

## Development of community-based tourism: Study in Kertayasa Village, Pangandaran District, West Java

### *Pengembangan pariwisata berbasis komunitas: Studi di Desa Kertayasa Kabupaten Pangandaran, Jawa Barat*

Rifki Rahmanda Putra<sup>1\*</sup>, Ute Lies Siti Khadijah<sup>1</sup>, Cecep Ucu Rakhman<sup>2</sup>, & Evi Novianti<sup>1</sup>

<sup>1</sup>Sustainable Tourism Master Program, Postgraduate School, Universitas Padjadjaran

<sup>2</sup>Postgraduate Program, Sekolah Tinggi Pariwisata Bandung

Address: <sup>1</sup>Dipatiukur Street No. 35, Bandung City, West Java, Indonesia 40132

<sup>2</sup>Dr. Setiabudi Street No. 186, Bandung City, West Java, Indonesia 40141

E-mail: rifki18005@mail.unpad.ac.id

Article History: Received 17 May 2020; Accepted 14 March 2021; Published Online 19 April 2021

#### Abstract

Kertayasa Tourism Village is one of the leading tourism villages in the Pangandaran District, West Java Province. It is proven by having won various awards, one of which is the champion of the advanced tourism village category in the 2019 Nusantara Tourism Village Competition. The community's role in developing the village's potential with sustainable tourism is one of the keys to the tourism village's success. This study aims to identify a general description of Kertayasa Village development as a tourism village, analyze the development concept of community-based tourism, and analyze the relationship between the development concept with the Sustainable Development Goals (SDGs). The research method used is a qualitative approach with case study design and interactive model analysis techniques. The key informants in this study were selected using purposive sampling techniques, including the elements of the Kertayasa Village apparatus, community leaders, and tourism practitioners. The results showed the criteria for developing Kertayasa Tourism Village based on attractions, amenities, accessibility, and ancillary services. The development pattern is a tourist attractions cluster model (Green Canyon), which stimulates the surrounding villages' development. The development's characteristic is bottom-up with community empowerment's central issue in environment, economy, and social-cultural to supports SDGs.

**Keywords:** community-based tourism; SDGs; sustainable tourism

#### Abstrak

*Desa Wisata Kertayasa merupakan salah satu desa wisata unggulan di Kabupaten Pangandaran, Provinsi Jawa Barat. Hal tersebut dibuktikan melalui prestasinya yang telah meraih berbagai penghargaan, salah satunya yaitu juara satu kategori desa wisata maju pada ajang Lomba Desa Wisata Nusantara 2019. Peran masyarakat dalam mengembangkan potensi desa dengan prinsip pariwisata berkelanjutan menjadi salah satu kunci sukses dari desa wisata tersebut. Tujuan penelitian ini yaitu mengidentifikasi gambaran umum pengembangan Desa Kertayasa sebagai desa wisata, menganalisis konsep pengembangan pariwisata berbasis masyarakat, dan menganalisis keterkaitan antara konsep pengembangan tersebut, dengan tujuan pembangunan berkelanjutan. Metode penelitian yang digunakan yaitu pendekatan kualitatif dengan desain studi kasus dan teknik analisis model interaktif. Informan kunci pada penelitian ini dipilih dengan teknik purposive sampling, antara lain yaitu perangkat Desa Kertayasa, tokoh masyarakat, dan praktisi pariwisata. Hasil penelitian menunjukkan pengembangan Desa Wisata Kertayasa berdasarkan unsur atraksi, amenities, aksesibilitas, dan ancillary services. Pola pengembangannya adalah model gugusan daya tarik wisata (Green Canyon) yang menstimulus perkembangan desa di sekitarnya. Sifat pengembangannya adalah bottom up dengan prioritas pemberdayaan masyarakat di bidang lingkungan, ekonomi, dan sosial budaya. Hal itu untuk mendukung tujuan pembangunan berkelanjutan.*

**Kata kunci:** pariwisata berbasis masyarakat; SDGs; pariwisata berkelanjutan

## Introduction

Sustainable tourism is a form of alternative tourism, which is the opposite of mass tourism which tends to be oriented to many tourists. Understanding sustainable tourism has been developing since the early 1970-1980 period, where tourism development began to develop, minimizing negative impacts.

Alternative tourism began with the scale and management on a local level adapted to the community's needs (Weaver & Lawton 2014). According to Pearce in Clarke (1997), mass tourism and sustainable tourism are understood as opposite poles. Sustainable tourism can also be understood as a form of tourism that serves as a point of departure or can pull us from mass tourism (Butler 1991, Cazes 1989, Krippendorff 1987, Nash 1992, Richter 1987, Travis 1988, Valentine 1993). Thus, sustainable tourism and mass tourism are stereotyped as good and bad. The impact of social and environmental negatives was experienced in destinations solely caused by mass tourism. The new paradigm about tourism is already supposed to be no longer a problem of quantity, but such quality must be maintained.

It mentioned by the United Nations World Tourism Organization (UNWTO) through the Global Sustainable Tourism Council (GSTC) by issuing the global standard for travel and sustainable tourism, namely: 1) maximize the benefits for the environment and minimize the negative impacts, 2) maximizing economic benefits for local people and minimizing negative impacts, 3) maximizing benefits for the community, visitors and culture, and minimizing negative impacts, and 4) maximizing the benefits for the environment and minimizing the negative impacts (Global Sustainable Tourism Council Criteria 2013). Standards are adopted from the global development paradigm released by the United Nations (UN), the 17 Sustainable Development Goals (SDGs). These are juridically loaded on one of the Indonesian Law of The Republic Indonesia Number 10 of 2009 regarding Tourism that the excellent development objective of responsible tourism is when the development of tourism is realized through the implementation of the attention to diversity, uniqueness, and distinctiveness of culture and nature as well as the needs of travel, to improve the quality of life through community workshops (Indonesian Government 2009).

The development of sustainable tourism is based on attention to nature, culture, and local community welfare. Kertayasa Tourism Village, located in the Pangandaran District, is one of the forms or designs representatives of the many travel destinations in Indonesia and applies sustainable tourism principles. From the 360 tourism village applicants over Indonesia in the Rural Tourism Nusantara Contest 2019, which the Ministry of Villages Republic Indonesia held, Kertayasa Tourism Village successfully won the developed tourism village category (Nasrullah 2019). The success did not escape from sustainable tourism principles applied to the village tour, which have been stipulated since 2018. The welfare of the local community is guarded through their involvement in managing the tourism village. Community participation is key to the development of tourism villages because they are the ones who know the potential in their villages, and they also have to benefit from tourism (Perdana 2016). The Tourism Awareness Group (Pokdarwis) can become a tourism village management agency (Rahmat & Cahyadi 2019). Unlike the case in Kertayasa Tourism Village, governance is held by village communities under the Guha Bau Village Owned Enterprises or *Badan Usaha Milik Desa* (BUMDes) in this village. In contrast, the business unit that is the leading sector in the Village Owned Enterprises Guha Bau is the tourism business unit, utilizing the natural potential in the Kertayasa Tourism Village, namely Green Canyon Bau Cave and Taringgul Waterfall.

Cultural authenticity maintained at the Kertayasa Tourism Village includes Badud Art, Angklung Mang Koko Art, Lumping Horse Art, Benjang Batok Art, and the tradition of using Leuit to store rice. There are several other potentials, such as traditional culinary and handicraft from the Kertayasa Tourism Village community. Cooperation with the concept of Community-Based Tourism (hereafter called CBT) in the village makes all forms of tourism come from the community and the community. The Kertayasa Village original income can reach 2 billion IDR in a year (Kertayasa Village Government 2020). These results will undoubtedly have implications for the local community's welfare and growth in the village development index. These factors' succession is interesting to study as one of the best practices emulated in other tourism village embryos.

Previous research related to the development of tourism villages in the Special Region of Yogyakarta shows that the development of tourism villages can not only improve the welfare of local communities but also play a role in promoting regional strength through cultural arts, customs, and traditional culinary

(Dewi & Issundari 2016). The unique research conducted by Dewi and Issundari (2016) also delves deeper into tourism villages' contribution to tourism nationally. The tourism village is proven to produce good relations between residents and tourists, and it becomes a means of cultural preservation and a pull factor for tourists to travel with an extended stay.

Nurhidayati (2015) added that, in the development of tourism villages, it is still necessary to pay attention to two aspects, namely internal aspects (community capacity and capability in participation) and external aspects (government support and natural factors). Other internal aspects that still need attention are the community's openness in seeing business opportunities by utilizing existing village resources and external aspects in the form of government support through development and empowerment programs (Rukin 2018). Another research conducted by Junaid et al. (2019) emphasizes providing tourism service businesses such as homestays that have an excellent opportunity to support CBT. Again, the research is looking at the external side that needs to be built, namely government support or other parties in empowerment and training programs. Based on the previous research studies, not many have reviewed the development model of tourism villages in CBT and its relation to SDGs. Therefore, this research aims to describe Kertayasa Tourism Village development and the development of community-based tourism.

## Research Method

The method used in this study is research with a qualitative approach. Qualitative research is used to investigate phenomena that may occur in the lives of individuals, groups, communities, or organizations in natural settings (Miles et al. 2014). Data collection is divided into secondary and primary data collection. Secondary data were obtained through documentation studies and literature studies sourced from indexed scientific papers, Kertayasa Village government archives, other government policy documents, and tourism webinars' adaptations.

Primary data were obtained through online interviews with informants selected by purposive sampling techniques, namely the Kertayasa Tourism Village apparatus such as the village head (RA), Kertayasa Village Empowerment Institute or *Lembaga Pemberdayaan Masyarakat Desa (LPMD)* (MB), Guha Bau Village Owned Enterprises (ST), and experts from tourism practitioners (PM & MR) who know about the general concept of tourism village or Kertayasa Tourism Village specifically, for data verification and validity. Data analysis techniques in this study used an interactive model with several steps, namely: 1) data condensation, 2) data presentation, and 3) drawing conclusions or data verification (Miles et al. 2014).

## Results and Discussion

### General description of Kertayasa Tourism Village development

The aspects reviewed in the development of the Kertayasa Tourism Village are 1) how is the pattern of Kertayasa Tourism Village development? (approach to tourist attraction, approach to rural tourism around the village, or approach to the tourism industry that develops in the area), 2) how is the nature of the Kertayasa Tourism development? (bottom-up or top-down), furthermore, 3) how is the existing condition of Kertayasa Village based on the criteria for developing a tourism village? Based on the findings, the Kertayasa Tourism Village has a development pattern through a tourist attraction approach. It is justified by the results of an interview with the Guha Bau Village Owned Enterprises and Kertayasa Village Empowerment Institute, ST stated:

"Kertayasa has extraordinary natural attractions, namely Guha Bau and Cukang Taneuh, now better known as Green Canyon a place that brings blessings to become an icon of Kertayasa Tourism Village. The village has such natural potential to become a tourist attraction, extraordinary capital provided by God who told the village to be developed."

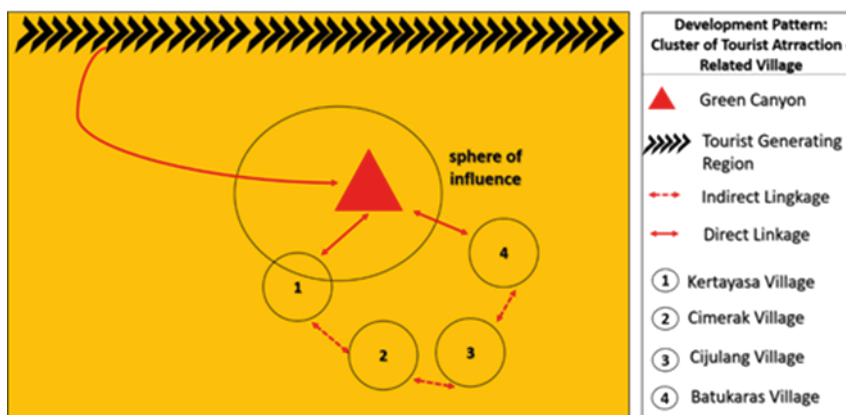
MB stated:

“The background of the tourism village standing starting from the development of Green Canyon body rafting. Body rafting group formed in Karangpaci Hamlet, we see that the potential is great for future development.”

Based on ST and MB, the background of establishing the Kertayasa Tourism Village began with public awareness of the village’s potential, namely Cukang Taneuh or Green Canyon tourist attraction. It is supported by data in the village archive, which states that the Kertayasa Village travel process to build a tourism village began in 2009-2010 by forming a rafting village tourism business group through Kertayasa Village Regulation Number 3 of 2010 (Kertayasa Village Government 2010), and the establishment of Village Owned Enterprises in 2012 with Village Regulation Number 6 of 2012 (Kertayasa Village Government 2012). The results of a research interview with the Head of Kertayasa Village, RA, stated:

“I was inspired by the potential that exists in the village, especially to the natural potential. Where in fact the village is demanded to increase the original income of the village, therefore, thank God, the Village Owned Enterprises has been formed as a management body, in Village Regulation Number 6 of 2012.”

The establishment of Kertayasa Village as a tourism village itself came about in 2018 through the Regent Decree of Pangandaran Number 270/kpts.32HUK/2018 about Kertayasa Village as a Tourism Village, precisely on 15 May 2018. The development model carried out by Kertayasa Tourism Village was based on the related village pattern, which refers to the development of tourist attractions. According to Ministry of Culture and Tourism Republic Indonesia Regulation Number 26 of 2010 concerning National Community Empowerment Program or *Program Nasional Pemberdayaan Masyarakat* (PNPM) Independent Tourism through Tourism Village, the pattern is a development that focuses on tourist attractions as the main potential being developed, while the surrounding villages or communities feel the impact of the development (Figure 1).



**Figure 1.**

Model of tourist attraction related villages cluster

Source: Kementerian Pariwisata

Based on Figure 1, the development of tourist attraction-related villages pattern in Kertayasa Tourism Village shows that Cukang Taneuh or Green Canyon Tourist attraction acts as a catalyst or trigger in developing the surrounding area (including villages crossed by the river). The villages that are crossed by the Green Canyon river are the Kertayasa Tourism Village itself because Green Canyon is administratively located in the Kertayasa Tourism Village. Then the other villages are Batukaras Village, Cimerak Village, and Cijulang Village. In this case, each village has its role in receiving benefits from the development of Green Canyon Tourist attraction.

Pebrianti (2016) stated that several villages could act as culinary sellers, tour guides, craft business owners, as temporary workers, active in managing the Cukang Taneuh Tourism Activists Group (Kompepar). Based on observations of the four villages that manage Green Canyon Tourist attraction, each has a different form of involvement. The economic benefit distribution program for local communities is reflected in the community's involvement and roles between villages. Cijulang Village is a pioneer village in the development of tourism activities in Cukang Taneuh. Meanwhile, Batukaras Village has the largest distributor of capital in tourism activities in Cukang Taneuh. Cimerak Village plays a role in the operation of tourism activities. Finally, the Kertayasa Tourism Village itself, an administrative area of Green Canyon, has a role as a Kompepar Cukang Taneuh administrator. The local community Kertayasa Tourism Village is more dominantly involved directly in the operation of tourism activities in Green Canyon. Business or private roles that invest through tourist transport boats, boat operators, and guides are local communities.

Cultural preservation at Green Canyon maintains the people who have a Waluya Thanksgiving tradition which means "*Walungan nu mawa Kaya*" or a river that brings prosperity to the local community. The activities carried out each year are a form of gratitude to God for the gifts of nature in Green Canyon. It is demonstrated by local wisdom for Green Canyon environmental conservation by the community's commitment to maintaining cleanliness and not throwing waste into the river and the commitment of managers who limit the number tourist quota to only 500 tickets a day. Based on the program implemented at Green Canyon, Kompepar Cukang Taneuh has fulfilled the sustainability indicators (Asmelash & Kumar 2019). Based on the nature of its development, Kertayasa Tourism Village has the nature of bottom-up development or what is referred to as building a village. That is shown by some of the evidence obtained from the results of research interviews with the Head of Kertayasa Village and Kertayasa Village Empowerment Institute, RA stated:

"The concept raised in the development of a tourism village in Kertayasa Village is community empowerment by empowering the community, all individuals in the village are involved in building the Kertayasa Tourism Village so that they feel they have ownership and responsibility."

MB stated: "The function of the development of the Kertayasa Tourism Village is for community empowerment, the form of the type of business in Village Owned Enterprises remains primarily empowering."

Based on the RA and MB, the Kertayasa Tourism Village manager has the concept of community empowerment as the key to developing a tourism village. As stated in Law of the Republic Indonesia Number 6 of 2014 concerning Villages (Indonesian Government 2014), the issues and concepts raised in developing villages empower the community movement, independence, and participation. Good participation is citizen-controlled, where the community has complete power in making decisions (Arnstein in Perdana 2016). It is consistent with interviews with an expert in rural tourism; MR stated: "The villagers as the main actors, as key players and who will be the perpetrators as well as direct recipients of benefits from tourism."

Based on the MR, the tourism village's development should start from the bottom with its people, who are the main actors. Because they know the potential in their village, they also know how to preserve it, and they should also benefit from tourism. The proportion in the management of Kertayasa Tourism Village itself has shown that it is the community that holds complete control because the one directly involved is Guha Bau Village Owned Enterprises, where this institution is an umbrella and container or can be said to be a holding for the people of Kertayasa Village to manage assets. According to the expert, this should be developing a tourism village where Guha Bau Village Owned Enterprises makes tourism a leading sector in advancing village businesses. Other parties involved in the Kertayasa Tourism Village management are youth clubs, religious leaders, village government, arts and cultural leaders, and family welfare empowerment groups. However, these are not all forms of community participation in the Kertayasa Tourism Village; according to Perdana (2016), the best form of participation is spontaneous participation. It is based on the results of interviews with Guha Bau Village Owned Enterprises and



Kertayasa Village Empowerment Institute, ST stated: “The community is involved, however, tends to wait for the direction of the manager (Village Owned Enterprises) to play a role.”

MB stated:

“There are community initiations that are directly involved in self-help, there are also those who are waiting for direction, especially Karangpaci and Bantarkawung hamlets because the two hamlets are in what we call the special zone because the Green Canyon is located there.”

Based on RA and MB, there needs to be an equal distribution of each hamlet’s roles for the short term. Then, for the medium and long term, there is a need for consultation in each hamlet regarding their tourism development needs, which is adjusted to the hamlet’s potential. The deliberation results can be renegotiated in the Kertayasa Village development plan deliberation to be formulated by the village government to become a policy. It is consistent with what was expressed by one of the experts in rural tourism, MR stated:

“Village development must be based on the needs that exist in the community; therefore, every future development plan must be based on the aspirations of the smallest figures in the sample villages (neighborhood) led by the hamlet head through consensus through the hamlet consultation (*Musdus*). Then the results of the *Musdus* planning program that has been agreed is taken to the village deliberation of development plans (*Musrenbang*) forum so that, in this forum, the aspirations of the community can be accommodated.”

Idziak et al. (2015) put forward another statement that high involvement from the community at a particular stage will create a low awareness that they need stimulus from external parties to strengthen and market knowledge. Other research also states that local community participation is significantly influenced by government policies (Budhiasa & Riana 2019). In this case, the external parties may come from the private sector, the central government, academics, the tourism community, or the media that collaborate to provide assistance or facilitation to Kertayasa Tourism Village people. It is justified by the opinion of one expert in CBT, PM said:

“The nature of the development of a good tourism village was initiated by the community and followed by a government program. Community leaders became the main role, because they knew what their needs were in developing their village. Academics as a companion the village government compiled policies district government or provinces or centers arrange programs that are relevant to the needs of the community. The private sector becomes a CSR for community capacity building programs or physical structuring assistance and the media play a role in promoting.”

Based on the interview results, the recommended development model is a mixture of top-down and bottom-up characteristics, where the community will remain the main actor in developing the village based on their needs. After being initiated by the community, government programs must be adjusted to the field’s needs. Assistance is needed apart from the government, such as the private sector (CSR), academics, or practitioners from the tourism community. In the aspect of the existing condition of Kertayasa Village based on the criteria for developing a tourism village, the model proposed by the authors is the results of a modified version of Arida and Pujani (2017) consisting of 1) the attractiveness of a tourism village (nature, culture, physical environment, and the attitude of the order of community life), 2) amenities, 3) accessibility, 4) ancillary services (human and institutional resources), and 5) additional criteria related to community empowerment as proposed by Rakhman (2019).

Table 1 shows that Kertayasa Tourism Village has fulfilled all the criteria for developing a tourism village; however, Kertayasa Tourism Village, even Pangandaran in general, does not yet have qualified accessibility such as air access with a type of airport that only allows small commuter aircraft flights. The inland accessibility from the Banjar Station is slightly constrained by the bus crossing, which requires a walk first from the station. Then, there is no public transportation from Pangandaran Bus Station that goes directly to Kertayasa Tourism Village.

In the nature sub-criteria, Kertayasa Tourism Village has natural attractions such as Green Canyon, Bau Cave, Taringgul Waterfall, and Palatar. Green Canyon, also called *Cukang Taneuh* (land bridge), is a primary tourist attraction in Kertayasa Tourism Village and a favorite for special interest tourism for traveling the river by boat, swimming, jumping from karst rocks, and body rafting. Located in Kertayasa Village, the flow also reaches three neighboring villages.

**Table 1.**  
Kertayasa Tourism Village development criteria

Criteria	Sub-criteria	Existing condition in Kerayasa Tourism Village
Attraction of tourism village	Nature	Green Canyon, Bau Cave, Taringgul Waterfall, and Palatar
	Culture	Benjang Batok Art, Badud Art, and Angklung Mang Koko Art
	Physical environment	Rice Field Domination, Watershed, and Spatial (zoning)
	The attitude and order of people's lives	Holds the Sundanese tradition with the term "Someah ka Semah" and "Gotong-Royong."
Amenity	Tourism facilities	Tourist information center, parking area, homestay, equipment rental and guide for body rafting, culinary and handicrafts areas, public toilet, and place of worship.
Accessibility	Ground	Internal access: Road (13.60 Ha) and 4.816 m length of asphalt road damaged  External access: Bandung Station-Banjar Station (115 km), Pangandaran Bus Station-Budiman Bus Station (39 Km).
	Air	Nusawiru Airport
	Sea	Sea highway (Cilacap-Banyuwangi-Bali-Pangandaran- Pelabuhan Ratu-Trenggalek)
Ancillary Service	Tourism sector human resources	Ten Village Owned Enterprises principal manager of Guha Bau, 105 body rafting guides, 30 tourism transportation business actors, one Green Canyon boat crew and 30 special needs coordinators, 15 Craftsman, 25 culinary business owners, seven village tour managers, and 18 art performers.
	Tourism sector institution	Guha Batu Village Owned Enterprises and Tourism Village Communication Forum

Source: Primary research data

In the culture sub-criteria, Kertayasa Tourism Village has cultural attractions such as Benjang Batok Art, Badud Art, and Angklung Mang Koko Art. Benjang Batok Art is a traditional art that uses an old coconut shell split as an instrument played by women in the village to welcome guests. Badud Art is a traditional art displayed at the harvest ceremony, expressing pests at harvest, accompanied by rituals and traditional music. The last is Angklung Mang Koko Art, an ancient art with an exciting form of angklung, namely angklung with a height of up to 2-7 meters, usually accompanied by badud art performances played by shaking each with one hand.

In the physical environment sub-criteria, Kertayasa Tourism Village has a rice field domination, watershed, and zoning determination. In Kertayasa Tourism Village, agricultural commodities are still maintained with agrarian communities living as farmers ( $\pm$  2000 people) and with a total area of about 475.06 hectares. The Green Canyon River crosses the village; visually, the water is bluish-green with a vast flow and riverbanks around 5.80 ha, and then, spatial tourism planning is organized and divided into six zones: 1) Margaluyu Tourism Village of Agricultural Education, 2) Fisheries Aquaculture Area, 3) Karangpaci Ecotourism Hamlets, 4) Bau Cave Track, 5) Plantation and Animal Husbandry Areas, and 6) Body Rafting Area.

In the attitude and order of people's lives sub-criteria, the Keryasa Tourism Village community has the Sundanese tradition with the term *someah ka semah* (openness to tourists) still preserved. The tradition of cooperation, a community that helps each other, is reflected, for example, when helping each other when there is a celebration or celebration ceremony like a wedding party. In the ancillary service criteria, for the tourism sector human resources sub-criteria, generally, the Kertayasa Tourism Village community has an educational background: 1) 321 people with D1-D3 education, 2) 79 people with bachelor education, and 3) 18 people with master education. For the tourism sector institution sub-criteria, there is the Guha Bau Village Owned Enterprises institution, with the formation of 1) village head, 2) board of trustees, 3) advisory board, 4) finance, 5) operational, and 6) business units.

### **CBT development concept in Kertayasa Tourism Village**

CBT is a concept for the aim of poverty alleviation. To overcome this, the primary key in CBT is through community empowerment. In the process of empowerment, it is expected that the community's capacity building and resilience in achieving prosperity will be realized, but it does not provide a sense of dependency. The dimensions to measure the process of community empowerment in the Kertayasa Tourism Village are divided into 1) enabling (giving capabilities), 2) empowering (uniting capacity), 3) protecting, 4) supporting (giving support), 5) fostering (maintaining conduciveness and comfort), and 6) controlling (community supervision) (Rakhman 2019). The findings of the study are as follows below:

#### **Enabling, empowering, and protecting dimension**

Enabling means creating an atmosphere or climate that allows the community's potential to develop optimally (Rakhman et al. 2014). Based on the 2019 Kertayasa Village Monograph, ± 400 people have higher education levels ranging from diplomas to postgraduate degrees. It shows the characteristics of freedom of mobility have been fulfilled, assuming the Kertayasa Tourism Village community can provide freedom of mobility in meeting their educational needs outside the village. Based on an interview with ST, the Chairman of Guha Bau Village Owned Enterprises said that: "With the community, people have additional needs and can meet basic needs such as eating and drinking, clothing, and so on."

It shows the characteristics of the ability to buy small commodities that have been fulfilled, while tourism awareness of the characteristics has been fulfilled with Sapta Enchantment's principle applied in the Palatar tourist attraction. There has been a facilitation process such as financial assistance through PNPM Tourism in 2009-2010, rescue and body rafting equipment grant from Bank Indonesia in 2018. The meaning of empowering here is to strengthen the community's knowledge and abilities in overcoming problems and meeting their needs (Rakhman 2019). Based on observations, the character of the Kertayasa Village is the Swakarya Village. It is characterized by an academic community and is also beginning to improve its direction in life with its work. It also indicates the Kertayasa Tourism Village community's ability to buy luxury goods, such as electronic goods and vehicles; thus, the ability to buy significant commodities has been fulfilled. The characteristics of involvement in decision-making have been fulfilled with evidence of forming the tourism village communication forum as a forum for all ideas before drawing up a tourism village program. This forum consists of 1) village government elements, 2) Village Consultative (BPD), 3) Guha Bau Village Owned Enterprises, 4) religious figures, 5) youth organizations, 6) culture and art figures, 7) village head of Kertayasa, and 8) Empowerment of Family Welfare (PKK). While the characteristics of involvement in tourism development have been fulfilled with evidence from 1.378 unemployment data, there are now at least ± 200 residents who are structured in the Village Owned Enterprises workforce, and also many more residents are involved in the tourism business.

The meaning of protection here is society's protection; groups that are weak not to be oppressed, and no competition is balanced with a financially stronger society (Rakhman 2019). Based on an interview with ST, the Guha Bau Village Owned Enterprises Chairman said that: "The results of operations that are under Village Owned Enterprises would become Village Original Revenues (PADes) and enter the State Budget and Expenditure (APBDes) for village development, etc".



According to the Kertayasa Village Monograph in 2019, the PADes from Kertayasa Village could even reach 2 billion IDR in 2019, where retribution from Village Owned Enterprises is given directly to villages' tourism businesses such as guides and food stalls, and the general public receives benefits such as freeing up some contributions in the community. The evidence shows that the weak characteristics of community protection have been fulfilled. The characteristics of legal and political awareness and freedom from family domination have also been fulfilled with evidence that many people in Kertayasa Village are involved in the tourism management community, or institutions such as Kompepar Cukang Taneuh and Guha Bau Village Owned Enterprises.

### **Supporting, fostering, and controlling dimension**

The meaning of support here is to provide assistance and support so that the community supports and gives their respective duties (Rakhman 2019). Based on the 2019 Kertayasa Village Archive, promotional support is available from private television companies related to attractions in the Kertayasa Tourism Village. There is also guidance through the development of participatory research and community service with several universities. These two pieces of evidence shows that guidance and support characteristics have been fulfilled; however, the characteristics of involvement in campaigns and protests have not been found in Kertayasa Tourism Village. Considering one of the indicators of community empowerment is their active participation in giving constructive opinions, the facts on the ground, however, show that people outside Karangpaci and Bantarkawung Hamlets who are less involved in tourism activities in Kertayasa Tourism Village have not been active in voicing their opinions through discussion forums. So the supporting dimension has not entirely gone well in Kertayasa Tourism Village.

The meaning of fostering here is to maintain conducive conditions to balance power distribution between various groups in society (Rakhman 2019). It means that, in the development of tourism in the Kertayasa Tourism Village, every community must get the same opportunity to engage or do business. Based on the 2019 Kertayasa Village Archive, the characteristics of the distribution of power between various groups are evidenced by the involvement of stakeholders in Guha Bau Village Owned Enterprises, including 1) principal management, 2) body rafting guides, 3) tourism transportation business, 4) boat crew and coordinators tour, 5) culinary and souvenir artisans, 6) the management of art galleries, and 7) village tourism management; however, the distribution of power between various groups in each hamlet in Kertayasa Tourism Village has not been even because the core zone of tourist attraction development is still focused on Karangpaci and Bantarkawung hamlets. Therefore, the fostering dimensions have not been fulfilled in the Kertayasa Tourism Village.

The meaning of controlling here is to oversee tourism development in Kertayasa Tourism Village, to remain in the corridor (considering nature conservation, community involvement, and cultural protection). For the characteristics of the monitoring process, it can be proven by the existence of the Kertayasa Tourism Village Communication Forum, which has the function as 1) to filter out plans and programs, 2) as social control, 3) a forum for developing village tourism ideas, and 4) as a unifying movement and step in managing tourism villages. A supervisory board's existence can prove the evaluation process's characteristics, and advisory board at Guha Bau Village Owned Enterprises for regular monitoring and evaluation processes (twice a month). Based on these characteristics, the controlling process is well underway.

Based on the explanation in Table 2, the process of Kertayasa Tourism Village Community Empowerment does not meet every dimension. They are still weak in the process of supporting and fostering. The supporting process is not apparent yet, because the characteristics of empowered people to freely campaign for or voice rights through forms of protest in public still do not exist. Based on field findings, not a few of them (the community) complained about the same distribution of community involvement in hamlets other than Karangpaci and Bantarkawung, which have the potential of Green Canyon Tourist attraction. It shows that the characteristics of the distribution of power between various groups in the dimension of fostering have also not been fulfilled.

**Table 2.**  
Summary research results related to CBT in Kertayasa Tourism Village

<b>Dimension</b>	<b>Research Result</b>
Enabling	Already fulfilled with the characteristics of the majority of the Kertayasa Tourism Village Freedom of mobility community; can buy small commodities; already have tourism awareness; and the presence of facilitation processes from external parties.
Empowering	Already fulfilled with the characteristics of the community having the ability to buy large commodities, involvement in decision-making and involvement in the development of tourism.
Protecting	Already fulfilled with characteristics of freedom from family domination; legal and political awareness; and the existence of weak community protection.
Supporting	The only characteristic is that there are already activities of guidance and support from external parties.
Fostering	Has not fulfilled the characteristics of the distribution of power between various groups and economic guarantees and contributions to families.
Controlling	Already fulfilled with the characteristics of the existence of monitoring and evaluation activities toward the development of CBT in Kertayasa Tourism Village.

Source: Primary research data

Community empowerment must not mean undermining the community but must be meaningful to open space for each individual's development according to their respective abilities and encourage the process of collaboration to complement each other (Dwidjowijoto & Wrihatnolo 2007). The recommendation that can be made to improve supporting and fostering in Kertayasa Tourism Village is to take an innovative approach. Previous studies at Nglanggeran Tourism Village applied innovations in packaging and marketing tourism products through the Live-in program (Rahmat & Cahyadi 2019).

That is, in analyzing problems such as the unequal distribution of power between various groups in Kertayasa Tourism Village, communities outside Karangpaci and Bantarkawung Hamlet (Margaluyu, Merjan, Tenjolaya, Bugel, and Cibuluh Hamlet) can initiate by exchanging ideas and ideas through the Kertayasa Tourism Village Communication Forum by gathering information about the potential of each hamlet. The deliberations results can be renegotiated in the Kertayasa Village Development Plan Deliberation so that all stakeholders can formulate it into a concept of developing and packaging tourism products in each hamlet as an integrated tour package. By spreading the concentration of tourism through the development of new tour packages, it can: 1) reduce pressure on the core destination area, 2) spread economic impact, and 3) increase the attractiveness of destinations by offering new areas to tourists, to increase the length of stay and total expenditure (Meyer 2004).

### **The Linkage of CBT development in the Kertayasa Tourism Village with SDGs**








The dimensions of sustainable tourism can be divided into several categories, namely 1) environmental, 2) economic, and 3) social and cultural (Carius & Job 2019, Muhamad & Prima 2016). The implementation of Kertayasa Tourism Village development in the environmental category is conservation using terrestrial ecosystem resources with a community commitment to limit visitors and Green Canyon operational time in Kertayasa Tourism Village day (500 tickets per day and with opening hours until 4 pm). Even weekly body rafting activities in the Bau Cave area do not operate on Fridays because of maintaining traditional rules and protecting the river ecosystem. The evidence is related to SDGs in Goal 12 (Responsible Consumption and Production) and Goal 15 (Mainland Ecosystem Resources). It is consistent with what was revealed by the Founder of the Indonesia Ecotourism Network (Ary Suhandi) and also the Manager of the Nglanggeran Tourism Village (Sugeng Handoko) in one of the tourism webinars, AS stated:

“Tourism is only used as a bonus or an additional function but the community's identity (local wisdom) must not be eliminated then to protect the environment, the application of carrying capacity needs to be strengthened.”

SH stated:

“In 2014, there was a surge in tourists, however, the community was uncomfortable with the condition because of environmental issues and rubbish. Finally we used a reservation system to limit essentially the sustainable tourism community must be happy, happy tourists, safe environment.”

Based on the adaptation, the key to maintaining harmony so that CBT indicators are created includes maintaining local wisdom, paying attention to the environment’s carrying capacity, and visitor management strategies. The research results in this sub-chapter can be visually depicted, as shown in Figure 2. In the economic category, Kertayasa Tourism Village has a principle of people’s economy. Namely by distributing the benefits of the tourism sector as PADes for rural development. All forms of community business can also be integrated with BUMDes Guha Bau, starting from body rafting activities, tourist activity guides, culinary entrepreneurs, farmers, and transportation services for tourists, making tourism in Kertayasa Tourism Village stand for poor people with decent jobs. The tourism industry has also become an innovation that can contribute to the development of village infrastructure and Kertayasa Tourism Village’s economic growth with a record income of Rp 2 billion in a year. The evidence is related to SDGs in Goal 1 (No Poverty), Goal 8 (Decent Work and Economic Growth), and Goal 9 (Industry, Innovation, and Infrastructure).

CATEGORIES									
Environment			Economic				Social and Cultural		
Responsible Consumption & Production	Mainland Ecosystem Resources	Sustainable Cities & Communities	No Poverty	Decent Work & Economic Growth	Industry, Innovation, & Infrastructure	Sustainable Cities & Communities	Partnership for The Goals	Quality of Education	Sustainable Cities & Communities
									
Visitor Management Strategies			People’s economic, the distribution of power between various groups, economic guarantees and contributions to families.				Connecting the community with personal sources, interpersonal resources, social sources, and cultural preservation through tourism activities		
THE EVIDENCE									

**Figure 2.**  
The Linkage between Kertayasa Tourism Village Development and SDGs  
Source: Primary research data

In the social and cultural category, the educational background of the community is also good. Namely, between 400 villagers have from a diploma education background to postgraduate degrees. The concept of CBT development in Kertayasa Tourism Village has also been demonstrated by fulfilling the dimensions of enabling, supporting, empowering, and protecting. It has implications for public awareness of the importance of tourism. Besides having internal strengths, the Kertayasa Tourism Village community’s openness to external stakeholders is also an added value (Dewi & Issundari 2016, Junaid et al. 2019, Nurhidayati 2015, Rukin 2018). With that, the community can expand networking, also connecting them to confidential sources (knowledge, motivation, experience), interpersonal sources, and also social sources (support from institutions) (Rakhman 2019). The evidence is related to SDGs on Goal 17 (Partnership for The Goals) and Goal 4 (Quality of Education). Finally, for Goal 11 (Sustainable Cities and Communities), it can fall into the environmental, economic, social, and cultural categories. As the findings in Kertayasa Tourism Village show, tourism development can be related to eight goals: Goal 1, Goal 4, Goal 8, Goal 9, Goal 11, Goal 12, and Goal 15 (Mainland Ecosystem Resources), and Goal 17. Goals 1, 8, and 9 fall into the economic category, Goals 12 and 15 fall into the environmental category, Goals 4 and 17 fall into the socio-cultural category, and Goal 11 goes into all categories.

## Conclusion

The development of tourism in the Kertayasa Tourism Village has a tourist attraction with a related villages pattern, where the main focus of the formation of a tourism village is the presence of Green Canyon Tourist Attraction which was first developed and became one of the main attractions in Pangandaran

Regency, Kertayasa Village, and other surrounding villages. The nature of the Kertayasa Tourism Village development is a bottom-up or developing village, with active community participation. The criteria for the development of the tourism village have fulfilled the elements of attraction, amenities, accessibility, and ancillary services.

linkage between the development principle in Kertayasa Tourism Village with sustainable development goals (SDGs) is divided into environmental, economic, and social-cultural categories. There needs to be optimization related to supporting and maintaining community empowerment to achieve seventeen sustainable development goals. This research has limitations regarding the discussion, which does not further examine the implications of tourism villages applying development through sustainability principles. Further research is needed to measure and apply sustainable indicators in other tourist villages empirically, based on this study's findings.

## References

- Arida INS & Pujani LK (2017) Kajian penyusunan kriteria-kriteria desa wisata sebagai instrumen dasar pengembangan desa wisata. *Jurnal Analisis Pariwisata* 17 (1):1-9.
- Asmelash AG & Kumar S (2019) Assessing progress of tourism sustainability: Developing and validating sustainability indicators. *Tourism Management* 71:67-83. <https://doi.org/10.1016/j.tourman.2018.09.020>.
- Budhiasa IGS & Riana IG (2019) Managing local community participation to foster sustainable tourism development, the case of Bali destination, Indonesia. *Journal of Engineering and Applied Sciences* 15(1):291-298.
- Butler RW (1991) Tourism, environment, and sustainable development. *Environmental Conservation* 18 (3):201-209. <https://doi.org/10.1017/S0376892900022104>.
- Carius F & Job H (2019) Community involvement and tourism revenue sharing as contributing factors to the UN Sustainable Development Goals in Jozani–Chwaka Bay National Park and Biosphere Reserve, Zanzibar. *Journal of Sustainable Tourism* 27 (6):826-846.
- Cazes GH (1989) Alternative Tourism: Reflections on an Ambiguous Concept. In: Singh TV et al. (ed). *Towards Appropriate Tourism: The Case of Developing Countries*. Frankfurt: Peter Lang.
- Clarke J (1997) A framework of approaches to sustainable tourism. *Journal of Sustainable Tourism* 5 (3):224-233. <https://doi.org/10.1080/09669589708667287>.
- Dewi MA & Issundari S (2016) Tourism village as soft power asset of Indonesia. *Masyarakat, Kebudayaan dan Politik* 29 (2):64-74. <https://doi.org/10.20473/mkp.V29I22016.64-74>.
- Dwidjowijoto RN & Wrihatnolo RR (2007) *Manajemen Pemberdayaan: Sebuah Pengantar dan Panduan untuk Pemberdayaan Masyarakat*. Jakarta: Elex Media Komputindo.
- Global Sustainable Tourism Council Criteria (2013) *The global baseline standards for sustainable travel and tourism*. [Accessed 11 May 2020]. <https://www.gstcouncil.org/>.
- Idziak W, Majewski J, & Zmyślony P (2015) Community participation in sustainable rural tourism experience creation: A long-term appraisal and lessons from a thematic villages project in Poland. *Journal of Sustainable Tourism* 23 (8-9):1341-1362. <https://doi.org/10.1080/09669582.2015.1019513>.
- Indonesian Government (2009) Law Number 10 of 2009 regarding Tourism. State Gazette of the Republic of Indonesia Number 11 of 2009. Jakarta: Kementerian Sekretariat Negara.
- Indonesian Government (2014) Law Number 6 of 2014 regarding Villages. State Gazette of the Republic of Indonesia Number 7 of 2014. Jakarta: Kementerian Sekretariat Negara.
- Junaid I, Salam N, & Salim MAM (2019) Developing homestay to support community-based tourism. *Masyarakat, Kebudayaan dan Politik* 32 (4):390-398. <https://doi.org/10.20473/mkp.V32I42019.390-398>.
- Kementerian Pariwisata (2010) Regulation No. 26 of 2010 regarding National Community Empowerment Program or Program Nasional Pemberdayaan Masyarakat (PNPM) Independent Tourism through Tourism Village. Jakarta: Kementerian Pariwisata.



- Kertayasa Village Government (2010) Village Regulation Numer 3 of 2010 regarding The Formation of a Body Rafting Tour Business Group. Pangandaran: Kertayasa Village Government.
- Kertayasa Village Government (2012) Village Regulation Number 6 of 2012 regarding The Establishment of Village Owned Enterprises or *Badan Usaha Milik Desa (BUMDes)*. Pangandaran: Kertayasa Village Government.
- Kertayasa Village Government (2020) Kertayasa Village Revenue and Expenditure Budget or *Anggaran Pendapatan dan Belanja Desa (APBDes)*, Budget Year 2020. Pangandaran: Kertayasa Village Government.
- Krippendorff J (1987) *The Holiday Makers: Understanding the Impact of Leisure*. London: Taylor & Francis.
- Meyer D (2004) Tourism routes and gateways: Key issues for the development of tourism routes and gateways and their potential for Pro-Poor Tourism. In: ODI Discussion Paper. [Accessed 18 June 2020]. <http://hdl.handle.net/123456789/519>.
- Miles MB, Huberman AM, & Saldana J (2014) *Qualitative Data Analysis (3<sup>rd</sup> Edition)*. US: SAGE Publications.
- Muhamad & Prima AG (2016) Implementation of Sustainable Tourism Destination Development Achievements (Indicators of Sustainable Tourism Development (STD), Sustainable Tourism Observatory (STO) towards Sustainable Tourism Certification (STC) in Pulesari Village, Wonokerto, Turi District, Sleman Regency, Daerah Istimewa Yogyakarta). In: The 12<sup>th</sup> Biennial Conference of Hospitality and Tourism Industry in Asia (ATF-16).
- Nash D (1992) Epilogue: A Research Agenda on the Variability of Tourism. In: Smith VL & Eadington WR (eds). *Tourism alternatives: Potentials and Problems in the Development of Tourism*. Philadelphia: University of Pennsylvania Press.
- Nasrullah A (2019) Ini daftar pemenang lomba Desa Wisata Nusantara 2019. Detik News, 10 December. [Accessed 11 May 2020]. <https://news.detik.com/berita/d-4817066/ini-daftar-pemenang-lomba-desa-wisata-nusantara-2019>.
- Nurhidayati SE (2015) The evaluation study of implementation as Community Based Tourism (CBT) on supporting sustainable agritourism. *Masyarakat, Kebudayaan dan Politik* 28 (1):1-10.
- Pebrianti SS (2016) Pola pemberdayaan masyarakat di Cukang Taneuh Desa Kertayasa Kecamatan Cijulang Kabupaten Pangandaran Provinsi Jawa Barat. Diploma thesis, Sekolah Tinggi Pariwisata, Bandung.
- Perdana MA (2016) Partisipasi masyarakat lokal untuk perencanaan pengembangan Desa Wisata Cibeusi Kecamatan Ciater Kabupaten Subang. Thesis, Institut Teknologi Bandung, Bandung.
- Rahmat I & Cahyadi A (2019) Desa wisata berkelanjutan di Nglanggeran: Sebuah taktik inovasi. *Jurnal Pariwisata Pesona* 4 (1):1-10. <https://doi.org/10.26905/jpp.v4i1.2214>.
- Rakhman CU, Suganda D, Dienaputra RD, & Nirwandar S (2014) Community-Based Tourism development model in the District of Pangandaran. *International Journal of Culture and History* 1 (1):34-50.
- Rakhman CU (2019) *Pemberdayaan Masyarakat dalam Pengembangan Pariwisata Berkelanjutan (Studi Kasus Pengembangan Pariwisata Berbasis Masyarakat di Kabupaten Pangandaran)*. Yogyakarta: KBM Indonesia. ISBN 978-623-7241-55-3.
- Richter LK (1987) The search for appropriate tourism. *Tourism Recreation Research* 12 (2):5-7.
- Rukin R (2018) Economic development as a way to fight against poverty in a coastal society. *Masyarakat, Kebudayaan dan Politik* 31 (2):230-240. <https://doi.org/10.20473/mkp.V31I22018.230-240>.
- Travis AS (1988) Alternative tourism. *Naturopa* 59 (1988):25-27.
- Valentine PS (1993) Ecotourism and nature conservation. *Tourism Management* 14 (2):107-15.
- Weaver DB & Lawton L (2014) *Tourism Management (5<sup>th</sup> ed)*. Australia: John Wiley & Sons.