



## How Intangible Cultural Heritage can be Safeguarded in *Kampung* Tourism by Local Community?

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Received: 8 March 2025 | Revised: 22 May 2025 | Accepted: 25 May 2025

### **Abstract**

*Local heritage culture is an invaluable asset. It is not just establishing an identity that distinguishes one community apart from another. The local culture has recently been recognized as a resource that can help improve the quality of life in the community. Tourism is one of the many ways to improve the quality of life for the local population while preserving the local culture. The goal of this research is to investigate how a local community uses local tourism to preserve their culture. The study is carried out in Among Budoyo, Desa Wage. One local community member who actively manages the tourist destination serves as the key informant. The study uses a qualitative approach. Direct observation and semi-structured interviews are used to collect the data. The study finds that the local community of Desa Wage safeguard their local cultural heritage through two main ways. The first method is by enhancing the competencies of community-based organization. Through community-based organization, they develop collective competencies to promote and develop not only heritage culture that they have, but also the local community. The second way is by building collective mental strength. They understand that developing local tourism destination is not an easy task. To overcome various emerging difficulties in promoting and preserving their tourism, the community develop positive attitude towards tourism and community development, such as developing strong collective efficacy, initiative, independence, problem solving, dedication and personal sacrifice.*

**Keywords:** *community-based organization, human resources, local culture, tourism and community development*

### **Introduction**

Tourism is booming today as an alternative for improving the wellbeing of the local population. Today, the local community has established a variety of tourism to meet their social and economic demands. More communities are now inspired to develop and launch local tourism by utilising different facets<sup>2</sup> of their resources. These include the community's natural resources as well as its local culture, which includes customs, arts, and cultural goods. The local community's variety of resources can be a great benefit for growing community-based and local tourism.

Culture serves a variety of purposes. These days, culture is more than just the set of rules that dictate how a group should live. Culture can have an impact on people's lifestyles,

personalities, thought processes, and the tools or equipment they use to survive. Today's community is also broadening the cultural functions of their culture. Culture serves as a resource for local tourism as well as a guide to communal living. Culture is not only providing tourism attractions but also encouraging social cohesion of host local communities at tourism destination, as the active development agent. As mentioned by Rahmawati et al. (2020), cultural tourism can be developed based on local wisdom and local cultural values, but its development needs to be ensured by human resource development and development of institution. Management of cultural heritage tourism needs community engagement in decision making, promoting, conserving, supporting and overcoming tourism issues (Sihombing et al., 2024). This community participation can increase local community's social cohesion, which is characterized by solidarity, harmonious relationship, ties and friendship and mutual assistance (Huraerah et al., 2023). This indicates that local culture tourism can be an approach for community development (Huraerah et al., 2023). Despite the positive function of culture in cultural tourism on community development, cultural tourism can also ruin community harmony, social cohesion can turn into conflicts (Nurlena et al., 2021).

Recently, culture serves as a tourism asset and draws tourists in. The local community usually increases the destination's appeal by maximising the number and quality of attractions (culture production) due to the potential benefits of tourism. This may lead to the cultural commercialization and over-stimulation of cultural changes. The indigenous or traditional culture of the area may be altered or even eradicated because of these cultural changes. Consequently, the local identity of the community may be altered. Many previous studies defend the identity revealing functions of culture. Culture is essential to sustaining human development, expressing human aspirations, and transmitting identities (Matarasso, 2001, cited in Idris et al., 2016). Unique culture, today, tends to be precious asset in tourism. Cultural and natural heritage are considered to be priceless resources that offer distinctive tourism attractions (Hoang, 2021). Furthermore, since cultural heritage may be an irreplaceable resource, it must be respected in order to address the links between heritage protection and sustainable tourism growth (Dang, 2019, cited in Hoang, 2021).

Cultural heritage is one of the local identities that can potentially benefit the community through community-based tourism. Heritage culture not only reflects original identity but also the history, distinctiveness, and social norms of the local community. The growth of cultural tourism may allow heritage culture to play a wider role in attracting tourists to a destination, rather than only regulating the customs of the local people. Heritage culture is transformed or improved to draw tourists as destination attractions. There may be increased (commercial) roles for heritage culture.

Communities today are realising the potential of their local culture and the opportunities it presents to improve their quality of life through community-based tourism. One of the communities is the local community in Sidoarjo's Desa Wage. The residents of Desa Wage make use of their unique cultural heritage by promoting cultural tourism *Among Budoyo*. In this study, "cultural heritage" refers to any intangible cultural practices that the present-day Desa Wage local community has inherited from both their predecessors and other communities. The purpose of the study is to investigate how the people of Desa Wage preserve their cultural heritage.

## Methods

The study's goal is to investigate the bottom-up strategies used by the Desa Wage community, in developing *Among Budoyo* tourism. The study uses a qualitative research approach to investigate the primary phenomenon of the strategies employed by the Desa Wage local community. The study also highlights the community's perceptions of their strategies.

Thus, the study focuses on certain area of analysis. As mentioned by Cropley (2023), microanalysis is a common feature of qualitative research. This is also pertinent to Creswell (2012), who states that a qualitative study looks into a central phenomenon that serves as a key idea, concept, and direction for the investigation. Purpose statements and research questions are developed by qualitative researchers in order to gain a thorough understanding of the research participants (Creswell, 2012). Exploring people's meanings of their actual, lived experiences through their words and perceptual awareness is also the essence of qualitative research (Cropley, 2023). Qualitative researchers believe that reality is a subjective construct that is created by each individual based on their social interactions and unique perspective on the world (Cropley, 2023). Thus, the aim of the study is relevant to the core characteristics of qualitative research.

There are two primary methods used in this study to collect data. The first approach is in-depth interview. A key informant is interviewed by the team researchers to explore preservation strategies. According to Cropley (2023), qualitative researchers aim to understand people's perceptions of reality, including the nature of the world and daily life. Additionally, qualitative research emphasises direct communication with the informants through, for example, interviews, though this is not always the case (Cropley, 2023). It can also involve a variety of communication methods, including systematic observations, literary works, diaries, audio and video recordings, and more.

The key informant of the study is an active woman, a community member of Desa Wage. She is actively coordinating and initiating the destination. She is actively participating in managing UKM (small-and middle-sized enterprises, collaborating with *BumDes* and other external agencies, motivating UKMs and exploring opportunities to develop UKMs and tourism destination. She is also actively managing *Koperasi Wanita* Desa Wage. This characteristic is relevant with qualitative research characteristic. According to Cropley (2023), in qualitative research, the researchers get the insights of the informants (people) through narratives in which the informants share their perceptions of the world. By means of an interview, the team researcher investigates the informant's narrative on *Among Budoyo* tourism, barrier management, and preservation initiatives. According to Mack et al. (2005), the qualitative approach is especially useful for gathering culturally specific information about people's beliefs, attitudes, behaviours, and social elements of a particular community. Qualitative researchers use audio, text, and video to gather verbal data in order to better understand people's thoughts, feelings, and experiences (Ugwu & Eze, 2023). According to Creswell and Creswell (2018), qualitative research also looks at and interprets how individuals or groups perceive and understand their human and social challenges.



Figure 1. One recreational spot at *Lapangan Dewata*, Desa Wage

The method of inductive analysis is used to analyse the data. The gathered information is categorised into multiple themes. Themes emerged based on data classification after the interview transcript was read, assessed, and transcribed. According to Creswell and Creswell (2018), inductive data analysis interpreted from specific to general themes, interpretation based on data meaning, and procedures and questions that emerge during the study. Findings from qualitative research are often more adaptable, employ an inductive approach, highlight the significance of persons, and record situational information (Creswell & Creswell, 2018). A number of themes surfaced from the classification and analysis of the data. The data was categorised into two primary themes, each of which is described in the table that follows (Table 1), together with a number of sub-themes.

Table 1. The Classification of local community strategies in preserving their cultural heritage

No	Themes and the descriptions	Relevant sub-themes/aspects
1	Creating social organisations and community groups: The topic reflects the efforts made by the community to improve their quality of life through kampung tourism by creating action groups.	empowerment, advocacy, building external cooperations, social bonding
2	Developing internal community strengths: The theme highlights how a community may strengthen itself against obstacles and group adversity by strengthening its own mental resilience.	motivations, expectations, resiliency, independence, consistency in achieving vision, awareness

## Results and Discussions

The data show that, according to the informant, the Desa Wage local community uses two primary strategies. Increasing social links and creating social networks with outside parties is the first way to take use of community-based social and cultural organisations. The second strategy involves the local community developing its own internal strength by adopting an optimistic view on the prospects for tourism and the growth of their place or region.

### A. Leveraging the Community-Based Social and Cultural Organizations

The result of the interview shows that the locals believe they have an extensive amount of potential to grow tourism based on their culture. To build it, the local community uses their community-based social and cultural organisations as a development tool. They expand networking with outside parties, build or establish new organisations, and enhance the functioning of already-existing ones. The table that follows (Table 2) shows a number of data extract samples.

Table 2. Several Data Extracts on Roles of Community-Based Organizations

No	Data Extracts	General Meaning
1	"...Although there are a lot of SMEs here, in my opinion, there hasn't been any coordination or assistance for them yet. Lastly, a micro, small, and medium-sized firm (UMKM) is established by the village-owned company ( <i>BUMDes</i> )..." (ED-CBO-1)	strengthening the potential of local UMKM through the creation of a UMKM unit
2	"...Many SMEs sell their goods at Dewata Field, which is well-organized and currently run by the village-owned enterprise	Community organizations'

	( <i>BUMDes</i> ). Yesterday, sir, we also received funding from the village via the MSME business unit ...” (ED-CBO-2)	bridging and coordinating roles
3	“... We are in charge of connecting the exhibitions if there is training. It was actually <i>Bumdes Wage</i> that was supporting SMEs at the time. Others hadn't yet...” (ED-CBO-3)	Empowering community-based enterprises
4	“... We worked with other departments as well, and since we had never taken part in a provincial-level event, DPMD Sidoarjo finally requested us to represent. It was Sidoarjo's first time taking part in an exhibition....” (ED-CBO-4)	Promoting the village's tourism potential through exhibition and working with other parties
5	“... Thus, when we observe that the UMKM unit is unable to advance due to our severe limitations.” We make an effort to work independently. We established <i>Paguyuban</i> UMKM, an association...” (ED-CBO-5)	establishing new organizations to facilitate broader cooperation
6	“... <i>Koperasi Wanita</i> is a women's cooperative. “Well, I see... the members are just being asked to buy and borrow all the time.” Lastly, I considered their products and the training we offer to help them become more productive...” (ED-CBO-6)	Increasing women's productivity and their involvement in organizations
7	“...The advantages of joining <i>Paguyuban</i> include learning about departmental activities, training, and exhibitions. There, we obtained the information, including marketing and legality details. For instance, if the department notifies us of a free brand, we will let <i>Paguyuban</i> know...” (ED-CBO-7)	The community-based organization <i>Paguyuban</i> serves a variety of social and commercial purposes.
8	“...Under BRI's direction at the time, we were instructed to form a cluster. “Those clusters are formed from similar businesses. What has already been formed is a fashion cluster. We have many tailors. Here, many tailors are grouped together, to produce uniforms, shirts, bags, and batik. Receiving orders too...” (ED-CBO-8)	Increasing local potential through community-based organization.
9	“...Village tourism necessitates a high level of community engagement. Instead of being concentrated in one area, <i>Desa Wage</i> 's attractions are dispersed among multiple locations. These include the <i>Mbah Ratu Ayu</i> tomb and the patrol points...” (ED-CBO-9)	The necessity of community engagement
10	“...After the contest, he got together, called a meeting, and established the <i>pokdarwis</i> . As a result, the <i>pokdarwis</i> has maintained its independence during this period. We decide to go through it first to observe how things work out. For example, <i>Pokdarwis</i> is in charge of patrol clusters. Thus, the <i>pokdarwis</i> is in fact the one organizing...” (ED-CBO-10)	A community-based effort to establish <i>pokdarwis</i> .
11	“...The members of <i>Kopwan</i> are essentially the same. While some joined, others did not. <i>Paguyuban</i> has no restrictions. They may also be from English Village, Kediri, like my friends. Some are from Mojokerto, my older siblings, and their friends, while others are from LBB. ...” (ED-CBO-11)	Social advantages for members of community-based organizations

(ED=Extract Data; CBO=Community-Based Organization)

Based on the data, local communities utilise their resources through the operations of their social and cultural organisations. Community-based organisations serve a variety of purposes, as revealed by the data study.

The first purpose is to empower the local community. A number of organisations, including *Paguyuban* UMKM *Desa Wage* and *Koperasi Wanita* (Women Cooperation), have developed programs to help their members increase their productivity. For example, by

providing training, Women Cooperation (*Kopwan*) enables its female members to create their own home goods (ED-CBO-6). In the meanwhile, *Paguyuban* UMKM provides its members with the opportunity to obtain relevant knowledge about their product or company development, engage in social interactions, meet new people, take part in exhibitions, and learn through group or organisational learning or training (ED-CBO-7). The second role involves identifying and grouping potential assets under several UMKM categories, including fashion and culinary (food and drink). As demonstrated by the ED-CBO-1 and ED-CBO-2 extract data, *BumDes* is grouping resources and potential, including UMKM fashions and culinary. Human capital that is skilled in sewing, tailoring, and fashion production is also abundant in Desa Wage. Many people in the Desa Wage community are skilled sewers (ED-CBO-8). They are productively organised through fashion clusters and produce a wide range of clothes, such as batik, shirts, uniforms, and bags. In addition, they are getting orders to make clothes.

The bridging role is the third function. Expanding networking or collaboration with outside parties is one of those community-based organisations' responsibilities. Data extracts ED-CBO-3, ED-CBO-4, and ED-CBO-7 show that this collaboration provides the local community with information and chances to engage in promotional activities, including product demonstration. Members of the local community may obtain information on training and exhibitions through local organisations like *Paguyuban* and *Koperasi Wanita*. The members can expand their business and interpersonal relationships, which is an additional advantage. The members are able to make new acquaintances, spend time with their family and friends, and collaborate effectively (ED-CBO-11). This is consistent with Jumriani et al. (2023), who find that tourism development can be enhanced by the contribution of social groups in community as they can develop relevant activities to support tourism, help to overcome tourism issues or barriers.

The study also finds that the local community welcomes outside parties, like BRI and DPMD Sidoarjo, through social organisations and is open to taking part in projects that promote community development. This suggests that the social organisation can be utilised to distribute or bridge government services for local communities in addition to preserving social peace among local inhabitants (Mayasari & Ingkadijaya, 2023). In addition, community members need to work with non-governmental organisations and be included in strategy development for community-based tourism (Rose et al., 2022). This also relates to the findings of Faully and Wiloso (2021), who point out that community norms, trusts, and networks can have an impact on the development of tourism. Additionally, networking, as social capital, can help people and organisations access pertinent information and business opportunities (Ma'ruf et al., 2017).

The fourth function is increasing the local community's understanding of their village's potentials. The local community is reminded by the actions of community-based organisations that their village is a worthy, important, and meaningful place. The local community may become more proud of their village as a result, which will ultimately make them more eager to get involved in the growth of both their village and tourism. As the study's key informant disclosed in multiple data extracts from ED-CBO-4, ED-CBO-8, and ED-CBO-9, Desa Wage possesses a wealth of potential resources, including human capital, economic potential in the form of various UMKMs, community mindset and intentions, and social capital in the form of vibrant community and cultural resources. Desa Wage is also home to a wealth of cultural resources, some of which are demonstrated by the music art of patrol (ED-CBO-9) and Makam *Mbah Ratu Ayu*. To expand *Among Budoyo* tourism's cultural attractions to other locations, the local community in those places needs to be involved. This suggests the necessity of collaboration rather than a single local group in a given location handling development and preservation.

The fifth function is to provide areas for the local people to work or socialise and engage in social interactions. They are dedicated to forming *pokdarwis* on their own initiative,

according to the ED-CBO-10 extract data. There is agreement and commitment from the local community to organise and engage in *pokdarwis*, according to the data (ED-CBO-10). It is evident that they feel they lack the necessary expertise and understanding to manage *pokdarwis* and are unaware of the difficulties and pressures they would encounter. However, the local community is dedicated to learning together, even if they are relatively new to this field. This suggests that the creation of a community-based organisation can lead to the growth of social cohesiveness, group problem-solving, team learning, and group active engagement in the organisation. Additionally, the joint effort of the local community to create *pokdarwis* may result in a sense of inclusion and belonging. Similar findings were made by Afenyo-Agbe and Mensah (2022), who found that communities participating in community-based tourism have a propensity to develop a sense of ownership over the initiatives. Social interactions within the community in groups, like *Paguyuban* UMKM to support tourism and community development, may improve social skills and awareness in addition to other aspects of life. By encouraging entrepreneurship and improving both formal and informal education, tourism-generated engagement can also increase human capital (Ashley, 2000; Hashimoto, 2002). Furthermore, tourism can help build new institutions and enhance social capital (Harrison, 1992, cited in Shakya, 2014).

## B. Building Community's Internal Strengths

Building internal strengths is the local community's other strategy. According to this research, the local community works to promote tourism and growth in the community by cultivating an optimistic view towards the tourist sector. The key informant acknowledges that the local community has numerous issues, especially with regard to conflicts of interest, *BumDes*' organisational management, the village government's lack of support, and the community's inexperience and lack of abilities in product promotion and tourism. Although tourism might have positive effects, it can also have negative ones. According to Shakya (2014), tourism can lead to or exacerbate local disputes and weaken the ability of the local population to defend themselves. The key information reveals that the local community has developed some favourable views towards the growth of tourism in *Among Budoyo*, despite the difficulties they face. Table 3 presents a number of data extracts that demonstrate the community's supportive attitude towards the growth of their tourism industry.

Table 3. The Community Attitudes

No	Data Extracts	General Meaning
1	"...We began by becoming pioneers at that time, and we worked voluntarily. The managers were only paid after we began making money, which was about 2022. It's not really appropriate for our work..." (ED-CIS-1)	The community is willing to work voluntarily and exhibits collective initiative.
2	"...Since we took care of the UKM before the others did, we won the third place right away..." (ED-CIS-2)	Possessing initiative and a commitment
3	"...One SME, at their own expense, took part in the tourism village jamboree eventually. Following that, we did not participate in 2022, but we did so again in 2023..." (ED-CIS-3)	Community members' active involvement, self-reliance, and sacrifice
4	"...Potential is there, and if the community is aware of it, they genuinely support anything..." (ED-CIS-4)	Supportive and dynamic community. The rural community is eager to realise its full potential.
5	"...During school hours like these, I have free time in the afternoon because I have a tutoring business in the morning. Mothers in this neighbourhood seem to love going to the mall and taking walks.	The efforts and dedication of one community member to

	They go out once a month or more. chatting if not visiting the mall. The eventual result of gossiping is usually conflict. Frequently fighting in the group...” (ED-CIS-5)	enhance women's potential as a resource to aid in the growth of tourism
6	“...What if we developed an activity program for mothers to give them something to do? There are now a lot of them; some have started their own businesses selling Bandeng Presto to Jakarta, while others have begun producing frozen goods; they all have busy lives now. One has a clothing company...” (ED-CIS-6)	A community member is taking the initiative to use SMEs to empower women.
7	“...Thus, we observe that the business unit's limited operations prevent it from moving forward. Our goal is to become independent. We established <i>Paguyuban UMKM</i> as an association...” (ED-CIS-7)	The local community grows more self-reliant in order to improve themselves.
8	“...We were the only village-owned enterprise ( <i>BUMDes</i> ) in charge of overseeing the SMEs at the time...” (ED-CIS-8)	The effort of the local community to participate in UMKM's unit
9	“...Following that, Bank Indonesia also made an offer. Bank Indonesia provided training to the SMEs. I spoke with the village-owned business, but the training activities are genuinely fun, and you get mementos, a lot of facilities, and knowledge...” (ED-CIS-9)	The drive of the local community to learn self-development
10	“...I see now that the members are just being asked to purchase and borrow. I believe that some training would be beneficial. They can therefore be more productive. The woman can more readily pay off her debt if she is working...” (ED-CIS-10)	The local community's effort to enable women to better their economic circumstances
11	“We were being guided by BRI at the time. We were instructed to form a cluster. Similar businesses come together to establish those clusters. A fashion cluster has already developed. We have a lot of tailors. Here, a large number of tailors work together to create batik, shirts, bags, and uniforms Getting orders as well...” (ED-CBO-8), (ED-CIS-11)	The local community's potential is clustered
12	“...The members are essentially the same for <i>Kopwan</i> . Not everyone joined here. <i>Paguyuban</i> is free from all places, including Kediri and English Village, where my friend lives. My eldest sibling and friends are from Mojokerto, while others are from LBB...” (ED-CBO-11), (ED-CIS-12)	Interactions with others outside the community

ED=Extract Data; CIS=Community Internal Strength

The data indicate that the local community has a tendency to develop an optimistic perspective on community and tourism development. The community's positive perspective is shown in a variety of actions. The first behaviour is taking initiative. The data extracts from ED-CIS-1, ED-CIS-2, ED-CIS-5, ED-CIS-6, ED-CIS-7, and ED-CIS-8 show that the local community is active and has many initiatives. These include organising *paguyuban*, managing UMKM, creating a coordinating unit for UMKMs, empowering women, taking part in exhibitions (like Desa Wisata exhibition and UMKM product development), and encouraging other community members to take part in training and development programs.

In addition to providing the local community with the opportunity to learn hard skills in product development, like UMKM's product and development, community engagement in community and tourism development has a positive impact on the local community's sense of self-efficacy, initiative, independence, and problem-solving abilities. Community engagement in tourist development helps to empower, develop, and enhance community self-reliance, as noted by Litheko and Potgieter (2021). The second behaviour is the readiness to dedicate and sacrifice their own time, money, and energy to support the development of the village or

community and tourism. For example, the local community is willing to work voluntarily, engage in particular activities, like *jambore*, with their own funds, and use their leisure time to empower women and themselves. They also attempt to determine the obstacles to community development and explore possible solutions. Several data extracts from ED-CIS-1, ED-CIS-3, ED-CIS-5, and ED-CIS-6 demonstrate this.

The third behaviour is growing an independent and collective mindset. When they are overly constrained by other people or the influence of another unit, the local community prefers to act autonomously and with a sense of fight. A number of ED-CIS-7 and ED-CIS-9 data extracts demonstrate this. The local community is additionally engaging in a collectivist manner. The community is open to organising and creating different kinds of community-based organisations. As demonstrated by ED-CIS-11, they are also open to cooperating inside their clusters and being grouped in UKMs clusters. Additionally, the local community is forming cohesive behaviours with individuals from outside their village, including those from Kediri and Mojokerto (ED-CIS-12). The local community is also interacting and forming relationships with people from other areas, such as with *Paguyuban* members (as disclosed in ED-CIS-12).

The fourth behaviour is the local community's desire to learn. Participants in jamborees, UMKM units and clusters, community/UMKM empowerment programs or activities, *paguyuban*, and *kopwan* (as represented in ED-CIS-1, ED-CIS-3, ED-CIS-5, ED-CIS-7, ED-CIS-9, and ED-CIS-8) are among many development and experience-gaining activities that the local community is eager to participate in. In addition to team learning, the local community also learns on its own (ED-CIS-6). The fifth behaviour is the local community's supportive behaviour. The data implicitly demonstrates that the local community grows supportive of both tourism and community development. This support is demonstrated through self-development, community empowerment programs and events, community-based organisation establishment initiatives, and active pursuit of external opportunities. A number of ED-CIS-2, ED-CIS-3, ED-CIS-4, ED-CIS-7, ED-CIS-9, ED-CIS-10, and ED-CIS-11 data extracts illustrate this.

### **C. Socio-Cultural Perspective on Preserving Cultural Heritage and Developing Tourism**

The study highlights the importance of preserving cultural heritage and developing it through heritage tourism from the socio-cultural perspectives. It suggests that the local community initiatives, commitments and behaviour are central in cultural preservation and tourism development. The study finds that conserving a community's physical cultural history is only one aspect of local cultural heritage preservation. It needs to be supplemented with reviving the local community that owns or inherited the heritage, developing it, and passing it on to future generations. Because the local community is the primary focus of their tourism development, the state of the community can influence the preservation of cultural assets. The social and cultural circumstances of the local community have an impact on the growth of tourism (Rachmawati, 2014). Therefore, the study contends that local community factors must be taken into account when preserving cultural heritage through tourism. Consequently, the study supports the important roles that social and cultural factors play in the growth of tourism. The cultural perspective in community-based tourism highlights the contributions of socio-cultural elements to the development of tourist destinations, as noted by Faully and Wiloso (2021). The development of local and cultural tourism indicates one way to preserve local community's local wisdom. The other way can be in form of learning culture in the context of local wisdom education in classroom context, such as studied by Karuna and Serpara (2021). The study shows that the local communities embrace communal management, as evidenced by their activities and active participation in local tourism management. *Among Budoyo* tourism is a type of community-based tourism that is run and owned by the residents of Desa Wage, Sidoarjo. The local community works together to develop the attractions, which are divided

into many groups, including gastronomic, fashion, spiritual, art (patrol), and batik. The village as a whole has a variety of tourist attractions. Every community is encouraged to participate in the various tourist destinations, especially the local community around.

The study also demonstrates the variety of methods in which the local community participates. The community has led pioneering efforts in UMKM creation, UMKM participation, and tourism promotion through exhibitions, *paguyuban*, *pokdarwis*, women's empowerment, and actively expanding connections or networking with other communities. This implies that community-based tourism, is impacting the local population's economic well-being in addition to having further multiplier effects on the community's attitudes, cultural preservation, and social sustainability. By constructing UMKM and boosting local tourism, the local community improves their economic circumstances and acquire social and inter-personal skills. The UMKM, such culinary, batik, clothes, and arts, become both tourist attractions and community professions, and the community often receives orders for their products, such as culinary and clothing. This situation enables the local community of Desa Wage to become more self-sufficient and not rely solely on the tourism industry for their livelihoods. Local communities can benefit from community-based tourism by increasing their revenue, diversifying their economy, preserving their culture, protecting the environment, and offering educational opportunities (Utami et al., 2019). In addition, community-based tourism can raise awareness of the importance of maintaining culture as a tourist destination.

The study supports earlier research showing a connection between community empowerment and engagement in tourism. The study suggests that community engagement encompasses more than merely requesting community members to participate in certain events or initiatives. Rather, it needs to be carried out by making the community more capable through empowerment. The empowerment might not always come from outside sources. Alternatively, other members of the community may start it. A number of community members take initiative and plan unofficial empowerment events for other community members.

The data also demonstrates that Desa Wage local community is actively developing its UMKMs' networking, clusters, and products. This suggests that the residents of Desa Wage cultivate their entrepreneurial abilities through activities. They are motivated to start their own business because they need to meet their basic needs and promote social and economic well-being. Community involvement also facilitates the development of local infrastructure and offers opportunities for employment and entrepreneurship, according to Afenyo-Agbe and Mensah (2022).

The study finds that the local community of Desa Wage employs two primary strategies to maintain their culture, promote cultural tourism, and sustain their local community development and. The first way is by creating and leveraging the functions of community-based organizations. The study finds that the community-based organisations they establish are crucial in empowering local community, facilitating connections between them and outside organisations or individuals, identifying and grouping local resources, raising local residents' awareness of their area's potential resources, and creating collaborative spaces. Members of the community organisation can engage in a variety of self-, individual-, and group-development activities, such as learning new skills, sharing information, and taking part in outdoor events like jamborees, exhibitions, and external empowerment activities. They can also engage in informal social interaction.

This suggests that the local community builds community by utilising its social capital. Since the local community is an active participant with a duty and responsibility to preserve cultural heritage, community development can have a positive impact on its preservation. The study also demonstrates that social engagement, spending time together for productive tasks, and simply mingling are all part of the social organisation. According to Rachmawati (2014), community involvement and social relationships are essential for the growth of tourism.

Community-based tourism has the potential to maximise the functions of social capitals in relation to the enhanced social capital. The study demonstrates how community-based tourism improves the number, quality, and role of social-community-based organisations, as well as the efficiency and functionality of its components and the involvement of the community in a variety of sectors. According to Shakya (2014), tourism can also encourage the establishment of new organisations and offer opportunities to expand extra-community and hierarchical networks, both of which are necessary for economic advancement. Furthermore, this study supports and validates other research that highlights the benefits of community-based tourism for individuals and organisations (Lestari, 2016; Ma'ruf et al., 2017; Mayasari & Inggadijaya, 2023; Ngurah & Utama, 2018; Shakya, 2014).

The second strategy involves developing constructive attitudes and views about local tourism in order to strengthen internal strengths. The study shows that the local community is involved actively in the growth of tourism. The participation is demonstrated by a number of supportive behaviours, such as dedication, initiative, engagement, independence, motivation, and fostering relationships with the community and other individuals. As stated by Ahsani et al. (2022), local attitudes and beliefs towards tourism are crucial to the growth of the tourism sector. Additionally, supportive behaviours, community involvement, and awareness to protect local tourism resources are all encouraged by positive attitudes (Ngo et al., 2022).

The internal strength provides the groundwork for the growth of tourism, which is initiated from the strong commitment of the community. This supports earlier research highlighting how important community involvement is to the growth of the tourism industry. The local community's development of positive attitudes can serve as the cornerstone of internal strengths for the growth of local tourism. Furthermore, it forecasts the destination's future prosperity. Since locals live close to the destination, their knowledge of its current state is the most accurate factor (Cottrell & Vaske, 2006).

The data also demonstrate how a sense of unity, pride in one's own village, place attachment, and identity may all contribute to the internal strength of a local community. According to Walia et al. (2022), place identity and place reliance moderate community views towards tourist growth. Place attachment relates to the emotional and practical bond that exists between a local community and their hometowns. Place attachment emerges sense of deep emotion and ties to their place. This tends to emerge sense of sacrifice, pride, willingness to fight, and belongingness to their place and in-group community. Emotions of the local community can be significant factor influencing the development of tourism (Xie et al., 2020, cited in Walia et al., 2022). The local community's attachment to place, authenticity, travel experiences, and time spent in their home can all contribute to their intrinsic feelings (Ryan & Cooper, 2004; Woosnam, 2012). Furthermore, the place's connection to the local community is a key component of its identity (Tsai, 2012). This indicates that internal feeling is significant factors in determining the success of community-based tourism. The study also suggests that social capital places a central role in rural tourism development. Social capital can increase local people's well-being (Linawati & Solikin, 2020; Van, 2019). The strengthening of local social capital can bring substantial impacts on cultural heritage preservation.

## Conclusions

The local heritage is a precious resource that may convey a place's identity. It has recently evolved into a resource for improving the welfare of the local community. The local community of today often embraces innovative methods to implement its traditional culture. One of such innovative approaches is development of local tourism. The Wage community collaborates to build *Among Budoyo*, a local tourist destination, using the idea of community-based tourism. Based on their local resources, the Wage community builds *Among Budoyo*, concentrating on *punden*, *batik*, art, and cuisine. Conflicts of interest between the various stakeholders are one

of the many difficulties the local community faces as they expand their tourism industry. The Wage community may maintain their unique heritage culture by promoting local tourism. The study concludes that the local community can benefit from two primary strategies: expanding the roles of community-based organisations and enhancing the intrinsic strengths of the local community. The community organisation can serve as a platform for empowerment, networking, communication, team development, and bridging for outside facilitation and networking. In order to sustain local tourism, including starting community organisations, the locals strengthen their moral and intellectual faculties. The growth of the local community's positive views is necessary for the development of local tourism. Notwithstanding the challenges of conflicting interests, empowerment, human resource management, tourism management, and promotion, the people of Desa Wage cultivate attitudes and behaviours of initiative, dedication, inspiration, creativity, and support.

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