



Implementation of Community-Based Tourism in Kemiren Traditional Village: Economic, Social, and Cultural Perspectives

Lisana Oktavisanti Mardiyana¹, Putri Wulandari², Sukidin³, Choirul Hudha⁴, Suratno⁵

¹⁻⁴Department of Economic Education, Universitas Jember, Indonesia

⁵ Faculty of Education, Department of Biology Education, Universitas Jember, Indonesia

*Corresponding email: lisana.fkip@unej.ac.id

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Abstract

This study aims to analyze the development of local wisdom-based tourism villages in Kemiren Traditional Village, Banyuwangi Regency, from a CBT perspective. Participants were recruited using purposive sampling techniques, targeting individuals directly involved in community-based tourism village development. Participants included the village head, village officials, tourism village managers (POKDARWIS), members of the Banyuwangi Regency Culture and Tourism Office, and local communities involved in tourism. The total number of participants was 30 people. Data was collected through non-participatory observation and in-depth interviews. Documentary photographs were taken for further data development. Data analysis techniques used thematic data analysis. The results showed that the development of tourism villages using the Community Based Tourism (CBT) concept had a positive economic impact on the community, particularly in terms of increased income, job creation, and the availability of community development funds. However, there are still challenges in terms of equity and sustainability of community funds. CBT has a positive impact on the social dimension, but challenges still arise in terms of equitable participation and the effectiveness of the managing institution. CBT encourages local communities to respect other cultures through direct interaction with tourists and training in service ethics based on local values. Cultural tourism activities create a space for two-way cultural exchange that enriches community creativity without erasing their original identity. Therefore, management training and collaborative governance are needed to ensure that organizational structures remain inclusive and sustainable.

Keywords: *Tourism Village; Community-Based Touris; Local wisdom*

INTRODUCTION

The development of the tourism sector is one of the efforts to improve the economy of the community at both the local and global levels. According to Aliansyah & Hermawan (2021), the tourism sector is considered one of the strategic sectors that plays an important role in the economy of a region. The diversity of nature and *local identity* that has not yet been exposed provides an attraction for the

international community. One way to attract tourists is by developing local wisdom into a tourist attraction, one of which is the development of tourism that prioritizes local wisdom, namely the culture of the village community, which is packaged into a tourist village.

The basic principle of a tourism village is to provide maximum benefits from tourism activities to the local community, so that active community participation is very important. This concept is also in line with *Community-Based Tourism (CBT)*, where active community participation is the main axis in the development of this tourism model. Sustainable tourism is a tourism development model that is currently widely implemented to achieve global tourism goals. *Community-Based Tourism (CBT)* has emerged as an alternative to mainstream tourism development. Nicole Hausler (2005) in *Tourism Forum International* defines *Community-Based Tourism (CBT)* as a form of tourism that provides opportunities for local communities to control and be involved in tourism management and development.

The development of tourism with the CBT concept is aimed at improving the lives of the community through contributions to tourism for the prosperity of the destination and the local community (Sulistiyadi et al., 2017). Local communities are given the opportunity to participate in tourism, thereby strengthening their ability to manage resources and monitor community participation (Pasaribu & Rachmawati, 2022), making the CBT concept very important for tourism development, especially in rural areas.

Tourism is a sector that the government continues to develop as a pillar of national development because it is able to support local wisdom (Ethika, 2016). The presence of local wisdom can be a factor that strengthens the preservation of local cultural heritage, which ultimately supports sustainable tourism development initiatives in the region. Local knowledge reflects a valuable identity that is still preserved among local communities, which continues to be inherited and practiced in everyday life (Arifin & Ardhiansyah, 2020). Thus, local wisdom not only provides moral guidance, but also plays an important role in shaping positive behaviors and attitudes of the community towards the surrounding environment.

Local wisdom can also be defined as ideas originating from local areas that are wise, have good values, and are full of wisdom embedded in the community (Komariah, et al., 2018). Local wisdom refers to traditions that need to be explored, developed, and preserved because they contain values that are highly universal in terms of the excellence of the local community's culture (Hasanah, 2019).

The objective of developing tourism based on local wisdom is to stimulate economic and social activities and improve the environment for the sustainable welfare of the community (Manteiro, 2016). The government develops tourism villages with the aim of increasing economic growth, improving people's welfare, eradicating poverty, overcoming unemployment, preserving natural, the environment and resources, promoting local products, increasing the presence of small and medium industries, and advancing culture (Situngkir et al., 2020).

Kemiren Traditional Village in Banyuwangi Regency is one of the tourist villages located in Banyuwangi. This village, which is the home of the Osing tribe (the indigenous people of Banyuwangi), boasts natural beauty, captivating arts, and a culture that has been preserved for generations. In 2021, the tourist village received certification as a Sustainable Tourist Village from the Ministry of Tourism. Additionally, it was awarded second place in the 2024 Indonesian Tourist Village Awards (ADWI) in the Institutional and Human Resources (HR) category, organized by the Ministry of Tourism (Kemenpar).

Muhardi et al. (2019) highlight the positive impact of local wisdom on economic sustainability, but few explicitly discuss the relationship between the implementation of local wisdom and the long-term economic income growth of tourism villages. Santoso et al. (2021) highlight the importance of infrastructure in the development of tourism villages, with local wisdom applied in the design and construction of environmentally friendly tourist facilities that preserve cultural values. Ishak, R.P (2024)

The development of local wisdom-based tourism villages in Cimande Village utilizes rich cultural heritage and community participation, with a focus on capacity building through education, infrastructure, and collaboration with the private sector to improve economic and social welfare while promoting sustainable tourism practices.

The concept and principles of CBT have become a regional development strategy through community-based tourism (CBT), serving as a tool that strengthens local communities "for" sustainability "and" improves the welfare of local communities (Nurwanto, 2020). The concept of CBT has become one of the concepts of tourism development that considers social, cultural, and environmental sustainability in local communities at destinations (Nurwanto, 2020).

Based on previous research, the novelty of this study lies in the study of local wisdom that will be examined. Ishak's research focuses on capacity building through infrastructure and collaboration with the private sector. Meanwhile, this study focuses on local wisdom as seen from Community-Based Tourism (CBT) in sustainable tourism. This study aims to analyze the development of local wisdom-based tourism villages in Kemiren Traditional Village, Banyuwangi Regency, from the perspective of CBT.

METHOD

This study uses thematic data analysis, first proposed by Virginia Braun and Victoria Clarke (2006), which serves not only to summarize data content but also to interpret deeper meanings from its social context. The following are the steps for thematic data analysis (Braun & Clarke, 2006; 2012).

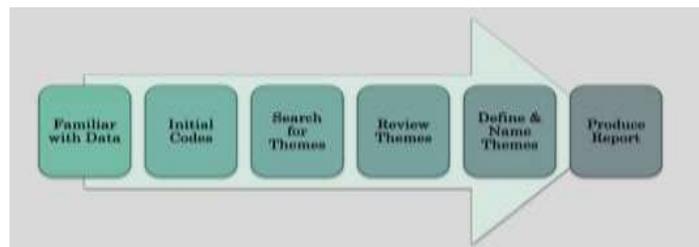


Figure 1. Thematic analysis flow

Participants were recruited using *purposive* sampling techniques, targeting individuals directly involved in the development of community-based tourism villages. Participants included village heads, village officials, tourism village managers (POKDARWIS), members of the Banyuwangi Regency Culture and Tourism Office, and local communities involved in tourism. The total number of participants was 30 people. Data was collected through non-participatory observation and *in-depth* interviews. Documentary photographs were taken for further data development.

RESULT AND DISCUSSION

Result

The process of developing the Osing Traditional Tourism Village based on local wisdom has become an attraction for tourists and a resource for the local community to improve their families' economic welfare. This is supported by favorable natural conditions, arts, and culture that are preserved and highly valued, making the Osing Traditional Tourism Village one of the most attractive tourist destinations to visit.

The implementation of *Community-Based Tourism* (CBT) in tourist villages has a positive economic impact on the community, particularly in terms of increased income, job creation, and the availability of

community development funds. However, there are still challenges in terms of the equitable distribution and sustainability of community funds.

Table 1. Economic dimension results

Indicator	Results
Availability of funds for community development	The development of tourist villages opens up new job opportunities and strengthens the creative economy based on local potential. Local governments support the local economy through funding and facilitating the establishment of new tourism-based businesses. Community funds are used for the development of tourist villages, but governance and transparency need to be improved for sustainability.
Creation of jobs in the tourism sector	The development of tourism villages creates a variety of new jobs and expands the local creative economy sector. Local communities are shifting and adapting to become tourism economy actors through homestay businesses. Tourism activities give rise to new supporting sectors such as handicrafts and village souvenirs. Tourism development increases job diversification and reduces dependence on the traditional agricultural sector ().
Increased income for local communities from the tourism sector	Tourism activities create new economic opportunities and encourage diversification of community income sources. Tourism activities provide additional income directly from the sale of local products. The village government has recorded an increase in community income from tourism activities spread across various sectors.

The implementation of Community-Based Tourism (CBT) in tourist villages has had a positive social impact on the community.

Table 2. Social dimension results

Indicators	Results
Improved Quality of Life	Tourism activities increase family income and provide better educational opportunities for children. Tourism development strengthens social bonds and community participation in joint activities (). Improved well-being is not only in economic terms but also in education and social capacity. Community-based tourism creates new social dynamics and reduces the urbanization of young workers.
Increased Community Pride	There is a sense of pride in the village's identity as a more widely known tourist destination. The younger generation becomes the driving force behind pride and the promotion of local identity through active participation in the tourism sector. Community-based tourism revives pride in local cultural heritage and traditions. Growing community pride encourages the younger generation to stay, contribute, and develop their village.
Fair role distribution	Consultations are conducted formally, but public participation does not fully influence final decisions. Decision-making is based on consultation, but the effectiveness of public participation is still limited due to time and capacity factors. Management is participatory, but core groups remain dominant due to their greater capacity and experience.
Building a community management organization	POKDARWIS plays a central role in management, but member regeneration and youth involvement are still limited. The local government recognizes the importance of POKDARWIS, but assesses that its managerial and institutional capacity needs to be improved. The village government emphasizes the importance of strengthening the capacity and sustainability of the organization through training and regeneration.

The development of culture-based tourism villages also faces challenges, such as the commercialization of traditions, shifting values, and a decline in sacred meaning due to the demands of

the tourism market. Therefore, it is important to balance cultural preservation and economic development, ensuring that the community remains the primary owner and manager of its cultural resources.

Indicators	Results
Encouraging communities to respect other cultures	Interaction with tourists builds openness and curiosity towards other cultures. Cultural interaction increases tolerance without eliminating the local identity of the community.
Helping the development of cultural exchange	Cultural tourism activities serve as a medium for two-way interaction between local communities and tourists in understanding each other's cultures. Cultural tourism activities serve as a medium for two-way interaction between local communities and tourists in understanding each other's cultures.
Instilling development in local culture	Youth involvement in cultural activities increases pride and a sense of belonging towards local heritage. Cultural tourism activities become a medium for interactive learning to instill cultural values and skills in the next generation.

Discussion

Fund management is carried out by POKDARWIS in collaboration with the village government. However, village officials highlight the need for increased transparency and evaluation mechanisms so that funds can be used optimally. These findings are in line with the research by Manyara and Jones (2007), which states that the existence of community funds is an important indicator of the success of CBT because it can strengthen community capacity and ensure program sustainability. In addition, according to Okazaki (2008), the existence of shared funds strengthens the community's sense of ownership of tourist destinations because the benefits can be felt collectively.

However, challenges remain in the form of a lack of administrative capacity and accountability in financial reporting. Aref and Redzuan (2009) also emphasize that the success of CBT depends on the community's ability to manage funds in a participatory and transparent manner. Therefore, community-based financial management training is an important recommendation for strengthening the economic foundation of tourism villages.

The community mentioned that before the existence of tourist villages, most residents worked in the agricultural sector with fluctuating incomes. Now, the combination of agricultural and tourism activities has made the village economy more dynamic. This phenomenon reinforces the theory of Ashley, Roe, & Goodwin (2001), which explains that community-based tourism can create *pro-poor growth*, namely economic growth that directly improves the welfare of low-income groups. In this context, tourism becomes an instrument of rural economic diversification.

Research by Giampiccoli and Saayman (2014) also supports this finding, that CBT can open up sustainable employment opportunities for local communities while preserving social and cultural values. The results of this study show that the existence of tourist villages encourages increased participation of young people and women in productive economic activities, especially in the service and handicraft sectors. However, there are challenges in terms of job stability, which depends on the tourist season. Therefore, product diversification and cross-sector skills training strategies are needed so that the community does not become completely dependent on seasonal tourists.

The research by Goodwin & Santilli (2009) also confirms that the success of CBT is measured by the extent to which tourism income can be transferred back to the community through local productive economic activities. Based on the results of this study, the economic contribution is not only felt by the main

actors in tourism, but also by small traders, farmers, and local artisans. However, some participants revealed that fluctuations in the number of tourists still affect income stability. Therefore, a *year-round tourism-based tourism* development strategy is needed so that income growth is sustainable.

Social behavioral changes were also seen in increased awareness of hygiene, hospitality, and children's education. This condition is in line with Kibicho's (2008) research, which found that CBT can improve community *livelihoods* through changes in attitude, self-confidence, and social solidarity. However, a small number of participants highlighted the need for stronger assistance so that the community would not only become workers but also decision-makers in the management of tourist destinations.

This phenomenon is in line with Cole's (2006) findings, which state that community involvement in culture-based tourism strengthens pride, reinforces identity, and strengthens social cohesion. Similarly, Scheyvens (1999) explains that *social empowerment* in CBT includes the growth of self-confidence, solidarity, and pride in one's own community. In the context of this study, CBT not only generates income but also strengthens the socio-cultural significance of through recognition of local potential and a sense of ownership of tourist destinations.

This condition is in line with Tosun's (2000) findings that one of the obstacles in implementing CBT in developing countries is *operational* barriers, namely the limitations of the community in participating at the decision-making level. Nevertheless, the results of the study show a positive direction towards equal social roles.

These findings are in line with Okazaki's (2008) research, which confirms that *institutional empowerment* through the formation of local organizations is a key factor in the success of CBT. Similarly, Aref and Gill (2009) state that the existence of community organizations strengthens the community's ability to make decisions, manage local resources, and establish partnerships with external parties. However, some community respondents highlighted the continued dependence on certain figures, which has slowed down the regeneration process. Therefore, management and *collaborative governance* training is needed, as suggested by Ansell and Gash (2008), to ensure that organizational structures remain inclusive and sustainable. By strengthening community organizations, tourism becomes not only an economic activity but also a means of democratic and mutual assistance-based social development.

POKDARWIS plays an active role in providing training on tourism service ethics for residents, including how to communicate with foreign tourists, in order to prevent cultural misunderstandings. According to Salazar (2012), in the context of *Community-Based Tourism*, this process not only enriches intercultural understanding but also strengthens the image of local communities as adaptive and globally ethical. Thus, community-based tourism has become a social learning space that harmoniously brings together local and global values without causing identity conflicts.

Richards (2018) states that *cultural exchange* in community-based tourism not only introduces local culture to the outside world, but also enriches the creative capacity of the community through interaction with various new cultures. In addition, Cohen (1988) explains that healthy cultural exchange helps communities adopt relevant external elements without losing the essence of tradition, creating a new form of "*cultural hybridization*" that enriches local identity.

However, from a critical perspective, 20% of respondents expressed concerns about the potential for excessive commercialization, for example in the presentation of dances or rituals that are overly tailored to the tastes of tourists. This shows the need for *cultural control mechanisms* so that cultural exchange remains based on authentic values and does not lead to the exploitation of cultural symbols.

Timothy and Boyd (2003) emphasize that CBT can be a means of cultural preservation and intergenerational learning. In addition, Suansri (2003) adds that community involvement in the

management of local culture strengthens *the sense of ownership* of traditions, so that cultural values are not only preserved but also developed creatively.

The Department of Culture and Tourism believes that government support in the form of *cultural* festival facilitation and digital promotion helps expand the exposure of local culture to the national level. This reflects cultural *empowerment*, where the community becomes an active subject in cultural development, rather than merely a tourist attraction. Thus, the development of CBT-based tourism villages not only preserves local culture but also encourages dynamic, participatory, and sustainable cultural evolution.

CBT encourages local communities to respect other cultures through direct interaction with tourists and training in service ethics based on local values. Cultural tourism activities create a space for two-way cultural exchange that enriches the creativity of the community without erasing its original identity. Community-based tourism acts as a catalyst in the revitalization of local culture and fosters intergenerational pride. The challenge that remains is to maintain a balance between cultural innovation and the preservation of traditional authenticity so as not to fall into the trap of cultural commodification.

CONCLUSION AND RECOMMENDATION

The development of local wisdom-based tourism villages in Kemiren Traditional Village, Banyuwangi Regency, by implementing Community-Based Tourism (CBT) has had a positive impact on the surrounding community. The impact on the economic dimension includes funds for community development, the creation of jobs in the tourism sector, and growth in local community income from the tourism sector. However, there are still challenges in terms of the equitable distribution and sustainability of community funds. The social impacts include improved quality of life, increased community pride, fair role distribution, and the establishment of community management organizations. However, challenges still arise in terms of equitable participation and the effectiveness of management institutions. In the cultural dimension, it encourages the community to respect other cultures, facilitates cultural exchange, and fosters development within the local culture.

Based on the conclusions, local communities need to be provided with community-based financial training. This is crucial for strengthening the economic foundations of tourism villages. Management and collaborative governance training are also necessary to ensure organizational structures remain inclusive and sustainable.

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