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Community Self-Reliance of Rural Tourism in Indonesia: An Interpretative Phenomenological Analysis

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Abstract

Community-based tourism villages have now become a worldwide concern because of its tremendous impact to strengthen the empowerment of local communities as well as to enhance social responsibility in a sustainable manner. This study aims to explore the meaning of self-reliance in tourism village communities since it is a key indicator in the progress of community-based tourism villages. This study adopted a qualitative approach with Interpretative Phenomenological Analysis (IPA) to investigate the meaning of people's experiences, from inter-subjective activities in a double-hermeneutic process between researchers and people who experience them. Semi-structured interviews were conducted with eight (8) research subjects from the tourism village community. This study demonstrates the meaning of community self-reliance in terms of: (1) community self-assurance; (2) integrity; (3) community commitment; (4) community resilience; (5) sustainability. This study is limited to residents of the Pentingsari tourism village in Yogyakarta, Indonesia. This village rests on simplicity and a natural setting, as well as the community self-reliance, resulting in an exemplary of self-sustained tourist village in Indonesia.

Keywords: Community-based Tourism; Community Self-reliance; Interpretative Phenomenological Analysis; Rural Tourism.

Introduction

As the theme of UNWTO world tourism day in 2020, rural tourism has emerged as effective modern ways that provide rural growth and development (Aref & Gill, 2009; Dashper, 2014) As the panacea of rural development (Ohe, 2020), rural tourism offers economic, social, and environmental impacts (Okech, R.; Haghiri, M.; George, (2012). The economic impact is partly driven by the social capital and entrepreneurial mobility (Hwang, 2017; Naderi, 2019; Peng, 2016; Zhou, 2017). Rural tourism can also be seen as a possible product for marketing the country and involving the local people in the tourism sector (Amir et al., 2015). Those positive advantages of rural tourism eventually affect the community life quality (Yu, 2018). To achieve this, community participation and supports are crucial factors (Yu, 2018). One of the participation is the establishment of tourism villages.

The number of tourist villages in Indonesia is rapidly increasing year after year. The Central Statistics Agency (BPS) reported that there were 1,734 tourist villages in Indonesia as of the end of 2018, out of a total of 83,931 villages. By 2020, more than 2000 tourist villages with varying levels of productivity had been established throughout Indonesia, however, only few considered independent and capable of providing welfare to the community. In this view, capacity enhancement for local community in tourism village is crucial to encourage productive and self-

sustained community. Local community participation serves as crucial steps in securing sustainable tourism development, however, true active participation or empowerment has received little attention in tourism development literature (Sofield, 2003). Additionally, Cole (2006) uncovered the villagers' passive participation creating a barrier resulting from villagers' lack of confidence and knowledge. Community's low participation was also reported in different geographical location (Dadvar-Khani, 2012).

Community self-reliance has a high potential to address to the community inadequate support for rural tourism especially in tourism village. Current studies mostly address enforced community self-reliance for refugees (Leeson et al., 2020; Pascucci, 2017), for disaster survivors (Agrež, 2015; Cooper et al., 2020), and in health and medicinal plants (Torri, 2010). In the same vein, this present area of study has been evolving into community self-reliance in rural community development (Chapin, 2016; Maria Smits, 2019). Little, if any, empirical research on community self-reliance in rural tourism setting especially in tourism villages. This study, therefore, aims to contribute to the existing literature by exploring the meaning of community self-reliance in a tourism village in Indonesia. Drawing from unique context of local culture and tradition in the heart of Java, Yogyakarta, the finding can be adopted as the policy consideration to determine the direction of the community empowerment program, so that it fits the needs and targets of developing the required capacity of the tourism village community.

The following research questions serve as a guide for interpreting the experiences of tourist village communities in order to ascertain their self-reliance: What are the community's experiences with tourist activities in local community, and how are these interactions interpreted in terms of community self-reliance?

Literature Review

Community-based tourism

CBT arose in the 1970s as a reaction to the damaging outcomes of the international mass tourism development model. At first, most CBT programs were associated to small rural communities and nature conservation through ecotourism; however, the concept has been expanded to a variety of different tourism products (local culture and folklore, gastronomy, traditional handicraft) and global managerial models (Cater, 1993; Hall & Lew, 2009). In this study, CBT was understood as the participation of local communities in tourism development (Telfer & Sharpley, 2007), it also serves as an alternative to mass tourism and an approach for tourism to become more sustainable (Dodds et al., 2018; López-Guzmán et al., 2011; Satovuori, 2016). In general, CBT refers to community-managed tourism, with several locally owned businesses for the sake of community and, in some cases, for conservation purposes in some protected areas.(Tolkach et al., 2013)

CBT efforts were evidential around the globe, especially in the developing countries. The primary area of investigation is whether CBT, which is a small scale tourist activity in rural areas, can alleviate the poverty. Many of such studies took places in African context (Imbaya, 2019; Stone, 2020;). Zapata et al., (2011) elucidated the bottom-up CBT, borne as a result of a local initiative, demonstrated longer life expectancy, faster growth, and more positive impacts on the local economy. Other studies investigate the challenges, and obstacles of CBT implementation (Sin & Minca, 2014). Meanwhile, the enactment of CBT can also be viewed from various stakeholders such as external support and local leadership (Kontogeorgopoulos, 2014), CBT initiative (Dearden, 2017), and strategy for sustainable tourism development (Polnyotee, 2015).

The enactment of CBT in various countries is not without any problems. Successful CBT also declares that communities must not be overly reliant on outside agencies (Dodds et al., 2018). In the same vein, the existence of community-based tourism enterprises (CBEs) in Kenya mostly undermine the community priorities; promoting neocolonialism and reinforce dependency on foreign resources and on donor funding (Manyara & Jones, 2007). In order to maximize the positive impact of CBT, various CBT model were also tested, such as the development of complete Conflict Management Model (Curcija, 2019), management model (Rodrigues, 2018), and community tourism support model (Wang, 2014). To some extent, some researchers believe the crucial role of local residents as the primary actors in CBT development as this study will investigate.

Rural Tourism

The growing popularity of rural tourism in the tourism industry in recent year (Fotiadis et al., 2016) is partly due to the nature of this type of tourism. First, it promotes family togetherness, peace and quiet, friendly reception, change from routine and good food (Pesonen & Komppula, 2010). Second, though not connected with luxury, this new type of tourism encourages interaction with the local community as well as the exploration of new sensations (López-Guzmán et al., 2011). Third, rural tourism activities are carried out in tourism villages, where a small group of tourists live within or near traditional life, or in remote villages, where they learn about local village and neighborhood life. Fourth, tourists enjoy the atmosphere of rural life while respecting and gaining the added value of life from local communities' customs and traditions and the natural environment, as well as improving the welfare of local communities. In general, rural tourism encompasses a wide range of activities centered on the preservation of local communities' cultural

and natural environments, allowing tourists to have unique experiences during their stay (Bouchon & Treat, 2016).

Rural tourism is a local business that can enable rural communities gain economic independence. Thus, the entire community is directly involved in the management of rural tourism (Triyanto et al., 2018). The key of successful rural tourism is the process, which is described by the terms “local participation”, “community involvement” and “planning tourism for a community”, used by facilitators such as professional planners, consultants, local governments or nongovernmental organizations. Local communities are seen as passive or re-active stakeholders that can be helped towards pro-activity (Idziak et al., 2015). The need for deeper and more active local involvement leads to community-driven tourism (Gascón, 2013; Iorio & Corsale, 2014; Okazaki, 2008), in which local people could support and take part in protecting their cultural identity and natural environment, and deliver economic and social regeneration to their community (Russell, 2000)

Empowerment

Empowerment is the ability of individuals, organizations, and communities to gain control over their lives in order to improve their well-being and health (Whiteside et al., 2014). Additionally, this term is also understood as the activation of previously disadvantaged or disenfranchised individuals or groups' confidence and capabilities so that they can exert greater control over their lives (Scheyvens et al., 2020). The community empowerment process encourages people, organizations, and communities to participate in order to increase individual and community control (Kasmel & Andersen, 2011). Given the functions above, empowerment is essential for assisting communities and groups in developing, owning, and managing their self-efficacy (Hepworth et al., 2013). The concept of empowerment has long been a cornerstone of

alternative development approaches, particularly in the tourism industry. Empowerment in tourism refers to the process of granting local communities the authority to gather resources to meet their needs, make decisions, take action, and achieve social justice (Nordin et al., 2014). Further activities for community empowerment is through tourism business activities (Tosun (2000) which can serve as attention getter and become an crucial agenda in the process of tourism development (Hernanda et al., 2018).

Community Self-reliance

Ralph Waldo Emerson (1803-1882), an American transcendentalist and philosopher, coined the term "self-reliance" in 1841. Recently, self-reliance is commonly defined as the capacity to rely on oneself or one's own capabilities to meet one's personal needs (Schaumberg & Flynn, 2017). While UNHCR, self-reliance is defined as "...the social and economic ability of an individual, household, or community to meet basic needs (including protection, food, water, shelter, personal safety, health, and education) in a sustainable and dignified manner" (Jamieson & Chisakala, 2016). Self-reliance is a crucial principle for community development since it aims to increase people's sense of belonging to the community, gradually improve rural people's living conditions, and strengthen the community (Poosiri, 2007). It is characterized by personal attributes such as assertiveness, optimism, enthusiasm, affection, pride, independence, trust, the ability to handle criticism and emotional maturity (Puri, 2017). The communities take part in development projects to improve their standard of living to the best of their abilities.

Despite the crucial roles of community self-reliance on the success of rural tourism, studies on community self-reliance in tourism village is still scarce. Current studies mostly investigate self-reliance in post-disaster setting, food sustainability, and refugees. Since different community

has different community characteristics, investigating the community self-reliance in a fast-growing tourism village in a developing country adds on empirical, practical, and theoretical contribution to the body of research on community participation in tourism village development. The authors argue that the findings can be used as the primary bases to understand the local community personal attributes contributing their ability to live and manage their lives successfully in supporting the multifaceted aspects of rural tourism. Therefore, this study aims to investigate the meaning of community self-reliance in a tourism village in Yogyakarta, Indonesia.

The Context of the Study

Many researchers believe that a qualitative approach is required to reveal the depth of social reality (Kuswarno, 2009), with the caveat that the researcher must be able to develop positive relationships with participants in order to obtain the maximum of meaning understood by participants during the intersubjective process (Mukminin & McMahon, 2013) & (Abrar et al., 2018), and it is referred to as double-hermeneutic in Interpretative Phenomenology Analysis. It means that the researchers are capable of accurately interpreting what the participants mean (Kahija, 2017). In this view, it becomes critical for researchers to collaborate constructively in order to disclose the truth of the tourism village community's self-reliance through the different skills they possess. The first researcher is an anthropologist and lecturer in community-based tourism (CBT). He has been actively involved in tourism village community empowerment activities for many years and is also a national judge and consultant for tourism village community empowerment at the Ministry of Tourism of the Republic of Indonesia. Additionally, he is currently enrolled in a PhD degree in the subject of human resource management, with the dissertation titled "Community Self-reliance." The second researcher is an economic education

professor who is particularly interested in socio-entrepreneurial concerns in community-based tourist operations. The third researcher possesses a PhD in marketing tourism from Australia's School of Business and Law, and has been quite active in generating papers on marketing in community-based tourism destinations. The third researcher is a socioeconomics professor who is now involved in different community empowerment programs for tourism communities in Java, Indonesia.

The authors are interested in bringing attention to the issue of community self-reliance in rural tourism since this phenomenon has the potential to be highlighted in rural community capacity-building initiatives. Previously, empowerment programs focused on formative physical infrastructure development rather than on resolving more fundamental issues via the development of mind and character for communal freedom. Supported with scholars from a variety of backgrounds and a strong commitment to the development of community-based tourism in Indonesia, the findings provide a comprehensive explanation of the phenomena of community self-reliance in rural tourist communities as a representation of community-based tourism, as the subject of this research.

Methodology

This qualitative research adopted interpretative approach, to obtain insight into a particular meanings and behaviors encountered in a certain social phenomenon through the participants' subjective experiences (Neubauer et al., 2019; Palmer & Bolderston, 2006).

Interpretative Phenomenological Analysis

This study employs the Interpretative Phenomenological Analysis (IPA) method, to have a detailed examination of human lived experience to be expressed in its own terms, rather than according to predefined category systems (Smith et al., 2009). IPA ensures a thorough examination of a specific experience phenomenon in detail, what the experience for this person is like, what sense this particular person is making of what is happening to them (Bustard et al., 2019). For this purpose, this study seeks to understand the local community's self-reliance in managing community-based tourism villages, as well as in developing and maintaining the sustainability of their village.

Location of Research

This research took place in Pentingsari, a tourism village at the slopes of Mount Merapi, Yogyakarta, Indonesia. The authors set criteria for selection of research location, first the the community-based tourism village has established a community self-reliance, proven with various productive socio-cultural attributes attached to them. Second, Pentingsari is just a small hamlet with limited natural attractions. The absence of waterfalls, pine forests, lakes, rivers, and beaches has encouraged the local people to be empowered and independent, so that they can support themselves from the tourism business. Third, this village belong to top hundred world-class sustainable destinations (GGDD) version of the Global Green Destinations Days, as a prestigious world-class award that assesses the independence of the community in its existence as a sustainable tourism village, and welcome any stakeholders who needs to learn tourism village management.

Data Collection and participants

The researchers conducted semi-structured interviews with the community as participants to explore their understanding of the self-reliance of their community. To guide the interview, a set of questions are used to guide the interviews. The interview questions were based on previous field observations and a review of supporting literature, to construct the research exploration process in a precise and directed manner. As many as twenty-four (24) main interview questions were administered. During interviews, researchers and participants engaged in dialogues in which questions can be modified based on the answers to explore interesting and important aspects that arise. (Smith et al., 2009).

To get quality information from understanding the participant's experiences (Clarke, 2009), this study uses snow-ball sampling to understand the concrete, the particular and the unique whilst maintaining the integrity of the person as well as to get relevance and richness of the data they generate (Rajasinghe, 2020). Smith (2006) suggests as a general guide the number five or six is the usual size for research projects, thus, this study adopted eight (8) residents as the research participants. Participants in the study were chosen based on their involvement and direct experience in the process of establishing a tourism village until the village became exceptional. Because of this, they have understanding of their life experiences as actors in the establishment and development of the tourism village. The researcher was introduced to Doto Yogantoro, the tourist village's founder and head of management, at the initial of the recruitment process. Then, researchers stay for two weeks in the village to get in touch with residents as well as to make direct observation on the village lives. Then, the researchers were introduced to Sumardi, an elder figure who founded the organization. The other four participants were also part of the ongoing snowball process. The participants' names upon their approval. The detailed demographic data are presented below.

Table 1. Participant Data

No.	Names	Code	Gender	Roles
1	Doto Yogantoro	P1	Male	Head of management
2	Totok Irbayanto	P2	Male	Homestay Owner
3	Ciptaningtyas	P3	Female	Women organization
4	Maryanto	P4	Male	Attraction Coordinator
5	Andika	P5	Male	Youth organization
6	Budianto	P6	Male	Attraction coordinator
7	Suparman	P7	Male	Head of Development division
8	Rahman Subagyo	P8	Male	Herbal house owner

Data Analysis

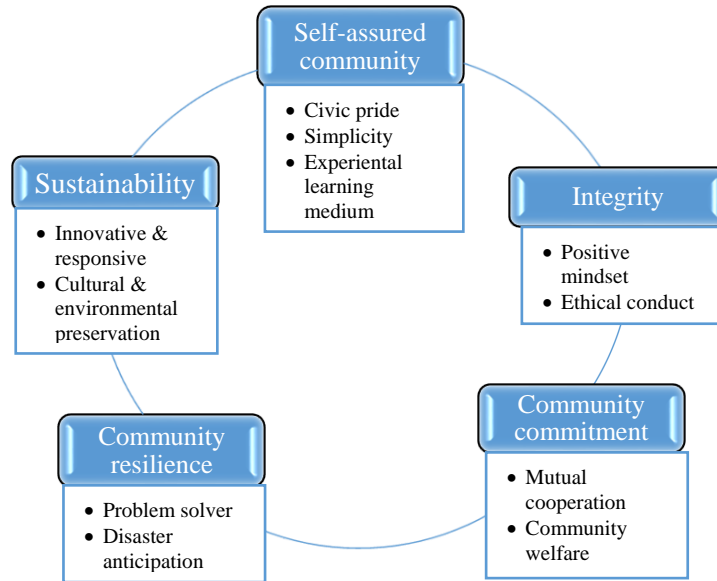
The analytic focus of IPA studies is the same: paying attention to patterns in participants' experiences, considering how they make meaning of those experiences, and interpreting those experiences within social and theoretical contexts (Miller et al., 2018). Wearden and Brocki (2006) stated that the interpretations are limited not only by “participants' abilities to adequately articulate their thoughts and experiences,” but also by “the researcher's ability to reflect and analyze” (Muchena et al., 2018). The IPA has a flexible set of guidelines that investigators can adapt to their research objectives (Pietkiewicz & Smith, 2014). (Noon, 2018). (1) Reading and re-reading of the interview transcript, (2) initial noting, (3) developing emergent themes, (4) looking for connections between emergent themes, and (5) moving on to the next case by searching for patterns in multiple cases (Smith et al., 2009).

Findings

As many as eight (8) participants were interviewed, and they were purposively selected for their lived experience and involvement in the tourism village activities. All of them are local residents with various occupations as table 1. One of the participants is a woman, who actively involved in village women organization. In order to build rapport with the participants, the first author spent two weeks in the tourism village to enable a full observation on the village lives and how the residents run the tourism activities. The interview was conducted in the beginning of 2021, and each participant was interviewed for several times to check data triangulation, each session ran for 45-60 minutes. To present the data, vignettes of the interview transcripts were displayed according to the theme and the coded participant, i.e. P1- P8.

Drawing from the processes of IPA, the researchers have revealed a model of self-reliance in the tourism village community. This area received less attention due to excessive priority of community skills training. The result can be further utilized as the bases to enhance the community capacity. The community self-reliance models include: (1) Self-assured community; (2) Integrity; (3) community commitment; (4) Community resilience; (5) Sustainability. Figure 1 provide visual representation of the research finding which contributes to the theoretical model of community self-resilience. The community self-assurance is presented first.

Figure 1. Community self-reliance model



Self-assured community

Civic Pride

Of the 8 local residents who were interviewed, most of them showed their pride of being born, raised in the village. The source of prides varied from the village’s stunning nature, preserved community culture, and the high value of local wisdom (P1). In general, they admitted that being born in the scenic village with its preserved cultural identity and traditions is a blessing. As a result, the local people do not consider themselves as living in a marginal village community. The vignettes below show how the participants’ perceived their civic pride:

Visitors comes to our village for fresh air, unspoiled natural scenery, and they enjoy chirping birds in the morning (P1)

We, as villagers, do not feel like living in a marginalized community; rather, we are proud to have an identity and tradition that have been preserved to this day (P8)

We are proud and confident in what we have; a wide array of local wisdom and cultural heritage that becomes a tourist attraction (P2)

The vignettes from P8 and P2 indicated that the participants were proud of their tradition in the form of local wisdom and cultural heritage. As a result, they continue to preserve various local wisdoms inherited by their ancestors. Javanese people believe that an external power has predetermined their destinies and they just need to walk through the path that has already been determined by that external power. ³ *Slametan*, therefore, embodies the concepts of gratitude, blessing, and grace. This ceremony is held to commemorate rites of passage and to promote a sense of belonging, and is performed throughout each stage of human life, starting before birth (Koentjaraningrat, 1984). The examples of this *Slametan* are, for instance, *mitoni* (seven months) is a ceremony held during the seventh month of pregnancy, *selapanan* (35 days after birth), birthday, wedding, and funeral (Koentjaraningrat, 1984). *Slametan* is also used in everyday Javanese life, such as house building, the beginning of the farming calendar, and harvest time. Interestingly, while maintaining the tradition, these ceremonies also serve as a potential strength of cultural heritage tourist attraction in the tourism village community.

Simplicity in rural areas

The authors observed that the residents live in a modest live, and they still adhere mutual cooperation especially in terms of community togetherness activities which is different from individual urban communities. Furthermore, the locals regard tourists as guests who should be

greeted and treated well. Although they arrive as guests, they will be welcomed like family, and they will be delighted to receive the 'new' family again.

The tourist village visitors are mostly urban people who enjoy the beauty of togetherness and simple mutual cooperation (P3)

Almost all of the village community's characteristics can attract visitors, particularly urban tourists (P1)

The tourist village community sees visitors' arrival as an attempt to appreciate and enjoy the village community's habits; even things that are typical for the village community are regarded as intriguing and worthwhile for tourists. The community strives to maintain and preserve different communal practices that might be exploited as tourism attractions in the hamlet. Community livelihoods as farmers, for example, serve as an attraction for visitors to experience the atmosphere of land cultivation. Thus, the villagers' everyday lives contribute to the destination attractiveness. Every aspect of Javanese daily life is laden with significant wisdoms handed down from parents to sons from ancient times – as a guide for walking the path of life (Bratawijaya, 1997).

Experiential Learning medium for tourism education

The tourism village serves as a living laboratory perfect for character education for students participating in educational tourism activities. Students learn community ideals that must be upheld as adaptation exercises in actual social life in society.

Students on educational trips are expected to respect all of the local community's regulations and customs (P2)

Students on educational trips can take advantage of a range of modest facilities in a tourism hamlet (P2)

In terms of educational tourism activities in tourist villages, students will stay in accommodations that are modest and, in some cases, unlike their city living condition. This is all part of the kids' mental endurance training as they live a basic life with the village population.

Integrity

Positive Mindset

The village community claims that by thinking favorably about everyone, even newcomers, they would gain mental health and be able to live a pleasant and quality life in social relationships with other individuals or communities.

Our lives grow healthier because we constantly think positively (P3)

The tourism village community views the positive mindset offered to visitors or tourists as an effort to build a pleasant and harmonious connection between the local community and visitors.

Every guest that comes to our village is a nice person (P3)

Ethical conduct

The village community is accustomed to smiling, welcoming, and greeting each other as well as visitors or tourists, indicating that the village population understands and implements a hospitality attitude for the convenience of visitors.

We see every guest who comes to the village as someone we should respect (P4)

The community believes in the principle of cause and effect taught by their ancestor, believing that they must be kind to everyone if they want to be treated well by others. And, while doing good for others, one must do so sincerely, without expecting anything in return, and be appreciative in all circumstances.

What our forefathers taught us is to constantly promote compassion, and we shall be repaid later (P4)

Community Commitment

Mutual cooperation

The community views peace and harmony among community and village leaders as a prerequisite for creating a tourism village, as well as keeping constructive connections with visitors to portray an image as a peaceful environment.

We believe that guests will come if we greet them peacefully (P5)

The community always expresses gratitude to those who support the village operations, such as the government, educational institutions, non-governmental organizations (NGOs), travel companies, and others. This is done in order to acquire constructive support for the tourism village's long-term viability.

We can't stand on our own without the help of others (P5)

Community welfare

As part of the community-based tourism program, the tourism village community promotes community welfare; in this case, the benefits obtained from a socioeconomic perspective can improve the community's quality of life, such as education, health, labor absorption, food consumption patterns, and housing improvements, among other things.

We establish a tourism village is for the welfare of the community (P2)

The community, as a representative of the tourism village management organization, serves as a forum for administering the village's tourist attractions, amenities, lodging, and other services. And the tourism village management organization discloses the amount of money, labor programs, financial accountability, and village assets to the community in a transparent and accountable manner.

The community should play the most important role in the operation of the tourist village (P2)

Community Resilience

Problem Solver

The community's attitude and determination from the outset of pioneering a tourism village simply strives to make the village community and its surroundings better in harmony. When the community benefits from the existence of tourist village activities, it is regarded as a bonus or a gift from God as a result of hard effort and a strong desire to move ahead of the rest of the community.

We developed a tourism village not just to make money, but also to make our village a joyful place
(P6)

The community views conflict as a process, and so, from the beginning of the tourist village's formation until now, the community needs constantly attempt to address conflicts effectively by emphasizing the organization's sustainability and the priority of community engagement.

Effective communication between people may solve any problem (P6)

Disaster anticipation

The community sees the possibility for catastrophe as part of God's love changing their attitude to become a powerful society; moreover, the community is grateful since God gave fertile ground land to grow various agricultural commodities right after the volcanic eruption.

Living in a disaster-prone location, there must be benefits that God has provided to the community
(P7)

Village communities have a strong desire and ability to recover from adversity as a result of disasters, by always maintaining togetherness in achieving the future of village welfare for togetherness, and this cannot be separated from the role of leaders, village leaders, tourism village managers, and moral heritage of the ancestors.

A strong will and unity give energy to overcome any obstacles (P7)

Sustainability Commitment

Innovative and responsive

The community, in collaboration with the tourism village manager, can design creative packages for various visitor segments and characteristics, including tourist villages, while also serving as a Training Center for HR capacity development (Training Center) for companies and educational institutions.

We learn from the demands of tourists, as well as from other tourist communities that have been established before us (P7)

Communities and tourism village managers must be able to take advantage of technological developments in order to develop the village, one of which is utilizing social media technology to promote the tourism village to larger community and easy access of marketing transactions.

The government provided us with numerous trainings, particularly in the use of social media technology (P7)

Cultural and environmental preservation

The community believes that its cultural heritage and local wisdom must be preserved for future generations in a sustainable way, therefore locals renew different traditional artifacts as a conservation-based tourism attraction. Traditional food, traditional folk/child activities, traditional medical systems based on natural components, and other cultural attractions are available in the village.

Children's games, traditional cuisine, and traditional medicine are popular among visitors. That is what inspires us to keep it going and rejuvenate it (P8)

The village is one of the perfect locations for the community's environmental responsibilities, in terms of preserving and intelligently exploiting nature's and the environment potential in a sustainable manner. The value and cultural meanings serve as a teaching tool in educational tourism activities for students, one example is learning to love and care for the environment, since the tourism village community is well-known for its concern for the environment.

Villagers are more concerned about the environment and have a greater sense of responsibility for the future (P8)

Discussion

This article has shown that the residents in the study location have demonstrated community self-reliance, which is elaborated a model consisting of five aspects (1) Self-assured

community; (2) Integrity; (3) community commitment; (4) Community resilience; (5) Sustainability. The community self-reliance in the study area is deeply rooted from the values taken from local wisdom passed from generation to generation. The general local wisdom, The local philosophy, known as *Memayu Hayuning Bawono*, is still used as a guide for community life by the residents of the area. *Memayu* is derived from the Javanese words *Hayu* or *Ayu*, which mean beautiful or secure (Demolinggo et al., 2020). The application of this philosophy is for example, Javanese people are accustomed to respecting their guests, living in harmony with the nature, leading a simple yet fruitful lives, and maintaining a good relationship with other people.

Despite the fact that they live in the disastrous area in the slope of an active volcano, it does not make the residents far from being thankful to God. In fact, they believe in God's blessing for any kinds of misfortune. For this reason, civic pride arises, and it makes a strong connection with the residents and sense of community self-belonging to the area. Eventually, this bond enables the residents to "stick" to the place instead of leaving for urban area to earn a better living. Participant 1, for example, had left his successful career in a big company in a city centre only to return to the hometown and initiate a tourism village a decade ago, and start everything from the very beginning.

Although the existence of tourism village development sometimes faces some conflict among the residents, the residents in Pentingsari considers the conflicts as part of daily lives and focus on solution seeking in a mutual way. In this perspective, local communities are endowed with significant resources, skills, and indigenous knowledge that may be relied upon in times of crisis. (Etienne Nel & Binns, 2000). The community has the right to participate in the tourism development process, with the obligation to safeguard and preserve tourist attractions, as well as to contribute to the creation of a safe, orderly, clean, polite, and well-behaved environment, and to

ensure the environmental sustainability of tourism destinations (Anggraheni et al., 2018). The researchers propose the research findings to establish a new theory and alternative model for rural community self-reliance with the inclusions of community self-assurance, integrity, commitment, resilience, and sustainability.

Conclusion and implications

Community-based tourism, which emphasizes the local community as the primary focus of tourism activities, is viewed as a promising solution to socioeconomic problems in rural areas, particularly in tourism villages. This notion is seen to be applicable as a means of alleviating poverty by mobilizing local communities (local knowledge and skills), specifically to use the potential of natural and cultural resources accessible in their surrounding areas for tourist development. (Manaf et al., 2018). Therefore, rural tourism as one of the development options began to be considered a panacea to improve the economic level of marginalized areas, stimulate social regeneration and improve the living conditions of rural communities (Anggraheni et al., 2018). Additionally, cultural exchange; recovery of cultural activities; promotion of social integration (closer contacts between the local population and tourists), community involvement; preservation of cultural heritage, conservation and promotion of indigenous cultural values, promotion of local residents' entrepreneurship are some of the social and cultural benefits of rural tourism (Barkauskas et al., 2015).

Despite a myriad of benefit it offers, the local residents encounter various challenges and problems upon the development of their area as tourism village. The challenges range from internal and external factors that might hinder the progress of the tourism development for reaching its success. Efforts were conducted to equip the residents with a sufficient knowledge, and skills to

go through all the obstacle. One of such effort is the empowerment program, performed to change and raise awareness, knowledge, and skills of the community in order to achieve local self-sufficiency while still utilizing local potential (Hernanda et al., 2018). To do this, the local community serves as the main actor of this activity, and they actively participate¹ in the rural tourism development. The residents' involvement, then, becomes an important challenge to ensure the tourism activities exist for the community's welfare (Manaf et al., 2018).

Community empowerment through a community-based rural tourism program also aims to build local community capacity and social capital by providing opportunities for community members to earn money as tourism members, actors in a tourism village's social network who collaborate (Manaf et al., 2018). Community empowerment today entails more than just providing training or skill simulations; it also entails changing the productive attitude and mentality of the community toward self-sufficiency and shared success. To increase the number of self-sustaining tourist villages in Indonesia, an acceptable and successful community empowerment model is required. This model must promote community self-reliance and be adaptable for use in the process of empowering additional tourist villages. Drawing from the finding this study, the authors propose a model of community self-reliance in tourism village that can contribute to the existing literature on empowerment model toward a self-sufficient tourism village.

This study is not without limitations. It was constrained to the experiences of the tourism village community in Pentingsari, Yogyakarta, Indonesia, which may have limited the generalizability of the research findings in the long run, according to the researchers. Accordingly, future research should investigate participants' experiences in additional tourist villages with a variety of characteristics and cultures, using a method known as phenomenological inquiry. Despite its limitations, the study proposed a theoretically and empirically validated model of

community self-reliance experience, using a qualitative method based on Interpretative Phenomenological Analysis to achieve its results. The findings may be applied as a new perspective in similar research, not only in tourist village communities, but also as a starting point for further investigation into the phenomenon of independence in the community or other social groups, as demonstrated in this study. A reference for a more in-depth study of cognitive behavioral therapy (CBT), as well as a standard and model for community empowerment, which must promote community self-reliance, may be derived from this study.

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