

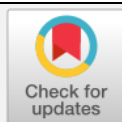
Challenges and Opportunities in Developing Rural Tourism Villages: A Case Study of Ngargoretno Village, Indonesia

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ABSTRACT

The development of rural tourism villages has emerged as a significant alternative in transforming subsistence agriculture patterns in rural areas, often characterized by irregular income streams that barely sustain basic needs. The trend of rural tourism village development is observed in many subsistence farming communities, leveraging the unique potential of natural and cultural resources that can be tapped through village fund utilization. The initiation of rural tourism village development in Ngargoretno Village began with community-driven efforts and a communal spirit to realize the concept of such a village. The village authorities also provided support by allocating village funds and empowerment activities, including training sessions for the youth who play a pivotal role in driving rural tourism village development. This research aims to describe the collaborative efforts between the community and village authorities in realizing rural tourism villages and identify the success factors in rural tourism village development. This research adopts a qualitative approach, with data collection conducted through observations and interviews with key stakeholders from the community and village authorities involved in rural tourism village development. The theoretical foundation of this research lies in empowerment theory, emphasizing the involvement of various stakeholders, including village authorities, educational institutions, and community organizations in rural tourism village development. The findings reveal active community involvement in infrastructure development such as roads, enhancement of tourist attractions through cleaning and painting marble, and the establishment of public facilities such as toilets. Furthermore, partnerships with educational

institutions like Universitas Gadjah Mada and the Magelang Tourism Office have enriched tourism packages by introducing additional attractions such as tea plantation tours and religious tourism and promoting local cuisine. The development of rural tourism villages is also expected to increase the income of Ngargoretno Village residents through a rise in tourist visits from outside the village and the creation of new employment opportunities for the younger generation. Optimism persists, fueled by the enthusiastic spirit of village authorities and the community in developing the concept of rural tourism villages.

Keywords: Community Empowerment; Development Village; Pilot Project Model; Tourism Village; Village Fund

1. Introduction

Tourism contributes significantly to the national foreign exchange reserves, facilitating sustainable regional development by harnessing existing tourism potentials. The resurgence of the tourism sector plays a crucial role in driving the national economy as it directly stimulates industries, agriculture, transportation, and trade (Bălan & Burghelea, 2015). Several countries worldwide, including many developing nations, rely on tourism as a key driver of their national economies. Tourism development can promote regional and macroeconomic activities (Sungkaew, 2020), including the burgeoning development of tourism villages.

The development of tourism villages has become a priority in several countries for various reasons. Fiji, for example, has been developing tourism villages since the 1960s to enhance its communities' well-being. Currently, the development of tourism villages in Fiji has proven to increase community incomes significantly, although, from another perspective, community happiness does not always align with tourism development (Pratt et al., 2016). Conversely, the rapid development of tourism villages in Fundata, Romania, has shown positive impacts without damaging the natural environment, thus enhancing the attractiveness of destinations for tourists (Bălan & Burghelea, 2015). Rural tourism in small villages in Central Portugal has been developed to highlight the uniqueness and distinctiveness of each village, thus increasing tourist satisfaction (Kastenholz et al., 2012).

Similarly, developing rural tourism in Gruza, Serbia, focuses on the beauty of nature, culture, and history. Involving community participation through the Knić organization, rural tourism in Gruza offers authentic rural experiences, including sports, farming, nature tourism, and gastronomy (Dimitrovski et al., 2012). Tourism development can also occur in areas designated for Eurasian otter reintroduction projects. Tourism in these catchment areas provides economic and psychological benefits to local communities and visitors, increasing tourist visits and positive emotional impacts when observing otters (Auster et al., 2020). However, rural tourism development in Iran has also resulted in negative impacts, necessitating sustainable management involving local communities (Ghaderi & Henderson, 2012).

The development of tourism villages in Indonesia has experienced rapid growth, supported by significant government attention to rural development through village funds. Tourism villages have become an alternative tourism development in the past decade. By the end of 2018, BPS - Statistics Indonesia recorded increased natural tourism attractions by 699

destinations and aquatic tourism by 1000 destinations that year (Badan Pusat Statistik, 2019). The growth in tourist attractions is associated with the increase in tourism villages. Significant growth in tourism villages has also occurred in Bali, a province known for its tourism industry. Until 2019, the number of tourism villages in Bali reached 154. The development of alternative tourism villages aims to provide services tailored to tourists' needs while incorporating local values. However, alternative tourism still needs further development with creativity, innovation, adequate resource development, and more professional management of tourism village management to meet more specific targets (Arismayanti et al., 2019).

Tourism village development in Indonesia shares similar goals with tourism villages in other countries, namely to improve surrounding communities' economic and social conditions. This paper discusses the nascent tourism village in Ngargoretno Village, Magelang, Central Java, initiated by the community with support from the village government. This village is considered a "pilot project" due to its relatively short establishment period (less than ten years), limited community self-funded business capital, limited village funds for tourism village development, ongoing management learning processes, insignificant income from tourists, and conflicts with marble mining companies that previously exploited natural marble resources. This paper will explore the formation process of this pilot tourism village and its prospects for success, considering the potential it possesses and develops.

2. Literature Review

2.1. Empowerment

Empowerment is the initial process of becoming stronger and more self-confident in addressing various life challenges. The concept of empowerment in sociology cannot be separated from social movements. Empowerment implies the exchange of real strength among actors involved in such movements. In the context of social movements, empowerment is often referred to as self-empowerment because it involves individuals' desires and initiatives to self-improve in a bottom-up manner, aiming to create social change at the individual, community, organizational, or group level (Kleidman et al., 1999; Weidenstedt, 2017). Empowerment in this context can be illustrated as follows:

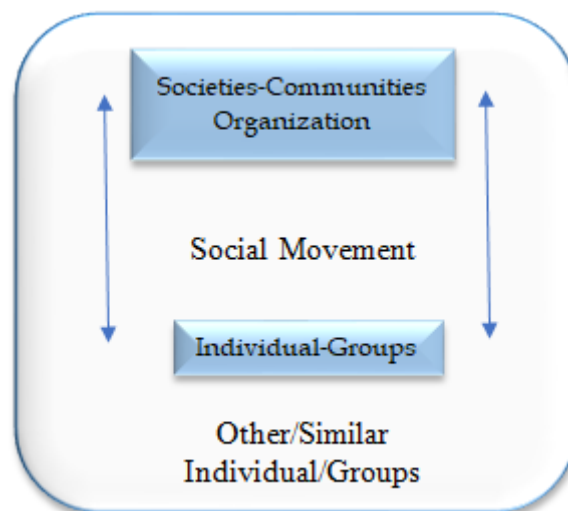


Figure 1. Diagram of Empowerment in the Context of Social Movements

Source: (Weidenstedt, 2017)

Empowerment in the context of tourism is a multidimensional process depending on the tourism context, whether at the individual, group, or community level, aimed at improving

their quality of life. Some issues commonly discussed regarding empowerment in tourism include disempowerment, participation of local communities, gender, employees, and tourists (Aghazamani & Hunt, 2017).

2.2. Tourism Village

A Tourism Village is an integration of attractions, accommodations, and supporting facilities presented within the structure of community life that is intertwined with prevailing customs and traditions. The fundamental principle of tourism village development includes (1) the development of facilities on a small scale, (2) facilities are constructed and owned by village residents, and (3) tourism village development is based on the village's potential, whether it be natural, social, or cultural (Nuryanti, 1993).

Tourism villages involve four main variables as determinants: (1) natural beauty, (2) skills of the residents, (3) culture, and (4) visitor arrivals. A village can be considered a Tourism Village if it possesses natural beauty, residents' skills that can be marketed, distinctive culture, and visitor arrivals to the village. According to this research, the more variables present in a village, the greater its inclusion in the definition of a Tourism Village (Wulandari, 2020).

The development of tourism villages has a domino effect on the surrounding areas. The economic impact is highly visible due to the existence of tourism villages, especially with the creation of new job opportunities for local youths, which is expected to improve family welfare. On a larger scale, tourism development enhances infrastructure provision, the availability of capital, and quality development despite some issues arising from the lack of synergy between local communities, governments, and stakeholders (Leonandri & Rosmadi, 2018).

Economic changes inevitably affect traditional values, lifestyles, and relationships in rural areas. Tourism development also influences socio-cultural transformations in villages. However, socio-cultural changes in some tourism villages in China show some differences. In Kaiping Village, there is no extreme socio-cultural change but rather through specific stages. Traditional socio-cultural values influence development progress in the initial stage of tourism development. As tourism grows to a certain level, traditional values and lifestyles strive to find a balance. Eventually, new socio-cultural values will emerge when tourism reaches a mature state. In Zili Village, tourism creates a sense of "hedonism" and "lethargy" when life pressures decrease, and many villagers pursue profit without effort. On the other hand, residents in less developed villages, such as Majianglong Village and Jinjiangli Village, often experience dissatisfaction with job and wealth distribution, damaging harmonious relationships with neighbors. Therefore, tourism development becomes the main catalyst for changing the moral values of residents (Zhuang et al., 2019), in addition to the economic improvement of village communities.

3. Research Methodology

This research adopts a qualitative approach with an interpretative paradigm. This paradigm aims to understand the meanings and actions of members of social groups through their participation in social processes (Antwi & Hamza, 2015). The researcher seeks to explore the interpretations or opinions of informants regarding the issues they face, especially in realizing the idea of developing this pilot village tourism. These interpretations are crucial as they relate to the thoughts and actions of the informants towards this village tourism.

Previous research on tourism in several countries has shown that tourism is one of the drivers of the economy prioritized in its development. Tourism development emphasizes the uniqueness of each location combined with efforts to increase income for local communities. It

is also important to consider the sustainability of the tourism built by considering the area's physical, natural, and social conditions. This research complements previous studies by combining the uniqueness of the location and the creativity and innovation of the community in developing village tourism.

This research was conducted before the COVID-19 pandemic in August/September 2019 in Ngargoretno Village, Salaman Sub-District, Magelang, Central Java. The research lasted approximately two months, from August 1 to September 30, 2021. The data collection process was carried out through:

- 1) The researcher conducted observations by visiting the village tourism locations and directly observing several sites. The main observations were made at the village tourism locations and places where residents gather by recording every conversation or description of tourist locations, as well as the attitudes and behaviors of the community in developing village tourism. The data from these observations was input in writing this article when the data was not obtained through interviews.
- 2) In-depth interviews were conducted using an open-ended questionnaire to obtain data from 11 informants. The informants come from various backgrounds, as listed in Table 1.

Table 1. Research Informants

No	Name	Occupation
1	Sigit (35)	Chairman of LPP (Youth Empowerment Institution)
2	Sutini (40)	Housewife
3	Widiasto (44)	Head of Financial Affairs of Ngargoretno Village
4	Sarif Hidayat (49)	Farmer
5	Sri Wahyuningsih (46)	Kindergarten Teacher
6	Dodik Suseno (40)	Village Head
7	Ahmad Bilal (44)	Member of BUMDes and Pokdarwis (Tourism Awareness Group)
8	Hardianto (42)	Member of BUMDes and Farmer
9	Sarji (50)	Coffee Farmer
10	Via (29)	Housewife
11	Anton Widodo (36)	Online Motorcycle Taxi Driver

Source: Primary Data, 2020

The informants involved in this research are stakeholders who support tourism development, including the village government, BUMDes, farmers, and residents of Ngargoretno Village involved in developing pilot village tourism.

Data analysis combined primary data from observations and interviews with theories and literature reviews from previous research. Concluding was done after classifying, reducing, and coding the data obtained to be compiled into a coherent narrative.

4. Results and Discussion

4.1. Subsistence Farming as a Driver for Rural Tourism Development

One of the main reasons for developing rural tourism in Ngargoretno Village is the condition of subsistence farming prevalent in the area. Farming in this village, particularly terrace farming on hill slopes, does not offer much hope for the local community. The hillside

fields suffer from water scarcity, allowing farmers to harvest rice only once during the rainy season. Even if a second harvest is possible, it only occurs during the rainy season. After the first harvest, farmers must immediately replant to obtain a second harvest. However, the yield from this type of farming is not as plentiful as in the lowlands, where two harvests per year are common due to sufficient water supply (Sigit, 2019).

The hilly terrain restricts the amount of land available for farming. The steep hillsides and limestone deposits mean only certain crops can thrive. The main crops cultivated by farmers include various types of grains, cloves (with clove trees as the primary commodity harvested after two years and sold in local stores), coffee (grown on hilltops; initially coffee was the main crop until the government recommended replacing it with cloves, leading to the burning of coffee plants and subsequent replanting of coffee due to increased demand), ginger, turmeric, galangal, ginger root, and various types of medicinal plants that grow naturally without cultivation. In addition to medicinal plants, hillside plantation farmers grow hardwood trees such as teak, mahogany, besia, and sengon (Hidayat, 2019; Sigit, 2019; Sutini, 2019). These crops are resilient to seasonal changes and require minimal water. Planting uses mixed methods, where various crops are planted together, also known as intercropping. For example, farmers plant clove trees and intercrop them with medicinal plants (Widodo, 2019).

Most farmers in this village fall under the category of subsistence farmers. Subsistence farming refers to small-scale farming with low inputs and limited technology, relying more on traditional farming methods. Most agricultural produce meets personal needs, and only surplus produce is sold (Kostov & Lingard, 2004). One of the main reasons is that the rice harvest, used for personal or medicinal purposes, makes crop failures disastrous for farmers (Hidayat, 2019; Sigit, 2019). Additionally, the proceeds from cash crops are usually sold. Limited land ownership is another characteristic of subsistence farming, with an average landholding of only about 1000 m² per farmer. Most farmers are landless agricultural laborers, with most land being terrace fields rather than paddy fields. Only about 10% of the total number of farmers own their land. For wealthy farmers who cannot cultivate their land, their land is cultivated by others under a profit-sharing system based on trust and mutual assistance. Agriculture and animal husbandry are means of survival for most farmers working in the city to earn additional income. The income generated from urban jobs is usually more stable, such as working in factories, as entrepreneurs, construction workers, shopkeepers, or in companies, compared to agriculture, which does not guarantee a clear wage. Therefore, agricultural development must be integrated with tourism to attract interest and promise income for the younger generation.

Subsistence farming, often associated with poverty and low income and done for survival (Kostov & Lingard, 2004), certainly does not offer hope for the farmers, including the younger generation expected to develop the agricultural sector. The majority of young farmers involved in farming are few, and most of them only help their parents and do not consider it their main livelihood, as they have other jobs in the city with a steady wage every week or month. Even if some consider farming their primary job, it is usually because they are married and choose to farm. The main reason for the lack of interest among the younger generation in engaging in the agricultural sector is that farming does not promise a steady income and cannot be relied upon. Additionally, working as a farmer often brings shame among young people due to the lack of innovation in agricultural policies and slow farming processes. In contrast, the younger generation tends to seek quick results. Therefore, many prefer to work in the city because it yields money faster (Sarji, 2019).

4.2. Building Village Tourism as an Opportunity for Economic Improvement

Apart from agriculture as the community's main livelihood, the geographical condition of Ngargoretno Village, which is hilly and has limestone, makes it a location for marble mining. Initially, the villagers were unaware of the existence of marble in their village. They believed their village was named Ngargo because of its association with the mountain, and "retno" means gold, thus literally interpreted as "golden mountain." The community recognized the stone as limestone, not marble or gold. The assumption that it was just ordinary limestone led them to burn the land and turn it into plantations (Sigit, 2019). Only the previous village government and the company knew about this marble mine. Meanwhile, the community had limited understanding of the company's presence because they only knew about land acquisition. Only a small portion of the community worked in the mine (Bilal, 2019).

The community began to realize the potential of marble when one of the national companies, PT Margula and PT Madari, entered the village in the 1980s. A few residents worked for these companies, while others worked independently. Farmers sought to increase their income by searching for marble stones weighing 30-40 kg after harvest, which were then sold to PT for 1 rupiah per kilogram (Widiasto, 2019). PT Margula also offered to buy land cheaply from residents around the mine and promised down payment incentives during Eid, enticing many residents to sell their land. However, due to invalid data, land sales did not last long (Wahyuningsih, 2019).

During the mining operation, the profit obtained by the marble company can be calculated from the sale price of one marble tile measuring 60 x 40 m² for 1 million, with a production quantity of around 800 m³ per month (Wahyuningsih, 2019). However, the profit obtained by the residents is not as significant as that earned by the marble company. Only a small portion of the community works in the mine. At the same time, road access deteriorates, and the company does not directly contribute to the village, except during the August 17th celebration, when the youth receive a donation of 2 million (Suseno, 2019). Moreover, farmers who want to enter the mining area are not allowed because a steel fence surrounds the factory. Only farmers who usually search for grass and are familiar with the guards or security personnel, around four people, are allowed (Via, 2019).

PT Margula's operations also did not last long. In the 2000s, PT Margula did not renew its business because its business license could not be extended in that province. On the other hand, the campaign conducted by some youth about the environmental impact of mining began to be acknowledged by the villagers. They suspected that the stone reserves were dwindling and the damage caused by the vibrating machines could adversely affect the environment. Although the impact may not be felt for another 10 to 20 years, future generations will experience it (Widiasto, 2019).

Considering the company is no longer operational, the community manages the former mine. The government assisted in the form of marble processing machines. Then, it provided training to the community and the provincial Mining Department on marble processing methods to be made into souvenirs. However, this was challenging because the community struggled to operate the complex equipment and required sophisticated tools. If processed manually, the operational costs would be too high (Widodo, 2019). The government brought investors in 2004 to establish a marble craft business under the clove grinding place. The machines were available, and initially, we employed the community with optimism, but eventually, the business ceased in 2005 due to difficulties in maintaining unity (Sigit, 2019).

During the mining process conducted by the company, conflicts between the community and the mine owners have already occurred. The parties involved in the conflict with the

miners are the community whose land is used for mining and the Pawartoretno association's youth, who work with NGOs and bring in investors to manage their mines (Hardianto, 2019). Initially, the community wanted to mine independently to have an additional source of income besides agriculture. However, when miners came from urban areas and bought land from the community, conflicts arose. The company only paid landowners 400 thousand rupiahs, while the selling price of the mined products reached around 1.3 million (Widiasto, 2019).

When the mine started operating, residents felt uneasy because strangers were coming in and damaging their land. The villagers felt deceived because only a few benefited irresponsibly from their territory, leading to their rejection (Suseno, 2019; Wahyuningsih, 2019). Rejection also occurred during the mining process, where about 80% of the land converted into mines suffered damage and depleted the largest underground water source because the water was used for mining processes and ended up as waste. This resulted in a shortage of clean water for the residents. Nevertheless, the company continued its operations, albeit by various means, including providing money to obtain permits. On the other hand, the community increasingly felt weary of resistance or demonstrations (Sigit, 2019).

To resolve the conflict, mediation was conducted between the community and the company (Sutini, 2019). Although mediation often occurred between the company and the community, where the community requested that the environment not be destroyed, a common ground could not be found; "the community desires that mining should not be allowed" (Hidayat, 2019). However, the community's tendency to resist the mine was somewhat weak. Some residents also worked in the mine, and familial ties reduced the intensity of open conflict (Sigit, 2019). The weakness in the community's stance was due to the mountain farmers' characteristics, who were more accepting of urban residents coming to the mine. Additionally, through the Mining Department, the government granted the company permission to operate, which was accepted by the village community (Bilal, 2019).

The current conflict has subsided because the community chose not to take action, as the company has emerged as the winner with the land now in its possession (Wahyuningsih, 2019), and the company is no longer operational (Sutini, 2019). The conflict did not escalate into a physical confrontation because the mining company employed thugs, causing the community to feel threatened. Moreover, social conflicts within the community occurred horizontally because some residents worked in the mine, dividing the community into supporters and opponents (Hardianto, 2019).

It can be said that no party emerged as a winner or loser because PT Margula already owned the land and had government permits, leaving the community with no option to challenge it (Via, 2019). The conflict between the community and the company has not found a solution because both parties have different interests. The community does not want their environment destroyed, while the company insists on continuing mining activities. However, a middle ground may be found if mediation can be resumed and the mine repurposed as a tourist attraction (Widodo, 2019).

The idea of establishing a tourism village originated from GAPOKTAN (Farmers' Group Association), supported by the Village Head, which then led to the formation of Pokdarwis (Tourism Awareness Group) among hamlets in Ngargoretno (Wahyuningsih, 2019). Pokdarwis was established in every ten neighborhood units, with members spanning generations (youth, elderly, mothers, and adults) (Sigit, 2019). Various parties' involvement is reflected in their diverse roles in developing this tourism village (Sutini, 2019). The main figures in the development of this tourism village are the village's young figure, Mr. Soim, and the village head, who is the village authority (Via, 2019). However, only a few young people were involved

in the initial process because many work outside the city (Widiasto, 2019). Currently, efforts are underway to involve more young people (Sigit, 2019), with the criteria for involvement being those who do not migrate and are not of school age (Bilal, 2019). The role of young people lies in their participation in building access roads to tourist sites, which initially were just footpaths constructed through communal work (Widodo, 2019), carried out regularly every month (Wahyuningsih, 2019). This communal work results in a road that the public can use with neatly arranged stones (Hidayat, 2019). Young people collaborated with mothers to contribute culinary delights like traditional crackers and sweet snacks. Some young people have also started cultivating red coffee, the village's signature coffee, by roasting it on traditional stoves, followed by manual pounding without grinding machines (Wahyuningsih, 2019). The establishment of the tourism village also involved several parties, including NGOs and Universitas Gadjah Mada's students, who provided ideas for food packages in the tourist area (red coffee and wild coffee, traditional herbal drinks, and village traditional foods) (Sarji, 2019). They also pioneered tea plantation tourism in Samigaluh (Bilal, 2019). Other figures involved include the Pokdarwis Group, whose leader in Karang Sari Hamlet is Mbah Ponco, Mas Aan as the deputy, and Paguyuban Parworetno (Soim, 2019).

The involvement of various parties in the development of the tourism village stemmed from their understanding and knowledge of tourism village development, particularly in Ngargoretno Village, driven primarily by the natural potential of the former marble mines, a rarity in other regions (Sigit, 2019). Another factor driving the development of the tourism village is the directive from the Regent to establish it as part of President Jokowi's guidance through village fund assistance. The initial step the tourism village managers took was to contact landowners for potential tourism sites. Upon approval, management was handled through the Village-Owned Enterprises (BUMDES) formed alongside the village fund allocation. BUMDES activities include agricultural development, tourism development, coffee cultivation, and cooperatives for fertilizers (Widiasto, 2019). In the initial phase, the managers engaged in smoothing red marble stones through communal work involving residents (Hardianto, 2019).

The initial capital for MAMI development came from a village fund allocation of 50 million provided by the Village Head through BUMDes for destination development (Wahyuningsih, 2019), with part of it used for smoothing MAMI marble stones (Hidayat, 2019). MAMI tourist attractions are expected to become self-sustainable in terms of financing in the future. The 50 million funds are part of the village fund totaling 811 million used for infrastructure development, including village bridges, roads, and tourism development (Sutini, 2019). The Village Head also encouraged each neighborhood unit to carry out voluntary work. Some RTs chose to develop trekking trails to the marble area due to reporting constraints, preventing the use of BUMDes funds (Widiasto, 2019). In addition to funds from the Village Fund, MAMI also received assistance from the Tourism Department and the Ministry of Tourism to build roads (Hidayat, 2019). There has been no report on income from MAMI Tourism Village, so income distribution has yet to be carried out (Widodo, 2019). The plan is to distribute income to Pokdarwis, landowners, managers, and the village through BUMDes funds (Sigit, 2019).

The location of the tourism village development known as the Indonesian Marble Nature Museum (MAMI) is in the former mining area previously managed by companies and the community. The Regency and Provincial Governments did not grant permission for mining, thus prohibiting community mining (Soim, 2019). The location change was due to the factory's bankruptcy as it couldn't cover the high operational costs, including labor and machinery expenses, and the difficulty in converting the former mines into agricultural land. Therefore,

turning the former mines into a marble stone tourism destination was deemed a suitable choice. The process began with applying for permission from the Regency Government to establish a nature museum due to the presence of exposed and natural red marble, towering at heights of 70-80 meters.

The naming of this museum is still in its initial stages and is expected to expand further, providing historical explanations about natural stones in the form of marble education. In addition to MAMI as its main attraction, the relics of Sunan Kalijaga and ancestral tombs will be developed into natural and religious tourist destinations. Tourists visiting MAMI can see marble while also paying respects at the graves. Besides being combined with religious aspects, other tourism packages may include agricultural products (such as red coffee), art, sightseeing, trekking, selfie spots, Etawa goat farms, sunrise panoramas, and tea garden tours like those in Kulon Progo. In general, the potential in Ngargoretno Village can be maximized.

The development of this pioneering tourism requires support from all involved parties, including all stakeholders supporting its development. Pioneering tourism is a hope for the community to open up job opportunities. Stronger social changes accompany the economic changes in the community. Social solidarity in the community has strengthened the development of pioneering tourism villages in the initial stages.

4.3. Challenges and Obstacles in the Village Tourism

The development of village tourism brings both positive and negative impacts. Village tourism bustles the village with tourist visits (Sigit, 2019) and encourages community participation in village development (Sutini, 2019). Additionally, there is empowerment through culinary innovation, the establishment of coffee businesses by the community, and road construction using village funds, improving road quality (Hidayat, 2019). Although the economy is starting to thrive, the income obtained is still not optimal due to the unorganized tourism management and is still in the developmental stage (Wahyuningsih, 2019). Income is still generated from donation boxes at the entrance because entrance tickets and outbound tour packages have not been implemented yet (Widiasto, 2019).

The benefits of village tourism are not fully monetary; rather, it is a better organization of youth, a higher motivation to develop the village, and realizing their aspirations and ideas (Hidayat, 2019). Furthermore, the village community has begun to understand spatial planning and how to organize the tourism village, as well as related to the natural environment, agricultural production sites, and art (Wahyuningsih, 2019). Agricultural potential (such as coffee, cassava, instant ginger, instant curcuma) and livestock farming (Etawa goats) can be developed and sold as tour packages in the integrated tourism village with MAMI (Sutini, 2019). Over time, the income of Ngargoretno Village residents has increased with the presence of village tourism, supported by local delicacies such as coffee, *geblek*, corn rice, and taro chips (Bilal, 2019). Infrastructure has also improved by repairing village roads, making access to the location easier (Hardianto, 2019).

Considering that community empowerment was a key aspect in the initial establishment process of village tourism through their involvement in the construction of MAMI, it is important to instill values in the community about the importance of tourism without sacrificing solidarity among them (Sigit, 2019), and prepare them to be hospitable hosts to tourists (Sutini, 2019). This initial capital is very important (Suseno, 2019). Considering that the community always assumes negative impacts from tourism development, awareness-raising processes are carried out gradually through various village tourism events and per-hamlet training assisted by teams from Universitas Gadjah Mada for culinary packaging and

management (Widiasto, 2019). The commercialization process cannot be initiated yet because the most important initial stage for the community is to instill a sincere desire to build the village with its strength and abilities (Soim, 2019). In line with the Village Head's desire for tourism development, the community is expected to cooperate in realizing it. Although initially, village tourism development raised pros and cons among the community, especially among religious leaders. They view village tourism negatively, especially regarding the appearance of tourists who do not comply with Islamic norms, similar to those who visit Borobudur Temple (Hidayat, 2019).

As of now, this village tourism relies primarily on the enthusiasm and support from the village through Village-Owned Enterprises (BUMDes), with business capital and guidance at the village level and among the village youth (Soim, 2019). Cooperation with other parties has not been extensive yet (Suseno, 2019). The initial stage only involves benchmarking visits to Pulesari, a more mature tourism village than Ngargoretno (Hidayat, 2019). Collaboration is also carried out with the Tourism Office, which strongly supports village tourism development (Suseno, 2019).

In the process of developing village tourism, the Village Head empowers the community by bringing in experts to facilitate the development of this tourism village. Assistance is provided by tidying up the tourist locations, relocating seating areas, and building restroom facilities. Empowerment is done gradually and involves the arrangement of tourist sites, the development of coffee as a local product, and livestock farming as an activity integrated with tourism. To enhance community dynamics, programs like "Clean Friday" and "Clean Village Competition" are conducted to support tourism (Sigit, 2019). Meanwhile, BUMDes empowers the coffee business by providing equipment, assisting with permits, and training farmer groups from various regions on coffee cultivation and souvenir production (Sarji, 2019; Via, 2019).

In the process of developing village tourism, several shortcomings need attention. First, improvements are still needed in access roads to the location, such as seating facilities and restroom facilities (Widiasto, 2019). Second, community participation in development is not yet optimal, with some participating and others not (Hidayat, 2019). Third, community empowerment has not reached its maximum level (Wahyuningsih, 2019). Additionally, community solidarity is still lacking due to the absence of a clear profit-sharing system, resulting in village management being perceived as "whoever wants it" (Suseno, 2019). Moreover, the tourism village also faces challenges of insufficient funds and water supply, especially during the dry season, leading to drought, while in the rainy season, landslide risks pose a threat due to unstable soil in the area (Bilal, 2019). Furthermore, promotion is suboptimal, and access is still difficult, resulting in the majority of the population being unaware of the existence of this tourism site (Sarji, 2019).

The community hopes for increased income, village progress, and active participation of youth in the village to reduce migration to cities (Sigit, 2019). They also hope for an increase in the number of visitors (Sutini, personal communication, August 2019) and the growth of openness among the community towards foreigners (tourists), which can be strengthened through cooperation with religious leaders through periodic religious lectures (Bilal, 2019; Widiasto, 2019). To address the water shortage issue at the tourism site, better arrangement efforts are needed, including enhancing the beauty of rocks, site arrangement, and planting water-efficient plants (Hidayat, 2019). Additionally, the village government plans to develop the border areas into marble education trekking trails and promote agriculture to support tourism, such as by promoting coffee plantations with wild coffee and red coffee brands. The hope is that all community activities can support tourism development (Wahyuningsih, 2019).

Efforts to market tourism packages also need to be enhanced to be more attractive (Suseno, 2019), and there needs to be a long-term plan to develop religious tourism to align with the religious aspect (Bilal, 2019).

Since tourism development in the village of Ngargoretno is still in progress, it is important to conduct benchmarking visits to areas that have already developed tourism, especially those with similar conditions, such as natural marble tourism destinations. Training also needs to be provided to individuals who will be involved in the tourism industry, especially the youth, in fields such as marketing, public relations, tour guiding, culinary training, and the production of coffee unique to the village of Ngargoretno (Hidayat, 2019).

5. Conclusion

The research on the Marble Museum Nature Tourism Village in Indonesia was conducted at the initial tourism development and construction stage. Therefore, the data mostly revolved around community dynamics and the establishment of this tourism village. Throughout the process, the community showed high enthusiasm, influenced by the low agricultural yields and the economic success of the community in the Borobudur Temple Tourism Area, which is close to Ngargoretno Village. The community's enthusiasm was reflected in various communal activities, such as building roads to the tourism sites, developing local cuisine, creating tourism programs and packages, participating voluntarily in cleaning the village, and contributing to various activities to develop this pilot tourism village.

This pilot tourism village is an empowerment effort initiated by the village government to increase the residents' income. Some village funds are allocated to polishing red marble to create natural and educational attractions and provide facilities that facilitate and beautify tourist locations. Empowerment is also carried out through education on the importance of tourism for the social and economic sustainability of the community, including how to be friendly to tourists and make village tourism more attractive.

The hope for the future is that this pilot tourism village can develop rapidly and provide economic and social benefits to the village community. Socially, it is hoped that the village will maintain its collectivity and religiosity. Economically, an increase in income and the creation of job opportunities for the younger generation are expected, making the village a dynamic and better-developed place.

Based on the initial research outlined in this paper, future researchers need to follow up on this study after the initial development of the tourism village concept. It is necessary to examine how the previously initiated tourism programs have developed and whether there has been improvement or decline, especially amid the current pandemic. Additionally, an evaluation is needed of the benefits derived from the tourism village, whether they align with the initial targets promised to the BUMDes management as initial funders, and what economic impacts are experienced by the surrounding residents due to this pilot tourism village.

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7. Declaration of Conflicting Interests

The author has declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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