

Community Participation in Tourism Village Development and Its Impact on Local Community Economies

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Abstract

This research was conducted to determine the form and level of participation of the Cisuru Village community in the development of the Curug Geulis Tourism Village, as well as its impact on the local community's economy. In this study, researchers used a descriptive-qualitative method. With regard to data collection, observation techniques, interviews, and documentation were used. Regarding the determination of informants, a purposive sampling technique was used, in which the criteria for informants were determined by the researcher, while the data analysis method used data reduction, data presentation, and drawing conclusions. The results of this study indicate that the form of participation provided by the Cisuru Village community in the development of the Curug Geulis Tourism Village is of three kinds, namely participation in the form of thought, participation in the form of labor, and participation in the form of thought and energy, while the level of participation of the Cisuru Village community in village development According to Arnstein's theory, tourism is still at the fifth level, namely plaction which is categorized as pseudo participation (tokenism), which means that the community has not participated fully. Meanwhile, the participation of the Cisuru Village community in the development of the Curug Geulis Tourism Village, in general, has had an impact on the local community's economy, namely in the form of economic benefits through transactions that occur, the emergence of new business ideas around the tourist village area, increased village infrastructure development, and creation of jobs, both in trade and services.

Keywords: Community Participation, Tourism Village Development, the Economy of the Local Community

A. Introduction

Indonesia is a country that has a diversity of languages, ethnicities, religions, arts, culture, and is rich in natural resources. The natural beauty and cultural heterogeneity of the archipelago have long been the main attraction for domestic and foreign tourists to visit, study, or serve as a 'potential fertile field' for research activities and enrichment of scientific knowledge, as well as being one of the favorite destinations for travelers. This resulted in Indonesia's tourism sector growing rapidly and being able to bring in foreign exchange for the country. With good and directed management, the tourism

sector can actually be an economic driver and has great potential to become an industry that 'goes international'.

In Indonesia, tourism is one of the main sectors driving the wheels of the national (macro) economy. In addition, the tourism sector is also one of the factors that can improve the local (micro) economy. This country has a lot of regional potential that has its own uniqueness, waiting to be widely introduced, and explored wisely. Therefore, tourism is used as one of the government's priority development programs, as stated in the Law (Undang-Undang/UU) of the Republic of Indonesia Number 25 of 2000 concerning the National Development Program whose aim is to develop existing strategic areas and new economic growth centers that are potential. With the development of these areas, apart from being a contributor to the country's foreign exchange, it is also expected to be able to create jobs.

Each region in Indonesia has its own characteristics and added value which is a special attraction for tourists. This attraction or potential requires management in periodic and sustainable development because from these efforts the community can benefit. In the perspective of the Islamic religion, this is in accordance with the words of Allah Subhanahu wa Ta'ala:

وَالَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning:

"It is He (God/Allah) who created everything that is on earth for you, then He went to the sky, then He perfected it into seven heavens. And He is All-Knower of all things." (Q.S. al-Baqarah (2): 2).

Based on the verse above, Islam teaches that everything that has been created by Allah, both the wealth and beauty of nature and the diversity of other potentials can be utilized by humans as an attraction. This is the basic capital for the development and development of tourism which can bring benefits or social benefits. Allah created the heavens and the earth for human needs and there is no prohibition in utilizing the natural resources that Allah has given as long as they do not conflict with Islamic law. Thus, the development of tourism in an area becomes very important as an effort to improve the welfare of the people in the area concerned.

Given that it is undeniable that tourism activities are closely intertwined with economic activities, tourism management must be carried out seriously and collaboratively by the government and the community, so that not only tourism activities are obtained, but also economic activities. With the existence of tourism activities in an area, it will make the area concerned better known and visited by many tourists. These efforts can open up economic opportunities for communities around tourist attractions to trade or offer other services needed by visitors. This is in line with the Law (Undang-Undang/UU) of the Republic of Indonesia Number 10 of 2009 concerning Tourism, where tourist attraction can be explained as anything that has uniqueness, convenience, and value in the form of diversity, natural wealth, culture, and man-made products that are targeted or visited by tourists, so that it can have an impact resulting from tourism development in the form of increasing people's welfare, reducing poverty and unemployment, and preserving the environment.

Tourism will provide many benefits to the economy in an area that is aware of its potential for the tourism sector. Given the significant role of tourism, the development of tourism in areas that have good tourism potential is important to do. Because many sectors are related to tourism, tourism development should be felt by all the people around the tourism development area, as well as provide opportunities for community participation in it.

Equitable development that can be enjoyed by all components of the nation in various regions of Indonesia will increase the active participation of the community in development, reduce security disturbances, and eliminate potential social conflicts for the achievement of an Indonesia that is advanced, independent and socially justice. Regional development is carried out by taking into account the potential and opportunities for superior land and/or sea resources in each region, as well as taking into account the principles of sustainable development and environmental carrying capacity. The main objective of regional development is to increase the quality of life and social welfare, as well as its equity.

Tourism development, one of which is represented through the development of tourist villages. A tourist village is a form of integration between the potential attractions of natural tourism, cultural tourism and man-made tourism in a certain area

supported by attractions, accommodation and other facilities according to the local wisdom of the community. A tourist village is a form of tourism that is based on objects and attractions in the form of village life which has special characteristics in its people, natural scenery, and culture, so that it has the opportunity to become a commodity for tourists. Village life as a tourist destination is the village as an object, as well as the subject of tourism. As an object, the meaning is that rural life is a destination for tourism activities, while as a subject is that the village with all its socio-cultural activities is the organizer itself of various tourism activities, and what is produced by these activities will be enjoyed by the community directly. Therefore, the active role of the community is very decisive in the continuity of rural tourism activities or tourist villages (Hadiwijoyo, 2012).

The development of tourist villages is essentially one of the foundations of national development because if each village has been able to carry out development and development independently, the prosperity or welfare of the community will easily be realized. In the process of developing a tourist village, of course, the role of the community is very much needed as the main actor in encouraging the success of the development of a tourist village. In development activities, community participation is a manifestation of awareness and concern, as well as community responsibility for the importance of development which aims to improve their quality of life. This means that through the participation provided, the community should realize that development activities are not just an obligation that is only carried out by the apparatus or the government itself, but also require community involvement which will improve their quality of life (Mardikanto and Soebianto, 2019).

The active participation of the community in the development of tourist villages is expected to be able to encourage village communities to achieve a more prosperous life by empowering village resources. Utilization of the tourism village potential can be carried out in mutual cooperation between the village government and the community in the local village. As a result, the potential that is jointly managed can be developed to improve the village economy, as well as the community. The realization of these ideal expectations is certainly coveted by every village government and its people in

Indonesia, especially by villages that have potential in the tourism sector, such as the Cisuru Village Government and its people.

Cisuru Village is a village located in Cipari District, Cilacap Regency, Central Java Province, Indonesia, which has a lot of natural potential to be used as a tourist attraction, including the Curug Pengantin (Pengantin Waterfall), Curug Lawet, Curug Haji Nur Saleh, Curug Gendong, Curug Kembar, Curug Geulis, and a number of petilasan/memorial (the places that someone has visited or lived in (which is important)). Of the many tourism potentials, Geulis Waterfall (Curug Geulis) is a natural potential that has long been used as a tourist attraction by the local village government and is well known to tourists, especially domestic tourists, especially those from the Cilacap Regency area and its surroundings.

Seeing the large amount of tourism potential that Cisuru Village has and by making Curug Geulis a priority tourism object for the village, in 2012 the Cilacap Regency Government designated Cisuru Village as a tourist village, while forming the Local Village Tourism Awareness Group (Kelompok Sadar Wisata - Pokdarwis) of Curug Geulis as a driving force for tourism in the village. Since then this village has been known as the 'Curug Geulis Tourism Village'. To support the development of tourism potential in Cisuru Village, especially Curug Geulis, the local village government is collaborating with local community groups to manage and develop these tourism objects.

Even though in the early years of its management, Curug Geulis Tourism Village was visited by many tourists, but in its development in the last five years the number of visitors has decreased. According to information from the Head of Pokdarwis local village, one of the reasons for the sluggish number of visitors is the low participation of the community in the development of the tourist village. Considering that Cisuru Village was once one of the pilot tourism villages in Cilacap Regency, it is important to study issues related to community participation in the development of Curug Geulis Tourism Village, in addition to extracting further information regarding its implications for the economy of the local community. Therefore, the researchers (authors/writers) conducted research that aimed to determine community participation, regarding its form and level, in the development of the Curug Geulis

Tourism Village, and its impact on the local community's economy. Thus, the results of this study are expected to become valuable information and relevant scientific reference sources to draw inferences from related phenomena.

B. Literature Review

In the concept of community empowerment, the growth and development of community participation in development is determined by three main elements, namely the opportunity given to the community to participate, the willingness to participate, and the ability to participate (Mardikanto and Soebianto, 2019). The forms of community participation are divided into five forms, namely psychological participation or participation in the form of thought, physical participation or participation in the form of labor, psychological and physical participation or participation in the form of thought and effort, participation with skill or participation in the form of expertise, material participation or participation in kind, as well as money participation or participation in the form of money (Davis and Newstrom, 2012).

Involvement and participation of every element of society in various stages of the development process in a community group or organization, starting from the stage of analyzing conditions or potential circumstances, the stage of decision making in planning, the stage of implementation or management, the stage of control (monitoring, evaluation, and supervision), to the utilization of the results achieved from the development process, it is important to be accommodated. This is because with their involvement and participation, people will be appreciated (feeling 'regarded' or 'personified'), become confident, and have a responsibility if they are included as part of the development process (Suryana, 2010).

When seen from the point of view of the elements that form or achieve the final goal (product), community participation can be used as one of the main foundations for the strength of the community to determine the improvement of their own quality of life. Conceptually, it includes several stages (stairs) that can be distinguished based on 'corresponding to the extent of citizen's power in determining the plan and/or program'. This model refers to the degree of community participation which is divided

into three levels, namely: degrees of citizen power or community power which includes citizen control, delegated power, and partnership; degrees of tokenism or pseudo degrees that include placation, consultation, and information; as well as degrees of non-participation consisting of therapy and manipulation (Arnstein, 1969).

In line with a number of the concepts mentioned above, in a sectoral perspective with regard to the field of tourism, especially related to community-based rural tourism planning, the active role (participation) of the community will greatly determine the continuity of rural tourism activities or tourist villages (Hadiwijoyo, 2012). On the other hand, related to the impact of tourism on the economy, the existence of a tourist village will have a lot of influence on the economy of the surrounding community. There are at least four economic impacts from the development of a tourist village, namely the existence of economic benefits through transactions that occur, the potential for new business ideas to emerge around the tourist village area, increased village infrastructure development, and the creation of jobs, both in trade and services (Istriyani, 2019).

C. Research Methods

This research is located in Curug Geulis Tourism Village which is located in Wlahar Hamlet, Cisuru Village, Cipari District, Cilacap Regency, Central Java Province, Indonesia. The field research activities will be carried out in 2021-2022, while the method used in this study is of a descriptive-qualitative type. The descriptive-qualitative research method was chosen because it will be used to create a picture (description) of facts, in this case regarding the development of the Curug Geulis Tourism Village by exploring information about community participation in these activities and their impact on the economy of the local community through a number of informants who are mainly taken from the parties involved. From this, the researchers (authors/writers) then collect data and make conclusions from all the data that has been studied with discussion and analysis that is described descriptively and systematically.

With regard to data collection, the data collection techniques used in this study are observation, interviews, and documentation, while the data that has been collected

through the application of these techniques will be analyzed using data reduction methods, data presentation, and drawing conclusions. Then, with regard to data sources, the data used in this study came from two sources, namely primary data sources and secondary data sources. The primary data source is data obtained directly from the first source in the form of interviews with informants who are considered relevant to take information from, namely those who work or are in the Curug Geulis Tourism Village, while the secondary data sources are data derived from documents and articles related to the development of the tourism village, as well as books that have the appropriate theme with this research as a scientific reference source.

The technique for determining informants used in this study was purposive sampling with informant criteria determined by researchers (authors/writers), in this case namely a number of elements of the Cisuru Village community who understand and are directly involved in the development activities of the Curug Geulis Tourism Village, such as the Cisuru Village Government, Pokdarwis Curug Geulis, Karang Taruna (Youth Organizations), as well as members of the general local village community, including residents who carry out economic activities, such as traders and business people around tourist sites, along with visitors to these attractions.

D. Result and Discussion

1. Overview of Curug Geulis Tourism Village and Its Development Efforts

Cisuru Village is one of 11 (eleven) villages in the Cipari District which has geographical conditions in the form of residential land, rice fields, plantations, mountains, and forestry. This village has quite good natural potential compared to other villages in the sub-district, not only agricultural and plantation potential, but also potential in the tourism sector in the form of natural tourism and religious tourism. With its potential, Cisuru Village became one of six tourist villages in Cilacap Regency which in 2012 was approved by the Regional Government of Cilacap Regency with the Regent's Decree Number: 556/213/18/2012 as Curug Geulis Tourism Village, where Curug Geulis become the main tourist object, in addition to five other tourist villages, namely Karangbanar which is in Jetis District,

Wagir Indah Welahan in Adipala District, Samudra Mandiri Widarapayung in Binangun District, Cimandaway Indah in Dayeuhluhur District, and Genta Wisata in Kroya District (Radar Banyumas, 2012).

The idea of Curug Geulis Tourism Village was pioneered by the village government, village institutions, youth leaders, and community leaders in Cisuru Village with the aim of advancing and supporting the economy of the community. In addition, the declaration of Cisuru Village as a tourist village is also a form of utilizing the natural beauty in the village as a tourist attraction. Departing from awareness of the natural potential of Cisuru Village, all elements of this village community are encouraged to further explore this potential so that it can be used as a tourist attraction. This was then followed up in 2011 in the form of holding meetings between a number of youth leaders and community leaders with all elements of the Cisuru Village government and institutions to compile or make plans for the development of tourism potential in their village area. In 2012, good cooperation between them, which also involved elements of the Regional Government of Cilacap Regency, finally determined and ratified Cisuru Village as one of the tourist villages in Cilacap Regency with the title Curug Geulis Tourism Village, which the development of the Curug Geulis tourist object is the main focus or priority scale for the Cisuru Village Government, so that through these efforts it is hoped that it can 'boost' the economy of the community.

Curug Geulis Tourism Village, actually does not only have natural tourism potential in the form of waterfalls (curug), but there are also a number of petilasan/memorial (the places that someone has visited or lived in (which is important)) as religious tourism destinations, such as Petilasan Haji Nur Saleh, Petilasan Mbah Tombo, Petilasan Langlang Buana Siliwangi, Petilasan Raden Kamsi, and Petilasan Bangsa Jaya, which is generally still crowded with pilgrims from various regions until now, is even visited by pilgrims from the Kuningan area of West Java Province. Apart from that, there is also education on processing latex manually which can be another activity for tourists when visiting this tourist village.

Tourists who come to Curug Geulis Tourism Village can also buy culinary souvenirs typical of Cisuru Village, namely emping (melinjo chips), saleh pisang (dried banana pieces fried in flour), tempe klentang (processed rubber tree seeds), and gula semut ('ant' sugar). Not only that, in this tourist village there are also homestays in the form of residents' houses that are rented out for accommodation needs (lodging) for visitors or tourists who come from far away. All visiting and accommodation services are provided by Pokdarwis Curug Geulis as the tourism object manager and 'receptionist'. This Pokdarwis is also tasked with escorting visitors or tourists and showing tourist attractions in the village.

Related to local village tourism awareness group (pokdarwis), the Pokdarwis Curug Geulis is a social organization formed as a forum to accommodate community aspirations on the basis of efforts to develop tourism potential in Cisuru Village. The Pokdarwis Curug Geulis was approved by the Regent of Cilacap at the same time as the ratification and inauguration of the Curug Geulis Tourism Village in 2012. The members and administrators of the Pokdarwis Curug Geulis are the indigenous people of Cisuru Village who live close to the Curug Geulis tourist attraction, which has since become Curug Geulis Tourism Village, they are already actively managing and exploring the tourism potential in the village, especially the natural tourism potential of Curug Geulis.

The formation of the Pokdarwis Curug Geulis was carried out by deliberation held at the Cisuru Village Hall. The Pokdarwis members are a group of people who are more concerned with the progress of the Curug Geulis Tourism Village. The Pokdarwis Curug Geulis consists of 13 (thirteen) people, whose management is currently chaired by Suhendra with secretary Ani Salindri, and financial affairs holder Nur Rahmat Taufik. As for Pokdarwis Curug Geulis activities, they include routine meetings held every three months which aim to strengthen ties between members and their management, as well as discuss various plans and evaluate activities, such as planning to conduct comparative studies to relevant tourist destinations, mutual cooperation activities -collaborating on the maintenance of facilities and road access to the Curug Geulis tourist attraction, as well as planning

for the construction of new tourist rides as an effort to increase interest in visiting tourists.

To support the development of the Curug Geulis tourist attraction, the main facility has been made in the form of an access road (for pedestrians) to the waterfall (curug) which is constructed of concrete rebates that cross a rubber plantation hill. Apart from that, four gazebos have also been built along the road to Curug Geulis as a gathering place or stopover (rest) for a moment for visitors going to the curug, where one of the gazebos is equipped with a selfie spot as a visitor attraction. Other supporting facilities are homestays in the form of the availability of a number of residents' houses that can be rented out to visitors who want to stay for a few days, as well as counters for purchasing entrance tickets to the Curug Geulis tourist attraction.

Since Cisuru Village was officially made a tourist village, all costs for procuring infrastructure for the Curug Geulis tourist attraction are still being piled on funds originating from the local government and village funds. The construction of four gazebos along the path to Curug Geulis has cost of 50,000,000,- Rupiah (3,281.95 US Dollar) which came from the realization of the Cilacap Regency Regional Budget (APBD) in 2014. Likewise, the construction of bridges and roads in the form of concrete rebates to these tourist attractions, has also incurred a cost of 100,000,000,- Rupiah (6,568.15 US Dollar) sourced from the realization of a similar 2016 APBD, while making photo spots costs 25,000,000,- Rupiah (1,641.06 US Dollar) taken from the local village fund. Even so, until now at the Curug Geulis tourist attraction there are no supporting infrastructure that is actually needed by visitors or tourists, namely the availability of representative booths (shops) for food and drink sellers, availability of facilities (buildings) for changing clothes for visitors or tourists who play water or bathe in the waterfall (curug), the availability of adequate parking spaces for vehicles, as well as the availability of prayer rooms (places of worship).

With regard to the introduction of tourism villages, the Cisuru Village Government has disseminated information about the existence of tourism in their village through outreach to the wider community, both before and after the

inauguration of the Curug Geulis Tourism Village. Generally, this socialization activity is carried out by the Cisuru Village Government at various events it organizes (such as training activities or workshops, exhibitions, arts and cultural performances, sports, etc.), as well as at various events or activities held by community members, both those that are individual (such as community celebrations and the like) or collective (such as recitation, community meetings, and the like). Socialization activities regarding the existence of tourism in Cisuru Village, one of which was carried out by the village government when it received or was given the opportunity to give remarks, both at events or activities held within the Cisuru Village area and outside the village area.

In connection with the development of the Curug Geulis Tourism Village, the Cisuru Village Government has taken steps in this regard. Curug Geulis Tourism Village is a village that the government wants to become a tourism village owned by the community, where the management is also carried out by the community itself by prioritizing the ability of its local resources independently. This is intended to advance tourism activities in the village without involving intervention from the private sector or private corporation.

Several real steps have been taken by the Cisuru Village Government for the development of the Curug Geulis Tourism Village, including efforts to obtain legalization or a legal umbrella for the operation or management of the Curug Geulis tourist object (as stated at the beginning of the discussion), organizing tourism and organizational training by inviting experts who have competence in this field, and comparative studies on the management of tourism villages to other areas that are deemed relevant (having similar tourism potential) by visiting famous tourist objects in one of the tourist villages in the Province of the Special Region of Yogyakarta (DIY), namely Umbul Ponggok. In addition, in order to develop the Curug Geulis Tourism Village, the Cisuru Village Government has also built facilities to support tourism activities in their village (as previously described above).

2. Community Understanding and Awareness of Tourism in Cisuru Village

Even though it has been running for almost 10 years, until now tourism activities in Cisuru Village are considered to have not been successful. This is because the village government wants tourism in Cisuru Village to be fully managed by the community itself, while the community's understanding and awareness of the concept of a tourist village and the benefits of tourism are generally still low. This limitation has resulted in a lack of subjective support from the local community as one of the main actors in the development of the Curug Geulis Tourism Village. In the past few years, the development of this tourist village has been stagnant because it has not received an active response from the majority of the community. This is evident from the decreasing number of tourists visiting Curug Geulis since five years ago. In fact, currently the ticket counter building for entry to the tourist attraction has been torn down due to the low number of visitors, as well as damaged due to weathering and lack of maintenance.

In accordance with information from one of the active Pokdarwis administrators in Cisuru Village as the manager of the Curug Geulis tourist attraction, that the sluggish number of visitors coming to the waterfall (curug) has resulted in a decrease in Cisuru Village income sourced from tourism activities, so that many local village Pokdarwis members and administrators have started lose enthusiasm and motivation to manage Curug Geulis tourism objects because most of them work with financial tendencies, while the results or income they get from this work are considered less promising. Although not a few of those who have received training on tourism and organization, in the end they prefer to resign and go to work abroad. At this time, the number of members and administrators of this tourism village Pokdarwis remains only a few people who are active. Even though the performance in managing the tourism village is not as enthusiastic as before, at least they are still willing to work voluntarily to manage the Curug Geulis tourist attraction.

Based on the results of interviews with a number of residents of Cisuru Village who know little or much about the existence and development of the Curug Geulis Tourism Village, and who live around the Curug Geulis tourist attraction,

information is obtained that information regarding the inauguration of this tourist village has been frequently conveyed by the village government. However, local people do not fully understand the meaning of this information. That is what makes the community less interested in participating in the development of the Curug Geulis Tourism Village because they do not clearly know their role in developing the tourism village. Local people only know that their village has been officially designated as a tourist village without knowing the role they have to play in this regard. On the other hand, a number of Cisuru Village residents who have joined the membership and management of the Pokdarwis Curug Geulis, as well as received the mandate to manage the waterfall/curug tourism object and have been given training on tourism and organization, have even participated in comparative study activities in the management of tourism villages to other areas, in the end, many people prefer to resign and leave their village to work outside the city.

3. Community Participation in the Development of Curug Geulis Tourism Village

Community involvement in every stage or process of regional development will certainly greatly affect the level of success of local government development programs, as well as in the development of the Curug Geulis Tourism Village. The Cisuru Village Government has actually socialized, invited, and at the same time invited the community to actively participate in the management of their own tourism village, from the planning stage to the implementation of the development program with various forms of participation, even though at certain stages this program has not been fully followed by all layers of society in the village.

As for the forms of participation carried out by the Cisuru Village community in the development of the Curug Geulis Tourism Village, namely participation in the form of thoughts, participation in the form of energy, and participation in the form of both (thoughts and energy). Community participation in the form of thoughts is represented when the people of Cisuru Village are given the opportunity to provide ideas or ideas about how or what can be done to make the

tourism village more attractive with the available potential so that more and more tourists are attracted and visit Curug Geulis Tourism Village.

Participation in the form of thoughts is given through deliberations or regular quarterly meetings initiated by the Curug Geulis Tourism Village and facilitated by the Cisuru Village Government to discuss the planning and evaluation of the Curug Geulis Tourism Village development program which will be and has been implemented. The presence and activity of a member of the local village community in the deliberation or meeting activities can influence other community members from the village who are present so they can participate in providing suggestions or ideas for the development of the Curug Geulis Tourism Village.

Even so, participation in the form of thought as described above apparently cannot be followed by all levels of Cisuru Village community in general, only certain groups can be involved in this form of participation, namely the Pokdarwis Curug Geulis, Karang Taruna Cisuru Village, and the local village government. Elements of the Cisuru Village apparatus, such as the Neighborhood Association (Rukun Tetangga/RT), in this case the Head of the RT of Wlahar Hamlet where the Curug Geulis tourist object is located, are actually only involved for the purpose of socializing the implementation of Curug Geulis Tourism Village development activities, not being involved in deliberations or regular meetings quarterly to plan the development of the tourist village.

On the other hand, community participation in the form of labor is provided by the Cisuru Village community. This was evident during the implementation of the Curug Geulis Tourism Village development program, such as the participation of residents in RT 004 Citizens Association (Rukun Warga/RW) 005 during the construction of four gazebos along the route to Curug Geulis, construction of a concrete road leading to the tourist attraction, and making selfie spots in one of the areas of gazebo that has been built. Apart from that, Empowerment and Family Welfare (Pemberdayaan dan Kesejahteraan Keluarga/PKK) members also provided participation in the form of labor in the form of making mini gardens at selfie spots, and this was also reflected in the implementation of mutual

cooperation activities to clean the path to Curug Geulis which was attended by the community of RT 004 RW 005, who domiciled around the tourism object.

As for participation in the form of thoughts and energy in the development of the Curug Geulis Tourism Village, for example it was carried out by the Karang Taruna of Cisuru Village. This was represented when they held fun bike events and healthy walks. This event or activity is aimed at socializing the tourism village to the people of Cisuru Village and people outside the local village.

4. Development of Curug Geulis Tourism Village

Tourist visits to Curug Geulis in Cisuru Village have actually been going on for a long time, even before it was inaugurated as Curug Geulis Tourism Village, with no entry ticket being enforced. Since it was inaugurated as a tourism village in 2012 by the Regent of Cilacap, the Cisuru Village Government has carried out various developments to support tourism activities, especially in the tourist area of Curug Geulis, such as repairing the hamlet road where Curug Geulis is located, making a number of gazebos on the route to the waterfall (curug), construction concrete road to the location of the waterfall (curug), and making selfie spots as an additional attraction for visitors to these attractions.

In its journey, the development of tourism activities in Cisuru Village experienced an increase in the early years since its inauguration as a tourist village, namely in the period from 2012 to 2017, where domestic tourists from various regions, even some foreign tourists, came to visit to Cisuru Village, especially to the Curug Geulis tourist attraction. During this initial period, the number of tourists, especially domestic tourists, visiting Cisuru Village, especially the Curug Geulis tourist attraction, could average up to 100 people on Sundays or national holidays, even though ticketing was in effect during that time (there is an imposition of a fee or an entry ticket).

Nevertheless, since 2018 until now, the Curug Geulis Tourism Village has gradually experienced a decrease in the number of visitors, where the number of tourists visiting on Sundays or national holidays to this tourist village is only around 50 people at most. Not even rare, the number is less than that number, so

since then (in 2018) the Cisuru Village Government has provided free access for visitors who come to Curug Geulis. This policy was enforced because in addition to the decreasing number of tourists visiting Curug Geulis, it was also triggered because many of the visitors chose the breakthrough route to enter this tourist attraction. The absence of the imposition of an entrance ticket fee has resulted in zero income for the Cisuru Village Government and the Cilacap Regency Regional Government from the management of the Curug Geulis tourist object because this indirectly represents the empty income of Cisuru Village originating from tourism activities.

The sluggish number of visitors and the zero income sourced from tourism activities in Cisuru Village is what caused the drop in the interest or enthusiasm of most members and management of the Pokdarwis Curug Geulis to take care of or manage the Village Curug Geulis Tourism, and this situation also later became causing the abandonment of facilities at these tourist attractions. If this is allowed to continue and there are no improvements, it can make the image of the tourist object worse and can further reduce the interest in visiting tourists.

5. The Economic Condition of the Cisuru Village Community

The geographical condition of Cisuru Village, which consists of mountains, rice fields, and rubber plantations, makes most of the people depend for their economy on the processing of the land. In addition to agricultural land and plantations, Cisuru Village also grows many coconut trees whose sap is taken by the local village community. The processed product of the coconut tree sap is the mainstay product of Cisuru Village, namely 'ant' sugar. With a fairly high selling price, which is Rp. 20,000,- (1.31 US Dollar) per Kg, many people in Cisuru Village have produced 'ant' sugar.

Apart from Curug Geulis, 'ant' sugar is also an icon of Cisuru Village to be used as a special souvenir which is quite famous for its quality. One of the home industries that produce 'ant' sugar is Jati Makmur which is managed by Suhendra (Head of Pokdarwis Curug Geulis) and Ita (a member of the Cisuru Village community), where the product meets export quality. Not only that, this village is

also known as a producer of rubber sap because the area is planted with many rubber trees, in addition to its typical Micro, Small, and Medium Enterprises/MSME (Usaha Mikro, Kecil, dan Menengah/UMKM) products, such as emping (melinjo chips), saleh pisang (dried banana pieces fried in flour), and tempe klentang (processed rubber tree seeds).

6. Analysis of Community Participation in the Development of Curug Geulis Tourism Village

Based on the discussion on community participation in the development of a tourist village as described above, the researchers (authors/writers) analyze that the people of Cisuru Village have indeed actively participated in programs and activities for the development of the Curug Geulis Tourism Village. However, not all stages of the tourism village development program can be followed or involve the participation of all elements (layers/classes/groups) of the community in Cisuru Village. In fact, the decision-making stage, even though it is carried out through deliberations, in planning the Curug Geulis Tourism Village development program only involves and accommodates the participation of certain elements of society. This practice does not yet reflect the involvement and participation of all elements of society in Cisuru Village and is not fully in accordance with the concept of community empowerment according to Suryana (2010) which is used as one of the theoretical foundations of this research.

On the other hand, the Cisuru Village Government has indeed provided an opportunity for its people to participate and be directly involved in programs and activities for the development of the Curug Geulis Tourism Village. But in practice, not all plans that have been made can be realized. Apart from financial or financial factors (capital/funding/financing), this is due to a lack of will (care or support) and the active role of the local village community as a result of low public awareness of the importance of developing tourism potential in their own village. This fact is certainly not in line with two other concepts which are also used as the theoretical basis of this research, namely the concept of community-based rural tourism planning put forward by Hadiwijoyo (2012) which states that the active

role of the community is very decisive in the continuity of rural tourism activities (tourism villages), and the concept of community empowerment according to Mardikanto and Soebianto (2019) which suggests that through the participation provided, the community should realize that development activities are not just an obligation that is only carried out by the apparatus or the government itself, but also requires community involvement which will improve the quality of their life.

Even if it is only given by certain elements of the community, the participation of the Cisuru Village community in the development of the Curug Geulis Tourism Village has at least existed. This is evidenced by various forms of local community participation at each stage of the tourism village development program, such as thoughts participation, energy participation, and both (thoughts and energy) participation. Practically, the three types of community participation in Cisuru Village in the development of the Curug Geulis Tourism Village are compatible with three of the five forms of community participation according to the theory of forms of community participation put forward by Davis and Newstrom (2012).

With the three types of participation provided, it can be said that the enthusiasm of the people of Cisuru Village in developing the Curug Geulis Tourism Village is quite good. However, the level of community participation in developing the tourism village, based on Arnstein's theory (1969), is still at the fifth level, namely placation which is categorized as pseudo participation (tokenism), which means that the community has not participated fully. This is because the community in general only acts as the object or executor of the tourism village development program, for which the planning has been initiated or designed in advance by the Cisuru Village Government and the Pokdarwis Curug Geulis. This fact is not fully in accordance with the concept also put forward by Hadiwijoyo (2012) that the village is both an object and at the same time the subject of tourism, where as an object, the meaning is that rural life is a destination for tourism activities, while as a subject is that the village with all its socio-cultural activities is the organizer itself of various tourism activities, and what is produced by these activities will be enjoyed by the community directly.

Thus, based on the descriptive discussion regarding community participation in the development of a tourist village as described above, the researchers (authors/writers) qualitatively analyzes that the factors influencing the participation of the Cisuru Village community in the development of the Curug Geulis Tourism Village there are three elements, namely the Cisuru Village community already has (given) the opportunity to participate in tourism development in their village, and have the desire, as well as have the ability in the form of thought and energy to participate in such development efforts. In general, this practice is in accordance with the concept of community empowerment put forward by Mardikanto and Soebianto (2019) which explains that the growth and development of community participation in development is largely determined by three main elements, namely the opportunity given to the community to participate, the willingness to participate, and the ability to participate.

7. The Impact of Community Participation in the Development of Curug Geulis Tourism Village on the Economy of Local Communities

The existence of participation from the community in tourism development in Cisuru Village with Curug Geulis as the main icon or tourist object has had a developmental impact on the tourism village, especially the development of the Curug Geulis tourist object. On the other hand, this participation also indirectly had an impact on the lives of the people of Cisuru Village. These impacts include social impacts and economic impacts.

The social impact of the tourism village for the people of Cisuru Village is reflected in the increasing recognition of this village by the wider community and the large number of tourists visiting the village to enjoy the nature tourism of Curug Geulis, both domestic and foreign tourists. Meanwhile, the economic impact that is felt by the people of Cisuru Village is the increasing recognition of agricultural or plantation products and processed products of this village community and the ease of access to marketing as the village is increasingly recognized as a tourist village.

In addition to the impacts above, with the development of the Curug Geulis Tourism Village, at least it has created jobs for the people of Cisuru Village, both those involved in labour-intensive infrastructure development projects or facilities for the Curug Geulis tourist attraction as well as those recruited as administrators and members of the Pokdarwis Curug Geulis as the manager of the tourism object. A number of community members who are members of this Pokdarwis actually work to take care of the Curug Geulis tourist attraction, which at least earns income from this work. This economic impact has been felt for the local village community, for at least five years since 2012, although later on, this impact has been felt by them less and less since five years ago (since 2018).

Likewise, with the development of a tourist village in Cisuru, the community has become increasingly motivated and more productive in making or producing Micro, Small, and Medium Enterprises/MSME (Usaha Mikro, Kecil, dan Menengah/UMKM) products, especially culinary products in the form of souvenirs typical of the Curug Geulis Tourism Village, where these products can be sold with increasing volume and turnover as the number of tourists visiting the tourist village increases, even though this impact is only felt significantly in the first five years since the inauguration of the tourism village in question (2012-2017). In addition, during the same period of time, the economic impact was also felt for residents around the Curug Geulis tourist attraction who have homestays for rent to tourists, as well as for local community members who become food and beverage traders around the tourist attraction.

All the implications of the development of the Curug Geulis Tourism Village, as mentioned above, in particular the economic impact, are practically in line with the theory of a tourist village put forward by Istriyani (2019), which explains that the existence of a tourist village will have a great influence on the economy of the surrounding community, such as the existence of economic benefits through transactions that occur, the potential for new business ideas to emerge around the tourist village area, increased village infrastructure development, and the creation of jobs, both in trade and services.

Nevertheless, according to the researcher/author/writer's analysis, the economic impact of community participation in the development of the Curug Geulis Tourism Village is still not maximized, even for the community around the Curug Geulis tourist object. The existence of a tourism village should be accompanied by the empowerment of the local community as a whole (covering all its elements). Therefore, the Cisuru Village Government and the Pokdarwis Curug Geulis should be able to empower the Cisuru community without 'selective quoting', be able to cooperate with each other in planning, as well as setting targets and steps for the development of Curug Geulis Tourism Village, in addition to providing related training and debriefing business opportunities that can be carried out to support tourism activities, so as to provide an economic impact in the form of additional income for the local village community, as well as provide comfort for visiting tourists.

In general, the development of the Curug Geulis Tourism Village can be said to be quite good, although the economic impact obtained by the local village community is still not in line with their expectations and some improvements and developments need to be carried out, such as providing representative facilities for visitors/tourists, adding shops (warung/kedai) adequate and interesting new rides, as well as the provision of places of worship (mushola) around the Curug Geulis tourist attraction. Apart from that, it is also necessary to improve good services, such as those related to maintaining security and maintaining cleanliness of tourist objects, guarding vehicle parking, and ticket services, which can become business opportunities for the community around these tourist attractions. With adequate facilities and good service, visiting tourists can get satisfaction and have the motivation to recommend to others. Likewise, with more and more tourists visiting, it will ultimately have a better economic impact, which can open up business opportunities in other fields for the local community.

E. Conclusion

Based on the results of the research that has been done and the discussion above, the authors draw the following conclusions:

1. Forms and Levels of Participation of the Cisuru Village Community in the Development of the Curug Geulis Tourism Village

The form of participation provided by the people of Cisuru Village in the development of the Curug Geulis Tourism Village can be divided into three types, namely:

- a. Psychological participation (participation in thought forms);
- b. Physical participation (participation in energy forms/participation in the form of labor);
- c. Psychological and physical participation (participation in the form of thought and energy).

With these three forms of participation provided, it can be said that the enthusiasm of the people of Cisuru Village in developing the Curug Geulis Tourism Village is quite good. However, according to Arnstein's theory, the level of community participation in the development of the tourism village is still at the fifth level, namely placation which is categorized as pseudo participation (tokenism), which means that the community has not participated fully. This is because the people of Cisuru Village in general are still the implementing object of the Curug Geulis Tourism Village development plan that has been prepared or previously designed by the Cisuru Village Government and the Pokdarwis Curug Geulis. All elements of the Cisuru Village community have not really been given the opportunity to be involved in every stage of developing the tourism village, starting from the planning stage to the evaluation stage.

2. The Impact of Community Participation in the Development of Curug Geulis Tourism Village on the Economy of Local Communities

Community participation in the development of the Curug Geulis Tourism Village, in general, has had an impact on the local community's economy, namely in the form of:

- a. Economic benefits through transactions that occur;
- b. Emergence of new business ideas around the tourist village area;
- c. Increased development of village infrastructure;

- d. Creation of jobs, both in trade and services.

Nevertheless, even though community participation in the development of the Curug Geulis Tourism Village in general has had an impact on the local community's economy, this impact has not been maximized or not in accordance with the expectations of the local village community. Supposedly, the existence of these tourism objects can become a bigger and more profitable, and sustainable economic opportunity for the people of Cisuru Village, but this must be accompanied by empowerment and understanding of the local village community about tourism..

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