in addition to going through various awards events, the government is also encouraging the application of ISO 14001 by the tourism industry, especially related to certification of sustainable tourism practices (RPJMN 2020-2024, 57).

Table 13 List of Indonesia Sustainable Tourism Award Winners 2017-2019

No	Category	Winner of the Indonesia Sustainable Tourism Award		
		2017	2018	2019
1	Grand Champion (Green Platinum):	ITDC Nusa Dua Bali	Nihi Sumba (Sumba Committee), Nihiwatu	-
2	Governance Category	<ul style="list-style-type: none"> <li>• Banyan Tree Bintan</li> <li>• Plataran L'Harmonie Buleleng</li> <li>• Taman Safari Indonesia</li> <li>• Lembah Harau</li> </ul>	<ul style="list-style-type: none"> <li>• Papua Explorers Resort,</li> <li>• Mandalika,</li> <li>• Taman Wisata Pendidikan Purbasari Pancuran Mas,</li> <li>• D'Kandank Amazing Farm, Depok.</li> </ul>	<ul style="list-style-type: none"> <li>• Geowisata Piaynemo</li> <li>• Wisata Grand Watu Dodol</li> <li>• Wisata Alam Green Canyon (Cukang Taneuh)</li> <li>• Desa Wisata Cibuntu</li> <li>• Desa Wisata Koja Doi</li> </ul>
3	Economy Category	<ul style="list-style-type: none"> <li>• Desa Wisata Nglanggeran</li> <li>• Casa Nemo</li> <li>• Desa Wisata Pentingsari</li> <li>• Arborek Sustainable Tourism Village</li> </ul>	<ul style="list-style-type: none"> <li>• Kawasan Wisata Pantai Pandawa,</li> <li>• Kampung Wisata Lodge Maribaya,</li> <li>• Kampoeng Cinangneng,</li> <li>• Desa Pujonkidul.</li> </ul>	<ul style="list-style-type: none"> <li>• Siladen Resort and Spa</li> <li>• Desa Wisata Kereng Bangkirai</li> <li>• Desa Wisata 'Boonpring' Sanankerto</li> <li>• Alam Asri Jelenga</li> </ul>
4	Cultural Category	<ul style="list-style-type: none"> <li>• Desa Wisata Penglipuran</li> <li>• Jiwa Jawa Bromo</li> <li>• Museum Blanco</li> <li>• Wisata Alam dan Budaya Toraja</li> </ul>	<ul style="list-style-type: none"> <li>• Desa Adat Waerebo,</li> <li>• Wisata Kei,</li> <li>• Ulun Danu Beratan,</li> <li>• Kampung Belajar Tanoker.</li> </ul>	<ul style="list-style-type: none"> <li>• Kampung Naga</li> <li>• Wisata Alam Watu Rumpuk dan Pendakian Tapak Bima</li> <li>• Museum Pasifika</li> <li>• Dusun Bambu</li> </ul>
5	Environment Category	<ul style="list-style-type: none"> <li>• Desa Pemuteran</li> <li>• Taman Simalem Resort</li> <li>• Ekowisata Halimun Salak, Desa Wisata Malasari</li> <li>• Desa Wisata Gubugklallah</li> </ul>	<ul style="list-style-type: none"> <li>• Tangkahan,</li> <li>• Tanjung Puting,</li> <li>• Taman Nasional Bali Barat,</li> <li>• WAHA Tourism Community (WTC).</li> </ul>	<ul style="list-style-type: none"> <li>• Bukit Peramun</li> <li>• Desa Wisata Sesaot</li> <li>• Kampung Wisata Saporkren Forest Park</li> <li>• Sebangau Koran River</li> <li>• Desa Wisata Kertosari – Green.</li> </ul>

Source: Analysis data, 2020

Based on the table above, since 2017 & 2018, ISTA has five categories, including governance, economy, culture, environment, and the main winners. However, in 2019, the

Ministry of Tourism also gave appreciation to *Pokdarwis* (Tourism Awareness Group), which is considered to have an essential role in the management of *Desa Wisata* and other tourism potentials—especially considering the challenges in building community-based tourism. For the first time, this appreciation was received by (1) Dukuh Penaban, Kab. Karangasem, Bali, (2) Tlatar Seneng, Kab. Sleman D.I Yogyakarta, (3) Ki Amuk, Serang City, Banten, (4) Dukung Alas Lestari, Kab. Malang, East Java, and (5) Mangir, Kab. Bantul, D. I Yogyakarta, as *Pokdarwis* who manages the *Mandiri* cluster Tourism Village. Besides, awards to *Pokdarwis* who manage Tourism Villages with the *Berkembang* cluster are given to (1) Dewa Katar, Tanah Laut Regency, South Kalimantan, (2) Kuala Abadi, Bontang City, East Kalimantan, (3) Buntu Burake, Tana Toraja Regency, South Sulawesi, and (4) Janju, Colorful Village, Paser Regency, East Kalimantan.

This recent appreciation, mainly to *Pokdarwis*, is a part of the ITSA competition evaluation from 2017 to 2018, which was dominated by *Desa Wisata*. The success of the *Desa Wisata* itself basically cannot be separated from its managers, especially the existence of *Pokdarwis*. The dominance of *Desa Wisata* as one of the sustainable "tourism industries" can be considered as long-term success of the national tourism development plan. Nowadays, *Desa Wisata* is not only believed to have positive economic, environmental and socio-cultural impacts but have also considered having good and systematic governance.

Although the development of community-based tourism in the *Desa Wisata* can be said as one form of the application of the principles of sustainable tourism, however, in addition to having a positive impact, the uncontrolled development of a *Desa Wisata* can also have a negative impact on the rural environment. The development of rural tourism has the main objective to develop rural communities in cultural and economic resilience. The village community's economic resilience expected to encourage the efforts to maintain, preserve, and develop their cultural heritage (Arida & Pujani, 2017; Azalea et al., 2019; Dewi, 2013; Evans & Pickel-Chevalier, 2013; Kusmayadi, 2000; Musaddad et al., 2019; Nawangsih & Ariono, 2018; Oktini, 2007; Pitanatri, 2019; Prafitri & Damayanti, 2016; Raharjana, 2012; Setiawan et al., 2018). Besides, in the local scope, *Desa Wisata* is also proven to play an essential role in the sustainability of a destination globally. At least the recognition as a 2019 sustainable destination received by *Desa Wisata* Pemuteran and Penglipuran (Bali), *Desa Wisata* Nglanggeran, and *Desa Wisata* Pentingsari (Yogyakarta, Central Java) on the Global Green Destinations Days (GGDD) in Croatia, proves the important influence of *Desa Wisata* as an embryo of developing sustainable tourism (Green Destination, 2019).

Although representation is not enough to represent all of them, or as Hall (2008) said that "the whole is greater than the sum of the parts ..." (Gössling et al., 2009). It means that sustainable tourism development will be much better if implemented by all elements of tourism. However, these awards may be an early indication that the *Desa Wisata* can also implement the principles of sustainable tourism. Although, the debate about the impact and benefits of the development of *Desa Wisata* remains an interesting topic to date. The *Desa Wisata* is believed to be looking for an ideal model to maintain a balance between economic benefits and potential environmental and socio-cultural impacts.

All efforts have been made, such as agreeing on concepts, definitions, indicators of sustainable tourism, and giving an appreciation of such implementation. Therefore, it is essential to realize that sustainable tourism is not only an end result, but also a process of change for the better (Gössling et al., 2009). Thus, all aspects of formality need to be criticized as part of the process of finding a form of sustainable tourism in accordance with the characteristics of each tourist destination. Until now, several issues still need to be examined, such as: Is the *Desa Wisata* one of the models for sustainable tourism? Is the *Desa Wisata* useful and needed by the local community? Who are the "local people" in rural communities who need to benefit? What are the "locality" criteria, in terms of spatial, social, or economic terminology? (G. Richards & Hall, 2002).

Of course, there are still many other issues that need to be explored from the phenomenon of "Glocalization" (Globalization and localization). Especially considering the trend of "global community" which recently began to develop in several countries. One impact is, of course, the increasingly biased community criteria that are categorized as local communities. rural areas, or even *Desa Wisata*, might be one of the phenomena affected by the evolution of global social change.

#### **1.2.3.5. CHSE (Cleanliness, Health, Safety & Environment Sustainability) certification: Indonesian government first sustainable tourism certification**

In addition to the appreciation that has started since 2017. At the end of 2020, the government's commitment to realizing sustainable tourism that has been proclaimed in RPJMN III & IV (2015-2025) is increasingly visible. It seems that the COVID-19 pandemic has urged the government to take strategic steps to "save" tourism amid the crisis. One of the agendas that are currently being carried out is the CHSE certification program. This certification is aimed at tourism-based businesses to provide guarantees to tourists for the implementation of cleanliness, health, safety, and environmental sustainability



(Kemenparekraf, 2020a). Currently, the government claims to have certified 5,863 tourism businesses spread across 34 provinces and 358 regencies and cities. Eight tourism business sectors involved in this program include hotels, restaurants, homestays, tourist attractions, water rafting, diving activities, tourist transportation, and golf.

Although this certification program was originally a government response to restore the tourism industry in the midst of a pandemic crisis. However, if it is analyzed further, it mainly refers to the certification instrument used. There are two aspects that indirectly support the implementation of sustainable tourism principles, such as aspects of cleanliness and environmental sustainability. These two issues are problems that often-become weaknesses in the management and development of tourism in Indonesia. The Ministry of Environment and Forestry (KLHK) noted that in 2020 the total national waste production had reached 67.8 million tons. This means that around 185,753 tons of waste are produced every day by 270 million people. Or each resident produces around 0.68 kilograms of waste per day (KLHK, 2021). Even though the waste problem is not only caused by the tourism sector but at least, this certification is expected to be able to contribute to the issue of cleanliness and environmental sustainability.

Tourism village is one of the certified tourism businesses, especially homestay businesses and tourist attractions. Some of the certification indicators that are believed to be able to influence the procedures for managing cleanliness and environmental sustainability are as follows.

No.	Dimension	Homestay	Tourist attraction
		Indicators	
1.	Cleanliness	The house building and its surroundings must always be in a clean condition, free from vectors and disease-carrying animals, Provide trash cans and personal protective equipment that are cleaned regularly, Monitor the implementation of cleanliness in homestays/tourist lodges.	Toilets are hygienic, clean, dry, odorless, and functioning well. Clean regularly after use, Provide covered trash cans in sufficient quantities and cleaned regularly, Monitor the implementation of cleanliness in tourist attractions.
2.	Environmental sustainability	Utilization of water, energy sources, such as electricity and/or gas efficiently, Management of organic & non-organic waste, Environmentally friendly liquid waste management, Monitoring the implementation of environmental sustainability.	

Source: Author's own study, 2021

In the short term, this certification is expected to build tourist confidence in tourism management based on standards of cleanliness, health, safety, and environmental sustainability, due to the COVID-19 pandemic. However, in the long term, this certification is expected to continue to be evaluated and used as a standard in sustainable tourism management.

## **Conclusion**

This section concludes that based on its history, tourism villages and sustainable tourism that developed in Indonesia are strongly influenced by external and internal factors. This means that the current development of the tourism village model and the concept of sustainable tourism has been influenced by global issues as well as national politics. History also shows how the tourism village model developed today can be said to be inspired by how the colonial government developed rural tourism. Some of the current tourism village criteria have been implemented partially and gradually since a long time ago. Historical records show that the homestay based on *pasanggrahan* concept or utilizing local people's residences and packaging of tour packages has been inspired since the pre-independence period. Currently, the tourism village model has been developed in a comprehensive and integrated manner between tourism stakeholders and local communities.

Likewise with the development of the Indonesia sustainable tourism concept. Although it still seems to be dominated by government initiatives rather than public awareness. However, interference from international agreements cannot be ruled out either. The role of awareness of countries in the world on sustainable development issues through several consensuses has encouraged Indonesia to participate in sustainable development, one of which is through sustainable tourism development. Commitments implemented on national, regional, and local scale regulations and policies, slowly but surely change the direction of tourism development towards a more sustainable one.

Tourist villages and sustainable development are further collaborated and are believed to be an alternative to sustainable rural development. This affirmation is shown by several recognitions on an international scale through ASTA and on a national scale through ISTA. In addition, tourist villages are also one of the priority tourism businesses to get CHSE certification. But do these claims really prove that the tourist village is a model for sustainable village development? If so, then what are the opportunities and challenges of Indonesian tourism in developing tourist villages? In part II, the author will systematically

and comprehensively analyze the development of tourist villages in Central Java, as the area with the largest growth of tourist villages in Indonesia. This part will also discuss why and how local communities develop their villages as tourism products. In addition, in part III, the author will be analyzing specifically the implications of the tourist village phenomenon, especially the impact of the interaction between tourists and local communities.

### 1.3. TOURIST VILLAGE DEVELOPMENT IN CENTRAL JAVA: POTENTIAL AND CHALLENGES

#### Introduction

After discovering a formula that is thought to be suitable as a village development method through tourism, it is widely recognized as a tourist village. The government, through the Ministry of Tourism, is increasingly endorsing for this program in various regions throughout Indonesia, with the objective to accomplish equitable development and economic development in rural areas. Several regions have shown progress, at least in terms of economic growth, even though that the tourist village format is still being evaluated and updated.

The expansion of tourist villages is currently inextricably linked to several factors in Indonesia, including geopolitical, economic, and social conditions. These variables have an influence on the trend of rural tourism development, both directly and indirectly. According to statistics (see Figure 38: Number of Tourism Villages in Indonesia in 2018), several regions have a significantly higher growth rate of tourist villages than other regions. Some regions, such as Java and Bali, are among the few that are experiencing exponential rise. Even today, several tourist villages from these areas receive a lot of attention from the government, investors, academics, and other tourism village actors in other Indonesian regions. As a result, these areas are thought to be "role models" for other regions interested in developing tourism businesses in their villages.

As a result, it's interesting to investigate how these two areas appear to dominate the growth of tourist villages in Indonesia. One of the topics that most invites discussion in various FGDs on tourism villages in Indonesia is the issue of the opportunities and challenges they face in developing a tourist village<sup>76</sup>. Their expertise in developing tourism villages has also become a valuable commodity, attracting the attention of tourism village actors and academics.

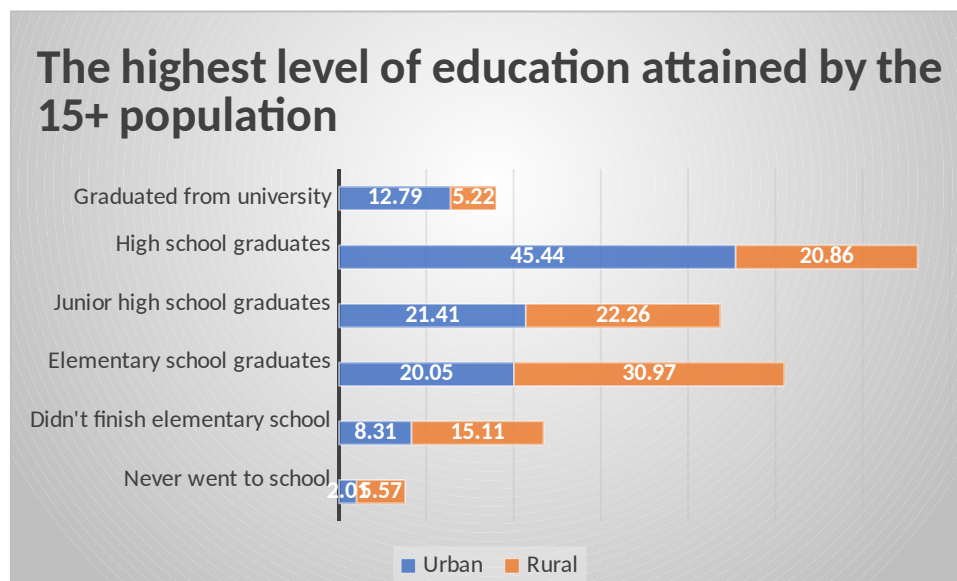
Their success in shifting the "fate" of rural communities has even led to the belief that, despite their limitations, village communities can attract the attention of urban communities. According to Erni (2021), in an interview with the Yogyakarta tourism office, one of the challenges for developing a tourist village in Central Java is the human resource factor, especially since the majority of the village community is farmers. She, however, add

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<sup>76</sup> Some of the themes discussed included "the challenges of creating a sustainable tourism village", "Sustainable Tourism", "tourism village: opportunities and challenges", and "empowering tourism village" (Asosiasi Klaster Indonesia, 2021a, 2021b, 2022, 2023; SCot, 2021).

that the village community has recently begun to recognize the importance of education for their generation (Erni, personal communication, 2021). A Pentingsari village farmer and homestay owner also stated that the majority of his grandchildren have higher education (university) and work in cities (Agung, personal communication, 2021). Nonetheless, Agung's family is a small part of the village's majority who do not have access to a good education.

Figure 31 A comparison of the highest level of education reached by 15-year-olds in Indonesia's cities and villages



Source: Statistics Indonesia, 2020

There are differences in the profile patterns of the highest educational graduates between urban and rural areas when viewed by type of area. High school graduates make up the majority of the population aged 15 and up in cities (45.44 percent). Meanwhile, the rural population is dominated by elementary school graduates (30.97 percent). This data illustrates the educational imbalance between urban and rural communities.

Budi Setiawan (2021), as one of the trainers and chair of the Ministry of Tourism's development of the tourism village program, concurred and explained that based on his experience as a consultant at the Ministry of Tourism since 2010, he identified the main problems in rural tourism development, namely the development of resource capacity village people (B. Setiawan, personal communication, 2021).

Dani (2021), who has also been a tourism village trainer at the Ministry of Tourism since 2017 and has assisted several villages in several provinces in Indonesia, confirmed that the very high inequality of human resources between urban and rural communities is indeed a significant challenge that he faced when accompanying a village to develop tourism. He also

mentioned that village residents are worried that the arrival of foreigners (tourists) in their communities will have a negative impact on culture and people's lives (D. Rahardian, personal communication, 2021). The characteristics of the community, where the majority of them are traditional farmers and ranchers, introduce additional challenges, particularly in the way of life of hygiene and cleanliness, both in the home environment, the village, and even in their own appearance. Furthermore, locals are unaware that their village has potential and is appealing to outsiders. This perception is understandable since villagers believe that the environmental conditions in their village are ordinary. Furthermore, they are unaware that this potential can be packaged into a tourism commodity. As a result, most of the village environment is uncared for, unorganized, and people are still familiarized to littering.

Dani, on the other hand, believes that villages in Indonesia have a huge variety of tourism potential, including nature, culture, social life, and the creative works of local communities. The experience of living in the countryside has proven to be appealing to tourists, particularly those from city areas (Fang & Fang, 2020; Gabriel-Campos et al., 2021; Sara et al., 2021). Sotya Sasongko (2021), a researcher at the UGM tourism study center (Gajah Mada University) and a team of tourism village experts at the Yogyakarta provincial tourism office, describes several advantages of tourist villages in Central Java, including the popularity of Yogyakarta (DIY), which is known for its natural and cultural tourism. Aside from that, Central Java and Yogyakarta are well-known for being low-cost tourist destinations. The character of individuals who are pleased to receive guests (welcoming), even if they are not solely profit-oriented, is thought to be a factor favored by tourists. As a result, compared to other regions, such as East and West Java, community inclusivity and tolerance for tourism is regarded as exceptionally high (S. Sasongko, personal communication, 2021). He also do, however, mention some of the shortcomings of tourist villages in Central Java, such as a lack of funding (investment) and promotional activities. Furthermore, even in areas where tourism does not predominate, there are still concerns about the impact of tourism on local people's habits (how to dress, behave, and religion). He added that one of the elements most needed by the village community right now is road access and great advice, as well as some tourism support equipment (including homestays).

Doto (2021), a tourism village figure in Indonesia and the head of the Pentingsari tourist village, claims that the government is able to assist of limited budgetary issues in villages through various ministries. However, it appeared at the start of its management (tourist village budget) that the village was just a "plaything" (complementary) to the ministry's program and budget. He stated that the benefits exist, but that there are more leaks

(Doto, personal communication, 2021). This means that projects are carried out in the village, but the village only receives a small portion of the budget. While he believes that accessibility is not always the most important factor, he believes that the rural environment is the most important (maintaining balance). He also gave an example of how the construction of a fairly large new access road in Nglanggeran village (see part does profit for one mean loss for the others?) has the potential to affect the village's future sustainability.

This viewpoint demonstrates that the development of tourist villages is heavily influenced by a variety of factors and is extremely complex. As a result, in this section, the author will describe the history and reasons why Central Java has experienced a significant increase in tourist villages compared to other regions in Indonesia. This issue will be thoroughly investigated using interview techniques, observation, and literature studies.

### **1.3.1. Domination of Java and Bali as tourist village destinations**

As previously stated, the geopolitical, economic, and social conditions of society all play a significant role in the development of rural tourism (Kumar & Valeri, 2022; Ohe, 2020; Punyaratabandhu & Swaspitchayaskun, 2021; Swaspitchayaskun & Surakitbovorn, 2022). The history of Indonesian development (see part villages as Indonesia's political commodity) notes that the islands of Java and Bali have received greater attention than other regions in Indonesia since the era of colonialism and several eras of government. As a result, the term "Java-centrism" is frequently used to describe Indonesia's development (B. Jones, 2022; Pickel-Chevalier, 2017; Schaefer, 2021; Weiss, 2021). As a consequence, the island of Java has experienced the highest economic and infrastructure growth in comparison to other regions. Meanwhile, Bali, which is considered to be the face of Indonesian tourism, is making similar strides.

According to Budi Setiawan (2021), several regions that have developed tourism villages in a comprehensive and integrated manner are Bali, Yogyakarta, and Central Java (B. Setiawan, personal communication, 2021). Each region, however, has its own distinct characteristics. Since the colonial era, rural tourism has been a corollary effect of Bali's popularity as a leading destination in Indonesia. As a result, the majority of villages have become tourist destinations (Pickel-Chevalier, 2018a, 2018c; Pickel-Chevalier & Ketut, 2016). Bali's villagers are also familiarized to tourism and foreign visitors (Darma Putra et al., 2021; I. N. D. Putra & Paturusi, 2017). Meanwhile, in Central Java and Yogyakarta, several tourist villages have been developed, which are expected to have an impact on regional tourism (Demolinggo et al., 2020; Karyatun, Wiweka, et al., 2021; Purnomo et al.,

2020). The majority of villagers in Central Java do not yet comprehend tourism industry. As a result, Budi Setiawan (2021) emphasizes the differences in characteristics between Bali and Central Java (Yogyakarta).

Apart from historical and political considerations, these two islands are strategically located in the center of Indonesia's thousands of islands. This position benefits both regions because it facilitates the ability for visitors from other regions to visit, especially with the support of various infrastructures (Khoirunurrofik et al., 2022; Pramana et al., 2021). Java has 18 commercial airports, with several located in the provinces of Jakarta, West Java, Central Java, and East Java. Jakarta and West Java have at least six commercial airports, three of which are international, such as West Java International Airport (BIJB) or Kertajati Airport (Majalengka) in West Java and Halim Perdanakusuma International Airport (Jakarta), as well as Soekarno-Hatta International Airport (Tangerang). Nevertheless, both Central and East Java have six commercial airports, three of which are international, including East Java's Juanda International Airport (Sidoarjo) and Central Java's Adi Sumarmo International Airport (Solo) and Jenderal Ahmad Yani International Airport (Semarang). In contrast, Bali only has one international airport, Ngurah Rai<sup>77</sup>.

Apart from air connectivity, the islands of Java and Bali are linked via the Trans-Java Toll Road, a toll road network that connects cities on both islands. This line connects Merak Port in Banten Province to Ketapang Port in East Java Province through Banyuwangi. This 1,167-kilometer toll road network is also part of Asian Highway 2 (AH2), or the Asian Road Network, which connects the Asian Continent from Denpasar, Bali, Indonesia to Khosravi, Iran (Kinasih et al., 2022).

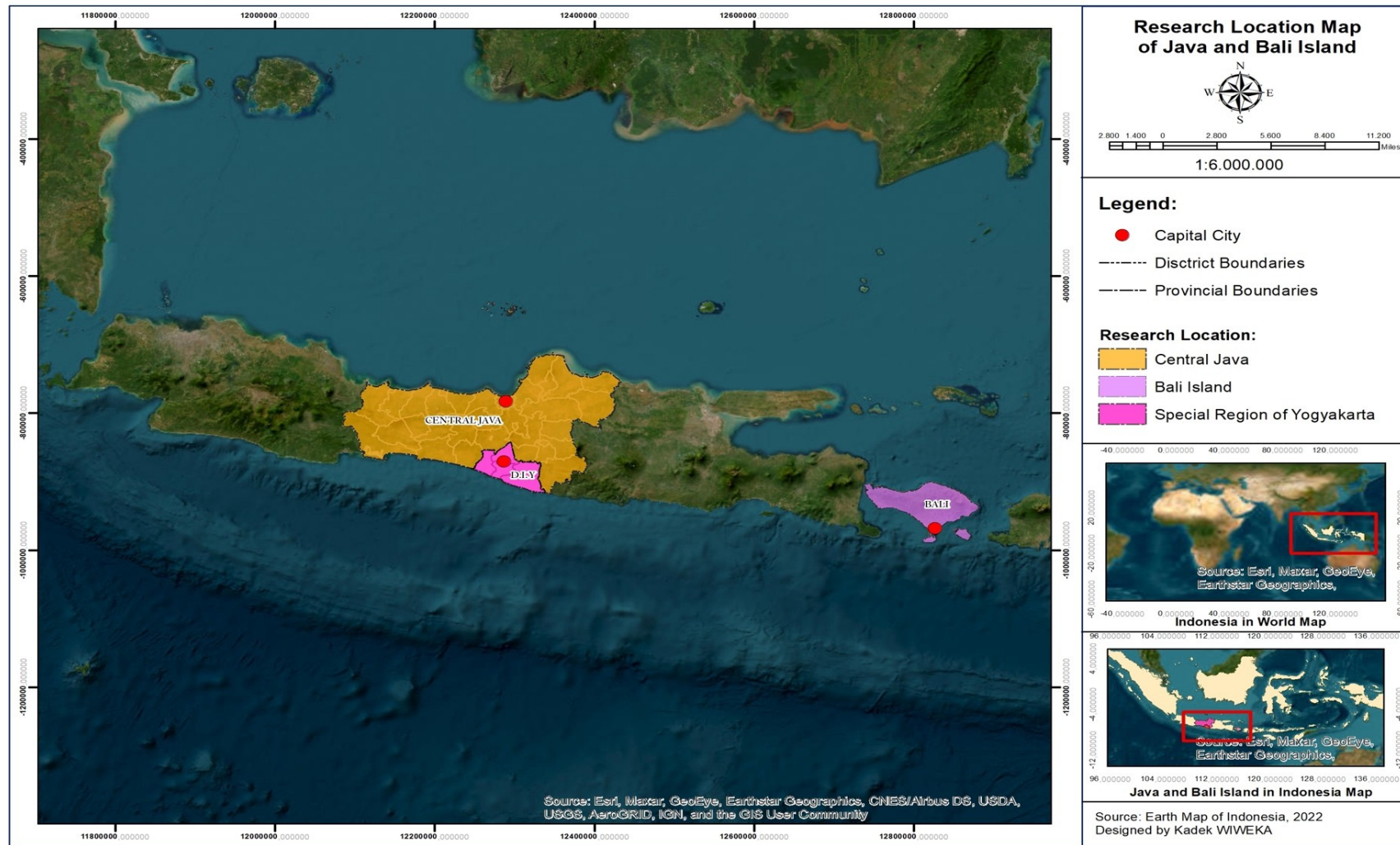
As archipelagic countries, these two islands are also served by a number of ports, which are used for both people and commodities shipping. This accessibility network promotes high mobility on the islands of Java, Bali, and numerous other islands. This condition also has an impact on the economic cycle on the two islands, which are among Indonesia's locations with the highest Gross Regional Domestic Product distribution (Javier, 2023). Due to economic factors, various cities on the island serve as the primary market for domestic tourism in Indonesia. Demand from domestic and international tourists also appears to be driving the rise of tourism products (including tourist villages) in Java and Bali destinations, as well as tourist attractions in other parts of Indonesia.

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<sup>77</sup> Number of airports in Indonesia according to the location of airports, 2014-2016 (bps.go.id, 2022).



Figure 32 Geographical map of the islands of Java and Bali



Source: Designed by author, 2023

Although the potential is immense, the physical characteristics of natural tourism destinations in Indonesia are nearly identical. Natural beauty has earned international appreciation, from mountains to underwater potential. Nonetheless, the cultural and socioeconomic diversity of the people is one of the things that enhances the character of each region. Doto (2021) contends that tourist communities in Central Java have slightly different characteristics than those in Bali. The majority of them (locals) are still farmers in Central Java. Meanwhile, tourism has long been the main source of income for the Balinese people. He believes that the qualities of an agrarian society are essential in a tourist village (Doto, personal communication, 2021). As a result, with limited carrying capacity and space, tourist village managers must focus on village balance. This occurrence also inspires the author to investigate the interaction between tourist and village agriculture, particularly in Central Java.

#### **1.3.1.1. Rural agriculture and tourism: Economic transformation or enlargement?**

Tourism stakeholders and academics have long debated the effects that tourism has on the agricultural sector, particularly in rural areas. Some believe that tourism has the potential to endanger rural communities' agricultural activities, while others believe otherwise (Dinis et al., 2019; A. Khan et al., 2020; J. Li et al., 2020; Su et al., 2019). This perspective is constructed from a variety of phenomena caused by rural tourism activities. Tourism was found to have an impact on changing livelihoods in several cases, from farmers to tourism actors (Xue & Kerstetter, 2019). On the other hand, in some cases, tourism was discovered to be merely an alternative job for farmers (H. Li et al., 2020; Xu & Sun, 2020). This means that they continue to rely on agriculture as their primary source of income and engage in tourism in their spare time. Despite what appears to be a contradiction, these two phenomena can have different implications for the sustainability of agricultural culture in villages.

Further investigation reveals that the traces of tourism in rural areas are part of the evolution of economic development at the local, regional, and national levels. Baiquni (2021), a professor and researcher of sustainable development at Gajah Mada University's geography faculty, shared his thoughts on the phenomenon of rural tourism. He stated that after the agricultural sector and the industrial era began to develop in villages, service industries arose, fueled by advances in access, transportation, and information technology. He gave the example of Nglanggeran, a village in Central Java that was previously arid (unproductive) due to the long drought in Yogyakarta in 1987, but is now a green and productive area. This shift has occurred since the 1990s, when village residents became aware of the importance of paying more attention to and caring for their village in order to

restore its beauty and greenery, one of which was through agriculture. As a result, the village has become renowned for its agricultural potential, as well as its unique environmental and community atmosphere (M. Baiquni, personal communication, 2021). The same story can be told about Nusa Dua (Bali), which is now regarded as one of the best resorts in the world. Initially, this location was unproductive and was even abandoned by local communities (Picard, 1992; Wardana, 2019).

*Figure 33 Illustration of the arid situation of Nglanggeran village and the current situation in Nusa Dua, Bali*



Source: ([istock, 2020](#); [Javlec.org, 2018](#)).

The phenomenon, which began for the purpose of sustaining or surviving the village community, began to generate village economic growth indirectly. Aside from the agricultural sector, one important factor is the saturation of urban communities. The excessive stress of city life promotes the emergence of the back to nature movement (Nooteboom, 2019). At the time, Baiquni explained, urban residents yearned for the ways of life of rural communities. City dwellers began to spend their leisure time in suburban areas, which became known as rural tourism (Jaya et al., 2022; Sulistyorini, 2020). As a result, working in the village has begun to generate economic income since that time. Tourism and the service industry have caused a shift in agricultural product sales from volume to value.

Tourism's popularity as a new source of economic opportunities in villages has piqued the interest of various villages in Central Java, prompting them to consider the prospects of rural tourism. Furthermore, the tourism village program encourages village communities to become more actively involved in the tourism industry. According to Budi Setiawan (2021),

one of the primary objectives of this government's program is to create economic equity for the village community (B. Setiawan, personal communication, 2021).

Nonetheless, the economic dominance of tourism has raised concerns among some rural observers, particularly with regard to the shift in agricultural activities to the tourism industry. The reason is due to the fact that several cases in popular tourist destinations, such as Bali, have represented these side effects (Suardi et al., 2022; I. N. Sunarta et al., 2021; Surya Suamba et al., 2022). Sotya Sasongko (2021) believes that tourist villages can generate new job opportunities based on his observations (alternative or additional professions). As a result, only a small portion of the village community has transformed from their previous profession to the tourism sector (only relying on tourism income). He used the tourist village of Nglanggeran as an example of how ticketing officers must be on standby every day to serve tourists. As a result, these officers may have switched jobs, but they are not regarded to be farmers or ranchers (usually day labourers). Homestay owners, on the other hand, do not need to be available 24 hours a day. Their accommodation will actually be more appealing to tourists if they continue to engage in daily activities such as farming and livestock raising (S. Sasongko, personal communication, 2021).

Dani (2021) also shared his experience assisting in the development of tourist villages in a number of Indonesian villages (currently assisting a village on Lake Toba). He explained that before introducing a prospective village to tourists, he had first prepared and assisted the community, including tutoring them how to interact with guests and maintain their residences clean and secure. He also ensures that people can continue to carry out their normal daily activities or occupations. He stressed to locals that tourist arrivals (and thus tourism profits) are merely a bonus. Meanwhile, the most important issue is how they protect and manage their village (D. Rahardian, personal communication, 2021).

Dayang (2021), one of the leaders of Samiran's tourist village, adopted a comparable strategy. Except for those who were unemployed, she stated that none of the people involved had left their previous profession. Dayang, for example, made sure that at least only farmers with farmer membership cards were involved in various tourism village activities. This identity is being used as one of the requirements in an effort to preserve the farming profession and prevent it from being transferred to tourism. She also frequently involves people who already have jobs, such as local government employees and traders, in addition to farmers. As a result, she believes that tourism is only a side job in her village, despite the fact that the income is sometimes higher than the community's main job (D. Nevia Afrians, personal communication, 2021). Furthermore, tourism has the possibility of creating novel

job opportunities for unemployed people (which sometimes make up the majority of people in the village).

Doto (2021), the head of the Pentingsari tourist village, is also responsive to tourism since it would generate employment. He also stated that the profits from tourism villages are frequently used to purchase things that can be used by villagers to become involved in tourist activities. Tourism profits can be used to purchase cows, sound systems, pick-up trucks (goods transportation), and ornamental plant seeds, which are then given to community groups (who do not have jobs) to manage and participate in village tourism activities. This financial support is community capital for future economic benefits (Doto, personal communication, 2021).

*Figure 34 Illustration of a member of the community who is involved in maintaining environmental cleanliness in the village of Pentingsari*



Source: Pentingsari's Instagram account, 2021

Doto also frequently empowers unemployed villagers to clean up the village environment. Despite the fact that maintaining environmental cleanliness in the village is a moral responsibility and has been done voluntarily by the community for a long time. However, with the benefits of a tourist village, managers can allocate these profits to salaries for employees.

Some of the opinions and experiences of tourist village actors indicate that tourism has the potential to change the profession of local people, particularly those who were previously farmers due to low income (difficult to finance their daily needs). However, in their case, the majority of those involved had not completely abandoned their previous occupation. Tourist village, on the other hand, is only considered as an additional or alternative job. As a result of this experience, tourism is expected to generate new jobs (increase farmer income) while not risking the sustainability of village agricultural culture.

To look more deeply into the relationship between tourism and agriculture, the author examines how Central Java is developing not only as one of the most rice-producing provinces in Indonesia<sup>78</sup>, but also as an area with the highest growth of tourism villages, according to statistics (azkiya dhini, 2022; jatengprov.go.id, 2020). These two intriguing facts have prompted the author to investigate the phenomenon of development in Central Java in the expansion of their tourism village.

### **1.3.2. The Phenomenon of tourist villages in Central Java**

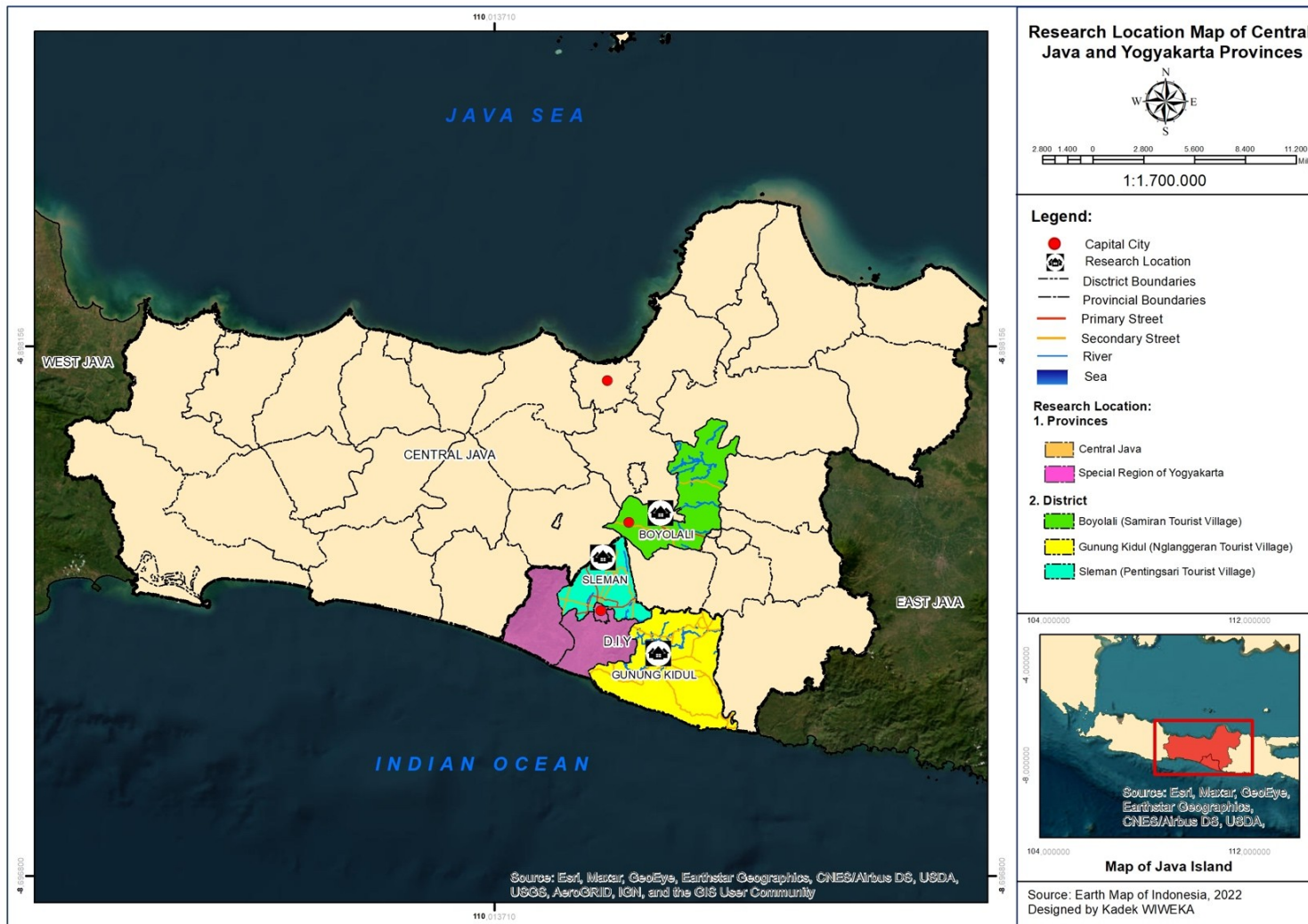
According to Budi Setiawan (2021), several tourist villages in Indonesia have gained recognition, awards, and are now capable of contending internationally, including the Penglipuran and Pemuteran tourist villages in Bali, as well as the Pentingsari and Nglanggeran tourist villages in Yogyakarta. He continued by mentioning that, in terms of management, several tourist villages in this independent cluster have served as models for other tourist villages in Indonesia (B. Setiawan, personal communication, 2021). The ministry of tourism and universities even invited some of the leaders to share practical experiences in developing tourist villages.

Central Java is divided into two provinces: the province of Central Java and the Special Region of Yogyakarta. Widhyasmaramurti (2022), a lecturer in Javanese culture at the University of Indonesia, pointed out that the two provinces differ in terms of government and regulations. The palace remains a role model in the Special Region of Yogyakarta, whereas Central Java has a more complex societal character. She stated that only a few areas retained Javanese values, such as Surakarta, Solo, Wonogiri, Klaten, Karanganyar, and Sukoharjo (Widhyasmaramurti, personal communication, 2022).

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<sup>78</sup> See Rice Production in Central Java is the highest in Indonesia.

Figure 35 Administrative maps of the provinces of Central Java and the Special Region of Yogyakarta



Source: Designed by author, 2023

Central Java province covers 32,801 km<sup>2</sup>, or approximately 28.94% of Java Island. Administratively, the province has 29 districts and 6 cities, with Semarang representing as the capital city (bps.go.id, 2022). Meanwhile, the Special Region of Yogyakarta encompasses 3,185.80 km<sup>2</sup> and is constituted of one city and four districts (Mahany, 2022). The provinces of Central Java and the Special Region of Yogyakarta are surrounded by mountains on all sides. As a result, mountain slopes cover nearly half of its territory. Green areas such as rice farming land, gardens, plant cultivation, and forests continue to dominate the landscapes of these two provinces.

*Table 14 Topographical and demographic statistics for the provinces of Central Java and the Special Region of Yogyakarta*

Variables		Provinces of Central Java		Special Region of Yogyakarta	
		Total	Percentage	Total	Percentage
<b>Distribution of villages based on topography in 2021 (per village)</b>	Peak/Cliff	1	0,01	-	-
	Slope	3 590	41,93	-	-
	Flat	4 912	57,37	-	-
	Valley	59	0,69	-	-
<b>Distribution of land use by function in 2010 (ha)</b>	Rice Planted	991,524	30,47	-	-
	House Compounds and Surroundings	537,288	16,51	-	-
	Dry Land / Garden	723,056	22,22	-	-
	Dryland for Crop Cultivation	11,664	0,36	-	-
	Meadows	1,745	0,05	-	-
	Temporary Unutilized	1,429	0,04	-	-
	Public Forest	10,3004	3,17	-	-
	State Forest	56,7449	17,44	-	-
	Estate	71,337	2,19	-	-
	Other	19,6275	6,03	-	-
	Unused swamps	9,021	0,28	-	-
	Dyke	37,574	1,15	-	-
Pond	3,046	0,09	-	-	
<b>Total population in 2021</b>	Local inhabitants	36,742,501	99,98	3,842,932	-
	Temporary Foreign Citizen	6,394	0,02	-	-
	Transmigrant from West Java	60	0,00	-	-
<b>Population by Age in 2021</b>	0-24 y/o	13.808.190	37,58	-	-
	25-34 y/o	5.740.920	15,62	-	-
	35-59 y/o	12.521.961	34,08	-	-
	60-75+	4.671.430	12,71	-	-
<b>Percentage of education level of Population Aged 15 and Over in Rural Areas in 2020</b>	Don't have a diploma	-	21,65	-	-
	SD	-	32,75	-	-
	SMP	-	23,75	-	-
	SMA/SMK	-	17,91	-	-
	Diploma	-	0,87	-	-
	Graduate degree	-	3,07	-	-
<b>The number of villages that hold</b>	most people are involved	8 059	-	-	-
	only few people are	490	-	-	-



<b>mutual cooperation for the public interest in 2021</b>	involved				
	No Habit	13	-	-	-
<b>Total Work Force 2022</b>	Working	18.390.459	-	-	-
	Unemployment	1.084.475	-	-	-
<b>Average Wage in 2021 (Rupiah)</b>	City	2.166.276	-	2 069 530	-
	Village	1.920.542	-		-
<b>Percentage of the top 5 Main Employment Fields in 2021</b>	Agriculture, Forestry & Fisheries	-	23,74	428 974	-
	Processing industry	-	22,17	514 010	-
	Wholesale & Retail Trade	-	19,47		-
	Construction	-	8,29		-
	Provision of Accommodation & Food and Beverage	-	7,79	1 183 332	-

Source: Adapted from Indonesia statistic, 2023

These two provinces have a population of more than 40 million people, or nearly 15% of Indonesia's total population. Their population ratio is also considered a demographic advantage, with nearly half of them between the ages of 25 and 59. Furthermore, 37% are still students under the age of 24. Only about 12% are over the age of 60. However, the majority of people over the age of 15 have only a primary education. Even 20% do not complete high school or have a diploma. The quality of human resources is one of the issues that is frequently raised in rural areas. Even though the majority have only a high school diploma, only about 5% of the working-age population is unemployed. In Central Java province, nearly half of the population works in agriculture and manufacturing, with only 8% working in service or tourism. In contrast, in the Special Region of Yogyakarta, more than half of the productive-age population works in tourism, while the other half works in agriculture and manufacturing.

One interesting fact is that the number of transmigrants or workers leaving Central Java has dropped dramatically, with only 60 people leaving by 2021. In contrast to the previous three years' increases, there were 870 people in 2017, 963 people in 2018, and 1,303 people in 2019. This decline is thought to be the result of the pandemic, which has forced migrant workers to go back to their homelands. However, it is projected that this phenomenon will not change much because job opportunities in their area of origin or village are beginning to look promising.

One of the indicators is rising demand in several industries, including tourism and agriculture. According to statistics, while it has not yet reached pre-pandemic levels, the number of domestic and international tourist visits has gradually but steadily increased.

Table 15 Tourism statistics in the provinces of Central Java and the Special Region of Yogyakarta

Variable		Provinces of Central Java	Special Region of Yogyakarta
		Total	Total
Number of International Visitors in 2018-2021	2018	677.168	416.372
	2019	691.699	433.027
	2020	78.290	69.968
	2021	1.793	14.740
Number of Domestic Visitors in 2018-2021	2018	48.943.607	5.272.718
	2019	57.900.863	6.116.354
	2020	22.629.085	1.778.580
	2021	21.332.409	4.279.985
Occupancy Rate of Accommodation Room in 2021	Classified Hotel	32.07	39,78
	Non-Classified Hotel	18.64	12.03
Length Average of Stay of Foreign Guests (per day) in 2021	Star	2,42	1,41
	Non Star	3,63	1,41
Length Average of Stay of Domestic Guests (per day) in 2021	Star	1,35	2,24
	Non Star	1,06	2,24
The potential of a tourist village in 2021	Tourist attraction	1 063	193
	Tourist village	818	148
	Pokdarwis	650	165

Source: Adapted from the Indonesia statistic, 2023

As the province with the second highest number of visitors in Indonesia. As a result, the increased tourist numbers indicates that tourism can once again be relied on to boost the people's economy. This trend will have an indirect impact on the demand for agricultural products in the village. As before the pandemic, tourism activities in these two provinces are concentrated not only in urban areas but have also spread to rural areas. The main market, which consists primarily of domestic tourists, is also a tourism strength in Central Java. The majority of these segments are from the big cities surrounding Central Java and Java Island, and they appreciate rural tourism activities in mountainous areas.

Dayang (2021), who worked as a travel agent before returning to the village as the head of a tourist village, claims that the characteristics of tourist attractions in Central Java are nearly identical. Apart from cultural and heritage tourism, the valley and Merapi volcano remain popular tourist destinations. Tracking adventure tourism has long provided numerous benefits to local communities. Surprisingly, hiking trails in Central Java are also dispersed at various points or areas. As a result, the distribution of tourists becomes more balanced. However, there are several points that are more popular and preferred by tourists. In general, because they provide more beautiful scenery and friendlier trails (D. Nevia Afrians, personal communication, 2021).

Coordination among tourism actors in the village is also an intriguing topic. According to Dayang (2021), the management of rural tourism in Central Java is extremely complex due to the large number of villages involved. As a result, their growth was extremely slow. She gave the example of his village, Samiran, which consists of 12 hamlets (part of the village area), one on the slopes of Merapi volcano and the other on the slopes of Merbabu volcano. This illustration shows how wide the area is involved (D. Nevia Afrians, personal communication, 2021). However, the tourism village of Pentingsari (Yogyakarta) is only made up of one or two hamlets, making it easier to coordinate with one another.

This phenomenon demonstrates that rural tourism is typically the first stage of development in villages. As a result, researchers attempt to reconstruct traces of information related to villages, which are said to be areas that tend to be abandoned before being transformed into tourist attractions.

#### **1.3.2.1. Java and its rural tourism development history**

Baiquni (2021), who has been studying and observing rural development since 1999, observed that the development of rural tourism in Java can be divided into three stages. According to him, the first phase was marked by the phenomenon of social transformation, which arose as a result of the agricultural stagnation. Agricultural land has decreased in number and size during this phase. As a result, the crops produced are unable to provide farmers with a source of daily income. According to him, rural agriculture in Java differs from that in other regions with much more farming fields. Agriculture could not initially support the family's economy, so agricultural intensification programs such as the green revolution were frequently advocated for. Intensification is one method of increasing agricultural yields by optimizing existing land. However, these changes cannot be an alternative to farmers' economic income (M. Baiquni, personal communication, 2021). As a result, many rural people migrated to cities (urbanization) between 1970 and 1980. (Mardiansjah et al., 2021; Octifanny, 2020).

At the same time, the second phase is characterized by economic growth in cities, which promises change and has an impact on agricultural product absorption. Job opportunities in cities are also plentiful. As a result, the village is being abandoned, particularly by potential residents. This phenomenon, he explained, is known as "brain drain," which occurs when a region loses its best human resources because they relocate to another potential area. At the time, urban areas benefited greatly from increased growth and

development. Rural areas, on the other hand, have experienced economic stagnation and decline (Irwin, 2019; Kvartiuk et al., 2020; Sano et al., 2020).

Massive urbanization has finally brought the city to a state of overcapacity, as evidenced by several key indicators such as uncontrolled congestion, pollution, and rising costs. This third phase began around 1990, and was marked by the phenomenon of ruralization, or the return to the village. For various reasons, the urban community began to consider returning to the village at that time. Several factors contribute to this situation, from improved accessibility and transportation networks to information technology that has begun to penetrate villages (Subrata et al., 2022; Sulistyorini, 2020). Since then, there has been a shift in people's perceptions such that life in the village is no longer seen as a drawback, but rather as an opportunity. The dynamics of the third village and city phase are also thought to have an impact on the development of tourist villages in Java.

Tourism villages are thought to develop naturally as a form of diversification from rural tourism, and they are growing as a result of the support of various internal and external village factors (Ariyani & Fauzi, 2023; Nugroho et al., 2021). This claim is confirmed by Sotya Sasongko's (2021) observations, who note that rural-based tourism began to develop in the 2000s. The Kreet tourism village in the Bantul area (one of the regencies in the Special Region of Yogyakarta) was a wooden batik-based tourist village that inspired other tourism villages based on nature and culture from around 1997 to 1999. The development of tourist villages had its ups and downs along the way. Tourism villages do not always replace rural tourism. However, at the time, tourist villages had to meet certain criteria, including the availability of homestays and offering interaction with the local community. Rural tourism, on the other hand, only offers tourists tour activity packages without the option of staying overnight. Until recently, these two types coexisted in the Special Region of Yogyakarta and Central Java (S. Sasongko, personal communication, 2021).

Furthermore, he noted that new tourist villages began to appear around 2005, which was triggered by the rise of young tourists or millennials who wished to visit attractions that were located in suburban areas or had not yet been visited by many tourists. They then share their experiences on social media, making these villages famous and attracting the attention of not only other tourists, but also local and central governments. Recognizing the village's potential, the central government created the PNPM Tourism program (National Program for Community Empowerment, 2009-2012) in 2009 through the Ministry of Tourism for villages that wanted to develop tourism. As a result, the tourism village phenomenon took off around 2010. Communities are motivated to develop tourist villages for a variety of reasons, ranging

from developing tourism in their area to obtaining PNPM funds from the government (through submitting proposals). Hundreds of tourist villages sprouted up at the time. People who are committed to developing a tourist village can survive and grow over time. On the other hand, there are those who only have permit legality or fail to obtain one (S. Sasongko, personal communication, 2021).

This viewpoint is conveyed by the local government, which is represented by the tourism office. According to Erni (2021), the majority of the tourist villages in her area were formed and initiated by the community by inviting other communities, rather than by the local government's ideas. Today's advanced tourist villages are heavily influenced by the village community's innovation and creativity. Furthermore, one of the determining factors for success is conflict management. This means that the village must provide a conducive or safe environment for tourists to visit (Erni, personal communication, 2021).

There are three tourist villages in Central Java and the Special Region of Yogyakarta that have had interesting experiences in developing their villages, according to the views of tourist village observers (academicians, researchers, and the government) and several facts about successful tourist villages. Pentingsari, Nglanggeran, and Samiran are three of several role models that frequently inspire other villages and are used by the government to promote tourism villages.

According to the following table, Nglanggeran and Samiran villages have nearly the same area. Pentingsari village, on the other hand, is one of the smallest. According to land use characteristics, agriculture, plantations, and animal husbandry continue to dominate the three villages. Nglanggeran Village is administratively located in Patuk District, Gunungkidul Regency, Yogyakarta, and is 25 kilometers from the provincial capital. Meanwhile, Pentingsari village is a hamlet in Umbulharjo Village, Cangkringan District, Sleman Regency, Yogyakarta Special Region. This village is 12.5 kilometers from the peak of Merapi volcano and 22 kilometers from the center of Yogyakarta. Samiran Village, on the other hand, is located in Selo District, Boyolali Regency, Central Java Province.

Table 16 Comparison of the characteristics and tourism potential of the three tourist villages

Tourist village characteristics		Nglanggeran	Pentingsari	Samiran
<b>Geographical aspect</b>	Large	762.79 hectares	103 hectares	631,10 hectares
<b>Topographical aspects</b>		Most of it consists of sultan land (sultanate) and owned by indigenous people, which is used as agricultural land, plantations, fields, and yards	25 hectares of garden land, 39 hectares of Tegal land, 23 hectares of rice fields, 3 hectares of agricultural rice fields, 10 hectares of moorland, 1 hectare of industrial land, 16.8 hectares of plantation, 5.8 hectares of residential areas, and 23.4 hectares of others.	Most of it is agricultural land
<b>Demographic aspect</b>	Total population	Consists of 5 RWs and 2,664 people Most of them are farmers and laborers (more than 50%), while other professions are government employees, retirees, and breeders.	Consists of 2 RW, 4 RT, 399 people. Most of the people's livelihoods are Farmers and Civil Servants (PNS), besides that there are also those who work as entrepreneurs.	Consists of 12 RW and 3.986 people. Most of them are farmers and laborers (more than 75%), while other professions are the private sector, traders, tourism services, cattle breeders, and government employees.
<b>Tourism potential</b>	Natural tourist attraction	Purba Volcano, Pitu Village (camping area), Tigo Guyangan (spring), Sewerage Source (river), Mount Pendem, Kedung Kandan Waterfall, Agro-tourism, Embung (dam), Ngekong (camping ground), and Hydroponics (agriculture)	Rice fields, rivers, plantations, livestock	Arga Merapi and Merbabu, King's Cave
	Cultural tourism attraction	Traditional dance and music, batik, religious activities, traditional games, fine arts, literature, crafts, culinary, traditional architecture, heritage, community life	Traditional dance and music, batik, religious activities, crafts, culinary, heritage, community life	Traditional dance and music, religious activities, work, culinary, traditional architecture, heritage, community life

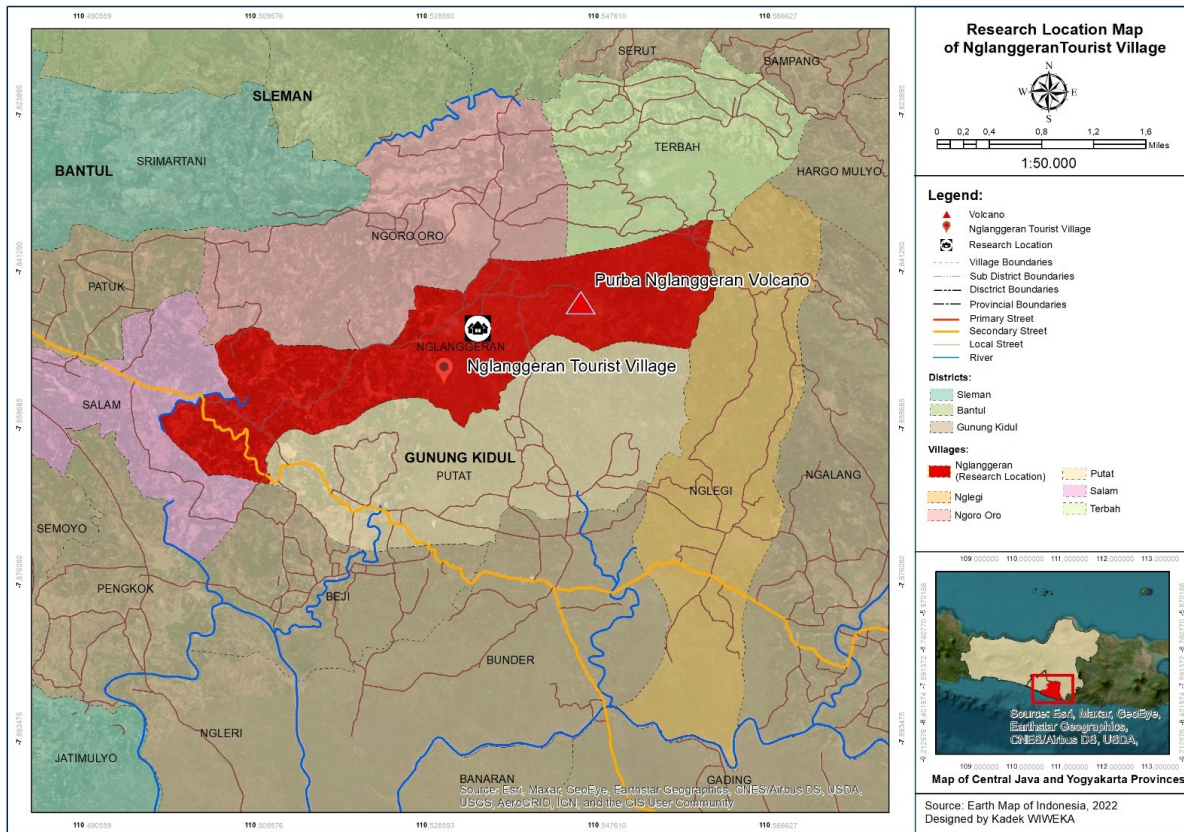
Source: Compiled from various sources, 2023

In order to obtain comprehensive information, the author also elaborates on the ideas of the rural development phases that have been described previously, with the experiences of each of the three tourism village actors in this research case study. Each village's time period for the development of tourist villages can systematically confirm these phases. Furthermore, the experience of developing a tourism village can reveal the role of each generation in the

village in regenerating village development, resulting in the formation of a successful tourism village.

### 1.3.2.1.1. Nglanggeran tourist village

Figure 36 Map of Nglanggeran tourist village



Source: Designed by author, 2023

Susanti (2020), a Pokdarwis member, even described that at the time, the majority of visitors were students who wanted to track or camp, only coming on Saturdays and Sundays. Even though the numbers fluctuate, it can average 200-300 visitors per month (Susanti, personal communication, 2020).

Heru Purwanto (2021) claims to be one of the second generation to manage tourism. Even though he was involved in youth organizations as a teenager, he only became actively involved (full-time) in early 2008, after working in the city since 2004 or since graduating from high school (H. Purwanto, personal communication, 2021). Karang Taruna regenerated members of the organization who were increasingly active in tourism activities after the earthquake in Yogyakarta and its surroundings in 2006. With the assistance of both the provincial and central governments (Ministry of Tourism), they restructured their organization in 2007 and became the Nglanggeran Tourism Village Management Agency

(BPDW). According to manager statistical data, there was an increase in the number of visitors in the same year, with a total of 1,450 tourists, including 13 foreign tourists and 1,437 domestic tourists. Handoko (2020) explained at the time that the community had begun to carry out several developments independently or as *gotong royong* (social collective action), such as the renovation of trekking routes, pavilions, gazebos, and toilets. Some business actors, on the other hand, continue to sell factory-produced goods such as mineral water and instant noodles (S. Handoko, personal communication, 2020).

Figure 37 The tourism attractiveness of the tourist village of Nglanggeran



Source: Author's primary data, 2021; Nglanggeran's Instagram account, 2022

According to the government's program at the time, the Ministry of Tourism was once again involved in the development of this tourist village in 2008, by changing the BPDW to the Tourism Awareness Group or Pokdarwis (see part Pokdarwis: Tourism awareness community). At the same time, locals are not only employees, but many are becoming tourism entrepreneurs. Susanti (2020) gives several examples, including approximately 5 stalls at the Purba Volcano that are owned by the local community. Tourism has an impact on



surrounding villages as well, such as Bobung Village, which provides souvenirs in the form of mask crafts. This second generation also innovates by altering the rate of entrance tickets and adding service variables. According to her, tourists indirectly contribute to the services provided by managers or local communities. The ticket price at the time was IDR 7,000, which included a service contribution of IDR 5,000 and a local government levy (tax) of IDR 2,000. The number of tourist visits in 2008 reached 1,536 as a result of this strategy (Susanti, personal communication, 2020).

Since then, the tourism village of Nglanggeran has grown and attracted stakeholders, particularly the government, to provide additional support (regional and central). From 2011 to 2013, they received some assistance, such as the Ministry of Tourism's National Program for Community Empowerment (PNPM) for Tourism (see part National Program for Community Empowerment (PNPM Mandiri): Financial Assistance for Village Prosperity program).

*Table 17 Statistics of Tourist Visits to the Nglanggeran Tourist Village for 2012 - 2020*

No.	Year	International tourist (pax)	Domestic tourist (pax)	Total (pax)	Income (IDR)
1.	2012	200 pax	27.675 pax	27.875 pax	81.225.000
2.	2013	234 pax	85.424 pax	85.658 pax	424.690.000
3.	2014	476 pax	324.827 pax	325.303 pax	1.422.915.000
4.	2015	529 pax	255.388 pax	255.917 pax	1.541.990.000
5.	2016	1.557 pax	171.306 pax	172.863 pax	1.801.710.500
6.	2017	1.794 pax	149.241 pax	151.035 pax	1.922.654.600
7.	2018	1.421 pax	134.255 pax	142.179 pax	3.236.503.900
8.	2019	1.241 pax	118.306 pax	119.547 pax	3.254.225.400
9.	2020	152 pax	61.498 pax	61.650 pax	1.119.133.000

Source: Adapted from manager statistical data, 2022

In 2011, the manager also devised a number of tourism-development strategies. Managers had diversified their products at the time in response to an increase in tourist visits. They rely not only on the Purba Volcano (a natural resource) as an attraction, but also on a variety of facilities and activities that can extend tourists' stay. They provide homestays and various daily activities such as planting rice, plowing fields, raising cattle, processing cocoa,

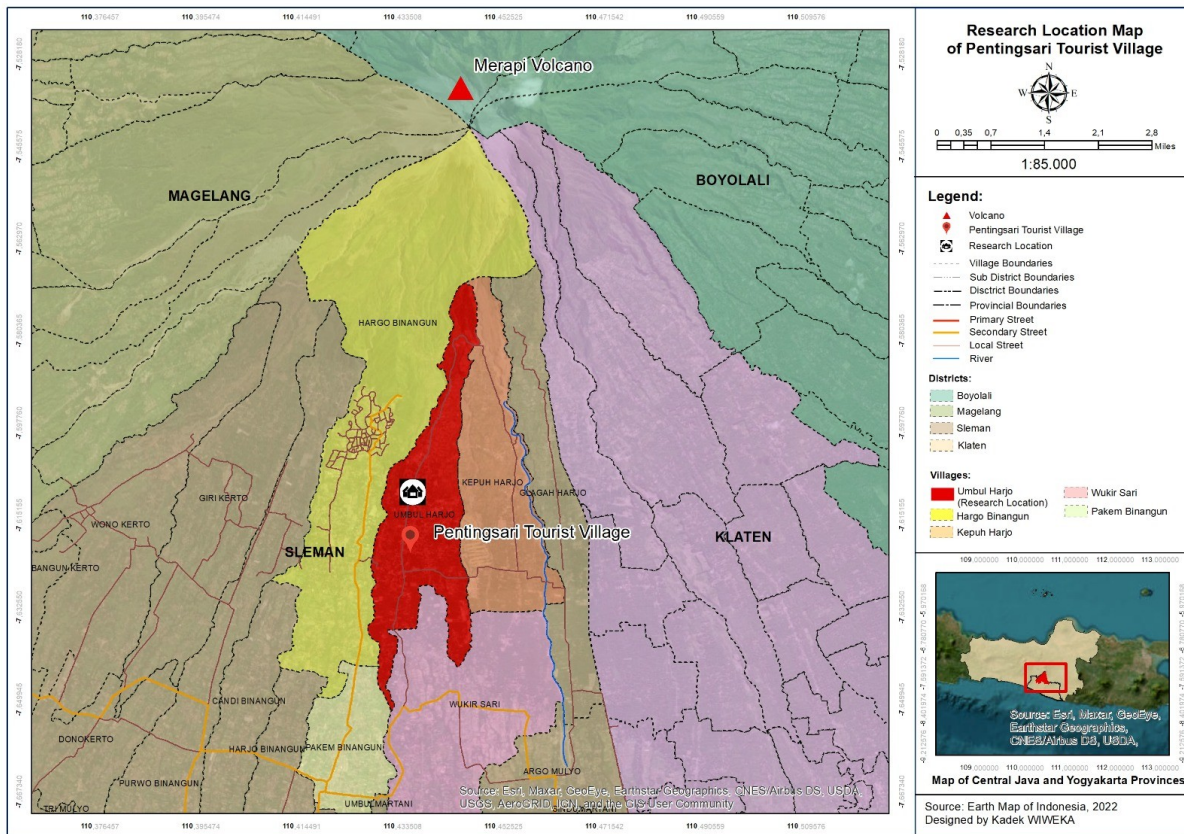
arts and cultural customs, which are wrapped as tour packages in collaboration with the community. This village received government funding in 2013 through a State-Owned Enterprise for the improvement of main road access. On February 13, the management also unveiled a new main attraction, the Nglanggeran *Embung*, Yogyakarta's first reservoir. The attraction, which was inaugurated by the Governor of the Special Region of Yogyakarta, Sri Sultan Hamengkubuwono X, is a reservoir or storage area covering 0.34 hectares and located at an elevation of 495 meters above sea level.

From 2011 to 2013, the various strategies implemented resulted in a significant increase in the number of tourist visits. From a certain time until now, the growth of tourist villages has been consistent. Tourism is attracting an increasing number of people who are receiving its benefits. In general, two generations are involved in the sustainable development of rural tourism until the emergence of a tourist village in Nglanggeran.

#### **1.3.2.1.2. Pentingsari tourist village**

The tourist village of Pentingsari, like Nglanggeran, is developing with the role of the local community, which includes four generations. As the current head of a tourist village, Doto (2021), noted that tourism activities in his village began in 2007. Pioneers such as Sumardi Wardikusuma, Eddy Ketaren, Ajung Ketaren, Tony Sukoyo, and Agustin took the initiative at the time to package the daily activities of the local community so that they could be of interest to visitors. He added that, according to his parents' older brother's story, at the time, they and others only intended to introduce their village (Doto, personal communication, 2021). The first generation was especially influential in encouraging other local communities to support beautify their village environment. The group started preparing several things that visitors might need, such as a place to stay or a homestay, as well as food and beverages. They also inventoried their natural and cultural resources, such as gamelan arts, farming culture, *gotong royong* culture, and a beautiful and green rural environment. Some people appear to have responded positively to the movement. Some people were very enthusiastic about receiving guests at their homes at the time. Nonetheless, the community was not materially oriented during the initial period of receiving guests. They are delighted when someone from outside the village comes to spend time to their village, despite the fact that they frequently use personal resources (money) to provide the visitor with refreshments.

Figure 38 Map of Pentingsari tourist village



Source: Designed by author, 2023

Following that, the community and the initiators submitted a proposal to the Sleman Tourism Office in March 2008. On April 1, 2008, the survey stages were completed. Pentingsari Hamlet was labeled as Tourist Village on April 15, 2008, by the Sleman Regency Tourism Office letter number 556/336. During this time, Doto and several community members encompassing one generation began to continue the development of the Pentingsari village. One of the innovative steps taken by the second generation is to commercialize these tourism activities. This strategy also received assistance from a number of parties, including the local government (tourism and industry offices) and academics.

The community's readiness to provide better services is influenced by the training and mentoring programs. The village community began to pay attention to the cleanliness of the homestay house. Furthermore, several groups, particularly women, already have the skills to prepare and serve food in a more appealing and sanitary manner. While tourism had begun to grow, tourism activities in the village of Pentingsari were temporarily suspended for 8 months in 2010 due to the Merapi volcano's eruption. The natural disaster has resulted in the loss of all assets and jobs in the village community, including tourism activities.

Figure 39 The tourism attractiveness of the tourist village of Pentingsari



Source: Author's primary data, 2021

The local community social collective action (gotong royong) rebuilt their village, including a tourist village, a year later, at the end of 2011. The recovery phase has presented its own set of difficulties, particularly in reassuring the post-trauma community. The second generation then took the initiative to include and form the third generation, the majority of whom were adult family members. If the tourist village becomes increasingly crowded, this generation is ready to engage in operational activities. The majority of them are young people with families who do not work. One of the reasons they stay in the village is that they lack the necessary skills and educational background to find employment in urban areas. On the other hand, they are also in charge of caring for their family.

Doto (2021) explains that he and his colleagues are attempting to persuade this third generation that tourism can be an alternative job for the unemployed. He added that at the time, he gave an example of how if one family could be involved as a homestay provider, the family would also benefit from providing meals and beverages (Doto, personal communication, 2021). Furthermore, because tourists have indirect means paid for them,

homestay owners can reduce their expenses for electricity, water, and food. Those who farm will earn extra money because the activity is included in the tour package. Tourism activities then create new job opportunities for people like guides, security officers, cleaners, parking attendants, art groups, and souvenir groups. The income of the Pentingsari tourist village reached IDR 1 billion in three years, thanks to the support of the third generation. Since then, various parties, including the government and managers of other tourist villages, have become aware of and attracted to this tourist village. Except during the covid pandemic, the tourism village's income has remained relatively stable since then.

*Table 18 The Number of Visits by Tourists to the Pentingsari tourist village in 2012 - 2022*

No.	Year	International tourist (pax)	Domestic tourist (pax)	Total	Income
1.	2012	2.765 pax	27.184 pax	29.949 pax	Not available
2.	2013	525 pax	34.053 pax	34.578 pax	Not available
3.	2014	149 pax	25.032 pax	25.181 pax	Not available
4.	2015	149 pax	29.036 pax	29.185 pax	Not available
5.	2016	330 pax	32.178 pax	32.507 pax	Not available
6.	2017	144 pax	20.273 pax	20.417 pax	Not available
7.	2018	295 pax	23.170 pax	23.465 pax	2.478.395.000
8.	2019	181 pax	21.082 pax	21.263 pax	2.235.343.000
9.	2020	-	-	-	-
10.	2021 (nov-dec)	-	1.100 pax	1.100 pax	82.500.000
11.	2022 (until march)	-	638 pax	638 pax	77.179.000

Source: Adapted from manager statistical data, 2022

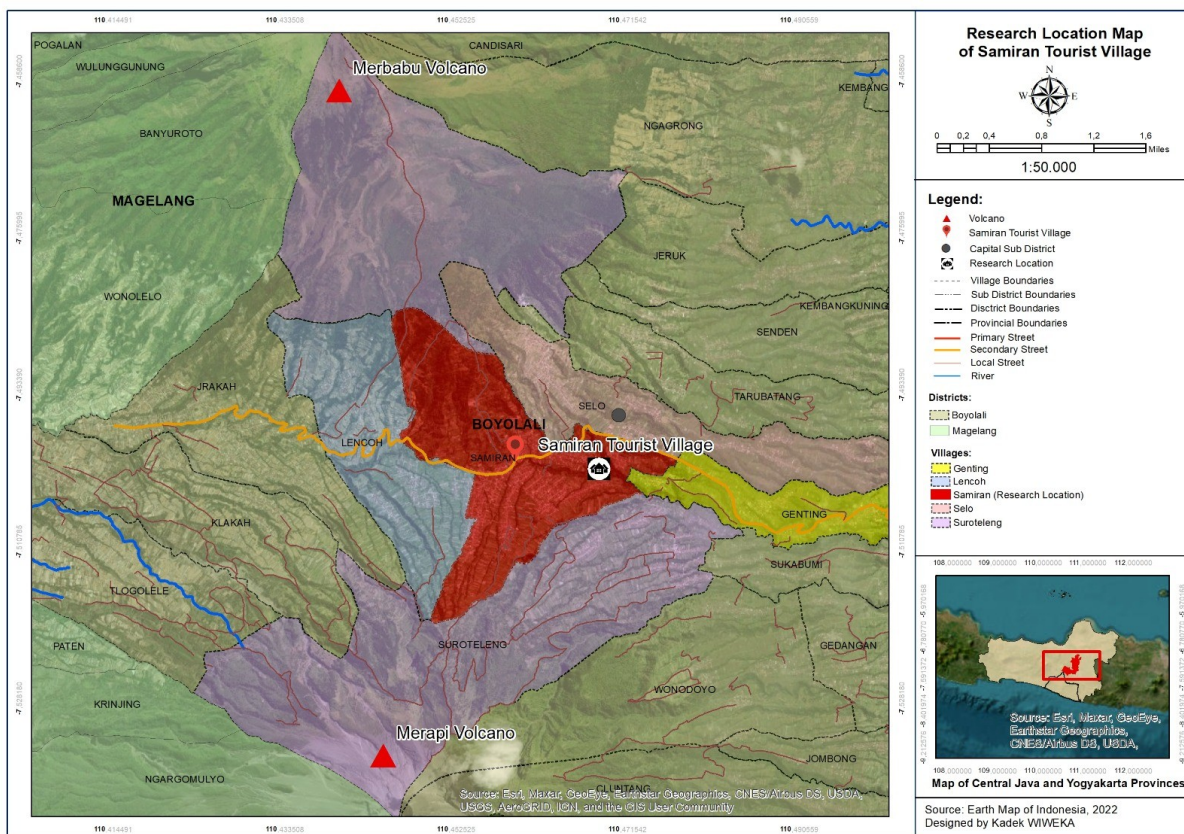
To ensure the long-term management of tourist villages, the second generation begins to plan for the next generation of their children, the majority of whom have recently graduated from high school or are in their final year of school. Doto (2021) discovers something interesting during the process. In contrast, the second and third generations are very enthusiastic about participating in tourism activities because of financial limitations. The fourth generation, also known as the millennial generation, prefers to do work that is relevant to their interests. He gave the example of his own son, who preferred to work as a village

administrative government employee rather than as a tourism village manager. As a result, management teams are still looking for younger generations who are more or less interested in working in tourism villages. He predicts that in the future, this technologically savvy generation will greatly assist rural tourism in terms of digital marketing, particularly through social media (Doto, personal communication, 2021). Adapting to information and technology remains one of the weaknesses of administrators, the majority of whom are of an older generation.

Despite the fact that these young people are not directly involved in the management of tourist villages. However, if tourist visits are high, they are still involved and paid, even if their role is only complementary or even only monitoring tourism activities. They are also in charge of managing the wifi service in all of the Pentingsari village's housing. Despite their low income, the main objective is for them to begin learning to live independently. The characteristics of a village with a small population and area make communication and decision-making easier for the village of Pentingsari. Furthermore, the majority of them are still one big family. This phenomenon offers a quite different experience than the tourist village of Nglanggeran, which has a large area and a slightly diverse population.

#### **1.3.2.1.3. Samiran tourist village**

Figure 40 Map of Samiran tourist villages



Source: Designed by author, 2023

Samiran Tourist Village, unlike the previous two villages, was founded by migrants (not native villagers). According to Dayang (2021), tourism activities in Samiran village have been initiated since 2007 by a small group of Samiran village residents concerned about tourism development in their community. Tourists who wanted to hike to Merapi volcano dominated rural tourism at the time. This activity has also been carried out since the 1970s, when the authorised climbing route to Merapi volcano was established. With limited resources, the community has also offered accommodation such as homestays, formerly known as "basecamp". The majority of basecamp owners are also porters and guides who have experience accompanying climbers. Those known as "local people as guides" are trusted because of their hiking trail experience and knowledge. As a result, the vast majority of them are Merapi-area residents. Until now, their profession (guide) has been passed down from generation to generation for up to three generations, beginning with their grandparents and continuing through their parents and the current generation (D. Nevia Afrians, personal communication, 2021).

Figure 41 The tourism attractiveness of the tourist village of Samiran



Source: Samiran's Instagram account, 2020

Dayang (2021) pays attention to other local communities that appear to be just a stopover for climbers and do not obtain the economic benefits of tourism, based on his experience and observations while working at a travel agency. At the time, she explained that the benefits of tourism were only felt by a small percentage of those involved as guides, with travel agents reaping the majority of the benefits. The length of stay of tourists who used to only stay at the basecamp before climbing is highlighted.

With her experience in the tourism industry, she began to try to persuade the community to become more involved in tourism in 2008 as a newcomer. At the time, only three hamlets (administrative areas within the Kelurahan or Village) were willing to participate, including as homestay providers and art groups comprised of non-professional dancers (mostly from local's studios). Over time, they also started organizing other community groups, such as Pokdarwis and culinary groups.

Table 19 Community Groups in Samiran Tourist Village

No	Before 2007	2007 – present	Status
1.	Homestay Association	Homestay Association	Business Partners
2.	Farmer Women's Group	Farmer Women's Group	Business Partners
3.	Association of Farmers Groups (male)	Association of Farmers Groups (male)	Business Partners
4.	Indonesian Tour Guide Association (HPI)	Indonesian Tour Guide Association (HPI)	Business Partners/ Business Units
5.	DWS Arts Association	DWS Arts Association	Partners/business



			units
6.	Pokdarwis 'Guyub Rukun'	Pokdarwis 'Guyub Rukun'	Business Partners
7.	-	DWS Homestay Entrepreneurs Group	Business unit
8.	-	Handicraft Industry Women's Group	Business Partners/Business Units
9.	-	DWS Agro Tourism and Interest Women's Group	Business unit

Source: Tourist village manager, 2023

The local government, through the tourism office, issued a Decree (SK) in 2009 to establish the Samiran Tourist Village. The structure and rules were developed collaboratively, and it was decided that the tourist village administrators would be elected every four years. The Samiran tourist village's management is more complex than the previous two villages due to the diverse community and large area. To make a decision, the manager must consult with many members of the community. As a result, Dayang (2021) claims that his village's growth cannot be as rapid as that of villages in the Yogyakarta area. The Guyub Rukun Tourism Awareness Group (Pokdarwis) took over management of the tourist village in 2019.

This management transition was undertaken in order to comply with Central Java Provincial Regulation No. 2 of 2019 on Community Empowerment in Tourism Villages. Tourist villages in Central Java may be managed by community groups (pokdarwis), village-owned enterprises (BUMDesa), or legal entities such as cooperative societies, according to the regulation. Since its inception until now, tourism in Samiran village has experienced consistent growth, as evidenced by the statistics below.

*Table 20 Number of Tourist Visits to the Samiran tourist village in 2008 - 2019*

No.	Year	International tourist (pax)	Domestic tourist (pax)
1.	2008	224 pax	-
2.	2009	69 pax	887 pax
3.	2010	731 pax	414 pax
4.	2011	259 pax	662 pax
5.	2012	236 pax	705 pax
6.	2013	296 pax	1.671 pax
7.	2014	205 pax	1.856 pax

8.	2015	196 pax	1.722 pax
9.	2016	225 pax	2.012 pax
10.	2017	445 pax	2.281 pax
11.	2018	210 pax	3.206 pax
12.	2019	86 pax	2.315 pax

Source: Tourist village manager, 2022

According to its history, the development of tourism villages is influenced by a variety of factors, both internal and external to the village. Aside from the essential role of internal village organizational regeneration in village development. The next question is, why are tourism villages in Central Java developing so quickly? To investigate these factors further, the author conducts an in-depth examination of why this area has seen the highest growth in tourism villages in Indonesia.

### 1.3.2.2. Why is Central Java's tourist village expanding so rapidly??

If it had been previously described how each village internally prepared its resources to form a tourist village. Then it becomes interesting to identify and analyze the factors that may influence this growth directly or indirectly. Although the role of infrastructure as a major factor in development is still being debated, it can be a catalyst and have potential consequences across multiple sectors (Adeola & Evans, 2020; Kanwal et al., 2020; Mamirkulova et al., 2020; Zeng et al., 2021). According to Dayang (2021), since the Solo-Selo-Borobudur (SSB) route in Central Java, which is an alternative Boyolali-Magelang route and tourism route, was inaugurated in 2002, Samiran village has benefited, particularly in terms of tourist visits (D. Nevia Afrians, personal communication, 2021).

According to Baiquni (2021), the massive growth of rural tourism in Central Java is also influenced by the development of infrastructure and technology that allows rural communities or young people to learn and expand their perspectives (find role models) through technology. However, the involvement of various parties such as the government and academics through the university contributes to the village community's tourism awareness. University and government assistance and collaboration programs promote tourism innovation in villages. However, several government programs are off track, including programs from multiple ministries that overlap and lack synergy. He continued by

mentioning that this phenomenon gave the impression of village exploitation, particularly to those who were already advanced. One indicator is the number of assistance programs in a specified village (M. Baiquni, personal communication, 2021). This excessive exploitation raises concerns about village community density, which changes the social character of the village community. Will the village be transformed into a new city if this phenomenon becomes uncontrollable? The existence of tourist villages, on the other hand, has proven to have shifted the previous rural tourism paradigm "from something to see to something to learn and experience" (Loureiro, Breazeale, et al., 2019; Singh et al., 2023; Ye et al., 2021). This means that a tourism village can add value to the village's potential, allowing it to become more than just an object of tourism development, but also a subject or actor of tourism.

Aside from technological advancement, Sotya Sasongko (2021) contends that support from stakeholders other than village administrators is critical to major growth in Central Java. He noted that the initial phase of the establishment of a tourist village was mostly driven by community initiation. They have gone through challenging moments (up and down), particularly when it comes to community opinions of the advantages and disadvantages of tourism (tonic and poisonous). But, as the benefits of tourism become visible in the village, the community is gradually beginning to welcome tourism activities in their area (S. Sasongko, personal communication, 2021). According to his observation, the most major tourism village developments are in Sleman and Gunung Kidul Regencies, followed by Bantul, Kulonprogo, and Yogyakarta Special Region. The majority of the prospective tourism communities in Central Java are focused on environment and culture (Ariyani & Fauzi, 2023; Yuliari & Riyadi, 2019).

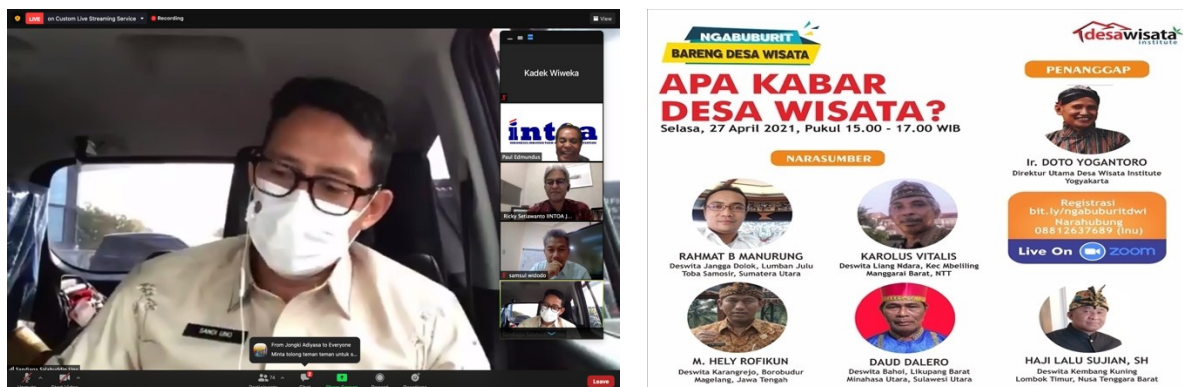
Besides from internal factors, Sotya Sasongko (2021) emphasized the importance of external village support. In addition to the involvement of the local population, he believes that the support of the village government and the local government would determine the growth of tourist villages in Central Java. ASITA (travel agency association) also benefits from the development of novel and diverse tourist attractions that can be utilised as alternative tour packages. Yet, some travel agencies continue to have difficulties in collaborating with tourist villages, particularly those without tourist village legality.

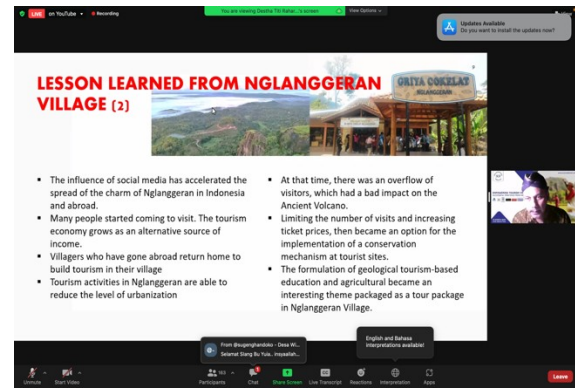
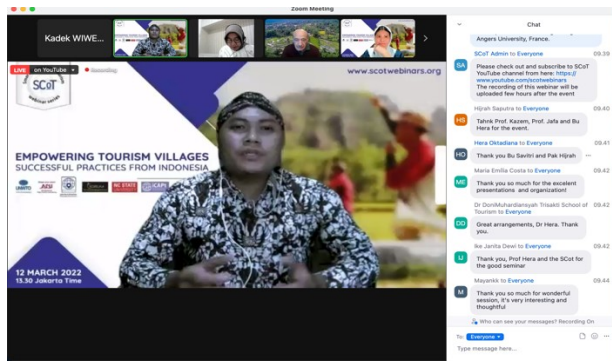
Cooperation among stakeholders exemplifies how tourism village administrators are quite innovative in creating alternative development plans (AGUSTINA et al., 2020; Nugraha et al., 2021). In fact, they also organized a tourist village communication forum each district on a voluntary basis in order for tourism village operators to exchange knowledge and ideas.

The communication forum's leader is often picked from the most developed tourist village. This forum can also be regarded to be quite useful as a medium of information transfer between successful managers and managers just starting out. Aris (2021) and Heru (2021), one of the managers of the Nglanggeran tourism village who is in charge of promotion, mentioned that in 2011, he and several members of the management did an internship at the Pentingsari tourist village, which had already developed in homestay management at the time (Aris, personal communication, 2021; H. Purwanto, personal communication, 2021).

Furthermore, during the pandemic, or between 2020 and 2021, this forum was very active and held online FGDs on a regular basis. Doto (2021), as one of the founders of the Desa Wisata Institute (an NGO that focuses on village tourism issues), academics, researchers, and local government participated in focus group discussions to discuss current issues in tourist villages. This forum is engaged by tourism village actors not only in Java, but also throughout Indonesia, to share management experiences. The author also took part in several focus group discussions (FGDs) throughout Ramadan. According to the author's observations, the speakers who are frequently involved are those who have succeeded in providing benefits to society as a whole and are able to sustain themselves. The FGD participants enthusiastically responded to this session, particularly those who were interested in learning about the challenges and difficulties of developing a tourism village. This experience is rarely discussed in mainstream media. Although the topics discussed are quite diverse, the main context is how to construct a tourism village that is sustainable or long-lasting. The author has participated in FGDs on topics such as "the challenges of creating a sustainable tourism village," "sustainable Tourism," "tourism villages: opportunities and challenges," and "empowering tourism village" (Asosiasi Klaster Indonesia, 2021a, 2021b, 2022, 2023).

Figure 42 Online virtual FGD between tourism village stakeholders

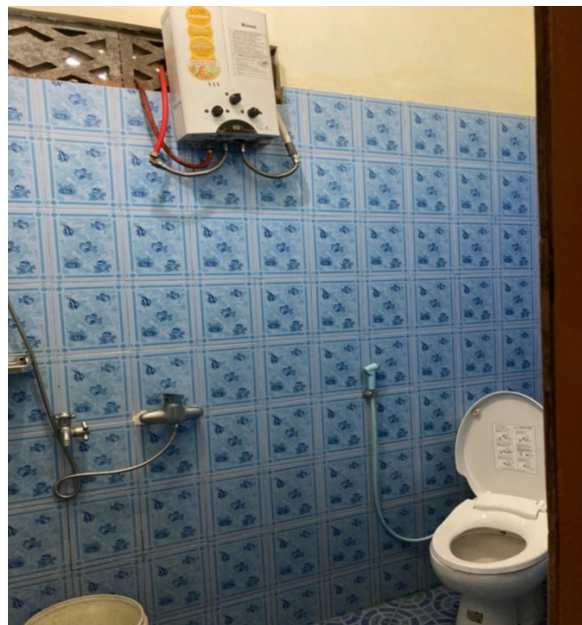




Source: Author's primary data, 2022

These various innovations persuaded the regional and central governments to provide various supports. One strategy of assistance is to provide standard mattress grants to homestay owners in tourist villages. According to Heru (2021), in 2013, Nglanggeran received assistance from the DIY tourism office for homestay repairs, particularly in the toilet compartment, totaling IDR 5 million per homestay (H. Purwanto, personal communication, 2021).. They received this assistance after informing the government that their tourist village had begun to attract a large number of foreign tourists. The local government is focusing on the toilet compartment because most people in Indonesia only have conventional toilets. As a result, most homestays now have two types of toilets: modern and conventional.

Figure 43 Conventional and modern toilets in Nglanggeran homestay



Source: Primary data, 2021

According to Erni (2021), several priority programs related to the DIY tourism office's tourism village are assistance to cultural tourism villages, including designing tour packages and promotions (Erni, personal communication, 2021). Several academic institutions, including UGM, STIPRAM, and Sanata Dharma, are also involved in several programs. Aside from that, the tourism office collaborates with other agencies such as cultural offices, cooperatives, and offices focusing on women's and children's issues. Every month, coordination is carried out to monitor the progress of the accomplishments.

In 2022, or after the pandemic, the Central Java provincial tourism office reported that the province's tourism villages had increased to 818, spread across 35 districts or cities. This figure has increased significantly since 2014, when there were only about 125 tourist villages (Isniani, 2015). Riyadi Kurniawan (2022), head of tourist attraction development at the Youth, Sports, and Tourism Office, stated that there were only around 500 tourist villages a few years ago, then 717 tourist villages, before finally reaching this highest figure (jatengprov.go.id, 2022). Since 2020, the regional government has allocated financial assistance to several tourist villages in order to encourage the growth of tourist villages. The local government budgeted IDR 18.5 billion for 100 villages at the time, and IDR 32 billion for 260 villages in 2021. They prepare to allocate IDR 1 billion for advanced tourist villages, IDR 500 million for developing tourist villages, and IDR 100 million for beginner tourist villages in 2022. Meanwhile, there were 131 tourist villages that received assistance.

In addition to financial assistance, the local government provides a tourism village management coaching program that includes topics such as product manufacturing training, product diversification and innovation, and governance and management. Entrepreneurship training, such as designing tour packages and digital marketing, was also provided to the village community. Some of these programs aim to increase village communities' resource capacity. These policies are also inextricably linked to the Governor of Central Java's expectation that all parts of society will participate and contribute to enhancing the economy.

Dayang (2021) stated that the passing of regional regulation no. 2 of 2019 concerning "Empowerment of Tourism Villages in Central Java Province" was one of the policies that really supported village tourism managers. She claimed at the time that Central Java province was the only one that had ratified this regulation. This legal regulation, like the Village Law on a national scale (see part metamorphosis of village regulations and policies in Indonesia), can protect administrators from advocating for their rights in developing tourist villages (D. Nevia Afrians, personal communication, 2021). Furthermore, when problems occur in the village between the tourism village manager and the village administrative apparatus, the

local government plays an important role as a mediator. The village of Pentingsari has at least been through this situation. According to Doto (2021), only local governments were able to provide the best solution for both parties at the time (Doto, personal communication, 2021).

Erni (2021) added that, in addition to the government, assistance from NGOs and SOEs through their CSR programs was critical in approaching so many villages (Erni, personal communication, 2021). This argument is supported by Doto (2021), who claims that support from various parties, such as NGOs and the private sector, has started to be noticed since tourism villages have been shown to improve the economy of rural communities (Doto, personal communication, 2021). However, several tourist villages began their journey from community movements that opened their villages to tourism activities, otherwise known as rural tourism, before becoming famous and as crowded as they are today. Dayang (2021) explains that she and his colleagues (locals) consolidated capital in 2008 to start a tourism business in Samiran village. Tourist villages had not yet been formed at the time, and their capital was also very limited (D. Nevia Afrians, personal communication, 2021).

Doto (2021) explains that volunteer community involvement is one of the keys to his success in developing a tourist village. He demonstrated that if a person has expertise in other fields and their grades are higher than simply living in the village, it is preferable to seek experience outside the village. For example, if they are accepted to work at a state-owned enterprise (SOEs) or a bank for a salary higher than the minimum wage (around IDR. 2 million), they should leave the village (Doto, personal communication, 2021). Instead, he stated that he was willing to include underprivileged individuals with educational backgrounds ranging from high schools to elementary schools. They are typically unskilled laborers, such as construction workers and day laborers, earning less than IDR. 30,000 per day. Pentingsari's community is involved in the production of a variety of processed foods and souvenirs.

Based on this explanation, the provinces of Central Java and DIY's success in developing tourist villages in their respective regions can be attributed to the accumulation of good communication and cooperation patterns among stakeholders. This tourist village ecosystem appears to be in line with the core values of the central government's initial idea of developing a tourist village program through the Ministry of Tourism, which was inspired by the ASEAN CBT Standard (see part tourist village and its modern criteria). This ecosystem, known as the Penta helix concept, is even mentioned in the Regulation of the Minister of Tourism of the Republic of Indonesia No. 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations.

According to Budi Setiawan (2021), the five stakeholders in issue are academics, business, government, community, and media. Each of these stakeholders is thought to play the role of both a driver and a supervisor in the development of a tourist village. As a result, on February 27, 2019, the Ministry of Tourism developed a tourism village development program based on university (academic) mentoring in an effort to increase the human resource capacity of village communities (B. Setiawan, personal communication, 2021). The author was also one of the academics involved by the ministry as a trainer at the time. According to the government, this program has had a significant impact on the growth of tourist villages throughout Indonesia (Kemenpar, 2021). This phenomenon is the result of significant campus support for several villages in the surrounding area. In addition, the ministry provides a technical guidebook on procedures, standards, and indicators for evaluating tourism village development (Kemenparekraf, 2020b).

Budi Setiawan (2021) notes that in 2019, only 62 higher education institutions participated, assisting 62 villages. In 2020, it has grown to 112 universities and colleges. Meanwhile, due to the Covid pandemic, this program cannot run optimally from 2021 to 2022 due to budget refocusing in almost all ministries in Indonesia. This program is also a collaboration between ministries such as the Ministry of Villages PDPT (Ministry of Villages, Development of Disadvantaged Regions, and Transmigration), Kemenkomarves (Ministry of Maritime Affairs and Investment), Kemenkoinfo (Ministry of Communication and Information), and the Ministry of Cooperatives SMEs (Ministry of Cooperatives and Small and Medium Enterprises) as a priority for rural development (B. Setiawan, personal communication, 2021).

Despite the massive expansion of tourist villages in Central Java, not all of them are capable of sustained growth. Doto (2021) stated that the growth of tourist villages has entered the selection phase based on his observations while accompanying several tourist villages. This means that several tourist villages have been identified as sustainable at this time, or vice versa. He even claimed that up to 30% of tourist villages could go bankrupt or have no financial resources (and thus have no impact on the community) (Doto, personal communication, 2021). This conclusion is based on the results of the tourism office's biannual monitoring. This situation has arisen as a result of the phenomenon of several villages developing tourist villages as a result of viral factors on social media. This means that they rely solely on the current trend of visitor or tourist interest, but this does not imply that the local community is prepared to form a tourist village. For a short time, they may have natural potential to be packaged as rural tourism, attracting tourists. However, in order to



build a tourist village, they must first prepare the people involved. As a result, Doto emphasized that, in practice, these two entities (rural tourism and tourism villages) are not dissimilar. However, both have distinct essences and development goals (Wahyuningsih & Pradana, 2021; Wibisono et al., 2020).

### **1.3.2.3. Tourist village vs tourism in village**

According to Dani (2022), village people do not understand or care about the differences between tourist village and rural tourism. The economic benefits received by the village community are one of the most important aspects. On the other hand, he believes that the debate over the differences between tourist village and rural tourism takes place only in academic and administrative contexts. Tourist village, in his opinion, is a rural tourism product that provides experiences of living and interacting with local communities. Tourists typically stay in homestays that are either owned or part of the community's residence. Meanwhile, rural tourism is a tourism activity that allows visitors to enjoy village attractions without interacting with local communities (D. Rahardian, personal communication, 2021).. This means that the experience of tourists and the benefits received by local communities are what distinguishes tourist village from other types of rural tourism. As owners and managers of tourist villages, local communities generally receive direct benefits.

Budi Setiawan (2021), who has visited villages in almost every province in Indonesia (33 out of 34), emphasizes the importance of staying in the village. He contends that this factor can have an impact on both parties, including the tourist experience and the distribution of economic benefits to local communities. When tourists stay overnight, the community can benefit from a variety of multiplier effects, including homestays, food, souvenirs, entertainment, and other supporting products (B. Setiawan, personal communication, 2021).

Sotya Sasongko expressed a similar thought (2021). He also emphasized several unique requirements for a tourist village, such as the availability of homestays and interaction with the community. Tourists who visit rural areas only enjoy tour packages and do not stay overnight. He, however, adds that these two types developed in concurrently in Yogyakarta and Central Java. In terms of development, he categorizes it into two types. The first is a tourist village that has been initiated by the community through various movements (such as environmentalist), such as Nglanggeran and Pentingsari. The second is a tourist village created by local government programs, particularly through community empowerment

programs. However, an embryo of a tourist village has emerged for this type, though it has not yet developed (S. Sasongko, personal communication, 2021).

Meanwhile, in some cases, tourist villages are owned by local communities (particularly those built by supportive communities), while others are partially owned by investors (especially those with prominent or potential appeal). Both have advantages and disadvantages. Tourism villages managed by the community generally develop gradually, which means that the facilities and infrastructure, such as the Pentingsari tourist village, remain traditional. This phenomenon is caused by the village's limited resources, both in terms of human resources and capital. Another issue is how locals divide their time between agriculture and tourism, especially for those with no prior experience in the tourism industry. Rural tourism owned by investors, on the other hand, develops faster and has standardized tourism supporting infrastructure.

Both of these patterns present challenge, particularly for tourist villages that are only visited on weekends (only 3 days a week). They must continue to emphasize agricultural activities as the primary attraction. In contrast, residents of a tourist village with potential appeal and frequent visitors must divide their time between the two activities.

Meanwhile, Doto (2021) believes that there are at least three types of development and ownership models for tourist villages based on his experience (Doto, personal communication, 2021). First, village-owned enterprises manage a tourist village. In this case, development can be resolved immediately because there is financial support, which affects the distribution of income between the tourist village manager and the village-owned enterprises (Arifin et al., 2020). On the other hand, they are usually unable to participate in CSR programs because they cannot be built on public land, village assets, or sultan's land. Second, tourist villages run entirely by the community. This type of management character generally has a slow growth impact, but the benefits of tourism are mostly returned to local communities. The CSR program can only be used on grant land in this case (or land that the owner has voluntarily given up for the common interest). According to Sugeng Handoko (2021), the Nglanggeran tourist village is managed and developed through a bottom-up and top-down relationship orientation (S. Handoko, personal communication, 2020). This means that it was initiated by the community and then supported by the government and related agencies.

Third, tourism villages, which are developed by investors and are commonly referred to as rural tourism. Its development characteristics are usually rapid, and the majority of the

profits go to investors. Lor Sambi (Lor Sambi Recreation Park), which is close to the Pentingsari tourist village, is one of them.

Figure 44 Lor Sambi tourist village (Lor Sambi Recreation Park)



Source: Author's primary data, 2021; Lor sambi's Instagram account, 2022

As the manager of the Pentingsari tourist village in charge of the marketing department, Bayu and Pandu (2021) explained that in the Lor Sambi tourist village, they offer a 3-day tour package comprehensive with activities such as exploring in a JIP car, outbound, karaoke, and barbecues. Because of the high profits, this activity has inspired several villages to offer the same product. They demonstrated that JIP cars exploring the Merapi lava tour in Umbulharjo can generate IDR 4 billion per month. Each JIP car can generate IDR 1 million per day (assuming it is used four times by tourists). As a result, a current growing phenomenon is that a minimum of three jeeps per person (locals). They typically obtain capital through bank loans. This profession has the potential to shift the profession of dairy farmers, who previously only earned around IDR 150,000 per day for two dairy cows (Bayu, personal communication, 2021; Pandu, personal communication, 2021).

According to Doto (2021), Lor sambi and other similar rural tours are more accurately described as tourism in village, particularly because they emphasize their natural or man-made attractiveness and there is no interaction with the local community (Doto, personal communication, 2021). Tourists simply visit the attraction and then leave. Even if accommodation is provided, it is not a residence or homestay of locals. This structure has weaknesses, one of which is that the investor will not lose if the village environment is negatively affected. On the other hand, if the tourism village is damaged, everyone (local

community) will suffer as a result. With this assumption, tourism villages are more likely to be sustainable, allowing their villages to persevere.

Despite their differences, these three types of rural tourism coexist and grow in Central Java and Yogyakarta. They may even collaborate alongside one another in certain cases. This means that in some cases, villages with no natural attractions will work together with other villages. As a result, the tour packages available to tourists become more diverse. Based on this illustration, it is reasonable to conclude that the status of tourist villages and rural tourism can have a significant impact on the sustainability of village community life. Not only for the label, but also for the type of ownership and development model. Can it then be said that tourist villages prioritize environmental sustainability over rural tourism? Alternatively, vice versa. To find out more systematically, the authors will also analyze the impact and influence of tourist village development based on the experience of the three tourist villages used as samples.

## **Conclusion**

This section concludes that the dominance of the growth of tourist villages in Java and Bali is heavily influenced by a variety of internal and external factors. Historically, the phenomenon of ruralization, or the return to the village, is thought to be capable of stimulating rural economic growth, one of which is through tourism. Furthermore, strategic geographical position and geopolitics appear to be some of the factors that play a significant role. These two areas have the same history as agricultural areas and may be appealing to urban communities. In some cases, tourism has also demonstrated its ability to generate new economic opportunities while retaining the characteristics of the previous economy, which was based on farming and raising livestock. However, there is a trend of high reliance on the tourism sector in many other cases. This means that the area's economic structure will shift to rely on tourism.

The social characteristics of Javanese people who are open and welcoming of visitors are also thought to be one of the keys to the success of the area's tourism village development, particularly by some of them who have lived in urban areas. Tourism villages receive a lot of support from various parties, including the government, private agencies, NGOs, and academics, due to styles of good communication and relationships. They play a critical role in assisting tourism development, both in terms of infrastructure and human resource development. Despite their distinct business models, tourist village and rural tourism can coexist for the period being.

## **PART 2**

# ***Desa wisata* Lever of Socio-economic Development in Central Java and Yogyakarta**

## **Introduction**

### **Part II. *Desa wisata* Lever of Socio-economic Development in Central Java and Yogyakarta**

Almost all economic development sectors are becoming more conscious of the importance of environmentally friendly and responsible development for future generations. Tourism is one of the industries that is being encouraged to participate actively in this campaign on a regional, national, and international scale. On the supply side, current tourism development, both in villages and cities, is encouraged to begin implementing sustainable development principles (Evans & CHEVALIER, 2015; Pickel-Chevalier, 2018c; Pickel-Chevalier et al., 2019; I. N. D. Putra & Paturusi, 2017). This phenomenon is also a result of market pressure, which is recognizing how critical it is for this issue to be addressed immediately. Discussions about sustainable tourism are no longer just academic debates. However, tourism stakeholders are gradually beginning to look for solutions to implement this concept in a practical or operational context (Abdou et al., 2020; Chung, 2020; Iamkovaia et al., 2019; Scheyvens & Laeis, 2021; Yousaf et al., 2021).

One of the most common issues is that sustainable development is frequently limited to an ideology that is difficult for various tourism sectors to adapt to. Tourist villages are currently receiving attention from various tourism stakeholders, particularly in relation to their role in sustainable development. This debate arose after several leading tourist villages in Indonesia were nominated or received international recognition (Sustainable Tourism Awards) for their management, which was deemed to be in accordance with sustainable tourism principles (Kemenparekraf & Baparekraf, 2021). Simultaneously, the Indonesian government expresses similar appreciation by hosting the Indonesia Sustainable Tourism Awards (see part tourist village and its modern criteria).

The Indonesian government even campaigned at the UN forum, through the Minister of Tourism (2022), that tourist villages are one of the solutions to rebuilding a more responsible post-pandemic tourism industry (CNN Indonesia, 2022). Currently (2023), the Ministry of Tourism and Creative Economy is co-developing the Sustainable Tourism Destination Development (SUSTOUR) project with the Swiss State Secretariat for Economic Affairs (SECO). This agenda is one of the programs designed to accelerate the implementation of sustainable tourism principles in the tourism sector, particularly in tourist villages in Indonesia. One of the strategies that will be disseminated is Community Coaching

on Sustainability (COCOS), which will involve a variety of stakeholders, including academics. The community assistance program on sustainability is expected to increase the capacity of tourist village actors to prepare market-relevant tourism products. Strengthening community organizations, financial management, product development, improving tour guide skills, local food processing, waste processing, and lodging management are among the assistance activities that will be carried out (Ministry of Tourism, 2023) (swisscontact.org, 2023).

This phenomenon has gained considerable attention, especially because community involvement and equitable distribution of economic benefits is one indicator of a tourist village's success in applying sustainability principles. According to Budi Setiawan (2022), the more developed and sustainable a tourist village is, the more likely it is to maintain fair community involvement (B. Setiawan, personal communication, 2021). In contrast, if the tourist village is not managed fairly, the village community will generally experience turbulence and conflict.

Then, does the tourist village genuinely represent the concept of sustainable tourism? Based on these arguments, the authors of this section will identify and analyze the role and impact of tourism activities in villages, focusing on three tourist villages as case studies. This section is divided into three chapters, with each chapter covering a different topic based on the principles of sustainable tourism. As a result, the authors attempt to analyze the role of tourist villages in providing benefits to local communities, communities surrounding the villages, and local governments based on their practical experience with the three tourist villages. Furthermore, in chapters two and three, the author discusses the impact of tourism villages on a variety of factors, including social and cultural aspects. All of these elements are expected to provide an overview of how tourist villages can reflect the concept of sustainable tourism.

## 2.1 TOURIST VILLAGE LABEL FOSTERING ECONOMIC DEVELOPMENT FOR A PART OF THE COMMUNITY

### Introduction

The impact of tourism, particularly in terms of economics, has received the most attention from tourism observers (Mason, 2003). This is because tourism is thought to benefit the economy in a macro or broad context (Capó & Valle, 2008). Edgell et al. (Edgell et al., 2008) added that, in general, policymakers and stakeholders prioritize positive effects (benefits) over negative impacts (costs) when developing tourism development policies. This does not, however, diminish the significance of considering influences on other elements, such as social, cultural, and environmental factors.

Economic impacts are generally classified according to their broad scope, whether global, national, regional, or even local. Economic effects are classified into three types by some researchers: direct, indirect, and induced effects (Arabsheibani & Labarthe, 2013; Frechtling & Horváth, 1999; H. Khan et al., 1990; A. P. Putra et al., 2019; Vanhove, 2011). The first party receives direct influence, such as acceptance of companies and employees who provide goods and services. The indirect effect is the influence received by supporting sectors such as food and beverage, laundry services, electricity, and water in the lodging industry. In contrast, the majority of the induced effects are received by the local economic sector. This influence is caused by the increasing purchasing power of local people in general, which encourages an increase in consumption of non-tourism related goods and services.

Some experts specifically describe some of the economic effects of tourism, such as providing jobs (both skilled and unskilled), increasing income, increasing GDP (gross domestic product) and GNP (gross national product), equity in infrastructure development, economic diversification, multiplier effect, elevating people's standard of living, causing inflation, increasing demand (over demand), and influencing economic stability (Archer, 1976; Dube, 1995; Frechtling & Horváth, 1999; Goeldner & Ritchie, 2007; Holden, 2004; Philippe, 2013).

According to Budi Setiawan (2021), one of the government's primary priorities in developing village tourism is to promote economic equality in rural communities (B. Setiawan, personal communication, 2021). Tourism villages are thought to have a multiplier effect not only for the village community but also for the surrounding area. Economic benefits, in theory, should increase people's tolerance for the negative effects of tourism (Dodds & Butler, 2008, 2019). That seems to be, locals are more likely to ignore the negative

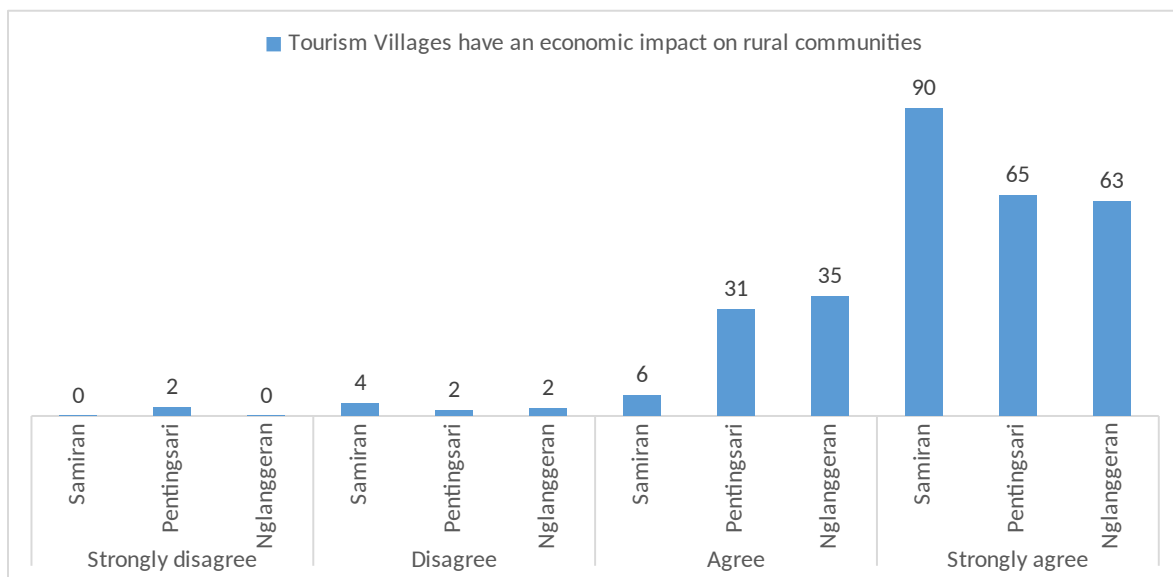


effects (both social, cultural, and environmental) they confront, particularly those who benefit from the distribution of economic benefits.

This theory may not be applicable in some cases in tourist village. Discussions in several chapters on the social and cultural context demonstrate how a sustainable tourism village prioritizes the community. Which is, even though the tourism village's economic income increased dramatically at the time, they ultimately prioritized the balance between the benefits and impacts of tourism. This phenomenon deserves to be studied further, particularly in relation to the characteristics of managers and village communities, who have their own limits or definitions of "sufficient" for the economic benefits they pursue. Furthermore, the author identifies the role of capital factors (whether from the government, non-governmental organizations, or community collective sources) that are thought to be driving the development of tourist villages.

To gain a comprehensive understanding, the authors also conducted a survey of tourists and locals, particularly business owners and employees. Taking into account tourist experiences, this survey provides only one specific statement for tourists regarding their opinion on the role of tourism villages in the local community's economy. According to the results of the survey, which are shown in the table below, the majority of tourists believe that tourism has an economic impact on society.

Figure 45 Tourist perceptions on the issue of sustainable tourism

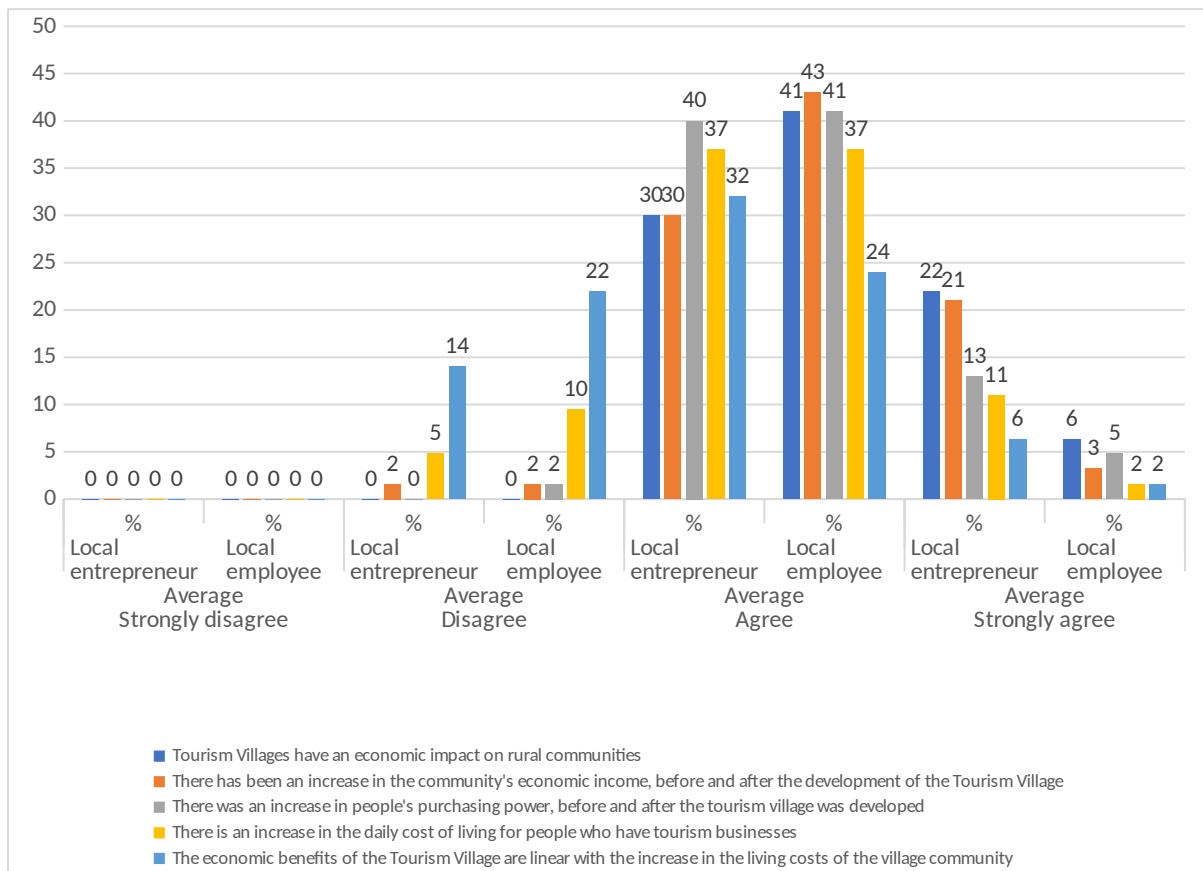


Source: Data Analysis, 2023

This viewpoint is reasonable given that tourists only consider the economic impact from the consumer's perspective. As a result, the researcher also conducted a survey of

business owners and employees with four additional statements in order to obtain a more specific opinion.

Figure 46 Local entrepreneur and employee perceptions on the issue of sustainable tourism



Source: Data Analysis, 2023

According to the survey, the community, in general, believes that tourist villages have an economic impact on rural communities in the same way that tourists do. The community recognizes the increase in economic income, particularly before and after tourism. This phenomenon also has an impact on people's rising purchasing power. Despite the fact that the majority of respondents said they agreed with the last two statements, some people disagreed (albeit in a small percentage). Both of these statements are about the role of tourism villages in changing or increasing the costs of people's daily lives, especially when the benefits they receive are considered. According to the results of the survey, a small percentage of the community believes that the economic benefits they receive are insufficient to compensate for the rise in their daily living expenses.

This phenomenon allows the author to gain a more comprehensive understanding of the economic impact of tourist villages. As a result, in the following chapter, the author

describes several specific topics based on the findings, which are elaborated with the results of the author's interviews and observations while living in a tourist village.

### **2.1.1. The National Program for Community Empowerment (PNPM Mandiri): Financial assistance for village prosperity program**

Although local community initiative and involvement is the major motivation of tourism development in rural areas. However, when looking at the history of the development of tourist villages, both at the macro (national and regional context) and micro (local context), the financial assistance for village prosperity program (PNPM Mandiri) has proven to play an important role in driving tourism development in villages (see part the second phase of the reform era: the emerge of “desa wisata” terminology). Budi Setiawan (2022) and Sotya Sasingko (2021) both agree that this program has encouraged many villages to develop their communities, including becoming tourist destinations. Apart from the government, the private sector and non-governmental organizations (NGOs) also contribute to the rapid development of tourist villages, both in terms of infrastructure and human resources (S. Sasongko, personal communication, 2021; B. Setiawan, personal communication, 2021).

Mursidi (2021) stated that the village of Nglanggeran proposed PNPM in 2009 through a community group (Mursidi, personal communication, 2021). Managers used these funds from then until 2013 to increase human resource capacity, particularly in the management of tourist villages. Several community groups, primarily tourism business actors, were invited at the time for a comparative study to existing tourist villages (one of them was Pentingsari). This experience persuaded the manager to initiate wrapping village potential through tour packages in 2012. Furthermore, Heru (2021) stated that managers used PNPM funds to renovate toilets in several tourist village areas (H. Purwanto, personal communication, 2021).

Figure 47 Facilities and infrastructure (toilets and rooms) the result of the cooperation of various parties



Source: Author's primary data, 2021

According to Sugeng Handoko (2021), government policies at the time influenced how to allocate funds oriented from human resources to infrastructure (S. Handoko, personal communication, 2020). The tourist village manager was initially only permitted to focus on

community capacity. As a result, the program is structured as a training program, with constituents such as guides, homestays, culinary, product processing, outbound activities, traditional arts, English communication, and tour package creation. Aside from that, the funds were used for promotional purposes (outside Gunung Kidul Regency).

Figure 48 Training and capacity building of village communities



Source: Author's primary data, 2022

In addition to government support, Surini (2021) provides an example of community, Bank Indonesia, and CSR collaborating together to establish a Griya Cokelat (showroom). According to her, the tourist village manager was responsible for preparing the building, while Bank Indonesia funded all interior requirements. The production equipment, on the other hand, is the outcome of individual effort and assistance from various parties, including

CSR. Prior to 2010, the tourist village relied solely on culinary community groups with self-help capital (Surini, personal communication, 2021). This team is in charge of food and snack orders. The profits are then invested in manufacturing.

*Figure 49 Griya Cokelat Infrastructure as a result of collaboration between the community, Bank Indonesia, and CSR*



Source: Author's primary data, 2021

The development pattern of utilizing various financial assistance programs is also applied to the villages of Pentingsari and Samira. This strategy is a solution for tourism village managers, particularly those with financial or capital limitations (Aly et al., 2019; Pratama et al., 2019). This program is also considered to assist local communities prepare for increased tourist traffic. The progressively favorable tourism industry has finally been successful in convincing a variety of investors to contribute to tourism villages.

#### **2.1.1.1. Financial capitalism: from the origin of labor to the destination of investment**

As a result of the tendency of rural communities to urbanize, villages are frequently recognized as labor providers. As stated by Baiquni (see part Java and its rural tourism development history), as a result, communities had a shortage of prospective people resources between 1970 and 1980. Hence, villages are falling increasingly farther behind urban regions, particularly in terms of development. In the early 1990s, the community began to experience change as a result of political and infrastructure development assistance. In addition to reducing urbanization rates, this transition creates investment opportunities for rural communities.

*Figure 50 Government investment in dams infrastructure around Nglanggeran village*



Source: Author's primary data, 2021 & Nglanggeran Tourist village official, 2015

Most of the individuals involved in management in a tourist village are people who have pursued professional experience in cities. Some of them have returned to the community at a productive age, while others have retired. People migrate for a number of reasons, spanning from three to ten years. Jakarta, Surabaya, Bekasi, and Sumatra are some of the biggest cities and places to look for career opportunities. However, most of the jobs picked are for factory employees and professionals. Furthermore, some villages are notorious for producing migrant workers for numerous nations, including Malaysia, Korea, and the Middle East. The experience they had while working in cities appears to be able to alter their preconceived mindset. As a result, when they return to their village, they are more likely to recognize economic prospects based on the potential in their location.

Community organizations with outside-the-village experience are more likely to become pioneers in the establishment of tourism communities. They believe that their village may be improved and provide economic benefits. Currently, as tourism develops in the region, the younger generation prefers to work in their community. Although some people still prefer to work in the metropolitan area, the village of Nglanggeran has a significant influence. According to Sugeng Handoko (2021), the trend of rural populations deciding to become migrant laborers has significantly dropped as tourist villages have emerged. He remarked that currently, village residents prefer to work in tourism and make use of the resources they have, such as farmland (S. Handoko, personal communication, 2020).

Figure 51 Government investment in access roads around Nglanggeran village



Source: Author's primary data, 2021

The expansion of tourist villages appears to be inviting multiple parties, including the government and the corporate sector, to invest in the village (Maulana & Pratama, 2021; Parlindungan et al., 2021; P. Wijaya et al., 2020; P. Y. Wijaya et al., 2020). One of the objectives is to boost the village's economic growth, which is already noticeable. In addition to external parties, internal parties or local communities are beginning to recognize this opportunity. Some have even invested in the establishment of homestays, restaurants, and grocery stores.

#### **2.1.1.2. Does CSR and TSR encourage the investment in village tourism?**

Tourist villages appear to be attracting the attention of several companies and agencies as one of the tourism sectors known as community-based economic development. The concept of a tourist village as a business model potential of empowering village communities is also thought to be suitable with some of their CSR programs. As a result, villages are supported not only by government programs and state-owned enterprises, but also by the private sector.

On the other hand, tourist village managers urgently need several CSR programs in villages to accelerate growth, both in terms of developing human resource capacity and supporting infrastructure and facilities (Manaf et al., 2018; R. B. Utomo, 2022). Despite the fact that villages are known to have a great deal of social capital, the involvement of these various sectors appears to support one of the village's limitations, particularly in terms of



finance (Hwang & Stewart, 2017; Park et al., 2012, 2015). Financial strength can play an important role in accelerating business development in modern industries, including tourism.

The experiences of the three tourist villages also demonstrate this phenomenon. Even though, at first, the development of a tourist village was heavily influenced by community involvement. However, in order to become a sustainable business, they require investment, particularly in human resource development and infrastructure improvement. Heru (2021) explained that after his village began to be visited by tourists, specifically between 2014 and 2015, the management received local government support to revitalize toilets in several homestays homestay (H. Purwanto, personal communication, 2021). The objective is to have toilet facilities that meet international tourist standards (one of which is by providing a modern toilet and shower). Each homestay was given IDR 5 million rupiah at the time. Despite the fact that the funds received were insufficient to cover the entire cost of the renovation. Homestay owners, on the other hand, frequently allocate their personal savings.

*Figure 52 Upgrade of Nglanggeran village's lavatories with the support of the local government*



Source: Author's primary data, 2021 & official website of tourist village, 2022

Bank Mandiri, Pertamina (the state oil company), and Bank Indonesia are among the organizations that frequently allocate CSR funds to Nglanggeran village. Community training programs and infrastructure support, such as showrooms, information boards, and trash cans,

were provided as part of the assistance. In fact, one of the large programs that has become a new tourist attraction in the village of Nglanggeran is a water dam.

*Table 21 The Nglanggeran tourist village development plan based on CSR collaboration*

No	Activity Program	Program Objectives	Activities Implementation	Funding Source Plan
1	Griya Bubuk	Processing cocoa into powder	2020 -2022	Management funds, grants, CSR (BI, LIPI)
2	Griya Spa	Making eco-products such as body scrubs	2020 -2022	Management fund, Putri kedaton, CSR (SMF)
3	Ngekong kedung kendang area	Upgrading of toilets, lighting, camping ground, people's stage, pavilion, entrance, and culinary	2020 – 2022	Management Fund, CSR (BI), Aspiration Fund, Village Government, BUMDesa, IS Fund
4	Educational Park in Purba volcano area	Continuing the construction of a prehistoric educational park and herbarium corner	2020 – 2025	Managing Fund, CSR
5	Traditional Limasan house in Kampung Pitu	Building a traditional Limasan house in the village of Pitu and finishing the Sumbering Wahyu pavilion	2020 – 2025	Tourism village manager, IS Fund
6	Tourist photo spot	Designing tourist attractions and development of amphitheaters and stalls	2020 – 2025	Reservoir Management Fund, CSR, Regional government funds, IS funds
7	Homestay	Online booking, renovation, construction, management	2020-2022	Tourism village managers, and local government funds

Source: Primary data, 2022

If calculated materially, the CSR program has enormous value, and it is highly unlikely that it will rely solely on the abilities of the village community. Tourist village managers, on the other hand, must be able to demonstrate that their business involves and benefits local communities in order to gain the trust of various agencies.

Figure 53 The BCA logo is a symbol of CSR recipients in Pentingsari village and mattress support from the local government



Source: Author's primary data, 2021

Doto (2021) emphasizes the importance of trust, particularly in relation to the CSR program (Doto, personal communication, 2021). Pentingsari is one of the tourist villages that is taking advantage of the program to boost tourism growth. The pattern of cooperation is also comparable, notably in terms of human resources and homestay support facilities such as mattresses and toilets. Because of its small size area, the Pentingsari village is unable to participate in a large infrastructure development-based CSR program like the Nglanggeran village. However, one interesting phenomenon is that the close relationship between tourists and the community, especially homestay owners, is capable of voluntarily triggering the Tourist Social Responsibility (TSR) movement (Chilufya et al., 2019; Coles et al., 2013; W. Luo et al., 2020). Doto stated that his village received a lot of help and support from tourists who had stayed in their village when a disaster occurred, either during the Merapi volcano eruption or during the covid pandemic. The village community is also said to be amused by the concern of tourists who recall some of their homestay hosts. This occurrence is also uncommon, both in tourist villages and in other tourism sectors.

### **2.1.1.3. Do international migration and remittances play a significant role in village tourism investment?**

As previously stated, before tourism is sufficiently developed, the majority of the people in Nglanggeran village prefer to become international migrant workers (Satiani et al.,

2022). In some cases, the experience of working on a global scale brings influence beyond the community's perspective. However, the economic income they earn influences the development of tourist villages.

Sutardi (2021) stated that after returning from Hong Kong and seeing how crowded her village was with tourists, she decided not to return to working overseas and instead planned to open her own business. With limited funds, she sought investment support from her boss, whom she considered a family member. She considers herself extremely fortunate to have had the assistance of her boss in constructing the homestay and store that she now owns (Sutardi, personal communication, 2021).

*Figure 54 Sutardi's homestay and store in Nglanggeran village*



Source: Author's primary data, 2021

With her current assets, she can send her children to college to study midwifery. Some proprietors of homestays in the village of Nglanggeran also use capital obtained from working abroad or remittances from family members who continue to work as international migrant workers. Indirectly, this phenomenon demonstrates the importance of these workers in attracting investment in the tourism industry, particularly in homestays, restaurants, and food stalls. Some of these business models require substantial capital, particularly if individuals rely solely on income by Indonesian urban standards. Additionally, the presence of a tourist village encourages residents to invest their earnings in a more productive sector. In many circumstances in Indonesia, international migrant workers tend to spend their earnings on consumables (Adams Jr & Cuecuecha, 2010; Sukamdi & Haris, 2004).

### **2.1.2. Pricing strategy: The dilemma between limiting tourists and providing high-quality tourism**

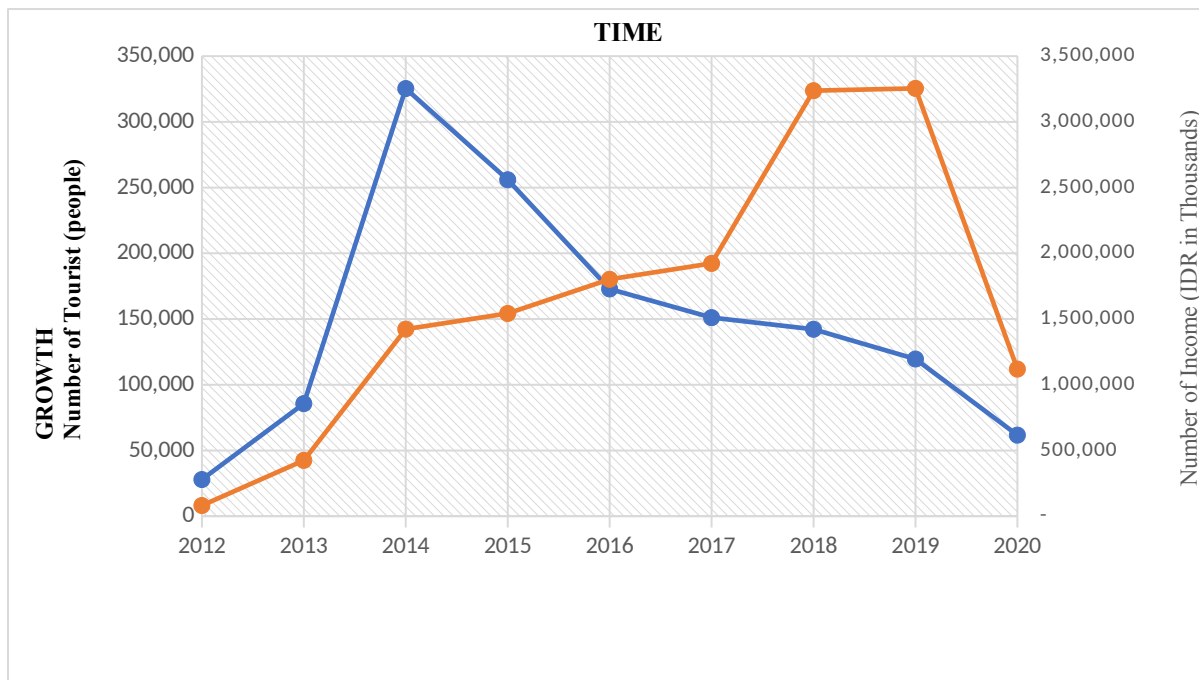
The village's significant and rapid growth in tourism has encouraged managers to seek alternative strategies, especially because of pressure from residents who are becoming distracted with the influx of tourists. Heru stated that the initial or 1999 entrance fee to Nglanggeran village was only IDR 500 per person. With increasing tourist interest, the manager raised the admission price to IDR 3,000 per person in 2008, IDR 4,000 per person in 2013, and IDR 7,000 per person in 2014. At the time, the manager was still experiencing growth in terms of both visits and income. At its peak, in 2014, tourism activities began to irritate some residents, particularly because the village was overcrowded (H. Purwanto, personal communication, 2021). As a result, tourist village managers collaborated with various stakeholders and academics to conduct research. As a consequence, managers are advised to begin considering Nglanggeran village's carrying capacity.

Based on these recommendations, the manager decided to shift their initial target of quantity or number of visitors to become quality tourists (C. M. Hall, Gossling, et al., 2015; Oklevik et al., 2019). Regardless of its simplicity, the strategy's implementation, which began in 2015, has proved successful. The manager was likely to succeed in revitalizing the Nglanggeran tourist village with a new product concept and market segment that adhered to conservation and education principles. Managers may additionally manage the risk of community saturation in tourism activities, yet may also increase the profits of local communities, both those involved as workers and village entrepreneurs. People currently are comfortable with tourism activities in their villages and tend to support village commercialization through tourism (S raphin et al., 2019). The strategy has proven to be effective in preventing the Nglanggeran tourist village from declining, at least in terms of its greater tourist value.

The following graph shows that the number of tourist visits increased significantly between 2012 and 2014, with a 329.4% increase. Following managers' evaluation and implementation of new strategies, the growth of tourist visits has consistently decreased, with an average percentage of 23.96%. On the other hand, they have been successful in raising tourist value, with the amount of income increasing consistently year after year. The highest percentage increase in income was 422.86% from 2012 to 2013, and the following year's average income increase was 66.81%. The only period income dropped was during the covid pandemic, which began in 2020. When quantitative and qualitative data are analyzed, the Nglanggeran tourist village management appears to have succeeded in implementing the

principles of sustainable tourism, which focus on environmental sustainability, community social life, and escalating local community economic income. This experience exemplifies how a village can manage its tourism business in a responsible or balanced manner (Marsiglio, 2017).

Figure 55 Growth Trends in the Number of Tourist Visits and Revenue of the Nglanggeran Tourist Village in 2012-2020

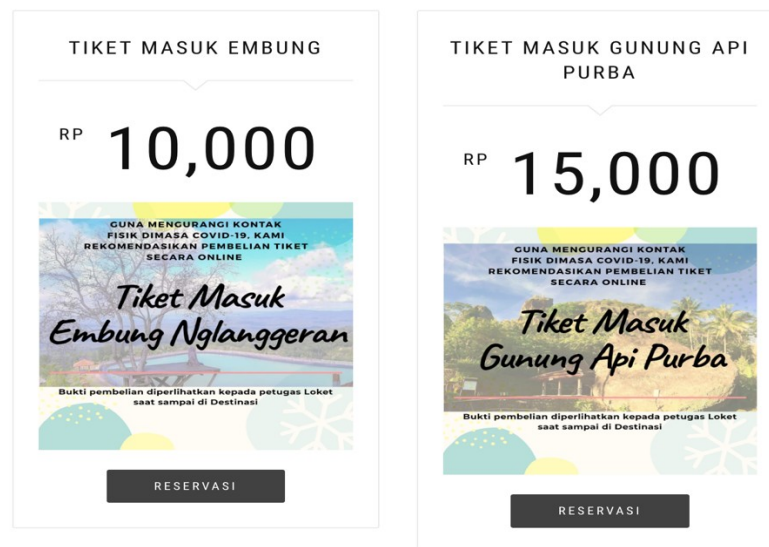


Source: Analyzed from secondary data, 2023

Managers' decisions are, in theory, part of price management, or the process of integrating all perspectives and information required to consistently determine optimal prices (Brandon, 2020). The management of the Nglanggeran Tourist Village implemented this strategy by agreeing to limit the number of visits by increasing the entrance ticket price for domestic tourists from IDR 7,000 in 2014 to IDR 15,000, and for foreign tourists from IDR 15,000 to IDR 20,000. Statistics on tourist visits (chart 1) show that this strategy was successful in reducing the number of visits (Dodds & Butler, 2019; Milano et al., 2019a, 2019b) while boosting the amount of economic income in Nglanggeran's tourist village.

According to Mursidi (2021), this strategy was successful in selecting visiting tourists. Previously, visitors to Purba volcano only purchased entrance tickets for hiking, and the majority of them (local tourists) came from the surrounding area (Mursidi, personal communication, 2021). However, as a result of the increase in prices, tourists with specific interests are more likely to purchase tour packages to experience village life. The result is that tourists stay longer and spend more money in homestays.

Figure 56 The entrance ticket price for domestic tourists in Nglanggeran tourist village



Source: Nglanggeran official website, 2023

This strategy is also known as length of stay management and is implemented by managers with diverse target markets based on tour packages (Atsız, Leoni, et al., 2022; Atsız, Öğretmenoğlu, et al., 2022; Montaña et al., 2019). They define key market criteria that support development objectives such as conservation and education. Although not necessarily leaving the previous market segment, the majority of tourists today are groups of students or workers who want to organize activities in the countryside and learn about village life, according to the statistics. These characteristics also extend the length of a tourist's stay, resulting in increased expenditures. With a longer duration (more than a day), the opportunities for tourists to interact with local communities, particularly various local businesses, will increase even further. This shift in market strategy appears to have had direct, indirect, and induced effects on the local community's economic income. This strategy demonstrates that the direction of development has shifted from one based on quantity to one based on quality.

A similar approach is adopted by the Pentingsari tourist village. They also have similar experiences as a result of the exposure of tourist visits. At the time, academics led by Prof. Baiquni conducted a study that recommended tourist village managers consider the number of tourists based on homestay capacity. With the characteristics of a relatively small area than Nglanggeran village, it is suggested that it be started to limit growth, both in terms of visits and income. Doto (2021) confirmed that they only limit tourist village income to around 2 billion rupiah per year based on this experience. With information on the maximum number of tourists visits per month of 3,000 people and IDR income of 200-250 million. This

figure is based on 2014 experience, when the number of tourists reached 5,000 per month, causing people to become restless and uncomfortable, as well as tourists to become dissatisfied. Because of this strategy, the village of Pentingsari is always fully booked, and even travel agents must make reservations 6 months in advance (Doto, personal communication, 2021).

Meanwhile, Samiran village, which has around 270 homestay rooms, limits the maximum number of visitors to 250-260 people. Dayang (2021) claims that in some cases, this capacity can be increased to a maximum of 300 people per group, particularly for school groups (D. Nevia Afrians, personal communication, 2021).

#### **2.1.2.1. Who is affected by tourism's economic impact in the village?**

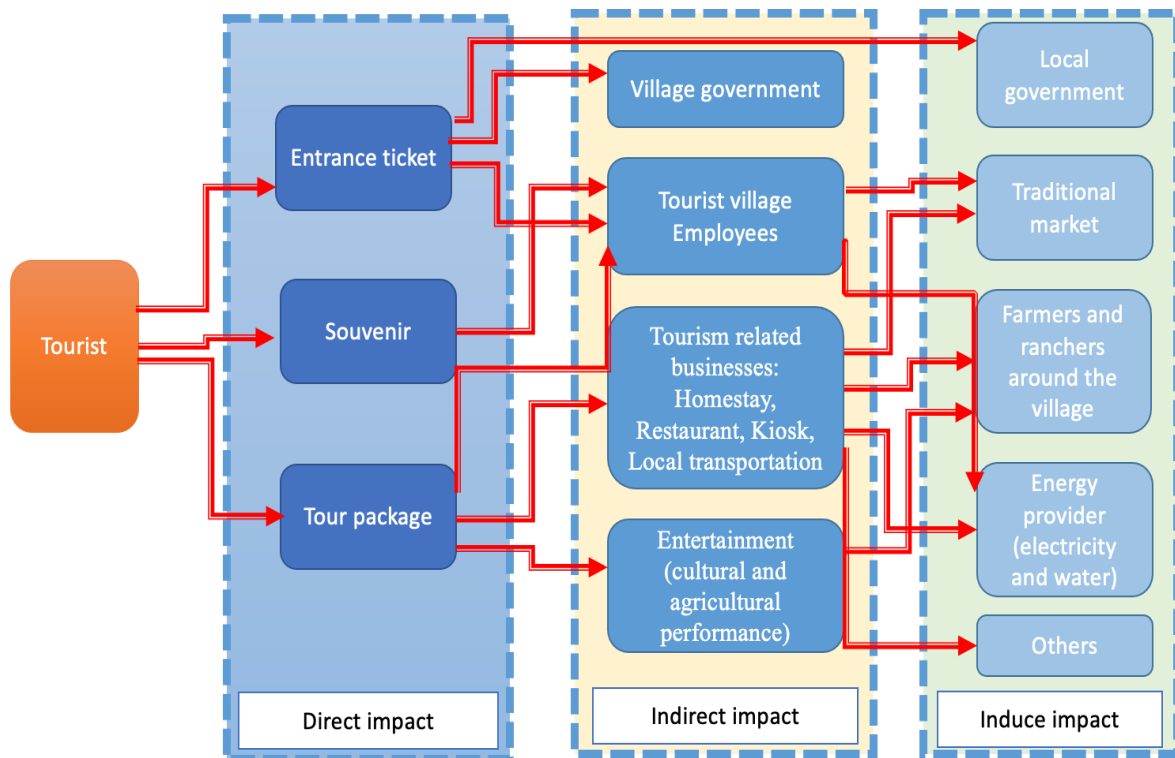
Tourism generates a significant amount of revenue in the village context, especially when considered as additional income. Furthermore, the local population is expected to immediately benefit from the tourist village's economic benefits. According to the International Labor Organization (ILO), the rural economy has considerable potential for creating decent and productive jobs while also contributing to sustainable development and economic growth. This economic model is also thought to be capable of assisting roughly 80% of the world's impoverished. As a result, this economic model is frequently referred to as the Social and Solidarity Economy (SSE) (Ripess, 2023).

In short, tourist villages tend to reflect an economic system that relies on the strength of the people's economy. This means that village communities manage business activity by employing various economic resources unilaterally and voluntarily. In general, tourism village administrators work with a wide range of tourism businesses, including homestays, local restaurants, kiosk owners, souvenirs, local transportation, event venues, and entertainment (cultural and agricultural performance). Each type of business involves community groups as either primary or secondary employees.

The following illustration demonstrates how tourist villages can have a multiplier effect not just on small communities, but also on the broader community and local government. Tourism has both direct and indirect effects on local populations. Meanwhile, the generated impact (induce impact) is seen by third parties, particularly municipal governments.



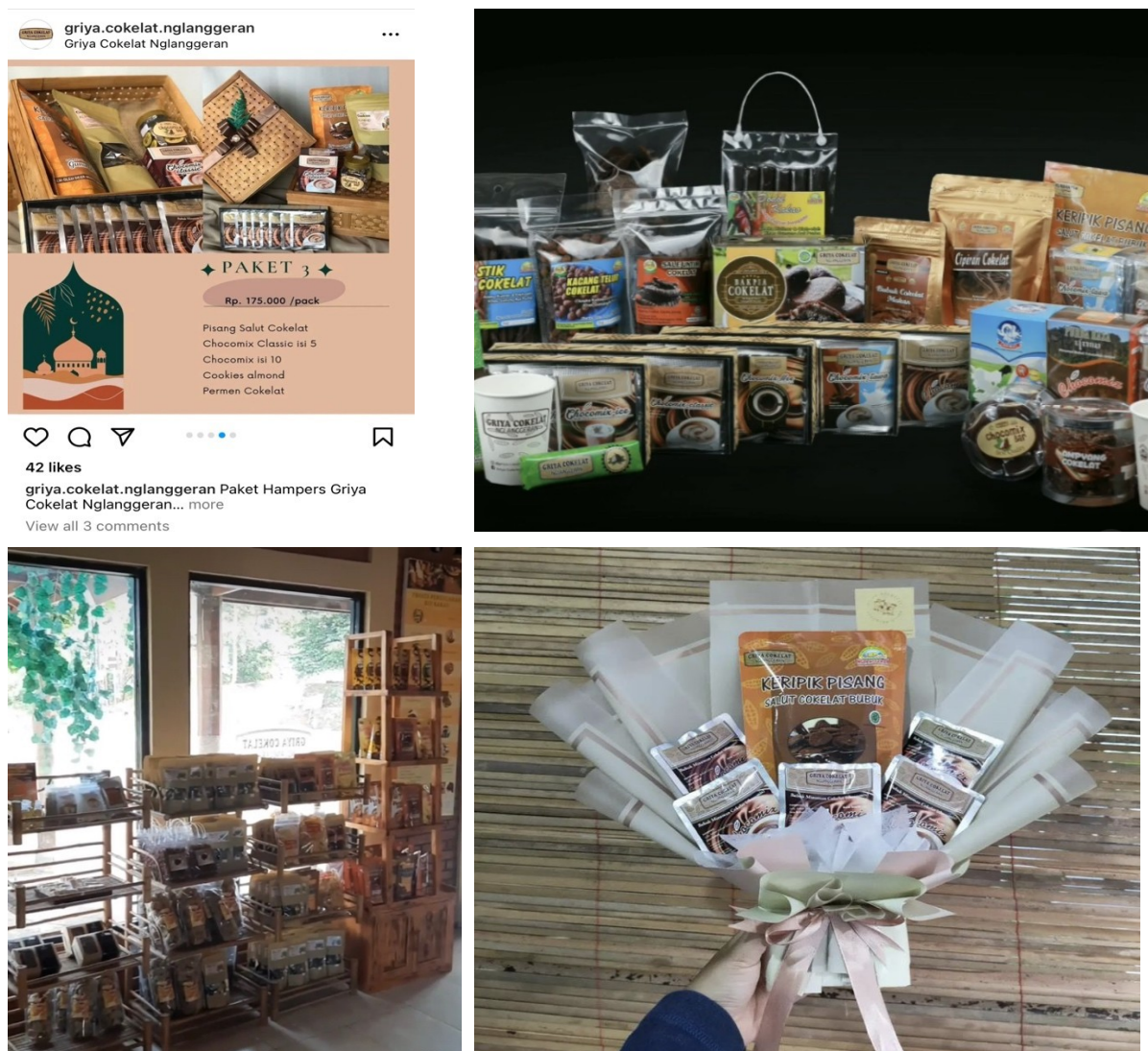
Figure 57 The multiplier effects model of the tourist village economy



Source: Analyzed from primary data, 2021

According to Heru (2021), in the tourist village of Nglanggeran, there are two sources of economic revenue: receipt of entrance tickets (services) and tour packages (H. Purwanto, personal communication, 2021). The entrance ticket itself has the potential to influence village and local government. He provided a scenario in which approximately 13%, or IDR 2,000, of the IDR 15,000 admission ticket price is allocated to village government (65%) and local government (35%). Meanwhile, homestay owners make the most money from tour packages. He demonstrated that roughly 20%, or IDR 500 million, of the IDR 3 billion in tourism village income in 2019 was divided across 80 homestays. The high operational costs of homestays (including energy, water, and internet) and the providing of breakfast for tourists encourage this tendency.

Figure 58 Products and souvenirs in tourist villages



Source: Author's primary data, 2021 & Nglanggeran Tourist village Instagram, 2022

Instead, souvenirs in Griya Cokelat, which are part of the culinary group, generate the second-highest revenue. Surini (2021) stated that the revenue in 2018 was IDR 260 million, or roughly 10% of the village's overall tourism income (Surini, personal communication, 2021). Some of the highest orders from the government and Bank Indonesia affect this turnover. During the pandemic, their average income plummeted dramatically to 1 million IDR. The order of 60 million by Bank Indonesia in 2021 is extremely helpful for pandemic operations. During that time, working hours and employee pay were decreased to IDR 40,000 per day from IDR 50,000 per day earlier. The Griya Cokelat consists of several community clusters, including the farmer group cluster (raw material suppliers), the yield management unit cluster (raw material managers or those who prepare the beans and ferment), the cacao

powder cluster (which produces cocoa powder), and the processing cluster (staff who mostly women in Griya Cokelat who process it into a ready-to-sell product).

During their stay in the village, tourists ride Pajero, a native mode of transportation operated by vehicle-owning community organizations. Often, the community uses these vehicles to transport livestock and agricultural produce.

*Figure 59 Local transportation in Nglanggeran tourist village*



Source: Author's primary data, 2019 & Nglanggeran Tourist village Instagram, 2022

The available tour packages reflect the daily life of the village's inhabitants. Agriculture (growing and harvesting rice and cocoa), animal husbandry (milking cows and goats), traditional crafts (creating various crafts from coconut leaves and batik), food processing (dodol), and cultural events are among the packaged tourism activities (using traditional Javanese clothing).

*Figure 60 Tourism activities in Nglanggeran tourist village*





Source: Author's primary data, 2019 & Nglanggeran & Pentingsari Tourist village Instagram, 2022

Some of the offered activities illustrate how the tourist village manager attempts to engage the entire community. Hence, more than sixty percent of revenue is allocated to meeting the requirements of tourists staying in the village or to tour packages and the operation of tourist villages. Several community groups are involved in tourism activities, both directly and indirectly, including tourist attraction groups (responsible for managing attractions), guide groups (responsible for accompanying tourists), arts groups (responsible for events and entertainments), and groups responsible for cleanliness and security.

Mursidi (2021) claims that many young people in his village work exclusively in tourism, including marketing, guides, parking attendants, counter attendants, and cleaning staff. Whereas the elders (their parents) are usually only indirectly involved, such as farmers, breeders, traders, and restaurant owners (Mursidi, personal communication, 2021). The

administration of income in the Nglanggeran tourist village can be said to be better than in other tourist villages, especially from an accountability standpoint, because it uses the e-ticket technique (see part tourist village and rural digitalization).

Table 22 Community groups in the tourist village of Nglanggeran

Groups / Organizations	Organization Name and Number of Groups	Number of Members (people)
<b>Tourism Awareness Group</b>	Pokdarwis Nglanggeran (1)	150
<b>Tour Guide Group</b>	Pemandu desa wisata (1)	150
<b>Handicraft Group</b>	Griya batik, handicraft, tunas jaya (3)	28
<b>Cultural Arts Group</b>	Harga budaya manunggal, kuda wiromo, turonggo sakti mandiri, purbo laras, gejok lesung (5)	100
<b>Typical Food Groups</b>	Griya coklat, TTP, dasawari, tunas mandiri (4)	50
<b>Homestay Group</b>	Purba wisma (1)	87
<b>Photography Services Group</b>	1	5
<b>Women's Group</b>	1	179
<b>Livestock Group</b>	6	120
<b>Fisheries Group</b>	3	60
<b>Farmers</b>	5	100
<b>Other Supporting Facility Group</b>	Tunas Jaya (1)	30

Source: Primary data, 2022

Pentingsari village, on the other hand, is a tourist village that adopts a more traditional method and is built on community trust. They have three package options: one-night packages, two night packages, and four night packages. The activities available are divided into several categories such as nature, culture, community social life, and modern fun games. Each activity also involves the local community, which is made up of a variety of community groups. This organizational model is employed in several tourist villages, including Nglanggeran and Samiran. The following are some one- and two-day packages available in the Pentingsari tourist village.

Figure 61 One- and two-day tour packages available in the Pentingsari tourist village

PAKET KEGIATAN 1 HARI 1 MALAM		PAKET KEGIATAN 2 HARI 2 MALAM	
Penyambutan :	<ul style="list-style-type: none"> <li>Tarian tradisional jawa</li> <li>Penjelasa program</li> <li>Pembagian homestay</li> </ul>	Penyambutan :	<ul style="list-style-type: none"> <li>Tarian tradisional jawa</li> <li>Penjelasan program</li> <li>Pembagian homestay</li> </ul>
Eksplorasi alam desa :	<ul style="list-style-type: none"> <li>Jelajah desa</li> <li>Workshop pertanian dan perkebunan</li> <li>Bajak sawah</li> <li>Tanam padi</li> <li>Tangkap ikan</li> <li>Susur sungai</li> </ul>	Eksplorasi alam desa :	<ul style="list-style-type: none"> <li>Jelajah desa</li> <li>Workshop pertanian dan perkebunan</li> <li>Perikanan</li> <li>Perternakan</li> <li>Bajak sawah</li> <li>Tanam padi</li> <li>Tangkap ikan</li> <li>Bola lumpur</li> <li>Susur sungai</li> <li>Belajar gamelan</li> <li>Tari</li> <li>Kenduri</li> <li>Membatik</li> <li>Kreani janur</li> <li>Wayang suket</li> </ul>
Eksplorasi seni budaya :	<ul style="list-style-type: none"> <li>Belajar gamelan</li> <li>Kreani janur</li> <li>Wayang suket</li> </ul>	Eksplorasi seni budaya :	<ul style="list-style-type: none"> <li>Belajar gamelan</li> <li>Tari</li> <li>Kenduri</li> <li>Membatik</li> <li>Kreani janur</li> <li>Wayang suket</li> </ul>
Harga paket :	Rp. 356.000/Orang	Eksplorasi ekonomi desa :	<ul style="list-style-type: none"> <li>Pembuatan tempe</li> <li>Kopi</li> <li>Jamur / ubi</li> <li>Tanaman herbal</li> <li>Bakti sosial / Fun game</li> </ul>
		Harga paket :	Rp. 635.000/Orang

Source: Pentingsari tourist village official website, 2021

According to the package above, the majority of the activities offer educational activities related to rural life. According to the composition of the packaged activities, the village of Pentingsari utilizes the life of the community and village culture as an main attraction. This strategy was chosen as a solution to the Pentingsari village's limited natural potential. With a smaller area, however, communication between communities becomes more informal or kinship-based. As a result, management of tourist villages is still performed in a conventional way, without the benefit of an electronic system. The authors make presumptions regarding the distribution of tourism's economic benefits based on the tour package. This assumption is based on a one-day package price of IDR 356,000/person and a group size of at least 20 tourists.

*Table 23 Group package calculation simulation*

Package	Activity	Price per pax	Group assumption is 20 pax
<b>Welcoming</b>	Javanese traditional dance		
	homestays	IDR150.000	IDR3.000.000
<b>Village nature exploration</b>	Explore the village	IDR20.000	IDR400.000
	Agriculture and plantation workshops	IDR35.000	IDR700.000
	Plow the fields & Plant rice	IDR35.000	IDR700.000
	Catch fish	IDR25.000	IDR500.000
	Down the river	IDR20.000	IDR400.000
<b>Art and cultural exploration</b>	Learn gamelan	IDR25.000	IDR500.000
	Creation of janur (coconut leaf)	IDR20.000	IDR400.000
	Suket puppet	IDR25.000	IDR500.000

Based on the price of the one-day package, the total nightly revenue per group (assuming 20 people) is IDR 7,300,000. The calculation above demonstrates that the homestay receives the largest allocation, or nearly 40%. Toto (2021) states that the village of Pentingsari currently has 60 rooms in multiple homestays with a maximum capacity of 500 tourists. On average, each family manages one to two homestays with several other family members (Toto, personal communication, 2021). Sutarman (2021), one of the owners, stated that his children and wife helped him clean rooms and prepare meals for guests during their stay. Each family has an average of two unused rooms, including those of family members who work or attend school in the city (Sutarman, personal communication, 2021).

According to Doto (2021), the average village tourism income per month prior to the pandemic was IDR 200 million (Doto, personal communication, 2021). Using the above calculation assumptions, it can be assumed that the village of Pentingsari has a high weekly

visitation frequency. He affirms that each group (homestay, culinary, guide, and farmers) can earn an additional one to two million IDR on average. This number is quite high, especially considering that the majority of those involved were previously unemployed or farmers. According to Bayu and Pandu (2021), a portion of this income is allocated to a variety of family operational costs that increase due to tourist visits, such as electricity, internet, water, and waste management. Alternatively, if there are many tourists, the locals can save money on their daily food needs because they have already shared with the tourists (Bayu, personal communication, 2021; Pandu, personal communication, 2021).

Tourism activities not only involve the local community, but also the communities of neighboring villages, particularly in regards to the arts and performances. This alternative was selected due to a lack of art skilled workers in the village and the fact that some residents have other permanent jobs. The situation is different in the tourist village of Samiran, where the majority of residents possess artistic talent. Therefore, Dayang (2021) stated that for various performances, the village manager collaborated with multiple local studios (D. Nevia Afrians, personal communication, 2021).

#### **2.1.2.2. How does a tourist village ensure that economic benefits are distributed fairly?**

Based on the experiences of the three tourist villages, community conflicts tend to arise when the number of tourist visits and income are at their highest. The distribution of economic benefits, which is no longer considered as equal and fair, is a factor in the degradation of local's trust. To address these issues, tourist village managers usually adopt similar (but not identical) mechanisms to coordinate and be accountable for the management of tourist villages, including financial management.

Nglanggeran is a tourist village with a relatively professional method of management report. In addition to utilizing the technology system, managers have management guidelines for tourist villages that include provisions pertaining to profit distribution and financial administration.

Figure 62 One of the articles relates to the financial management of tourist villages based on village rules

BAB VIII  
KEUANGAN

PASAL 11

Untuk mendukung kegiatan Desa Wisata, dana dihimpun dan diperoleh dari :

- 1) Iuaran anggota;
- 2) Membentuk dan mendirikan Badan Usaha;
- 3) Bekerjasama dengan BUMDesa;
- 4) Melakukan usaha pariwisata;
- 5) Pembagian 10% dari pendapatan narasumber / pemateri / fasilitator dan atau mewakili desa wisata dengan ketentuan pendapatan bersih minimal 1.000.000
- 6) Bekerjasama dengan pihak ketiga;
- 7) Bekerjasama dengan sponsor;
- 8) Bekerjasama dengan masyarakat / kelompok masyarakat yang mengikat maupun tidak mengikat dan tidak bertentangan dengan ketentuan yang berlaku;
- 9) Bantuan pemerintah.

Source: Nglanggeran tourist village management, 2022

According to Heru (2021), revenue from entrance fees and tour packages is used for multiple purposes, including payment of employee wages, promotion, development, village finance, and social needs. The profit-sharing system is now implemented every two weeks (previously weekly), based on participation or attendance lists of community involvement. In addition, managers conduct annual reports to the village government (village consultative organization), community leaders (customary institutions), and the community represented by their group leaders in order to maintain trust and transparency. Every Wednesday night (Kliwon Tuesday night) or every 35 days, the administration, the village government, and the community meet to exchange ideas (H. Purwanto, personal communication, 2021). This forum is also used to discuss the development of tourist villages based on mutual agreements or deliberations. The majority of decisions must be approved by all village stakeholders. This mechanism has also proven capable of resolving a number of emerging community conflicts (Rumkel et al., 2019; Thetsane, 2019; Umanilo, 2019).

This pattern is also implemented in the village of Pentingsari, although on a smaller scale. Toto (2021) explains that the community holds once-a-month meetings to discuss the condition of their villages, including tourist villages. Typically, this meeting is held in conjunction with gotong royong<sup>79</sup> (collective action or togetherness) activities to clean up the environment or repair damaged facilities (Toto, personal communication, 2021). Pentingsari,

<sup>79</sup> Gotong-royong is one of Indonesia's distinctive cultures inherited from the past which prioritizes public interests over personal interests. In KBBI, the term gotong-royong is defined as working together or helping each other (Simarmata et al., 2020; Slikkerveer, 2019).



in contrast to the financial managers of the Nglanggeran tourist village, tends to manage the village in a traditional and familial direction. Thus, profit sharing occurs immediately after a group or event has taken place. This system has weaknesses, particularly in the areas of financial reporting and documentary evidence. Tourist village managers implement a rotating system between event-participating groups to prevent interruptions between tourism business actors. This means that homestay, culinary, arts, and other groups will participate in an activity or tour package on a rotating basis. According to Doto (2021), this strategy is the result of an evaluation of several previous conflicts regarding the distribution of benefits. Even though the majority of the community is already engaged, there are still a few individuals who cannot participate (Doto, personal communication, 2021).

The tourist village of Samiran is also approached differently. Managers typically give homestay owners the flexibility to rent out their accommodations, especially to tourists with fewer than 15 guests. The locals started the business before there were tourist villages, which were formerly known as climber basecamps. The manager then classifies the community based on zoning, taking into account the village's area. In other words, each zone with multiple locations has a function within the same group. Dayang (2021) provides a specific example in which homestay groups are required to be in the same area zone. In order for large numbers of group tourists to live in close proximity (D. Nevia Afrians, personal communication, 2021). This strategy differs from the previous two villages, in which people were organized according to their speciality (culinary, arts and homestay). Like the Pentingsrai village, profit sharing is conducted immediately following the event or group of tour. The two villages tend to have smaller tourist village available funds than Nglanggeran tourist village, given this pattern. Once every three months, the manager also holds regular meetings with the village administration and the residents.

The traditional character of the system implemented by the three tourist villages can still be affirmed. As a result, the character of the leader and the community plays a significant role, especially given that the trust between communities is the foundation of their business. It is believed that local wisdom is essential for maintaining the stability of community relations in the village.

### **2.1.3. How do villagers define “the ethics of enough”?**

The experience of tourist villages in limiting the number of visits and tourism expansion demonstrates that locals tend not to have lofty ambitions. This contrasts with the

majority of urban communities (Lyon & Driskell, 2011; Willits et al., 2019). Even though it is difficult to comprehend (abstract), village residents often have a sense of self-sufficiency.

These values, according to Widhyasmaramurti (2022), are heavily influenced by the life principles or indigenous knowledge of the Javanese people, which are passed down from generation to generation. A well-known Javanese idiom states, “*wong urip iku mung mampir ngombe*,” which translates as "humans exist solely for a drink." This means that God has predetermined every aspect of life, from beginning to end. This belief suggests that Javanese have a propensity to forsake or accept what is available (“*pasrah lan sumarah*” or surrender and accept life). In addition, Javanese people tend to believe that humans exist solely for the purpose of living; this belief is known as “*Urip iku mung sak Dermo nglakoni*.” In the current era of modernization, the majority of people are believed to enforce and implement these values (Widhyasmaramurti, personal communication, 2022).

These characteristics appear to influence how tourist village administrators customize their communities. As the villages of Pentingsari and Samiran demonstrate, they do not plan in precise detail. Nglanggeran village, on the other hand, is more adaptable and follows a more deliberate strategy. This situation may be influenced by the majority of villagers who have outside experience, even on a worldwide scale (see part do international migration and remittances play a significant role in village tourism investment?).

According to Dayang (2021), village communities prioritize local events or traditional ceremonies. As a result, when Samiran village hosts a community tradition event, the manager does not take visitor reservations. Therefore, as managers of tourist villages, they only perform in line with the expectations of the community. She remarked that village folks are not ambitious and accept all situations. One example is that most parents do not have a goal in mind for their children's education. They don't worry if their children just finish high school or marry at a young age (see part the relationship between tourism, early marriage, and female education gap) (D. Nevia Afrians, personal communication, 2021).

When the social conditions of the Pentingsari community are not harmonious while the tourism village achieves the highest economic income, one interesting phenomenon that may be able to express the adequate values of the village community. The disagreement serves as a reminder to managers of the significance of balancing economic gains and people's lives. At the time, the community protested to managers who appeared to be more concerned with tourists than with their own inhabitants. The manager's strategy of continuing to receive tourist visits while the village community was celebrating traditional ceremonies

caused this phenomena. Since then, the management has prioritized the community, particularly in carrying out its cultural traditions.

As a result, tourist village administrators must consider not just tourist satisfaction but also the convenience of local inhabitants. What's fascinating is that the satisfaction of the inhabitants in the village is sometimes determined not only by material, but also by a sense of mutual respect for one another.

#### **2.1.3.1. Less stress or low-income: What's more likely?**

Even while the village community prioritizes its socio-cultural activities, it cannot be denied that they also benefit immensely by tourism from an economic standpoint. The extremely rapid expansion of tourism has an effect on the activities of locals who are increasingly occupied with serving visitors. Their routine is substantially different from what they did before the tourist village was established. This change certainly puts pressure on those who are used to rural routines that tend to be relaxed.

During the peak tourist season, Sutardi (2021) stated that a large number of tourist buses park on the side of the main road. Hence, her village frequently becomes somewhat congested (Sutardi, personal communication, 2021). However, there are plans to construct new parking lots that are not too close to residential neighborhoods, so this issue may be remedied soon. In addition, the high concentration of tourists makes proprietors of homestays busier, particularly in terms of preparing food for tourists and daily room cleanliness. Even when family members assist, the homestay proprietor typically prepares meals on weekdays. She acknowledges that when the number of tourists is large, she and her family feel somewhat pressured to meet their needs. But, they are also acutely aware that the tourist village has had a substantial economic impact on their families and has enabled them send their children to school. During the pandemic, they truly believed that tourism and its economic impact had been lost. Currently, they are steadily regaining their enthusiasm for tourist visits.

Figure 63 Crowds of tourist motor cycles and buses parked up to the side of the road



Source: Author's primary data, 2021

This phenomenon illustrates the dilemma between admitting the economic benefits and the commitment to accommodate guests (Kamata, 2022; Zheng et al., 2020). According to Doto (2021), exhausted homestay operators typically choose not to host guests for a while. Hence, managers typically direct tourists to alternative homestays (Doto, personal communication, 2021). This indicates that the manager of a tourist village will not force individuals to take a break if they desire one. Also, he discovered that people's routines grew busier when tourists visited. On the other hand, they are also patiently awaiting the arrival of tourists, especially given the positive economic impact. Hence, managers have a critical role in maintaining a balance between economic benefits and the community's capacity to service visitors, including limiting the number of visits.

The management of the tourist village is likewise of the viewpoint that the community requires additional economic revenue, particularly for those who have invested in tourism enterprises, such as homestay and restaurants.

### **2.1.3.2. How to return the tourism investment?**

Tourism growth in villages is at least encouraged by three categories of investment: large, medium, and small (Trusova et al., 2020). Big and medium-sized investments are typically the outcome of collaboration among numerous partners, including the government, private sector, village government, and tourism village administrators. The types of investment vary greatly, but the majority are focused on product development, infrastructure, and human resources. This type of investment is frequently associated with CSR. This means that investors do not expect direct returns from the value of their investments. On the contrary, they merely hope that the investments will benefit the village community in general (Achmad & Yulianah, 2022; Pereira & Gadotti dos Anjos, 2021).

*Figure 64 Local people who build homestay*



Source: Author's primary data, 2021

Micro investment, on the other hand, is more dependent on local individuals who have greater financial capabilities. Among the investments made are the revitalization of their homes as homestays and the installation of basic traditional restaurants. This investment

makes advantage of community reserve funds, which are often in short supply. For tourism village administrators, the involvement of the community in investing is equally critical. The active engagement of the community gives management with a variety of alternate possibilities for tour packages. Homestays, local restaurants, and attractive plant gardens are examples of amenities that can enhance the value of tourism products.

Thus, tourism village administrators pay greater attention to individuals who have made voluntary investments. Doto (2021) states that tourism village administrators will prioritize investors (Doto, personal communication, 2021). One of the objectives is to support them in recovering their investment funds. Warunge simbok is the only traditional eatery operated by a community member in the village of Pentingsari. This restaurant contributes to the variety of products in the tourist village by serving food and beverages typical of the area of Pentingsari. As a expression of appreciation, the tourism village management constantly provides priority to the restaurant, particularly by conducting events there or ordering food and beverages for tourists' needs from them. Considering its location in the heart of the village, only tourists are expected as customers. Although other locals also help by purchasing beverages. As a restaurant owner, Nugroho (2021) seems to be of great benefit with this plan. As tourism recovers following the pandemic, at least his business has a future (Nugroho, personal communication, 2021).

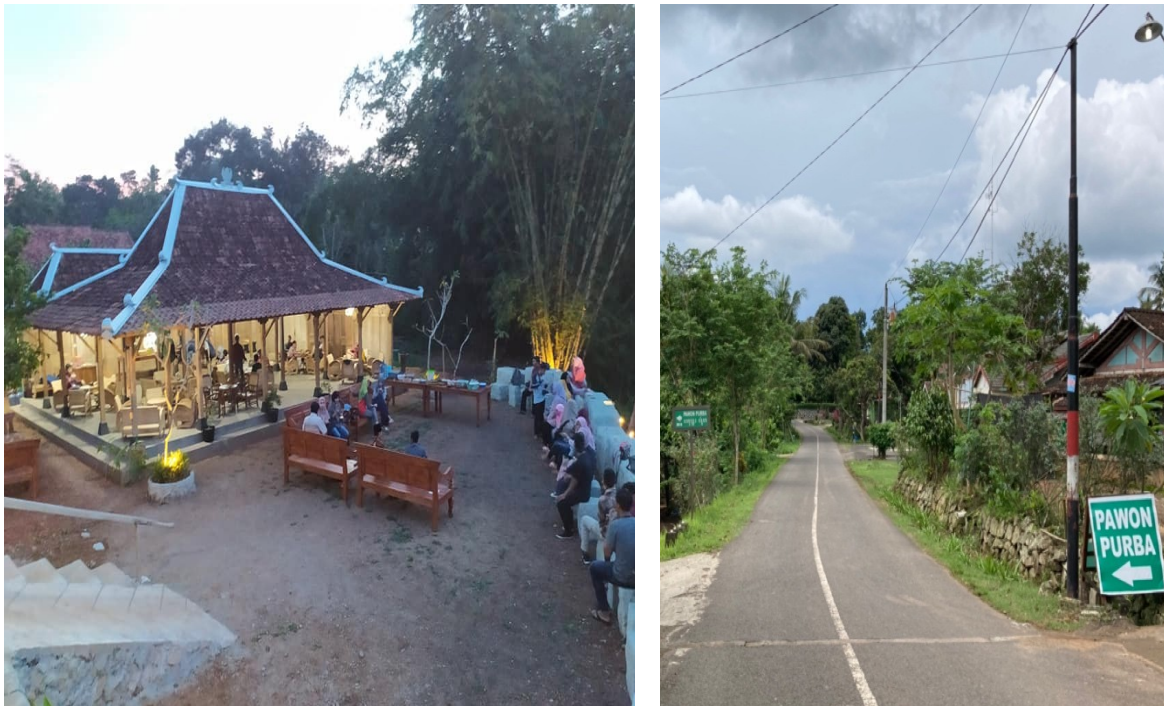
*Figure 65 Local's restaurant in Pentingsari "Warunge Shimbok"*



Source: Author's primary data, 2021

Alternatively, the village of Nglanggeran provides the same support to a community that invests in the traditional restaurant business. Pawon Purba is the only restaurant that is representative for urban tourists. This restaurant meets management requirements, at least in terms of hygiene and sanitation. These two difficulties are still exceedingly challenging to find at other traditional village restaurant.

Figure 66 Local's restaurant in Nglanggeran "Pawon Purba"



Source: Author's primary data, 2021 & Nglanggeran official website, 2022

Due to the restaurant, the manager can now offer lunch packages to guests in tourist villages, something that was previously only possible outside of Nglanggeran village. Some local public agencies organize frequent meetings and lunches in their respective communities. This trend is expected to attract other communities to invest in other sectors, such as the upcoming opening of coffee shops.

### **2.1.3.3. How does a tourist village strike the right balance between rewarding achievements and allowing everyone to engage in it?**

In addition to achieving financial goals, one of the greatest problems tourist village administrators confront is empowering the entire society. They realize that despite their best efforts, they have not been able to incorporate the entire community, both those who need

jobs and those who already have jobs. Hence, managers must value flexibility over engaging the community as if they were company employees. In other words, managers are expected to always communicate with the community when selecting which community is participating in a tourist visit. Those with full-time work beyond their village frequently select the weekends to participate in tourism-related activities. Similarly, farmers and ranchers can only participate in their leisure time.

The management of tourist villages necessitates intensive communication patterns in order to deal with challenges such as these. Currently, technology considerably facilitates this connection via several WhatsApp groups. As a result, the scheduling of the interested parties can be conducted rapidly and transparently. This method of communication is also effective when there is a sudden change in the schedule, particularly if a member of the public is suddenly unable to attend. While assigning responsibilities, managers also consider the age of the employee. Typically, the younger generation is given positions that need significant mobility, such as guides. The elder generation is typically given supervisory or operational coordination responsibilities. Managers also place a higher value on the collective approach compared to efficiency. This means that, despite the fact that a job desk may be handled by a minimal number of personnel, it tends to be pushed to its limits in tourist villages. For example, the ticketing department employs a large number of individuals (5 to 7) each day to perform tasks that may be completed by only two or three individuals.

This strategy prioritizes the equitable distribution of revenues (even if the amount is small) over the maximization of profits through efficiency. This pattern contrasts sharply with other formal jobs. From the standpoint of organizational administration, this strategy is extremely inefficient (Khalifa, 2020). Considering the more complicated characteristics of the community, this pattern appears to be more suited for adoption in the tourism industry in rural areas.

Tolerance has an important role in village communities, particularly in maintaining harmonious community relations (Qin et al., 2021; Upadhyay, 2020). Those who already have full-time jobs outside of the village and who have better economic status typically offer more options to others who are unemployed or categorized as poor. With regular tourism growth increasing, the manager intends to engage the community extensively.

#### **2.1.3.4. How a tourist village deals with inequality gap: Between rich and poor**

Decentralization of development is one solution regarded capable of resolving Indonesia's social disparity problem (Siburian, 2020; Talitha et al., 2020). Thus, villages are



urged to gain more autonomy in order to realize equitable economic growth. The rural economy (populist economy) is also an anomaly of the economic inequality in Indonesia, where 1% of the population controls approximately 50% of the country's wealth. In contrast, only 10% of the population controls approximately 70% of the wealth in Indonesia (databoks.co.id, 2018; UNAIR, 2018). This indicates that the majority of people in Indonesia, approximately 70%, only share a little portion, or 30%, of the country's resources.

Despite the fact that economic inequities between communities are extremely difficult to avoid (Chancel et al., 2022; Zucman, 2019). However, the features of village people, who tend to be simple, obscure these disparities. When villagers purchase a brand-new vehicle or construct a bigger home (luxury lifestyle), they often feel embarrassed or ashamed in front of their neighbors. The same tolerance was shown by the community when they participated in the tourist village. Neighbourhoods with stronger economic situation and more permanent jobs are more likely to give opportunities for those without employment. This indicates that there is less competition among individuals. This circumstance is also greatly influenced by the community's structure, as the majority of its members still maintain family connections.

Tourism villages are anticipated to be able to reduce economic disparities between communities by providing precedence to those who are unemployed or disadvantaged. In addition, tourist village management frequently invest a portion of the income in public amenities like as roads and houses of worship. This technique seeks to share the benefits of tourism with uninvolved parties. Also, the tourism village manager is involved in a number of cultural and religious events of the village community.

According to Doto (2021), the issue for managers is to figure out the most effective way to empower the middle class. He noted that the government has generally provided various support programs to the underprivileged. Meanwhile, the middle class appears to require additional assistance, particularly those who are unable to get government assistance but have little income (Doto, personal communication, 2021). As a result, this community group is frequently participating in various trainings to enhance skills and become entrepreneurs.

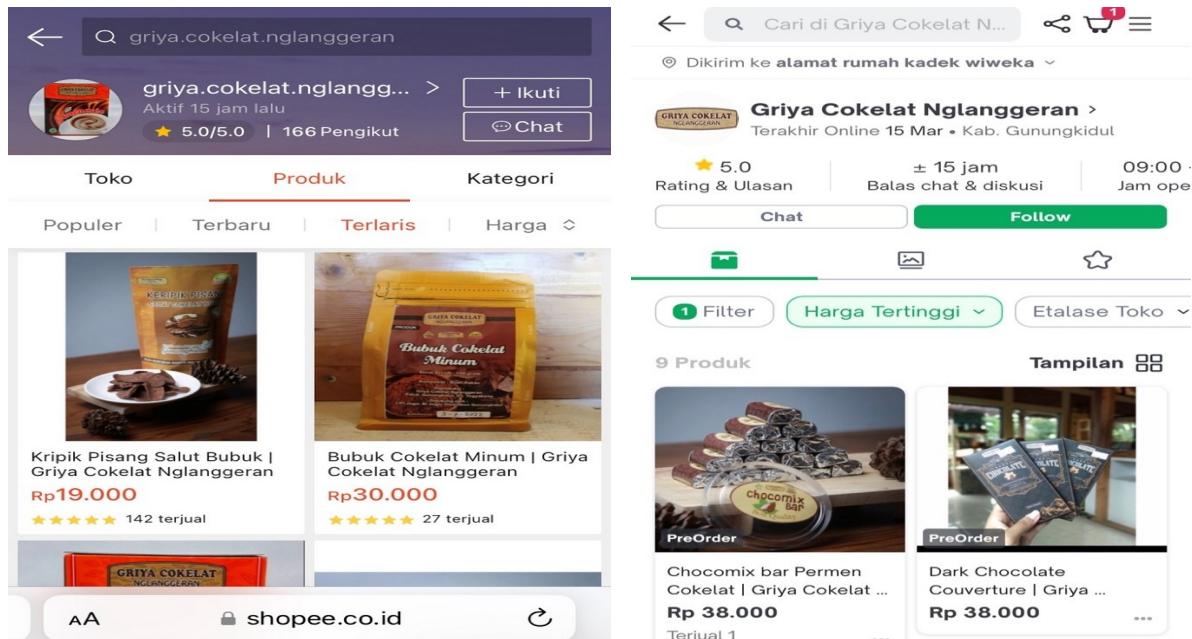
#### **2.1.4. Digital Small and Medium Size Enterprise: Adaptation of traditional to digital marketing (Online Distribution Channel)**

By digitization, technological advancements have generated a variety of business prospects (H. Dutton, 2014; Parviainen et al., 2017). The covid epidemic has caused several industries to shift and adapt to new customer behaviour. Due to limited mobility, the

emergence of online businesses has been greatly accelerated (Dannenberg et al., 2020; Donthu & Gustafsson, 2020; Tran, 2021). Practically all business sectors, including tourist villages, are developing their businesses on the basis of digital media. During the pandemic, tourism communities cooperated with academics to create virtual tours in order to adapt to technology (see part virtual tour: digital tourist village pioneer). Tourist interest was considerable at the time, especially given the high involvement. It was initially assumed that this type of digital tourism could eventually replace traditional (real-time) types of tourism (Baggio & Del Chiappa, 2014; J. Lu et al., 2022; Mura et al., 2017; Yung & Khoo-Lattimore, 2019). Yet, as people's activities recommence, it appears that digital tourism is no longer appealing to travelers. This phenomenon can also be seen in many virtual tours from across the world.

Tourism communities, as stated in the previous chapter, not only provide services, but also a variety of processed food products as souvenirs. This product was created by a collection of individuals who operate in small and medium-sized businesses (Kurniawati & Yuliando, 2015; Tambunan, 2019). They shifted market sectors that previously solely targeted travelers to become the general costumers during the pandemic and passive tourism. One of the objectives is to continue to be able to finance operational costs while also ensuring the sustainability of the business ecosystem, which includes farmer groups and breeders. They began to market their goods through online media with the support of several digital marketing trainings.

Figure 67 Processed food products from the Nglanggeran tourist village on the marketplace platform



Source: Author's online observation, 2022

According to Suryani (2021), during the tourist village's closure due to the pandemic, customers were increasingly diverted to Griya Cokelat (souvenir shop) and Pawon Purba (restaurant) (Suryani, personal communication, 2021). Even though demand is lower than in normal times, some orders placed through online platform have significantly helped the economy's flow during a crisis. Surini (2021) reports that Griya Cokelat items are now available in Indonesian market places such as Shopee (Surini, personal communication, 2021). It is acknowledged that transitions to digitalization-based business models continue to face numerous challenges, particularly on the human resources aspect. They argued that in a traditional society, training for utilizing technology should be performed on an ongoing and long-term basis. Although receiving some training, this adaption remains one of their shortcomings in expanding their business.

Sotya Sasongko (2021) believes that if small and medium-sized businesses in rural areas have technological capabilities, the resulting commodities can be marketed to general segmentation other than tourists (S. Sasongko, personal communication, 2021). As a result, local's company ecosystem can operate on a larger scale in a more sustainable basis. The distribution of processed chocolate products from the village of Nglanggeran outside of the village, notably at the airport and large supermarkets in Yogyakarta, is a successful example. The success of local small and medium-sized businesses can also draw the interest of

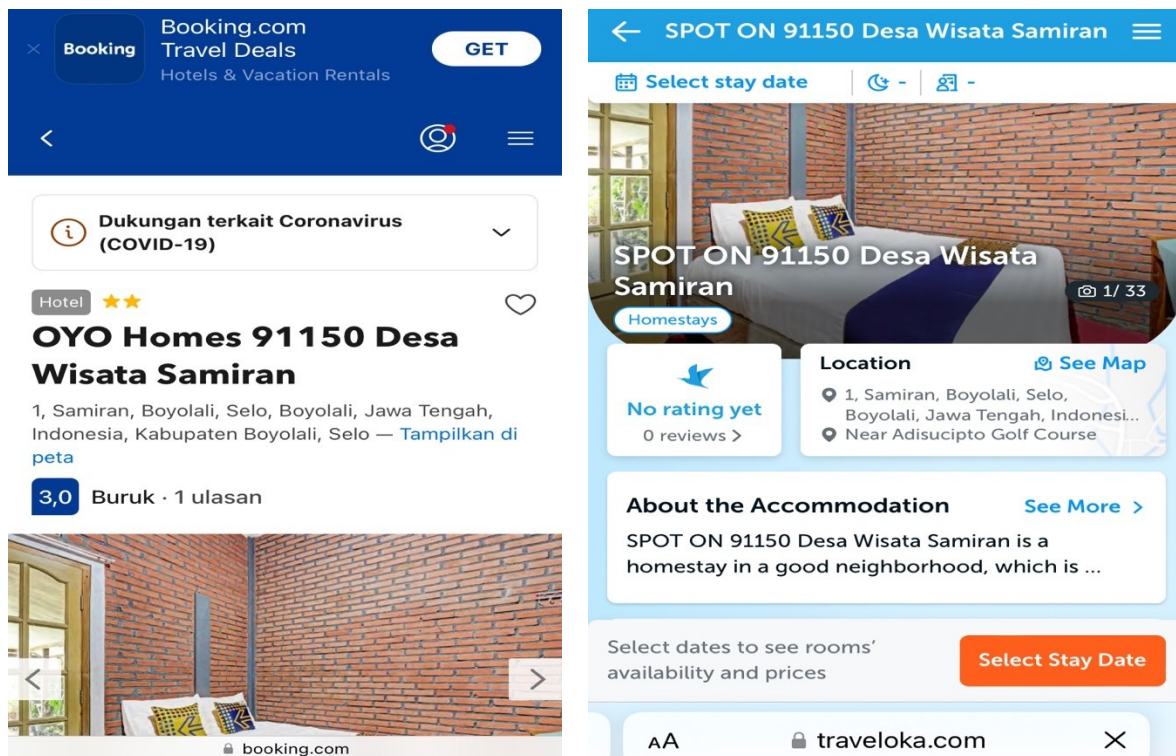
investors. Dayang (2021) indicates that one of the largest manufacturers of dairy-based foods intends to partner with a Samiran village community enterprise (D. Nevia Afrians, personal communication, 2021). One of the reasons for this is that the community's products are regarded nationally marketable. Hence, Dani (2021) feels that the government must provide assistance, particularly in terms of marketing and distribution channels (D. Rahardian, personal communication, 2021).

#### **2.1.4.1. Does the “Airbnb” phenomenon have an impact on the tourist village?**

In some literature, the "Airbnb" phenomenon is typically considered to be a negative implication of tourism, particularly in relation to business competition that results in low-priced sales. Service companies that adopt this sharing economy model are frequently criticized for their potential to "disrupt" conventional business ecosystems (Cheng et al., 2022; Guttentag & Smith, 2020; S. Richards et al., 2020). Several tourist destinations have actively campaigned against this business model. On the other hand, this platform is also deemed advantageous for consumers and their business partners (property owners). One reason is the broad accessibility of sales and marketing opportunities.

In the context of a tourism village, Nglanggeran and Pentingsari are aware of the challenges posed by this phenomenon and its potential consequences on their business, particularly homestay operations. Therefore, based on recommendations from various parties, including the results of discussions with the village government, they decided to prohibit owners of homestays from marketing their rooms on digital platforms, such as Airbnb. One reason is to reduce inter-community business competition. As a result of competition, one of the potential concerns is that wealthy individuals will establish luxurious homestays to attract tourists. As a side effect, individuals with limited financial resources will struggle to compete and become increasingly marginalized in the tourism sector. Putting the principle of justice first, tourist villages are generated collectively. This indicates that the current model, which provides alternative and equal opportunities, is presumed to be in preserving with the character of the community.

Figure 68 Homestay listings on online platforms like Traveloka and Booking.com



Source: Author's online observation, 2022

Samiran Village, on the other hand, enables homestay owners to offer and advertise their rooms through digital platforms, including Traveloka and Mister Aladin. Long before the establishment of a tourist village, the local community had historically operated an accommodation business as a basecamp for climbers, according to Dayang (2021) (D. Nevia Afrians, personal communication, 2021). Even now, three generations have been involved with this sector, including as guides or what was formerly known as porters (a person who helps carry goods for climbers). Therefore, people tend to believe that they can also operate a homestay business without a tourist village. As one of Merapi's climbing routes, the market segment for climbers seems to be very massive. Considering these factors, the manager permitted the community its own freedom.

However, the manager has an agreement with the homestay owner to only accept guests who are Free and Independent Travelers (FIT). This necessitates that group tourists, whether from travel agents or group representatives, must make reservations through the tourism village manager. One reason is because the Group Inclusive Tour (GIT) segment requires not only homestays, but also tour packages with a variety of activities. Currently, Samiran village employs both platform-based and tourist village-managed sales strategies.

#### **2.1.4.2. Does service activity more sustainable than goods product in tourist village?**

The experience of a pandemic that has disrupted the tourist village sector as a business that offers services and products raises questions regarding which is more sustainable in crisis situations. However, the authors do not intend to classify the two (services activity and goods product) as separate entities, especially considering their tendency to complement one another. Based on the business processes, both appear to have a low environmental impact (see part tourist village is able to encourage environmental sustainability).

Nonetheless, it is intriguing how the pandemic provides a different perspective on the two. At that time, almost all service-related tourism village activities had suddenly stopped, primarily due to activity restrictions. In contrast, processed food products that were originally intended as souvenirs for tourists constitute a growing industry (Candra et al., 2021; Prasetyo et al., 2021). Small and medium-sized businesses represent as the tourism village's economic pillars in times of crisis.

This phenomenon is insufficient to demonstrate that the goods industry is more sustainable than the services industry. However, in the context of a tourism village, it has been indicated that concurrently developing tourism packages and processed products can provide added value from the village's potential. Both can develop simultaneously, and one of them can serve as a community resource at crisis periods. In Indonesia, not all tourist villages produce regionally-specific processed goods, particularly those that have relied heavily on the abundant potential of natural beauty. In some instances, the lack of human resource skills and experience in rural areas is also cited as an obstacle. However, the government, private sector, non-governmental organizations (NGOs), and academics appear to offer a variety of training programs and are very open to collaboration. This experience can serve as a valuable lesson for the managers of tourist villages to continue to be innovative in the development of new products and to actively communicate with a wide range of stakeholders.

#### **2.1.4.3. Does government endorsement of tourist village influence the number of tourists visit?**

Although there is no extensive review proving the role of government endorsement in the popularity of tourist villages, there seems to be a correlation between the two. The two tourist villages, Nglanggeran and Pentingsari, demonstrate that the government plays a significant role in increasing the number of visitors to the two villages. Since the government introduced the village through various awards (Kemenparekraf, 2021a), the number of

visitors tends to increase, according to the tourist village manager. This argument is not backed up by an investigation of visiting tourists. Nevertheless, profiles of tourist groups and activities performed in the two villages demonstrate this influence.

Nglanggeran and Pentingsari are two of a number of villages that frequently receive awards at the regional, national, and international levels (see part what do awards for excellence in responsible tourism mean for locals?). Consequently, a large number of village governments and local governments from various regions of Indonesia came to conduct comparative research (see part tourist village as a natural tourism laboratory: from student to practitioner). Their visits are treated similarly to those of other tourist groups. However, one of the differences offered is the execution of the activity package. This market sector is primarily interested in learning how to manage tourist villages, beginning with organizational structure and extending to marketing strategy.

This market segment can also accommodate demand during off-season or weekdays. One of the reasons is that the group can be considered to be in the working period or a local government delegation. This tendency has had a significant influence on the current pattern of year-round tourism. This means that tourist village are constantly visited by tourists, regardless of holidays. In addition, a number of tourist villages that act as models for the government are frequently used as gathering places by various government departments.

*Figure 69 Representatives of local governments who have comparative study on the management of tourist villages*





Source: Source: Author's primary data, 2021&2022

On the basis of this phenomena, it can be assumed that the endorsement of the central government indirectly has a significant impact on the growth in tourist visits to tourist villages. Yet, the second concern is whether this market niche has the potential to become a long-term foundation, given that government programs are typically significantly influenced by the period and objectives of each leadership era. Yet, for the time being, this market segment might serve as one of the promotional channels to advertise their village via Word of Mouth.

## Conclusion

This section concludes that tourist villages can have an economic impact not only on the local community but also on the surrounding community and local government. In other instances, tourist communities are also able to attract the interest of various big, medium, and small-scale investors. What is noteworthy is that some of the government and corporate sector investments are grants or CSR programs. In other words, it is practically possible to argue that this support does not require benefits in the shape of an economy that must be returned within a specified time frame. The program is primarily focused with the community-wide implications of investment value.

But, some of those involved are also confronted with a dilemma between the economic benefits of tourism and the pressure of daily activities dedicated toward serving tourists. The traditional community's relaxed agricultural and livestock behaviors are



encouraged to adapt to routines of work with a relatively high intensity, especially when visits are at their peak. As noted in the introduction, village residents are willing to compromise on a number of these tourism limitations so long as they receive comparable revenue.

Hence, tourist villages are believed to be able to narrow the gap between the rich and the poor, especially if all levels of society practice tolerance. This circumstance is also significantly impacted by the approach in which tourist village administrators distribute profits equitably. Despite the fact that it is not flawless, the strategy adopted is at least the reflection of consensus among all parts of society. Future tourism village administrators will need to consider how to take advantage of technological improvements to expand their business sector, particularly through digital media.

## 2.2 TOURIST VILLAGES LABEL AS AN AGENT OF SOCIAL TRANSFORMATION

### Introduction

The relationship of tourists and locals is a topic that is frequently debated and attracts attention from a variety of disciplines, including geography, anthropology, sociology, and psychology. In practice, it appears challenging to distinguish the impact of tourism on social and cultural aspects (Équipe, 2005; M. K. Smith, 2015). As a result, the majority of the literature discusses it as a single issue.

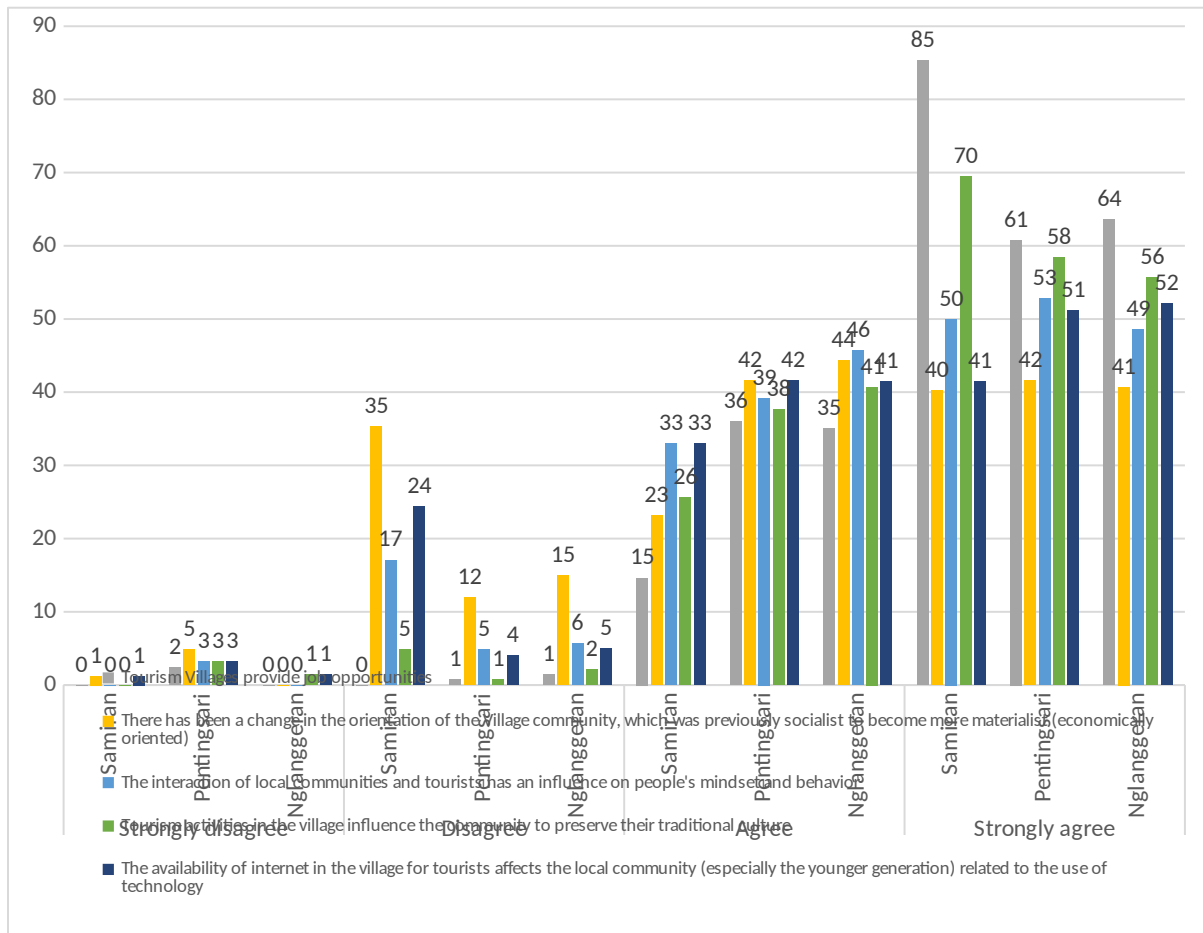
Rural communities, as a traditional society, are sometimes regarded as "victims" of modern industrial development or tourism. In the context of rural tourism, the interaction between these two entities is thought to influence the behavior of one or both sides. The author employs a sociological perspective to examine and interpret this behavior. Sociology is a study that investigates an individual's personality and behavior, as well as their interactions and relationships within a community group (Gosling & Taylor, 2011; Holden, 2004). Auguste Comte (1798-1857) is a philosopher who is regarded as a pioneer in scientifically investigating social phenomena.

In addition to in-depth observation and interview approaches, the authors gathered data through a survey with 400 respondents, 347 of whom were domestic visitors, 33 of whom were local entrepreneurs (homestays, souvenir shops, and local eateries), and 30 of whom were local employees. This information is then analyzed to determine the influence of tourist villages on changes in local community behavior.

Open interviews were conducted to explore the local community's thoughts or opinions on societal changes that may be triggered by the effect of tourism. The questionnaire, on the other hand, is employed to confirm the perceptions of the stakeholders involved (including tourists) on some of the potential consequences that may occur in the village as a result of tourism activities. They are able to express themselves through several closed statements, 5 for tourists and 13 for entrepreneurs and employees. This statement was created considering interviews and various references about the impact of tourism on various aspects of society.

According to the survey results, the majority of tourists believe that tourism has an impact on the greatest number of aspects of society. However, several other tourists disagree with two of the statements. The five statements concerning social and cultural issues are included in the table below.

Figure 70 Tourist impressions of socio-cultural effects



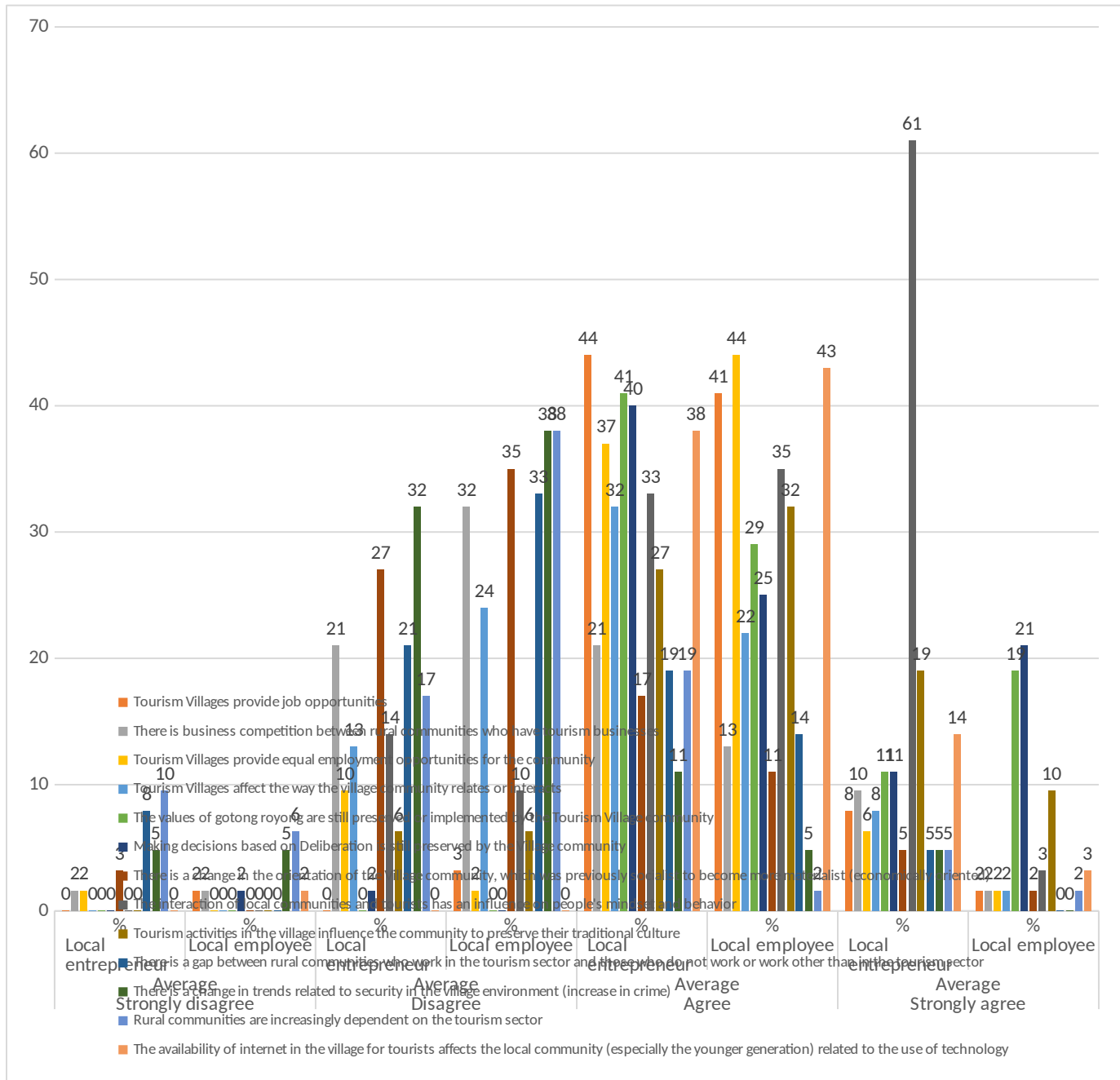
Source: Data Analysis, 2023

The above table demonstrates that tourists are confident that tourist village create employment opportunities for locals. Moreover, they believe that the interaction between visitors and residents can affect changes in the village's mindset and lifestyle. Nonetheless, it is believed that the commercialization of the village's culture and way of life might encourage the preservation of local traditions. Noteworthy is the perspective of tourists on both subjects, with the majority declaring agreement but a minority expressing disagreement. These two statements are related to the change in orientation of the formerly socialist village community to become more economically oriented, as well as the influence of technology and the internet already established in the village, particularly on the younger generation. Even while the indications of these changes have begun to appear in several instances, based on observations and interviews, their implications have not yet been observed in the majority of village populations.

In addition, this study highlighted the perspectives of local business owners and employees in tourist villages, particularly according to their opinions and experiences in the

tourism business sector. If travelers' opinions are based solely on their observations and experiences in tourist villages. On the other hand, local people's perspectives are crucial for constructing socio-cultural changes in society based on everyday experiences. The following table provides examples of these presumptions.

Figure 71 Local entrepreneur and employee perceptions of socio-cultural effects



Source: Data Analysis, 2023

According to surveys, public opinion is more varied than that of tourists. This diversity in perspective is especially interesting since it demonstrates that various communities have different experiences with an issue. The table above indicates that the

majority of respondents expressly agree with at least four statements. In addition to the impact of tourism villages on boosting employment possibilities and the influence of the internet in villages on the younger generation. Two other issues that are considered to be preserved in the village include those related to the values of gotong royong (collective action) and deliberative decision-making. This concern is essential since it is one of the fundamental pillars of village community life and a distinguishing characteristic between rural and urban communities.

On the other hand, there are two statements that, while most individuals have the same opinion, it appears that a small number of people perceive the opposite. However the majority of people believe that tourism has changed their mindset and lifestyle and can help to preserve traditional culture. Yet, a few others believe otherwise. This data indicates that there are disparities in observations and experiences among respondents.

At least seven statements indicate the extremely significant differences in viewpoints among individuals. This data indicates that some individuals may have had different experiences than others. This disagreement is related to the issue of business competition among village communities who have businesses and equal employment opportunities. In addition, perceptions differ on the influence of rural tourism on changes in patterns of relationship or interaction with village communities, as well as the disparity between village communities engaged in the tourism industry and those who are not. The last three concerns relate to the shift from a socialist to an economic orientation, issues regarding security in the rural environment (increasing crime), and the reliance of rural communities on the tourism industry.

This study gives at least some significant information, particularly about how tourists and locals perceive changes that may be influenced by tourism in the community. This viewpoint is then reinforced with results of the interview and the author's observations while living in a tourist village to provide a comprehensive illustration. This data is then elaborated through a variety of particular phenomena that will be explored in the following chapters.

### **2.2.1. Tourist village: Periphery or future urban living space?**

Geographically, villages have long been considered as suburban settlements that support urban areas. Simultaneously, village communities are frequently considered to be marginalized and left behind (Geneletti et al., 2017; Guzal-Dec et al., 2020; Mayer et al., 2016). Then, is this framing still applicable in the context of the phenomenon of tourism villages? This indicates whether the tourist village is still an abandoned region or has become

an attraction for urban residents, especially as a prospective place of residence. This viewpoint is at least validated by multiple facts, including the fact that urban inhabitants from Jakarta, Bandung, Surabaya, and other locations have begun to invest in the property sector near prominent tourist village areas. This phenomenon is driven by a minimum salary standard that remains considerably behind that of other major cities in Indonesia, making it difficult for locals to acquire a piece of land or property. As a result, some agricultural land has been converted into residential. This issue is especially concerning when considering the development or growth of tourist villages, which often rely on agricultural culture and the social life of village communities, both of which have the potential to be impacted by the development of the tourist village itself.

#### **2.2.1.1. From farm to factories / from agriculture to modernity**

If tourism is considered a modern society culture (Hennig, 2002; Schudson, 1979). The development of a tourist village, on the other hand, provides an interesting experience (Bendesa & Aksari, 2017; BENDESA & AKSARI, 2018). Particularly, how the villagers, who are mostly traditional farmers, adapt and respond to modernization or the tourism industry's pressures.

Dayang (2021) explains that people in the village of Samiran have long relied on agriculture to survive (D. Nevia Afrians, personal communication, 2021). However, as is common in many agricultural cases in Indonesia, the lives of farmers are often despicable, notably from an economic standpoint. Traditional agricultural life, on the other hand, can be characterized as challenging and uncertain. She mentioned that the idea of developing tourism in the village arose partially as a consequence of diverse difficult situations that farmers frequently faced. She used the example of how the price of vegetables fell to its lowest point in 2005. Carrots were only IDR 500 per kilo at the time, compared to today, when they can reach IDR 3,000 or IDR 4,000 per kilo, though by the time they arrive at the market, the price has doubled to IDR 7,000 or IDR 10,000. This is due to the fact that the distribution channels between farmers and consumers are still connected by resellers or buyers who frequently take very huge profits at the expense of farmers. The most common motive is to purchase agricultural products using a payment method that depends on sales results. In most cases, the resellers can claim that many agricultural products are not sold or that the market price is extremely low. Farmers are thus forced to accept the value or price set by collectors. With limited human resources (knowledge and insight), this phenomenon can

still be easily found in various traditional agricultural industries in Indonesia (Kopp & Sexton, 2021; Slamet et al., 2017).

Dayang then took the initiative to utilize community agricultural products as tourism commodities after observing these conditions. Forming community groups consisted of community members who work as farmers or in other professions to transform agricultural products into souvenirs based on local food products is one approach. Several commercially processed products, such as candy, *dodol*, and milk-based crackers, have been successfully manufactured with the assistance of various stakeholders. Additionally, various types of vegetable-based cakes and chips are some of the most popular products among consumers. Keeping the food processing procedure as simple as possible is a determinant factor that contributes to the success of transferring skills to the community, particularly those who were previously only agricultural workers.

This strategy is able to provide additional value to the farming profession in the village. In addition, a number of other farmers also participated in a variety of tourism-related activities. Nonetheless, Dayang (2021) also anticipates an occupation conversion from farmers to tourism actors. One of the things he implemented was to oblige the people involved to have a farmer's card (one of the mandatory identities that shows that they are active farmers). Therefore, she stressed to the community that tourism is an additional job or alternative profession for those who are unemployed (D. Nevia Afrians, personal communication, 2021).

The adaptation of the social life of the community to the tourism industry is also noticeable in the Pentingsari tourist village. According to Doto (2021), the majority of people, including farmers, have begun to comprehend and adapt to the business model of tourist villages (Doto, personal communication, 2021). He provided an illustration of how the community routinely monitors village information boards that mention tourist visit schedules for the following six months. Even after years of involvement with tourist villages, the community has begun to comprehend the characteristics of tourists who will visit or stay in their village. For instance, if the tourist group is comprised of students, people tend to prepare a small quantity of processed foods and souvenirs. Nonetheless, if the tourist group consists of workers or children accompanied by their families, the community group will prepare a greater quantity of processed products than usual. In this example, the community is already aware of the disparity in purchasing power between the various types of tourists. Indirectly, this phenomenon demonstrates how formerly traditional farmers have begun to recognize and adopt entrepreneurial values. In addition, as time passes, farmers become increasingly

inventive in terms of commercializing their products. Farmers suggested several tour package activities, such as harvesting chilies, plowing fields, and early morning planting, as ways to engage in tourism activities. Agriculture, which is typically on a small scale, can be employed appropriately if the number of tourists is sufficient. This means that agricultural commodities may be offered directly for a higher price than through resellers or buyers.

This adaptation process takes time, especially considering that traditional farmers are accustomed to relying solely on their physical abilities. Prior to the development of the tourism village, Heru (2021) stated that nearly 90 percent of farmers had unawareness of tourism. Therefore, most people believe that only commodities can be sold (if there are goods, there is money). Therefore, when tourist village initiators propose ideas to commercialize the natural beauty and traditional way of life, they tend to disregard and doubt them. In fact, the majority of people at the time mocked the concept they desired to develop.

In the early stages of growth, therefore, gaining the community's trust was one of the greatest challenges tourist village administrators experienced. Yet, managers are still progressively and persistently attempting to build tourism with limited resources. As time passes, the number of tourists visiting grows. People are beginning to accept this idea, particularly when some of them begin to receive economic benefits from tourism activities. Since then, the manager has believed that concrete evidence is what the community requires. Even now, people who once had misgivings are participating in tourist villages.

The experience acquired from establishing three tourist villages demonstrates how rural communities require a driving force to motivate them to welcome tourism as a new way of life. In addition, the community must obtain evidence and advice from an individual who understands the concept of developing a tourist village.

#### **2.2.1.2. The role of the young informal leader: From modern industrial civilization to folk society**

Erni (2021) argues that, according to local government observations, the role of an educated and experienced informal leader (migrating or working in a city) is crucial to the development of most tourist villages, particularly for encouraging other young people to become interested in tourism (Erni, personal communication, 2021). Based on his experience accompanying villagers on Lake Toba, Dani (2022) claims that the role of leadership is fundamental for village communities, particularly in terms of generating influence and trust within the community (D. Rahardian, personal communication, 2021). Consequently, the initial action he took was to start communication and approach respected local authorities or



older generation. This method is particularly effective because the social structure of rural communities tends to be resistant to change and the presence of foreigners (Beard & Dasgupta, 2006; A. Utomo et al., 2019).

On the other hand, Doto (2021) believes that initiators who can thereafter be referred to as leaders do not necessarily need to be from the older generation. Others of his colleagues who were equally successful in initiating the development of tourism villages were from different generations, he said. Sugeng (Nglanggeran tourist village) and Alit (Dieng Kulon tourist village) established their respective villages at ages 25 and 40, respectively. Doto (tourist village of Pentingsari) and Modeng (tourist village of Penglipuran) began establishing their communities at ages 50 and 60, respectively (Doto, personal communication, 2021).

Nonetheless, based on the author's observations, the majority of these informal leaders have a more modern perspective than other traditional individuals. These characteristics may be influenced by the backgrounds of the majority of the initiators who have lived or worked in major metropolitan areas. Their education and experience therefore provide a distinct viewpoint in recognizing the village's potential and determining how to maximize it. Agung (2021), one of the homestay owners, said that since Mr. Doto and a number of city-dwelling villagers returned (to the village) and established tourism, the village has begun to receive guests or tourists at the homestay (Agung, personal communication, 2021).

According on an interview with Doto (2021). He claimed to have lived in Jakarta for over two decades (1987-2007) and to have owned an environmental consulting company. During that time, his business frequently assisted the Department of Industry and Agriculture in the development of suitable technologies. In addition, his wife is a factory assistant director for a multinational corporation (Korean company). He decided to return to the village as he grew tired of the pressures of city life along with its various dynamics.

Initially, living in the village was relatively difficult. Being a former immigrant, many people believe he returned to the village after failing to find employment in the metropolis. However, while city life tends to be convenient and trendy, it also presents particular difficulties for his family (wife and two children). Nevertheless, with his experience, including communication skills, he approached local leaders. To summarize a lengthy narrative, he believed that the village could be marketed to tourists. His knowledge and experience in managing businesses are also used to the community in order to initiate the development of a tourist village. The role of the initiator is also deemed essential in the development and management of tourist villages, including the preparation of products or packages, the training of human resources who will be involved, collaboration with various

parties (including travel agents and local governments), pricing determination, and decision-making. Also, this initiator is one of the most dependable when confronted with obstacles or issues, particularly conflicts between communities.

Doto is currently recognized and frequently performs as a keynote speaker or motivator in almost all Indonesia's regions to encourage the growth of tourist villages. In addition, he frequently presents his experiences in organizing rural communities as a guest lecturer at UGM's management program.

Similar circumstances occurred in Nglanggeran village, where some of the initiators, including Sugeng Handoko, Mursidi (chairman of the tourist village), Heru, and Aris (Marketing), were city-dwelling locals. Heru (2021) himself returned to the countryside in early 2008 after his employment contract was not renewed, and he chose to start a business with the funds he had accumulated while working in the city. With a somewhat sparse village routine, he is also collaborating with coworkers to begin developing his village to improve its appeal. In contrast to Pentingsari, the village of Nglanggeran has been visited by local tourist due to the attractiveness of Mount Purba's summit. This experience encouraged them to design tour packages covering numerous other attractions.

Mursidi, on the other hand, was formerly an Indonesian migrant worker who had resided in various major nations, including Korea. As a result of the success of establishing tourist villages, they are currently frequently entrusted by a number of parties to share their experiences organizing village communities. In addition to being the head of the Pokdarwis and the head of the tourist village in the Nglanggeran, Mursidi is also the vice chairman of the Gunung Kidul Regency tourist village communication forum (see part why is Central Java's Tourism Village expanding so rapidly?) and a member of the regional tourism promotion board. In the meantime, Aris and Heru are frequently employed by the Yogyakarta provincial tourism office as assistance for the establishment of newly established tourist communities.

They underlined that not all approaches and solutions used in tourist villages originated from the ideas of the initiators. On the contrary, they tend to gain a lot of knowledge from experience when addressing some of the issues that arise when maintaining a tourist village. Thus, they frequently do evaluations with the community during informal meetings or while simply drinking coffee together.

Then, must village development be initiated only by the local community? The Samiran tourist village demonstrates that immigrant communities can become initiators of village development. The experiences and understanding of the initiators who had lived in

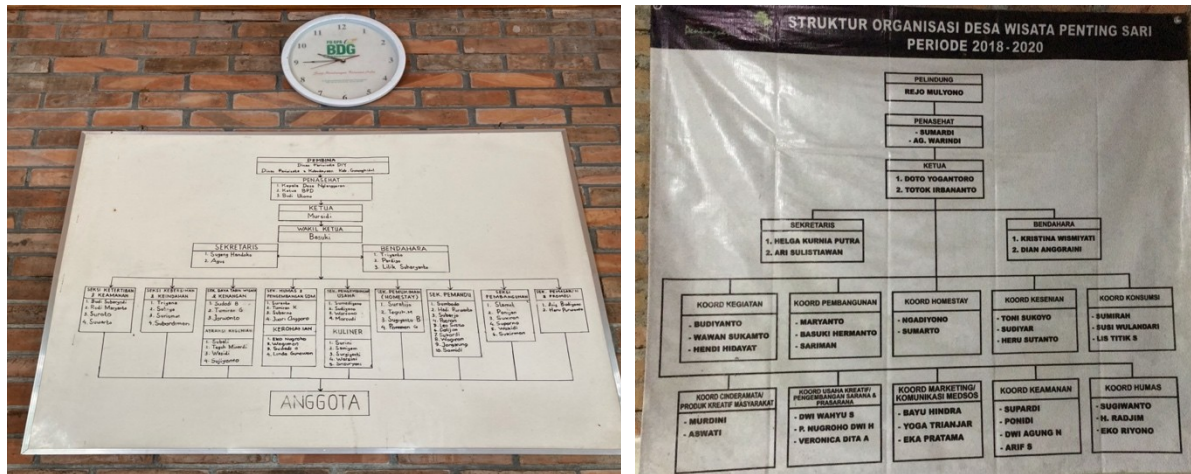
metropolitan areas (outside villages) is a crucial factor. Yet, village development must also acknowledge that it cannot be accomplished by a single individual or a small group. Thus, the leader plays a crucial role in recruiting members for a group. Then, this community will become one of the most valuable assets in village development, consistently disseminate ideas to the community, and engage them on a broader scale.

### **2.2.1.3. Pokdarwis: Tourism awareness community**

*Pokdarwis* was established in the village of Nglanggeran through the participation of multiple stakeholders, including the village government, community leaders, community organizations for women's empowerment (PKK), farming communities, homestay communities, traders, and representatives of the youth generation. This group was established in an effort to increase local community understanding of tourism activities, or as part of a government initiative titled "tourism awareness." This organization is also one of the primary requirements for tourism communities to obtain legal recognition (certificate). Since 2008, Mursidi has led over the *Pokdarwis* in the tourist village of Nglanggeran. Mursidi argues that the development of *Pokdarwis* has created employment opportunities for the young of Nglanggeran Village, who were previously predominantly migrant laborers or worked outside of the province (Mursidi, personal communication, 2021). However, Handoko (2020) mentioned that with the establishment of a tourist village and many supporting elements, there was essentially no urbanization in the village (see part financial capitalism: from the origin of labor to the destination of investment). Earlier, many young people left the village, but currently participation in a tourist village now gives them a sense of pride (S. Handoko, personal communication, 2020).

Heru (2021) states that initially (about 2008), only 10 to 15 individuals were working with *Pokdarwis*. However, as a result of the growth of tourism in the region, the number has expanded to approximately 154 people, who are dispersed among numerous main attractions such as Mount *Purba*, *Embung Nglanggeran*, *Kedung Kandang*, and *Kampung Pitu*. Each object has a person in charge whose responsibilities include coordinating and evaluating developments at its location (H. Purwanto, personal communication, 2021). Tourism's expansion has in fact caused organizations to become more complex. Hence, the *Pokdarwis* in the village of Nglanggeran involves different stakeholders, such as the provincial and district tourism offices, village heads, the village consultative body (BPD), village elders, chairman, secretaries, accountants, and other communities. This organization's structure is depicted in the following chart.

Figure 72 Organizational structure of the Pokdarwis in the Nglanggeran and Pentingsari tourist village



Source: Author's primary data, 2021

Such tourist communities are essentially held by numerous villages with various names and concepts. This community in Nglanggeran was formerly known as the tourist village management agency (BPDEWI). However, with the enactment of the governor rule of the Special Region of Yogyakarta Province Number 40 of 2020 regarding to Tourist Awareness Groups (Pokdarwis), nearly all of these groups' names have become standardized (jogjapro.go.id, 2021). Based on these regulations, this organization is the tourism awareness administrator. Tourism awareness itself describes the participation and support of all components of society in encouraging the growth and development of tourism in a destination or region, including villages. Erni (2021) states that this legality aspect provides an opportunity for these communities to directly communicate with local governments, especially since they are authorized by the governor (Erni, personal communication, 2021).

Nevertheless, in Central Java, according to Dayang (2021), the management of tourist villages is governed by regional regulation of Central Java Province No. 2 of 2019 pertaining to community empowerment in tourist villages (D. Nevia Afrians, personal communication, 2021). This rule underlines that a tourism village can only be governed by a single community or organization, such as community groups (Pokdarwis), village-owned businesses (BUMDes), or cooperatives. According to Sotya Sasongko (2021), in addition to the establishment of progressively large tourist villages, organizations from each of these tourist villages create a communication forum as a medium for exchanging information and conducting meetings before dealing with the local administration. He further explained that the outcomes of the forum's discussions and evaluations had also inspired various standards (services) or requirements that tourist villages needed to meet, such as representative

homestays (quality of mattresses, breakfast, and toilets), parking lots, and road access. Among of the factors assessed are tourist and travel agent requests, as their respective business partners (S. Sasongko, personal communication, 2021).

Based on the nature of the organization's establishment, which derives from the movement of community groups. As a result, this community might be described as the foundation or root of the strength of community involvement in a tourist village. One reason is that their participation is entirely voluntary. In most circumstances, they must even give up the resources they have together, such as private land assets and money as investment. This kind of active community participation is what distinguishes tourist village from rural tourism. Yet, does this factor genuinely determine a tourist village's success?

#### **2.2.1.4. The role of voluntary community: Key success factors?**

According to Erni (2021), despite the fact that the government has regulations regarding the operation of tourist villages. In practice, however, the establishment of a tourist village is mostly a type of community awareness through inviting other communities, rather than a local government initiative. The innovation and creativity of its human capital have a significant impact on an advanced tourist village. Aside from that, conflict management is an essential aspect of success (Erni, personal communication, 2021). This statement was confirmed by Dani (2021), who revealed that engaging the community is one of the most difficult processes in developing a tourist village based on his experience. In fact, it took him over a year just to give an example of environmental responsibility. At the time, he began his day by cleaning around his house and the village environment, followed by organising plants and fields to make them look appealing. He currently claims to have been successful in involving several communities in Sigapiton village in cleaning activities as well as managing the agricultural and animal husbandry landscape. Furthermore, they have managed to organize community events and bring motorbike and car group members to visit and live in their village in cooperation with several community groups (D. Rahardian, personal communication, 2021). This activity benefits some of the local communities involved by renting out rooms (homestays) and providing various tourist needs ranging from food to entertainment (art and culture performance). The event was the village's first tourism activity.

Convincing and encouraging the local community to participate does not appear to be an easy task in the village. Managers must be able to ensure tourists' safety and comfort, which includes preparing the community as hosts. If calculated through a modern business approach, organizing a tourist village tends to require high financial capital. Several tourism

support facilities in the village, such as toilets, gazebos, tracking trails, and other supporting infrastructure, were built jointly by the village community or known as gotong royong. Apart from that, to maintain cleanliness and organize several plants in the village environment, which is quite large, it is also done voluntarily. The time and energy they put into managing the village, if capitalized like urban life, would be invaluable. The time and effort they put into managing the village would be invaluable if capitalized like urban life.

Again, community support, in addition to the role of the initiators, ultimately determines the viability of the tourist village itself. Upon observation, the pattern of kinship in the community is quite close (the majority of individuals have family relationship), allowing communication and trust patterns to develop rapidly. Apart from that, some of the people who were involved at the beginning of the development also had experience working outside the village and had an impact on the mindsets of other community. Surgianti (2021), a member of one of the chocolate management groups (Purba rasa) in the village of Nglanggaeran, stated that she had migrated to Jakarta and worked in Cikarang (Toyota factory) for three years (Surgianti, personal communication, 2021). Since its commencement (2010), she has also been a member of the chocolate processing group (which initially consisted of only four people but now includes as many as sixteen personnel). Another illustration is one of the cleaning staff from the village of Pentingsari who has migrated to various locations in Indonesia, including Sumatra (10 years) and Yogyakarta (10 years). Her children and grandchildren live in a residence she owns in the city of Yogyakarta. Taking care of his parents was one of the reasons she returned to the village.

Despite the fact that they are village natives who have chosen to live in the village. However, some of them also have extensive experience and perspective. Toto (2021), the village secretary, stated that the *pedukuan* (division of areas in the village) in his area (consisting of 130 families) has been recognized as the most advanced, especially because many people are retired and have worked in cities.

Based on this experience, local communities' active participation can ultimately determine the growth of a tourist village. Inter-community relations based on transparency and justice may have strengthened kinship-based relations to become business-based and professional. That does not mean that the relationship is always progressing well. During this time, the tourist village experienced some upheavals within the communities themselves.

Doto (2021) explains that if there is no transparency and equality, internal conflicts have the potential to worsen (Doto, personal communication, 2021). He gave an example of a

community conflict that occurred once when there were different perceptions about benefit sharing in a tourist village.

Furthermore, jealousy between community groups is common when there are those who receive unequal wages. One example was when the group in charge of parking felt they were paid unfairly in comparison to the arts group. Although, for managers, the role of all community groups in ensuring that all planned tourism activities run smoothly is critical. However, ensuring social equality is challenging.

*Figure 73 Advertisement of job vacancies in the tourist village of Nglanggeran which is open to the public*

Dibutuhkan Segera Team Pramusaji Pawon Purba

Syarat :

- Perempuan
- Pendidikan min SMK/SMA
- Muslim
- Single
- Komunikatif
- Sat set
- Bisa menggunakan kendaraan bermotor
- Domisili area patuk dan sekitar nya

Minat

Bisa datang bawa lamaran lengkap dan interview ke pawon purba

Alamat :

Nglanggeran kulon Patuk Gunungkidul YK

Ato hub ilham di no 0889-0127-4638

Lowongan kesempatan bekerja di Pawon Purba.  
#BekerjadiDesaKeren 👍🙏

Source: Author's primary data, 2022

This phenomenon also encourages tourism villages to involve as many locals as possible who are interested. Several tourist villages in independent clusters, such as Nglanggeran, appear to have begun recruiting employees from outside the village. This strategy must be carefully considered, especially in order to maintain harmonious relations among the people of the village.

### **2.2.2. What are the societal consequences of inequalities?**

As explained previously, some of the most significant challenges that managers face are generally in the early stages of development, particularly in convincing the community. Furthermore, according to the experiences of the three tourist villages, rapid growth and significant economic benefits tend to create new issues for the community.

Doto (2021) explains that his village has ever earned up to IDR 1 billion in a short period of time (less than four years). Initially, the manager was overjoyed with this accomplishment. Surprisingly, this achievement has actually become a cause for dispute in society. According to him, management, which was previously based on family values and beliefs, has now become a boomerang for tourist village managers. They faced widespread community resistance, resulting in social tensions. Tourists were restricted to visiting some villages at the time. The situation had improved thanks to the assistance of elders or village leaders. However, at the time, the tourist village took a short break in order to evaluate the factors that cause conflict in the community. Transparency and fairness are two of the village community's demands as a result of discussions with various parties. Furthermore, one of the challenges is maintaining a balance between those who can and cannot participate. Most non-involved groups tend to be opponents in the development of tourist villages (Doto, personal communication, 2021).

Therefore, based on the results of this evaluation, managers began providing attention and space for previously uninvolved individuals to become participate. In addition, managers have begun limiting the number of tourists visits in response to community advice. Since then, the manager has not only prioritised profits and the quantity of visitors, but also the comfort of the village's residents. The tourist villages of Nglanggeran and Samiran are also affected by the phenomenon in a variety of ways.

Sotya Sasongko (2021) states that in most tourist villages, people who are not involved in tourism usually tend to be cons (for example because the sound system is too loud) (S. Sasongko, personal communication, 2021). However, after being involved and receiving benefits, they tend to become more tolerant of tourism activities. In the end, success in managing the balance and harmony of community life is believed to be one of the keys to the sustainability of a tourist village.



### **2.2.2.1. Power and position: How have decentralization influenced the tourist village and village leadership system?**

The challenge of managing a tourist village arises from more than just tourism-related factors. The political system of village administration that has just been adapted by the community also has an influence, especially in relation to social stability (Antlöv, 2003; Sofyani et al., 2022; Warburton & Aspinall, 2019). The community has complained about the effects of the village head election (Berenschot et al., 2021; Labolo, 2022; Yuhandra & Adhyaksa, 2020), which is believed to have transformed the face of the village social system, which was formerly more family-friendly and deeply embedded in Javanese cultural values.

Doto and Toto (2021) state that the election of the village chief made the village environment less favourable due to competing interests. In fact, some tourist village managers are frequently asked to engage in practical politics to support a particular party (Doto, personal communication, 2021; Toto, personal communication, 2021). Because village government administrators (including village heads) are vital partners for tourism village managers, this circumstance is generally unavoidable. Several factors make tourist villages very dependent on village administration, including the land factor and village area which is a fundamental part of the tourism business in the village.

Since the enactment of the village law (see part metamorphosis of village regulations and policies in Indonesia), the village and its leaders have assumed a crucial role in village development. Therefore, this position became politically contentious. In some instances, the community has begun to use financial influence to elect a village chief (Bayo & Santoso, 2019; E. Hasan et al., 2023; Noor et al., 2021). Characters who significantly differ from the culture and values of traditional society, particularly in Java, where seniority and hierarchy are emphasised. In fact, in 2023, some village chiefs staged a demonstration in Jakarta demanding an extension of their length of service from six years and three terms under the previous law to nine years under the new law (Alyadrus, 2023). They claim that the current system tends to hamper village development as a result of post-election polarisation or conflict in the community.

This phenomenon demonstrates how the village chief's political position is becoming increasingly strategic and contested. It is believed that the authority to use the village budget (See figure 1.34 Village Fund Allocation in 2015 - 2019) is one of the primary causes of this change in personality. The increasing instances of corruption in the village government at least lend support to this argument. Because of this, the Indonesia Corruption Watch (ICW) in 2018 noted that the village budget sector was the most corrupt (CNN Indonesia, 2019a).

Figure 74 Some reports related to village fund corruption cases in Indonesia

### Kasus Korupsi Dana Desa Mentukak Sekadau, Kerugian Negara Rp260 Juta

Redaksi  
Rabu, 8 Februari 2023 - 09:25



Ilustrasi - Korupsi Dana Desa [int]

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### Kades di Serang Dituntut 6,5 Tahun Bui Terkait Dugaan Korupsi Dana Desa

Bahtiar Rifa'i - detikNews

Selasa, 11 Okt 2022 20:03 WIB



Ilustrasi Sidang (Foto: Reuters)

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detikNews > Berita

### Eks Kades di Sumedang Jadi Tersangka Korupsi, Tilap Dana Desa Rp 558 Juta

Nur Azis - detikNews

Kamis, 02 Feb 2023 03:00 WIB



Foto:Ilustrasi (Edi Wahyono/detik)

KOMPAS.com NEWS TREN VIDEO HEALTH FOOD EDUKASI PARAPUAN MONEY UMKM TEKNO LIFESTYLE HOME

AGIKAN: f t w a Solusi Korupsi Dana Desa Lebih Mendesak Ketimbang Waca

### Solusi Korupsi Dana Desa Lebih Mendesak Kades 9 Tahun

Kompas.com - 27/01/2023, 20:35 WIB



Source: adapted from various sources<sup>80</sup>, 2023

<sup>80</sup> See (Detik.com, 2023a; Media, 2023; Redaksi, 2023; Rifa'i, 2023)

This system also influences the development of tourist villages in their region, which is largely determined by the vision of the village chief, according to Dayang (2021). Currently, village administration tends to prioritise economic gain. As a result, the region surrounding the village of Samiran has begun to exhibit massive development, which has encouraged land conversion (D. Nevia Afrians, personal communication, 2021). On the other hand, Heru (2021) affirms that power plays an important role in the management of tourist villages, particularly because the village government is a pathway for enabling communication with various stakeholders, such as local governments (H. Purwanto, personal communication, 2021).

The experience of several tourist villages confirms that the relationship between tourism and politics once again plays a significant role and is frequently a determinant of success (see part Villages as Indonesia's political commodity: Since Colonial to Reformation era).

#### **2.2.2.2. Does money change local community behavior?**

According to the survey results, some tourists and locals believe that tourist villages influence people's economic orientation. Several studies that discovered comparable side effects also support this viewpoint. So, how is economic orientation able to influence people's behaviour? Surini (2021), a worker at Griya Cokelat, stated that her experience has shown that the values of mutual cooperation between communities are changing. She added that her parents had told her that in the past, when a neighbour wanted to build a house, almost everyone was involved voluntarily or without charge (perhaps they only provided food) (Surini, personal communication, 2021). Some development is still being performed collaboratively at the moment, but economic calculations have already been made. However, she recognised that this shift was influenced by factors such as the fact that many people already had jobs outside of the village. Village maintenance, on the other hand, is still executed as a collective effort.

Toto and several homestay owners (2021) in Pentingsari village agreed that the values of gotong royong (collective action) are still maintained because most parents still involve their children in various activities such as repairing village facilities (roads and public facilities) (Toto, personal communication, 2021). This activity takes place every Friday and has been preserved since tourist villages have yet to develop in the village. Furthermore, some cultural activities are still carried out by the community as a whole. Doto (2021) reports

that the traditional event for his son's wedding included approximately 80 young people serving as committee members (Doto, personal communication, 2021).

One of the changes that has garnered attention is how tourism affects the appearance of communities. When a village is visited by a large group of guests, for instance, residents will attempt to look attractive. Additionally, the local community has developed an awareness of travel. Recently, some individuals, such as groups of homestay owners, have planned trips to other regions. Never-before-practiced or rarely practiced behaviours. Dayang (2021) observed that residents of Samiran village have a propensity to purchase goods that are categorised as non-essential needs. After the harvest, at the end of the year, many people purchase new vehicles, such as motorcycles (D. Nevia Afrians, personal communication, 2021).

Figure 75 Tourist village community group on vacation



Source: Author's primary data, 2022

Management of tourism business units centred on tourist village managers has the effect of reducing business unit competition. Additionally, Bayu and Pandu (2021) argue that competition does not occur between tourist villages, primarily due to their distinct market segments (Bayu, personal communication, 2021; Pandu, personal communication, 2021). Even so, Surgianti argues that there is no distinction between the people of Nglanggeran

village who are involved or employed in tourism and those who are not involved or employed in other sectors (Surgianti, personal communication, 2021).

This phenomenon is consistent with Sotya Sasongko's (2021) observation that the structure of social relations in the village community is nearly able to preserve the values of *gotong royong*. Despite the fact, some people are involved in a social activity only because they are worried about other people's judgments or compulsion. Therefore, currently, the growing trend is that people who cannot be involved in a community activity choose to contribute materially. This means that they are still trying to maintain local wisdom adapted to modernization (S. Sasongko, personal communication, 2021).

Night guards, social gatherings, community work (environmental services), and traditional events are examples of social activities that strengthen kinship in a community. The tourist village is currently also possible to become one of the village's social activities due to the communication demands associated with tourism development. This example demonstrates how modern approaches of work are adapted to traditional way. Yet, there is a tendency for greater economic gains or revenue to result in social jealousy and conflict in some instances. This antipathy is typically exhibited by individuals who are not a part of the tourist village or who are regarded as the lost community.

### **2.2.2.3. The lost community: The dark side of tourist village or ruralisation?**

The natural beauty of the mountains has provided benefits to most tourist villages in Central Java, particularly as the main attraction for tourists. However, this natural beauty poses a risk for those who live on the slopes of the Merapi volcano. This area has been the most affected by several Merapi volcano eruptions, including the flow of cold lava and ash fall. As a result, in addition to being a tourist destination, tourist villages are also vulnerable to natural disasters. The people of the three tourist villages who confirm this statement are Agung, Dayang, and Sutardi (2021). The village community has also been trained to evacuate in the case of a natural disaster, such as an eruption. Sotya Sasongko (2021) added that, in regards to eruptions, floods, and landslides, there are several issues that require the attention of various parties (S. Sasongko, personal communication, 2021). This illustration appears to depict the other side of a tourist village that tourists rarely notice.

Figure 76 Illustration of the impact of an eruption disaster on the slopes of Merapi Volcano



Source: (Tribunjogja.com, 2023)

Aside from the fact that the area is prone to natural disasters, one of the challenges to developing a tourist village is the community itself, particularly those who are not involved and are resisted to development. From a management perspective, the opposing party is not always perceived unfavorably. This group, on the contrary, serves an essential purpose as a verification on or supervisor of development. Doto (2021) confirmed that initially the manager assumed that uninvolved and opposing individuals tended to affect the development of tourist villages (Doto, personal communication, 2021). However, after receiving feedback from one of the private bank's CSR programs (BCA), the manager was advised to continue to provide space for these community groups. Thus, the manager provides a forum for parties concerned to provide constructive criticism and input at village communication forums. Managers also frequently utilise constructive criticisms and suggestions as evaluation substance. This strategy has had a significant effect, particularly in reducing disruptions to the operation of tourism-related activities, such as road closures and tourist annoyances. In order to prevent further marginalization in their own village, the manager of the Nglanggeran tourist village employed a similar approach when dealing with community groups that had not been involved and were opposed to the project.

### **2.2.3. Tourist village and rural digitalization**

In most rural regions in Indonesia, infrastructural development, including those associated to information and technology, lags significantly behind urban areas. This

disparity leads to the notion that rural regions are typically lacking behind, including from an information standpoint (Arham, 2020; Nurdina, 2021). Tourism can have an influence on the availability of technological infrastructure in rural communities. The irony is that this intervention appears stronger because it addresses a tourist demand, not a local community one. Regardless of the reason, technology advancements in the village will ultimately provide the population with convenient access to information.

Doto and Heru (2021) argue that the availability of wi-fi connectivity in their village is a consequence of the significant demand from internet-dependent tourists (Doto, personal communication, 2021; H. Purwanto, personal communication, 2021). Hence, the tourist village manager and village administration collaborate with an internet service provider (Telkomsel) to install internet network infrastructure throughout the community. Ultimately, this infrastructure development could be accessed by more than only tourism business stakeholders, such as proprietors of homestays and souvenir shops. In contrast, about half of the village's residents are now members of the internet service provider. In communities that have not yet been developed as tourist destinations, it is sometimes challenging to set up infrastructural development such as the Internet. The high investment costs and limited market potential of internet service subscribers in rural areas is one factor.

The Nglanggeran tourist village has become the very first digital tourist village in Indonesia with a technology-based administration system. From 2014, Heru (2021) stated that managers had developed an integrated electronic ticketing system (H. Purwanto, personal communication, 2021). These electronic tickets allow for real-time monitoring of tourist growth. Each ticket also includes an automated breakdown of the percentage of revenue allocated to each stakeholder. Beneficiaries include village-owned enterprises (BUMDes) of 10%, government tax of 0.5%, village government, and the rest for operational requirements of managers (salaries, promotions, and training). Additionally, tourism business professionals frequently find inspiration from social media and YouTube. They commonly seek about local food processing and how to make homestays more appealing.

Social media is one of the most popular types of media. By digitization, this platform is particularly useful for marketing and selling commodities. In order to access a number of well-known marketplaces in Indonesia (Tokopedia, Shopee, and a number of others), people are nevertheless hindered by a lack of human resources who are able to use them. Tourism village actors also utilize social media to connect intensively with one another, particularly via WhatsApp and Instagram. This phenomenon was also somewhat surprising, especially for the author, who stayed in a homestay in a tourist village, where news quickly spread that

tourists were visiting their community. As a result, it appeared that when the authors visited multiple locations, they were already aware of the presence of visitor. This trend may be considered an adaptation to traditional communication patterns, which are typically face-to-face.

In addition to its usage for tourists, the pandemic has demonstrated how these infrastructure facilities ultimately benefit nearly all rural communities. Students and office employees make extensive use of the internet when their activities involve distance learning, online courses, and work-from-home options. This multiple advantage encouraged the government, via Telkom (the government's technology company), to launch the Smart Village Nusantara program. This is one of the strategy implemented to accelerate village development. It is claimed that this technological development can potentially integrate rural and urban communities (CNN Indonesia, 2020c, 2020a).

#### **2.2.3.1. From stagnation to rejuvenation: Data based tourist village management**

Tourism villages are highly vulnerable to overcapacity due to their limited land area, particularly in the context of the positive trend of tourist visits. Geographically speaking, the simultaneous and intense utilisation space and time by both residents and visitors tends to be a cause for dispute in society (Kuščer & Mihalič, 2019; Phi, 2020; M. K. Smith et al., 2019). Community rejection, environmental damage, higher prices, noise pollution, congestion, marginalisation, visitor dissatisfaction, and changes in local community behaviour are some of the side effects (Capocchi et al., 2020; Oklevik et al., 2019; M. K. Smith et al., 2019). This phenomenon has also been observed in the three tourist villages and in a number of well-known destinations around the world.

Budapest, Barcelona, Amsterdam, Paris Paris (Butler, 2019; M. K. Smith et al., 2019), Venice, Prague, Rome, Bangkok, and New York City (Dodds & Butler, 2019) also experience a phenomenon known as Airbnb syndrome, anti-tourism, tourismphobia, overcrowded locations, visitor pressure, or overtourism (Adie et al., 2020; Capocchi et al., 2019; Koens et al., 2018; Kuščer & Mihalič, 2019; Milano et al., 2019a, 2019b; Oklevik et al., 2019; Phi, 2020). This term is frequently associated with negative public opinion or criticism (Butler, 2019) regarding the development and growth of tourism, which is out of control and potentially creating problem in both urban and rural areas.

Measuring carrying capacity is a challenge, particularly when determining the saturation of tourism growth, including in villages. Theoretically, this concept can be



categorised into four different types of carrying capacity: ecological, economic, social, and comprehensive carrying capacity (J. Wang et al., 2020). However, this concept is still the subject of debate, particularly in regards to the subjective nature of objective-appearing criteria. Framing tourism development without producing impacts is also considered unrealistic (Lindberg et al., 1997; Martin & Uysal, 1990).

Local community's responses to how many tourists they want, not how many tourists a destination can attract, is an interesting and workable approach that has been implemented in tourism villages (O'Reilly, 1986). In other words, if the village community becomes disturbed or uncomfortable due to tourism activities, the manager recognises an evaluation is necessary. It is believed that this method is quite effective for describing the capacity of a tourist village to accommodate a large number of visitors in a specific area and time period, especially since capacity is unable to serve as an absolute limit.

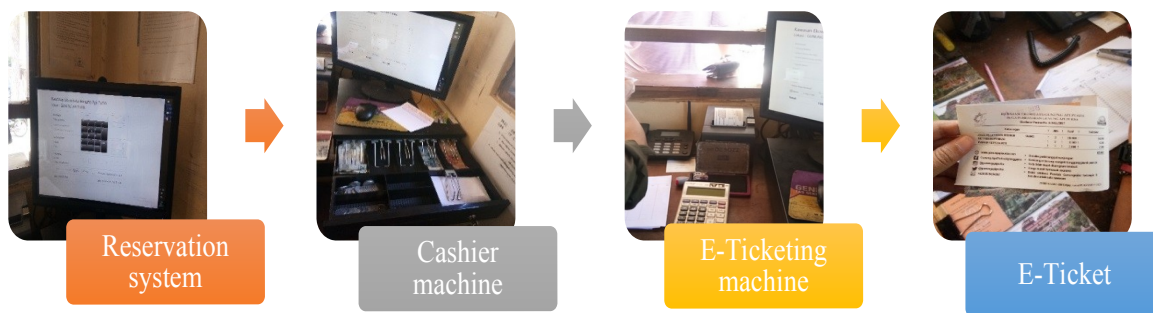
In the context of rural tourism, the dramatic growth between 2011 and 2013 (see part Java and its rural tourism development history) can be regarded as either positive or vice versa. Primarily due to the certainty that the tourist village of Nglanggeran's capacity will remain static or unchanged (despite the development of several attractions). The issue of carrying capacity in tourist villages is frequently debated, and there are even concerns that it will lead in over-tourism or stagnation. This assumption is supported by data on visits in 2014, which increased by 279.7% compared to the previous year or reached its peak with 325,303 tourists, including 476 international tourists and 328,803 domestic tourists. This is the highest number since the establishment of Nglanggeran tourist village.

Heru and Sugeng (2021) conclude, based on the manager's observations, that their village has experienced multiple indicators of overtourism, including environmental impacts (erosion, trashes pollution, traffic jams), social impacts (security issues), and cultural impacts (differences in habits and behaviour between tourists and local communities). On the other hand, they acknowledge that the significant increase in tourist arrivals has positive effects, particularly on the economy (S. Handoko, personal communication, 2020; H. Purwanto, personal communication, 2021). In theory, economic benefits frequently succeed in increasing individuals' tolerance for tourism's negative effects (Dodds & Butler, 2019). Thus, locals tend to accept the negative effects they experience.

In 2014, the tourist village manager conducted an evaluation, particularly by employing technology to track tourist growth or visitor management, after observing the various impacts that have emerged and considering the unrest of the people who are starting to become uncomfortable about tourism. Collaboration between tourist village managers,

local governments, and academics resulted in the idea of monitoring visitors by recording facility usage and visitor data (PATA, 2021). Therefore, Nglanggeran was the first village to develop a reservation and management system based on data or technology. Theoretically, this strategy requires managers to commit to or agree on the maximum number of groups that can be accommodated simultaneously by a tourist village (Dodds & Butler, 2008). At that time, they imposed a maximum of three groups (minimum 25 pax) or approximately seventy-five visitors per day on groups of visitors. To monitor the number of visitors, the manager has implemented a technologically-based reservation system that will provide an early notice if the number of guests exceeds a predetermined limit.

*Figure 77 E-Ticketing Reservation System in the Tourist Village of Nglanggeran*



Source: Author's primary data, 2019

Overtourism is typically brought on by the concentration of tourists in a certain location at the same time. Such conflicts arise as a result of the relative intensity of visitor and local community interests (M. K. Smith et al., 2019). Tourist village managers also play a part in determining which homestays would be utilized by tourists, through the mechanism of rotating shifts between homestays, which affects the distribution of occupancy among accommodation owners. This strategy is highly effective at avoiding the "Airbnb syndrome," or a situation in which all housing owners compete to market their facilities at a low price.

The experience of the Nglanggeran tourist village demonstrates that a destination or attraction, particularly on a modest and traditional scale, may be able to use simple and cost-effective methods to determine its carrying capacity, as contrasted to complex and costly ones. In fact, the duration and length of tourist queues at particular attractions are useful statistics and information for determining optimal capacity (Adie et al., 2020). The Nglanggeran tourist village establishes its carrying capacity based on an agreement between the manager and the local people and its local value. In other words, rather than choosing

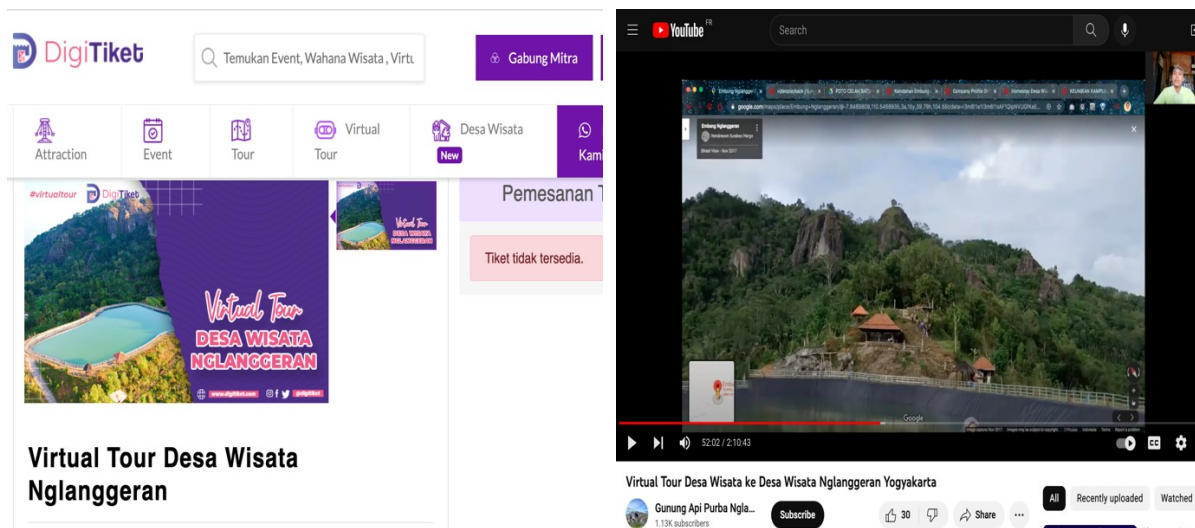
quantitative calculations or formulas that are believed to be more credible academically, they rely mainly on the community's sensitivity to tourism development in their region. They consider the "comfort" of the local community as a basic metric that many tourist destinations can adopt. Managers have indirectly achieved one of the goals of growing rural tourism which in theory is known as community-based tourism, namely the community itself (Arcana & Wiweka, 2015b; Arief et al., 2020).

The tourist village of Pentingsari experiences the same conflict situations or challenges, yet a less traditional approach is adopted. According to Bayu and Pandu (2021), the reservation system, which is still conventional or depends on several managers, frequently results in double or duplicate reservations, resulting in overcapacity (Bayu, personal communication, 2021; Pandu, personal communication, 2021). Consequently, in 2014, Doto (2021) noted that Prof. Baiquni and UGM academics helped him comprehend the concept of carrying capacity in relation to the size of his area, particularly the necessity of limiting tourist visits. At that moment, the manager and the community agreed to modify the concept in order to restore the balance between the community's benefits and impacts. As happened in the village of Nglanggeran, even though the number of visits decreased, the economic benefits were just the opposite. Since then, the manager has not prioritized large-scale promotions since 2015, as the network and revenues have been maintained.

#### **2.2.3.2. Virtual tour: Digital tourist village pioneer**

The availability of technology infrastructure in tourist communities also inspires managers to constantly innovate. Tourist village managers actually recognized the limits imposed by the pandemic as opportunities. The Nglanggeran tourist village, which collaborates with academics and non-governmental organizations, is the first in Indonesia to organize a virtual tour (Mumtaz & Karmilah, 2022; Sekarsih & Mustopa, 2022). The virtual tour is an audio-visual simulation of travel that can be conducted live or through recordings. This tour incorporates multiple multimedia components, including sound effects, music, narration, text, and maps, to enhance its attractiveness. Although this type of tourism has been around for a while (Afsarmanesh & Camarinha-Matos, 2000; Cho et al., 2002; Y. Wang et al., 2002), it is claimed that the Covid-19 pandemic has increased its popularity as an alternative vacation option (J. Lu et al., 2022; Verma et al., 2022).

Figure 78 Virtual tour of the Nglanggeran tourist village during the pandemic period



Source: Nglanggeran YouTube Channel, 2021; (Digitiket.com, 2022)

As a participant on the virtual tour in 2021, the author witnessed a significant level of visitor interest. They originated from nearly all Indonesian areas. In actuality, the manager was able to schedule this tour for multiple groups at various dates. In addition to being a novel attraction, virtual tours are considered as an antidote to the boredom of those who are confined to their homes due to a number of government restrictions.

Initially, the presence of this type of tourism was regarded as a technological disruption to the tourism industry. As people's activities return to normal, however, virtual tours do not appear to be able to substitute conventional tourism activities that encourage tourist movement.

### 2.2.3.3. The role of academic institutions (University) in village technology adaptation

From the 1990s, academics have played a role in the establishment of tourism villages in Central Java. Sotya Sasongko (2021) reported that beginning in 1997/1999, academics began to contribute to village development through research, community service, and mentoring (S. Sasongko, personal communication, 2021). In these initiatives, both professors and students participate to the sharing of information, particularly tourism awareness, to the community. In addition, each university today supports a village from its inception into its development. In the context of implementing sustainable tourism, academia and government have a role in communicating the significance of practicing ecologically friendly tourism concepts. The Center for Tourist Studies (UGM) is an academic institution that frequently undertakes multiple studies on sustainable tourism (particularly in Nglanggeran) from a carrying capacity perspective. Doto (2021) and Sugeng Handoko (2021), both managers of

tourist villages, acknowledged that the outcomes of their research were highly effective in resolving a number of the village's problems.

The adoption of digital-based marketplace applications is one of the most common challenges encountered by businesspeople in tourist village. Academics have also paid attention to this subject. Even in 2022, the University of Indonesia is advocating for the academic or university role in the tourism village digitalization program. Among the emphasized topics is how micro, small, and medium businesses in rural areas may capitalize on the potential presented by the Indonesian digital consumer market. It is expected that in the future, many stakeholders, such as the government and NGOs, would pay a greater of attention to programs like these.

#### **2.2.4. Gender in tourism: The Samiran and Pentingsari tourist village experience**

Diverse economic sectors, including the tourism industry, continue to pay attention to the issue of gender equality (Duffy et al., 2015; Tajeddini et al., 2017; Yanthy et al., 2016; Yanty & Pickel-Chevalier, 2021). Tourism is cited by UNWTO (2022) as one of the major industries that has successfully supported the implementation of equality as one of the principles underlying the sustainable development goals (UNWTO, 2022). Philosophically, Pancasila, the state philosophy of Indonesia, has included these ideals through its fifth precept, "Social justice for all Indonesians," which can be understood to mean that justice applies to all humankind, including women. Yet, the movement for equality still encounters obstacles in its implementation, particularly in patriarchal societies (Martam, 2016; K. M. Robinson & Bessell, 2002).

Widhyasmaramurti (2022) asserts that in traditional Javanese (patrilineal) culture, the role of men as the head of the family still predominates. For the majority of rural or agricultural societies, the husband and wife's cash distribution method is well known (Widhyasmaramurti, personal communication, 2022). She provided a case study to a community in Boyolali Regency (Central Java), where the majority of residents are clove farmers. The money from the tobacco harvest (around October each year), which tends to be greater quantities, is controlled by the husband and used for a variety of essentials, including education, housing, and transportation. After harvest, farmers typically use their land to cultivate vegetables. The wife manages the income from the vegetable harvest for everyday necessities. Due to the fluctuation of vegetable prices and the possibility of incurring losses,

the wife's funds are typically smaller. In terms of inheritance rights, traditional Javanese society likewise tends to prefer male offspring. Nevertheless, this may have changed in modern society, which may be more equitable between men and women. Politically administratively, the governor of Central Java asserts that his province is among those in Indonesia with the highest proportion of female executive officers (CNN, 2023).

In the context of tourism in villages, it is still very challenging to identify women as one of the generators (leaders) of the growth of tourist villages (Suryawati et al., 2021). One of the best practices that tourist village leaders in Java, such as Dayang, who operates the Samiran tourist village, frequently highlight. Yet, women have a significant role in the membership of community groups and tourism business actors in tourist communities (Suryawati et al., 2021; Untari & Suharto, 2020). Sotya Sasongko (2021) notes that gender inequalities do not exist in tourist villages. In a while, the labor distribution is still dictated by its role in society. He used the example that cooking-related activities typically include more women or mothers. In contrast, men or young people are more likely to engage in certain physically demanding activities (S. Sasongko, personal communication, 2021). Nonetheless, numerous tourist villages have demonstrated that women play a larger role, including as leaders. Examples are the tourist communities of Samiran and Pentingsari. Dayang was one of the pioneers who initiated the development of tourism in Samiran village through a network of women or housewives. In the meantime, Ning Doto (2023) is her husband's successor, as well as one of the initiators of the creation of a tourist village in Pentingsari.

#### **2.2.4.1. Women leadership roles in tourist village development**

Dayang is one of the few women in Indonesia who plays a crucial role in the development of tourist villages. Thus, she is frequently invited to share her expertise in empowering women via tourism as a speaker. If the number of tourism village leaders in Indonesia is subdivided by gender, women are a minority category. Tourist villages are also recognized as a very complicated industry where communication among stakeholders, including village communities, is one of the most important factors. The experience of the Samiran tourist village is especially intriguing because it was established in the midst of a traditional community that is still strongly committed to preserving the patrilineal structure (Margunani et al., 2021; Mawaddah et al., 2021; Sudarso et al., 2019). Also, Dayang is not a native of the village. Therefore, a good understanding of the various approaches used in developing the Samiran tourist village can be beneficial information and inspire women's groups in other villages in Indonesia.

Before settling in the village, Dayang had spent the majority of her life (about 12 years) migrating to large cities (such as Jakarta and Yogyakarta) in attempt to find work in the tourism industry or as a travel agent. Her decision to go to a village was influenced by her health and her dissatisfaction with urban lifestyle. At that time (2004), the possibility to work as a teacher at a tourism vocational school in Boyolali District (Selo District) bolstered her desire to return to the region, despite the fact that she was not originally from the area (as a migrant). She added that the first two years in the rural were really challenging. Specifically, the difference in income between villages and cities is significant. Dayang, who had previously worked as a travel agent, recognized that Samiran village had significant potential as a tourist destination. Observed factors were the natural beauty of the mountains and the village's traditional agricultural lifestyle. In addition, at that time a number of domestic and international tourists had begun to visit the village of Samiran. Thus, she believes that marketing her village as a tourism product will not be too challenging.

When she began to understand the social problems of the local community, especially through the families of her students, her desire to expand tourism in Samiran grew stronger. She realized that the livelihood of the agricultural community in the village was extremely precarious, particularly due to the unpredictability of crop yields and the volatility of commodity prices. Hence, the majority of individuals in her area are classified as low-income or even destitute. In addition, she discovered that a number of her students who had graduated from three-year tourism and hospitality programs had returned to work as tobacco and vegetable farmers. At that time, she began advising her students and their parents to begin a homestay business in addition to farming, given that they already possessed knowledge and expertise in the hospitality industry. Since then, some individuals have begun managing their houses as homestays as an alternative occupation, in addition to farming.

As a migrant, Dayang had numerous problems in the earliest stages of tourism growth, mostly as a result of the closed system characteristics of rural areas. Following several unsuccessful attempts, she decided to leverage her student's family network as a communication linkage with the community. For around two years, she visited the homes of his students' families in order to start the communication. In addition, she is active in the women's community, of which the majority are mothers in her village. Through this community, she began to engage many women in the establishment of a tourist village. On the other side, the participation of women in tourist villages indirectly motivates a portion of their husbands to also participate in tourism. This strategy also provided Dayang with access

to communicate with the village government and other stakeholders, the most of whom were male.

Meanwhile, she pursued her master's degree at UGM, focusing on the topic of women's engagement in her village (Afrians, 2014). Her research revealed that the dance group was one of the societies that excluded women. None of the six performance groups in the area are comprised of women. This tendency is a consequence of the widespread perception that women should not dance in public. This viewpoint was also impacted by the genre of street dance that flourished in his area, which emphasized "jumping" gestures such as the *lumping* (wild) horse dance. In addition, the village community distinguishes between male farmer organizations (GAPOKTAN or Combination Farmers Groups) and female farmer groups (KWT or Women Farmers Groups), which have distinct responsibilities. Typically, men's organizations are responsible for preparing agricultural land or performing other physically demanding tasks. In the meanwhile, women's groups are responsible for harvesting nurseries or performing other lighter tasks.

In tourist communities where males represent a significant proportion of the tour guide profession, the similar type of duty arrangement is also practiced. One of the reasons is that the guide in Samiran village is also a tracking guide for the Merapi and Merbabu volcano, which are routes that need exceptional physical strength (therefore typically associated with male responsibilities). Yet, women and men tend to be equally involved in tourist communities. Dayang argues that women participate in socially suitable groups, including farmer groups, food and souvenir processing groups, cooking groups, and homestays. In addition, she asserts that the role of women in tourist villages is not only to demonstrate equality, but also to eliminate circumstances that frequently affect women, such as early marriage and school dropout rates (D. Nevia Afrians, personal communication, 2021).

#### **2.2.4.2. The relationship between tourism, early marriage, and female education gap**

Dayang (2021) argues that the campaign she is leading is also motivated by women's togetherness. The prevalence of child marriage is one of the realities that persuades her that more women should be empowered through tourism (D. Nevia Afrians, personal communication, 2021). During the pandemic (between 2020 and 2021), 16 of her 15-to-16-year-old students discontinued attending school due to marriage, according to her experience. Dayang is also a member of a social organization that enables women to participate in development in order to advocate for the right of young women to attend school (PKK). In



addition, she and several other women established "Srikandi Merapi," a social group whose members are village leaders' spouses and village midwife. The emphasis of the group is violence against females. Among the issues addressed are those involving rape and forced marriage of womens. In reality, Dayang utilized her home as a "safe house" for survivors of abuse against women prior to the pandemic.

This phenomenon is impacted by the unambitious characteristics of the local society. Furthermore, women are not regarded required to obtain an education. The majority of parents believe that their daughters will marry or become housewives regardless of their educational attainment. Traditional society also holds the point of view that women should marry no later than 24 years of age. In 2004/2005, Dayang discovered several marriages of children who had just completed elementary school (up to the age of 12). Thus, there are numerous single parents between the ages of 17 and 18 in her village. Some female students at her institution are currently encouraged to participate in internship programs in major cities such as Yogyakarta and Solo. One of the objectives is to extend the perspectives of the village's youth and influence their friends.

Poverty and a lack of education appear to be widespread issues in Indonesian villages (CNN Indonesia, 2020b; A. Hasan et al., 2013; Murray Li, 2009; Timmer\*, 2004). Doto (2021) mentions that in the past, many of his farmer friends' parents sold their farmland at low prices to finance their children's schooling. Finally, many farmers are currently merely laborers and not landowners. In other words, they just receive minimum wage from the agricultural industry. Today, he added that if he found a house in good condition and on a huge piece of property in his village, he would know that the homeowners were not locals but rather migrants (Doto, personal communication, 2021).

Despite the fact that elementary education is currently more affordable because it is a government priority (Rosser, 2023; Shaturaev, 2021). However, there are still a significant number of parents who value their children's participation in farming since it can boost family income. Tourism then provides employment options for parents (including women) who are able to give additional income so that they do not have to restrict their children the chance to receive an education. With improved education and broader perspectives, it is hoped that fewer young female in the village will be subjected to early marriage.

#### **2.2.4.3. The power of housewife community: Productivity or self-actualization?**

Based on the experiences of the three villages, tourist villages can give housewives with employment options without interfering with their familial responsibilities. Due to the

flexibility provided, the majority of housewives in the village have begun to participate in business organizations. In the tourist village of Samiran, Dayang (2021) claims that practically all homestays are managed by housewives or women. Whereas her spouse is merely the owner because he has spent the majority of his time in the agricultural sector. She stated that, compared to men, women in the village tend to have aesthetic and presentation advantages. Apart from that, their husbands also tend to allow flexibility for their wives, as long as they do not interfere with their responsibilities at home (taking care of the children and the house) (D. Nevia Afrians, personal communication, 2021). Presently, there are forty homestays in Samiran village, all of which are operated by housewives. They are divided into four groups, with each group containing ten homestays. This classification makes it easier for tourism village administrators to conduct trainings. This means that each group will attend the program in sequence. So that available homestays can continue to serve visitors.

Sugiarti (2021), a housewife who is a member of the food processing group (Griya Cokelat), remarked that women in Nglanggeran village, particularly mothers, have gained more autonomy due to their involvement in tourism. Women have more roles in the family, especially because they are able to make economic support (Surgianti, personal communication, 2021). This circumstance also gives confidence to women to be more independent and not solely dependent on their husband's income. Sri Suryani (2021) also has the same opinion, that apart from being farmers, she and her husband are able to raise family income by being involved in a tourist village (Suryani, personal communication, 2021). Apart from the economic side, she also had the opportunity to acquire many competencies, especially those relating to food processing. In addition, she is capable of caring for her two children, ages 9 and 14. In the future, if she has enough capital sources, she also hopes to develop her own food business. After attending numerous entrepreneurial trainings in a tourist village, she came up with this idea.

This phenomenon demonstrates that rural women have the opportunity to actualize themselves. At the same time, they also feel more equal to their husbands because they can also contribute to the family, especially from an economic standpoint. The housewives' participation in various trainings broadened their perspectives on women's employment options. As a result, their ideas on the future of women, particularly in regard to their children, differ.

#### **2.2.5. Tourist village without tourist: The impact of the covid-19 pandemic**

Tourism is among the most economically impacted industries by the covid-pandemic. As was the case in nearly every other country at the time, tourism in Indonesia had to be temporarily suspended. As a result, almost all tourism actors experience losses, including tourist villages. Before the epidemic in 2019, according to Bayu and Pandu (2021), tourist villages earned a monthly income of IDR 200 million. During the peak of the pandemic, however, the tourist village had no income either (Bayu, personal communication, 2021; Pandu, personal communication, 2021). This precipitous fall shocked the managers, who were particularly worried about preserving the tourist village's employees. The same problem is also encountered by the tourist village of Samiran. Dayang (2021) argues that the pandemic is not even the only natural disaster her village has endured (D. Nevia Afrians, personal communication, 2021). Before the pandemic, the eruption of Mount Merbabu (2018) had reduced the number of visits from roughly 500 to 800 people, to only around 200 to 300 tourists. During the Covid epidemic of 2020, government travel restrictions made the situation even worse. Nugroho, (2021), the owner of a traditional cafe in Pentingsari, revealed that before the pandemic, there was a student event or automotive club gathering every weekend. In fact, they must make reservations three to four months in advance. The covid epidemic has changed the situation 180 degrees so that the village seems to be very sleepy (Nugroho, personal communication, 2021).

In villages, the demand for tour packages tends to fluctuate or be unpredictable during a pandemic. Sutardi (2021) said that after the pandemic subsided and limitations were released, the demand for tour packages began to increase. Yet, the majority of homestay owners are not willing to accommodate guests, particularly because the risk of virus transmission remains significant (Sutardi, personal communication, 2021). The marketing section's Aris (2021) has the same opinion. Nonetheless, he added that at the time, numerous tour groups frequently canceled their travels on the basis that the pandemic status had once again been elevated. They have even reserved transportation, such as plane, train, or bus tickets (Aris, personal communication, 2021).

During the pandemic, the reliance of tourist villages on large groups of travelers has hampered the expansion of tourism in villages. According to Suratman (2021), at that period, travel patterns shifted to become more small-scale or family-oriented. In addition, they only commute with people they know and prefer private transportation over public transportation (Suratman, personal communication, 2021).

Unlike other tourism business sectors (such as hotels, event organizers, and restaurants), tourist village actors still have activities or jobs (BBC, 2020a; CNN Indonesia,

2020e). According to Erni (2021), the majority of them have refocused on their primary occupation as farmers. Yet, Sotya Sasongko (2021) observes that even though they are able to shift to the agricultural sector. However, rural communities are not like urban communities who tend to have savings (backup funds) to survive during a pandemic. Due to this, there are also a significant number of rural residents who have no income and rely solely on agricultural products for survival (S. Sasongko, personal communication, 2021). Doto (2021) said that at that time many people lived relying on various assistance, both from the government and the private sector (Doto, personal communication, 2021).

#### **2.2.5.1. Normal returns: A return to nature's way of life**

The covid pandemic highlights how tourism is very vulnerable and fragile to be exploited as the main income source for rural areas. This situation arises just when the majority of tourist villages are experiencing substantial growth. In addition to farmers, the tourist village has been able to successfully employ formerly unemployed individuals. During the pandemic, according to Sutardi (2021), neither homestays nor kiosks had any customers. Thus, she and her husband decided to return to farming and animal husbandry, such as building goat cages and peanut plants. In addition, they have a number of other agricultural fields that produce avocado, cocoa, vegetables (swamp cabbage), and durian (*montong* and *bangor*). She remarked that being a farmer is significantly more challenging than running a homestay and grocery, primarily due to age and health considerations. In addition to the chance for yield losses, other risks for farmers include high fertilizer costs and volatile commodity selling prices (Sutardi, personal communication, 2021).

Sutardi (2021) disclosed that she was infected with Covid and isolated for 10 days at the hospital and 14 days at home. The Covid outbreak has also contributed to the rise of social conflict between communities, thereby decreasing social trust. Those who were previously a social community who often interacted with each other, became more afraid to communicate with other neighbors. She offered the example of passing a neighbor's house and seeing the door swiftly shut. At that time, at least two persons per household were infected with Covid, and about 90 percent of the residents of Nglanggeran Village tested positive for Covid.

In addition to agricultural activities, certain food processing companies are also pursuing alternate product markets outside of the tourism industry. According to Sugiarti (2021), the pandemic had a significant impact on the income of MSMEs (Small and Medium Businesses) enterprises and employees. The employees take shifts working, for instance only

three times every week. Moreover, product sales have begun to transition online (Surgianti, personal communication, 2021).

#### **2.2.5.2. Preservation, conservation, and community capacity building**

Despite the fact that over half of those employed in the tourism industry have returned to farming and other day-to-day jobs. Yet, some tourist village administrators are still focused on planning several strategies to welcome the period known as the "new normal". Although limited tourist visits, managers are nevertheless upskilling the community in the tourism business. According to Heru (2021), during a pandemic, tourist village managers received multiple training programs from both the government as well as the private sector (H. Purwanto, personal communication, 2021). As a result, they began to identify the people who were available to participate in various workshops such as non-cash transaction training, homestay administration, guiding, cooking, housekeeping, and the usage of health applications associated to the covid protocol at the time. Furthermore, they practice refreshment skills related to service excellence for the village community. According to Erni (2021), the tourism office also plays an active role in providing certification and support with sanitation facilities for tourist villages. She also emphasized the significance of implementing CHSE for tourism in the new normal period (see part CHSE certification: Indonesian government first sustainable tourism certification). These programs aim to increase the quality of the village's human resources so that they are better equipped when tourism reopens (Erni, personal communication, 2021).

At the same time, the manager began working with stakeholders to develop many new products. Glamping, also known as the fancy camping, is one of the most recent accommodation items to receive CSR sponsorship from Bank Indonesia. This product comprises of three tents, each of which may accommodate up to four people. Starting November 20, 2021, the community trained for 18 days to prepare glamping managers. Aris (2021) stated that preparation and training were performed privately with a small group of persons in accordance with the government's health protocol (Aris, personal communication, 2021). Aside from product development, based on pre-pandemic evaluations. They also intend to relocate the parking space to accommodate the increased number of buses. The management of this parking area also cooperates with the local government as the landowner.

Figure 79 Glamping accommodation product from government institution CSR



Source: Author's primary data, 2022

In addition to many activities relating to the tourist village, they frequently carry out cleanliness, environmental conservation, and renovating tracking pathways with the community. Some of these activities are recognized by the tourist village's management as immensely challenging to carry out during peak seasons.

### 2.2.6. COVID-19 pandemic: Village for escape and survival

Limiting population circulation as part of the policy for dealing with people's behaviour in cities has been influenced by Covid 19. Urban farming is one concept that is emerging in urban settings as a means of adapting to a pandemic (antaranews.com, 2020b). This trend is associated to the conversion of limited urban open space into green land for agriculture. The outbreak at the time made urban residents more aware of the value of health, one of which was through a beautiful environment. Price increases in some decorative plant commodities and agricultural supports were also significant, due to rising demand. This

behavior is becoming more common since most urban residents who can only stay at home share documentation of their gardening activities on social media.

The pandemic has also increased urban communities' desire to live in natural environments, such as villages. Sotya Sasongko (2021), on the other hand, observes that many village residents sell their land to meet economic requirements. Yogyakarta and Central Java are among the most popular retirement destinations for urban residents. As a result, numerous agricultural fields are currently being converted into contemporary housing complexes. Furthermore, the younger generation's concern for the future of their region remains insignificant (S. Sasongko, personal communication, 2021).

#### **2.2.6.1. Back to village: From urbanization to “ruralization”**

Some government policies also encourage the trend of ruralization or urban community mobility. Numerous "work from anywhere" and "staycation" initiatives also encourage people to move their daily activities to regions with tourist attractions. At the time, the majority of the activities of government employees or ministries were relocated to other tourism destinations. "Work from Bali" is one of the most popular programs during the pandemic. All government agencies shift their budgets to rent multiple accommodations where their employees worked. This method was also recognized as successful by tourism actors in Bali in order to save the economy of some Balinese people during a pandemic (Paradiso, 2020).

Its accomplishment inspired the ministry of tourism to pursue a similar strategy in several other places, particularly tourist villages in Central Java. Despite being launched in the tourist village of Nglanggeran, it appears that this initiative has not attracted the same level of attention as Bali. One of the causes is the availability of accommodation, the majority of which are homestays for local populations. Due to Covid, which is still spreading and infecting the majority of the village community, the local is still not ready to welcome the arrival of people from outside the village.

Besides from external influences, personal factors in urban societies promote the phenomena of ruralization (Jaya et al., 2022). The connecting route between the two areas, which is always heavily overcrowded when the relaxation restrictions on mobilization are applied, is one of the indications that shows the high mobility of urban residents to suburban or rural areas. When the mobility limitation policy was reduced, for example, the residents of Jakarta began to visit many buffer zones in West Java (Puncak). During the period, city dwellers frequently chose to reside temporarily in scenic suburban districts (BBC, 2020b;

Detik.com, 2020; merdeka.com, 2020). As a result, most accommodations, from hotels, villas, homestays, to private houses, have been reserved for long periods of time (up to several months). Developers leverage this phenomenon to offer properties in suburban regions that are typically attached to greenery or agricultural areas. According to Sotya Sasongko (2021), while the majority of land in villages is still owned by local groups, investors or metropolitan communities have begun looking for possibilities to buy it (S. Sasongko, personal communication, 2021).

#### **2.2.6.2. Locals vs. stranger (outsiders): A good neighbor or a competitor?**

According to Doto (2021), his village has also become an investment destination for urban communities. He explained that several homestays in the village area with good settings or appearances were mostly owned by outsiders (Jakarta and Kalimantan). They typically purchase land outside of the village and run their homestays online (Doto, personal communication, 2021). Several facilities that have been built, such as water channels, lighting, electricity, and road access, benefit investors.

*Figure 80 Homestay owned by investors*



Source: Author's primary data, 2021

He even mentioned that investors frequently offer homestay owners a profit-sharing system to assist in the renovation of their buildings. The types of homestays developed by investors are similar to villas. This means that the conditions are very different from those found in most villagers' residences, which are typically traditional. Doto (2021) also advised the owner of the homestay at the time to rent it out at a much higher price than local community homestays. He is concerned that if prices are not differentiated, local community

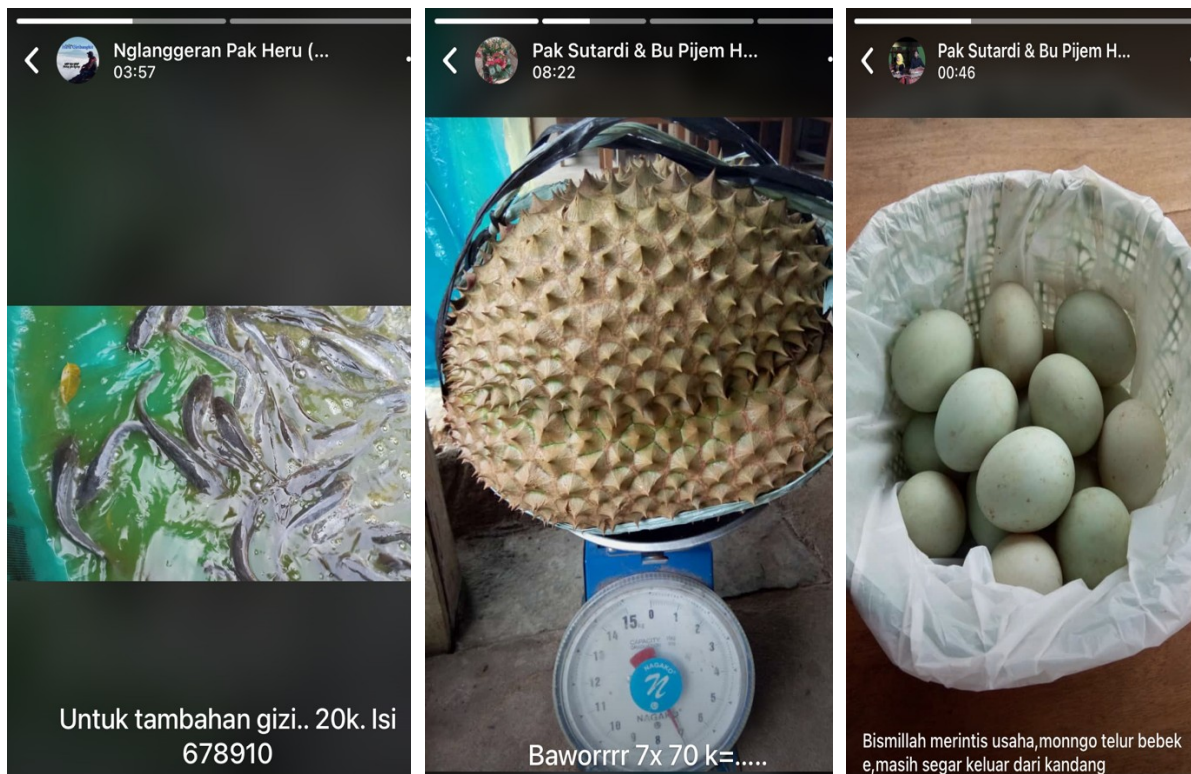


homestays are going to struggle to compete (Doto, personal communication, 2021). So far, homestay owners who want to work with tourist villages have agreed to the terms. Apart from their luxury homestay, they also rely on the village environment because the main product they market is the life of the village community.

### 2.2.7. Rural tourism resilience: Adaptation and mitigation of post-pandemic tourism?

Some natural disaster challenges in villages, such as eruptions and pandemics, demonstrate that tourist villages are more resilient than other tourism business sectors, such as hotels and restaurants (Kurniawan et al., 2022; Mutiarni et al., 2022). According to their observations, even though the disaster had a significant impact, local residents tended to survive and recover once the situation started to get better. This phenomenon could be explained by the fact that village residents do not rely heavily on tourism. Their daily lives as farmers and breeders allow them to survive in times of crisis (Muir et al., 2020; Nuryanti et al., 2021; Septiana et al., 2019). When tourism declined, some people tried to make money from their agricultural and livestock products either through online or digital media.

Figure 81 The local people of Nglanggeran offer their products through social media



Source: Author's primary data, 2021

Baiquni argued in several studies that the village ecosystem influences the community's response to crises. Furthermore, the Javanese people's resilience and adaptability have a significant impact on the development of rural tourism. The wisdom of the local community is also thought to play an important role in maintaining a balance between tourism development and agricultural tradition preservation (Baiquni, 2019; M. Baiquni, personal communication, 2021; Wulandari et al., 2022).

This situation differs from that of several regions that are already heavily reliant on tourism. For example, Bali and several major Indonesian tourist destinations suddenly and unexpectedly collapsed due to a variety of challenges ranging from volcanic disasters, security issues (the Bali bombing), to the covid pandemic. Not only were they forced to lay off workers at the time, but many hotels and restaurants were also compelled to liquidate (Balipost, 2023; CNN Indonesia, 2023a; Hitchcock & Darma Putra, 2005). Despite this, they were able to rise in the end. During times of crisis, however, government intervention plays an important role in assisting the community's economy.

Several researchers opined that this experience taught the tourism industry a valuable lesson about the need to improve mitigation strategies to deal with similar situations in the future. Sotya Sasongko (2021) argues, in the context of a tourist village, that in the future, learning from the Covid phenomenon, a tourist village must design a preventive strategy against natural disasters. One example is how villages that rely on tourism prepare emergency capital reserves (S. Sasongko, personal communication, 2021). During a crisis such as a pandemic, according to Surini (2021), village residents expect capital assistance and training in technology-related skills (Surini, personal communication, 2021).

In addition, Satya Sasongko (2021) observed that post-pandemic tourism in Central Java has significantly increased and tends to cause lines, particularly at popular destinations (S. Sasongko, personal communication, 2021). This viewpoint is additionally reinforced by Budi Setiawan (2022), who argues that after the pandemic, a number of outdoor tourism activities appear beneficial of a more rapid recovery. Generally, tourists feel more comfortable when engaging in activities in the wilderness than in enclosed areas (B. Setiawan, personal communication, 2021). Tourist villages have the potential to become one of the fastest-growing tourism products. Therefore, Erni (2021) added that the provincial service has also begun a campaign for "*pranatan anyar*" or a new life, in an effort to encourage changes in new habits for tourism and tourist actors (Erni, personal communication, 2021).

### **2.2.7.1. Cleanliness, Health, Safety, and Environmental Sustainability (CHSE): Just an awareness campaigns or trust-building?**

After the pandemic, tourists primarily consider hygiene and sanitation when selecting a destination. When reopening their tourism activities, the majority of countries, including Indonesia, implement rigorous standards health protocols. These two factors, according to Budi Setiawan (2022), are a challenge for managers of tourist villages, including homestays. Therefore, the village community must be trained to maintain cleanliness and safety in order to increase tourists' confidence in visiting the village (B. Setiawan, personal communication, 2021). In response to the evolving social dynamics, the government then formulated the CHSE certification guidelines. Budi Setiawan is currently one of the CHSE auditors at the tourism ministry. He stated that the primary objective of this certification is to standardize security, hygiene, health, and sustainability factors in diverse sectors (12 business sectors) of the tourism industry, including tourist villages (Permenparekraf No. 13 of 2020). CHSE certification plays an important role in raising managers' awareness of cleanliness and sustainability factors, particularly in tourist villages. In comparison to other tourism sectors, such as hotels, which are already more professional, these two factors are generally a weakness for the village's inhabitants.

In addition, Dani (2022) mentioned that village residents typically do not comprehend the CHSE program. This indicates that there is still a significant awareness gap between rural and urban groups, particularly regarding cleanliness and sanitation (D. Rahardian, personal communication, 2021). Tourist village operations also demand a substantial expense for CHSE implementation. Yet, they have also received support with medical equipment such as thermometers and hand sanitizers. Thus, he believes that one of the post-pandemic issues would be how to motivate the local community, particularly to adopt new behaviors and standards.

Figure 82 Implementation of the CHSE Health protocol in tourist villages



Source: Author's primary data, 2021

Mursidi (2021) states that the tourism ministry has awarded a CHSE certificate to the Nglanggeran tourist village. Prior to certification, the manager provided assistance and training to the community, which included homestay managers. He stated that several of the essential elements of CHSE certification, such as hand-washing, have been in practice since his parents' time, relating to health, safety, and environmental sustainability (Mursidi, personal communication, 2021). Since the tourist village has expanded, sanitation has become a community priority. According to Sutardi (2021), people rarely (there are still a few) fire their own garbage, the majority utilize waste management (temporary disposal sites) at a fee of IDR 15,000 per month. People are beginning to understand that burning trash, particularly plastics, can cause pollution (Sutardi, personal communication, 2021).

Erni (2021) disclosed that the local government, through the tourism office, exclusively promotes CHSE-accredited tourist villages that can welcome visitors. One of the reasons is to ensure safety and enhance tourist trust (Erni, personal communication, 2021). According to Surini (2021), this certification has a significant impact on its company in the

food business. She understands that tourists must be extremely concerned about hygiene and sanitation. Thus, this evaluation allows employees to become accustomed to clean conduct not only at work but also at their home (Surini, personal communication, 2021). It is claimed that this phenomenon encourages tourists to visit tourist villages and homestays. On the other hand, Aris (2021) emphasized that the pandemic protocol, particularly in regard to social distance and local travel, will effect expenses. According to the health protocol, 100-person tourist groups that formerly used only two large buses are now required to employ four. As a result, operational costs have increased (Aris, personal communication, 2021). This condition has caused the majority of tourism industry professionals to question the efficiency of this certification program in boosting tourist visitation.

## **Conclusion**

Community involvement is one of the keys to the success of a tourist village's development. This phenomenon is demonstrated by the initiative taken by locals, particularly those with experience outside the village, to expand the local economy by empowering other communities. Collectively, they package the village's natural resources and way of life as a tourism product. The contact between hosts and tourists has numerous consequences, including changes in social behavior and a gap between those who participate and those who don't. In addition, communities considered to have significant political tension, particularly in respect to the village leadership's increasingly strategic position.

Yet, tourism also encourages rural populations to adapt quickly to technological and informational advancements. As a result, people's perspectives are slowly beginning to expand, particularly regarding certain changes. One of the most interesting concerns is how tourism villages might play a role in promoting gender equality despite the more patriarchal orientation of the community's social characteristics. Marriage at a young age and educational inequality are two of the persistent problems that are beginning to decrease in the village.

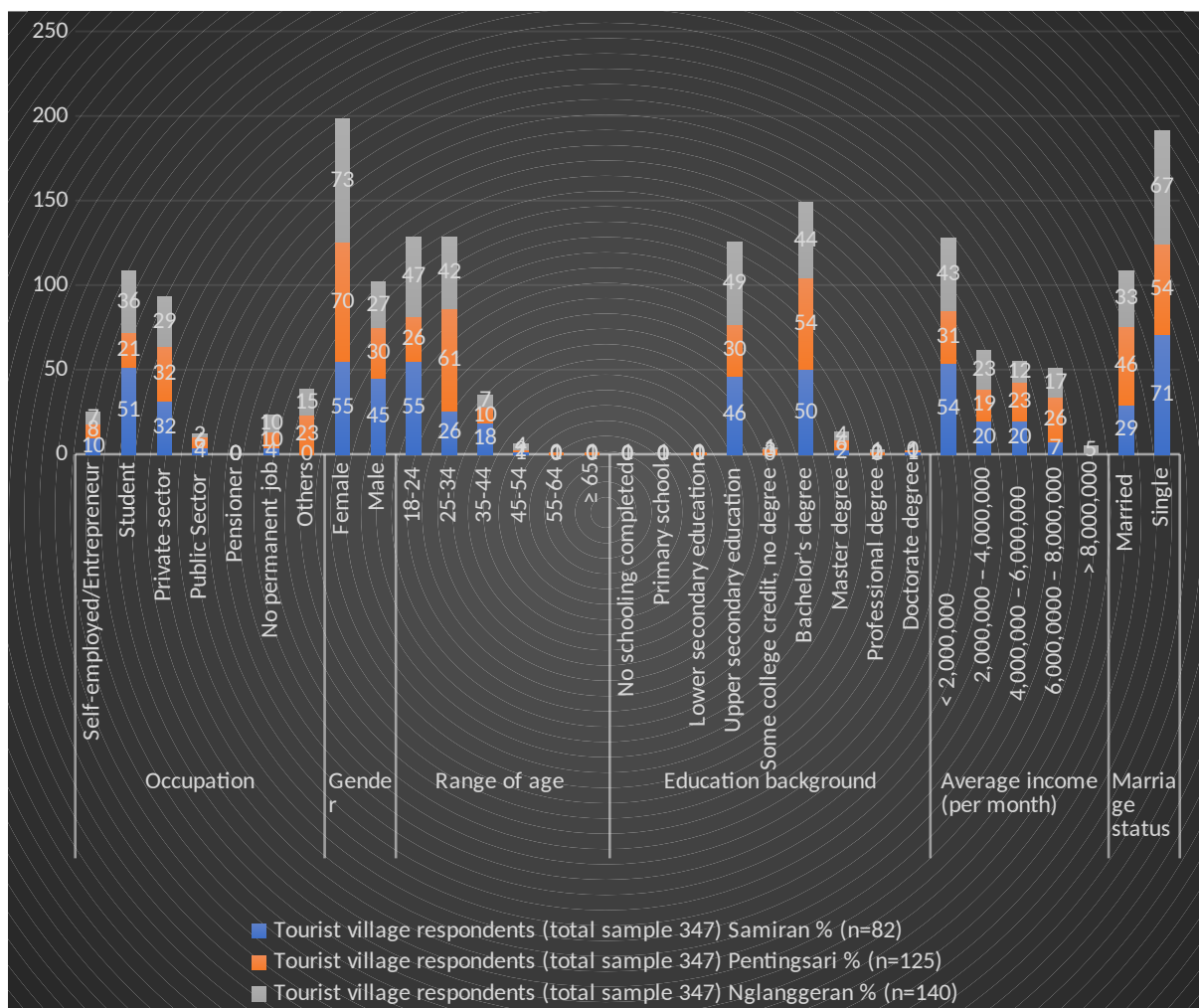
Because the location is comfortable and attractive, the appeal of tourist villages also motivates urban communities to consider making them their future residences. As a result, numerous developers are currently constructing properties in the surroundings of the village. On the other hand, this phenomenon also drives up land values, causing many people to consider selling their land. Ruralization appears to have been hastened by the covid pandemic and work-life balance trend. Hence, from a sociological standpoint, the growth of a tourist village appears to have both direct and indirect effects that are more sophisticated.

## 2.3 TOURIST VILLAGE GOVERNANCE AGAINST SPECIAL INTEREST MARKET

### Introduction

The success of sustainable tourism development depends on more than just the managers themselves. Tourists are believed to play an important role, not only support tourist village managers but also in actively participating (Cheung & Li, 2019; Eichelberger et al., 2021; Grilli et al., 2021; Le et al., 2019). To understand how tourist villages control their consumers, the authors gathered some information, including through distributing questionnaires involving 347 respondents or domestic tourists who visited the three tourist villages. This research is difficult for international tourists to participate in because of some factors related to the pandemic. In addition, this report will be confirmed and analyzed with other data sources, including interviews with community members, managers, and tourists, as well as a number of different of literature reviews on the particular subject.

Figure 83 Tourist profile characteristic

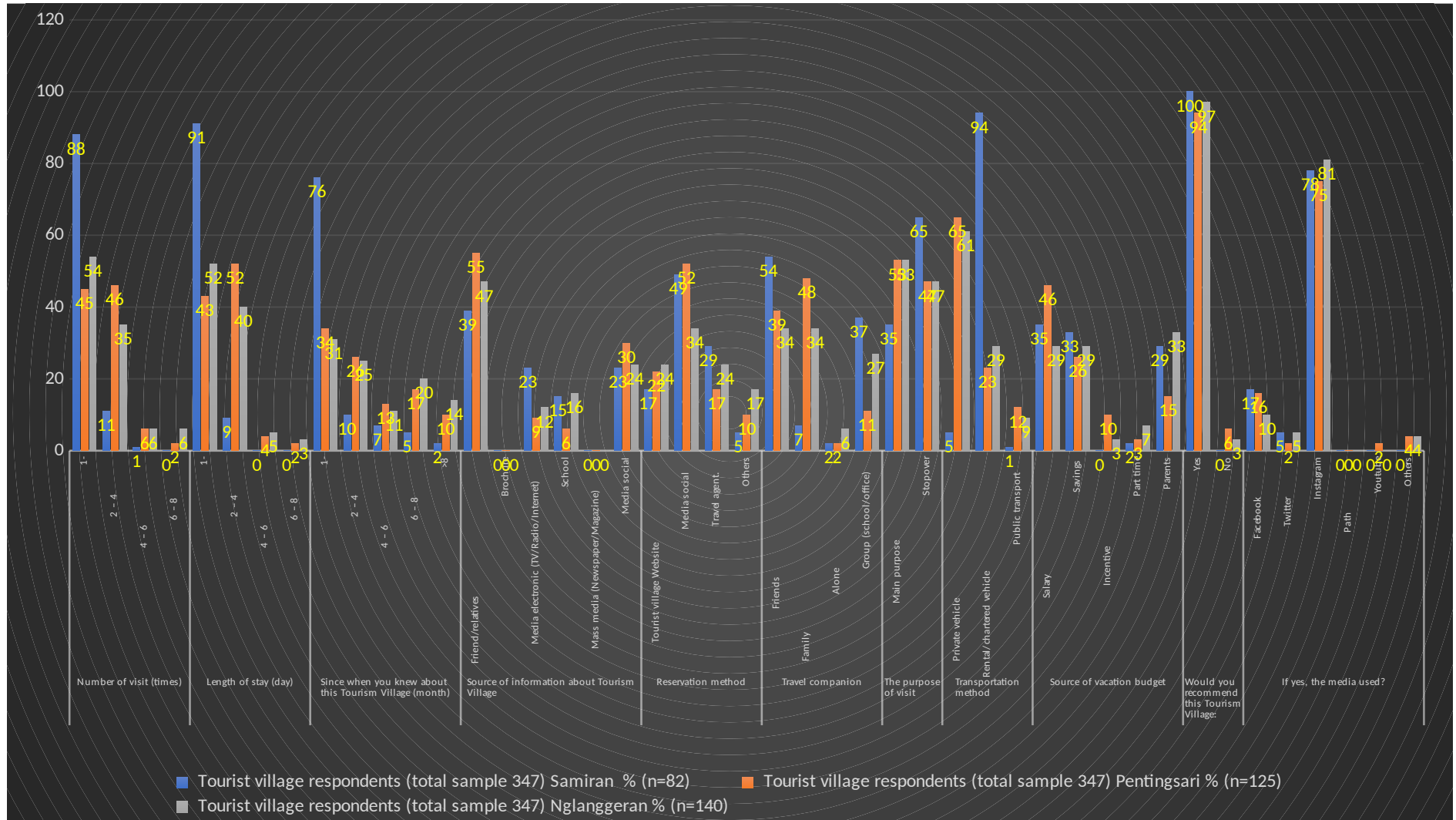


Source: Data Analysis, 2023

The majority of visitors to tourist villages are students and private sector employees between the ages of 18 and 44, according to survey results. The significant proportion of them have educations ranging from high school to bachelor's degrees. Some of them are also the generation of productive workers with a reliance on income between 2 and 6 million IDR. The profile of tourists who visit tourist villages is displayed in the figure above.

According to the data presented above, the primary market segment for tourist villages is the middle class of productive age. This market is also compatible with village tourism products that offer a variety of activities based on the social way of life in rural communities. In terms of travel characteristics, the most travelers are first-time visitors, while only a few are repeat visitors. The average length of stay is between 1 and 4 days. However, the average length of stay for tourists in Samiran is only one day due to the village's status as a base camp for climbers. They typically spend the night in local homestays before continuing their ascent in the early hours of the next day. As a generation that has grown up in the era of advances in technology, the majority of tourists obtain information and make reservations mostly through digital media and social networking platform (e-word of mouth). Nonetheless, conventional methods, such as recommendations from friends or acquaintances, have been demonstrated to be highly effective. The following figure outlines several characteristics of tourist travel behaviour.

Figure 84 Tourists travel behaviour characteristic

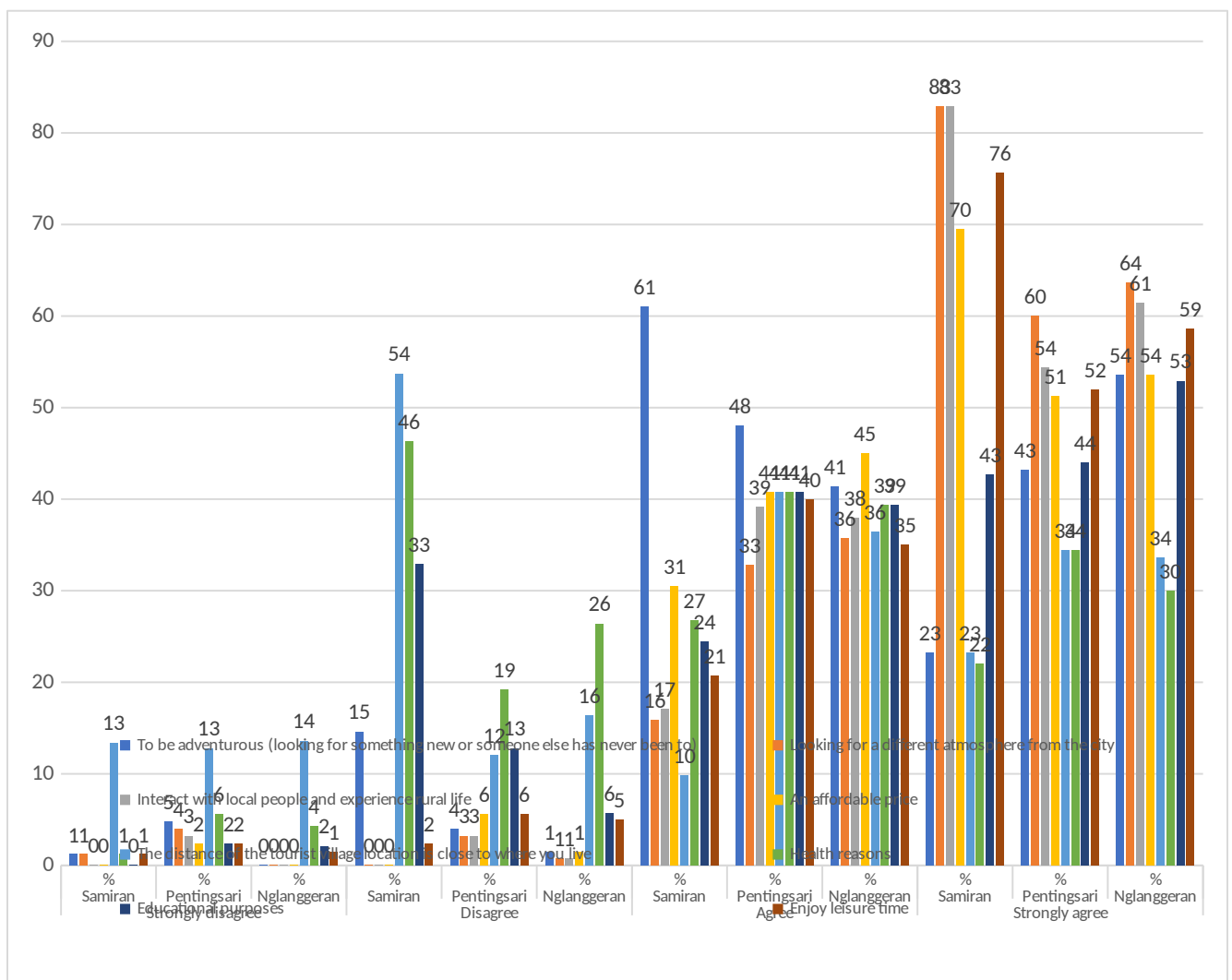


Source: Data Analysis, 2023



Since the majority of tourist villages are located in suburban and inland areas, the majority of transport services used are private or rental vehicles. Although public transportation is available, its limitations in terms of intensity and range make it a less popular choice for tourists. The combination of workers and students has an consequence on their travel budget. With a low-cost package, their financial resources are typically derived from salaries, savings, and parental support for students. According to the willingness to recommend tourist villages, it appears that most tourists are pleased with the village's tourism potential. As a result, they frequently share their experiences on various social media platforms dominated by the millennial generation.

Figure 85 Tourist motivation visiting tourist village (internal factors)



Source: Data Analysis, 2023

To better understand the motivations of tourists who visit tourist villages, the authors provide eight options that can be answered on a scale of strongly disagree to strongly agree. This preference is the result of abstraction from various references that discuss the motivation

of tourists to visit rural tourism, and it is customised to the potential offered by the three tourist villages, which actually occur to have nearly identical characteristics (L.-J. Chen & Chen, 2011; Park & Yoon, 2009; Polus & Bidder, 2016; Vinh, 2013). The figure above shows the results of the data tabulation.

The data analysis results reveal some interesting information, one of which is that tourists agree with five of the eight questions provided. Some of the reasons they visit tourist villages include seeking something new and different from the urban environment, particularly the life of rural communities. This response is also consistent with the origins of tourists, who are primarily urban residents. Apart from that, they come to enjoy their free time and because the prices in tourist villages are quite affordable. Motives for educational tours appear to derive a fairly balanced response from those who agree and those who disagree. The profile of tourists, who are mostly workers and are dominated by students, is one of the influencing factors. Health reasons and a reasonable distance from their place of residence are two alternatives that are not coherent with tourist motives. This response is very reasonable considering that the tourist village is not easily accessible due to its location higher elevations. Furthermore, for tourists who are dominated by young people, health is utterly irrelevant to the purpose of their travel.

Aside from internal factors or tourist motives for visiting tourist villages. This survey also investigates tourists' preferences for village potential that may stimulate their attention (L.-J. Chen & Chen, 2011; Park & Yoon, 2009; Polus & Bidder, 2016; Vinh, 2013). The questionnaire includes twelve statements that have been adapted from various references and customised to the potential of tourism villages. The detailed survey results are presented in the following figure.



According to the figure above, the majority of the potential possessed by tourist villages is regarded as an attraction by tourists. A tourist village's attractiveness is determined by a number of factors, including the cleanliness and beauty of the village environment. This atmosphere conveys the impression that the community is concerned about environmental sustainability. Aside from the natural resource potential, tourists are also impressed by the socio-cultural life of the village community. In stark contrast to the lifestyle of urban communities, they regard local community life to represent the preservation of local culture and wisdom. Javanese cultural values also make the residents and managers of tourist villages appear welcoming to visitors. Despite the fact that tourist villages only offer the simplicity of life in the country, some tourists value local products such as food and the atmosphere of rural houses as homestays. According to the survey, at least two issues require attention of tourist village management, including the quality of internet access and waste management in the village, particularly household waste.

### **2.3.1. Guest as a family or guest as a king: Socialism vs. liberalism host–guest chemistry**

The slogan "The guest is king" has been a popular form of propaganda since the early days of tourism development, including in Indonesia (Zhou et al., 2021). This phrase is constantly promoted by almost all tourism stakeholders, ranging from the government to the hospitality industry, such as hotels (Detik.com, 2023b). Several researchers discovered that the campaign's hierarchical divide between guests and locals or employees had a negative impact on workers. Workplace mistreatment in the hospitality and tourism industries is one of the most widely publicised issues. As a result, various types of physical and mental violence are frequently encountered (Ram, 2018; Shehawy, 2022).

From the standpoint of business politics, this phenomenon may be influenced by the global liberalisation of trade in services. That is, any individual or company is authorized to market services outside of their home country's borders, including through information technology facilities. According to Antariksa (Antariksa, 2011), in the eyes of liberal development theory, this concept is able to improve the welfare of the international community in a responsible way because each country has a comparative advantage. However, in a practical or operational context, the relationship between tourists and hosts tends to be positioned between the strongest and the weakest. In some cases, even tourism resources or workers with a certain educational background are unable to avoid being mistreated at work. This situation could deteriorate if village communities are involved, as

they typically have limited human resources, particularly in terms of educational background and expertise.

However, this concern does not appear to be one of the issues that the tourist village managers have addressed. Based on their previous experience, they are confident that their market segment does not exhibit bad behaviour towards locals. As a result, they frequently promote "The guest as a family" in tourist villages (Doto, personal communication, 2021; S. Handoko, personal communication, 2020). This means that locals and tourists have a very close emotional relationship. Furthermore, because they are part of the family, tourists are treated more like fellow village owners or members of the community. As a result, the community and tourists share responsibility for preserving the village's environment. Tourists from various backgrounds must adapt to and appreciate the characteristics of social life of village communities. This approach is widely recognized as socialism, or a social and economic system characterised by shared ownership of a means of production or potential (Gerke, 2002; Pakpahan, 2018).

### **2.3.1.1. Locals' perceptions of tourist behavior**

Equality between tourists and local communities has a positive consequence for both parties' harmonious and respectful relationship. Locals often gain valuable experience while interacting with and serving tourists in their villages and homestays. Suratman (2021), one of the homestay owners in the Pentingsari tourist village, expressed his delight at the tourist groups' visits. Despite his efforts to comprehend the situation, he expressed some disappointment because the number of visits had dropped dramatically during the pandemic (Sutarman, personal communication, 2021). Bayu and Pandu (2021), who are in charge of marketing, also stated that they frequently receive the same testimonials from locals. They explained that after interacting with the community and staying at the homestay for a few days, the community and tourists appeared to have a close emotional relationship or to have known each other for a long time (Bayu, personal communication, 2021; Pandu, personal communication, 2021).

Pijem and Sutardi (2021), who run a homestay in Nglanggeran together, have even stated that they still communicate with students who have stayed at their homestay to this day. Some tourists travel to Nglanggeran village specifically to meet them when they are in the nearby area of Yogyakarta. Occasionally, some of them bring gifts from the city (Pijem, personal communication, 2021; Sutardi, personal communication, 2021).

*Figure 87 Homestay owners in tourist villages and students who carry out comparative studies*



Source: Author's primary data, 2021

According to Doto (2021), this phenomenon represents the attractiveness of a tourist village. This connection cannot be obtained in a few hours by visiting a village. This emotional connection can be felt if tourists participate in at least one day of local community activities (Doto, personal communication, 2021). Not only tourists gain an understanding of village life through some of these activities. Locals, on the other hand, are becoming more intimately familiar with the characteristics of urban communities. When tourists appreciate the simple things that communities do, such as planting crops, raising livestock, and a variety of other activities that reflect the village community, Locals become much prouder of their traditions and lives.

The ways in which locals communicate with tourists is also a result of the training provided to improve the quality of their hospitality skills. The positive public perception of tourists is also thought to be influenced by the economic benefits received. According to Sotya Sasongko (2021), the phenomenon of the growth of tourist villages, which has a significant impact on the economy, environmental beauty, and human resources, has encouraged many people in other villages that have not yet developed tourism to be inspired (S. Sasongko, personal communication, 2021). As a result, it is reasonable to assume that the growth of tourist villages in Indonesia will grow in the years to come, particularly because people are increasingly eager to organise their villages in order to make them more appealing to tourists.

### **2.3.2. From tourist-driven to tourist-driving behaviours**

The village community's positive acceptance of tourism is inextricably related to the achievement of the tourist village manager's strategy to strike a balance between economic benefits and social resilience. The interaction between guests and hosts, according to social exchange theory, is a social relationship with elements of rewards, sacrifices, and benefits that are advantageous to both parties (Cook et al., 2013; Cropanzano et al., 2017; Cropanzano & Mitchell, 2005; Ward & Berno, 2011). Social exchange in tourism villages is based on the idea that the relationship between tourists and local communities is constructed through a cost-benefit analysis or is frequently viewed from a profit-and-loss standpoint.

They gained this understanding as a result of some critical experiences in the past. Pentingsari and Nglanggeran are two tourist villages that have experienced community resistance to tourism activities in their respective villages. The trigger can also be said to be similar, one of which is the community's exhaustion caused by the increasing uncontrollable number of visits. According to Heru (2021), the tourist village of Nglanggeran experienced the highest peak of tourist growth in 2014, with over 300,000 visitors per year (H. Purwanto, personal communication, 2021). This rapid expansion caused several issues, including an increase in waste and ground damage at the mountain's summit and along the tracking trail. Aside from that, a lot of green land has been deforested because the large tourist capacity is insufficient to match the capacity of the Purba Volcano that the management has prepared.

Doto (2021) stated that his village experienced overcrowding in the same year (2014), causing many people to complain about management and refuse tourism activities (Doto, personal communication, 2021). Baiquni was one of the UGM academics who introduced the concept of carrying capacity to the Pentingsari village at the time. According to his studies, the village has visitation limits that must be considered, especially given the village's smaller capacity. To find solutions to these problems, managers are encouraged to consult with a variety of parties, including village officials, local communities, local governments, and academics.

Following discussions with various stakeholders, several solutions were developed that encouraged managers to be more sensitive to the needs of the village community. As a result, managers have admitted to being more selective in receiving visiting tourists, both in terms of quantity and quality, since then. This means that managers attempt to select tourists who come to visit by determining their motivations for visiting tourist villages. Based on this experience, managers are more likely to consider tourists who want to enjoy and gain

knowledge about life in the country. According to Heru (2021), managers began to focus on designing educational packages in 2015, based on this experience (H. Purwanto, personal communication, 2021). This concept indirectly shifts market segments and reverses the negative trend. According to Sotya Sasongko (2021), there are still many types of tourists visiting tourist villages who commit vandalism and litter, but they are not the same as tourists who want to conduct comparative studies (S. Sasongko, personal communication, 2021).

*Figure 88 Students and local government representatives group tourists who conduct comparative studies in tourist villages*



Source: Author's primary data, 2021

Recognizing that there is a limit to the number of tourists that the community can accept. As a result, managers of tourist villages typically have bargaining power when it comes to determining their market segments. According to Heru (2021), their largest market



segment in 2009 was students who wanted to hold events in the village (generally students from nature-interest organizations). At that time, the manager was just starting to try to introduce community houses as a means of accommodation or homestay. However, students on a tight budget are more likely to take advantage of limited rooms with a large number of students. This activity can seat up to 20 people in a single room. Because of the overcrowding, the community is extremely disturbed. Following an evaluation, such student activities did not correspond to what society expected. As a result, managers no longer consider this segment.

Furthermore, during the early post-pandemic period, managers did not immediately accept tourists, particularly those staying in homestays. They consult with the community ahead of time about their readiness to host tourists in their homes. This step was taken because the majority of people are still traumatised by the Covid pandemic and are unwilling to interact with outsiders (visitors). The Pentingsari tourist village had a different experience. According to Doto (2021), they no longer accept homestay reservations such as through online booking platforms (booking.com and other online platforms) and prefer to work with travel agents (Doto, personal communication, 2021). One of the reasons is that intermediary agents can provide guarantees from the guests they bring. Despite the fact that several travel agents have brought "special treatment" guests, the tourism village manager has decided to blacklist these agents.

In other words, some of these examples demonstrate that tourist village managers are effective at regulating the behaviour of visiting tourists. This phenomenon is an exceptional case in the tourism industry, which is dominated by market trends. Bali is one of the Indonesian destinations facing a dilemma due to tourist behaviour. Considering the local community's reaction to some tourist behaviour that is considered disrespectful to Balinese traditions. The regional government is pressuring the central government to reconsider its policy of granting visa-free entry to several countries with a historical record of controversial tourists (Bali.jpnn.com, 2023; Detik.com, 2023b). Furthermore, in order to anticipate increasingly complex problems caused by tourism, the central government is drafting a Bali law (2023) that highlights moral and sanctity issues that are thought to be deteriorating in Bali (CNN Indonesia, 2023b).

#### **2.3.2.1. Low number of repeater tourists: Are they satisfied?**

According to the survey results (see table 2.X), the majority of tourists visiting tourist villages are first-time visitors, although a few are repeat visitors. In the tourism context,

revisit or repurchase intention is one indicator that is frequently used to assume consumer or tourist satisfaction (Çetinsöz & Ege, 2013; M. K. Hasan et al., 2017; J. M. Luo et al., 2021; Petrick, 2002). If this is the case, can visitors be classified as satisfied with the tourist village's products?

According to Bayu and Pandu (2021), the number of tourists who return to the Pentingsari tourist village after their first visit is very low. Some of them return because they have an emotional connection with the homestay host (Bayu, personal communication, 2021; Pandu, personal communication, 2021). In fact, in these cases, they usually come to homestays they already know rather than as guests. They came to talk since they were in Central Java or Yogyakarta. Sutardi (2021), a homestay owner in Nglanggeran's tourist village, stated that he still communicates well with several tourists who have stayed at his homestay. Even during a pandemic, they inquired about each other's health (Sutardi, personal communication, 2021).

However, Bayu and Pandu (2021) added that the repeater tourist phenomenon was not used as an indicator to evaluate village tourism services. They argue that the market segment, which is primarily comprised of students, influences visiting (Bayu, personal communication, 2021; Pandu, personal communication, 2021). According to their records, the repeater clients are schools and travel agencies that collaborate. Schools in major cities frequently request that the travel agents they employ visit tourist villages that meet their purposes. They always visit with different children during the school holidays. This pattern has its own set of advantages for tourist village managers, as more and more students visit their villages and share their experiences with their families and colleagues.

This viewpoint is also consistent with survey findings that nearly all tourists intend to share their experiences, one of which is through social media. Indah (2021), a tourist who visited the tourist village of Nglanggeran, also stated that she enjoyed her visit, particularly because of the scenery and beautiful rural environment. She also stated that she had shared her experiences on social media platforms such as Instagram (Indah, personal communication, 2021).

### **2.3.2.2. Tourist village: Main tourist destination or just a stopover?**

Based on survey results related to tourist travel patterns (see part domination of Java and Bali as tourist village destinations), one interesting phenomenon shows that tourist villages are not only the main destination, but also a transit destination for some tourists. Indah (2021), a study tour participant, confirmed this statistic by stating that her school group

passed through the tourist village of Nglanggeran after visiting the Karang Sambo and Karang Bolong Geopark attractions in Kebumen Regency. This was their first visit to a tourist village, and it was part of a trip to gaze at geological potential (Indah, personal communication, 2021).

Based on their experience cooperating with third parties such as travel agents, government agencies, and schools, Bayu and Pandu (2021) stated that the majority of the groups who visited (both from the student and worker segments) had other visit routes, both before and after their visit (Bayu, personal communication, 2021; Pandu, personal communication, 2021). This means that most visits to tourist villages are part of a larger itinerary. Traditional tour packages that have long been popular include the Java-Bali tour or simply commuting around Java (Nasution et al., 2021; NITO, 2018).

Toto (2021), secretary of the tourist village of Pentingsari, stated that tourists typically visit in large groups with the intention of staying at homestays or holding events in the village. It is nearly impossible to find tourists who visit tourist villages in small groups or free independent travellers (Toto, personal communication, 2021). Therefore, if the manager does not confirm group visits, the Pentingsari tourist village will have practically no visitors. The tourist village of Nglanggeran is in a different situation, as it still receives a small number of visitors who come to enjoy the area's natural attractions apart from the village's everyday life. On the other hand, the Samiran tourist village has been supported by transiting tourists who continue their ascent. Therefore, before they were known as homestays, their accommodation was known as basecamp.

Strategic and surrounded by several of Indonesia's largest cities, Central Java's geographical features have had a positive effect on the tourism industry, including tourist villages. Great accessibility infrastructure, including land, sea, and air, encourages mobility patterns and tourist distribution in remote areas, such as villages.

### **2.3.2.3. Tourist village as a natural tourism laboratory: From student to practitioner**

Based on his observations, Sotya Sasongko (2021) claimed that the primary segmentation of tourist villages consists of students from large cities such as Jakarta, Surabaya, and Bandung on study tours, in addition to those who travel independently. In the meantime, there are not too many segments for family and international tourism, as they continue to seek out popular attractions in Yogyakarta (S. Sasongko, personal communication, 2021). In addition, Bayu and Pandu (2021) mentioned that in the Pentingsari tourist village, in addition to the student segment, there are also segments of workers and

local government representatives (Bayu, personal communication, 2021; Pandu, personal communication, 2021). These two markets are highly prospective for tourist villages due to their sizeable budgets, particularly from local governments desiring to conduct a comparative study on the management of tourist villages. In addition, this market does not have a peak season or special holiday hours for visitors. Local government comparative studies and private sector visits, on the other hand, select periods other than holidays and working days.

Doto (2021) states that the interest of the private sector and local governments who want to conduct a comparative study is the impact of the village's popularity after receiving various awards, both national and international (Doto, personal communication, 2021). In addition, the Bandung Tourism College, Prasmul university, London School, President of the university, and Pelita Harapan are among the schools and universities that frequently visit their village. The majority of educational institutions incorporate study tours into their student creativity programmes. In addition to studying theory on their campus, they also offer programmes to learn directly from the community.

This pattern of visits, especially before the pandemic, made the tourist village of Pentingsari almost completely crowded. By limiting the number of visitors at that time, the waiting list in tourist villages reached over five months. This indicates that if tourists or travel agencies make reservations now, homestays will be available for the following five months.

On the other hand, Heru (2021) stated that the tour packages they have designed since 2014 are focused towards the educational tourism market segment. However, not all visitors to the Nglanggeran tourist village are from schools or universities. Additionally, they frequently receive groups from village managers in numerous regions (H. Purwanto, personal communication, 2021). Sutardi (2021) disclosed that her homestay frequently hosted high school and university students from Jakarta, Bandung, and Surabaya. In addition, she frequently serves comparative study tourists from private sectors and government organisations, such as Bank Indonesia (Sutardi, personal communication, 2021).

This phenomenon shows that several awards that make tourist villages more popular have had a positive impact, such as market segment diversification. Framing them as a village that has successfully developed tourism has made them a model for managers of other tourist villages sent by local governments. This circumstance places the tourist village as a tourism laboratory in which to learn and comprehend how to develop village potential by empowering local communities.

One of the crucial questions that then arises is whether the market segment they are currently enjoying is economically sustainable? Over time, several other tourist villages are

also gaining popularity and getting the attention of tourists. At present, popularity is also increasingly easy for a tourist destination to get if it is able to "go viral" through social media.

#### **2.3.2.4. "Instagrammable" tourism trends and their impact on rural tourism**

Indah (2021), a geography major, stated that she and approximately sixty of her peers visited Nglanggeran village to observe the potential for geology or ancient rocks. In addition, as per the itinerary, they climbed to the summit of Mount Purba. However, she and several of her friends stated that they preferred to appreciate the view from the lowest point of the mountain (Indah, personal communication, 2021). One of the most important things they must do when they arrive at a destination, according to them, is to document and share it on social media. Frequently, tourist attractions or activities are not the primary objective.

This phenomenon is frequently observed in numerous Indonesian tourist destinations. "selfie tourists" are individuals who exhibit these characteristics (Carder et al., 2018; Karyatun, Efendi, et al., 2021; Lee et al., 2022; Pearce & Moscardo, 2015; P. R. J. Sari et al., 2019; Trinanda et al., 2022). Typically, they seek out "instagrammable attractions" or popular social media destinations.

Since 2015, there has been a gradual shift in tourist characteristics, according to Heru (2021). In the past, he stated that the majority of visitors would have taken a fairly lengthy path to the summit. At that time, the visitor parking lot was also distant from the entrance. Currently, tourists are typically more comfortable when the parking lot is close to the entrance. Aside from that, it is interesting to note that modern tourists tend to only appreciate the beauty of the first post (at the lowest point of the mountain) and do more documentation (photographing) (H. Purwanto, personal communication, 2021). This change in characteristics also encourages managers to innovate by creating an artificial waterfall that has become a popular photo spot for tourists.

The manager of the Pentingsari tourist village provided an alternative response. Doto (2021) states that he is aware of the characteristics of tourists from the millennial generation. However, they did not modify the village's landscape to make it more photographically appealing. Additionally, the manager has no intention of ever creating "icons" that are currently popular at various tourist attractions and designed for tourists to take photographs. He emphasised that if tourists want to find this type of attraction, they should visit the neighbouring village (Lor Sambu), which offers a variety of rural outbound tourism activities (Doto, personal communication, 2021). One of his concerns about not satisfying all market demands is that the traditional and natural characteristics of tourist villages are changing.

Some reports and studies indicate that selfie tourists have a negative impact because they are solely focused on the exploitation of tourist destinations via audio-visual media and social media (Carder et al., 2018; CNN Indonesia, 2019b; Pearce & Moscardo, 2015).

### **2.3.3. Digital nomad lifestyle: Covid-19 pandemic's effects on remote work**

Many occupations can be practiced in remote places as a result of technological advancements and pandemic breakouts. This means that employees can perform their duties from wherever. This phenomena has also transformed the focus of work, which once required a worker's physical presence in the office but now emphasizes job outcomes. This trend is a consequence of the era of technology disruption in almost all industries, including tourism. Global digital nomadism is a lifestyle that is beginning to receive widespread attention (Chevtaeva, 2021; Chevtaeva & Denizci-Guillet, 2021; G. Hall et al., 2019; Hannonen, 2020; Vagena, 2021).

Digital nomad is a term used to describe those who work remotely and from any location by leveraging technological advancements. Houses, cafes, and libraries are common places where "offices" are established. Many digital nomads currently prefer to settle in tourist destinations (Chevtaeva, 2021; Hannonen, 2020; Vagena, 2021). The availability of suitable facilities, such as the Internet and technology, is one of the reasons. Also, they may engage in tourism activities outside of working hours.

This way of living is typically favored by members of the millennial generation or those with employment abilities in the technology-based creative and marketing professions (Statista.com, 2023). Initially, this approach was predominantly embraced by international tourists. In picking a tourist destination for employment, one of their factors is a lower cost of living compared to their home country, as well as safety and technological infrastructure support. Digital nomads have chosen a number of major Asian cities (Bangkok, New Delhi, Mumbai, Phuket, and Chiang Mai) that satisfy these criteria, including Bali (Statista.com, 2023). This industry is expected to reach 35 million tourists worldwide by 2022 (Gili, 2022). Although the impact of this type of visitor on a destination is frequently debated. Nonetheless, the Indonesian government, as represented by the tourism ministry, is eager to pursue this market sector. Some recent regulations that have made it easier for foreign tourists to get long-term employment visas demonstrate this occurrence. In addition to Indonesia, numerous countries in Europe, Latin America, and Asia vie for this potential market (Nick, 2022).

This tendency also appears to have an effect on village life, especially with the movement of worker traveler communities to popular villages such as Ubud in Bali. On a national scale, the covid epidemic has forced the majority of Indonesian workers (particularly in major cities) to work remotely (telecommuting). During that period, "work from home" and "workation" were widely promoted by numerous businesses (Madsen, 2022; Voll et al., 2022). During this time, the "staycation" trend was also resurgent, referring to inexpensive vacation activities in the local area without leaving the city or country (James et al., 2017; Lin et al., 2021; Sharma, 2009; Yan et al., 2022). This is a very common phenomenon, including for employees in the metropolis of Jakarta who chose rural areas in Puncak (West Java) as a place to work with their families. This region offers a picturesque mountain village atmosphere and has enough tourism infrastructure, from restaurants to healthcare (Adri, 2020; Detik.com, 2022). Workers choose this place to residing in the City (Jakarta) due to the government-imposed travel restrictions. Consequently, the majority of Indonesia's tourist attractions (including Bali) are experiencing economic turbulence. West Java, including the Puncak region, has experienced a significant increase in long-stay tourism, which has supported the regional economy.

Based on this experience, the Indonesian Ministry of Tourism launched a campaign in July 2021 to promote many tourist destinations (work from any destination). "Work from Bali" is a package that has been meticulously designed (Kemenparekraf, 2021b). Some ministries have provided funds exclusively for the relocation of their employees to Bali. This is one method for reviving Bali's economy, which is in a desperate situation. In addition, the ministry is planning a number of tourist communities with infrastructural assistance for the implementation of a similar model. At that time, the Nglanggeran tourist village was one of the places being tested for the program.

Nonetheless, based on this experience, it is believed that tourist villages in Central Java still need some development as destinations for digital nomads. Yet, this phenomena appears unavoidable in the future. One of the indicators is the shift in employment characteristics and the tendency of workers to leave urban regions in search of a comfortable environment to work at an affordable price. In the absence of sufficient preparation, this market can be both an opportunity as well as a danger.

### **2.3.3.1. From international to domestic tourist? Market shifts following the post-pandemic**

Although many countries have permitted international travel for tourists up until now (2023), this was not the case in the past. Nonetheless, there are still a few of countries that apply extremely stringent terms and conditions. This phenomenon demonstrates that although the post-pandemic tourism economy has begun to recover significantly, it has not been able to return to pre-pandemic levels of normality. This tendency has also prompted several nations, like Indonesia, to maximize their domestic potential or domestic tourism. Domestic tourists have emerged as the primary tourism and economic driver (Widyastuti, 2022).

According to Sutardi (2021), before the pandemic, a number of international tourists from various European nations frequently stayed at their homestays. During the pandemic (when there were no travel restrictions) and after the pandemic, she disclosed that only domestic tourists visited tourist villages (Sutardi, personal communication, 2021). This occurrence indicates that, at least thus far, there has been a transition from previously long-distance-oriented to short-distance-oriented travel patterns (Wachyuni et al., 2022). This trend is not just the result of Indonesia's travel restrictions on foreign tourists. On the other hand, travelers who find it difficult to travel abroad pick a number of Indonesian destinations as an alternative.

From the business side in tourist villages, based on the observations of managers, domestic and international tourists do not have a significant difference in influence on the local economy. On the other hand, it is considered that the phenomena in which most local visitors concentrate more on domestic travel can accelerate the growth of visits to tourist villages. In addition, the tradition of domestic travelers distributing souvenirs tends to improve the economic impact on shop owners in tourist villages. Surini (2021), one of the managers of Griya Cokelat in the Nglanggeran tourist village, reported that over eighty percent of their customers are traveling groups. Their average spending is 300,000 IDR. In addition, 20% of customers are tourists who intentionally visit this business to make shopping. Currently, people from nearby villages frequently purchase Nglanggeran-made products. She mentioned that they typically send these products to their family members who work or attend school in the city (Surini, personal communication, 2021).

### **2.3.3.2. Host and guest education: The influence of tourism interaction**

As described in a few of preceding chapters, one of the distinctions between rural tourism and tourist villages is the interaction between tourists and locals. It is also believed that their interaction influences social exchange between hosts and guests. Doantekin (Doğantekin, 2022) explains that social exchange theory (SET) is frequently used to explain



individuals' perceptions of tourism development. In the context of a tourist village, interactions between people who provide exchange benefits will be perceived as positive. Consequently, locals who benefit from tourism tend to view tourism development favourably. Therefore, this approach demonstrates that several factors (benefits), such as economic, social, and environmental, obtained from this exchange play a significant role in the evaluation of this exchange process by individuals.

In a number of instances in the three tourist villages, as well as in a number of other villages, the community's acceptance was not always positive. In certain circumstances, they tended to respond negatively. As stated in SET, the two responses depend heavily on the benefits received by both parties. The administration of the tourist village is hopeful that the dominant educational tourism concept they provide will also benefit both parties.

Mursidi (2021) stated that at first, as a manager, he merely hoped that his village's position as an educational tourism destination would increase the community's income. However, it turns out that not only tourists but also local communities benefit from education (Mursidi, personal communication, 2021). Sugeng (2021) provides an illustration of a phenomenon that occurs in the tourist village of Nglanggeran, where many students who conduct research as part of their final studies also contribute to expanding the community's knowledge and understanding (at least the administrators). He stated that although only three people in his village had formal training in tourism, the rest were also self-taught (S. Handoko, personal communication, 2020). The exchange of information and experiences between students conducting research and assistants from the local community can actually enhance the manager's understanding. The interaction encourages a communication between the operational (practical) and theoretical (academic) perspectives.

Figure 89 English training and creative industries for local people in tourist villages



Source: Primary data, 2022

Heru (2021) added that initially, some owners of homestays were fearful and hesitant about allowing tourists to reside in their homes. Some of them believe that urban communities will find it difficult to accept the types of food and living conditions they generally applies (H. Purwanto, personal communication, 2021). At that time, the manager collaborated with academics to expand their understanding of tourists and how to interact with them. The community of the village has also prepared for the arrival of international tourists. In addition to modifying a substantial part of the homestay's infrastructure, particularly the restrooms, additional upgrades are planned. The community is also educated to at least have a basic understanding of foreign languages, particularly English. This is a collaborative effort with one of the universities (Yogyakarta State University) that has an international programme and frequently brings its students as tourists. In addition to tourists, he acknowledged that the tourism regional office provided similar training to locals.

Figure 90 Sapta Pesona campaign around the tourist village area



Source: Author's primary data, 2021

Satya Sasongko (2021) Aside from the economic impact, he observed that the most significant change was how people became aware of *Sapta Pesona* (S. Sasongko, personal communication, 2021). *Sapta Pesona* is one of the government's campaigns relating to the fundamental requirements for tourism development, including secure and well-organized circumstances, cleanliness, an awesome and beautiful environment, community friendliness, and the provision of memorable experiences for tourists (Iskandar et al., 2022; Revida et al., 2018; Riawan & Indraphrasta, 2017; Topowijono & Supriono, 2018). He gave the example that breeders and farmers have tended to have unclean practises since ancient times (prioritizing rice fields and livestock over their own appearance). However, people today tend to be more concerned with the cleanliness of their homes and their own appearance. This phenomenon is also influenced by how they begin to perceive other individuals (tourists) with clean appearances.

## Conclusion

The decision of tourism village managers to package their tourism products based on education or with a greater focus on the special interest tourism segment has enabled managers to be more selective when choosing target markets. In contrast to the majority of tourism business sectors, which are more controlled by the market, tourist villages typically have the ability to negotiate with visitors regarding what is and is not permitted in the village. As a result, tourists are required to comply with a number of provisions intended to protect the lives of village residents.

At the same time, it seems that tourists themselves are not bothered to adapt to village life. This phenomenon occurs because the majority of tourists who visit tourist villages seek out a rural ambiance. In fact, some of them are there specifically to study the village's tourism development. Consequently, some of them view tourist village as natural tourism laboratories.

However, very close and intense interaction between tourists and the local community has the potential to impact both tourists and locals. It is worried that the selfie tourist trend, which is very fond of Instagramable tourism, will also have an impact on tourist villages by fostering product development through photo spots. This phenomenon has affected the traditional packaging of village communities in several tourist villages in Indonesia.

## **PART 3**

# **Tourist Village Label: From Conservation to the Reinvention of Cultural and Natural Heritages**

## **Introduction**

### **Part 3. Tourist Village label: From Conservation to the Reinvention of Cultural and Natural Heritages?**

Holden (Holden, 2004) defines the environment as all life on earth other than humans. While Mason (Mason, 2003) divides environmental characteristics into two categories: the natural environment and the environment created by humans. In general, the natural environment refers to the physical environment, which includes sceneries such as rivers, beaches, hills, and mountains, as well as vegetation and wildlife.

The decade of the 1990s was regarded as a turning point for worldwide environmental consciousness (see part the development of sustainable paradigm). Systematically, Hudman (1991) and Holden (2000) through their research describe changes in tourist behavior in respect to the relationship between tourism and the natural environment. They noted that since the 1960s, the environment has been exploited as a tourist attraction. In the 1970s, when mass tourism evolved and brought about a variety of influences, scholars started recognizing that the tourism sector was not only beneficial, but also had the potential to bring about negative effects. Hence, in the late 1980s, travelers began to avoid overcrowded and polluted tourist attractions. They went on to attractions that were nevertheless still developing. In response to market demand (tourists), this occurrence is followed by a transformation in the paradigm of tourism development in general, which is more focused on issues of sustainability (Holden, 2004).

This phenomenon highlights the complex and complimentary relationship between the environment and tourism (mutualism symbiosis). Tourism may benefit from the exploitation of natural resources, and vice versa, earnings from tourism activities can be utilized to preserve and maintain the environment. This relationship is no longer balanced, since the environment appears to be over exploited and commercialized. In social science, this phenomena is known as the commodification phenomenon. This has the tendency to pose a challenge to humankind by causing changes in natural characteristics (Holden, 2004).

Then, what role does the tourist village play in ensuring the village's environmental sustainability? On the basis of these considerations, the authors through this part will identify and comprehensively examine the effect of tourism activities on the village's environmental sustainability. In addition, the author investigates the role of tourist villages in regulating visitor behavior in the second chapter. This demonstrates that tourist villages are no longer

only reliant on tourist demand but have successfully controlled the market they intend to target. Especially when they reoriented their marketing efforts on products developed based on education.

### 3.1 FROM “CULTURAL TOURISM TO TOURISM CULTURES”

#### Introduction

In the context of cultural tourism, scholarly perspectives regarding the impact of tourism on the traditions and culture of local communities tend to diverge. Conservative sides have a tendency to believe that tourism might have a detrimental effect, particularly on traditional community values (Atsiz & Akova, 2019; K. L. Chong, 2020; Daly et al., 2021). Alternatively, some studies claim that tourism is a means of preserving the tradition (K. Y. Chong & Balasingam, 2019; Sančanin et al., 2019; Shen & Chou, 2022; Wondirad et al., 2021). In the midst of modernization, they believe that conserving the traditions and culture of local communities can be costly. Furthermore, some traditional ceremonies demand extensive resources, but they also involve a significant number of participants. They argue that with the economic benefits of tourism, these traditions can still be preserved. In the end, organically traditional societies will be able to differentiate between the sacred and profane. This subject continues to be a topic of attention, including in the context of tourist villages.

Budi Setiawan (2021) believes that the abandoned culture of local residents in villages can be rejuvenated and preserved through the commercialization of tourism (B. Setiawan, personal communication, 2021). Setya Sasongko (2021) shared a similar viewpoint, stating that based on his observations, tourist villages had a favorable impact on cultural preservation. An example is when an art such dance and music was not conserved by the elder generation or their parents, but the younger generation is beginning to relearn these talents for tourism entertainment purposes. Yet, local and national government's role in supporting the community's efforts to maintain traditions and culture through regulations is equally crucial (S. Sasongko, personal communication, 2021).

The Law No. 5 of 2017 on the Advancement of Culture is regarded as one of the most significant regulations (BPK.RI, 2017). This rule was created with the intention of preserving, utilizing, and advancing Indonesian culture. This policy mandates that each region, beginning with the province and the regency, establish institutions that are responsible and responsive to regional culture. Regional Regulation No. 9 of 2012 concerning Javanese Language, Literature, and Script has legislated the objective of preserving traditions and culture in the province of Central Java since 2012 (jatengprov.go.id, 2023). Local governments and communities are mandated by law to preserve and develop Javanese language, literature, and script, among other means, including the establishment of a cultural preservation unit. The regional rule also grants awards to any community or group recognized



to have contributed to the preservation and development of Javanese language, literature, and script.

Some of these rules demonstrate that various parties, who have recognized the significance of culture as a traditional community identity, must preserve it in the midst of modernization eras, including tourism. Widhyasmaramurti (2022) states that there are now two phrases in Java for describing societal transformation. The first term is "*turung jowo*," which refers to rural communities that still appreciate and practice Javanese culture. The second expression is "*wes ilang jawane*," which refers to urban Javanese who no longer practice and comprehend Javanese customs (Widhyasmaramurti, personal communication, 2022).

### **3.1.1. Tourism in village: Does local culture matter?**

In addition to their natural potential, the characteristics of the local community's traditions and culture are highly valued by tourists when visiting tourist villages, according to the survey findings. Setya Sasongko (2021) argues that initially, these villages offered solely the magnificence of nature and the daily lives of the locals. Throughout time, the community of the village began to innovate by providing culturally based educational tourist activities such as gamelan or music, dance, and batik. This innovation is time-consuming since locals must relearn their culture, which they or many of the village's younger generations have abandoned (S. Sasongko, personal communication, 2021).

This phenomena demonstrates how tradition and culture complement, and distinguish tourist villages from other tourist attractions. Tourism necessitates culture as an essential commodity in this instance. Alternatively, people's culture can also be preserved with the support of tourism's economic benefits (Ateljevic & Doorne, 2003; Maccarrone-Eaglen, 2009; Overton, 1980). Local governments recognize the importance of community tradition and culture, according to Mursidi (2021). Thus, he stated that the district government has a mission and objective to transform their area into a cultural tourist attraction (Mursidi, personal communication, 2021).

According to Doto (2021), in 2011, the tourist village of Pentingsrai received the best practice tourism ethnic at local level award from an international non-governmental organization. They initially failed to comprehend why their village was nominated for the award. After receiving an explanation, it became clear that the organization admired how the village of Pentingsari utilized tourism to engage the local people in preserving its traditions and culture (Doto, personal communication, 2021). In terms of its natural characteristics,

Pentingsrai village lacks a significant natural tourist attraction in comparison to the Nglanggeran and Samiran villages, which were initially popular due to their natural tourist attractions. In fact, it could be argued that the village of Pentingsari would not be appealing to tourists in the absence of a lively local community.

Thus, Doto (2021) and the village community are more convinced that their strength lies not in the attractiveness of the object (nature), but in their capacity to promote interactions between locals and tourists whom they consider family and friends. This belief was proven when the Pentingsari village challenged eruptions and pandemics several times, many tourists who had visited the village provided assistance to the people who had hosted homestays.

This phenomena demonstrates that in the case of tourist villages, the cultural and traditional aspects of the local community can overcome the lack of natural potential. This indicates that the social and cultural life of the village community, when packaged in an appealing and creative way, can become a driving force for the expansion of the village's tourism business. This experience has also motivated a number of regions with limited natural resources to develop tourism villages utilizing alternative approaches. Yet, the characteristics of the local community play a significant part in the growth of this type of tourist village. One of the reasons is that the social life and traditions of rural communities are a collective and natural phenomenon.

### **3.1.1.1. Adaptation of Javanese culture dimensions vs. tourism industry**

Tourism and Javanese culture tend to complement one another, as seen by the phenomena of the rapid expansion of tourist villages in Central Java, as well as the recognition of local community participation in tourism. According to the classification, some scholars identify people's behaviour at diverse scales, including national level (based on country of origin), regional level (based on ethnicity, religion, and linguistics), gender level, generation level (based on age difference), social level (based on education and employment), and organizational level (based on company). Hence, the author endeavors to explore the culture of rural villages in the regional context more comprehensively. This analysis ought to be able to explain the relationship between the characteristics of a village community that is not only a tourism commodity but also leverages tourism to preserve its traditions and culture.

Similar to other research on community and culture (Escandon-Barbosa et al., 2022; T. Jackson, 2020; Litvin, 2019; Minkov & Kaasa, 2021), the author examines the culture of

rural communities (Javanese) adopting Hofstede's (1980) cultural dimension approach. Although frequently criticized (Baskerville, 2003; M. L. Jones, 2007), this approach is still believed to be able to describe the cultural dimensions of a society through a variety of indicators, such as power distance; individualism versus collectivism; uncertainty avoidance; masculinity versus femininity; long-term orientation; and indulgence versus restraint.

The election of village leaders through a democratic process that traditional societies have begun to adopt may be used as a measure of community equality. On the other hand, a number of cases indicate that the cultural traditions of rural communities are characterized by a significant power distance. This means that each member of a group tends to accept the presence of a hierarchy and recognizes that everyone legitimately occupies particular positions without questioning it. Many phenomena, such as decision-making practices that still consider seniority or the role of village leaders and elders, also demonstrate this perspective. This hierarchical organization plays a crucial role in resolving social problems, including those generated by tourism development.

In addition, the majority of people in tourist villages still maintain very strong collective relationships, despite the growth of an individualistic mindset in a few instances. This indicates that society still prioritizes collective interests. Hofstede (1980) says that this circumstance necessitates a higher degree of emotional reliance compared to civilizations with high levels of individuality. Close kinship is also one of the success factors for a village in developing a tourism village, especially because in the development process, a tourist village requires active participation from the community. The three tourist villages show how in many cases, such as road construction, tourism support facilities (Wi-Fi, water, and electricity), to village rules, carried out jointly with consideration of the interests of the village community. In spite of this, individualistic attitudes have begun to emerge, particularly with the shift in the collective system in some circumstances, such as the renovation of a neighbor's house, which now depends more on professional construction workers.

Furthermore, villagers are used to uncertain circumstances. This indicates that individuals typically avoid uncertainty. Observations show that in spite of the fact that some people in the tourism business expect the coming of visitors, they tend to "lose heart" and take whatever is provided. In terms of the amount of economic benefits they receive, the community does not make particular demands on the tourist village managers. People are more likely to accept whatever nominal is offered. Even from the earliest stages of a tourist village's development, residents tend to make greater financial sacrifices and are simply

content to receive visitors (tourists). Several tourist villages continue to rely on community trust instead of a more systematic and quantifiable management approach. The unsteady lifestyle of traditional agriculture and livestock may have influenced this individual's personality. Geographically, as an eruptive-prone region, they must also be constantly prepared for a variety of conditions.

In tourist villages, individuals tend to prioritize quality of life over material achievement, or they are classified as a feminine group. This argument is demonstrated by the administration and community's decision to limit tourist visits in order to prioritize social space for the community. Many decisions concerning the development of tourist villages are also frequently influenced by these factors. As a result, some observers believe that economic growth in tourist villages is typically slower than in other tourism sectors, such as rural tourism. This circumstance is also influenced by the short-term orientation of the majority of the population. In other words, despite the modest economic rewards, they are still able to preserve the values and traditions of their ancestors. They believe these values can contribute to social peace and stability. Thus, this group of people tends to limit their desires in accordance with societal norms, a phenomenon known as restraint. Doto (2021) notes that the local community in his village tend to feel embarrassed to be consumptive because they seriously consider the opinions of others (neighbors). In the context of tourism, economically proficient people tend to give opportunities for poorer people to become engaged in tourist villages. Meanwhile, individuals who are already well-known are eager to participate if presence is still necessary (Doto, personal communication, 2021).

On a smaller scale, tourism and community culture might be considered to have a mutualistic relationship. This indicates that the growth of tourist villages benefits both tourism and culture. As mentioned, the characteristics of the village community contribute to the tourism village's gradual and sustainable growth. On the other side, traditional village characteristics can also be a tourist attraction and generate economic benefits that can be used to preserve and revitalize their culture.

### **3.1.1.2. Cultural performances in tourist villages: Commercialization or revitalization?**

The dynamic nature of culture, according to Widhyasmaramurti (2022), necessitates changes, one of which is influenced by modernisation. Nonetheless, this phenomenon can still be tolerated as a form of adaptation (Widhyasmaramurti, personal communication, 2022). She provided an example of how traditional entertainment or *wayang* performances (dalang Ki Seno nugroho) were adapted utilizing YouTube channel during the covid

pandemic. This performance generally costs between 100 and 150 million IDR per night, from 9 pm to 3 am. This performance features a variety of artistic groups, from vocalists (*sinden*) to traditional musicians. In particular situations, technological advancement and modernisation are both a challenge and an opportunity. This phenomenon indicates that the commercialization of culture is necessary for the preservation of culture (Pudianti & Vitasurya, 2019). With these modifications, the younger generation is confident that this profession can provide the basis for their lives.

The rice harvesting ritual is a Javanese tradition whose values are still respected by the local community, and which was almost abandoned. This ritual is marketed as a festival with the assistance of the local administration and becomes a tourism attraction (similar to the *Ngaben* ceremony in Bali). As is frequently the case with other types of cultural and heritage preservation, one of the challenges to preserving this tradition is its considerable expense. This commercialization has proven to have a multiplier effect on the economy, including the impact of tourists as well as certain local companies. As a consequence, this ceremony is celebrated annually. This commodification also promotes community pride and encourages the younger generation to continue preserving it by bringing various adjustments and improvements without diminishing the significance of traditional rituals. Formerly, it was held in a straightforward manner and tended to be less attractive. Currently, this rice harvest festival incorporates *tumpeng* (a part of Javanese philosophy) and is accompanied by engaging dance performances (Radix AP Jati, 2014).

Figure 91 Rice harvest festival in Java "Merti Desa"



Source: (Narwan, 2023; Panjatan.go.id, 2022)

In other cases, they also create mythologies narrative that further excite the ritual's presentation. One of them is to develop the belief that those who participate in the ritual's

leftover offerings will experience future prosperity. This idea is the outcome of the collaboration of organizers, community members, and academics (especially in the cultural field).

In a tourist village, management actually adapt the identical method. Heru (2021) asserts that in order to attract tourists, he and the manager of a tourist village invented a mate-related myth packaged as a narrative of the Purba Mountain's tracking activities (H. Purwanto, personal communication, 2021). Nugroho (2021), the owner of a traditional café in the village of Pentingsari, stated that the café's architecture and concept were derived from Javanese culture (Nugroho, personal communication, 2021). Hence, the majority of the materials are wood-based and eco-friendly. In addition to attracting tourists, the appearance of the café gives the impression that the community is still preserving its heritage. In reality, the café is a contemporary structure, and even the community's traditional houses do not employ wood due to financial considerations.

*Figure 92 Warunge si mbok, one of traditional café in the village of Pentingsari*



Source: Author's primary data, 2021

Dayang (2021) provides examples of two traditions that are challenging for the inhabitants of Samiran village to preserve, namely "merti desa" and "sadranan desa," mostly because of the significant expense of the performance (D. Nevia Afrians, personal communication, 2021). The sacrifice of cows as offerings is a significant portion of the expenditures. This ritual is much bigger than the Eid ceremony, which is one of Indonesia's largest traditions. Even though it is expensive to preserve, the locals have faith in it and are motivated to do so. Hence, the tourist village manager contributes to allocating a certain

amount of revenue for the preservation of this tradition. Furthermore, the management promotes the ceremony on their event calendar.

*Figure 93 The younger generation in the village is starting to re-learn the art of traditional music and dance*



Source: Author's primary data, 2021; Pentingsari's Instagram account, 2021

In addition, based on the author's observations, several cultural traditions in tourist villages are almost no longer practiced by the local population. Batik, crafting puppet, traditional dances, and traditional music (Javanese gamelan) are some of the cultures that have been marketed as tourism performances. Managers must prepare the community, especially the younger generation, to relearn this tradition in order to present it as a tourism entertainment. They frequently collaborate with scholars from Yogyakarta and Central Java art institutions. This phenomenon demonstrates that commercialisation can also encourage the revitalization of culture that has been abandoned by society (Hou & Lim, 2021; Y. Lu & Qian, 2023; Yeh et al., 2021). Currently, numerous youths in tourist communities consistently engage in artistic activities. This phenomenon is nearly identical to the cultural adaptations made by the Balinese in their tourism industry. Currently, a significant number of artists in Bali are able to sustain themselves through their profession.

### **3.1.1.3. The tourist village as a vehicle for the preservation of endangered regional languages**

Nevertheless, Widhyasmaramurti (2022) presents multiple examples of how the interaction between urban and rural societies can represent a danger to culture. Local language is one of the cultural aspects that is frequently degraded (Widhyasmaramurti,

personal communication, 2022). Several research (Austin, 2010; Perangin-Angin & Dewi, 2020; Van Engelenhoven, 2003; Zein, 2020; Zhang & Ke, 2021) indicate that the majority of regional cultures in Indonesia are in danger of disappearing at the present era. This situation is the consequence of a discontinuity on the behalf of the language's speakers. Some analysts believe that modernization or technological advance is one of the drivers.

In the context of a tourist village, the author finds that many young people in the village combine local language with Indonesian and even international languages. Widhyasmaramurti (2022) adds that this phenomenon also happens in the majority of Java, and in a broader context, in other Indonesian provinces. This phenomenon is commonly referred to as the "*Java-karta*" culture, which combines the Javanese and Jakarta languages. According to his research, common sentences are "...*gue* (I in Jakarta word) *mau beli* (wish to purchase in Indonesia word) *ombe* (drink in Java word), *rosonya* (taste in Java word) *mango* (English word) *dan alpokat* (avocado in Indonesia word)..." (Widhyasmaramurti, personal communication, 2022).

Figure 94 The menu for Warunge Simbok Cafe uses local languages



Source: Author's primary data, 2021

On the other side, tourist villages might be considered a means to preserve endangered local languages. In addition to traditional drink recipes, Café Warunge si Mbok in the village of Pentingsari offers cuisine items with Javanese names. The Kedung Kandang Waterfall, Pitu Village, Kalisong Hall, Ngekong Parking area, and Pawon Purba restaurant are just a few of the Javanese-named facilities and support amenities found in the Nglanggeran tourist village. In addition, during various conversations with tourists, tour



providers in the village also introduce a number of local expressions. Hence, travelers can at least ask how someone is doing and express gratitude in Javanese. It is claimed that these basic actions are an effort to continue introducing tourists to local languages.

#### **3.1.1.4. The role of *awig-awig* (customary law) in controlling the development of tourist villages**

Several examples demonstrate that tourism can influence the preservation of local culture. Yet, customary law (*awig-awig*) also appears to have a significant role in controlling the growth of tourist villages (Astara et al., 2018; Orebech et al., 2005; Picard, 1997; Purnamawati, 2021; Rideng et al., 2020). *Awig-awig* is a norm of customary law that regulates the social behaviors of community members so as to promote harmony and prosperity. This indicates that *Awig-awig* is formulated as then village life becomes harmonious. Some researchers note that some of the characteristics of this norm include being social-religious, concrete, flexible, dynamic, and based on the principle of togetherness. These characteristics are believed to be able to preserve the traditional nature of the village community and strengthen their familial relationships (Irawanto et al., 2011; F. K. Sari, 2020).

This regulation was developed through a communication forum in which nearly the whole village population participated. This forum also provides community groups (including tourism village managers) and the village government with an opportunity to evaluate the village's development. Despite its strong commitment to democratic principles, Javanese culture nevertheless recognizes the seniority or hierarchy of older generations (Brenner, 1991; Setyoningrum et al., 2015; Willford, 2000). In other words, when making a decision, the younger generation typically seeks input from the older generation. This communication style also allows for the sharing of age-old principles from one generation to another.

Heru and Mursidi (2021) state that in Nglanggeran village they maintain regular meetings every *Kliwon* Tuesday (once every 35 days), with the participation of the village government, community leaders, accommodation providers (homestays), transportation providers, traders, representatives from community groups that are integrated with tourism village activities (including small micro medium enterprises), livestock groups, agricultural groups, and traditional cultural arts groups (H. Purwanto, personal communication, 2021). This gathering is also usually used by managers to present activity reports (including accountability for budget use), program plans to be carried out, and dissemination of the latest information. Moreover, this forum allows any part of society to express critiques and

recommendations regarding challenges in the management of tourist villages. Simultaneously, all community groups actively contribute to evaluating and finding solutions appropriate to all stakeholders. Surini (2021) stated that although they have a communication forum, people can also express their ideas via social media groups (WhatsApp) because of the advances of technology (Surini, personal communication, 2021). Utilizing social media also accelerates communication and coordination within the community, eliminating the necessity to dependably wait for scheduled meetings. According to Mursidi (2021), this practice will continue to be carried out in order to ensure local community's trust and transparency in the management of tourist villages. He also believes that effective communication determines the sustainability of the village's tourism growth (Mursidi, personal communication, 2021).

*Figure 95 Village meetings which involve all village stakeholders*



Source: Author's primary data, 2021

From the point of view and interests of the community, this communication forum is also used to plan upcoming traditional events. In almost every village, traditional ceremonies will take priority over tourism. Thus, tourism village administrators must customize their program to the community's interests. Dayang argues that if the villagers of Samiran village hold traditional wedding ceremonies, tourism will shift to the neighboring village (D. Nevia Afrians, personal communication, 2021). This technique was implemented because the majority of Samiran village residents were participating in the wedding, including the

families of out-of-village wedding couples who stayed in homestays. Tourist village managers, particularly the marketing department, always adjust tourism programs to community activities based on this experience.

In addition to planned events, tourism village administrators must anticipate for unplanned circumstances such as funerals. The village is usually closed to provide an opportunity for the community to carry out the ritual. Therefore, for circumstances classified as force major, the manager has an agreement with a third party or travel agent. The manager has also collaborated with other tourist villages to serve as an alternative if faced with this situation.

The same policy is implemented by the tourist village of Pentingsari. The manager assures that there are no tourism activities on religious holidays or traditional ceremonies based on monthly routine meetings. Bayu and Pandu (2021) claim that in general, travel agencies comprehend and appreciate the rural community's interests (Bayu, personal communication, 2021; Pandu, personal communication, 2021). Toto (2021) adds that communication and interaction in the community are also strengthened through collective action (mutual cooperation) to enhance village facilities such as roads and public areas (Toto, personal communication, 2021).

Doto (2021) believes that apart from being a medium of communication, community meeting forums are also highly useful in providing directions for the development of tourist villages (Doto, personal communication, 2021). He stated that the active participation of the community was able to prevent the village from development that was not in accordance with the characteristics of the village community. At the same time, if the tourism village manager and village community are unable to solve a problem. They are also quite receptive to local government and academic intervention. This communication style has even been proven to generate several solutions to the problems faced by the community. The strategy to pay attention to village carrying capacity and equal distribution of community involvement is also one of the results of communication between village internal and external parties.

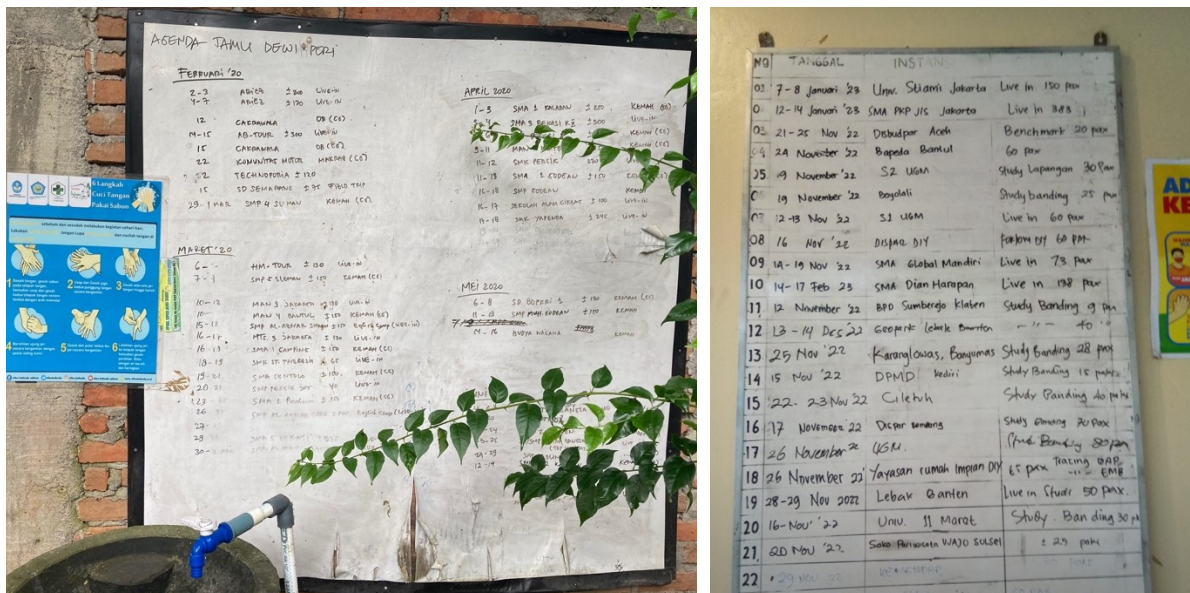
The community also considers village rules not as compulsion, but as a collective agreement. Hence, even though it is legally enforceable, there are no punishments for those who disregard it, or are only given an admonition. Even so, people tend to respect the agreements they have made. Mainly because of the structure of society that really respects the elderly as figures who are regarded as wiser.

### **3.1.1.5. From cultural tourism to tourism cultures**

Intentionally or unintentionally, the development of tourist villages from generation to generation has created a culture of tourism in the community (Boniface, 1998; Canavan, 2016; Picard, 1992, 1993). Initially, the community offered solely their cultural traditions as tourism-related products. And yet, as it develops, the routine of the tourist village might also introduce a new culture that the community adapts. If formerly village communities tended to demonstrate characteristics of an agricultural civilization, the increased intensity of tourism has resulted in the emergence of new tourist-oriented behaviors. Unconsciously, this culture also contributes to the formation of a tourism cultural ecosystem.

This idea is supported by a number of occurrences, such as the village residents' familiarity with the tourist cycle or season, also known as high season and low season, whereas earlier they only recognized the harvest season. In addition, a significant number of community groups are dedicated to improving their skills and knowledge in order to develop products such as processed foods, performing arts, guides, homestay management, and village environment management. Even the concepts of tourism have been incorporated at the family level, including an increased awareness of the significance of cleanliness, attractiveness, convenience, and security. Some of these behaviours are a result of the numerous effects of the growth of tourist villages. This means that the village's tourism ecosystem develops naturally and is passed down from generation to generation.

Figure 96 Local people are aware of monitoring the schedule of upcoming tourist arrivals



Source: Author's primary data, 2021

In a broader context, this situation may be identical to what may occur in major tourist locations like Bali. Initially, cultural tourism was much well recognized for its attractions than just for its natural potential. However, as time passes, the Balinese also appear to have become accustomed to tourism activities, which have eventually shaped a tourism culture (Picard, 1997, 2006b; Raillon, 1994). This assumption may be premature in describing how village residents are adapting to tourism. But, if the tourist village continues to develop in a sustainable way, rural areas will undoubtedly experience the same situation.

### **3.1.2. *Memayu Hayuning Bawana* in the face of sustainable tourism issues**

As mentioned in Part I (see part sustainable tourism), the Indonesian government has long been committed to the issue of sustainable tourism development as part of a global campaign agreement. Reflecting on a region's characteristics, sustainable tourism is currently defined in a number of different ways. In general, some of these perspectives highlight the ability of a tourism development product or concept to simultaneously minimise negative impacts and maximise positive impacts of tourism (Bramwell & Sharman, 2002; Harris et al., 2012; McCool & Moisey, 2008; Miller & Twining-Ward, 2005; Weaver, 2006).

The gap between theoretical and empirical domains is one of the most frequently criticized aspects of the definition, concept, and indicators of sustainable tourism. In other words, the ideal concept is rather difficult to implement in the operational or practical domain. Especially when considering stakeholders in rural or suburban areas. Thus, a number of alternative concepts have been proposed, one of which is incorporating the local wisdom of each region, which is in accordance with the principles of global sustainable tourism. *Tri Hita Karana* is one of the local wisdoms that gives inspiration for sustainable tourist development plans in Bali based on the phenomenon of interculturalism between local and global values (N. N. S. Astuti et al., 2019; Mudana et al., 2018; Roth & Sedana, 2015; Wiweka, 2014). Interculturalism<sup>81</sup> refers to the relationship between two cultural entities that, through syncretism, tends to generate a third cultural entity or a new perspective. This concept is expanding and gaining the interest of geographers discovering the tourism phenomenon (Pickel-Chevalier, 2018b; Pickel-Chevalier, Violier, & Parantika, 2018; Pickel-Chevalier, Violier, Parantika, et al., 2018).

*Tri Hita Karana* is currently incorporated into the tourism policies of the Bali regional government. This local wisdom is also successful in conveying ideas of sustainability to the

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<sup>81</sup> ...”*l’interculturalisation me semble encline à ouvrir de nouvelles perspectives d’analyse du tourisme et des pratiques de loisirs mondialisés, s’illustrant par la mise en présence d’individus et de groupes, provenant de milieux socio-économiques et d’aires géoculturelles variés...*” (Pickel-Chevalier, 2018b).

smallest strata of society or villages. This success story offers optimism for the creation of sustainable development, where the implementation of global values or principles in the context of local application is a key concern. Indonesia is believed to have a variety of similar local wisdoms in several regions, especially in rural areas. Especially considering that the majority of regions in Indonesia still preserve and maintain their indigenous traditions and cultures. It is assumed that integrating local knowledge as a driver of sustainable tourism development is more effective than just campaigning for global principles or codes of ethics, which are frequently difficult for locals to comprehend and follow.

### **3.1.2.1. *Memayu Hayuning Bawana*: The tourist village philosophy of sustainable tourism based on local wisdom**

Value as a term can be interpreted from a variety of perspectives. Economists typically tie it to the definition of value or to a price-related synonym. In contrast, social scientists typically regard value as a value system or as relating to the principles, norms, and beliefs of individuals and societies (Bark et al., 2015).

Keraf (Keraf, 2010) defines local wisdom as knowledge, belief, understanding, insight, customs, or ethics that guide human behaviour in ecological communities. In other words, local wisdom is not confined to relationships between individuals; it also covers vertical and horizontal relationships, or relationships among living things (humans and other humans, as well as humans and the environment), as well as spiritual relationships (humans and their beliefs). Additionally, this ideology is internalised, practised, taught, and transmitted from generation to generation.

*Memayu Hayuning Bawana* is one of the local Javanese philosophies that is thought to contain or represent the ideas of sustainability. This concept is a Javanese philosophy or noble value of life. *Memayu Hayuning Bawana* literally means enhancing the beauty of the universe (Demolinggo et al., 2020; Ikhsan et al., 2017; Priyudahari & Prasojo, 2020; R. E. Wijaya et al., 2015). This philosophy continues to exist and is preserved in certain regions of Java. Mursidi (2021) argues that community simply consider that this concept is a part of their daily life, where they coexist with fellow citizens, the environment, and have a spiritual relationship with the creator (Mursidi, personal communication, 2021). An interesting phenomenon, likewise, the case in Bali, is that this concept is not just employed as a guide for local people's lives. The values of this local wisdom are also implemented in tourism management through tourism villages.

According to Widhyasmaramurti (2022), *Memayu Hayuning Bawana* is a living concept for the Javanese to harmonize the macrocosm and microcosm in the planet, particularly through eliminating anger and greed. For instance, to conduct business (including tourism) safely, villagers must eliminate greed and selfishness so that they can conduct business with pleasure. They believe that pursuing massive economic growth will have negative consequences for the community (Widhyasmaramurti, personal communication, 2022). This situation demonstrates that the inhabitants of the villages of Pentingsari and Nglanggeran are dissatisfied despite their high income and tourist traffic. These values are strongly influenced by the character of an agrarian society (agriculture), which is represented in a number of rituals or traditions, such as village *merti* (purify), harvesting, and weddings.

### **3.1.2.2. Between religion, culture, and spiritual**

Similar to Tri Hita Karana (Bali), these philosophies are not limited to local knowledge, tradition, or culture. This concept was historically part of a sociopolitical phenomenon. Previously, in the case of Bali, this philosophy served as a "symbol" of the movement to revitalise and preserve the island's original identity (Mudana et al., 2018; Roth & Sedana, 2015; Wiweka, 2014). *Sak-Sak* on the island of Lombok (Hamid et al., 2021; Udin et al., 2021), *Pikukuh Baduy* in the Baduy tribe community in West Java (Banten) (Halmahera et al., 2019; Mahendra & Kasmana, 2022; Simamora et al., 2021), and *Memayu Hayuning Bawana* are examples of indigenous knowledge still preserved in Indonesia.

Pentingsari is one of the Tourist Villages that employs this local wisdom. As a guide to community life, *Memayu Hayuning Bawono* is still preserved by the local community. *Memayu* is derived from the words *Hayu* or *Ayu*, which mean beautiful or secure. This word is then given the prefix *Ma-*, which gives it the meaning of enhancing beauty or safety. Frequently, the name *Mamayu* is also pronounced as *Memayu*. The word *Hayuning* is derived from the Japanese word *Hayu* by adding the pronoun *-Ning*, which means beauty, or safety (its safety). *Memayu Hayuning* is therefore interpreted as an activity that promotes safety, happiness, and harmony. While *Bawono* (often spelt *Bawana*) refers to the physical world as well as the inner, mental, or spiritual world. *Bawono* consists of three types of meanings: *Bawono Alit* (small), which refers to the personal and familial; *Bawono Agung* (big), which refers to society, nation, state, and international (global); and *Bawono Langgeng* (eternal), which refers to the afterlife.

*Memayu Hayuning Bawono* is a Javanese life philosophy or noble value that means to enhance the world's aesthetic value. The Javanese view this concept not only as a life

philosophy, but also as an essential characteristic for all individuals. *Memayu hayuning bawana's* philosophy can also be found in the concept of *kejawen*. “*Sepi ing pamrih, memayu hayuning bawono (credo) sepi ing pamrih rame ing gawe, saastro cetho harjendro hayuning*”. This sentence confirms that the soul and body of the human body (us) are interconnected and in balance with the universal energy (Priyudahari & Prasojo, 2020; R. E. Wijaya et al., 2015).

*Memayu Hayuning Bawana* is both a cultural and a spiritual space. *Bawana* is the entirety of the world. In Javanese cosmology, *Bawana* represents the *jagad rame*, or the actual location of human life. In addition, *Memayu Hayuning Bawana* is a humanistic spirituality or cultural expression of Javanese people within the *jagad rame* (space culture). To create a prosperous world, Javanese believe that humans must be able to control their desires or passions. In such a process, Javanese frequently engage in *ngelmu titen* and *petung* for the purpose of attaining *Bawana tentrem* or world peace. This circumstance is intended to be endured by *Hayu* or without disturbance. Javanese individuals interpret this condition as *memayu hayuning bawana*.

The essence of *memayu hayuning bawana* is to maintain the balance and harmony of the relationships between humans and God or spiritual (*Manunggaling Kawulo Gusti*), between fellow humans (*Memayu Hayuning Sesama*), and humans with nature (*Memayu Hayuning Bawana*). *Memayu Hayuning Bawana* as a foundation in the cultural values of Yogyakarta consisting of religious-spiritual, moral, social, traditional, education and knowledge, technology, architecture, livelihood, art, language, cultural heritage, leadership and government, nationalism and values of “*keyogyakartaan*” spirit.

### **3.1.2.3. “Harmonious horizontal and vertical relationships” between humans, the environment, and the spiritual**

*Manunggaling Kawulo Gusti* is a manifestation of the cultural (spiritual) issue, or the relationship between humans and God (the Creator). Local people preserve this value by carrying out some traditional ceremonial activities that illustrate the life cycle of humans. Some traditions are carried out starting from when it was still in the form of a fetus or seven months old (*mitoni;tingkeban*), born (*brokohan*), broken umbilical cord (*pupak puser; puputan*), naming (*njenengi*), aqiqah (*kékahan*), down to the ground (*tedhun lemah; tedhak sitèn*), circumcision of boys (*sunatan; supitan*) and girls (*tetesan*), marriage (*omah-omah*), and death (*tilar donya*). Besides, the local community also still performs *ruwatan* ceremonies to "cleanse" bad influences (*sukerta*) that may arise in a person.



Every month, throughout the year, the community has traditional ceremonies related to religion. Generally, this tradition relates to Muslims, such as the month of Sura (*Muharram*) as the first month at the beginning of each year in the Javanese calendar. In that month, the community performs several rituals or “*laku prihatin*” as a symbol of cleansing (*suran*), including the washing of heirlooms. Besides, there is the *Sapar* month (Shafar) with the tradition of *saparan*; the month of *Mulud* (*Rabiul Awwal*) with the *Muludan* tradition to commemorate the birth of the Prophet Muhammad; *Rejeb* Month (*Rajab*) with *rejeban* tradition; the month of *Ruwah* (Sya'ban) by carrying out the ceremonial cleansing of the cemetery (*nyadran*; *resik kubur*). In the month of Ramadan, there are usually almost no joyful ceremonial activities such as wedding receptions or circumcisions. But the *kenduri* ceremony (banquet) is still held on odd nights on the 20th of Ramadan (*maleman*), to welcome the descent of Laylat al-Qadr (Night of Decree) (E. S. Hermawan et al., 2021; Julianto et al., 2021; Rohmanu, 2016; Setyawan et al., 2022; Woodward, 1988).

In the month of Sawal (Shawwal), Javanese Muslims perform a festivity of sawal. In a month that is considered “good”, people visit each other, forgive each other, to connect and strengthen brotherhood and affection (friendship). In the past, *kenduri* was a mystical ritual offering. Today, *kenduri* is an expression of gratitude to God Almighty. Traditional farming methods and traditional ceremonies such as *merti desa* or commonly known as *Bersih Desa*, are a symbol of appreciation for the gift of the Creator (God). Especially for sustenance, health, safety, the harmony of life, comfort, and tranquility of people's lives. The *Merti Desa* tradition is generally implemented by giving alms, which are expressed in the form of “*Gunungan*” (Javanese wayang term) (Hudayana, 2021; Nagara & Machfauzia, 2020; Sulistiyoningsih et al., 2021). This tradition is then adjusted to the character of the Pentingsari tourist village.

Various traditional and religious ceremonial activities carried out in Pentingsari Tourist Village are the implementation of local wisdom in daily life, especially in maintaining harmonious relations between humans and God. In 2011, this implementation also received an appreciation from WCTE-UNWTO as the Best Practice of Tourism Ethics at Local Level.

The *Memayu Hayuning Sesama* aspect includes human relationships. As stated previously, the primary community values in this village are cooperation and unity. The community of Pentingsari Village is used to involving all parts of society in rural development. To reach a mutual understanding, deliberation is applied. As a respected party, the elders play a crucial role in giving recommendations. Consequently, all community

groups in Pentingsari Village support nearly every activity. Activities such as youth clubs (youth organisations), PKK (Family Welfare Empowerment), farmer groups, village tourism groups, and tourism awareness groups are examples of local community involvement. The majority of these community organisations are also actively involved in the growth of the Pentingsari Tourist Village.

Additionally, all development strategies are founded on the principle of cooperation. In other words, the development of the neighbourhood will benefit the neighbourhood itself. This approach has also proven effective at eliminating the "competition" between businesses that frequently occurs in the tourism industry. Consequently, each community group, such as farmers, artisans, homestay owners, food stall owners, and other supporting businesses, continues to fulfil their respective roles. Additionally, tourism benefits are always managed equitably, with consideration for both humans and the natural and cultural environment.

This aspect highlights the relationship between humans and nature. Community service to clean the environment every Friday and Sunday is one of the activities that contribute to environmental sustainability. In addition to private facilities, these activities frequently involve the repair of public roads, the cleanup of watersheds, the greening of public areas like village yards, and the prohibition of hunting. An interesting village customary rule is the doctrine of planting five trees for every tree that is cut down. This rule is believed to reduce nature's exploitation and prioritise environmental sustainability. They believe humans and nature (the environment) must coexist in harmony.

#### **3.1.2.4. *Memayu Hayuning Bawana*: Implementation of sustainable tourism principles through local value**

The three aforementioned aspects demonstrate that the local wisdom of the community or the concept of *Memayu Hayuning Bawono* is consistent with the concept of the sustainable principle. This social philosophy appears to be the ideal representation of an environmentalist-designed global perspective. It is thought that local communities in Pentingsari Village are not required to accept the code of ethics for sustainable development. Spiritual, sociocultural, and environmental harmony has become an integrated part of their daily lives. Even the implementation of traditional values becomes the major attraction of Pentingsari tourist village. Tourism and local wisdom are currently difficult to separate and appear to reinforce one another (Taylor, 2001; Urošević, 2012). As a commodity in the tourism industry, local value may build a harmonious environment, arts and culture, and

human lives. On the other hand, tourism has economic and social effects that protect the community's indigenous knowledge.

The Pentingsari Tourist Village's environmental management philosophy is to maintain, manage, and protect the environment. Environmental preservation is firmly ingrained in the village's culture. The population is regarded to have independently implemented environmentally friendly development; managers solely educate and coordinate its implementation. There are activities involving farmer groups in plantations, greening, and maintaining the availability of water sources that correspond to the management and preservation of the environment. Whereas youth farmer groups conduct nursery reforestation plants. The group of fish farmers is instructed to employ river water sources and women's farmer organisations for the preservation of native tubers and the utilisation of local food potential. Although tourism has a significant impact on development demands, the community routinely adheres to *Adat* (tradition) rules, particularly requiring the planting of five new trees for every tree logged. In fact, these simple values are quite successful at preventing overexploitation which are extremely rare in other locations.

This village actively integrates cultural and traditional values into its preservation efforts. Certain activities, such as collective action or village cleaning, ecological conservation, greening the environment, actions of Friday ladies' cleaning, routine community gatherings (RT, RW and Dusun), and fruit growing and horticulture, are already a part of the local community's culture and customs. Also, the community exploits the potential of green vegetation and the use of water sources for livestock and fisheries activities. These activities can also supply the agriculture sector with organic fertiliser. Thus, mushroom farming, cattle breeding, the cultivation of medicinal herbs, and other agricultural pursuits continue to expand in the neighbourhood. In addition to producing new employment opportunities, this effort can protect the neighbourhood from firms with the potential to harm the environment.

In addition to activities based on traditional agriculture and animal husbandry, local communities are also trained to create tour packages with nature and the environment as the primary attraction. The purpose of this activity is to raise public awareness of tourism activities. This tour package includes gardening, agriculture, animal husbandry, fishing, and environmental protection as community activities. Pentingsari tourist village is also frequently used as a place for local government retirees' entrepreneurial training. In addition, demand for educational tourism is mostly driven by the student market sector or educational institutions.

This occurrence demonstrates that tourism can enhance the natural environment. Traditional agricultural activities, which often have a low bargaining value, are becoming commodities with higher selling and packaging values. Farmers and ranchers are also appreciating the profession more since it offers greater economic benefits. The simple explanation is that farmers' and ranchers' capital has been "financed" by tourists in recent years. In addition, tourists purchase their agricultural and livestock goods at significantly greater prices than intermediaries. This ecosystem inhibits land-use change and makes farming and breeding in Pentingsari tourist village more sustainable.

On the other side, the values of *Manunggaling Kawulo Gusti* (spiritual-socio-cultural relations) in the Tourist Village are demonstrated by the relationships between communities with different life objectives. In addition to being interested in tourism, several residents of Pentingsari Village are farmers, civil servants, and business owners. It indicates that tourism does not necessarily alter the way of life of locals, but rather gives a more diverse array of employment. Tourism can potentially bring added value to a number of occupations directly and indirectly tied to tourism activities. Among them, the preservation of traditional farming practises is one example. Currently it is packaged in an attractive way and involves travellers. Besides, commodification is also carried out in the *kenduri* culture. *Kenduri* is a ritual or mystical practice of offering. Nowadays, the celebration is still observed as a way to express thankfulness to God. To mitigate the effects of social changes on local communities, particularly those resulting from modern culture. The manager has planned ahead by demanding all visitors to respect and comply by the *Adat* norms of the Pentingsari tourist village community. The manager will instantly refuse *dangdut* events, concerts, or traditional music activities that employ a sound system with a frequency above 5,000 Hz since they do not adhere to the culture of the local community.

It is expected that this approach will lessen the sociocultural influence of direct engagement between locals and tourists. This initiative, according to the management, has been quite successful in preserving the traditional sociocultural values of the local community. In addition to focusing on the economic rewards, the community is also committed to preserving the distinctive characteristics of its indigenous knowledge. Hence, they are only accessible to travellers that choose to visit and adapt to the Pentingsari Village community's native knowledge. This phenomenon demonstrates that, despite the fact that tourism tends to be dominated and market driven (C.-F. Chen & Myagmarsuren, 2013; Greenley & Matcham, 1986; Qu et al., 2005; Shah et al., 2015). Nonetheless, Pentingsari tourist village can maintain its balance to become more product oriented.

In tourist villages, the implementation of *Memayu Hayuning Sesama* (public relations) is exemplified by the values of unity or mutual cooperation. The management actively engages the local community as tourism business actors, such as homestay owners, food and cuisine providers, tour guides, and training venue providers. As well as multiple community groups in the production of exclusive souvenirs for Pentingsari tourism village. In addition to those who are directly active in tourism activities, managers have included members of the community who are not immediately involved in tourism activities, such as farmer groups, dairy farmers, and batik arts organisations. The community is always participating in the development of tourism products, such as lava tours or visits to the Merapi volcano, herbal medicine producing classes, and batik production. Nearly each of the tourism business actors in the Pentingsari tourism village are locals. This situation also has a positive effect on intercommunity communication. The sharing of roles between community groups that run tourism enterprises, community groups that conserve culture, and community groups that have nothing to do with tourism activities has also become more flexible. In addition, managers usually prioritise deliberation when making decisions concerning the development of tourist villages. Youth groups, farmer groups, PKK organisation, tourism awareness groups, and other village officials are currently among the community organisations and groups that support tourism activities in Pentingsari Tourism Village.

## **Conclusion**

This session's discourse concluded that culture is essential in the development of tourist villages. Culture is not just employed as a commodity in the tourism sector, but diverse cultural traditions can be revitalized through tourism activities in the context of a tourist village. Cultural aspects that are revitalized due to being integrated into tourism ecosystem include togetherness values, local languages, traditional dances, and music. Even the younger generation is encouraged to return to appreciate the culture through training conducted by academics.

Furthermore, the Javanese people's local wisdom, known as *Memayu Hayuning Bawana*, can be a foundation for maintaining a balanced village community life. In other words, principles that emphasize the harmony of vertical and horizontal relationships can lead tourism growth toward sustainable growth. The pattern is comparable to *Tri Hita Karana*, which is used as a tourism development guideline by the Balinese government.

Tourism also appears to have the potential to shape the culture of tourism in rural communities, which is an interesting phenomenon. This idea is at least illustrated by how,

over time, village residents appear to become accustomed to routines as well as a high level of intensity in tourism, which subsequently creates a tourism culture. Although this assumption may be premature, based on experiences in various popular destinations, this possibility is quite likely to occur in tourist villages.

## 3.2 PRESERVATION POLICIES VERSUS INCREASING OF ENERGY CONSUMPTION

### Introduction

According to Sharpley (Sharpley, 2009), the impact of tourism on the environment can be separated into two categories: direct and indirect effects. Many factors, including inappropriate development, over-development, and unfinished development, can lead to a variety of environmental degradation problems (Goeldner & Ritchie, 2007). All stakeholders, including the government, tourists, public, media, and businesses, need take an active role in minimizing the impact of tourism and promoting environmental sustainability.

According to Budi Setiawan (2022), in the context of rural tourism, local and central governments provide villages necessary assistance to implement the principles of sustainable development through local wisdom (B. Setiawan, personal communication, 2021). Waste management, maintaining the cleanliness of the village and homestay environment, and the efficient use of energy such as water and electricity are among its activities. On the other hand, Satyo Sasongko says that the local government's appreciation of tourist villages that practice sustainable tourism is still limited, particularly because this issue has not been considered a priority. He provided the example of a government incentive of IDR 5 million for the category of tourist village with the management of sanitation facilities, which was considered inadequate or ironic. On the other side, the rural community is content with mere appreciation, despite the fact that they invest far more to create sanitary facilities (S. Sasongko, personal communication, 2021).

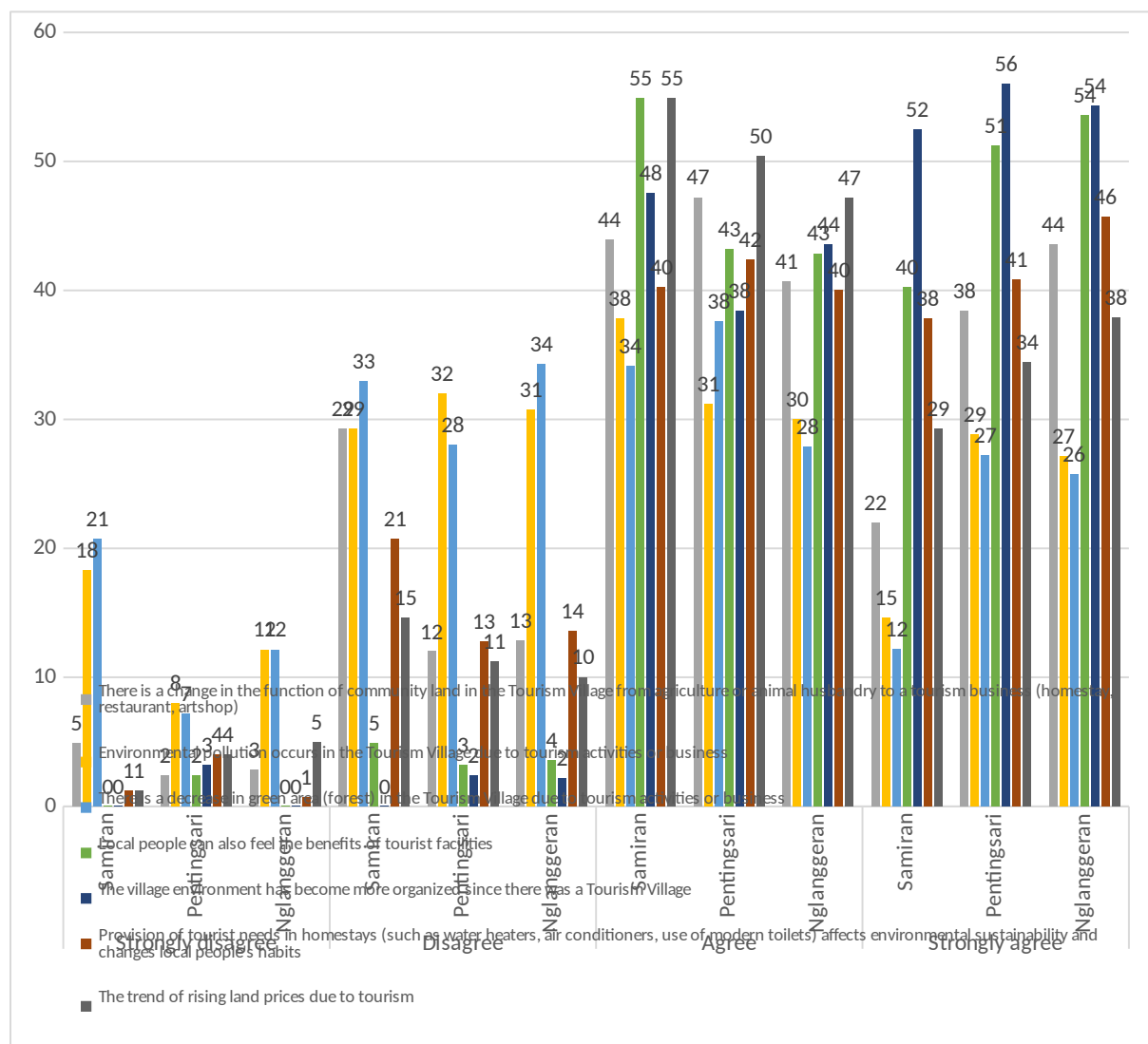
The implementation of the principles of sustainable tourism in villages is also significantly influenced by the role of academics, particularly in the context of a diversity of community-led village cleaning programs. Based on his experience, Dani (2022) argues that locals do not comprehend or care about the concept of sustainability in anyway. Yet, he believes that if village communities are directed to properly manage tourist villages, they will indirectly implement the principles of responsible tourism (D. Rahardian, personal communication, 2021). For instance, how to ensure health and cleanliness, how to manage residential waste, and how to make responsible usage village resources. Fundamentally, the values of the rural inhabitants have reflected the sustainability principles. However, they implement it in traditional ways. The most crucial factor is that locals experience the benefits first, particularly economically. The community can then be gradually encouraged in

preserving their village. According to him, this approach is more beneficial than just socializing with people or trying to educate them about sustainable tourism.

Thus, to understand the perspectives of stakeholders on the issue of the ecological consequences of tourist villages. The author surveyed travelers and locals, particularly those active in the tourism industry in the area. Through a number of closed statements, they may express their ideas regarding their experiences with tourism activities in the village that may affect environmental sustainability.

According to surveys, the vast majority of tourists are confident that tourism has an effect on numerous areas of the village's ecology. Yet, there are two statements that generated a reaction that is reasonably balanced. Meaning that some tourists tend to agree while others prefer to disagree. The following figure lists the seven environmental issues-related statements.

Figure 97 Tourist perceptions on the issue of sustainable tourism





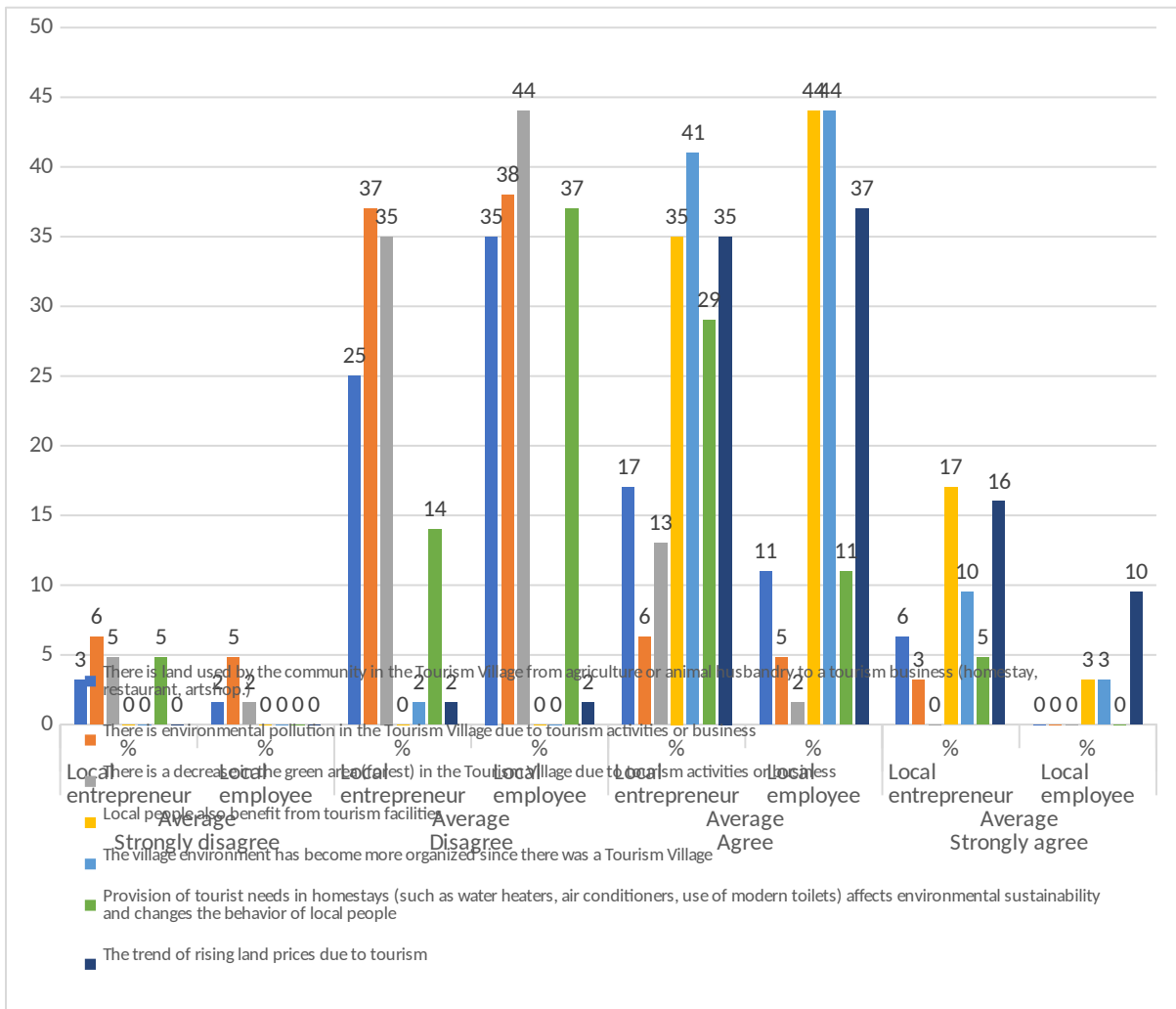
Source: Data Analysis, 2023

The above figure demonstrates that tourists are optimistic that locals would also benefit from tourism-related infrastructure. In addition, they believe that tourism might make the local environment more organized. On the other hand, although the majority of tourists agree with the following three statements, a small number of them doubt or disagree. Most of them believe tourism can influence the conversion of land previously dedicated for agricultural and animal husbandry to tourism businesses (homestays, restaurants and art shops). In addition, tourists concur that tourism activities, particularly the provision of tourist necessities in homestays (such as heating water, air conditioning, and the use of modern bathrooms), can have an impact on environmental sustainability and modify local consumption mindsets. Tourist villages are also believed to have an effect on the village's increasing land prices.

An interesting opinion is precisely related to the response of tourists to the issue of environmental pollution and the reduction of green land (forest) in tourist villages due to tourism activities or businesses. There are almost equal numbers of persons who agree and disagree with both of these claims. According to the author's observations, these two concerns are not significant in tourist villages. Noticeable environmental pollution may consist merely of waste that is still visible in multiple locations. Considering the environmental circumstances of each village, it is still reasonable to classify them as beautiful or green, which makes it challenging for tourists to recognize the problem of diminishing green area.

Using the same methodologies and statements, the survey discovered the perspectives of local business owners and employees in tourist villages, particularly based on their observations and experiences in the tourism business sector. The following figure provides examples of these assertions.

Figure 98 Local entrepreneur and employee perceptions on the issue of sustainable tourism



Source: Data Analysis, 2023

The above figure illustrates an interesting phenomenon, particularly how community opinion and tourist perceptions tend to differ slightly. In accordance with the perspective of tourists, locals acknowledge that they have benefited from the facilities provided for tourist villages, particularly the relatively well-organized village environment. On the other hand, several different opinions from tourists are related to the issue of environmental pollution and the decline of green land (forest). The community believes neither event occurred in their town.

In addition, there are two statements with which the majority of respondents disagree, yet a minor number of respondents disagree. The majority of them believe that tourism has little impact on land conversion. The community also considers that tourism activities, particularly responding to guests' requirements in homestays (such as providing heated water, air conditioning, and the use of modern toilets), have no impact on environmental sustainability and do not influence the behaviors of locals.

Differences in opinion between tourists and locals demonstrate that point of view and experience play an important role in observing a phenomenon. The issue of hygiene is one good example. Tourist concludes that the village has grown polluted as a result of the trash they have observed at several spot locations. On the other hand, locals observe their village becoming cleaner as a result of tourism, particularly because of the numerous cleanliness initiatives conducted by community groups.

This phenomenon encourages the author to investigate the issue of tourism's impact on the sustainability of the village environment in further detail. The objective is to obtain comprehensive information, particularly after elaborating it with the results of interviews and observations of the author while living in a tourist village. Hence, the next chapters will mostly focus on describing some of the concrete phenomena observed in tourist villages.

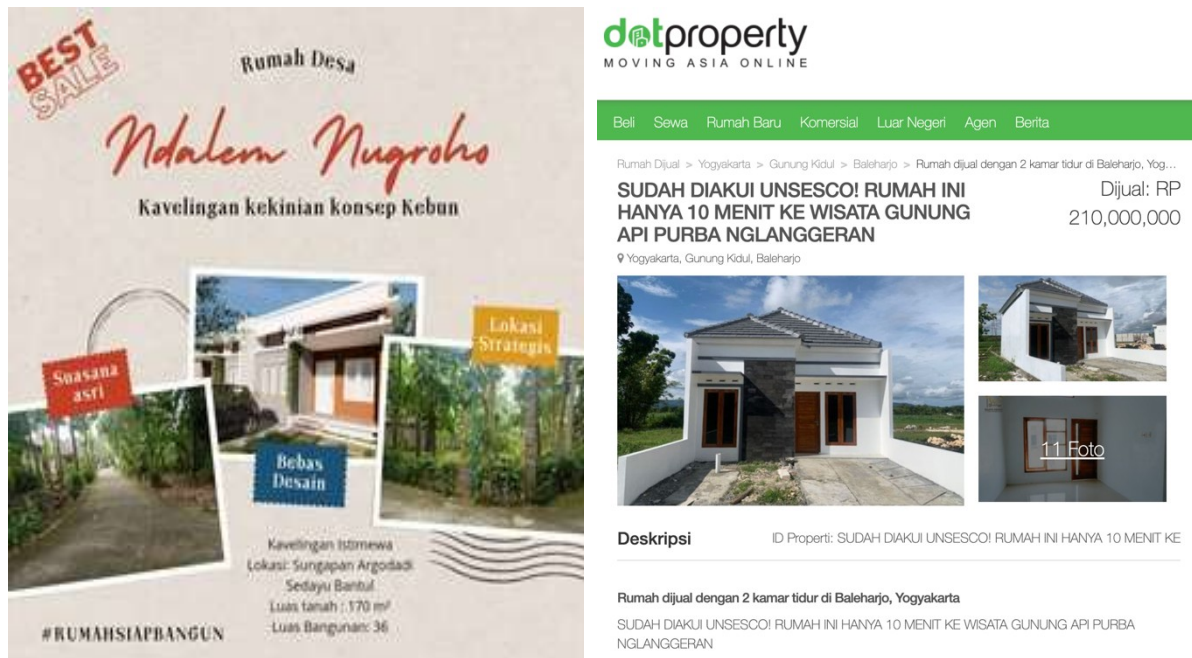
### **3.2.1. Tourism as an actor of land-use-change in Java**

Land use change is an interdisciplinary phenomenon that focuses on environmental material, particularly shifts in land use (Aspinall, 2008; S. S. Hasan et al., 2020; Veldkamp & Lambin, 2001). The term interdisciplinary refers to the fact that it can be studied from either the points of view of space and time, social, economic, cultural, political, policy, environmental, and ecological. Significant tourism developments have influenced land use changes. According to Leisz et al. (Brannstrom & Vadjunec, 2013), land conversion in Southeast Asia between 1990 and the twenty-first century was generally influenced by policy factors and market demand. In the context of Indonesian tourism, this phenomenon has also seen an increase in several popular destinations such as Bali, Lombok, Batam, and Labuan Bajo (East Nusa Tenggara), where several productive agricultural areas have been converted into accommodation areas (hotels) and art shops (Howe, 2006; Lewis & Lewis, 2009; Pringle, 2004).

According to Law Number 13 of 2012 concerning the Privileges of the Special Region of Yogyakarta, the existence of the Sultanate and *Pakualaman* territories has existed since before Indonesia's independence and has played a role in contributing to the Republic of Indonesia's integrity (BPK.RI, 2012). As a result, aside from land privately owned by the community, the sultanate owns the majority of the land in the area, also known as the *Sultan Ground* (SG) and *Pakualam Ground* (PG). With permission from the Sultanate, the community may use this land for a variety of purposes, including tourism. Central Java has the potential to face the same challenges as other popular destinations due to its topographical

characteristics, the majority of which are agricultural land and plantations (green land) (see part the phenomenon of tourist villages in central java).

Figure 99 Land and property advertisements around tourist villages



Source: Author's online observation, 2023; (Dotproperty.id, 2023)

Setya Sasongko argues that local governments play a significant role in this issue through a variety of regulations, particularly those corresponding to the use of agricultural land and regional spatial zoning. On the other hand, the low economic factor of the community is frequently a factor in the widespread conversion of land. Currently, he stated that Yogyakarta and Central Java are the favorite retirement locations for urban workers (S. Sasongko, personal communication, 2021). Housing developers are currently driving the most significant trend in land conversion in Central Java and Yogyakarta. In fact, the phrase "close to tourist villages" appears in a large number of real estate advertisements in rural areas.

The Nglanggeran tourist village manager has also begun to anticipate this phenomenon by acquiring property from people who wish to trade it, so that ownership is not over handed to outsiders. In this village, it is considered that the development of access main roads that are too close to tourist villages will attract property real estate developers. This viewpoint is confirmed by Sutardi (2021), who argues that the village of Nglanggeran has seen rapid transformation, particularly in terms of the construction of residences and main highways. As a result, land prices have risen to approximately IDR 900,000 per meter square

(a relatively high price for land in rural areas) (Sutardi, personal communication, 2021). Yet, Sri Suryani (2021) stated that modifying access to enter a tourist village could have an impact on Griya Cokelat's company, especially considering the main entrance does not now cross through the showroom (Suryani, personal communication, 2021).

*Figure 100 Construction of the main road around the village of Nglanggeran*



Source: Author's primary data, 2021

The tourist village of Samiran faces more complex challenges, mainly to its broad area, which includes multiple communities. Dayang (2021) claims that, while she lacks specific data, changes in land use in her village are increasing based on her observations. Following the covid pandemic, many people sold and rented their land (including agricultural land and livestock) in order to become tourist selfie hotspots, cafes, and parking areas. She estimates that there are currently two to three cafes per 1 mile. Some of this land was previously a vegetable farming area (such as pumpkin vegetables) and private livestock (such as cows) (D. Nevia Afrians, personal communication, 2021).

This phenomenon raises concerns about changes in the characteristics of people's lives who were previously farmers and ranchers. Dayang (2021) believes that these developments may have an indirect impact on the development of tourist village, particularly with regard to several programs that offer agricultural and animal husbandry activities as their tourism attractions. She also stated that tourism activity packages for milking cows have begun to decline. The drop of dairy cow farmers is the main reason for the diminishing supply. The characteristics of tourism villages' small-scale (home industry) agriculture and animal husbandry have a direct impact on the tour packages offered. Aside from tourism activities, souvenirs based on processed food created from local agricultural products are thought to experience the same issues, even though currently they still have sufficient supply.

On the other side, the phenomena of land use change are less likely to occur in smaller-sized villages. According to Toto (2021), there has been no significant change in terms of growth in the village of Pentingsari, therefore the natural ambience (village atmosphere) has been preserved (Toto, personal communication, 2021). Yet, Doto (2021) notes that outsiders hold more than 10 hectares of land in his village. Since ancient times, parents have frequently sold their land in order to fund their children's education. Currently, the community is more conscious that their land, through agriculture and tourism, can provide for their families' well-being (Doto, personal communication, 2021). Indeed, the Pentingsari tourist community leases the village government's land for four years (since the village has limited land) in exchange for a profit-sharing arrangement.

In reality, the structure of land ownership in a tourist village can affect the village's tourism growth. The experience of the three tourist villages demonstrates, therefore, that the village administration and local government play an essential role in maintaining economic stability and local community life, particularly when it comes to land conversion. Local communities can be protected from marginalization or discrimination by more dominant power, such as investors or elites, if they own this property (Kagan et al., 2002). If this is the case, tourism expansion will only benefit a few parties while harming many others.

### **3.2.1.1. Does profit for the one means loss for the others?**

Setya Sasongko (2021) adds that according to academic studies, batik is one of the tourism village items that generates pollution. This industry has an effect on the environment, primarily as a result of the chemicals that pollute rivers. Nonetheless, academics are actively educating industrial actors to use ecologically friendly waste management so that it does not negatively impact numerous parties (S. Sasongko, personal communication, 2021). On the other hand, tourists contribute to waste through their use of garbage, toilets, electricity, and water (assumed by the high number of tourists). Despite the fact that in certain communities there is currently a fee for collective waste processing, many locals continue to burn waste in the conventional way.

As part of evaluating the development of tourist villages, administrators consistently work to reduce the environmental impact of tourism. Education and community assistance are two of the strategies employed. The manager in Dayang's village encourages the villagers not to sell their land, but rather to rent it out for a limited time. In addition, they are coached how to negotiate with investors in order to remain involved in businesses that will be established, such as café employees and parking attendants. This campaign was undertaken

after observing an increase in the number of migrants or outsiders working in cafes near the village of Samiran (D. Nevia Afrians, personal communication, 2021). Managers are concerned that locals with limited competencies may be excluded from tourism development or become just “gazer” as they grow increasingly marginalized. Another issue is that farmers who are losing more and more land on the (lower) slopes will begin removing agricultural land in the middle or upper mountain regions. This phenomenon will affect the decline of green land (water absorption area), which is frequently the trigger of landslides on mountain slopes.

The village of Nglanggeran experienced a different circumstance. It is considered that the construction of access roads across provinces and districts in close proximity to villages will have an effect on the local population. Heru (2021) recognises that tourist villages can profit from accessibility development. On the other hand, he and the management are concerned that the existence of roads (particularly the concept of bridges with big concrete pillars) that are too close will eliminate the rural atmosphere, particularly the degradation of green space. Similarly, as was the issue in a few cases of road construction, some individuals also have been dispossessed for reasons related to public interest (H. Purwanto, personal communication, 2021).

According to Sutardi (2021), numerous villages have been evicted, including her brother's and father's homes. According to her, some individuals received appropriate compensation while others did not. She used the example of the Sri family (a Griya Cokelat employee) who were only compensated IDR 200,000 per meter square (a very low amount) for the destruction of their home and land. On the other hand, Supri's family near the hospital receives considerable compensation. Hence, the evictions at that time caused conflict in the community (there were pros and cons). Several of those affected by the evictions were forced to rent a place to live because they no longer had land and a home in the village. In addition, the compensation obtained was insufficient to purchase land in the surroundings of the community because prices had increased. Not just physically, but also emotionally, some people (particularly the older generation) who have memories of the village environment and who have constructed their own homes experience depression (Sutardi, personal communication, 2021).

*Figure 101 Several houses of local residents affected by the evictions*



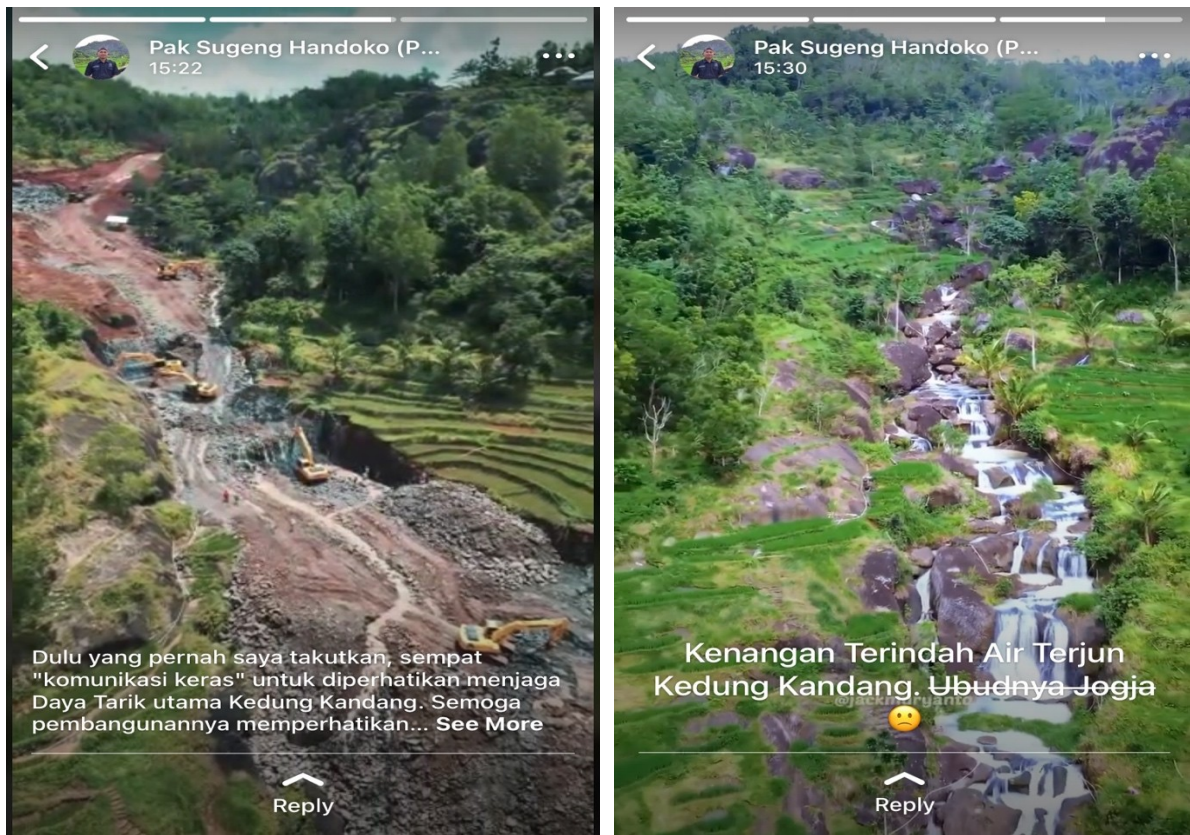
Source: (Kompas.com, 2021)

The author then confirmed this statement to one of the eviction victims, Sri Suryani (2021). According to her, many individuals felt disadvantaged because the eviction compensation did not provide any benefits. She stated that the 250 million IDR compensation she received was insufficient to build even a small house. Due to the construction of a main road, however, her house is now positioned on the side of the road. Thus, she intends to create a business in her home in the future (Suryani, personal communication, 2021).

In addition, in 2023, the tourist village manager complains that road construction undermines the community's primary attractions, such as the river's flow. They don't appear to realize that the planned access point is intended to be adjacent to the river, which the locals refer to as a waterfall. This has been the case in a number of previous cases, it appears that the community can only allow the transformation of their environment due to the reason of the public interest. In the end, they were only able to regret the infrastructure's construction, which they considered was not in accordance with the initial agreement they had stated.



Figure 102 Statement by the administration of the tourist village regarding the eviction of a natural tourist attraction in the village of Nglanggeran as an accessibility infrastructure



Source: Author's primary data, 2023

Several phenomena demonstrate that in some cases, tourism expansion can provide benefits for several parties. But on the other hand, growth can also have adverse implications for other parties. Maintaining this balance is a challenge in itself for tourist village managers, especially because there are numerous aspects they can control and others they cannot (controllable and uncontrollable factors).

### 3.2.2. Tourism and agriculture: Cooperation or conflict?

In the preceding chapter (see part from farm to factories), the author described how traditional village community life has adapted to modernisation and tourism. Those who are predominantly farmers are able to take advantage of tourism as a side job or alternative employment opportunity to supplement their income. It is also considered that economic gains from tourism can influence village communities to preserve their agricultural.

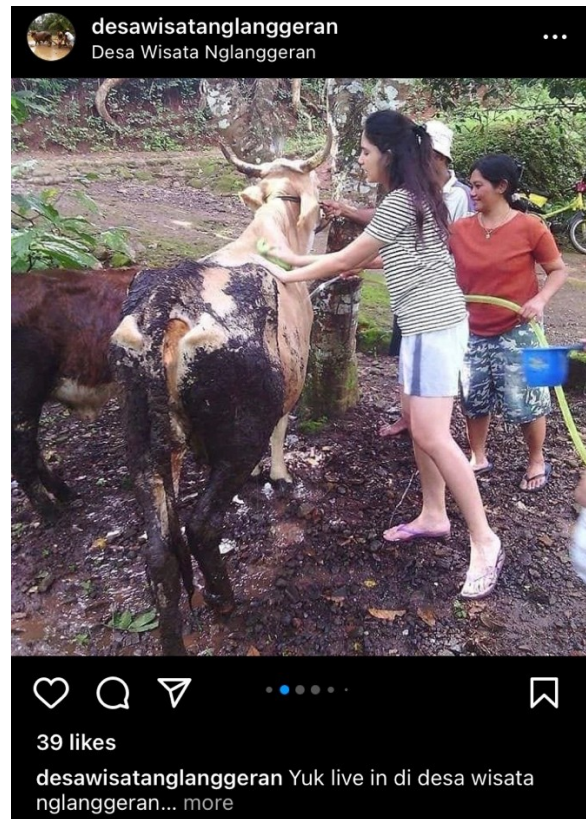
Surini (2021) states that all of her staff are farmers and continue to farm while employed at Griya Cokelat. She underlined that community agricultural activities are

typically on a small scale, thus they have a great deal of free time (Surini, personal communication, 2021). As a result, Griya Cokelat (tourist business unit) does not eliminate jobs but rather generates additional ones (see part rural agriculture and tourism: economic transformation or enlargement?). In fact, during the pandemic, people were still able to meet their daily needs through their agricultural commodities. At that time, the community also exchanged rice, vegetables, and chilies, among other agricultural products.

Farmers benefit from the usage of agricultural products as raw materials for some processed products, despite the fact that they are not directly involved in the tourist village. According to Sri Suryani (2021), farmer organisations (Gapoktan) act as collectors, taking the agricultural commodities of the local community. Even when demand is great, some raw materials, such as bananas and cocoa, are imported from surrounding communities' agricultural products (Suryani, personal communication, 2021). Commodities used as tourism products also bring significant benefits to farmers who previously only sold their agricultural products to resellers (distributors) at extremely low prices. This is because tourism businesses tend to pay higher prices for commodities. One of the objectives is to make agriculture more popular in the community since it may generate a larger revenue than selling on the market. Because of their large production, certain raw materials, including as ginger, turmeric, and galangal, are still supplied to resellers, and not all of them may be employed as products in business units.

*Figure 103 Agriculture and livestock activities are marketed to visitors as a tourism attraction*





Source: Author's primary data, 2022; Nglanggeran tourist village's Instagram account, 2022

In addition to employing agricultural products, the tourist village also commercializes community farming and animal husbandry activities. This means that these activities are also packaged as part of a tourism package that can provide commercial value. At the same time, farmers are becoming more tolerant of the presence of tourists. Sutarma (2021) is among the farmers (vegetables) and breeders (chickens, ducks, and fish) who are excited when tourist groups visit. According to the survey's findings (see part the tourist village excels at regulating tourist behavior), one of the most popular tourist attractions is the agricultural life of the local people.

### 3.2.2.1. Farmer heritage: How tourists value fruits and vegetables greater because of their planting stories

In addition to their own consumption, the majority of homestay owners who are also farmers use their agricultural products as ingredients for cuisine or food for overnight visits. In accordance with the nature of the region, the menu consists primarily of simple, everyday

foods for locals. Like with other Indonesian cuisine, the menu includes of rice (main course), side dishes (meat, fish, or vegetables), and beverages (coffee, tea or mineral water).

*Figure 104 Types of food menus served at the homestay during the author's stay*



Source: Author's primary data, 2021

Essentially, the menu items presented may be found in many tourist-attracting locations. Yet, tourist villages package food not just based on its look (taste and presentation), but also by incorporating a storytelling. This approach is referred to academically as gastronomy. Although if it is based solely on the personal experience (nonscientific) of the community as a farmer, the explanation provided can attract tourists' interest. Especially considering that the majority of tourists are young urbanites who typically do not recognize the origin of the food ingredients they consume. In addition, teenagers do not comprehend the cultivation process until the product is ready for consumption. In addition to being able to relate tales, locals may also demonstrate some of the directly employed plants that are grown in several areas within the community.

During a stay at the homestay, one of the owners also revealed to the author the vegetation in the village, including kale, cloves, ginger, and various other spices. She noted

that tourists often feel delighted with the information presented, especially when they are also shown some of the plants in the village which are the source of the foods and beverages they consume in the city. Often, the local community describes the entire process, from planting to harvesting. After understanding that the procedure is tough and time-consuming, this story is capable of generating feelings of gratitude and a greater appreciation for food among student tourists. These educational benefits also urge teachers to continue inviting students on trips to tourist villages.

*Figure 105 One of the locals narrated a story about the processes of planting plants*



Source: Author's primary data, 2021

According to Agung (2021), the characteristics of organic farming and animal husbandry in the village of Pentingsari are also appealing to metropolitan tourists who are more concerned with health issues (Agung, personal communication, 2021). She frequently provides vegetables from his garden as well as livestock goods including chicken, duck, and freshwater fish.

### **3.2.2.2. Tourist village fostering farmers income**

Integrating agricultural products as tourism commodities has been proven to bring value, particularly from an economic aspect. Sutardi (2021) stated that earlier, inconsistent banana yields were either sold cheaply or a large portion of them were wasted (not consumed) (Sutardi, personal communication, 2021). Nowadays, banana harvests are purchased at high prices by farmer groups (tourist village business units) to be processed into a variety of food products. She even frequently sells some agricultural products (such as durian) to tourists staying in homestays at exorbitant prices.

Figure 106 High quality Durian agricultural products in Nglanggeran village



Source: Author's primary data, 2021

Surini and Surgianti (2021) highlighted that Griya coklat (a souvenir shop in the tourist village of Nglanggeran) functions as an outlet for the village community to market processed goods. Banana chips, chocolate, and milk are among the processed foods that use communal agriculture and animal husbandry products. Many processed items from Nglanggeran village have also been offered to several nearby places, including HEHA ocean view (one of the new tourist destinations in Yogyakarta). As a result, they predict that in the future, product demand will increase, providing economic advantages to society (Surgianti, personal communication, 2021; Surini, personal communication, 2021).

Figure 107 Village community processed products that are marketed at a number of strategic sites such as international airports or shopping areas



Source: Nglanggeran tourist village's Instagram account, 2022

Aside from selling products, the tourist village manager also provides educational tour packages that show visitor how to make dodol (traditional candy), banana chips, and other processed foods. This tour package is typically intended for school-aged children ranging from elementary to university level. Bagas (2021) stated that, in addition to being a farmer, he is also a guide in charge of tourism activities in rice fields or agriculture. He stated that tourists enjoy activities in the rice fields such as playing in mud and farming before being invited to enjoy the waterfall while having to clean up (Bagas, personal communication, 2021).

Figure 108 Tourism activities in the agricultural area



Source: Nglanggeran & Pentingsari tourist village's Instagram account, 2022

The same pattern of commercialization is implemented in the tourist villages of Pentingsari and Samiran. However, the processed products are customized to each village's plantation and livestock potential. According to Toto (2021), Pentingsari is known for several vegetable and fruit plantations, including rambutan, mangosteen, durian, and avocado. According to Dayang (2021), village people are drawn to simple food processing businesses. The complex process of the processed food industry, on the other hand, will make it difficult to transfer skills to local communities.

### 3.2.2.3. Public-private partnerships: Capacity building programs for locals

The ability of village communities to process, package, distribute, and market goods is inextricably linked to the roles of various government and private entities. This assistance is provided through a variety of community capacity-building programs adapted to the agricultural and livestock potential of each village.

According to Surini (2021), all thirteen Griya Cokelat employees have received training and assistance from various agencies. The Indonesian Institute of Sciences (LIPI) and the Bank of Indonesia (BI) pioneered this program in the village of Nglanggeran (Surini, personal communication, 2021). At that time, all of farmer groups received three years of training and assistance. Training is provided to cocoa farmers regarding the process from planting to fermentation. In addition, they are trained to produce cocoa powder and processed



goods like chocolate bars and chocolate beverages. Additionally, the cacao resource comes from the village. This product's success also motivated the construction of the Griya Chocolate showroom, which is supported by the tourist village administration, LIPI, BI, and the local government. Along the way, employees gradually took the initiative to invent new products, such as bakpia chocolate (traditional dessert), which were influenced by feedback from tourists. The training program is also acknowledged to have an impact on people's daily lives, although to a lesser extent. One example is the implementation of the concern of cleanliness to the family circle.

*Figure 109 Training activities for farmer community groups in Nglanggeran village*



Source: Author's primary data, 2021 & 2022

Some members of the tourist village business unit, such as homestay hosts, guides, and tourism village managers, receive English language training in addition to culinary processing skills. This program is conducted with the assistance of managers and academics

who are experts in this field. In the village of Pentingsari, similar processed product obtained from differentiated resources were also the subject of training. In addition, according to Doto (2021), the tourist village manager pays more attention to the community's soft skills (Doto, personal communication, 2021). Consequently, managers of homestays received training on service excellence, communication, and leadership. This program was conducted in accordance with non-governmental organizations for four months. Thus, the hospitality and service of the village community of Pentingsari is one of the most memorable aspects for tourists.

Currently, Sugiarti (2021) hopes that there will be training on the use of digital media for sales and marketing in digital marketplaces (such as shopee, gojek, and tokopedia) in regard to technological advancements (Surgianti, personal communication, 2021). In addition, product innovation assistance is still considered necessary for continued product's differentiation.

### **3.2.3. Local value and environment conservation**

Tourist village managers demonstrate their concern for environmental sustainability, particularly through conservation, in addition to using village resources as tourism product commodities. This awareness is even part of the community's local wisdom (see part memayu hayuning bawana: implementation of sustainable tourism principles through local value), which was implemented before they became familiarized with tourism in the village. According to Mursidi (2021), youth groups have routinely performed conservation and afforestation on the slopes of the Purba Volcano. Because of the characteristics of the limestone mountains, Nglanggeran village is a very drier area where almost no plants can survive. Despite these constraints, the village community, with the great assistance of academics, began searching for water springs, which were then used for reforestation activities. As a result, Nglanggeran village has grown increasingly green, and the residents are accustomed to growing a variety of plants, including fruits, in their back yards (Mursidi, personal communication, 2021).

#### **3.2.3.1. Domestication of plants and animals: A new trend in modern tourism conservation?**

Setya Sasongko (2021) stated that Prof. Baiquni is one of the academics who pioneered the socialisation of sustainable tourism in a number of villages, including Nglanggeran and Pentingsari villages, by employing a simple and easy-to-understand

technique. Several examples of the application of sustainable practices in other locations are mentioned. One of the recommendations provided to the administrators of tourist villages is to design tour packages for travellers to plant trees (S. Sasongko, personal communication, 2021).

*Figure 110 Plants adopted by tourists visiting tourist village*



Source: Author's primary data, 2021

Visitors are able to make donations in the form of tree seedlings (which may be purchased at the tourist village) that are planted in the region surrounding the tourist village. The plant's identification (name) is then determined by the contributor who planted it. Interestingly, some tourists return to the tourist village within a specified time period solely to see their plants. These tourism activities actually generate stronger emotional connections between visitors and the village. On the other side, the community also receives free or visitor-paid greenery.

Figure 111 Tourist activities provide local community animal feed



Source: Author's primary data, 2021

Nowadays, the package is still provided by a number of tourist villages. In fact, a similar strategy is also applied to agricultural livestock in the village. The manager develops multiple activities, including animal feeding and adoption. This activity is one of the attractions that student group travellers find most appealing. Especially because it is a novel experience urban peoples have never had. This tour package provides breeders with additional benefits. First, they receive commissions from the activities conducted in their livestock cages. Second, tourists have indirectly financed breeders' expenses, particularly animal feed and milk.

In the context of a tourist village, it appears that this uncomplicated approach is more effective in campaigning for as well as implementing sustainable tourism principles. Furthermore, this phenomenon demonstrates that individuals are becoming increasingly interested in participating in conservation initiatives if it benefits them. At the same time, travellers are entertained by enjoying a distinctive experience.

### **3.2.3.2. Act local and think global: Small-scale sustainable action**

Understanding of sustainable tourism must also be integrated into village community-related activities. This means that rather than encouraging the community to comprehend the complicated context of sustainability principles, the community just needs guidance on simple and direct operational steps. As much as possible, the campaign should be carried out in an exciting way, like France did when promoting for energy conservation.

Figure 112 Flyer campaign for saving electricity and recycling organic food scraps in France



Source: Author's primary data, 2021

According to Satya Sasongko (2021), village communities typically practise sustainable principles effectively by keeping the environment clean and managing garbage or recycling waste into products. The manager of a tourist village also plays an important role in directing tourists and the community to change some of their everyday behaviours in the context of tourism (S. Sasongko, personal communication, 2021). Heru (2021) added that the manager has installed information boards in numerous tourist spots to encourage travellers to dispose of waste in the available trash bins (H. Purwanto, personal communication, 2021).

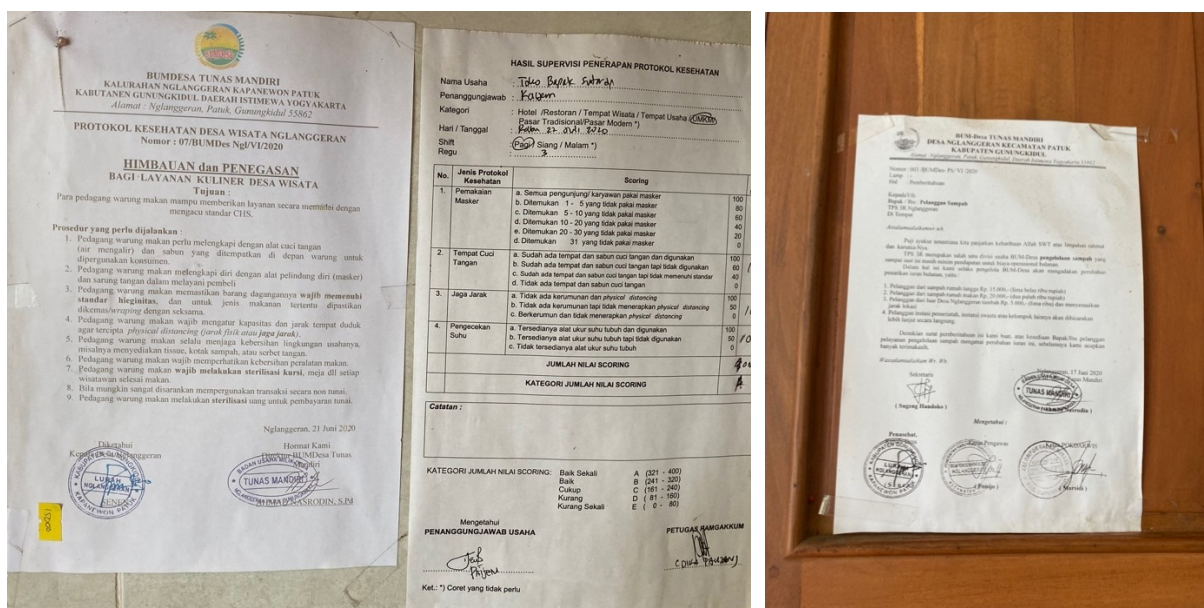
Figure 113 The tourist village manager has grouped the waste based on its type



Source: Author's primary data, 2021

Managers have currently incorporated trash containers based on their nature, such as organic, inorganic, and hazardous and toxic substances (B3). This classification is not even regularly used in many Indonesian areas and cities. Tourists are also required to bring trash back down the hill in some special zones, such as the summit of a mountain. At the same time, tour guides always advise tourists not to harm the environment by logging trees (often conducted to open new tracking routes and camping areas).

Figure 114 Check list of cleanliness in the homestay provided and monitored by the tourist village manager



Source: Author's primary data, 2021

Managers, on the other hand, establish standard operating procedures for local communities, including homestay managers, who are responsible for maintaining the cleanliness village environment and their homes. To assist the community that owns the homestay, the manager also distributes a check list of cleaning-related actions. The manager pays special attention to the kitchen and the toilet. These two areas, like most rural residences in Indonesia, receive little local people's attention and hence become unclean. Erni (2021) even stated that the local government is focusing heavily on educating people in tourist villages, particularly on toilets (the government is organising a clean toilet competition in tourist communities) (Erni, personal communication, 2021). Furthermore, the management distributes signboard stickers that encourage the campaign to conserve energy such as water

and electricity. This campaign tries to encourage tourists to be more conscientious about energy consumption in homestays.

Figure 115 Energy saving campaign signboard sticker at homestay



Source: Author's primary data, 2021

Several of these initiatives have the potential to affect the behaviour of tourists and village communities, particularly in terms of conservation and preservation of the environment. In a different case, Pentingsari village used their local value to advocate for sustainability practices. Nugroho (2021) noted that he purposefully created his cafe with traditional Javanese attributes in consideration, including the use of environmentally friendly wood products (Nugroho, personal communication, 2021). Doto (2021) also mentioned that the local community had committed not to sell their land to people from outside the village. They also have an agreement adapted from local wisdom, which states that they must first plant 10 tree seedlings before cutting down one tree (Doto, personal communication, 2021). Even though there are no social consequences, this practice has become habitual over time. Some regions in Indonesia also share this concept or local wisdom. Jambi, a Sumatra region, has even enforced a buffalo-shaped penalty for anyone who cut down a tree (CNN Indonesia, 2020d). Many in the village now have an interest of farming in their yards. Typically, they plant a number of fruit trees that will subsequently become a tourist attraction.

Figure 116 Local wisdom in several areas which related to greening programs



Source: Author's primary data, 2021

This awareness is affected indirectly by the reaction of metropolitan tourists, who are delighted to see and enjoy fruit directly from plantations. People's behaviours in this tourist village have received a lot of attention from numerous institutions, particularly for their success in conserving the environment through involving the local population.

### **3.2.3.3. What do awards for excellence in responsible tourism mean for locals?**

Tourist villages have frequently been introduced as a tourism product in Indonesia that represents sustainable tourism development in the last ten years. One of the indicators is the dominance of tourist villages in various categories of the Ministry of Tourism's award for sustainable tourism in Indonesia (ISTA) (see part Indonesia Sustainable Tourism Award (ISTA): An appreciation of excellence?). Tourist villages in various regions of Indonesia have received a lot of attention from tourism stakeholders since it was first held (in 2017), especially because they are considered tourism products that can empower local communities. Furthermore, some of its assessments are concerned with the distribution of economic benefits and environmental sustainability.



Several tourist villages, including Pentingsari, Nglanggeran, and Samiran, have received this recognition on a regional, national, and international scale (CNN, 2017; Kemenpar, 2012; Kemenparekraf, 2021a). This appreciation is also frequently used as advertisements for the village. The following are some of the great achievements awarded upon the three tourist villages.

*Table 24 Awards received by the tourist villages of Nglanggeran, Petingsari, and Samiran*

<b>Tourist villages</b>	<b>Types of recognition</b>	<b>Year</b>
<b>Nglanggeran</b>	The second-best tourist village in Indonesia by the Ministry of Tourism	2013
	Best Tourism Village in ASEAN	2017
	Indonesian Sustainable Tourism Award (ISTA), Benefit Economic Category at the Ministry of Tourism,	27 September 2017
	The Best Community-Based Tourism at the ASEAN Tourism Forum (ATF) in Singapore	20 January 2018
	Best Tourism Village from UNWTO.	2021
<b>Pentingsari</b>	Best Practice of Tourism Ethics at Local Level from World Committee on Tourism Ethics (WCETE) - UNWTO	14 June 2011
	Indonesian Sustainable Tourism Award (ISTA), Benefit Economic Category at the Indonesian Ministry of Tourism	September 2017
	Green Destination Award Top 100, Netherlands.	2019
	The Best Community-Based Tourism at the ASEAN Tourism Forum (ATF) 2023 in Yogyakarta	February 2023
<b>Samiran</b>	The third best tourist village in Indonesia by the Ministry of Tourism	2013

Source: Primary data, 2023

The above table illustrates how tourist villages are regarded by various institutions, particularly because they are considered as successful in implementing sustainable tourism principles on a small scale. According to Mursidi (2021), the achievements received by tourist villages are the role of the entire community. Furthermore, the village government, village-owned enterprises, regional governments, educational institutions, as well as several private institutions and state-owned enterprises, are thought to have made significant contributions through their CSR programmes. He also stated that some of these appreciations were not the primary objective of managers in the development of tourist villages. One of the motivating factors for managers to constantly innovate is community welfare (Mursidi, personal communication, 2021).

Figure 117 The awarding of tourist villages to the ASEAN Community Based Tourism Awards



Source: Author's primary data, 2023

Doto (2021), as a fellow leader, shares the same viewpoint. He stated that he dedicated these appreciation to the pioneers who essentially invented tourism in his village. Apart from that, this acknowledgment encourages village managers in other areas to learn from their villages' experiences (Doto, personal communication, 2021). As a result, award-winning tourism villages are frequently used as role models for the central government. Tourist village leaders are frequently invited to share their experiences by a variety of parties, including local governments, non-governmental organisations, and academics. Doto (2021) claims that Pentingsari is also an inspiration for several villages that have limitations in terms of natural potential.

Figure 118 Several award-winning souvenirs and certificate at the Pentingsari and Nglanggeran tourist village



Source: Author's primary data, 2021

In the case of an organisation, rewards are typically able to influence several aspects, one of which is work performance. As a result, the author's purpose in this session is to investigate the significance of this award for the community as the object of this appreciation. According to the analyses of community interviews, they do not fully comprehend the awards bestowed upon their village. Most, however, are proud if their village is widely publicised by the media. The Euphoria was also carried out by the local community, who shared headlines of the award on social media. According to their experience, the awards received have an impact on the growing number of tourist visits.

Figure 119 Tourist village management posted an award for the Nglanggeran tourist village through her social media



Source: Pentingsari's Instagram account, 2022

### **3.2.4. MHB against the pandemic? How does the local philosophy help local people to reinvent their traditional environment during the Covid**

During the covid pandemic, nearly the majority of the village inhabitants returned to agricultural and animal husbandry occupations, as stated in the preceding chapter (see part Normal returns: A return to nature's way of life). Despite the fact that the majority of people around the world are suffering from the pandemic. Nonetheless, according to Budi Setiawan (2021), the impact suffered by tourist villages is relatively no greater than that of other tourism stakeholders, including as hotels, restaurants, event organisers, travel agencies, and other tourism-related enterprises. The reason for this is that the village community still has other alternative occupations like farming and husbandry (B. Setiawan, personal communication, 2021).

The pandemic period was also used by community and tourist village managers to restructure their communities, which had been neglected during periods of high tourist traffic. The high intensity of tourism activity also slightly affects the communication patterns of local people who are extremely busy balancing their attention between agriculture and tourism. As a result, during the pandemic, the village community coordinated a variety of initiatives, including reforestation and tourism product development. Aside from that, as village residents, they spend a lot of time with their families and the natural environment. This period appears to provide an opportunity for the locals to relax from their routines.

#### **3.2.4.1. Between irresponsible energy consumption and environmental sustainability**

Even though it can be said that the village's daily life tends to respect environmental sustainability. However, it is worried that the increase in the number of tourists will cause rural communities to modify their ways of using energy. In short, the diverse needs of tourists can affect the demand for resources in a society.

Sutardi (2021) states that in order to enhance the quality of her homestay, she has installed Wi - fi connection for a monthly fee of IDR 230,000. Internet access is currently a necessity for everyone, especially homestay owners and tourism businesses. In addition, she experienced an increase in electricity consumption, primarily as a result of the installation of several tourist-supporting equipment, such as hot water heaters in the restrooms and water dispensers (Sutardi, personal communication, 2021). Water heating is one of the surprising ones, given that even urban middle-class people rarely use it.

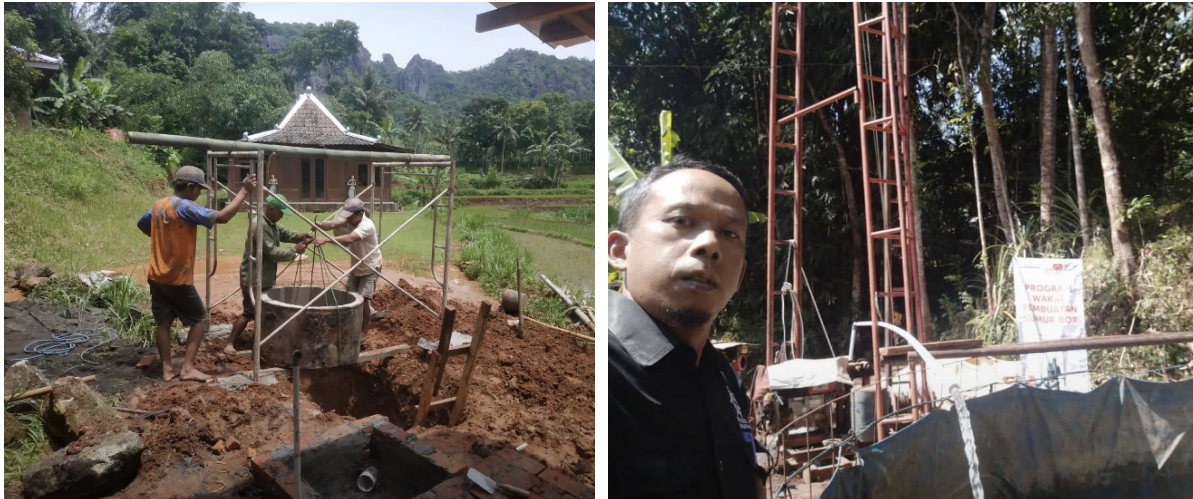
On the other hand, according to Sutarman (2021), before tourism emerged, the majority of the village's springs came from private reservoirs. As the demand for water increases, however, almost everyone now uses PDAM (local company that provides clean water) at a monthly cost of IDR 50,000 – 60,000 (Sutarman, personal communication, 2021).

Availability and consumption of water is also an issue that attracts attention in several tourist villages. Dayang (2021) stated that land conversion (especially green land) or forest felling in her village had a negative impact on the availability of clean water, particularly as a medium for storing water. Currently, as in the villages of Pentingsari and Nglanggeran, the majority of people must purchase water, even during the rainy season (this was not the case previously). She stated that currently one village water spring in her village serves hospitals, high schools (assuming 350 students), elementary schools (assuming 100 students), cattle breeding, agriculture, households, multiple government offices, and homestays. The price of one thousand litres of water in the region is 75,000 IDR, which is considerably higher than in the village of Pentingsari. This issue caused Dayang frustration as tourism in her village grew rapidly (D. Nevia Afrians, personal communication, 2021).

As a previously arid region, Nglanggeran village also faces water issues. According to Heru (2021), the increase in the number of tourists had an effect on the use of logged forests as camping areas and the opening of tracking routes (H. Purwanto, personal communication, 2021). The government of the village is currently drilling several new springs, with the support of multiple NGOs, to meet the increased demand caused by tourism.

*Figure 120 Drilling a new spring in the tourist village of Nglanggeran*





Source: Author's primary data, 2022

The increase in the number of tourists also affects the consumption of food and beverage in the village. As a result, it is no longer possible to recycle large amounts of waste in the village. According to Doto (2021), the manager took the initiative to utilise the local government's waste processing services with a fee payment system of IDR 2,000 per household (Doto, personal communication, 2021). Initially, some individuals protested this strategy, particularly those who felt they weren't producing a great deal of waste. At the time, some of them were still carrying their waste privately or by burning. This method typically results in air pollution, which frequently disturbs tourists and the local community.

Even though there has been an increase in consumption, Toto (2021) claims that the benefits of tourism can help people pay for their daily necessities, such as food, electricity, water, garbage fees, and Wi-Fi. Some individuals even supplement their income with tips from tourists. However, a dilemma arises when tourism declines or a pandemic strike, but routine expenses, such as internet service, must still be covered (Toto, personal communication, 2021).

To prepare for these changes, according to Budi Setiawan (2021), the government has initiated a number of assistance programmes, including waste management, maintaining the cleanliness of the village environment and homestays, and the efficiency of energy use, including water and electricity (B. Setiawan, personal communication, 2021). In several developed tourist villages, campaigns to save energy are also very active. Some of them have also used alternative energy sources, such as bio-gas from livestock manure and hydropower (for those with river or waterfall potential) (Agustapraja et al., 2022; Rengga et al., 2019; Rimbawati et al., 2021; Utari et al., 2018; Yusuf et al., 2022).

## **Conclusion**

This section concludes that tourist villages are not only capable of positively impacting environmental sustainability, but also have the potential to indirectly endanger environmental sustainability. This argument is supported by at least two distinct phenomena. Tourist villages that are created in unproductive areas or on arid soil are typically able to improve the village's appearance by making it greener and more organised. Tourism can enable farmers in increasing their revenue under certain circumstances, particularly when the area they farm is limited. In other words, they have the ability to earn additional revenue from commercialising agricultural activities. Also, the tourism industry can employ their agricultural products at more affordable prices than when they are sold through intermediaries or resellers. This tendency occurs in various developed tourist villages that offer a variety of processed product. It is claimed that environmental sustainability can be achieved through a tourism-agriculture interaction that is mutually beneficial. Primarily because the environment is seen as one of the potential economic capitals.

On the other hand, it is anticipated that tourism development on productive land could damage the agricultural ecosystem. Immediate benefits from tourism tend to motivate individuals to pursue these opportunities. Land sales and land conversion from productive land to tourism businesses such as cafes and restaurants are frequent occurrences. Land scarcity has the potential to change the demographics of agricultural communities and increase their reliance on tourism. This phenomenon has also occurred in a number of popular Indonesian destinations. A village's energy consumption, such as its use of water, power, and garbage, may be affected by tourism expansion that is excessively rapid.

In many cases, there is a conflict between maximising economic gains and protecting the environment. Thus, the government, management, and village government play a significant role, particularly in promoting environmental sustainability awareness in the community.

# GENERAL CONCLUSION



## GENERAL CONCLUSION

Based on the discussion in the preceding sections, this study's conclusion seeks to answer problematic questions, particularly to confirm the validity of some of the previously developed research hypotheses. Therefore, the order of the hypotheses will determine how the conclusions are explained.

### **1. Tourist village label help to improve the local management of tourism by the professionalization of the stakeholders.**

This hypothesis has been confirmed. Indirectly, the increasing tourism business in villages encourages the management and tourism stakeholders involved to continuously enhance their capabilities, particularly in terms of products and services. As a natural tourism laboratory, the tourist village label attracts the interest of a variety of external village parties, including the government, academia, and the private sector. The majority of them visit tourist villages for comparative studies or educational tours. This tourism concept eventually dominates the market segment for tourist villages and becomes the primary objective for tourist village management. Hence, the interaction between tourists and hosts affects both sides. The local populations is becoming accustomed to the manager's rural tourism business concept.

Managers are also responsible for a variety of innovations, such as training locals in hospitality-related skills such as managing homestays, manufacturing processed food products, and communicating in foreign languages (English). This program is also the outcome of collaboration between village development-focused managers and other parties. Locals, who typically possess agrarian characteristics, are gradually becoming more professional in their service to visitors. On the other hand, the tourist village manager also educates tourists on how to respect the local community's way of life.

### **2. Tourist village label help to develop tourism income with a better system of fair distribution among the community, but not everyone benefits from it.**

This hypothesis has been confirmed. It has been demonstrated that the tourist village label can enhance tourist visits and has a direct impact on the village's revenue from tourism.

Tourism-related activities in the village have also inspired various community groups to engage in a variety of tourism-related businesses, including homestays, restaurants, cafes, and souvenir shops. Also, the village community system encourages tourist village management to distribute economic benefits transparently and fairly. So, the benefits of tourism extend beyond those directly involved. However, other communities can also reap the benefits of tourism through various programs and infrastructural improvements.

The tourist village label also benefits the community by attracting CSR and TSR from many parties, including the private sector. This investment can enhance the infrastructure and human resources of a village. One of the benefits of this investment model is that tourist villages are not required to generate any type of reciprocity, including an economy. This program also has enormous value that is typically difficult for tourist village managers to grasp independently.

On the other side, substantial economic expansion poses a dilemma for locals who are currently busier due to the pressure of tourism activities. Moreover, tourism drives up the cost of different community commodities. Yet, locals are typically willing to compromise with some of tourism's limitations so long as they receive comparable economic benefits.

Tolerance between communities is also essential, particularly in ensuring the gap between the poor and the wealthy. Thus, managers play a crucial role in maintaining a balance between people who are involved and not involved in tourism.

### **3. Tourist village label contributes to the social change and modernity of traditional communities in the village.**

This hypothesis has been confirmed. The tourist village label significantly contributes to the modernization of a society that formerly tended toward more traditional agrarianism. People become more economically oriented as a result of the high intensity of tourism activity. Relations between village communities experienced some intrigue, particularly between tourism-dependent and tourism-unaffected communities. Nonetheless, the social system of the village has so far proved successful in minimizing this tension and preserving community stability.

The village's status as a tourism destination also has an effect on village politics, particularly because the position of village chief is increasingly regarded as crucial and influential. On the other side, tourist villages also play an essential role in promoting gender equality and reducing cases of teenage marriage and school dropouts in rural areas. As a

result of its reputation as a hospitable and attractive place to live, the tourist village is gaining popularity among city dwellers as a potential place of habitation. As a result, a number of developers have begun offering their properties in areas closer to tourist villages. It is assumed that this phenomenon would make it more difficult for rural communities to compete for housing with economically stronger urban populations.

#### **4. Tourist village label can influence both preservation and commodification of local traditions and culture.**

This hypothesis has been confirmed. In tourist villages, the commercialization of culture as a tourism attraction has proven to have an effect on the preservation of local traditions and culture. This viewpoint is reinforced by the observation that the younger generation in the village is attempting to relearn traditional activities such as dance and music. They are motivated to practice their traditions since tourism performances enable them to generate economic rewards. Even prior generations (their parents) have mostly abandoned this practice. Hence, the tourist village manager engages with a variety of academics and professionals to coach the village's youth. The municipal government furthermore gives funding for traditional art equipment such as *gamelan*. Managers also utilize the local language to name infrastructure facilities in an effort to prevent the extinction of their native tongue.

In order to preserve the horizontal and vertical harmony of the local community, the *Memayu Hayuning Bawana* values continue to be preserved. On the other hand, there is concern that the high intensity of tourism activities will, over time, create a new culture of society known as "tourism culture."

#### **5. Tourist villages encourage environmental preservation, but they also increase energy consumption in villages.**

This hypothesis has been confirmed. Tourist villages have the potential to not only have a favourable impact on environmental sustainability, but also to pose a distinctive challenge to environmental sustainability. The commercialization of agricultural activities as a tourism attraction can encourage the preservation of agricultural traditions, particularly in the context of the significantly greater economic rewards. On the other side, managers also pay more attention to the aesthetics of the environment in order to make it appear more

attractive and greener, two attributes typically associated with rural areas. Tourism and agriculture seem to have a mutually beneficial relationship in this context.

However, the uncontrolled growth in tourism provides a further danger to the sustainability of the village's environment. Land sales and land conversion from productive land to tourism businesses, such as cafes and restaurants, are frequent indicators. It is believed that this phenomenon will alter the characteristics of traditional agricultural communities. In addition, excessive tourism expansion in villages might result in changes in energy use, such as water, electricity, and waste production.

### **Can *Desa Wisata* be an Indonesian model of sustainable rural tourism development?**

This research demonstrates that tourist village has the potential to serve as a model for the sustainable development of rural tourism in Indonesia. Particularly considering its significance as a catalyst for the socioeconomic development of communities and a medium for the reinvention of cultural and natural heritages. Tourist villages can be an alternative economic activity for local communities, stimulating the development of other sectors in the village. Yet, this village development plan must also take into account the distinctive characteristics of each Indonesian region. This means that the tourist village label is not only expected to be adopted, but also adapted to reflect the natural, cultural, and traditional life potential of each region. This approach is considered to avoid entirely duplication of strategies that appear to have been adopted successfully in other regions.

### **RECOMMENDATION AND FURTHER RESEARCH**

1. Since its establishment, the tourist village label has relied primarily on community involvement. Therefore, the author recommends that in order to ensure the sustainability of tourism, tourist village managers should prioritize the community's interests over the expected economic benefits.
2. In addition, the social stability of the community is one of the keys to successfully managing a sustainable tourist village. Thus, the author advises administrators to set up appropriate ways to communicate with all stakeholders, including village administration,

community leaders, and local government. This approach is meant to maintain the public's trust in tourism development that aims to offer them with equal benefits.

3. This research is limited to Central Java tourist villages that are already in the advanced cluster. The author suggests conducting extensive research involving samples from a variety of Indonesian areas and tourist village clusters. The results may provide information on whether the tourist village label is also effective as a model for sustainable rural tourism development from a different perspective.
4. Future research should also explore the contrasts and similarities between the roles of tourist villages and rural tourism in the development of sustainable tourism in Indonesia. The results may be able to describe comprehensively each advantage and limitation of the two rural tourism development models.

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## LIST OF FIGURES

Figure 1 Article topic word cloud result.....	28
Figure 2 Research methodologies and approaches word cloud result.....	29
Figure 3 Desa wisata development classification.....	34
Figure 4 Tourist village organizational structure.....	46
Figure 5 The structure of the Dieng Pandawa Pokdarwis.....	47
Figure 6 Global ecological footprint and the conceptualisation of growth and sustainability	51
Figure 7 Map of railroads, trams, highways and steamships in the early 20th century Dutch East Indies.....	60
Figure 8 The porter (jongos) and a foreman with a stretcher that brings tourists in the Priangan area.....	62
Figure 9 Pasanggrahan in Java in the 1880s.....	63
Figure 10 Rijsttafel at Hotel Homann Bandung in the 1930s.....	65
Figure 11 Map of transportation routes on Java (highways, trains, ships) at the beginning of the 20th century.....	67
Figure 12 Cluster model of desa wisata and related villages.....	77
Figure 13 Cluster model of related village tourism attraction.....	78
Figure 14 Cluster model of desa wisata related business.....	78
Figure 15 PNPM mandiri tourism activity cycle.....	79
Figure 16 Illustration of village people's victory over the ratification of the Village Law.....	81
Figure 17 Structure and authority of the mentoring actor.....	84
Figure 18 BUMDes organizational structure.....	85
Figure 19 Comparison of search trends for the keywords Desa Wisata, Wisata Pedesaan, and Rural Tourism of all categories in Indonesia between 2004-2021.....	91
Figure 20. The search trends for the phrase Desa Wisata and Wisata Pedesaan from “travel” categories in 2004-2020.....	92
Figure 21. The search trends for the phrase Desa Wisata and Wisata Pedesaan from science or academic categories in 2004-2020.....	93
Figure 22. The search trend for the phrase Desa Wisata based on related topics in 2004-2020.....	94
Figure 23 Comparison of the distribution of scientific articles based on tourism, tourist villages, and rural tourism topics published between 2009-2019.....	95
Figure 24. The search trend for the phrase Desa Wisata based on the searching location in 2004-2020.....	96
Figure 25 Percentage of village fund allocation by Province in Indonesia in 2019.....	98
Figure 26 Village fund allocation in 2015 - 2019.....	100
Figure 27 Number of distribution of desa wisata in Indonesia in 2018.....	105
Figure 28 High-Level Political Forum (HLPF) timeline and chosen themes for each year. .	111
Figure 29 Countries mentioning tourism in voluntary national reviews, by income group. .	111
Figure 30 The T&T Competitiveness Index 2019 framework.....	112
Figure 31 A comparison of the highest level of education reached by 15-year-olds in Indonesia's cities and villages.....	129
Figure 32 Geographical map of the islands of Java and Bali.....	132
Figure 33 Illustration of the arid situation of Nglanggeran village and the current situation in Nusa Dua, Bali.....	135
Figure 34 Illustration of a member of the community who is involved in maintaining environmental cleanliness in the village of Pentingsari.....	137



Figure 35 Administrative maps of the provinces of Central Java and the Special Region of Yogyakarta.....	139
Figure 36 Map of Nglanggeran tourist village.....	147
Figure 37 The tourism attractiveness of the tourist village of Nglanggeran.....	148
Figure 38 Map of Pentingsari tourist village.....	151
Figure 39 The tourism attractiveness of the tourist village of Pentingsari.....	152
Figure 40 Map of Samiran tourist villages.....	154
Figure 41 The tourism attractiveness of the tourist village of Samiran.....	155
Figure 42 Online virtual FGD between tourism village stakeholders.....	160
Figure 43 Conventional and modern toilets in Nglanggeran homestay.....	161
Figure 44 Lor Sambu tourist village (Lor Sambu Recreation Park).....	166
Figure 45 Tourist perceptions on the issue of sustainable tourism.....	173
Figure 46 Local entrepreneur and employee perceptions on the issue of sustainable tourism .....	174
Figure 47 Facilities and infrastructure (toilets and rooms) the result of the cooperation of various parties.....	176
Figure 48 Training and capacity building of village communities.....	177
Figure 49 Griya Cokelat Infrastructure as a result of collaboration between the community, Bank Indonesia, and CSR.....	178
Figure 50 Government investment in dams infrastructure around Nglanggeran village.....	179
Figure 51 Government investment in access roads around Nglanggeran village.....	180
Figure 52 Upgrade of Nglanggeran village's lavatories with the support of the local government.....	181
Figure 53 The BCA logo is a symbol of CSR recipients in Pentingsari village and mattress support from the local government.....	183
Figure 54 Sutardi's homestay and store in Nglanggeran village.....	184
Figure 55 Growth Trends in the Number of Tourist Visits and Revenue of the Nglanggeran Tourist Village in 2012-2020.....	186
Figure 56 The entrance ticket price for domestic tourists in Nglanggeran tourist village.....	187
Figure 57 The multiplier effects model of the tourist village economy.....	189
Figure 58 Products and souvenirs in tourist villages.....	190
Figure 59 Local transportation in Nglanggeran tourist village.....	191
Figure 60 Tourism activities in Nglanggeran tourist village.....	191
Figure 61 One- and two-day tour packages available in the Pentingsari tourist village.....	193
Figure 62 One of the articles relates to the financial management of tourist villages based on village rules.....	196
Figure 63 Crowds of tourist motor cycles and buses parked up to the side of the road.....	200
Figure 64 Local people who build homestay.....	201
Figure 65 Local's restaurant in Pentingsari "Warung Shimbok".....	202
Figure 66 Local's restaurant in Nglanggeran "Pawon Purba".....	203
Figure 67 Processed food products from the Nglanggeran tourist village on the marketplace platform.....	206
Figure 68 Homestay listings on online platforms like Traveloka and Booking.com.....	208
Figure 69 Representatives of local governments who have comparative study on the management of tourist villages.....	211
Figure 70 Tourist impressions of socio-cultural effects.....	214
Figure 71 Local entrepreneur and employee perceptions of socio-cultural effects.....	215
Figure 72 Organizational structure of the Pokdarwis in the Nglanggeran and Pentingsari tourist village.....	223

Figure 73 Advertisement of job vacancies in the tourist village of Nglanggeran which is open to the public.....	226
Figure 74 Some reports related to village fund corruption cases in Indonesia.....	229
Figure 75 Tourist village community group on vacation.....	231
Figure 76 Illustration of the impact of an eruption disaster on the slopes of Merapi Volcano .....	232
Figure 77 E-Ticketing Reservation System in the Tourist Village of Nglanggeran.....	237
Figure 78 Virtual tour of the Nglanggeran tourist village during the pandemic period.....	238
Figure 79 Glamping accommodation product from government institution CSR.....	248
Figure 80 Homestay owned by investors.....	251
Figure 81 The local people of Nglanggeran offer their products through social media.....	252
Figure 82 Implementation of the CHSE Health protocol in tourist villages.....	254
Figure 83 Tourist profile characteristic.....	257
Figure 84 Tourists travel behaviour characteristic.....	259
Figure 85 Tourist motivation visiting tourist village (internal factors).....	260
Figure 86 Tourist preferences for tourist villages (external factors).....	262
Figure 87 Homestay owners in tourist villages and students who carry out comparative studies.....	265
Figure 88 Students and local government representatives group tourists who conduct comparative studies in tourist villages.....	267
Figure 89 English training and creative industries for local people in tourist villages.....	276
Figure 90 Sapta Pesona campaign around the tourist village area.....	277
Figure 91 Rice harvest festival in Java "Merti Desa".....	287
Figure 92 Warunge si mbok, one of traditional café in the village of Pentingsari.....	288
Figure 93 The younger generation in the village is starting to re-learn the art of traditional music and dance.....	289
Figure 94 The menu for Warunge Simbok Cafe uses local languages.....	290
Figure 95 Village meetings which involve all village stakeholders.....	292
Figure 96 Local people are aware of monitoring the schedule of upcoming tourist arrivals	294
Figure 97 Tourist perceptions on the issue of sustainable tourism.....	305
Figure 98 Local entrepreneur and employee perceptions on the issue of sustainable tourism .....	307
Figure 99 Land and property advertisements around tourist villages.....	309
Figure 100 Construction of the main road around the village of Nglanggeran.....	310
Figure 101 Several houses of local residents affected by the evictions.....	313
Figure 102 Statement by the administration of the tourist village regarding the eviction of a natural tourist attraction in the village of Nglanggeran as an accessibility infrastructure.....	314
Figure 103 Agriculture and livestock activities are marketed to visitors as a tourism attraction .....	315
Figure 104 Types of food menus served at the homestay during the author's stay.....	317
Figure 105 One of the locals narrated a story about the processes of planting plants.....	318
Figure 106 High quality Durian agricultural products in Nglanggeran village.....	319
Figure 107 Village community processed products that are marketed at a number of strategic sites such as international airports or shopping areas.....	320
Figure 108 Tourism activities in the agricultural area.....	321
Figure 109 Training activities for farmer community groups in Nglanggeran village.....	322
Figure 110 Plants adopted by tourists visiting tourist village.....	324
Figure 111 Tourist activities provide local community animal feed.....	324
Figure 112 Flyer campaign for saving electricity and recycling organic food scraps in France .....	325

Figure 113 The tourist village manager has grouped the waste based on its type.....	326
Figure 114 Check list of cleanliness in the homestay provided and monitored by the tourist village manager.....	327
Figure 115 Energy saving campaign signboard sticker at homestay.....	328
Figure 116 Local wisdom in several areas which related to greening programs.....	329
Figure 117 The awarding of tourist villages to the ASEAN Community Based Tourism Awards.....	331
Figure 118 Several award-winning souvenirs and certificate at the Pentingsari and Nglanggeran tourist village.....	332
Figure 119 Tourist village management posted an award for the Nglanggeran tourist village through her social media.....	332
Figure 120 Drilling a new spring in the tourist village of Nglanggeran.....	334

## LIST OF TABLES

Table 1 Number of respondents and informants involved in research.....	13
Table 2 Desa wisata performance assessment criteria.....	32
Table 3 Clustering of tourist villages in Indonesia.....	35
Table 4 Indicators of community-based desa wisata business performance assessment.....	39
Table 5 WTO core indicators of sustainable tourism.....	52
Table 6 Perspectives “Old and New Village” in the Village of regulation.....	83
Table 7 Four Forms of Village-Based Local Institutions.....	86
Table 8 Metamorphosis of village recognition based on regulations and policies in Indonesia (Dutch East Indies).....	87
Table 9 Village fund allocation by province in Indonesia in 2019.....	99
Table 10 Differences in the concept of "develop village" and "village developing".....	101
Table 11 T&T Competitiveness index 2019 overall rankings (Covering 140 economies)...	113
Table 12 Articles that use the phrase sustainable, sustainable tourism and sustainable tourism in the national tourism e-journal since 2009-2019.....	115
Table 13 List of Indonesia Sustainable Tourism Award Winners 2017-2019.....	122
Table 14 Topographical and demographic statistics for the provinces of Central Java and the Special Region of Yogyakarta.....	140
Table 15 Tourism statistics in the provinces of Central Java and the Special Region of Yogyakarta.....	142
Table 16 Comparison of the characteristics and tourism potential of the three tourist villages.....	146
Table 17 Statistics of Tourist Visits to the Nglanggeran Tourist Village for 2012 - 2020....	149
Table 18 The Number of Visits by Tourists to the Pentingsari tourist village in 2012 - 2022.....	153
Table 19 Community Groups in Samiran Tourist Village.....	156
Table 20 Number of Tourist Visits to the Samiran tourist village in 2008 - 2019.....	157
Table 21 The Nglanggeran tourist village development plan based on CSR collaboration. .	182
Table 22 Community groups in the tourist village of Nglanggeran.....	193
Table 23 Group package calculation simulation.....	194
Table 24 Awards received by the tourist villages of Nglanggeran, Petingsari, and Samiran	330

## INDEX

<b>A</b>	awig-awig, vi, 291
<i>Adat</i> , 36, 55, 56, 57, 69, 72, 80, 81, 82, 83, 86, 122, 300, 302	<b>B</b>
agricultural, 4, 23, 24, 87, 90, 107, 133, 134, 136, 141, 142, 144, 164, 166, 187, 190, 212, 217, 218, 219, 224, 240, 241, 242, 244, 246, 247, 249, 250, 251, 252, 291, 294, 301, 305, 308, 309, 310, 311, 313, 314, 315, 317, 318, 320, 324, 332, 335, 339, 340	brain drain, 142
assistance programs, 12, 82, 157, 177	<b>C</b>
	capitalism, iv, v, 97, 177, 222
	carrying capacity, 23, 117, 121, 132, 184, 235, 236, 237, 238, 239, 266, 293
	commercialization, 184, 214, 282, 287, 320, 339

Commercialization, vi, 286  
commodification, 9, 17, 24, 280, 287, 301, 339  
community participation, 72, 76, 88, 224, 284  
community-based tourism, 14, 33, 40, 76, 89, 122, 123, 237  
conservation, vi, vii, 3, 24, 39, 107, 108, 109, 146, 184, 186, 247, 249, 279, 280, 300, 322, 324, 327  
covid pandemic, 151, 182, 185, 246, 252, 256, 286, 309, 332  
CSR programs, 161, 164, 179, 212, 233  
cultural tourism, vi, 129, 160, 282, 293, 294  
culture dimensions, vi, 284

## D

decentralization, v, 5, 71, 82, 227  
degradation, 107, 115, 194, 303, 311  
*desa wisata*, 7, 8, 25, 26, 27, 29, 30, 31, 33, 34, 36, 37, 38, 45, 46, 47, 52, 55, 75, 79, 85, 90, 91, 96, 102, 103, 104, 174, 191  
*Desa wisata*, v, 22, 25, 26, 32, 34, 36, 45, 89, 90, 168, 169  
*Desa Wisata*, 91, 92, 93, 94, 95, 96  
Digital nomad, vi, 272, 273  
Domestication, vii, 322

## E

economic development, v, 16, 73, 90, 114, 118, 127, 133, 168, 169, 179  
ecotourism, 1, 4, 24, 146  
educational tourism, 271, 276, 301  
environmental sustainability, vii, 5, 34, 48, 110, 113, 114, 117, 118, 119, 124, 125, 166, 185, 209, 254, 263, 280, 299, 303, 304, 305, 307, 322, 328, 332, 335, 339

## G

Globalization, 124  
*gotong royong*, 80, 86, 120, 146, 150, 151, 195, 216, 225, 230, 231

## H

homestay, 4, 6, 27, 29, 31, 32, 42, 45, 46, 63, 64, 90, 103, 106, 125, 126, 128, 150, 151, 154, 158, 159, 160, 166, 180, 182,

183, 187, 188, 193, 196, 198, 199, 200, 201, 208, 209, 220, 222, 230, 234, 242, 246, 247, 251, 254, 264, 268, 269, 271, 277, 294, 299, 302, 303, 315, 316, 321, 326, 327, 332  
human resources, 36, 37, 52, 53, 104, 106, 119, 128, 140, 142, 164, 174, 175, 182, 200, 206, 217, 220, 234, 248, 263, 265, 338

## I

Instagrammable, vi, 271  
interculturalism, 295  
investment, v, 24, 58, 109, 129, 177, 178, 179, 180, 182, 183, 197, 200, 201, 212, 222, 224, 234, 250, 338

## L

land use change, 310  
Land use change, 307  
liberalism, vi, 72, 263  
local communities, 4, 6, 8, 9, 12, 16, 21, 22, 26, 28, 29, 30, 33, 43, 45, 46, 47, 49, 52, 53, 54, 55, 70, 72, 76, 89, 90, 106, 107, 114, 116, 117, 119, 120, 121, 124, 126, 129, 133, 141, 147, 150, 154, 163, 164, 165, 170, 177, 179, 181, 184, 186, 224, 225, 236, 264, 266, 271, 276, 282, 300, 301, 320, 326, 328, 340  
local wisdom, vi, 5, 15, 17, 26, 37, 55, 66, 76, 82, 89, 101, 196, 231, 295, 296, 297, 299, 300, 303, 322, 327

## M

marketing strategy, 211  
marketplace, 207, 239  
Memayu Hayuning Bawana, vi, 15, 17, 295, 296, 297, 298, 300, 303, 339  
mitigation, vi, 251, 252  
modernisation, 286, 313  
multiplier effect, 171, 188, 287

## N

New Order period, iv, 56, 68

## O

Old Order, iv, 5, 56, 68, 88  
Overtourism, 237

## P

Pancasila, 240  
Pariwisata Berkelanjutan, iv, v, 53, 115, 118  
patrilineal, 15, 240, 241  
*pokdarwis*, 35, 46, 47, 85, 155  
post-independence government period, 56  
pre-independence period, iv, 2, 56, 126  
Preservation, vi, 247  
price management, 185

## R

Reformation period, 56  
reinvention, vi, 17, 279, 280, 340  
renaissance, iv, 80  
repurchase intention, 268  
responsible tourism, vii, 210, 304, 328  
revitalization, vi, 200, 286, 289  
rural development, iv, 3, 15, 16, 21, 24, 56, 74, 80, 126, 142, 145, 163, 299  
rural tourism, iv, v, vi, 1, 3, 6, 8, 9, 10, 14, 15, 19, 20, 21, 22, 23, 24, 25, 26, 27, 29, 31, 45, 54, 56, 66, 74, 89, 90, 91, 92, 94, 95, 96, 104, 123, 126, 127, 128, 131, 133, 134, 141, 142, 146, 149, 152, 153, 156, 161, 163, 165, 166, 167, 177, 213, 216, 224, 235, 237, 252, 261, 271, 275, 286, 303, 337, 340, 341  
ruralization, vi, 90, 103, 142, 166, 249, 250

## S

sapta pesona, 46  
*Sapta Pesona*, 32, 38, 90, 277  
social exchange, 266, 275  
social media, 44, 143, 152, 163, 234, 249, 252, 260, 269, 271, 272, 291, 331  
socialism, iv, 97, 264  
Socialism, vi, 263  
state-owned enterprise, 161  
sustainable development, iv, 7, 16, 33, 47, 48, 49, 50, 52, 54, 56, 97, 107, 108, 109, 110, 113, 114, 115, 116, 118, 120, 126, 133, 149, 169, 187, 240, 295, 300, 303, 340  
sustainable tourism, iv, v, vi, 2, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 20, 21, 33, 37, 40, 47, 48, 49, 50, 51, 52, 53, 54, 56, 76, 107, 110, 114, 115, 116, 117, 118, 119,

120, 121, 123, 124, 125, 126, 127, 158, 169, 170, 172, 173, 185, 239, 248, 257, 295, 300, 304, 305, 306, 322, 324, 328, 329, 341

## T

The National Programme for Community Empowerment, 74  
tour packages, 30, 41, 126, 148, 157, 160, 161, 164, 166, 174, 186, 188, 190, 191, 192, 195, 200, 209, 221, 246, 270, 271, 301, 310, 319, 323  
tourism cultures, vi, 293  
tourism destinations, 7, 53, 119, 120, 121, 132, 249  
tourism industry, vi, 2, 3, 7, 24, 49, 56, 89, 90, 116, 121, 124, 131, 134, 154, 164, 169, 177, 183, 204, 216, 217, 218, 239, 240, 241, 247, 252, 253, 255, 268, 270, 284, 289, 299, 300, 304, 335  
tourism resilience, vi, 251  
tourist attractions, 3, 25, 29, 30, 66, 124, 125, 132, 141, 157, 181, 249, 272, 274, 280, 283, 284, 315  
tourist behavior, vi, 264, 280, 315  
tourist destination, vi, 25, 30, 35, 52, 55, 56, 124, 232, 241, 269, 271, 273  
tourist village, iv, v, vi, 1, 2, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 19, 20, 22, 26, 27, 29, 31, 32, 34, 35, 36, 37, 40, 42, 45, 46, 47, 54, 56, 62, 74, 89, 90, 91, 92, 93, 95, 103, 126, 127, 129, 131, 132, 135, 136, 141, 143, 145, 146, 147, 149, 150, 151, 152, 153, 154, 155, 156, 157, 159, 161, 162, 163, 164, 165, 166, 167, 169, 170, 172, 174, 175, 176, 178, 179, 180, 181, 183, 184, 185, 186, 187, 188, 190, 191, 192, 194, 195, 196, 197, 198, 199, 200, 201, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 214, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 244, 245, 246, 247, 249, 250, 253, 254, 255, 256, 257, 260, 261, 263, 264, 265, 266, 268, 269, 270, 271, 272, 274, 275, 276, 277, 278, 280, 283, 284, 285, 288, 289, 290, 293, 295, 299, 300, 301, 302, 303, 304, 307, 309, 310, 312, 313, 314, 315, 317, 318, 319, 320, 321, 323, 324, 325, 326, 328,

329, 331, 332, 333, 337, 338, 339, 340, 341  
tourist village label, iv, 1, 2, 5, 6, 8, 9, 16, 17, 22, 27, 34, 36, 45, 337, 338, 340, 341  
Tourist village label, vi, 5, 9, 279, 280, 337, 338, 339  
tourist villages, iv, v, vi, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 20, 21, 22, 26, 28, 31, 32, 34, 35, 38, 42, 43, 45, 54, 56, 73, 85, 94, 95, 96, 104, 106, 107, 126, 127, 129, 130, 131, 132, 135, 138, 142, 143, 144, 145, 149, 151, 152, 153, 157, 158, 159, 160, 161, 162, 163, 164, 166, 169, 170, 172, 173, 174, 178, 179, 180, 182, 183, 187, 188, 189, 191, 192, 193, 194, 195, 196, 197, 203, 205, 208, 210, 211, 212, 213, 214, 217, 218, 219, 220, 221, 223, 224, 226, 227, 228, 229, 230, 231, 232, 233, 235, 236, 239, 240, 241, 242, 243, 244, 245, 246, 247, 250, 251, 253, 254, 255, 256, 257, 258, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 274, 275, 276, 278, 280, 282, 283, 284, 285, 286, 289, 290, 291, 293, 294, 302, 303, 304, 306, 307, 308, 309, 310, 311, 316, 317, 320, 323, 324, 326, 328,

329, 332, 333, 334, 335, 337, 338, 339, 341  
traditional farmers, 129, 217, 218, 219  
Tri Hita Karana, 15, 115, 295, 297, 303

## U

urban communities, 16, 24, 55, 106, 127, 134, 166, 197, 216, 234, 246, 249, 250, 256, 263, 265, 277  
urbanization, vi, 3, 24, 89, 103, 142, 177, 222, 249

## V

village communities, 8, 12, 23, 75, 85, 127, 134, 161, 162, 172, 176, 179, 187, 197, 204, 216, 219, 221, 241, 263, 264, 278, 293, 304, 313, 320, 325, 327, 338  
village government, 32, 55, 57, 72, 82, 85, 101, 102, 120, 157, 188, 195, 200, 208, 222, 228, 229, 234, 242, 291, 310, 329, 335  
village-owned enterprises, 146, 155, 164, 234, 329  
virtual tour, 205, 238, 239

## W

wisata pedesaan, 23, 25, 26  
Wisata Pedesaan, 90, 91, 92, 93

## APPENDICES





**KEMENTERIAN PENDIDIKAN DAN  
KEBUDAYAAN, RISET, DAN TEKNOLOGI**

**L'UNIVERSITE D'ANGERS FRANCE**

**POLITEKNIK SAHID**



**TOURIST QUESTIONNAIRE FORM  
2021 & 2022**

Dear valuable participants,

My name is Kadek Wiweka, work for Sahid Polytechnic Jakarta as an assistant professor in Tourism Department. I am a student studying rural tourism in the last year student of the *Doctoral School of Sociétés, Temps, Territoires Université Angers*, France. I am researching **‘Can Desa Wisata be An Indonesian Model of Sustainable Rural Tourism Development? Study Case of Central Java (Yogyakarta), Desa Wisata Nglanggeran, Desa Wisata Pentingsari, and Desa Wisata Samiran**, focusing on the impact of the interactions between tourist and local community in Tourist Village. I sincerely invite you to participate in this survey by filling in the following questionnaire.

This questionnaire is open to all tourist who have experience visiting Tourist Village (Desa Wisata Nglanggeran, Desa Wisata Pentingsari, and Desa Wisata Samiran). This questionnaire has 8 sections and will not take more than 10 minutes to be completed.

Your important feedback is very useful for us to get a comprehensive framework related to the tourist's perception of the Tourist Village development program and sustainable tourism. This information will also complement the theoretical basis and hypotheses that we have previously designed, specifically to answer whether Tourist Village is a model of sustainable tourism.

This research is solely for academic purposes, and your assistance in completing the following questionnaire will be greatly appreciated. With the consent given by answering this survey, your participation and information will remain confidential, anonymous and only be used for the following research purposes. You have the right to refuse to answer any questions/items or to avoid participating at any time for any reason. If you have any queries regarding the questionnaires, do not hesitate to contact me via e-mail ([kadek.wiweka88@gmail.com](mailto:kadek.wiweka88@gmail.com) or [kadek.wiweka@etud.univ-angers.fr](mailto:kadek.wiweka@etud.univ-angers.fr) ). Glad to get your help! Thank you!

Sincerely yours,

**Kadek WIWEKA**

**SURVEY QUESTIONNAIRE FORM: INTERNATIONAL & DOMESTIC  
TOURIST AT THREE VILLAGES, 2021**

**A. Tourist profile**

Tourist village's name:	
Name:	
Date:	
Email/Phone No.:	
Country of origin :	
Address:	
Occupation:	Specified job: _____ ( ) Self-employed ( ) Private sector ( ) Public Sector ( ) Pensioner ( ) No permanent job
Gender :	( ) Female ( ) Male
Range of age :	( ) 18-24 ( ) 25-34 ( ) 35-44 ( ) 45-54 ( ) 55-64 ( ) ≥ 65
Education background:	( ) No schooling completed ( ) Primary school ( ) Lower secondary education ( ) Upper secondary education ( ) Some college credit, no degree ( ) Bachelor's degree ( ) Master degree ( ) Professional degree ( ) Doctorate degree
Average income (per month):	( ) < 2,000,000 ( ) 2,000,000 – 4,000,000 ( ) 4,000,000 – 6,000,000 ( ) 6,000,000 – 8,000,000 ( ) To be specified
Marriage status:	( ) Married ( ) Single
Number of family member:	..... persons

**B. Questions regarding tourist travel behavior**

Number of visit (times):	( ) 1 ( ) 2 – 4 ( ) 4 – 6 ( ) 6 – 8 ( ) To be specified: .....
Length of stay (day):	( ) 1 ( ) 2 – 4 ( ) 4 – 6 ( ) 6 – 8 ( ) To be specified: .....
Since when you knew about this Tourism Village (month):	( ) 1 ( ) 2 – 4 ( ) 4 – 6 ( ) 6 – 8 ( ) To be specified: .....
Source of information about Tourism Village	( ) Friend/relatives ( ) Brochure ( ) Media electronic (TV/Radio/Internet) ( ) School ( ) Mass media (Newspaper/Magazine) ( ) Media social ( ) To be specified: .....
Reservation method:	( ) Tourist village Website ( ) Media social ( ) Travel agent. ( ) To be specified
Travel companion	( ) Friends ( ) Family ( ) Alone ( ) Group (school/office) ( ) To be specified: .....
The purpose of your visit to this place is:	( ) Main purpose ( ) Stopover
Transportation method:	( ) Private vehicle ( ) Rental/chartered vehicle ( ) Public transport ( ) To be specified: .....
Source of vacation budget:	( ) Salary ( ) Savings ( ) Incentive ( ) Part time
Would you recommend this Tourism Village: If yes, the	( ) No ( ) Yes, To be specified ( ) Facebook ( ) Twitter ( ) Instagram

media used?	( ) Path	( ) Youtube
-------------	----------	-------------

**C. Questions related to tourist motivation (internal factors)**

Give your opinion regarding the motives of tourists visiting the Tourism Village. Determine your perception by choosing between strongly agree to strongly disagree.

No.	Tourism Village Variables	Strongly disagree				Strongly agree			
		STS		TS		S		SS	
		1	2	3	4	1	2	3	4
1	To be adventurous (looking for something new or someone else has never been to)								
2	Looking for a different atmosphere from the city								
3	Interact with local people and experience rural life								
4	An affordable price								
5	The distance of the tourist village location is close to where you live								
6	Health reasons								
7	Educational purposes								
8	Enjoy leisure time								

**D. Questions regarding tourist preferences for Tourism Villages (external factors)**

Give your opinion related to the factors that become the attraction in the Tourism Village. Determine your perception by choosing between strongly agree to strongly disagree.

No.	Tourism Village Variables	Strongly disagree				Strongly agree			
		STS		TS		S		SS	
		1	2	3	4	1	2	3	4
1	Cleanliness of the village environment								
2	Natural sustainability (environmentally friendly management)								
3	Natural beauty								
4	Cultural preservation								
5	Local wisdom								
6	Local people's hospitality								
7	The friendliness and professionalism of the workers at the Tourism Village								
8	Quality food and beverage services								
	Cleanliness of facilities (room, toilet, living room, public space, kitchen)								
9	Technological facilities (internet)								
9	Tourism Village supports local products and communities								
10	Waste Management in Tourism Village								

**E. Questions related to tourist perceptions on the issue of sustainable tourism and local wisdom**

Give your opinion whether the Tourism Village has some of the following influences on the local community. Determine your perception by choosing between strongly agree to strongly disagree.

No.	Statement	Strongly disagree				Strongly agree			
		STS		TS		S		SS	

		1	2	3	4
<b>Statements regarding the economic impact</b>					
1	Tourism Villages have an economic impact on rural communities				
<b>Statements regarding socio-cultural impacts</b>					
2	Tourism Villages provide job opportunities				
3	There has been a change in the orientation of the Village community, which was previously socialist to become more materialist (economically oriented)				
4	The interaction of local communities and tourists has an influence on people's mindset and behavior				
5	Tourism activities in the village influence the community to preserve their traditional culture				
6	The availability of internet in the village for tourists affects the local community (especially the younger generation) related to the use of technology				
<b>Environmental impact questions</b>					
7	There is a change in the function of community land in the Tourism Village from agriculture or animal husbandry to a tourism business (homestay, restaurant, artshop)				
8	Environmental pollution occurs in the Tourism Village due to tourism activities or business				
9	There is a decrease in green area (forest) in the Tourism Village due to tourism activities or business				
10	Local people can also feel the benefits of tourist facilities				
11	The village environment has become more organized since there was a Tourism Village				
12	Provision of tourist needs in homestays (such as water heaters, air conditioners, use of modern toilets) affects environmental sustainability and changes local people's habits				
13	The trend of rising land prices due to tourism				

#### F. Questions regarding the multiplier effect

<b>Cost and nominal that you spend while visiting the Tourism Village</b>			
Documentation:	IDR.	Transportation:	IDR.
Consumption (food):	IDR.	Others:	IDR.
Accommodation:	IDR.	Parking charge:	IDR.
Souvenir:	IDR.	Toilet:	IDR.
Entrance fee:	IDR.	To be specified: ( )	IDR.

#### G. Tourist experiences or impressions while visiting Tourism Villages

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#### H. Expectations or suggestions for Tourism Village managers



## Tourist profile

		Tourist Villages					
Description		Samiran		Pentingsari		Nglanggeran	
		n (82)	%	n (125)	%	n (140)	%
<b>Occupation</b>	Self-employed/Entrepreneur	8	9,8	10	8	10	7,1
	Student	42	51,2	26	20,8	51	36,4
	Private sector	26	31,7	40	32	41	29,3
	Public Sector	3	3,7	8	6,4	3	2,1
	Pensioner		0,0		0		0,0
	No permanent job	3	3,7	12	9,6	14	10,0
	Others			29	23,2	21	15,0
<b>Gender</b>	Female	45	54,9	88	70,4	102	72,9
	Male	37	45,1	37	29,6	38	27,1
<b>Range of age</b>	18-24	45	54,9	33	26,4	66	47,1
	25-34	21	25,6	76	60,8	59	42,1
	35-44	15	18,3	12	9,6	10	7,1
	45-54	1	1,2	2	1,6	5	3,6
	55-64		0,0	1	0,8	0	0,0
	≥ 65		0,0	1	0,8		0,0
<b>Education background</b>	No schooling completed		0,0		0	1	0,7
	Primary school		0,0		0	1	0,7
	Lower secondary education		0,0	1	0,8		0,0
	Upper secondary education	38	46,3	38	30,4	68	48,6
	Some college credit, no degree		0,0	4	3,2	1	0,7
	Bachelor's degree	41	50,0	68	54,4	62	44,3
	Master degree	2	2,4	8	6,4	6	4,3
	Professional degree		0,0	2	1,6	1	0,7
	Doctorate degree	1	1,2	1	0,8		0,0
<b>Average income (per month)</b>	< 2,000,000	44	53,7	39	31,2	60	42,9
	2,000,000 – 4,000,000	16	19,5	24	19,2	32	22,9
	4,000,000 – 6,000,000	16	19,5	29	23,2	17	12,1
	6,000,000 – 8,000,000	6	7,3	33	26,4	24	17,1
	> 8,000,000					7	5,0
<b>Marriage status</b>	Married	24	29,3	58	46,4	46	32,9
	Single	58	70,7	67	53,6	94	67,1

## Tourist travel behaviours

Tourist Villages							
		Samiran		Pentingsari		Nglangeran	
Description		n	%	n	%	n	%
<b>Number of visit (times)</b>	1-	72	87,8	56	44,8	75	53,6
	2 – 4	9	11,0	58	46,4	49	35,0
	4 – 6	1	1,2	8	6,4	8	5,7
	6 – 8		0,0	3	2,4	8	5,7
<b>Length of stay (day)</b>	1-	75	91,5	54	43,2	73	52,1
	2 – 4	7	8,5	65	52	56	40,0
	4 – 6		0,0	5	4	7	5,0
	6 – 8		0,0	2	1,6	4	2,9
<b>Since when you knew about this Tourism Village (month)</b>	1-	62	75,6	43	34,4	43	30,7
	2 – 4	8	9,8	33	26,4	35	25,0
	4 – 6	6	7,3	16	12,8	15	10,7
	6 – 8	4	4,9	21	16,8	28	20,0
	>8	2	2,4	12	9,6	19	13,6
<b>Source of information about Tourism Village</b>	Friend/relatives	32	39,0	69	55,2	66	47,1
	Brochure		0,0		0		0,0
	Media electronic (TV/Radio/Internet)	19	23,2	11	8,8	17	12,1
	School	12	14,6	7	5,6	23	16,4
	Mass media (Newspaper/Magazine)		0,0		0		0,0
	Media social	19	23,2	38	30,4	34	24,3
<b>Reservation method</b>	Tourist village Website	14	17,1	27	21,6	34	24,3
	Media social	40	48,8	65	52	48	34,3
	Travel agent.	24	29,3	21	16,8	34	24,3
	Others	4	4,9	12	9,6	24	17,1
<b>Travel companion</b>	Friends	44	53,7	49	39,2	47	33,6
	Family	6	7,3	60	48	47	33,6
	Alone	2	2,4	2	1,6	8	5,7
	Group (school/office)	30	36,6	14	11,2	38	27,1
<b>The purpose of visit</b>	Main purpose	29	35,4	66	52,8	74	52,9
	Stopover	53	64,6	59	47,2	66	47,1
<b>Transportation method</b>	Private vehicle	4	4,9	81	64,8	86	61,4
	Rental/chartered vehicle	77	93,9	29	23,2	41	29,3
	Public transport	1	1,2	15	12	13	9,3
<b>Source of vacation budget</b>	Salary	29	35,4	58	46,4	40	28,6
	Savings	27	32,9	32	25,6	40	28,6
	Incentive		0,0	12	9,6	4	2,9

	Part time	2	2,4	4	3,2	10	7,1
	Parents	2	29,3	19	15,2	46	32,9
<b>Would you recommend this Tourism Village:</b>	Yes	8	100,0	11	93,6	136	97,1
	No	2	0,0	8	6,4	4	2,9
<b>If yes, the media used?</b>	Facebook	1	17,1	20	16	14	10,0
	Twitter	4	4,9	3	2,4	7	5,0
	Instagram	6	78,0	94	75,2	114	81,4
	Path	4	0,0	0	0	0	0,0
	YouTube		0,0	3	2,4		0,0
	Others		0,0	5	4	5	3,6





Appendix-2 Questionnaire for Local Entrepreneurs

**SURVEY QUESTIONNAIRE FORM: LOCAL ENTREPRENEURS, 2021**

**A. Entrepreneur profile**

Tourist village's name:	
Name:	
Date:	
Email/Phone No.:	
Resident status:	<input type="checkbox"/> Native <input type="checkbox"/> Non-native
Address:	
Occupation:	Specified job: _____ <input type="checkbox"/> Self-employed <input type="checkbox"/> Private sector <input type="checkbox"/> Public Sector <input type="checkbox"/> Pensioner <input type="checkbox"/> No permanent job
Gender :	<input type="checkbox"/> Female <input type="checkbox"/> Male
Age:	<input type="checkbox"/> 18-24 <input type="checkbox"/> 25-34 <input type="checkbox"/> 35-44 <input type="checkbox"/> 45-54 <input type="checkbox"/> 55-64 <input type="checkbox"/> ≥ 65
Education background:	<input type="checkbox"/> No schooling completed <input type="checkbox"/> Primary school <input type="checkbox"/> Lower secondary education <input type="checkbox"/> Upper secondary education <input type="checkbox"/> Some college credit, no degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master degree <input type="checkbox"/> Professional degree <input type="checkbox"/> Doctorate degree
Average income:	
Marriage status:	

**B. Business characteristic**

Business's name:	
Type of business:	
Since:	
Email/Phone No.:	
Address:	
Organizational structure:	<input type="checkbox"/> Available <input type="checkbox"/> Unavailable
Experience:	<input type="checkbox"/> 1 Years <input type="checkbox"/> 2 Years <input type="checkbox"/> 3 Years <input type="checkbox"/> 4 years <input type="checkbox"/> 5 Years <input type="checkbox"/> > 5 Years
Initial investment:	<input type="checkbox"/> < 1,000,000 <input type="checkbox"/> 1,000,000 – 3,000,000 <input type="checkbox"/> 3,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 8,000,000 <input type="checkbox"/> To be specified: .....
Products/Services:	
Business unit:	<input type="checkbox"/> Homestay <input type="checkbox"/> Tour operators <input type="checkbox"/> Guiding services <input type="checkbox"/> Local restaurant <input type="checkbox"/> Souvenir shop <input type="checkbox"/> Transportation <input type="checkbox"/> Other services (SPA, etc.)
Average income (per month):	Normal season: <input type="checkbox"/> < 3,000,000 <input type="checkbox"/> 3,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 8,000,000 <input type="checkbox"/> 8,000,000 – 10,000,000 <input type="checkbox"/> To be specified: .....
	Highest: <input type="checkbox"/> < 3,000,000 <input type="checkbox"/> 3,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 8,000,000 <input type="checkbox"/> 8,000,000 – 10,000,000 <input type="checkbox"/> To be specified: .....
	During pandemic: <input type="checkbox"/> < 3,000,000 <input type="checkbox"/> 3,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 8,000,000 <input type="checkbox"/> 8,000,000 – 10,000,000 <input type="checkbox"/> To be specified: .....

Assets (in Rupiah)	Initial: <input type="checkbox"/> ≤ 5,000,000 <input type="checkbox"/> 5,000,000 – 10,000,000 <input type="checkbox"/> > 10,000,000 <input type="checkbox"/> To be specified: .....
	Current: <input type="checkbox"/> ≤ 5,000,000 <input type="checkbox"/> 5,000,000 – 10,000,000 <input type="checkbox"/> > 10,000,000 <input type="checkbox"/> To be specified
Operating costs (per month):	<input type="checkbox"/> < 1,000,000 <input type="checkbox"/> 1,000,000 – 3,000,000 <input type="checkbox"/> 3,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 8,000,000 <input type="checkbox"/> To be specified: .....
Number of employees:	Initial: <input type="checkbox"/> 1-5 person <input type="checkbox"/> 6-10 person <input type="checkbox"/> 11-20 person <input type="checkbox"/> 21-50 person <input type="checkbox"/> To be specified: .....
	Current: <input type="checkbox"/> 1-5 person <input type="checkbox"/> 6-10 person <input type="checkbox"/> 11-20 person <input type="checkbox"/> 21-50 person <input type="checkbox"/> To be specified: .....
Legality:	<input type="checkbox"/> Business legality <input type="checkbox"/> Others <input type="checkbox"/> To be specified: .....
Other jobs besides this business:	<input type="checkbox"/> Yes: <input type="checkbox"/> To be specified: ..... <input type="checkbox"/> None

**C. Questions related to the perception of entrepreneurs on the issue of the impact of the Tourism Village**

<b>Give your opinion whether the Tourism Village has some of the following influences on the local community. Determine your perception by choosing between strongly agree to strongly disagree.</b>					
No.	Statement	Strongly disagree			Strongly agree
		STS	TS	S	SS
		1	2	3	4
<b>Statements regarding the economic impact</b>					
1	Tourism Villages have an economic impact on rural communities				
2	There has been an increase in the community's economic income, before and after the development of the Tourism Village				
3	There was an increase in people's purchasing power, before and after the tourism village was developed				
4	There is an increase in the daily cost of living for people who have tourism businesses				
5	The economic benefits of the Tourism Village are linear with the increase in the living costs of the village community				
<b>Statements regarding socio-cultural impacts</b>					
6	Tourism Villages provide job opportunities				
7	There is business competition between rural communities who have tourism businesses				
8	Tourism Villages provide equal employment opportunities for the community				

9	Tourism Villages affect the way the village community relates or interacts				
10	The values of gotong royong are still preserved or implemented by the Tourism Village community				
11	Making decisions based on Deliberation is still preserved by the Village community				
12	There is a change in the orientation of the Village community, which was previously socialist to become more materialist (economically oriented)				
13	The interaction of local communities and tourists has an influence on people's mindset and behavior				
14	Tourism activities in the village influence the community to preserve their traditional culture				
15	There is a gap between rural communities who work in the tourism sector and those who do not work or work other than in the tourism sector				
16	There is a change in trends related to security in the village environment (increase in crime)				
17	Rural communities are increasingly dependent on the tourism sector				
18	The availability of internet in the village for tourists affects the local community (especially the younger generation) related to the use of technology				
<b>Environmental impact questions</b>					
19	There is land used by the community in the Tourism Village from agriculture or animal husbandry to a tourism business (homestay, restaurant, artshop.)				
20	There is environmental pollution in the Tourism Village due to tourism activities or business				
21	There is a decrease in the green area (forest) in the Tourism Village due to tourism activities or business				
22	Local people also benefit from tourism facilities				
23	The village environment has become more organized since there was a Tourism Village				
24	Provision of tourist needs in homestays (such as water heaters, air conditioners, use of modern toilets) affects environmental sustainability and changes the behavior of local people				
25	The trend of rising land prices due to tourism				

#### D. Questions regarding operational costs

No.	Cost component	Amount (IDR)	Local/Non-local
1	Employee Wages		
2	Purchase of raw materials		
3	Equipment maintenance costs		
4	Operating costs		
5	Credit return to bank		
6	Daily food needs		
7	Local transportation		
8	Levies and taxes		
	Other: ( ) To be specified: .....		

## E. Expectations or suggestions for Tourism Village managers

### Local entrepreneur profile

Description		Respondents	
		Average	
		n (33)	%
<b>Residence Status</b>	Local origin	31	93,9
	Outsider	2	6,1
<b>Occupation</b>	Self-employed / Entrepreneur	5	15,2
	Private sector	12	36,4
	Public Sector	1	3,0
	Pensioner	0	0,0
	No permanent job	15	45,5
<b>Gender</b>	Female	19	57,6
	Male	14	42,4
<b>Range of age</b>	18-24	1	3,0
	25-34	11	33,3
	35-44	11	33,3
	45-54	8	24,2
	55-64	1	3,0
	≥ 65	1	3,0
<b>Education background</b>	No schooling completed	0	0,0
	Primary school	1	3,0
	Lower secondary education	4	12,1
	Upper secondary education	23	69,7
	Some college credit, no degree	0	0,0
	Bachelor's degree	4	12,1
	Master degree	1	3,0
	Professional degree	0	0,0
<b>Average income (per month)</b>	Doctorate degree	0	0,0
	< 2,000,000	30	90,9
	2,000,000 – 4,000,000	3	9,1
	4,000,000 – 6,000,000	0	0,0
	6,000,0000 – 8,000,000	0	0,0
<b>Marriage status</b>	Married	28	84,8
	Single	5	15,2

### Local business characteristic

Description		Respondents	
		Average	
		N (33)	%
<b>Experience</b>	1 Years	4	12,1
	2 Years	5	15,2
	3 Years	8	24,2
	4 years	2	6,1
	5 Years	1	3,0
	> 5 Years	13	39,4
<b>Initial investment</b>	< 1,000,000	8	24,2
	1,000,000 – 3,000,000	8	24,2
	3,000,000 – 5,000,000	6	18,2
	5,000,0000 – 8,000,000	5	15,2
	> 8,000,000	6	18,2
<b>Business unit</b>	Homestay	8	24,2
	Tour operators	0	0,0
	Guiding services	0	0,0
	Local restaurant	6	18,2
	Souvenir shop	1	3,0
	Transportation	1	3,0
	Other services (SPA, etc.)	12	36,4
<b>Average income (per month)</b>	Normal season:	0	0,0
	< 3,000,000	25	75,8
	3,000,000 – 5,000,000	5	15,2
	5,000,000 – 8,000,000	1	3,0
	8,000,0000 – 10,000,000	2	6,1
	Highest:	0	0,0
	< 3,000,000	15	45,5
	3,000,000 – 5,000,000	11	33,3
	5,000,000 – 8,000,000	3	9,1
	8,000,0000 – 10,000,000	4	12,1
	During pandemic:	0	0,0
	< 3,000,000	31	93,9
	3,000,000 – 5,000,000	0	0,0
5,000,000 – 8,000,000	1	3,0	
8,000,0000 – 10,000,000	1	3,0	
<b>Assets (in Rupiah)</b>	Initial:	0	0,0
	≤ 5,000,000	25	75,8
	5,000,000 – 10,000,000	5	15,2

	> 10,000,000	3	9,1
	Current:	0	0,0
	≤ 5,000,000	16	48,5
	5,000,000 – 10,000,000	10	30,3
	> 10,000,000	7	21,2
<b>Operating costs (per month)</b>	< 1,000,000	18	54,5
	1,000,000 – 3,000,000	9	27,3
	3,000,000 – 5,000,000	6	18,2
	5,000,000 – 8,000,000	0	0,0
<b>Number of employees</b>	Initial:	0	0,0
	1-5 person	32	97,0
	6-10 person	0	0,0
	11-20 person	1	3,0
	21-50 person	0	0,0
	Current:	0	0,0
	1-5 person	31	93,9
	6-10 person	1	3,0
	11-20 person	1	3,0
	21-50 person	0	0,0



Appendix-3 Questionnaire for Local Employees

**SURVEY QUESTIONNAIRE FORM: LOCAL EMPLOYEES, 2021**

**A. Employee's profile**

Tourist village's name:	
Name:	
Date:	
Email/Phone No.:	
Resident status:	<input type="checkbox"/> Native <input type="checkbox"/> Non-native
Address:	
Number of family member:	..... persons
Gender :	<input type="checkbox"/> Female <input type="checkbox"/> Male
Age :	<input type="checkbox"/> 18-24 <input type="checkbox"/> 25-34 <input type="checkbox"/> 35-44 <input type="checkbox"/> 45-54 <input type="checkbox"/> 55-64 <input type="checkbox"/> ≥ 65
Education background:	<input type="checkbox"/> No schooling completed <input type="checkbox"/> Primary school <input type="checkbox"/> Lower secondary education <input type="checkbox"/> Upper secondary education <input type="checkbox"/> Some college credit, no degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master degree <input type="checkbox"/> Professional degree <input type="checkbox"/> Doctorate degree
Average income:	
Marriage status:	

**B. Workplace's characteristic**

Business's name:	
Type of business:	
Since:	
Email/Phone No.:	
Address:	
Experience:	<input type="checkbox"/> 1 Years <input type="checkbox"/> 2 Years <input type="checkbox"/> 3 Years <input type="checkbox"/> 4 years <input type="checkbox"/> 5 Years <input type="checkbox"/> > 5 Years
Products/Services:	
Business unit:	<input type="checkbox"/> Homestay <input type="checkbox"/> Tour operators <input type="checkbox"/> Guiding services <input type="checkbox"/> Local restaurant <input type="checkbox"/> Souvenir shop <input type="checkbox"/> Transportation <input type="checkbox"/> Other services (SPA, etc.)
Employment before engaging in the tourism sector	Specified job: _____ <input type="checkbox"/> Self-employed <input type="checkbox"/> Private sector <input type="checkbox"/> Public Sector <input type="checkbox"/> Pensioner <input type="checkbox"/> No permanent job
Average current income from the tourism sector (IDR/per month):	<input type="checkbox"/> < 1,000,000 <input type="checkbox"/> 1,000,000 – 2,000,000 <input type="checkbox"/> 2,000,000 – 3,000,000 <input type="checkbox"/> 3,000,000 – 4,000,000 <input type="checkbox"/> To be specified: .....
Current average other income comes from other than tourism sector (IDR/per month): (if any)	<input type="checkbox"/> < 1,000,000 <input type="checkbox"/> 1,000,000 – 2,000,000 <input type="checkbox"/> 2,000,000 – 3,000,000 <input type="checkbox"/> 3,000,000 – 4,000,000 <input type="checkbox"/> To be specified: .....
Average income before engaging in the tourism sector (IDR/per month):	<input type="checkbox"/> < 1,000,000 <input type="checkbox"/> 1,000,000 – 2,000,000 <input type="checkbox"/> 2,000,000 – 3,000,000 <input type="checkbox"/> 3,000,000 – 4,000,000 <input type="checkbox"/> To be specified: .....
Duration of work (hours/per day):	<input type="checkbox"/> < 4 <input type="checkbox"/> 4 – 6 <input type="checkbox"/> 6 – 8 <input type="checkbox"/> 8 < <input type="checkbox"/> To be specified: .....

Duration of work (days/per week):	( ) < 3 ( ) 4 – 5 ( ) To be specified: .....	( ) 3 – 4 ( ) 5 < ( ) To be specified: .....
The training that was attended related to the current business unit:	( ) There is ( ) There is not any:	( ) To be specified: .....
Jobs other than in this business:	( ) There is ( ) There is not any:	( ) To be specified: .....

**C. Questions related to employee perceptions on the issue of the impact of the Tourism Village**

<b>Give your opinion whether the Tourism Village has some of the following influences on the local community. Determine your perception by choosing between strongly agree to strongly disagree.</b>					
No.	Statement	Strongly disagree			Strongly agree
		STS	TS	S	SS
		1	2	3	4
<b>Statements regarding the economic impact</b>					
1	Tourism Villages have an economic impact on rural communities				
2	There was an increase in community income, before and after the development of the Tourism Village				
3	There was an increase in people's purchasing power, before and after the development of the Tourist Village				
4	There is an increase in the cost of daily living for people who have tourism businesses				
5	The economic benefits of the Tourism Village are linear with the increase in the living costs of the rural community				
<b>Statements regarding socio-cultural impacts</b>					
6	Tourism Villages provide job opportunities				
7	There is business competition between rural communities who have tourism businesses				
8	Tourism Villages provide equal employment opportunities for the community				
9	Tourism Villages affect the way the village community relates or interacts				
10	The values of gotong royong are still preserved or implemented by the Tourism Village community				
11	Making decisions based on Deliberation is still preserved by the Village community				
12	There is a change in the orientation of the Village community, which was previously socialist to become more materialist (economically oriented)				
13	The interaction of local communities and tourists has an influence on people's mindset and behavior				
14	Tourism activities in the village influence the community to preserve their traditional culture				
15	There is a gap between rural communities who work in the tourism sector and those who do not work or work other than in the tourism sector				



16	There is a change in trends related to security in the village environment (increase in crime)				
17	Rural communities are increasingly dependent on the tourism sector				
18	The availability of internet in the village for tourists affects the local community (especially the younger generation) related to the use of technology				
<b>Environmental impact questions</b>					
19	There is land used by the community in the Tourism Village from agriculture or animal husbandry to a tourism business (homestay, restaurant, artshop.)				
20	There is environmental pollution in the Tourism Village due to tourism activities or business				
21	There is a decrease in the green area (forest) in the Tourism Village due to tourism activities or business				
22	Local people also benefit from tourism facilities				
23	The village environment has become more organized since there was a Tourism Village				
24	Provision of tourist needs in homestays (such as water heaters, air conditioners, use of modern toilets) affects environmental sustainability and changes the behavior of local people				
25	The trend of rising land prices due to tourism				

**D. Questions regarding the cost of daily living**

No.	Cost component	Amount (IDR)
1	Daily food needs	
2	Local transportation	
3	Electricity and water costs	
4	Children's school fees	
5	Levies / taxes	
6	Savings	
	Other: ( ) To be specified: .....	

**F. Expectations or suggestions for Tourism Village managers**

## Local employee profile

Description		Respondent	
		Average	
		n (30)	%
<b>Residence status</b>	Local origin	29	96,7
	Outsider	1	3,3
<b>Occupation</b>	Self-employed	1	3,3
	Private sector	7	23,3
	Public Sector	0	0,0
	Pensioner	0	0,0
	No permanent job	22	73,3
<b>Gender</b>	Female	26	86,7
	Male	4	13,3
<b>Range of age</b>	18-24	2	6,7
	25-34	6	20,0
	35-44	11	36,7
	45-54	10	33,3
	55-64	1	3,3
	≥ 65	0	0,0
<b>Education background</b>	No schooling completed	0	0,0
	Primary school	1	3,3
	Lower secondary education	12	40,0
	Upper secondary education	17	56,7
	Some college credit, no degree	0	0,0
	Bachelor's degree	0	0,0
	Master degree	0	0,0
	Professional degree	0	0,0
	Doctorate degree	0	0,0
<b>Average income (per month)</b>	< 2,000,000	30	100,0
	2,000,000 – 4,000,000	0	0,0
	4,000,000 – 6,000,000	0	0,0
	6,000,0000 – 8,000,000	0	0,0
<b>Marriage status</b>	Married	26	86,7
	Single	4	13,3

## Local business characteristic

Description		Respondent	
		Average	
		n (30)	%
<b>Experience</b>	1 Years	3	10,0
	2 Years	5	16,7
	3 Years	2	6,7
	4 years	5	16,7
	5 Years	6	20,0
	> 5 Years	9	30,0
<b>Business unit</b>	Homestay	9	30,0
	Tour operators	0	0,0
	Guiding services	2	6,7
	Local restaurant	7	23,3
	Souvenir shop	8	26,7
	Transportation	0	0,0
	Other services (SPA, etc.)	4	13,3
<b>Employment before engaging in the tourism sector</b>	Self-employed	1	3,3
	Private sector	2	6,7
	Public Sector	0	0,0
	Pensioner	0	0,0
	No permanent job	27	90,0
<b>Average current income from the tourism sector (IDR/per month):</b>	< 1,000,000	11	36,7
	1,000,000 – 2,000,000	19	63,3
	2,000,000 – 3,000,000	0	0,0
	3,000,0000 – 4,000,000	0	0,0
<b>Current average other income comes from other than tourism sector (IDR/per month): (if any)</b>	< 1,000,000	21	70,0
	1,000,000 – 2,000,000	9	30,0
	2,000,000 – 3,000,000	0	0,0
	3,000,0000 – 4,000,000	0	0,0
<b>Average income before engaging in the tourism sector (IDR/per month):</b>	< 1,000,000	23	76,7
	1,000,000 – 2,000,000	7	23,3
	2,000,000 – 3,000,000	0	0,0
	3,000,0000 – 4,000,000	0	0,0

<b>Duration of work (hours/per day):</b>	< 4	3	10,0
	4 – 6	7	23,3
	6 – 8	18	60,0
	8 <	2	6,7
<b>Duration of work (days/per week):</b>	< 3	4	13,3
	3 – 4	3	10,0
	4 – 5	17	56,7
	5 <	6	20,0





**KEMENTERIAN PENDIDIKAN DAN  
KEBUDAYAAN, RISET, DAN TEKNOLOGI**

**L'UNIVERSITE D'ANGERS FRANCE**

**POLITEKNIK SAHID**



**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM  
2021 & 2022**

Dear valuable participants,

My name is Kadek Wiweka, work for Sahid Polytechnic Jakarta as an assistant professor in Tourism Department. I am a student studying rural tourism in the last year student of the *Doctoral School of Sociétés, Temps, Territoires Université Angers, France*. I am researching **‘Can Desa Wisata be An Indonesian Model of Sustainable Rural Tourism Development? Study Case of Central Java (Yogyakarta), Desa Wisata Nglanggeran, Desa Wisata Pentingsari, and Desa Wisata Samiran**, focusing on the impact of the interactions between tourist and local community in their Tourist Village. I sincerely invite you to participate in this interview by giving your valuable feedback regarding your experience in term of Tourist Village Development Program, CHSE certification, and Sustainable Tourism issues.

Your important feedback is very useful for us to get a comprehensive framework related to the impact of the Tourist Village development program and sustainable tourism in Indonesia. This information will also complement the theoretical basis and hypotheses that we have previously designed, specifically to answer whether Tourist Village is a model of sustainable tourism.

Your participation is entirely voluntary, and all information collected in this interview will be kept strictly confidential. The information gathered will only be used for the following study purposes. You have the right to refuse to answer any questions/items or to avoid participating at any time for any reason. If you have any queries regarding the interview questions, do not hesitate to contact me via e-mail ([kadek.wiweka88@gmail.com](mailto:kadek.wiweka88@gmail.com) or [kadek.wiweka@etud.univ-angers.fr](mailto:kadek.wiweka@etud.univ-angers.fr) ). Thank you for giving your valuable time to complete the following interview questionnaires.

Sincerely yours,

**Kadek WIWEKA**

**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: THE MINISTRY  
OF TOURISM AND CREATIVE ECONOMY, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	
Position:	
Email & Phone:	
Gender :	( ) Female ( ) Male
Age:	
Education background:	( ) Upper secondary education ( ) Bachelor's degree ( ) Some college credit, no degree ( ) Professional degree ( ) Master degree ( ) Doctorate degree
Experience:	Years

**B. Questions associated with the Tourist Village program at the Ministry of Tourism**

1. When did the Tourist Village program begin to be designed by the Ministry of Tourism?
2. Why is rural-based tourism a priority program for tourism development in Indonesia?
3. At that time, who were the tourism stakeholders involved in designing the Tourist Village program?
4. Based on the regulations, is Tourist Village the same as rural tourism that has developed previously?
5. So far, how is the development of the Tourist Village program in Indonesia?
6. What is the role of the government, especially the Ministry of Tourism in supporting the community to develop Tourist Village in their area?
7. Who are the tourism stakeholders involved in the development of Tourist Village in Indonesia?
8. Does the Tourist Village have an influence on the economic growth of the tourism sector?
9. Are there any Tourist Village that have been able to compete internationally?
10. Does the Ministry of tourism cooperate with other ministries or institutions in developing Tourist Village? What ministries?
11. What is the challenges deal with the Tourist Village development program?

**C. Questions associated with the sustainable tourism development**

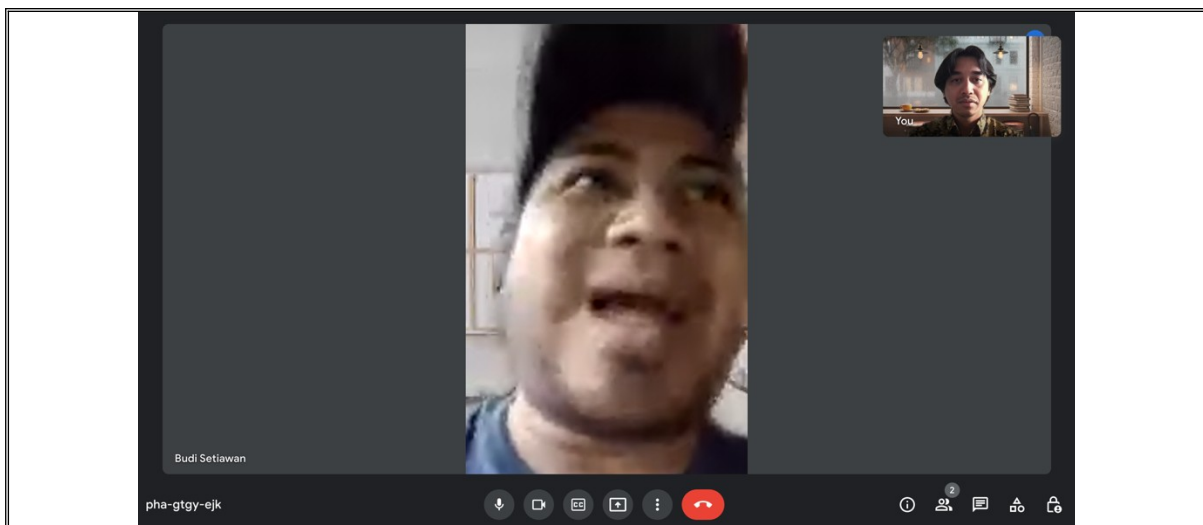
12. Is sustainable development a part of the long-term development plan in the ministry of tourism?
13. Does the ministry of tourism have specific regulations or technical guidelines to support sustainable development in Indonesia?
14. So far, how is the development of sustainable tourism programs in Indonesia, especially in Tourist Villages?
15. What is the role of the government, especially the Ministry of Tourism in supporting the community to implement the principles of sustainable tourism in their area?
16. Who are the tourism stakeholders involved in the development of sustainable tourism in Indonesia?
17. How is the response or support of the tourism industry to the sustainable tourism program?

18. Does the Ministry of tourism cooperate with other ministries in promoting sustainable development? What ministries?
19. What is the challenges deal with the sustainable tourism development programs?
- D. Questions associated with the CHSE certification program**
20. When did the CHSE program begin to be designed by the Ministry of Tourism?
21. Why is the CHSE program a priority program for the Ministry of Tourism?
22. Who are the tourism stakeholders involved in designing the CHSE program?
23. So far, how is the implementation of the CHSE program in Indonesia, especially in Tourist Villages?
24. What is the role of the Ministry of Tourism in supporting the tourism industry, including Tourist Villages to implement the CHSE certificate?
25. What is the challenges deal with the CHSE certification program?
- E. Questions associated with the opportunities & challenges for developing Tourist Villages during and after the Covid-19 pandemic**
26. What are the obstacles or challenges faced by Tourist Villages during the pandemic?
27. What are the activities carried out by the ministry to support the tourism sector affected by the COVID-19 pandemic, including Tourist Village stakeholders?
28. What is the ministry's strategy to prepare the tourism industry, including Tourist Villages to face the post-pandemic period?
29. What are the priority programs of the ministry of tourism to restore the tourism sector due to the impact of the covid pandemic?
30. Based on experience so far, what evaluations need to be done immediately regarding the progress of the Tourist Village program?

#### ***Interview Method***

*These questions will be addressed to the representative of Deputy for Human Resources Development who is in charge of the Tourist Village program and CHSE certification at the Ministry of Tourism.*

*Open-ended questions consist of five main issues which are described in 30 question items related to the Tourist Village program at the Ministry of Tourism, sustainable tourism development, the CHSE program, and the opportunities & challenges of developing Tourist Villages in Indonesia during and after the Covid-19 pandemic.*



**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: (MASTER TRAINER OF TOURIST VILLAGE & CHSE) FACILITATOR AT MINISTRY OF TOURISM, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	
Position:	
Email & Phone:	
Gender :	( ) Female ( ) Male
Age:	
Education background:	( ) Upper secondary education ( ) Bachelor's degree ( ) Some college credit, no degree ( ) Professional degree ( ) Master degree ( ) Doctorate degree
Work Experience:	Years

**B. Questions associated with the Village assistance program in developing Tourist Villages by the Ministry of Tourism**

1. Since when have you been involved as a facilitator in the Tourist Village program by the Ministry of Tourism?
2. Why is rural-based tourism a priority program for tourism development in Indonesia?
3. Were you involved in designing Tourist Village development programs or guidelines? If so, what is your role?
4. In your opinion, is Village Tourism the same as rural tourism that has developed previously?
5. Until now, in your opinion, how is the development of the Tourist Village program in Indonesia?
6. What is the role of the facilitator in supporting the community to develop a Tourist Village in their area?
7. Based on your experience, have facilitators or training activities played a significant role in the development of Tourist Villages in Indonesia? Why?
8. Does the Tourist Village provide economic benefits for the community or the government?
9. Based on your observations, can this program affect the traditional socio-cultural way of life & environmental sustainability of the Village community?
10. Based on your experience, what are the common difficulties faced by the community in developing or managing a Tourist Village?
11. What are the strengths and weaknesses of Tourist Villages in Indonesia?
12. Are there any Tourist Villages that have been able to compete on an international scale?
13. As a facilitator, what are the challenges faced in assisting the development of Tourist Villages? Especially to train Village people?

**C. Questions associated with the implementation of sustainable tourism development**

14. Is the issue of sustainable tourism one of the substances in the material for assisting the development of Tourist Villages? If yes.



15. Did the facilitator use certain technical guidelines related to sustainability principles during the mentoring program?
16. Based on your experience, has the Tourist Village implemented the principles of sustainable tourism?
17. What is the role of the facilitator in supporting the village community to implement the principles of sustainable tourism in the Tourist Village?
18. Who are the stakeholders of the Tourist Village (local community organizations) involved in implementing the principles of sustainable tourism?
19. How do Village communities respond to or support sustainable tourism issues?
20. What are the challenges faced by facilitators in training communities in sustainable tourism?

**D. Questions associated with the CHSE certification program**

21. Since when have you been involved as a facilitator in the CHSE certification program by the Ministry of Tourism?
22. Why is CHSE certification a priority program for tourism development in Indonesia?
23. Were you involved in designing the CHSE certification program or guidelines?
24. In your opinion, what makes the CHSE certification different from other certifications?
25. So far, how is the development of the CHSE certification program in Indonesia?
26. What is the role of the facilitator in supporting Tourist Villages to obtain CHSE certification?
27. Based on your observations on the CHSE certification program, can this program affect the traditional socio-cultural life & environmental sustainability of the Village community?
28. Based on your experience, what are the common difficulties faced by the community in implementing CHSE certification in Tourist Villages?
29. What are the advantages and disadvantages of CHSE certification?
30. As a facilitator, what are the challenges faced in the socialization and assessment of the CHSE certification program in Tourist Villages? Especially when dealing with local people?

**E. Questions associated with the opportunities & challenges for developing Tourist Villages during and after the Covid-19 pandemic**

31. Based on your observations, what are the obstacles or difficulties faced by Tourist Villages as a result of the pandemic?
32. What activities need to be designed by the ministry to support the tourism sector affected by the COVID-19 pandemic, including Tourist Village stakeholders?
33. Based on your experiences and interactions with village communities, what strategies need to be designed by the ministry to prepare the tourism industry, including Tourist Villages, to face the post-pandemic period?
34. In your opinion, what are the priority programs that the tourism ministry needs to design to restore the tourism sector affected by the COVID-19 pandemic?
35. Based on the experience so far, what evaluation needs to be done regarding the Tourist Village program?

**F. Questions associated with what the local community should do and don't in developing a Tourist Village?**

36. Based on your experience and observations in assisting several villages in Indonesia to develop Tourist Villages, what are your suggestions regarding what rural communities should and should not do, when they want to develop Tourist Villages?

*These questions will be addressed to four Master Trainers (tourist village & CHSE) who are responsible for the outreach and mentoring program for Tourist Villages and CHSE certification at the Ministry of Tourism.*

*Open questions consist of six main issues which are translated into 36 question items related to the assistance program for the development of Tourist Villages in Indonesia, the implementation of sustainable tourism principles, the CHSE certification program, and the opportunities & challenges of developing Tourist Villages in Indonesia during and after the Covid pandemic. -19.*



**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: YOGYAKARTA  
TOURISM OFFICE, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	
Position:	
Gender :	<input type="checkbox"/> Female <input type="checkbox"/> Male
Age:	
Education background:	<input type="checkbox"/> No schooling completed <input type="checkbox"/> Primary school <input type="checkbox"/> Lower secondary education <input type="checkbox"/> Upper secondary education <input type="checkbox"/> Some college credit, no degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master degree <input type="checkbox"/> Professional degree <input type="checkbox"/> Doctorate degree
Experience:	Years

**B. Questions associated with the history and trends of Tourist Village development in Yogyakarta**

1. How many villages does Yogyakarta have? (Complete with statistical data)
2. Since when did Yogyakarta have rural-based tourism products?
3. When did Tourist Villages begin to develop in Yogyakarta? Since when is the term Tourist Village used?
4. In terms of administrative permits, regulations, and recognition, is there a difference between rural tourism and village tourism?
5. What are the priority programs for tourism development in Yogyakarta? Is rural-based tourism one of them?
6. Until now, how is the growth of Tourist Villages in Yogyakarta? (Complete with statistical data)

**C. Questions associated with the tourist's characteristics visiting the Tourist Village**

7. Since when did tourists start visiting rural areas in Yogyakarta?
8. What are the statistical trends of tourists visiting Tourist Villages in Yogyakarta? Is it increasing, or vice versa? (Complete with statistical data)
9. What are the characteristics of tourists who visit Tourist Villages in Yogyakarta? Is it individual or group? Local, domestic, or international?
10. What is the motivation of tourists visiting Tourist Villages in Yogyakarta?
11. Are there any differences in the characteristics of tourists visiting rural tourism between then and now?

**D. Questions associated with the role of local government in the development of Tourist Villages for local communities (vice versa)**

12. What is the role of local governments, especially the Tourism Office, in supporting the community to develop Tourist Villages in their villages?
13. Who are the tourism stakeholders involved in the development of Tourist Villages in Yogyakarta?
14. Who owns or manages most of the Tourist Villages in Yogyakarta?

15. Does the Tourist Village contribute to local government revenues, especially from the tourism sector? (Complete with statistical data)
  16. What are the advantages and disadvantages of Tourist Village for the city of Yogyakarta?
- E. Questions associated with the role of local governments in implementing sustainable tourism programs in Tourist Villages (vice versa)**
17. Is sustainable development a part of the Yogyakarta local government's long-term development plan?
  18. Does the local government of Yogyakarta have specific regulations or technical guidelines to support sustainable development?
  19. Until now, how is the development of sustainable tourism programs in Yogyakarta, especially in Tourist Villages?
  20. What is the role of local governments, especially the Tourism Office, in supporting communities to implement sustainable tourism principles in their areas?
  21. Who are the tourism stakeholders involved in the development of sustainable tourism in Yogyakarta?
  22. How does the tourism industry support sustainable tourism programs?
  23. Does the tourism office cooperate with other institutions in promoting sustainable development? what institutions?
  24. What are the challenges faced in the sustainable tourism development program in Yogyakarta?
- F. Questions associated with the role of local governments in implementing CHSE certification in Tourist Villages**
25. Since when did the tourism office socialize the CHSE certification program?
  26. Is the local tourism office involved in the CHSE certification program? As a what?
  27. Has CHSE certification become one of the priority programs for tourism development in Yogyakarta?
  28. In your opinion, what makes the CHSE certification different from other certifications?
  29. So far, how is the development of the CHSE certification program in Yogyakarta?
  30. What is the role of local governments in supporting Tourist Villages to become CHSE certified?
  31. In your opinion, can this CHSE certification program affect the traditional socio-cultural life & environmental sustainability of the Village community?
  32. In your opinion, what are the common difficulties faced by the community in implementing CHSE in Tourist Villages?
  33. What are the advantages and disadvantages of CHSE certification for Tourist Villages?
  34. What are the challenges faced by local governments in socializing the CHSE certification program in Tourist Villages? Especially dealing with the Village community.
- G. Questions associated with the role of local wisdom (*Memayu Hayuning Bawana*) in the development of Tourist Villages & sustainable tourism**
35. Does the local government have local regulations that represent the values of local wisdom? If so, please provide an example of the regulation? And since when has this local wisdom been adapted?
  36. What is the role of local government in preserving local wisdom?
  37. Is *Memayu Hayuning Bawana* (MHB) a local wisdom of Javanese culture or the people of Yogyakarta? If yes, please explain.

38. Are MHB values still relevant and implemented by the people in Yogyakarta today? If yes, give an example of its implementation in people's daily lives?
  39. Is the traditional local wisdom of the community able to synergize with the modern social life of the people of Yogyakarta?
  40. Are MHB values also implemented in economic sectors? For example, tourism? If yes, please provide an example?
  41. Does the implementation of MHB values have a role for the tourism industry to be more concerned with the socio-cultural aspects of society and the environment? If yes, please provide an example?
  42. Is there any appreciation from the local government for the tourism sector that implements local wisdom?
  43. In your opinion, do MHB values help the community to develop and manage Tourist Villages in a sustainable manner?
  44. In your opinion, which tourist villages still implement local wisdom in managing their village?
- H. Questions associated with the influence of Tourist Village development (benefits & negative impacts) for local communities from economic, socio-cultural, & environmental aspects**
45. What are the benefits and negative impacts of tourism activities in Yogyakarta for the community? Please provide an example.
  46. The influence of the Tourist Village on the economic aspect of the community?
  47. The influence of the Tourist Village on the socio-cultural aspects of society?
  48. The influence of the Tourist Village on the environmental aspects of the village?
- I. Questions associated with the opportunities & challenges for developing Tourist Villages in Yogyakarta during and after the Covid-19 pandemic (vice versa)**
49. Based on your observations, what are the obstacles faced by Tourist Villages due to the pandemic?
  50. What activities need to be designed by the tourism office to support the tourism sector affected by the COVID-19 pandemic, including Tourist Village stakeholders?
  51. What strategies are prepared by the tourism office to prepare the tourism industry, including Tourist Villages to face the post-pandemic period?
  52. In your opinion, what are the priority programs that the tourism office needs to design to restore the tourism sector due to the impact of the covid pandemic?
  53. Based on the experience so far, what evaluation needs to be done regarding the Tourist Village program?
- J. Questions associated with what the local community should do and don't in developing a Tourist Village?**
54. In your opinion, what are your advice regarding what rural communities should and should not do, when they want to develop Tourist Villages?

#### ***Interview Method***

*These questions will be addressed to the representative of Tourism Yogyakarta Special Region who is responsible for the development of the tourism industry in Yogyakarta, including the Tourist Village program, CHSE certification, and local community culture. Open-ended questions consist of 10 main issues that are described in 54 question items related to the development of Tourist Villages and its impacts (benefits and negative impacts) on society and the environment, sustainable tourism development, CHSE certification, the role of local wisdom (Memayu Hayuning Bawana), and opportunities. & challenges of developing Tourist Villages in Indonesia during and after the Covid-19*

*pandemic.*



**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: RESEARCHER,  
ACADEMIC, & NGO, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	Specified job: _____ ( ) Self-employed ( ) Private sector ( ) Public Sector ( ) Pensioner ( ) No permanent job
Position:	
Gender :	( ) Female ( ) Male
Age:	
Education background:	( ) No schooling completed ( ) Primary school ( ) Lower secondary education ( ) Upper secondary education ( ) Some college credit, no degree ( ) Bachelor's degree ( ) Master degree ( ) Professional degree ( ) Doctorate degree
Experience:	Years

**B. Questions associated with the history of Tourist Village development in Yogyakarta**

1. Since when did rural-based tourism develop in Yogyakarta?
2. When did Tourist Villages begin to develop in Yogyakarta? Since when is the term Tourist Village used?
3. In your opinion, is there a difference between rural tourism and Tourist Village?
4. Is the Tourist Village program in accordance with what the community wants, their potential, and the needs of the market or tourist tourists in Yogyakarta?
5. Until now, in your opinion, how is the growth of Tourist Villages in Yogyakarta?

**C. Questions associated with the tourist's characteristics visiting Tourist Village**

6. Since when did tourists start visiting rural areas in Yogyakarta?
7. In your opinion, what is the trend of tourist visits to Tourist Villages in Yogyakarta? Is it increasing, or vice versa?
8. What are the characteristics of tourists visiting Tourist Villages in Yogyakarta? Is it individual or group? Local, domestic, or international?
9. What is the motivation of tourists visiting Tourist Villages in Yogyakarta? (More details in the questionnaire)
10. Are there any differences in the characteristics of tourists visiting rural tourism between then and now?

**D. Questions associated with the role of academics or universities in the development of Tourist Villages for local communities (vice versa)**

11. Does your institution (university/NGO/study center) have certain programs in Tourist Villages such as research or community service? If yes, please explain?
12. Do you have experience researching/assisting/conducting activities related to the development of Tourist Villages? If yes, please explain?
13. Based on your experience, what is the role of academics/researchers (universities) or NGOs in supporting communities to develop Tourist Villages in their villages?
14. Who are the tourism stakeholders that you have involved in developing Tourist Villages in Yogyakarta?
15. Based on your experience, who are the owners or managers of most Tourist Villages in Yogyakarta?

16. What are the advantages and disadvantages of Tourist Village for the city of Yogyakarta?
- E. Questions associated with the role of academics or universities in implementing sustainable tourism programs in Tourist Villages (vice versa)**
17. Does your institution (university/NGO/study center) have certain programs related to sustainable tourism such as research or community service? If yes, please explain?
18. Do you have experience researching/assisting/conducting activities related to sustainable tourism development? If yes, please explain?
19. In your opinion, has sustainable development been a part of the Yogyakarta local government's long-term development plan?
20. Does the local government have specific regulations or technical guidelines to support sustainable development in Yogyakarta?
21. So far, based on your experience, how is the development of sustainable tourism programs in Yogyakarta, especially in Tourist Villages?
22. Based on your experience, what is the role of academics/researchers (universities) or NGOs in supporting communities to implement sustainable tourism principles in their villages?
23. Who are the tourism stakeholders that you have involved in activities related to sustainable tourism in Yogyakarta?
24. Based on your experience, what are the challenges faced in implementing sustainable tourism in Yogyakarta?
- F. Questions associated with the role of academics or universities in implementing the CHSE program in Tourist Villages**
25. Are you aware of the CHSE certification program? If yes, please explain?
26. Are academics involved in the CHSE certification program? If yes, please explain?
27. In your opinion, is CHSE certification a strategy to implement sustainable tourism principles? Why?
28. In your opinion, what makes the CHSE certification different from other certifications?
29. So far, how is the development of the CHSE certification program in Yogyakarta?
30. What is the role of academics/researchers (universities) or NGOs in supporting Tourist Villages to become CHSE certified?
31. In your opinion, can this CHSE certification program affect the traditional socio-cultural life & environmental sustainability of the Village community?
32. In your opinion, what are the common difficulties faced by the community in implementing CHSE in Tourist Villages?
33. What are the advantages and disadvantages of CHSE certification for Tourist Villages?
34. What are the challenges faced in socializing the CHSE certification program in Tourist Villages? Especially dealing with local people.
- G. Questions associated with the role of local wisdom (*Memayu Hayuning Bawana*) in the development of Tourist Villages & sustainable tourism**
35. Does the local government have local regulations that represent the values of local wisdom? If so, please provide an example of the regulation? And since when has this local wisdom been adapted? (Give an illustration of *Tri Hita Karana* in Bali)
36. What is the role of local governments in preserving local wisdom?
37. Do you know the term *Memayu Hayuning Bawana* (MHB)?
38. Is *Memayu Hayuning Bawana* a local wisdom of Javanese culture or the people of Yogyakarta? If yes, please explain.



39. Are MHB values still relevant and implemented by the people in Yogyakarta today? If yes, give an example of its implementation in people's daily lives?
40. Is the traditional local wisdom of the community able to synergize with the modern social life of the people of Yogyakarta?
41. Are MHB values also implemented in economic sectors? For example, tourism? If yes, please provide an example?
42. Does the implementation of MHB values have a role for the tourism industry to be more concerned with the socio-cultural aspects of society and the environment? If yes, please provide an example?
43. Is there any appreciation from the local government for the tourism sector that implements local wisdom?
44. In your opinion, do MHB values help the community to develop and manage Tourist Villages in a sustainable manner?
45. In your opinion, which tourist villages still implement local wisdom in managing their village?

**H. Questions associated with the influence of Tourist Village development (benefits & negative impacts) for local communities from economic, socio-cultural, & environmental aspects**

46. Have you ever conducted a study related to the influence or impact of the Tourist Village on the local community? If yes, please explain?
47. In your opinion, what are the benefits and negative impacts of tourism activities in Yogyakarta for the community? Please provide an example.
48. The influence of the Tourist Village on the economic aspect of the community?
49. The influence of the Tourist Village on the socio-cultural aspects of society?
50. The influence of the Tourist Village on the environmental aspect of the village?

**I. Questions associated with the opportunities & challenges of developing Tourist Villages in Yogyakarta during and after the Covid-19 pandemic (vice versa)**

55. Based on your observations, what are the obstacles or impacts faced by Tourist Villages due to the pandemic?
56. In your opinion, what strategies need to be designed by the government to support the tourism sector affected by the COVID-19 pandemic, including Tourist Village stakeholders?
57. In your opinion, what strategies need to be prepared by the tourism office to prepare the tourism industry, including Tourist Villages to face the post-pandemic period?
58. In your opinion, what are the priority programs that the tourism office needs to design to restore the tourism sector due to the impact of the covid pandemic?
59. Based on the experience so far, what evaluation needs to be done regarding the Tourist Village program?

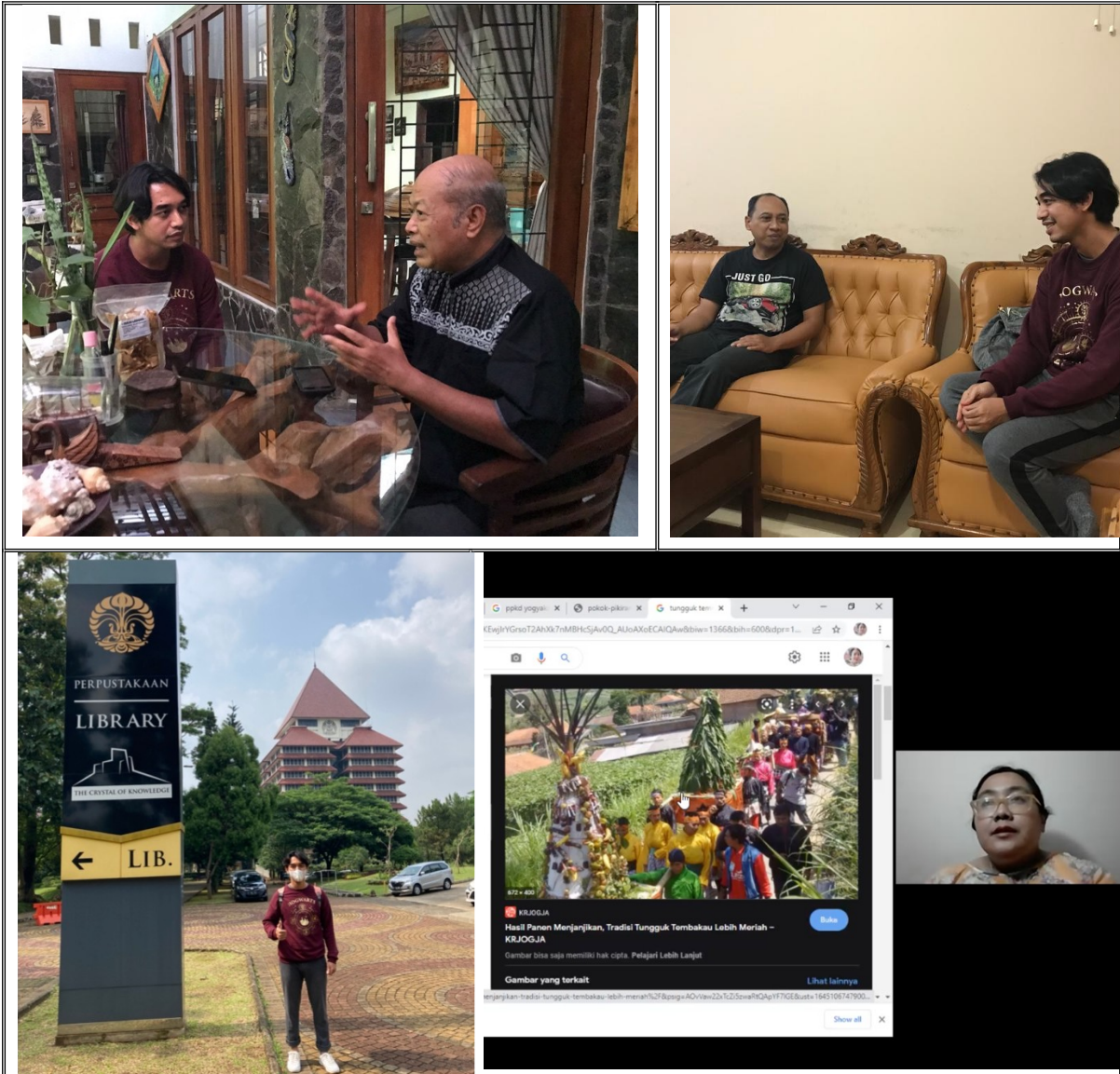
**J. Questions associated with the what the local community should do and don't in developing a Tourist Village?**

60. In your opinion, what the village community should and should not do, if they want to develop a Tourist Village? What is your advice for the village community?

<b><i>Interview Method</i></b>
<i>These questions will be addressed to researchers, academics, &amp; NGOs as experts who focus on issues of development and impact of the tourism industry, including the Tourist Village program, CHSE certification, and sustainable tourism issues related to environmental, social, and cultural aspects of rural communities. . The selected informants came from various universities and NGOs that focus on developing rural-based tourism,</i>

including the University of Indonesia, University of Gajah Mada, and the Institut Wisata Desa.

Open-ended questions consist of ten main issues that are described in 60 question items related to the development of Tourist Villages and its effects (benefits and negative impacts) on society and the environment, sustainable tourism development, CHSE certification, the role of local wisdom (Memayu Hayuning Bawana), and opportunities. & challenges of developing Tourist Villages in Indonesia during and after the Covid-19 pandemic.



Appendix-8 Interview Questionnaire for Head of Tourist Village & Pokdarwis (Local Organisation)

**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: HEAD OF TOURIST VILLAGE & POKDARWIS-LOCAL ORGANISATION AT THREE VILLAGES, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	Specified job: _____ <input type="checkbox"/> Self-employed <input type="checkbox"/> Private sector <input type="checkbox"/> Public Sector <input type="checkbox"/> Pensioner <input type="checkbox"/> No permanent job
Position:	
Gender :	<input type="checkbox"/> Female <input type="checkbox"/> Male
Number of family member:	..... person
Age:	..... years old
Education background:	<input type="checkbox"/> No schooling completed <input type="checkbox"/> Primary school <input type="checkbox"/> Lower secondary education <input type="checkbox"/> Upper secondary education <input type="checkbox"/> Some college credit, no degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master degree <input type="checkbox"/> Professional degree <input type="checkbox"/> Doctorate degree
Resident status:	<input type="checkbox"/> Native <input type="checkbox"/> Non-native
Experience:	..... years

**B. Tourist village/Organization profile**

Vision and mission of the Tourist Village/Organization:	
Ownership:	<input type="checkbox"/> Village/Public <input type="checkbox"/> Private <input type="checkbox"/> Investor
Area:	..... m <sup>2</sup>
Organizational structure:	<input type="checkbox"/> Available <input type="checkbox"/> Unavailable
Experience:	<input type="checkbox"/> 1 Years <input type="checkbox"/> 2 Years <input type="checkbox"/> 3 Years <input type="checkbox"/> 4 years <input type="checkbox"/> 5 Years <input type="checkbox"/> > 5 Years
Achievement:	<input type="checkbox"/> Appreciation / award
Initial investment:	<input type="checkbox"/> < 10,000,000 <input type="checkbox"/> 10,000,000 – 30,000,000 <input type="checkbox"/> 30,000,000 – 50,000,000 <input type="checkbox"/> 50,000,0000 – 80,000,000 <input type="checkbox"/> ( ) To be specified
Products/Services:	
Business unit:	<input type="checkbox"/> Homestay <input type="checkbox"/> Tour operators <input type="checkbox"/> Guiding services <input type="checkbox"/> Local restaurant <input type="checkbox"/> Souvenir shop <input type="checkbox"/> Transportation <input type="checkbox"/> Other services (SPA, etc.)
Average income (per month):	Normal season: <input type="checkbox"/> < 10,000,000 <input type="checkbox"/> 10,000,000 – 30,000,000 <input type="checkbox"/> 30,000,000 – 50,000,000 <input type="checkbox"/> 50,000,0000 – 80,000,000 <input type="checkbox"/> ( ) To be specified
	Highest: <input type="checkbox"/> < 10,000,000 <input type="checkbox"/> 10,000,000 – 30,000,000 <input type="checkbox"/> 30,000,000 – 50,000,000 <input type="checkbox"/> 50,000,0000 – 80,000,000 <input type="checkbox"/> ( ) To be specified
	During pandemic:

	<input type="checkbox"/> < 10,000,000 <input type="checkbox"/> 10,000,000 – 30,000,000 <input type="checkbox"/> 30,000,000 – 50,000,000 <input type="checkbox"/> 50,000,0000 – 80,000,000 <input type="checkbox"/> (                      ) To be specified
Assets (in Rupiah)	Initial: <input type="checkbox"/> ≤ 30,000,000 <input type="checkbox"/> 30,000,000 – 70,000,000 <input type="checkbox"/> > 70,000,000 <input type="checkbox"/> (                      ) To be specified
	Current: <input type="checkbox"/> ≤ 30,000,000 <input type="checkbox"/> 30,000,000 – 70,000,000 <input type="checkbox"/> > 70,000,000 <input type="checkbox"/> (                      ) To be specified
Operating costs (per month):	<input type="checkbox"/> < 2,000,000 <input type="checkbox"/> 2,000,000 – 5,000,000 <input type="checkbox"/> 5,000,000 – 10,000,000 <input type="checkbox"/> 10,000,0000 – 20,000,000 <input type="checkbox"/> (                      ) To be specified
Number of employees:	Initial: <input type="checkbox"/> 1-5 person <input type="checkbox"/> 6-10 person <input type="checkbox"/> 11-20 person <input type="checkbox"/> 21-50 person <input type="checkbox"/> (                      ) To be specified
	Current: <input type="checkbox"/> 1-5 person <input type="checkbox"/> 6-10 person <input type="checkbox"/> 11-20 person <input type="checkbox"/> 21-50 person <input type="checkbox"/> (                      ) To be specified
Legality	<input type="checkbox"/> Tourist Village Legality <input type="checkbox"/> <i>Pokdarwis</i> organizational structure <input type="checkbox"/> Tourist Village organizational structure <input type="checkbox"/> Village organizational structure

**C. Questions associated with the history of Tourist Village development in their village**

1. In your opinion, since when did the people in your village become familiar with tourism activities?
2. At that time, did the community have the initiative to create a business to provide visitors' needs? If yes, what type of business do they do?
3. When your village was visited by visitors, what activities or attractions did your village have? Is it intentionally designed for visitors?
4. Since when did the villagers start to realize the potential of their village as rural tourism and have the initiative to get involved in the tourism business? What type of Business did they start?
5. When did Tourist Villages begin to be established in your village?
6. Based on your experience, is there a difference between rural tourism and village tourism?
7. Based on your observations, is the Tourist Village in accordance with the potential of the village, community expectations, and the needs of the market or tourist tourists in Yogyakarta?
8. Please explain the ownership status of this Tourist Village.
9. Since the establishment of the Tourist Village until now, what products, attractions, or services have your Tourist Village offered to tourists? Please explain historically.
10. Since the establishment of the Tourist Village until now, who is involved in the management of the Tourist Village? Does it involve the local community or outside the village? Please explain historically.
11. Since the establishment of the Tourist Village until now, which parties have played a role in the development of the Tourist Village? Do the government, local government, NGOs, academics, or companies have a role? Can you explain their role historically?

12. Since the establishment of the Tourist Village until now, are decisions or strategies made still through deliberation or involve local communities? If yes, what is the mechanism and which parties are involved?
13. Has your Tourist Village ever experienced the phenomenon of over-tourism or a very high increase in the number of visits? If so, in what period? What steps did the manager take to address this?
14. Since the establishment of the Tourist Village until now, has the community's acceptance of tourism ever experienced a shift (from accepting, enjoying this phenomenon, to starting to feel disturbed by tourism)? If so, what is the cause? What is the role of managers (Tourist Village and POKDARWIS) in responding to this phenomenon?
15. Based on your experience, how do you communicate between Tourist Village managers, community organizations, and local communities in developing Tourist Villages? Is the communication important?
16. Has your Tourist Village utilized technology in its management? If yes, give an example?

**D. Questions associated with the tourist's characteristics visiting Tourist Village**

17. In your opinion, since when has your village been visited by visitors (tourists)? What activities or attractions make them come to visit?
18. Since its inception until now, what is the trend of tourist visits to your Tourist Village? (Complete with statistics, if any)
19. What are the characteristics of tourists who visit your Tourist Village? Is it individual or group? Local, domestic or international?
20. What is the motivation of tourists visiting Tourist Villages in Yogyakarta? (more details in the questionnaire)
21. Are there any differences in the characteristics of tourists visiting rural tourism between then and now?
22. What types of tourists are expected by the manager to visit this Tourist Village?
23. Does the Tourist Village manager have his own strategy in determining the desired market segment (tourists)?
24. Does the Tourist Village have an influence on tourists, especially educating related to the life of the village community?

**E. Questions associated with the role of the Tourist Village in the implementation of sustainable tourism programs in the village (vice versa)**

25. Has your Tourist Village ever received recognition (either from the government or other institutions) in managing village potential in a sustainable manner? If so, from where? What are the considerations in the assessment?
26. Does the manager of the Tourist Village/*Pokdarwis* have certain programs related to sustainable tourism such as socialization and capacity building of village communities? If yes, please explain?
27. What is the strategy or method of management/*pokdarwis* in communicating sustainable tourism issues with local communities?
28. What activities are carried out by the community as part of the implementation of sustainability principles? For example: village clean-up activities in mutual cooperation?
29. Is sustainable tourism (environmental and cultural preservation) an issue to be considered in managing your Tourist Village?
30. Does the Tourist Village have specific village regulations to support sustainable development?

31. So far, based on your experience, how is the progress of implementing sustainable tourism principles in your Tourist Village?
  32. Based on your experience, how do managers/*pokdarwis* educate the public and tourists to care about environmental and cultural sustainability in your village?
  33. Based on your experience, what are the challenges faced in implementing sustainable tourism in Tourist Villages?
  34. In your opinion, what are the advantages for Tourist Villages and the community in implementing the principles of sustainable tourism?
- F. Questions associated with the role of the Tourist Village in the implementation of the CHSE program in the Village**
35. Are you aware of the CHSE certification program? If yes, please explain?
  36. Is your Tourist Village CHSE certified? Since when?
  37. In your opinion, is CHSE certification beneficial for Tourist Villages, especially in implementing sustainable tourism principles? Why?
  38. In your opinion, what makes the CHSE certification different from other certifications?
  39. Since being CHSE certified, has the Tourist Village and community changed?
  40. What is the role of managers/*pokdarwis* in supporting Tourist Villages to become CHSE certified?
  41. In your opinion, can this CHSE certification program affect the traditional socio-cultural & environmental life of the Village community?
  42. In your opinion, do some aspects of the CHSE certification become part of the life of the Village community? If so, what aspects?
  43. In your opinion, what are the common difficulties faced by the community in implementing CHSE in Tourist Villages?
  44. What are the advantages and disadvantages of CHSE certification for Tourist Villages?
  45. What are the challenges faced in socializing the CHSE certification program in Tourist Villages? Especially dealing with local people.
- G. Questions associated with the role of local wisdom (*Memayu Hayuning Bawana*) in the development of Tourist Villages & sustainable**
46. Does the village government or Tourist Village have village regulations that represent the values of local wisdom? If so, please provide an example of the rules? And since when has this local wisdom been adapted? (Give an illustration of Tri Hita Karana in Bali)
  47. What is the role of managers/*pokdarwis* in preserving local wisdom?
  48. Do you know the term *Memayu Hayuning Bawana*?
  49. Is *Memayu Hayuning Bawana* a local wisdom of Javanese culture or the people of Yogyakarta? If yes, please explain.
  50. Are MHB values still relevant and implemented by the community in your village today? If yes, give an example of its implementation in people's daily lives?
  51. Do village communities implement MHB values in economic activities? For example, tourism? If yes, please provide an example?
  52. Is the traditional local wisdom of the community able to synergize with the modern social life of the village community, especially after the development of the tourism business?
  53. Does the implementation of MHB values have a role for Tourist Villages to be more concerned with the socio-cultural aspects of society and the environment? If yes, please provide an example?

54. Is there any appreciation from the local government for Tourist Villages that implement local wisdom?
55. In your opinion, do MHB values help the community to develop and manage Tourist Villages in a sustainable manner?

**H. Questions associated with the influence of Tourist Village development (benefits & negative impacts) for local communities from economic, socio-cultural, & environmental aspects**

56. Based on your experience as a manager/Pokdarwis, what are the benefits and negative impacts of tourism activities in the Village for the community and the environment? Please provide an example.
57. Based on your experience as a manager/Pokdarwis, what is the impact of the Tourist Village on the economic aspect of the community?
58. Based on your experience as a manager/Pokdarwis, what is the impact of the Tourist Village on the socio-cultural aspects of the community?
59. Based on your experience as a manager/Pokdarwis, what is the impact of the Tourist Village on the environmental aspects of the village?

**I. Questions associated with the opportunities & challenges for developing Tourist Villages during and after the Covid-19 pandemic (vice versa)**

60. Based on your experience, what are the obstacles or impacts faced by Tourist Villages due to the pandemic?
61. What activities were carried out by local people who were previously involved in the management of Tourist Village or had a tourism business in the village during the pandemic (no visitors)?
62. In your opinion, what strategies need to be designed by village managers/organizations/government to support communities affected by the covid pandemic?
63. What strategies are designed by the manager/Pokdarwis to prepare Tourist Villages for the post-pandemic period?
64. Based on your experience, what do Tourist Village managers expect from the government to deal with the post-pandemic period?
65. In your opinion, what are the priority programs that need to be designed by the government to restore the tourism sector due to the impact of the covid pandemic?
66. Based on the experience so far, what evaluation needs to be done regarding the Tourist Village program?

**J. Questions associated with what the local community should do and don't in developing a Tourist Village?**

67. Based on your experience, what do villagers need and shouldn't do if they want to develop a Tourist Village? What is your advice for the local community?
68. As a Tourist Village manager, what mistakes have you made in developing a village that needs to be known and learned for people who want to develop a Tourist Village?

<b><i>Interview Method</i></b>
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<p><i>These questions will be addressed to Tourist Village managers in the three villages (Desa Wisata Pentingsari, Desa Wisata Nglanggeran, and Desa Wisata Samiran) and Pokdarwis (village organizations) for their experiences in developing and managing the impact of the tourism industry, including the CHSE certification program, and sustainable tourism issues related to environmental, social and cultural aspects of rural communities. The selected key informants are actors who have an important role in the Tourist Village and</i></p>
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*Pokdarwis organizations and have comprehensive knowledge about the development and management of Tourist Villages in their villages.*

*Open-ended questions consist of ten main issues that are described in 68 question items related to the experience of developing a Tourist Village and its effects (benefits and negative impacts) on society and the environment, sustainable tourism development, CHSE certification, the role of local wisdom (Memayu Hayuning Bawana), and opportunities & challenges for developing Tourist Villages in Indonesia during and after the Covid-19 pandemic.*





Appendix-9 Interview Questionnaire for Local Community-Head of Village

**STAKEHOLDERS INTERVIEW QUESTIONNAIRE FORM: LOCAL COMMUNITY-HEAD OF VILLAGE AT THREE VILLAGES, 2021**

**A. Informant profile**

Name:	
Institution:	
Occupation:	Specified job: _____ <input type="checkbox"/> Self-employed <input type="checkbox"/> Private sector <input type="checkbox"/> Public Sector <input type="checkbox"/> Pensioner <input type="checkbox"/> No permanent job
Position:	
Gender :	<input type="checkbox"/> Female <input type="checkbox"/> Male
Number of family member:	..... person
Age:	..... years old
Education background:	<input type="checkbox"/> No schooling completed <input type="checkbox"/> Primary school <input type="checkbox"/> Lower secondary education <input type="checkbox"/> Upper secondary education <input type="checkbox"/> Some college credit, no degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master degree <input type="checkbox"/> Professional degree <input type="checkbox"/> Doctorate degree
Resident status:	<input type="checkbox"/> Native <input type="checkbox"/> Non-native
Address:	
Experience:	..... years

**B. Village profile**

Village name:	
Address:	
Since:	..... years ago,
Legality:	<input type="checkbox"/> Village organizational structure

**C. Questions associated with the history of Tourist Village development in their village**

1. Prior to tourism, based on your experience, what were the local people's activities or occupations?
2. Based on your experience, since when did the people in your village become familiar with tourism activities?
3. At that time, did the community have the initiative to create a business that caters to the needs of visitors? If yes, what business do they do?
4. Does the village community have experience or a background in the tourism industry?
5. When your village was visited by visitors, what do you think made your village visited?
6. Since when did the villagers start to realize the potential of their village as a tourist destination and have the initiative to get involved in the tourism business? what business do they make?
7. When did Tourist Villages begin to be established in your village?
8. Based on your experience, are there any differences in tourism activities between before and after the establishment of the Tourist Village?
9. Based on your observations, is the Tourist Village in accordance with the potential of the village and the expectations of the community?
10. Since the establishment of the Tourist Village until now, what activities can tourists do? Please explain historically.

11. Since the establishment of the Tourist Village until now, have local communities been involved in the management? If yes, please explain?
12. Since the establishment of the Tourist Village until now, are decisions or strategies made still through consultation with the local community? If yes, what is the mechanism and which parties are involved?
13. Has your village ever experienced a very high increase in the number of visits? If yes, in what period? What steps were taken to resolve it?
14. Since the establishment of the Tourist Village until now, has the community's acceptance of tourism ever experienced a shift (from accepting, enjoying this phenomenon, to starting to feel disturbed by tourism)? If yes, what is the cause? What is the role of the village head in responding to this phenomenon?
15. Based on your experience, how do you communicate between Tourist Village managers, community organizations, and local communities in developing Tourist Villages? Is the communication important?

**D. Questions associated with the tourist's characteristics visiting Tourist Village**

16. In your opinion, since when has your village been visited by visitors (tourists)? What activities or attractions make them come to visit?
17. Since the establishment of the Tourist Village until now, what is the trend of tourist visits to your Village?
18. What is the motivation of tourists visiting Tourist Villages in Yogyakarta? (more details in the questionnaire)
19. Are there any differences in the characteristics of tourists visiting your village between then and now?
20. What type of tourists do people expect to visit your village?
21. In your opinion, does the Tourist Village have an influence on tourists, especially educating related to the life of the village community?

**E. Questions associated with the role of Village organizations in implementing sustainable tourism programs in Tourist Villages (vice versa)**

22. Has your village ever received recognition (either from the government or other institutions) in managing village potential in a sustainable manner? If yes, from where? What is considered in the assessment?
23. What activities are carried out by the community in an effort to maintain cleanliness and preserve the environment? Are there any collective village cleaning activities?
24. Are environmental and cultural sustainability issues to be considered in managing your village?
  - If yes, since when did this issue start to attract the attention of managers?
  - Is preserving the local environment and culture important for your village? Why?
  - Has this issue ever been discussed in village community meeting forums?
25. Does the village organization have specific village regulations related to environmental and cultural sustainability?
  - If yes, please state the village rules? What is regulated in the rules?
  - Which village elements were involved in making the regulation?
26. Based on your experience, how do village organizations educate the community to care about environmental sustainability and local culture?
  - What activities have village organizations carried out to educate the community?
  - Are there any training activities? If so, what was the training about?
  - Are young people involved?
27. Based on your experience, what are the challenges faced in preserving the environment and local culture in your village?

28. In your opinion, what are the advantages for the village and the community in preserving the environment and local culture?
- F. Questions associated with the role of Village organizations in implementing the CHSE program in Tourist Villages**
29. Are you aware of the CHSE certification program? If yes, please explain?
30. In your opinion, is CHSE certification beneficial for rural communities, especially in preserving the environment and local culture? Why?
31. What is the role of village organizations in supporting Tourist Villages to become CHSE certified?
32. In your opinion, can this CHSE certification program affect the traditional socio-cultural life & environmental sustainability of rural communities?
33. In your opinion, do some aspects of the CHSE certification become part of the life of the Village community? If yes, what aspects?
34. In your opinion, what are the difficulties faced by the community in implementing CHSE in the village?
35. What are the advantages and disadvantages of CHSE certification for villages?
36. What are the challenges faced in disseminating the CHSE certification program to the village community?
- G. Questions associated with the role of local wisdom (*Memayu Hayuning Bawana*) in the development of Tourist Villages & sustainable tourism**
37. Does the village government have village regulations that represent the values of local wisdom? If so, please provide an example of the rules? And since when has this local wisdom been adapted? (Give an illustration of Tri Hita Karana in Bali)
38. What is the role of village organizations in preserving local wisdom?
39. Do you know the term *Memayu Hayuning Bawana*?
40. Is *Memayu Hayuning Bawana* a local wisdom of Javanese culture or the people of Yogyakarta? If yes, please explain.
41. Are MHB values still relevant and implemented by the community in your village today? If yes, give an example of its implementation in people's daily lives?
42. Do village communities implement MHB values in economic activities? For example, tourism? If yes, please provide an example?
43. Is the traditional local wisdom of the community able to synergize with the modern social life of the village community, especially after the development of the tourism business?
44. Does the implementation of MHB values have a role in the life of the village community to be more concerned with the socio-cultural aspects of the community and the environment? If yes, please provide an example?
- H. Questions associated with the influence of Tourist Village development (benefits & negative impacts) for local communities from economic, socio-cultural, & environmental aspects**
45. Based on your experience as a village head, what are the benefits and negative impacts of tourism activities in the village for the community and the environment? Please provide an example.
46. Based on your experience as a village head, what is the impact of the Tourist Village on the economic aspect of the community?
47. Based on your experience as a village head, what is the impact of the Tourist Village on the socio-cultural aspects of the community?
48. Based on your experience as a village head, what is the impact of the Tourist Village on the environmental aspects of the village?

**I. Questions associated with the opportunities & challenges for developing Tourist Villages during and after the Covid-19 pandemic (vice versa)**

49. Based on your experience, what are the obstacles or impacts faced by rural communities due to the pandemic?
50. What activities were carried out by local communities who were previously involved in the management of the Tourist Village or had a tourism business in the village during the pandemic (no visitors)?
51. In your opinion, what do rural communities need the most due to the impact of the covid pandemic?
52. Based on your experience, what do villagers expect from the government to deal with the post-pandemic period?
53. In your opinion, what are the priority programs that need to be designed by the government to restore the economy of rural communities due to the impact of the covid pandemic?
54. Based on your experience so far, what improvements need to be made regarding the Tourist Village program?

**J. Questions associated with the what the local community should do and don't in developing a Tourist Village?**

55. Based on your experience, what do villagers need and shouldn't do if they want to develop a Tourist Village? What is your advice for the local community?

***Interview Method***

*These questions will be addressed to the local community (Head of village) in the three villages (Desa Wisata Pentingsari, Desa Wisata Nglanggeran, and Desa Wisata Samiran) and Pokdarwis (village organizations) for their experiences in supporting the development of Tourist Villages, including the CHSE certification program, and sustainable tourism issues related to environmental, social, and cultural aspects of rural communities. The selected key informants are actors who have important roles in village organizations who understand comprehensively and are actively involved in the development and management of Tourist Villages in their villages.*

*Open-ended questions consist of ten main issues that are described in 56 question items related to experiences in supporting the development of Tourist Villages and their effects (benefits and negative impacts) on society and the environment, cleanliness, and environmental & cultural sustainability, CHSE certification, the role of local wisdom (Memayu Hayuning Bawana), and the opportunities & challenges of developing a Tourist Village during and after the Covid-19 pandemic.*

*In addition, researchers will also ask for data related to village profiles including demographic and topographical aspects.*



**Titre :** *DESA WISATA TERPADU*, UN MODÈLE DU DÉVELOPPEMENT DURABLE DE VILLAGE VACANCES EN INDONÉSIE ? LE CAS DE JAVA CENTRAL ET DE YOGYAKARTA

**Mots clés :** Label de village touristique, tourisme durable, village de vacances, Java, Yogyakarta, Indonésie

**Résumé :** Le label de village touristique est l'un de type les villages de vacances qui se développe rapidement en Indonésie. Son développement a été influencé par le soutien de plusieurs parties touristiques dont le gouvernement, la société, l'ONG, l'entreprise privée, le réseau sociaux, et des chercheurs. En quelques années précédentes, ce label se fait reconnaître en nationale et étrangère, étant l'un de lieu touristique qui a réussi de soutenir les principes du développement durable. C'est pour cela que, cette recherche a pour objectif d'analyser est-ce qu'un village touristique est-il capable de devenir un modèle du développement durable de village vacances en Indonésie. Rapprochement phénoménologique, avec la méthode de qualitative descriptive a été adopté pour résoudre le problème de cette recherche. D'un autre côté, l'étude de cas en cette recherche parmi laquelle les villages touristiques de Nglanggeran, Pentingsari et Samiran, qui sont situés dans les provinces de Yogyakarta et Java Central. Cette étude a également découvert que le label de village touristique a le pouvoir afin de gérer la touristique plus professionnelles en village. Cependant, l'activité touristique a le pouvoir également sur la croissance de revenu qui a été distribué en parties égales.

Toutefois, le label de village touristique a contribué aussi sur le changement de la société et la modernisation de la société traditionnelle en village. Sur le contexte de la culturelle locale, l'activité touristique a l'influence sur la préservation et la commodification. Le label de village touristique, dans quelques cas, joue rôle important envers la durabilité environnementale. Par contre, en même temps, il se trouve la croissance de la consommation d'énergie dont l'eau et l'électricité. C'est pourquoi, cette recherche met en conséquence, que le label de village touristique a une chance égale d'être adopté en tant que modèle du développement durable de village vacances. Néanmoins, en pratique, il faut qu'on fasse l'attention sur les caractéristiques et les potentiels de chaque village. Cette recherche présentait certaines limites, particulièrement, depuis la source de recherche sur trois villages à Java Central. En déterminant sur cette limite, on souhaite appliquer l'étude complémentaire serait capable d'analyser plusieurs d'autre villages afin d'être représenté la diversité de l'Indonésie. La prochaine recherche est censée également d'explorer la distinction et la similarité entre le rôle de village touristique et village de vacances en développement du tourisme durable en Indonésie.

**Title :** *THE DESA WISATA TERPADU*, AN INDONESIAN MODEL OF SUSTAINABLE RURAL TOURISM DEVELOPMENT ? THE STUDY CASE OF CENTRAL JAVA & YOGYAKARTA

**Keywords :** Tourist village label, sustainable tourism, rural tourism, Java, Yogyakarta, Indonesia

**Abstract :** The tourist village label is a type of rural tourism that is expanding rapidly in Indonesia these days. Tourism stakeholders such as the government, community groups, NGOs, the private sector, the media, and academics have an enormous influence on its development. This label has received numerous international and national recognition in recent years as one of the tourism products that has successfully promoted the principles of sustainable development. This study aims to determine whether a tourist village is suitable as a model for sustainable rural tourism development in Indonesia. To evaluate the research problems, a phenomenological approach with a qualitative descriptive method was employed. Meanwhile, the case studies in this research include the tourist villages of Nglanggeran, Pentingsari, and Samiran, which are located in the provinces of Central Java and Yogyakarta. This study discovered that the tourist village label has an effect on more professional tourism governance in the village. Moreover, tourism activities influence the increase in income which is fairly distributed throughout society.

However, the tourist village label has also been shown to contribute to social change and the modernization of traditional village communities. Tourism also influences the preservation and commodification of local culture. In some instances, tourist village labels play an essential role in environmental sustainability. Regardless of this, there was a significant increase in energy consumption, particularly for electricity and water. This study concludes that the tourist village label has the potential to perform as a model for the sustainable development of rural tourism. However, careful consideration must be given to the characteristics and potential of each village throughout its implementation. This study has limitations, particularly regarding the sample size, which is restricted to three Central Java villages. In light of these limitations, it is expected that subsequent research will involve a number of villages to represent Indonesia's diversity. Further studies should also investigate the differences and similarities between the roles of tourist villages and rural tourism in Indonesia's sustainable tourism development.