



## Symbolic Convergence and Community Based Tourism

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### **Abstract**

Based on Statistics Indonesia (BPS) data in 2018, Indonesian tourism villages have reached 1,734. It indicates that rural communities are significantly involved in the development, especially in the tourism sector. Tourism development based on the community is known as community-based tourism (CBT). During this tourism 4.0 era, CBT is required to use Information, Communication, and Technology (ICT). Previous research suggests that e-CBT is the precise form of involving CBT in the digitalization of the promotion, marketing, information exchange, and management aspects. There is a fantasy illustrating that e-CBT is a form of sustainability in confronting tourism 4.0. The focus of this research is CBT in rural areas or village communities that synergize tourism village management using ICT. The research method used is qualitative with a single case study approach. The theory used is the symbolic convergence theory to explain the dramatizing messages that occur in e-CBT. The results show that e-CBT used imaginative language in the form of wordplays so as to bring awareness to maintain local wisdom. Moreover, it was found that the role of social media started to be considered by the village community besides as a means of information exchange.

**Keywords:** *Rural Community; Tourism 4.0; Symbolic Convergence Theory*

### **Introduction**

Nowadays, many countries are trying to develop tourism to attract tourists to their countries to increase foreign exchange and provide economic benefits. In third countries, they consider tourism not only to provide economic benefits but also to empower and educate people involved in the tourism sector. The community is armed with skills, independence, confidence as a sign of community empowerment and sustainability (Sharma & Thapar, 2016). Indonesia is one of the third countries that emphasize tourism development as a leading sector. One of Indonesia's tourism development strategies is digital tourism or tourism 4.0. Tourism 4.0 encourages the transformation of human resource tourism into industry competition 4.0. Regarding this remarkable strategy, the development of community-based tourism is required to follow the changes flow despite many obstacles. The top-down programs and activities in

effect make people less involved, enthusiastic and responsive in planning, managing and monitoring their tourism assets. The community has not fully experienced the benefits from tourism development in the respective area. Several solutions can be applied to deal with these problems by gathering stakeholders' perceptions about top-down tourism development and bottom approach, empowering the community, increasing awareness, roles, participation, readiness, capacity, entrepreneurship and community professionalism, and providing stimulation and assistance (Demartoto, 2013) which reflects sustainability (Dangi & Jamal, 2016; Hung & Jan, 2019). This research focuses on the rural community that develops village tourism as an important factor in economic development and contributes to the national economy.

The purpose of this article is to build a framework for understanding community involvement in tourism to develop themselves and society in the digital age. This study explores the community attitude in using ICT towards tourism development. The elaboration of the change in CBT communication following the existence of ICT was analyzed using the Fantasy Theme Analysis (FTA) method. FTA was used to observe CBT communicate with each other and converse to build a common view on tourism development in the digital age. This common view was analyzed with a fantasy theme circulating among CBT members. The series of fantasies in this community was seen in direct communication, namely face to face groups. Dramatizing messages appearing among these members contain meaning, emotions, and motives (Bormann, 1985; Bormann et al., 2001; Shields & Preston, 1985). This research specifically reflects the experiences of tourism village managers and communities in their efforts to improve welfare through the tourism sector. This research focuses on creating outcomes and recommendations for stakeholders related to the development of sustainable tourism villages through the creation of fantasies, dramatizing messages, and the motivation of existing tourism villagers.

This article is divided into several parts, firstly, reviewing key literature related to fantasy theme analysis, village communities and tourism 4.0. The methodology was used to present the findings. We conclude recommendations that support sources of information and knowledge, transfer it into the community and accumulate social capital.

## ***Literature Review***

Fantasy Theme Analysis (FTA) was proposed by Ernest Borman in 1972 as a method of criticism (Shields & Preston, 1985) and a procedure to find fantasy theme and rhetorical vision of rhetorical community and investigate how community communication can create an integrated fantasy (Griffin, 2012). This procedure is to open in detail the basic concept of Symbolic Convergence Theory (SCT) which is built on two basic assumptions. The first assumption is that people create their social reality and the second is rhetorical vision in meaning, motives, and emotions (Griffin, 2012).

There are three basic concepts, five structural concepts and three critical evaluation concepts from the FTA for competitive rhetoric criticism. Basic concepts are fantasy theme, fantasy type, and societal fantasy capital. While the structural concept is *dramatis personae*, rhetorical vision, plotline, scene, and sanctioning agent. Critical evaluation concepts are rhetorical community, reality link to here-and-now phenomena, and dramatic rhetorical strategy (Shields & Preston, 1985). (Shields & Preston, 2016). Fantasy theme is the smallest unit of analysis that describes the structural elements of rhetorical vision. Fantasy theme contains dramatizing messages that trigger fantasy chains (Bormann, 1985b; Bormann et al., 1994; Griffin, 2012; Shields & Preston, 1985). Dramatizing messages are messages that contain the language of imagination such as wordplays, double meanings, figurative words, analogy, anecdotes, allegories, fables, narratives or other expressions of group ideas (Griffin, 2012). These messages describe the events that occur at a certain time and/or place. The messages that appear in words of group members are not collectively dramatized. The messages are considered dramatized if the messages can be described

or depicted in mind and explain something or event that happen outside the group or in the past or even in the future.

Dramatizing messages are shared into groups, thus those result in group fantasy. Repetition of dramatization material in group meetings with different contexts is one form of symbolic convergence (Bormann, 1985). If dramatizing messages succeed in obtaining responses and participation from group members, the intensity and excitement of the participants will increase in sharing fantasy. Then, fantasy develops and fantasy chain occurs. When group members share the same scenario or storyline in terms of scenes, characters, and situations, it can be generalized into fantasy types. Fantasy types are fantasy themes that are repeatedly discussed in other conditions, other characters, other settings but in the same storyline. Shields and Preston (1985) suggest that fantasy types are fantasy themes with basic patterns that are reflected in the general plotline picture in several visions. In other words, fantasy types are fantasy themes that are represented in the same structure throughout the rhetorical vision of different rhetoric communities (Shields & Preston, 1985).

The rhetorical vision allows people aware of something, builds or maintains awareness with group or society. Shared awareness in groups can lead to loyalty, pride, and commitment (Littlejohn et al., 2017). Fantasy themes include the meanings, emotions, motives, and actions of group members driven by symbolic cues such as passwords, nonverbal movements, phrases, slogans, group senses of humor, bumper stickers (Bormann, 1985; Griffin, 2012). Telling and re-telling of stories in groups related to the accomplishments of individuals, groups or communities and it forms Saga (Littlejohn et al., 2017). Meanwhile, societal fantasy capital is an intrinsic theme of fantasy which is present as a general pattern in the structure of the symbolic reality of the members of the rhetoric group who is unbound to the relationship with the particular rhetoric community. This societal fantasy capital comes from old values, public dreams, and rhetorical visions (Shields & Preston, 1985).

Rural community is a group of people who live in the village for a relatively long period and have cultural rules, customs, traditions, and social habits that are mutually agreed upon. Relationships within the community still have kinship as a social entity so that they work together to achieve shared goals (Warto, 2016). Rural community can develop a sustainable society if there is a sense of ownership by the community, local leadership, local cooperation, intriguing motivation, and accountability. Nguyen dan Wells (2017) Nguyen and Wells (2017) suggest that rural communities can identify systemic community indicators so they can nurture their members by encouraging sharing, creating and learning together within members. Indicators and experiments on effective shared vision identification through mutual understanding regarding formal models are very important with communication and collaboration. Rural community may adapt to unexpected changes and achieve sustainable results if they are processing through identifying, experimenting, reflecting, learning and refining (Nguyen et al., 2018). Collaboration or partnership with the government, private sector, and other communities are important in transferring entrepreneurship and business management skills and knowledge to the local community.

Nguyen dan Wells (2019) found that the identification of systemic community indicators merely cannot change the community habits in planning development. The development plan depends on the regency/province and is only a matter of production. Therefore, more participation is required in small groups in each village before gathering and synthesizing all visions, indicators, and actions of the village. Reflections on rural communities towards systemic community indicators provide additional knowledge and awareness. This assists developers or community to facilitate the rural community in the process of understanding through building a shared vision and identifying convincing indicators of progress and deciding on collective action. Research further allows community members to remember and share the vision (Nguyen et al., 2018). To achieve sustainable development, capacities and abilities of community need to be improved throughout the process so the community members are more independent and make decisions that reflect the core values of the community. Thus, this research studies this process with a communication approach that builds a shared vision to achieve shared goals.

Tourism 4.0 is the trending tourism term currently, in which tourism uses modern and high-tech computer technology. Big data or big data processing collected by tourists are used to create a personalized travel experience. The term big data comes from a new paradigm in industry, which is Industry 4.0. Chen, Mao, Liu (2014) state that the main relevance of big data is primarily the internet of things (IoT) which is a sensor network embedded in several devices such as applications, smartphones, and cars. Big data has a significant impact on value creation and competitive advantage for organizations. Organizations use new strategies and new methods to connect with customers and develop products and services to increase profitability (Santos et al., 2017). On the other hand, it shows the safety factors that must be considered. As the results of the research by Alaloul, Liew, Zawawi, Kennedy (2019) revealing that the construction industry evolving into 4.0 has security issues related to privacy and data protection, data misuse, information leakage. This security problem arises in most PESTEL factors: Political (P), Economical (E), Social (S), Technological (T), Environmental (E), Legal (L) and Security (S). PESTAL factors are considered to influence the successful implementation of Industry 4.0. Through Industrial Revolution 4.0, local companies can increase competitiveness on a global scale, increase demand and supply of products, improve the image quality due to the promotion of innovative work environment, reliable productivity, sustainability, security, increased security (Alaloul et al., 2019).

The emergence of cost value ("more for less"), experience value ("personalized"), and platform value ("resources sharing") that are experienced by travelers. The World Economic Forum (WEF) predicts that the application of 4.0 technology will produce a "disruptive effect" that will fundamentally change the face of various industries including the tourism industry. Indonesia has entered the era of the Industrial Revolution 4.0, which is marked by the presence of "cyber-physical systems" that combines the capabilities of humans and machines (robots). Therefore, we must be able to utilize technology 4.0 as a source of new competitive advantages in the global market (Sobari, 2019). The Ministry of Tourism of the Republic of Indonesia is very aware of this circumstance so that it has prepared five grand strategies for transformation towards tourism 4.0: 1) Strategic Theme: Wonderful Indonesia Digital Tourism 4.0; 2) Strategic Imperatives for Transforming Tourism HR to Win Global Competition in Industry 4.0; 3) Technology Enablers; (4) Key Initiatives for Discipline Executions; and 6) Pentahelix Collaboration Approach. The key to the grand tourism strategies in industrial 4.0 is Human Resources (HR) (Kementerian Pariwisata, 2019). Efforts to improve the human resources of the tourism industry, micro, small and medium enterprises (MSMEs), tourism actors and local governments continue to be carried out in particular to improve the digital capabilities and expertise. This research focuses on efforts to improve human resources in rural community and the tourism sector through symbolic convergence communication.

## **Methodology**

Given this potential, proper training is needed for tourist villages from the government. One of the tourist villages in the Java and Bali region is *Kaki Langit* Tourism Village, Bantul Regency, Yogyakarta Province. *Kaki Langit* Tourism Village, despite it is new to the area, has gained local and national achievements, including the 3<sup>rd</sup> place in the National Tourism Village Competition in the Community Based Tourism category in 2017 and the 3<sup>rd</sup> place in the Homestay competition in 2019 at provincial level. Those accomplishments in a very short time is interesting for researchers to investigate.

This study determines group communication between the tourism village manager, community, and the village government. The focus of this study is to understand how tourism villages are formed and show strong interactions between group members. This research applied qualitative research with a case study approach. The case study approach is used to understand individuals, groups, organizations, social and politics in a holistic and embedded phenomenon. This research investigates deep contemporary phenomena and the lack of clarity between phenomena and context (Yin & Campbell, 2018).

Researchers developed in-depth analysis of one case that is limited by time and activity. Researchers collected information from various data sources with specific periods (Creswell, 2014; Yin & Campbell, 2018). Sources of data are 1) informants, including the management of *Kaki Langit* Tourism Village, the tourism rural community and administrative village government, 2) tourism activities in *Kaki Langit* Tourism Village, in terms of communication and learning processes, and documents, obtained from several minutes of meeting of tourism village management, government regulations on tourism village, articles of association used by tourism village managements as a foothold

The case study approach is used to express the development of village tourism management and communities from FTA perspective. Analysis in case study research has five phases; pattern matching, explanation building, time-series analysis, logic model and cross-case synthesis. Case study analysis focuses on the overall pattern of results and the level of empirical patterns that are still attached to predictions. Pattern matching can be conducted in a single case study or multiple-case study. Meanwhile, explaining the building is an explanation procedure for a case study. Time-series analysis is simpler than general pattern-matching analysis and is the main strength of case studies to track changes over time. Logic model is used to match empirical observations with events that are predicted by theory. The final phase, cross-case synthesis is only used for the analysis of multiple-case studies (Yin & Campbell, 2018).

## **Result and Discussion**

This study follows up on research conducted by Quayang, Gursoy and Sarma (2017) which revealed interpersonal communication that gives individuals attachment to an affective event and affinity plays an important role in influencing their response to events (Ouyang et al., 2017). High attachment to an event can be seen as a substitute for low trust in the government, and contributes to the formation of good attitudes and behaviors towards organizing large events. However, this study did not occur in the research object. Attachments that occur provide mutual awareness and develop into the cohesiveness of village community groups. So this research provides a novelty in seeing the attitude in terms of group communication. Appropriate research suggestions on the attitude of the population with new theories and assessing the residents' attitude affective (Hadinejad et al., 2019) and as one of the innovations in research on sustainable tourism (Nunkoo et al., 2019).

Tourism villages are considered a form of CBT as they provide benefits for the community to increase welfare. Therefore, government policies tend to develop villages into tourism villages (Nurhidayati, 2015). This study collaborates with the success of the tourism village along with the affection of the tourist village community. This affection was shown in the dramatizing messages in their interactions, which will be explained in-depth. These dramatizing messages have earned the *Kaki Langit* Tourism Village the national awards, two years after the tourism village being formed. It is interesting to discuss because no tourism village in Indonesia has achieved the same success in less than 5 years.

This study explores the potential of rural communities in the *Kaki Langit* Tourism Village, Indonesia which is attractive and active in diversifying tourism products and regenerating the tourism sector. *Kaki Langit* Tourism Village is a village and administratively included in Mangunan Village, Bantul Regency, Yogyakarta, Indonesia. The tourism village is formed under the organization of the Village Community Empowerment Working Group (Kelompok Kerja Lembaga Pemberdayaan Masyarakat Desa/KKLPM) of Mangunan Village. *Kaki Langit* Tourism Village has several tourist attractions including:

- Watu Goyang
- Seribu Batu Songgo Langit
- Jurang Tembelan (Tembelan Abyss)

- Panguk
- Bukit Mojo (Mojo Hill)
- Goa Gajah (Elephant Cave)

However, there are limitations to the involvement of the community of *Kaki Langit* Tourism Village, the young generation must study and work. Also, they make funds for the accessibility of the technology, information and communication benefits. This tourism village formed in 2014, from the community, for the community, and by the community, has increased tourists' visit and community income. The presence of tourism into the region has brought additional income for homestays, amphitheater, spring, Watu Lawang and *Kaki Langit* Destination Market.

Before the *Kaki Langit* Tourism Village was formed, the Mangunan Village community did not understand tourism. When there was a tourism socialization from the provincial and district government down to the villages including Mangunan Village, it gave ideas in several community leaders to take the opportunity to reduce poverty in Mangunan Village in the tourism sector. The leaders held intensive meetings to finalize the ideas of tourism development in Mangunan Village. The ideas were then agreed upon to create an independent and cultured tourism village. This research found that communication in these meetings leaves people trapped in fantasies. The more developed the conversation, the more people will comment. The tempo of the conversation accelerates like an emotional expression. This is what is shown by the rhetorical community, where members of a community have the same rhetorical vision so that more community participation.

The development of the tourism village community is shown in Table 1. At each stage of CBT development, there was a communication process from the members. They talk to each other, a conversation that begins with individual dreams, wishes, hopes, or fears become common property in the system (Bormann, 1985a; Bormann et al., 2001). CBT has three stages, namely exploration, engagement, and growth and development phase (Giampiccoli & Saayman, 2018). These three stages are included in the village community development system which is indicated by a shared vision, core messages, action, experiment, experimentation, and reflection (Nguyen et al., 2018). At the exploration development stage, CBT begins with an introduction to tourism and the benefits of stories, continuous conversations between community leaders and village communities, triggering fantasies so that tourism villages are formed and accept the introduction of ICT into their area. In the engagement stage, the community begins to be involved in the management of the tourism village, prepares its management, and begins to use ICT in accordance with the vision and mission of the tourism village. Then, in the growth and development phase, the village community realizes that they already are CBT, part of a tourism village that creativity is increasing. There are self-assessment and stakeholder and the selection of ICT use in accordance with the vision of community rhetoric.

The fantasies of the village community through three parts, namely basic concepts, structural concepts and evaluation concepts. These parts are adjusted to the stages of rural community development through indicators. The attitude of the population towards tourism is seen in their rhetorical vision. Sharing fantasies in the form of ideas, dreams, hopes, motives, motivations so that these fantasies extend to the entire village community. Village people have pride in their achievements. This naturalness, emotional closeness and mutual understanding affect people's attitudes towards tourism. Village communities receive the benefits of tourism of course a positive attitude towards tourism. And this does not stop here, they continue to be involved in the development of sustainable tourism.

**Table 1 Fantasy Theme Analysis Application in the development of Rural Community**

<i>Fantasy Theme Analysis</i>	<i>The Process of Developing Rural Community in Tourism</i>	<i>systemic rural community development indicator</i>
1. Basic concepts - <i>Fantasy Theme</i> - <i>Fantasy Type</i> - <i>Model societal vision</i>  2. Structural concept - <i>Rhetorical vision</i> - <i>Dramatis personae</i> - <i>Plotline</i> - <i>Scene</i> - <i>Sanctioning Agent</i>  3. <i>Critical evaluation concept</i> - <i>Rhetorical community</i> - <i>Reallity link to her-and-now phenomena</i> - <i>Dramastic rhetorical strategy</i>	<b><i>Eksplorasi phase</i></b> - New knowledge of the importance of tourism - Interpretation of the concept of a tourist village - Naming tourist villages that contain meaning and hope - Creation of storytelling that attracts tourists - Maintain traditional values - Get to know ICT and its use	<i>Shared vision yang diciptakan bersama</i>
	<b><i>Engagement phase</i></b> - Establishment of a tourism village with a vision and mission to empower the community and improve the welfare of the villagers - Selection of capable and willing tourism village managers - Managers and communities share their fantasies and learning processes about hospitality, tourism products, and tourists - Relations between individuals are established with strong, brotherhood - A harmonious relationship between the tourism village manager and the institution. Institutions protect the village tourism manager - Motivation for the use of ICT as a means of communication and information exchange	Core messages/ values
	<b><i>Growth and development phase</i></b> - Rural community as community based tourism - Use of internet, social and traditional media in the promotion and marketing of tourist villages - Cooperation with stakeholders to answer tourism 4.0 - Expanding the network through friendship - Creativity and imagination in making travel packages, tourism products, management - Self-assessing the developments that have been achieved - Stakeholder assessment of the tourism village	- Menentukan Action/ Experiments - Mengkategorikan Indikator yang berpengaruh
		Experimentation
	Reflection	

Adopted from 'Fantasy theme analysis in competitive rhetorical criticism', *National Forensic Journal*, 3, pp. 102–115; and "Community-based tourism development model and community participation" by Giampiccoli, Andrea., and Saayman, Melville. 2018. *African Journal of Hospitality*, 7(4) pp. 1-27.; "A Systemic Indicators Framework for Sustainable Rural Community Development" by Nguyen, P. T., Wells, S. and Nguyen, N. 2019. *Systemic Practice and Action Research*, 32(3), pp. 335–352.

### ***The fantasy theme of rural community about the concept of tourism village is the first step in creating a tourism village***

Before tourism entering Mangunan village, the economic level of Mangunan village, Bantul Regency, Yogyakarta Province was poor. Lack of access to electricity, transportation, uneven roads, and low-income. Under these circumstances, the pioneers of the Mangunan village were motivated to make a change. The Tourism Awareness Group (Kelompok Sadar Wisata/POKDARWIS) of Mangunan Village discussed the tourism village to the community of Mangunan village during regular meetings. At each meeting, POKDARWIS always reminded "the important role of tourism in improving the village economy". Rural community of Mangunan village always attended meetings with POKDARWIS. The results of the meeting with POKDARWIS were then distributed to the community of Mangunan village through formal and informal meetings. Formal meetings were meetings with village institutions, Village Community Empowerment Working Group (KKLPMD) and head of neighborhood meetings while informal meetings such as Quran recitation events, as well as regular meetings. Through conversation and dialogue, rural community members shared fantasy (e.g stories, visions, and messages). Then, during KKLPMD meeting, talks and dialogues continued to be featured. Community leaders introduced the concept of a tourism village as a solution to the poverty level of the community. At that time, Mangunan Village had a high poverty rate. More than half of the people were classified as poor.

Thus, in 2015, several community leaders proposed Mangunan village as a tourist village - as a dramatic label for prosperity. In the beginning, the fantasy themes analysis of this meeting, researchers were able to characterize the vision implied by the concept of a tourism village. Mangunan rural community characterized that the vision of a tourism village for the welfare of society and culture as possible. The researchers identified the casts in the drama, the storyline quoted for the formation of a tourist village, the scene where the tourist village was given a name and influence seen after naming the tourist village. The name chosen for their tourism village was adjusted to their wishes and expectations. "*asmo kinaryo jopo, asmo minangka dungo*" " (within the name, there is hope). The philosophy and meaning of *Kaki Langit* Tourism Village are very profound as a goal of empowering people in the tourism sector to prosper.

### ***Message of e-CBT in managing tourism villages***

Village communities develop common views on village management through conversations, speeches, and messages though are not always objective. It is conducted symbolically. People begin to tell stories, beautify stories, and develop descriptions of reality events so as to reach more people into rhetorical communities with a rhetorical vision (Bormann, 1985a; Shields & Preston, 1985), in this case, the enormous benefits of tourism. For instance, a homestay as a tourism product of the Kaki Langit Village provides other income for the host of the homestay. More guests visit and stay at a homestay because of the added promotion through the internet and participation on the platform. It attracts other villagers to let their houses as homestays. One by one, more homestays are owned by the tourism village since there is a mutual desire to obtain benefits.

This common view was then analyzed by the rhetorical community to form a fantasy theme. The fantasy theme tends to be the result of creative or imaginative interpretations of events that fulfill psychologically so that they give meaning to actions (Bormann et al., 2001). Typically, the length of fantasy theme statements ranges from one phrase, one sentence, to one paragraph. Regarding the coming of ICT into tourism villages, the determination of the use of ICT in each tourism village varies according to meaning, emotion, and motive. From the interview results, it was found that the initial motivation for the establishment of a tourism village influenced how ICT was used, whether as a means of communication, as a promotional medium, as a marketing medium, or as facilitation for other management operations. It shows that the messages received contained meaning, emotions, and motives which are called dramatizing messages. These dramatizing messages contain imaginative languages, such

as word plays, multiple meanings, and person speaking (Griffin, 2012). ICT is often associated with the millennial generation so that many managements in tourism villages using ICT are neglected, such as websites and social media management. It happens if the young generation of tourism village does not have the same awareness as the previous generation, then a generation gap will emerge. Besides, there is no allocated wage from tourism village managers in managing ICT.

### ***Rhetorical Vision of rural community that emerged in the development of Kaki Langit Tourism Village***

After the name of the tourist village was determined, the local community conducted more in-depth discussions. Every member of society shares a vision, from the individual to the other members and ultimately to the whole group. This communication process has been agreed upon as the name of a tourist village. The government of Mangunan village, community leaders continued the discussion about the further concept of *Kaki Langit*. They considered *Kaki Langit* Tourism Village as a place with potentials that have been possessed by the community of Mangunan village including limas houses, traditional food, local handicrafts, nature, and culture, as rhetorical artifacts which are classified in eight concepts of tourism activities. The eight concepts are elaborated on the Sky Roof (Atap Langit), Sky Culture (Budaya Langit), Smart Sky (Langit Cerdas), Green Sky (Langit Hijau), Sky Line (Langit Terjal), Cogongrass Sky (Langit Ilalang), Sky Taste (Rasa Langit) and Sky Work (Karya Langit). Researchers noted that the drama personae presents in the initial process until the present time, the initiators emerged, behind-the-scenes figures and daily administrators.

The informants can describe the attributes given by community leaders to the characters in the drama of the eight concepts of tourist activities, and explain the values, qualities, and weaknesses implied in the character description in the discussion. For example, researchers can show that community leaders describe Mangunan village as an independent and cultured village. Meanwhile, some informants can show that Mangunan village as a pilot village in Mangunan Village.

Based on the conception of community leaders regarding independent and cultured *Kaki Langit* Tourism Village, the informants illustrated the storyline that the *Kaki Langit* Tourism Village must have mission to achieve the shared vision. The mission is to strengthen institutions by arranging tourism village managements, exploring tourism potentials in Mangunan Village, and building tourism networks and partnerships with various parties. Researchers can interpret meanings, emotions and action motives conveyed by participants in the vision of *Kaki Langit* Tourism Village. There is an argument that the important meaning attached in rhetoric is the eight concepts of tourism activities that these eight concepts support the life of *Kaki Langit* Tourism Village. These are fantasy themes of village communities that encourage them to develop sustainable and cultured tourism while maintaining local wisdom. Like previous studies that local CBT values are maintained as authenticity as the adoption of social change (Nugraheni & Nurhaeni, 2018)

Message. *Merti Dusun* and *Kirab* of Kaki Langit Tourism Village on July 26-30, 2019, as a form of gratitude towards Almighty God, provided illustrative material showing that a series of messages and symbols could be used to make dramatic explanations about events at this moment. In this case, participants can show how the community of Mangunan village reacted to events held every five years through a series of statements and messages in July 2019. The most outstanding among these messages is a statement from the Head of KKLPMD on July 2, 2019, revolving around stabilization of the work of the division, program exposure from divisions, and events from *Merti Dusun* and *Kirab*. The head of the KKLPMD also stated about the construction of the iconic *Kaki Langit* Tourism Village. These statements conclude that Mangunan village activities are successful if carried out mutually. In preparing the event, all elements of the community were involved. There is a division of tasks in each neighborhood. Eight concepts were symbolized in eight springs and mountains which brought during the procession.

Researchers found that community and institutional leaders called for mutual help and mutual respect. Thus, the culture of cooperation and *tepa slira* have become sanctioning agents for the future vision of *Kaki Langit* Tourism Village. The management organization of *Kaki Langit* Tourism Village, which is legalized from the village level to the regency level. The rhetorical action drew the attention of the Ministry of Tourism to the community-based tourism movement in *Kaki Langit* Tourism Village. Rural community had agreed to form *Kaki Langit* Tourism Village through deliberations and consensus. The procurement and development of public infrastructure and tourism and other facilities are the results of KKLPM institutional deliberations. Rural community understood the importance of tourism development. They have pride and confidence in serving tourists. In addition, they understood tourism policies and rules. Creativity and service innovation efforts continue to be made for tourist satisfaction

### ***Rhetorical rural community Desa Wisata Kaki Langit***

The management of *Kaki Langit* Tourism Village can be described in the dramatic personae in vision. The Tourism Management of *Kaki Langit* Tourism Village is included in community-based tourism in Mangunan Village, labeled as a tourism business actor, elite personal interests as criminals and tourism voluntary activists are depicted as heroes in drama. The management of *Kaki Langit* Tourism Village strived to increase income and reduce poverty levels of residents. Researchers support this portrayal of the Articles of Association of *Kaki Langit* Tourism Village Management, article 3 which states "*Kaki Langit* Tourism Village Management is social in nature and supports the progress of tourism and improves welfare in Mangunan village". Then, the researcher can juxtapose this description with the characterization of this group about the volunteerism efforts of its members. For instance, participants might call the *Kaki Langit* Tourism Village group a form of community participation and empowerment. They claimed the accomplishments achieved by *Kaki Langit* Tourism Village are from the support of residents of Mangunan village. Although there are still many improvements from the packaging, promotion, and marketing of *Kaki Langit* Tourism Village. *Kaki Langit* Tourism Village needs more efforts to achieve sustainable tourism of its tourism products.

Management and the community of *Kaki Langit* Tourism Village have not optimized the use of the internet and online applications in promoting and marketing their products. They focus more on working with the Indonesian Wonderful Generation (Generasi Pesona Indonesia/Gen-Pi) in terms of promotions and other networks such as participating in the communication forum of Yogyakarta tourism village. Through this network, they gained knowledge and skills about products, management, and hospitality. In addition, they gained knowledge of storytelling, history, technology, organizing, entrepreneurship, problem-solving, etc. However, the knowledge and skills gained could not provide initiative to group members to apply to the management of tourism villages. Also, time management and self-management were still poor. Only a few group members had credible knowledge and skills even though these members had shared their knowledge and skills with other members. For group members with poor knowledge and skills were passive and lack of confidence to learn new things. They chose to be passive, silent, waited for orders.

Participants explained the storyline of the vision of *Kaki Langit* Tourism Village which consists of general fantasy types and legal scenarios. Based on their views, village tourism is legal if it is endorsed from the village to the regency level. Through legalization, management can freely manage and make decisions for the development of village tourism. There was a scene regarding the legal management system. In addition, it concerns the impact and benefits of tourism on the Mangunan Village community, where tourists can incorporate their original culture into the village - which can affect the local values of the village community. In addition, tourists can buy tourism products offered. The majority of villagers earn a living as farmers, knowing that agriculture can be a place of recreation and tourist activities that attract tourists. Agriculture as a tourism event is called agritourism. Tourists follow the activities and activities of the agritourism village community uniting the culture of agriculture and the tourism sector into a growing trend (Barbieri, 2020). The tourism activity of the *Kaki Langit* Tourism Village does not

highlight the agricultural land as a tourist education place because of the dry land in the mountains. Even so, the location of the Kaki Langit Tourism Village is close to the Mangunan Agritourism, so there is hope from rural community that tourists who leave the it will pass through this tourist village and be able to visit.

Village tourism managers implement their tasks under the institution because the tourism work unit is under the institution. Although under the institution given full authority to manage the tourist village. However, if there are problems which related to village, the managers coordinate with the institution. In addition to the institution, the managers partnered with other parties. Kaki Langit Tourism Managers synergize tourist villages, union, tourism awareness groups (POKDARWIS), managers of attractions and ecotourism. This synergy becomes a dramatic strategy and rhetoric and is a special attraction for managers of other tourist villages to learn.

### **Conclusion**

This paper describes the development process of tourism village using symbolic convergence theory. In addition, this paper has explored alternative realities that can achieve both the depth and interest of competitive rhetoric criticism. The author emphasizes the importance for managers of Kaki Langit Tourism Village to reflect on what has been achieved. From the findings in the field, there is a lack of assertiveness in the managers so that sometimes they provide unsuitable solutions to conflicts and create dysfunctionality among members. In line with what was found by King, Fielke, Bayne, Klerk and Nettle (2019) that bright social capital is created and facilitated by facilitators (King et al., 2019). This facilitator is what the tourism village managers mean. They invest the enthusiasm, commitment and technical skills that allow them to identify and utilize their resources to help bring group members together.

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