



Potency, Participation, and Development: Insights from Sustainable Tourism of Setigi in Sekapuk Village, Indonesia

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ABSTRACT

Community-Based Tourism (CBT) has become a new trend for local-based development. However, many villages have not developed this potentiality as a new commodity as a tourism-based community. For this reason, this article explains three important elements in the development of community-based tourism in the Sekapuk Village community, Gresik Regency, East Java, namely following the potential, participation, and development of Setigi tourism. This research highlights three critical issues concerning i) how the role of local communities in maximizing village potential, ii) how CBT practices work effectively in increasing community social awareness, and iii) how communities build new tourist destinations. The research method using observation in Setigi tourism, interviews with village leaders, managers of Tourism Awareness Group/*Kelompok Sadar Wisata* (Pokdarwis), local traders, and visitors. The indication of community has built Setigi tourist destinations by utilizing the potential of nature. Meanwhile, CBT is implemented in environmental conservation, tourism training, accessibility of transformation, and the development of communication systems. Setigi tourism is built based on social participation, which results in nature-based tourism destinations, the development of the *Mbok Inggih* kitchen, and the home industry. As a successful tourist village development, the village has achieved the icon of the Millionaire Village. Nevertheless, in the end, Setigi tourism still has limitations in optimizing the socio-cultural and socio-religious potential.



Introduction

Tourism villages have become a vital sector in promoting sustainable development (Keyim 2018; Giampiccoli, Mtapuri, and Nauright 2020; Wijijayanti et al. 2020; Graave, Klijs, and Heijman 2017; Rachmawatie et al. 2020; Zapata et al. 2011), but some villages have not seized this opportunity to develop new tourist destinations (Disyacitta, Wulandari, and Cahyaningrum 2019; Cahyanto, Pennington-Gray, and Thapa 2013). Due to local strongman factors, government administration, and local potential that are not appropriately managed (Ahmad and Abu Talib 2014; Claudia Dolezal and Novelli 2020; Disyacitta, Wulandari, and Cahyaningrum 2019). This condition indicates that the village has not developed community-based tourism optimally (Lenao 2015; Khartishvili et al. 2020).

The development of tourist villages has been carried out in several studies under the central issue of CBT and classified into three trends. The first study type examines developing tourist villages as an economic commodity (Malatji and Mtapuri 2012; Lapeyre 2010; Khartishvili et al. 2020; Ermaya 2016). Based on economic development, this study explores more in encouraging economic growth, reducing unemployment, and increasing local communities' productivity. Second, about local potential as new destinations for tourism development (Atmoko 2014; Luz 2020; Giampiccoli, Saayman, and Jugmohan 2016), they believe that beautiful nature, unique cultural traditions, and historical heritage are part of development assets. The last one, the trend traces the success of tourism village development through strengthening community participation (Mayaka, Lacey, and Rogerson 2020; Dodds, Ali, and Galaski 2018; Zielinski et al. 2020; Stone and Stone 2020; Asmoro and Aziz 2020; Fidihama, Wibowo, and Yalina 2020; Bobsuni 2021). As an effort to strengthen this participation, all research findings agree

that Community-Based Tourism is a solution to increase a passive society.

Studies in linking economic commodities, community participation, and local potential development are essential components of several previous studies. Thus, this article aims to describe the development of tourist villages, following an investigation of the potential, participation, and development involved by local communities. On the other hand, this paper also explains the influence of local strongmen in developing the potential of tourism villages. In general, this article examines three objective studies: First, describing the role of local communities in maximizing village potential. Second, analyzing CBT practice and working effectively in increasing the social awareness of the community. Third, objectively, observing the developed village as a new tourist destination. Third, objectively, the community has developed the potential of the village into a new tourist destination.

CBT concept support tourist village sustainable development; in this context, researchers see not only community participation but socio-cultural capital as also an essential key to the success of developing a tourist village. However, strict state control is not able to maximize the development of new tourist destinations. This research does not agree that the development of new tourist destinations is bound by state policy (Mtapuri and Giampiccoli 2019). In fact, there is no government intervention in the formation of contemporary tourism. Therefore, this study argues that the development of social participation can encourage success in establishing new tourist destinations. Also, local strongman supports the success of tourism village development.

Community-Based Tourism: Literature Review

Community-Based Tourism (CBT) emerged in the 1970s due to the negative impact of the tourism area development model on the realm of international literature concepts (Lenao 2015; Giampiccoli, Jugmohan, and Mtapuri 2014). Many CBT-based programs are linked to rural communities and environmental conservation through ecotourism (Wijijayanti et al. 2020; Khartishvili et al. 2020). However, the concept has expanded its reach to different tourism products. For example, local culture, colossal stories, gastronomy, traditional crafts, and managerial models worldwide. In this study, the definition of CBT has raised questions to start an academic discussion. What is the appropriate definition concerning the concept of CBT for this study purpose? In this case, CBT is a concept that refers to community groups living in potential areas to develop their potential. For this reason, CBT is described as a concept that manages the community intending to connect the needs of tourist visitors in increasing their awareness and learning about the local way of life.

The fundamental idea of CBT is the main aspect of sustainable development with community participation. This participation is a form of the decision-making process to create conditions by developing community capacity and empowerment (Kontogeorgopoulos et al., 2014). In many developed countries, the potential for natural and cultural heritage is a significant source of increasing economic income because many visit both local and international tourists. CBT practices and participatory development approaches are responses to top-down planning. Local communities as development actors—with many local residents providing tourism area services—have the power to decide tourism development planning.

Although many literature sources provide the exact definition, in general, the meaning seems to be incompatible with the local context (Goodwin and Santilli 2009). At the same time, many

literature sources point to the commonalities of valuable aspects about CBT concept: use of multiple sources for purposes, economic development through new tourist areas, different economic structures, development of types of businesses, protection of local natural and cultural potentials, improvement of people's lives, and community empowerment (Dolezal 2011; López-Guzmán, Sánchez-Cañizares, and Pavón 2011; Nair and Hamzah 2015). In addition, community empowerment gains knowledge and management skills through social participation that connects them to the business and controls resources (Dodds, Ali, and Galaski 2018).

CBT has developed into the promotion of international programs in developed countries. However, it has many meanings from the failed cases in the past using the CBT concept. Several failed community development projects still receive financial assistance from donor agencies. It happens because donors ignore local aspects. The actor has followed the program objectives by following Western concepts, which may have worked in some countries without considering the local context (Johnson 2010; Nair and Hamzah 2015; Mtapuri and Giampiccoli 2016). This case is also still centralized in the management system in the decision process of citizen participation which is the key to successful development.

Despite programs using the CBT concept have been successful in developed countries, only a few countries have succeeded without involving the local context in actual practice. For this reason, to avoid the same mistakes, development using the CBT approach needs to understand the local context, individual policy, and adaptation planning models, which are adaptable to local perspectives and social structures. For this reason, the context of this literature review on CBT requires a genuine concept in understanding program implementation, aspects of benefits, and obstacles in the field following the case studies raised in this study.

Methods

Research Object

Sekapuk Village is the research object located in Ujung Pangkah District, Gresik Regency, East Java, Indonesia. This location was selected for three primary reasons. First, Sekapuk Village has built a tourist village called Setigi (Selo, Tirto, and Giri). The development is an implication of the local potential owned by the community. Second, the development of Setigi village has involved all elements of the local population in a participatory manner. Third, the development of Setigi tourism has shown the best performance by implementing the CBT concept. Researchers conducted the research process from November 2020 to March 2021.

Type of Research

This research is a qualitative study based on data regarding the phenomenon of the successful development of tourist villages. This study uses a case study approach that investigates phenomena carefully and is an empirical inquiry to explore meanings in accordance with real-life contexts (Yin 2014; Creswell 2007). First, the developing phenomena are interpreted, analyzed, and presented contextually based on the results of interviews with selected informants. After that, the data were described inductively (Denzin and Lincoln 2009).

Data Collection

To obtain research data, there are three research ways: observation, interviews, and documentation (Gill et al., 2008). First, observation is used to determine the process of developing Setigi tourism. This activity is a step to collect data according to what is

seen, heard, and felt by the researcher objectively.

Second, interviews are conducted openly with research informants. The researcher has prepared an interview guide and involved seven stakeholders (see Table 2) as the list of interviewees. The interview process began in January 2021 to March 2021. For two months, researchers took data by visiting the Setigi tourist area to meet relevant stakeholders. At the end of March 2021, researchers focused on compiling research draft results and interpreting case by meaning to become a research study. Meanwhile, from November 2020 to December 2020, researchers prepared research proposals and discussed the issues raised on this topic with experts. As a result, there have been many inputs and revisions to improve the research proposal to become a “feasible” draft.

Table 2. List of interviewees

Sn	Designation of key players	Gender	Code
1	Regulators (24 Age)	Male	R1
2	Tourism Enterprise Manager (49 Age)	Male	R2
3	Managing of BUMDesa (45 Age)	Male	R3
4	Local Trader 1 (39 Age)	Female	R4
5	Local Trader 2 (40 Age)	Female	R5
6	Local People (45 Age)	Male	R6
7	Tourist Local (22 Age)	Male	R7

Source: Fieldwork, 2021.

Third, the research documentation includes all relevant documents related to tourism village development issues, such as Sekapuk Village government documents and tourism village development regulations. This documentation also captures photos

of the Setigi tourist destination. In addition, researchers also collected all scientific data in the form of journals, research reports, and other scientific-related works.

Validity Data

Researchers freely dig up information without any boundaries and distance from the source. This step for the data description process includes data reduction, data presentation, and concluding (Miles and Huberman 1994). First, data reduction is selecting, simplifying, and drafting the rough data contained in the field notes. Second, data presentation is an organized step to conclude. Third, it is a conclusion, completing the process of recording regulations, patterns, statements of established configurations, and directives of cause and effect, making it easier to draw conclusions.

The validity of the data uses the source triangulation method. This method is used to avoid difficulties in collecting and interpreting the meanings revealed by the sources. In addition, the researcher re-checked the data to ensure its validity to be accounted for credibly.

Result

This article presents three significant findings; Setigi tourism potential development, community-based tourism development, and new tourist destinations.

Setigi Tourism Potential

Setigi is a tourist area located in the Sekapuk Village area, Ujungpangkah District, Gresik Regency, East Java. Sekapuk Village is a densely populated area with 5,017 people, 2,472 men, and 2,545 women. As a village with a dense population, Sekapuk already has the type of work done by the community. Most people work as limestone

miners, with 809 people, or around 16.12% of the total population, who work in the stone mining sector. The number of people who work as entrepreneurs and traders are 483 people, or approximately 9.62%. The majority of the population accumulatively works as miners.

The tourism potential in Sekapuk Village is the natural beauty sustainably. The natural potential in the tourist village is in the form of rocks (*Selo*), water (*Tirto*), and hills (*Giri*). These three potentials have become symbols of a tourist village named “Setigi”—an acronym for *Selo*, *Tirto*, and *Giri*. As a new tourist destination, the existence of stones is not only the primary material for building the foundation of community houses but also a component of the development of tourist areas. This component is used to establish a tourist museum building consisting of *Candi Topeng Nusantara* or the Archipelago Mask Temple, *Patung Semar* or the Semar Statue, *Topeng Suku Asmat* or Asmat Tribe Mask, and *Panggung Batu* or the Stone Stage (Observation, 22 February 2021).

Setigi Tourism has also utilized the potential of water as a tourist destination. The destinations are in the form of water rides for children’s games, *banyu* or water barrel pools, waterfalls, and hijabers pools. In addition, the existence of surplus water is also used by the community to establish the Water Utility Company or *Perusahaan Air Minum* (PAM). A village-owned company manages this company or *Perusahaan Milik Desa* (BUM Desa). In addition, the natural potential of hills has also become a leading tourist attraction. As a limestone hill area, Setigi tourist village is building a new destination by offering artificial spots. The development of this artificial destination aims to support visitors’ needs in selfie or video shooting activities. The spots consist of *Terowongan Bahagia* or the Happy Tunnel, *Jembatan Peradaban* or Civilization Bridge, *Patung Batu* or Stone Stage, *Candi Topeng Nusantara* or Archipelago Mask Temple, *Taman Kuliner* or

Culinary Park, *Patung Semar* or Semar Statue, *Monumen Setigi* or Setigi Monument, *Kolam Renang Banyu Gentong* or Water Barrel Swimming Pool, Nogo Giri Pancoran, *Gerbang Goib* or Mystical Gate, *Goa Emas* or Gold Cave, *Taman Desa* or Village Park, *Taman Bambu* or Bamboo Village, *Goa Pancawarna* or Pancawarna Cave, *Goa Karst* or Karst Cave, *Topeng Suku Asmat* or Asmat Tribal Mask, *Danau Buatan* or Artificial Lake, *Air Terjun* or Waterfall, *Wahana Air* or Water Rides, *Gopala dan Dwarapala* or Gopala and Dwarapala, *Watu Jodoh* or Watu Match/Relationship, *Rumah Apung* or Floating House, *Rumah Adat Papua*, *Museum* or Papua Traditional House Museum (R1, 24 February 2021).

Tourist destinations based on nature have made people more aware of natural potentialities. Interestingly, the community developed Setigi tourism through awareness by respecting cultural heritage. The civilization museum building and *Goa Pitutur Kehidupan* or the Pitutur Life Cave are evidence of local culture preservation. The community builds tourist areas by implementing historical and socio-cultural values. Also, the *wayang kulit* or shadow puppet evidences it as a show, and the artefacts are in the museum (R2, 3 March 2021).

Wayang kulit is a colossal legend of the Javanese people. The story of Wali Raden Sahid or Sunan Kalijaga is authentic evidence of the history of Islamic influence in the land of Babad Java (Waston 2018; Ali 2011). Sunan Kalijaga's ingenuity in using Wayang Kulit to introduce Islam made people realize this potential. For this reason, Setigi tourism was built by utilizing the religious values of the community. As an area with a Muslim majority population, spiritual values are essential in developing tourist destinations (R6, 6 March 2021).

The community develops this cultural element-based tourism potential. The cultural-based potential that exists in Setigi is the statue of Nogo Giri and the Persian Mosque. The figure of Nogo Giri

is the actualization of religious values in the process of Islamization in Java. This statue is also a tribute to Sunan Giri as a guardian or *wali* who spread Islam in the area. Meanwhile, the Persian Mosque is a form of appreciation for Persian traders who stopped in the Gresik area (Hasyim 2021). The Nogo Giri statue has become a photo spot, and the Persian Mosque is a place of worship for tourists (Observation, 6 March 2021).

Setigi Tourism has an area of about 5 hectares (ha). All the artificial destinations offer various tourist activities as recreation, community gymnastics center, children's bath, swimming for hijabers, and culinary tourism. All travelers must provide a budget for site entry fees. Entrance tickets are valid for all groups. The ticket fare for weekdays is Rupiah/Rp./IDR 15,000 for adults and IDR 10,000 for children.

Meanwhile, the ticket fare for weekend days is IDR 20,000 for all groups. Budget IDR 5,000 for weekend days is an additional payment for culinary items because the manager wants to offer various types and local community products. One of the community's products is processed home industries such as handicrafts.

Sekapuk Village is a potential destination with socio-religious and socio-cultural aspects. The tradition of *gotong royong* or mutual cooperation, social services, shadow puppet performances, and others are strong evidence to develop tourism potential in the socio-cultural part. As a rural area, Sekapuk has become a place for people who have the power of social interaction. Interaction among communities is a force to develop village potential. These strengths can create social capital, an important element in community development (Akagawa 2019; Aldrich and Meyer 2015; Badaruddin et al. 2020). In addition, in the socio-religious aspect, Sekapuk Village people have religious traditions such as *ta'ziyah*, grave pilgrimage, *tahlilan*, *salametan*, *mitoni*, *ambengan*, and others. These socio-religious traditions

are tourism potentials when it is well-integrated, namely between natural, cultural, and religious possibilities (Ateljevic and Doorne 2003). However, based on field observations, Setigi has developed a tourist area that only utilizes natural potential. Therefore, the socio-cultural and socio-religious prospects have not been developed by the community.

The Development of Community-Based Tourism

Setigi is an arid area. PT. Polowijo Gresik used this area as a limestone mining location since 1962. The limestone mining process has been carried out for more than 40 years. However, Setigi's physical condition is no longer productive as a limestone mining area. Since 2008, the location has been converted into a garbage dump. In 2018, the community's momentum was to revitalize and reforest the former limestone mines (R3, 6 March 2021). Community awareness initiated by the elected Village Leader, Abdul Halim, has changed the condition of Sekapuk Village. However, the development of the Setigi tourist area is motivated by community polemics involving PT. Polowijo Gresik.

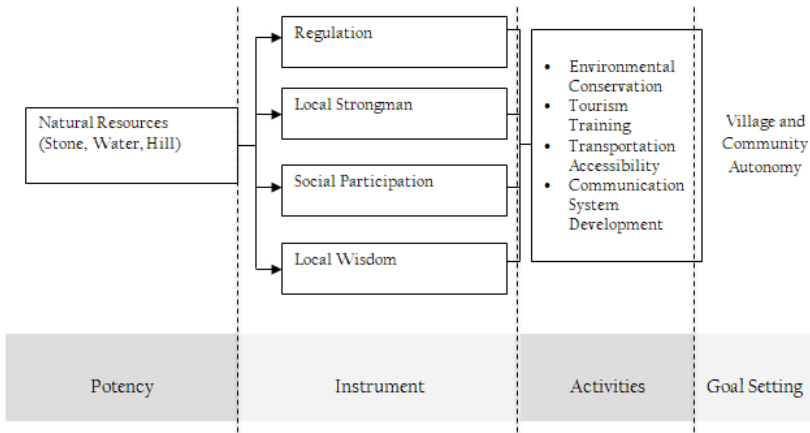
The polemic slowly began to fade. This situation is a momentum to build Sekapuk village into a new tourist area. Concerning Village Law no. 6 of 2014, the village has full authority to develop its territory. This rule has become a reference for issuing social participation-based village development policies. The Sekapuk Village Government carried out the development of Setigi tourism with a long process, started with strengthening the institution of tourism awareness groups (Pokdarwis) because the formation of Pokdarwis involved all elements of the local community. Community participation is accommodated in community discussion and development planning or *Musyawah Perencanaan Pembangunan* (Musrembang) meetings. All the details involved are representatives of the Neighbourhood or

Rukun Tetangga (RT), Community Association or *Rukun Warga* (RW), Family Welfare Empowerment Group or *Kelompok Pemberdayaan Kesejahteraan Keluarga* (PKK), village youth organizations (Karang Taruna), and village officials. All elements are directed at building the Pokdarwis organization (R1, 24 February 2021).

Community involvement in the development of Setigi tourism is carried out in two stages. The first is a regular community meeting which is held every two weeks. This activity is carried out to build ecological awareness. With ecological understanding, the community has started to clean up the wasteland to the slums. As a result, the community is aware of the need to clean up the slums and create a space for participation through *gotong royong* or mutual cooperation (R6, 6 March 2021). The second is the process of developing Setigi tourism. This process is carried out by strengthening the Pokdarwis organization. An essential element taken to maintain Pokdarwis is to build supporting facilities in tourist areas. These facilities are building transportation accessibility, building tourist facilities, developing tourism activities, building communication, health and hygiene systems (R1, February 2021).

After building the facilities, the community carries out activities to improve skills and soft skills for tourism activists. This activity is in the form of a training program to increase tourism awareness for Pokdarwis members, business actors, and BUMDesa institutions (R5, March 2021). All stakeholders involved have played an active role in the process of developing Setigi tourism under bottom-up-based development. They already have the task and function to run the Setigi tourism area development program. It is an important element in achieving village self-reliance goals (Wijijayanti et al. 2020; Stone and Rogerson 2011; Xu, Zhang, and Tian 2017).

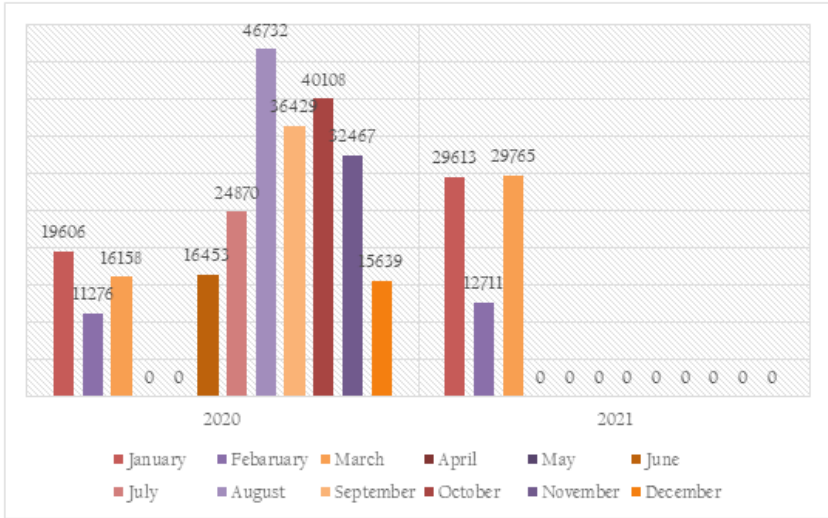
Figure 2. Mapping Analisis Community Based-Tourism



Sources: Fieldwork, 2021.

Independence is the goal of the Setigi tourism village development progress. As a new tourist destination, Sekapuk Village has developed local potential by changing the community's perspective. The mindset change is carried out by training Pokdarwis members. With environmental conservation activities, tourism training, development of transportation accessibility, and development of communication systems, Sekapuk Village has become an independent village. The award from the Ministry of Village, Development of Disadvantaged Regions and Transmigration in the Indonesian The Most Potential Destination Awards in 2020 as the first winner (Nur 2020). From these various potentials, it has invited both local and international tourists. Visitors have multiple reasons to visit the Setigi tourist area. Researchers confirmed to visitors, at least for two important reasons, namely the Setigi tourism place has offered two philosophical meanings related to educational tourism and natural beauty made by the community (R7, March 2021).

Figure 3. Setigi Tourism Visitors 2020-2021.

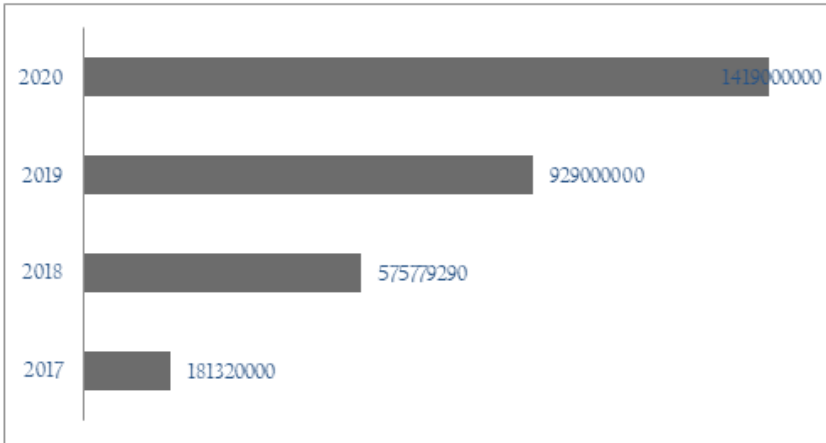


Note: In April and May, Setigi tourism activities are closed due to the national-scale lockdown policy. Meanwhile, visitor data for 2021 is only presented from January-March. It is because of the limits of research conducted by researchers.

Source: Fieldwork, 2021.

As the winner in the event, Sekapuk Village has succeeded in increasing the village’s Original Local Government Revenue or *Pendapatan Asli Daerah* (PAD). Before Abdul Halim became the village head, Sekapuk only relied on village income from limestone mining activities. However, he has changed the condition of the village. Abdul Halim’s position can be categorized as a local strongman (Disyacitta, Wulandari, and Cahyaningrum 2019). In addition, Halim’s success has made Sekapuk Village known as a millionaire village. This condition refers to the increasing number of village incomes over the last four years.

Figure 4. The accounts of the budget of the Sekapuk Village between 2017 to 2020



Sources: the Sekapuk Village of Administration, 2021.

BUMDes have a central role in increasing the accumulated income used for the development of Setigi tourism. Based on document report data from field observations, the researcher found that the budget use focused on the four previously mentioned activities—environmental conservation, tourism training, transportation accessibility, and communication system development. Meanwhile, the development of Setigi tourism also has a significant impact on improving the community’s economy. For example, this study presents the story of two local traders. The story of the first merchant is a seller of accessories (handicraft). As a result, some sellers have experienced significant economic improvements.

“Before Setigi tourist destination, I only relied on the income from my husband to meet the needs of my family. However, after that, I felt helped and was permitted by the village to open a shop stand here. I can also earn about IDR 2,500,000 per month.” (R4, March 2021)

The second trader sells traditional culinary in the Setigi area with stand number 8. This seller is part of the PKK group to serve

culinary offerings in Soto Ayam, Soto Kikil, Soto Meat, Crispy Tofu, Coffee, Ice Tea, and Ice Cendol. A seller feels a positive effect so that it can help the family income.

“Even before Setigi tourism opened, I already had an income. However, this income is still below the standard. After the arrival of Setigi tourism, I was able to profit from this culinary sale of IDR 5,120,000” (R5, March 2021)

The two stories of local sellers in the Setigi tourist area strengthen the tourism sector’s potential. The existence of Setigi tourism has a positive effect on increasing welfare, creating jobs, and improving village income. Collaboration between village officials and local communities will have a long-term impact on sustainable development schemes (Amat Ramsa Yaman dan Abdullah Mohd 2004). This condition will strengthen if the concept of Community-Based Tourism is implemented more broadly in other areas.

The development of Setigi Tourist Destination

Setigi development is carried out through community-based tourism development. Since 2018, the community has been able to develop tourism potential that utilizes local assets. The development of this potential implements CBT. This concept consists of community participation, which is carried out through direct community involvement to turn slum areas into new tourist destinations. The development process takes two years (2018-2020). Community support in developing tourism potential consists of three actions: energy, funds, and thoughts. First, movement in the form of energy; in Edi Suhartono’s leadership era as Setigi tourism manager, he recruited 301 people. This workforce is divided into three development areas, 63 people working as Setigi tourism management staff, 64 people working as culinary business development (*Dapur Mbok Inggih*/Mbok Inggih Kitchen), and 174 workers as home industry business development, including PKK involvement (R3, February

2021).

Table 1. Number of Workers in Setigi Tourism in 2021

No.	Work	Detail	Number
1.	Setigi Tourism Management	Sixty-three people work to manage Setigi tourism which consists of parking attendants, the person in charge of each tourist spot, and tour guides.	63
2.	<i>Mbok Inggih</i> Kitchen Development	Mbok Inggih's kitchen consists of 32 booths, each of which is guarded by two workers.	64
3.	The Development of <i>Home Industri</i>	The Home Industry development involves 29 Neighborhood Associations (RT), and each RT establishes various types of businesses consisting of culinary and souvenir fields. With a total of 6 workers in each Home Industry.	174
Total			301

Sources: Fieldwork, 2021.

The division of worker clusters is a participatory step to develop the economic potential of local communities. All clusters have contributed to Setigi tourist area development. They are slowly able to create jobs and reduce unemployment. All the people involved can feel the impact of the area's development after two years of Setigi tourism. Construction of facilities such as pavilions/gazebos, places of worship (Persian prayer room, Javanese prayer room, Medina prayer room, and VIP prayer room), toilets, culinary stands (*Dapur Mbok Inggih*), souvenir center, parking lot, cafe, and private place as a video area and shooting has been developed into a new destination

(Observation, March 2021).

Second, action in the form of participation in fundraising, in this form of participation has succeeded in building public awareness to invest in Taplus savings. Taplus savings started from January to December 2020, which involved 1,099 families. The amount of investment in the savings is IDR 2,400,000. At the end of 2020, the amount of investment fund is IDR 2,445,600,000 managed by the BUMDes of Sekapuk Village. Therefore, the protection does not burden the community. Each family has a daily savings obligation of only IDR 8,000. The investment sharing system is given at the end of the year with an investment value of IDR 535,400/shares.

Table 2. The Investment Value Plus Tourism Development Setigi Details in 2021

Amount of Families	Saving per days	Saving per month	Saving per years	Investation per shares
1.099 Families	IDR. 8.000	IDR. 2.400.000,-	IDR. 2.445.600.000	IDR. 535.400

Source: Fieldwork, 2021.

The funds collected are the capital to build tourist destinations in Sekapuk Village. In addition, the Sekapuk Village government has also collaborated with a third party, namely PT. Polowijo Gresik through its Corporate Social Responsibility (CSR) program. The investment value issued by the company is IDR 200,000,000. The community can withdraw CSR funds community after the inauguration of Setigi tourism in March 2021. When the researchers conducted field visits, there was no objective evidence that CSR funds had been accumulated as capital by the community. All funds for the development of the Setigi tourist area are purely based on self-subsistent and community participation. After everything was

built, the village government issued a policy on standardizing the price of each culinary stand. This policy regulates the rental of booths which is set at IDR 300,000. The allocation of funds was deposited to Sekapuk Village in IDR 90,000, for cash IDR 150,000/RT, for the manager IDR 60,000/RT (Observation, March 2021).

Third, action in the form of thought. This form of participation has resulted in an agreement to build a tourism awareness group organization. This organization creates a *Good Performance Service* system. This system is a model for developing marketing and service strategies that prioritize hospitality to visitors. In the aspect of marketing strategy, the model developed is based on information technology. The community grows the marketing tourism products via Instagram, Twitter, websites, Facebook, YouTube, and local television accounts. Through this strategy, the community popularized the name Setigi as the Millionaire Village. In addition, media advertising on YouTube and local television channels are also carried out by Setigi tourism managers. The community provides photo/shooting services, including wedding/prewedding, calendars, making educational films, video clips, documentary films, and so on, with Setigi tourist spots as the background.

Discussion

The development of the Setigi tourist area is motivated by three factors, namely tourist destination attractions, the concept of a combination of destinations, and promotional strategies. This tourist destination attraction has developed by combining socio-cultural values. This combination is a tourism development model that utilizes local resources as a sustainable development strategy (Amat Ramsa Yaman dan Abdullah Mohd 2004). Communities can develop their natural potential through innovation through a mode of social participation. Participation is part of the concept of

Community-Based Tourism. Success in developing the tourism sector can be done with this integrated model because local community awareness will grow and can be developed as a force in creating new tourist destinations (Kayat 2002; Cahyanto, Pennington-Gray, and Thapa 2013; Nugroho and Numata 2020; Dodds, Ali, and Galaski 2018; Stone and Stone 2020)Malaysia. The first objective of the study was to determine where on the spectrum of participation (Pretty 1995. The Setigi tourist destination in Sekapuk Village has also succeeded in integrating market elements (PT. Polowijo Gresik), village governments, and local communities. This is evidenced by the existence of an inclusive development model in the sustainable development process. Participatory and collaborative concepts are the main elements in developing the tourism sector. As the Sustainable Development Goals (SDGs) goals are contained in 17 agendas, the tourism sector has been included in the SDGs 9, 14, 16, and 17 plans (Claudia Dolezal and Novelli 2020; Keyim 2018; Zapata et al. 2011)the island of Bali has striven for greater local resident involvement CBT.

On the other hand, Setigi tourism has developed tourism that considers the industrial sector (Eom and Han 2019). This sector can be seen in the community's involvement who work as entrepreneurs in the handicraft and home industry. They provide souvenir attributes and are marketed, which are accommodated in local community sales stands.

The development debate and the strategy for developing the tourism sector have also inspired a test of the validity of the CBT concept. This concept can be implemented properly if the local government can reduce poverty, job differentiation, social conflicts, and policies that take sides (Gascón 2013)researchers tend to compare and contrast specific experiences on which they have conducted field work. This implies limitations in the analysis: conclusions may be biased, leading to circular unresolved discussions.

This paper introduces a structural analysis, to discover whether CBT has intrinsic characteristics which mean that as an instrument of development cooperation it increases the risks typically involved in social intervention. It applies the concept of the Social Vocation of the Territory (SVT). Unfortunately, however, the provincial government has been able to dismiss the validity of the concept. This fact can be proven by the model of community participation in the formation of Pokdarwis, involvement in setting the Setigi tourism development plan, the PKK's participation women in the production of souvenirs and village specialties, and the government being able to suppress social conflicts between mining companies and the interests of community empowerment.

This tourism sector development results prove that Sekapuk Village people have been promoting their unique local products. In addition, the community has also been able to improve the quality of life by creating local products for sale in the Setigi tourist area. Thus, developing the Setigi tourist area concept is directly able to reduce the migration rate of residents to the city. Therefore, the community feels the impact directly with the presence of Setigi tourism in their area (Jayasooriya 2017).

The CBT concept developed by Sekapuk Village people is present as a model for tourism development based on natural potential. This potential has been used as a tourist destination that attracts both local and international tourists. The success of Setigi's tourism promotion is an essential element of the tourism development model there. All elements involved in tourism development are not trapped in the donations provided by donor agencies. Communities can overcome the challenges of low access and limited income (Lenao 2015). Sekapuk Village evidences as a billionaire village because of its success in being an innovative area in the development of tourist destinations.

Conclusion

The development of the Setigi tourist village has developed into a new tourist destination. Setigi Tourism has succeeded in attracting several tourists, both local and international. This proves that tourist areas that begin with community participation and local strongman awareness are the primary sources to raise public awareness. In addition, the success in developing the Setigi area has made Sekapuk Village a billionaire village. Uniquely this atmosphere is not found in other villages in Indonesia.

This study can be a critical input for policymakers in formulating a comprehensive strategy to develop a tourism village. The efforts made by residents, not only limited to the participation of energy and thoughts but also awareness to unlock their potential area, are the key to the success of Setigi tourism. For this reason, the CBT concept can be successful if the local strongman and bottom-up-based development move optimally.

However, this study has two limitations: first, the community is not fully aware of its socio-cultural potential. In fact, this potential will become a tourist attraction in addition to the natural uniqueness possessed by Sekapuk Village. Second, the implementation of tourism village development policies has not run optimally. It can be seen in the public's opinions that there is no government intervention. It means that communication between the government and the community has been cut off. Therefore, the researcher suggests that further studies can examine these two issues in more depth.

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Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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