

Research Horizon

Vol. 2, no. 5, (2022), 511-531

Website: <https://journal.lifescifi.com/index.php/RH/index>

The Role of Social Capital in Community Based Ecotourism: A Case of Batang District, Central Java, Indonesia

Widiartanto ^{1,*}, Fendy Eko Wahyudi ², R. Slamet Santoso ³, Priyotomo ^{4,*}

¹ *Departement of Business Administration, Universitas Diponegoro Semarang*

² *Departement of International Relation, Universitas Diponegoro Semarang*

³ *Departement of Public Administration, Universitas Diponegoro Semarang*

⁴ *Departement of Business Administration, Universitas Diponegoro Semarang*

* Corresponding author:
Email: priyotomos@gmail.com

Abstract

This study explores the role of social capital in developing local community-based tourism innovation villages. Social capital, including social networks, beliefs, norms of reciprocity, and local cultural values, is a vital asset in various local community development programs. Social capital will be reflected in the community's ability to work together, generate awareness and commitment, a sense of belonging, and social solidarity, and create active participation in achieving common goals. Its presence and role in society are crucial for the success of community development goals and programs, including the eco-tourism development program. This study used a qualitative approach based on a case study located in Batang Regency, Central Java, and conducted in-depth interviews with selected informants. The results show that social capital encourages the ability and capability of local communities to work together and coordinate to contribute to the sustainability of ecotourism productivity significantly. In particular, social capital impacts the readiness and knowledge of local communities on tourist villages, socio-environment, and economy. A part from the active participation of the local community in planning, implementing, and maintaining the tourism village and planning strategies to initiate community action, is an important factor in the sustainability of ecotourism management.

In conclusion, several recommendations need to be proposed, including the cooperation of the local community with the Batang Regency Tourism and Culture Office. In addition to collaborating with private investors in order to develop tourism potential in Deswita Pandansari with a mutually beneficial cooperation pattern (mutual benefit). It is especially for the development of

Received : 02 August, 2022

Revised : 27 Sep, 2022

Accepted : 14 Oct, 2022

traditional arts in order to integrate local arts to support tourist destinations in Pandansari.

Keywords

role of social capital, ecotourism, local community development, active participation.

1. Introduction

The current shift in civilization and the world economy is happening from a resource-based economic structure (capital, human, machine) to a knowledge-based economy that relies on the mastery of science and technology as a competitive advantage (Drucker, 1992). in a knowledge-based economic system driven by the rapid development of innovation based on science and technology. In both developed and developing countries, the power of innovation is the main driver of growth. Therefore, the Government of the Republic of Indonesia has established a National Innovation System, which is then forwarded to regions into the Regional Innovation System. The Central Java Province Research and Development Agency has made various strategic efforts to strengthen the regional innovation system, otherwise known as the Regional Innovation System (RIS). RIS is a network of coordination, information, communication and innovation cooperation focusing on the leading regional economic sectors.

Central Java Province, through the Research and Development Agency in collaboration with BPPT since 2010, has initiated the development of a Regional Innovation System (RIS) as an elaboration and diffusion of the National Innovation System program. It is an effort to increase regional competitiveness as mandated by the 2013-2018 Central Java Mid-term Development Plan (MDP). RIS is a network of coordination, information, and communication and innovation cooperation that focuses on leading regional economic sectors. The Central Java RIS program which was launched in September 2011 has 3 priority program pillars: Innovative District / City Development, cluster-based RIS Development, and Innovative Village Development. Innovation is directed at regional and sector targets manifested in the 3 pillars of RIS: 1). Innovative Regency / City, 2). Innovative Village, and 3). Cluster-based MSME development.

The implications of implementing the decentralization system in the government system have opened opportunities for each region to optimize every available resource. Regions will be encouraged to explore every potential to increase their Original Regional Income (ORI). Local governments that own tourist areas are trying to develop tourist destinations in their regions. It is what the Batang Regency Government has done to create the site in all sub-districts and villages in the Batang Regency, one of which is through social capital owned by the community.

The development of non-extractive, non-consumptive, and sustainable natural resources needs to be prioritized, and in the tourism sector, development such as ecotourism must be the main choice. Ecotourism begins when a negative impact is felt on conventional tourism activities. This negative impact is not only stated and proven by environmental experts but also by cultural figures, community leaders, and tourism business actors themselves. The effects are in the form of environmental damage, the uncontrolled influence of local culture, the reduced role of local

communities, and business competition that has started to threaten the environment, culture, and economy of local communities (Ardiati, 2022).

Innovative Villages are areas that can utilize resources in new ways based on science and technology and local wisdom for community welfare, village progress and improvement of people's lives by involving all elements of the village. The concept of the Innovation Village is motivated by the fact that natural resources are decreasing, the population increases, the need is increasing, so it is necessary to optimize the use of village resources to meet the needs of life.

In the context of developing Innovation Villages, Batang Regency desires to develop 11 Innovation Villages as pilot projects for regional development in Batang. One of the leading villages that are planned to be used as Innovation Villages is Pandansari Village, Warungasem District. Pandansari Village has enormous potential concerning natural tourism resources and can be seen from the 5 potential tourist attractions: Village Market, Fishery Area, River, Islamic Boarding School and Natural Fishing Spot.

All these potentials have not been developed optimally and are currently in the pilot phase by the local community with the formation of the Pandansari Deswita Group (Tourism Village). Looking at the phenomena and problems above, the research questions that can be formulated in this study are a) What is the potential of the tourism innovation village in Pandansari Village? b) How is the local community's readiness to develop CBT-based tourism villages in Pandansari Village? c) How is the environmental impact on the tourist village area in Pandansari Village? d) How do tourists prefer the tourist villages in Pandansari Village? e) How to calculate the cost and benefit of developing a local community-based tourism village in Pandansari Village? and f) What is the strategy for developing a local community-based tourism village in Pandansari Village?

2. Literature Review

2.1. Innovation Village

The Innovation Village is an area that can utilize resources in new ways based on science and technology and local wisdom for community welfare, village progress and improving the standard of life of the community by involving all elements of the village. The concept of the Innovation Village is motivated by the fact that natural resources are decreasing, the population increases, and the need increases. So it is necessary to optimize the use of village resources to meet the needs of life (Joint Regulations of the Minister of Research, Technology and Home Affairs Number 03 and 36 of 2012).

2.2. Tourism Village

Tourism Village is "a rural area that offers an overall atmosphere that reflects the authenticity of the village both from socio-economic life, socio-culture, customs, daily life, has a typical village architecture and spatial structure, or unique and interesting economic activities and has potential to develop various components of tourism, for example attractions, accommodation, food and drink, souvenirs and other tourism needs" (Priasmukmana & Mulyadin, 2001).

2.3. Community Based Ecotourism (CBET)

Over the past decades, the tourism industry has grown rapidly and its impact on the environment and community in general has been a concern for tourism researchers and practitioners (Chaminuka, et al., 2012; Liu, et al., 2013; Reimer & Walter, 2013). This growth has attracted the attention of many researchers and regions to develop the tourism industry (Oslo's 2007 Global Ecotourism Conference; Sayyed, 2013; Bego & Malltezi, 2011; Musavengane & Steyn, 2013). This has led to the birth of a unique type of tourism, Community Based Ecotourism (CBET) to alleviate the impact of tourism activities on the environment and to maintain a balance between local people and the natural environment.

Community-based ecotourism, according to (Community Based Tourism Handbook, 2004) is a unique type of tourism with very different characteristics from mass tourism. It is closely related to the impact of tourism activities on society and environmental resources. The term ecotourism is often debated in the tourism literature. In other words, there is no generally accepted definition for ecotourism (Nelson 2004; Alejandro & Mara, 2014; Moskwa, 2011; Reimer & Walter, 2013). Reimer & Walter (2013) argue that ecotourism's main focus is preserving natural attractions as tourism attractions. The International Ecotourism Society (2004) defines CBET as responsible travel to natural areas to conserve the environment and nurture local communities' welfare, which implies a necessary social dimension for ecotourism. Ceballos-Lascurain (1996) expresses the same sentiment by defining ecotourism as "travelling to an area that is relatively natural, undisturbed or undisturbed, with the specific purpose of learning, admiring and enjoying the landscape and its wild plants and animals, as well as existing cultural manifestations and found in this area." Thus, CBET could be defined as another form of tourism in which local people have great control over their involvement in development and management, and most of the benefits remain in the community (Khanal & Babar, 2007; Jones, 2005; Stronza & Gordillo, 2008). Reimer & Walter (2013) say that CBET appears to be trying to resolve the contradiction between conservation imperatives and local community rights in strengthening the interrelationship between environmental preservation and the economic livelihoods of local communities. It not only helps in conserving natural resources, but also acknowledges that conservation is an initiative that must also involve people living in a specific area (Jalani, 2012).

From the definition of CBET above, it can be noted that for CBET efforts to be successful, it requires maximum support and participation from local communities. In other words, social capital plays an important role in the success of CBET ventures (Liu et al., 2014) but the issues of local community participation and involvement in tourism are rarely discussed in the scientific literature (Hakim & Nakagoshi, 2008). Social capital is a new term in the tourism literature. Therefore, its definition has not been approved by several researchers. Thus, its meaning is debatable (Woolcock, 1998; Portes, 1998; Jones, 2005; Okazaki, 2008; Ha, 2010). Nonetheless, the aspect of social capital is centered on shared networks between norms, values, and understandings that facilitate cooperation within or between groups (Putnam, 1995; Baksh et al., 2013).

2.4. Social Capital

Generally, social capital is defined as a network of relationships that fosters the development of resources and benefits that can be used for both individual and collective good (Portes, 1998,

Woolcock, 1998; Putnam, 2000; Pretty & Ward, 2001; Pretty & Smith, 2003). It is for respond to new or previously unmet needs. Social capital comes from the interaction of many factors, each of which requires social relationships, which in turn form a way for society to react (Lyon, 2000). Pretty & Smith (2003) argues that strong positive relationships within and between social groups can significantly reduce the cost of working together, facilitate collaboration, reduce the likelihood that individuals will engage in activities that negatively impact the group, and lead to innovation who are faster.

Social capital consists of three main features, namely trust, reciprocity, and cooperation, and when these three elements are strongly connected with the community, there is a tendency to increase CBET efforts in that community (Zahra & McGehee, 2013). The potential of social capital to enhance CBET efforts has been studied by a number of academics (Jones, 2005; Thakadu, 1999; Jóhannesson et al., 2003; Juska & Koenig, 2006; Macbeth et al., 2004). These academics agree that social capital will play a major role in increasing CBET efforts. Jones (2005) in a survey conducted in the Gambia, concluded that social capital plays an important role in the development of ecotourism. Social capital appears significantly as the main mechanism that encourages and attracts people to participate in local tourism development (Pongponrat & Chantradoan, 2012). Putnam (1995) considers social capital as the main mechanism for influencing people to participate in community development.

2.5. Local Community Participation

The participation of local communities is one of the pillars of sustainable development, especially in community-based ecotourism. It is believed that to be sustainable, any effort to maintain ecotourism options must have strong community support (Chencai et al., 2012; Coria & Calfucura 2012; Abesha & Ongaro, 2013). Reviews of the literature show that social capital can positively increase the success of community-based ecotourism (Park et al., 2012; Bennett et al., 2012; Zahra & McGehee, 2013). The results of the study by Liu et al., (2014) show that Empirical research on social capital and community-based ecotourism is still limited. This may be because the concept of social capital is still relatively new in tourism research (Jones, 2005).

2.6. The Role of Social Capital in Promoting Community Based Ecotourism

Since the concept of social capital was pioneered by Coleman (1988) and popularized by Putnam (1995, 2000), there have been many studies on the concept (Compton & Beeton, 2012; Liu et al., 2014; Land et al., 2014) and the concept has been applied to several studies (Esterhuyse, 2012; Vervisch & Vlassenroot, 2013; Grichnik et al., 2014) in several fields (Vemuri & Costanza, 2006; Zali et al., 2012; Chowdhury et al., 2013) to increase understanding of the role or significance of social capital in everyday life with various phenomena. Several studies on the role of social capital in CBET include: First, an interesting study was conducted by Youdelis in Northern Thailand, where local residents were legally prohibited from running community-based tourism projects apart from those offered by the Thai National Parks Department (Youdelis, 2013). A group of charismatic leaders started the CBET project, although some community members were sceptical of the program to bring tourists into the community. This project was started because of the important relationship with the Village Head. As a result of the success of this first project through the participation of several community members, some of whom decided to separate themselves from CBET and open their own ecotourism businesses through

entrepreneurship. Youdelis (2013) calls this form of entrepreneurship a 'neoliberal' form of market involvement because it promotes free competition and supports all tourism actors.

Second, in a study on the role of social capital in encouraging citizens to behave pro-environmentally in community-based ecotourism; Liu and colleagues found that social capital will enhance understanding of pro-environmental behavior in CBET settings where residents have limited means for economic emancipation (Liu et al., 2014). Further study confirmed that there is a correlation between financial and social capital issues, where cognitive, social capital affects the pro-environmental behavior of residents. Among the many positive impacts is the restoration and maintenance of the ecosystem spirit in the community. In addition, this study proves a positive relationship between economic benefits and community participation. Hence both, social capital and community participation influence local people's behavior towards the environment (Liu et al., 2014).

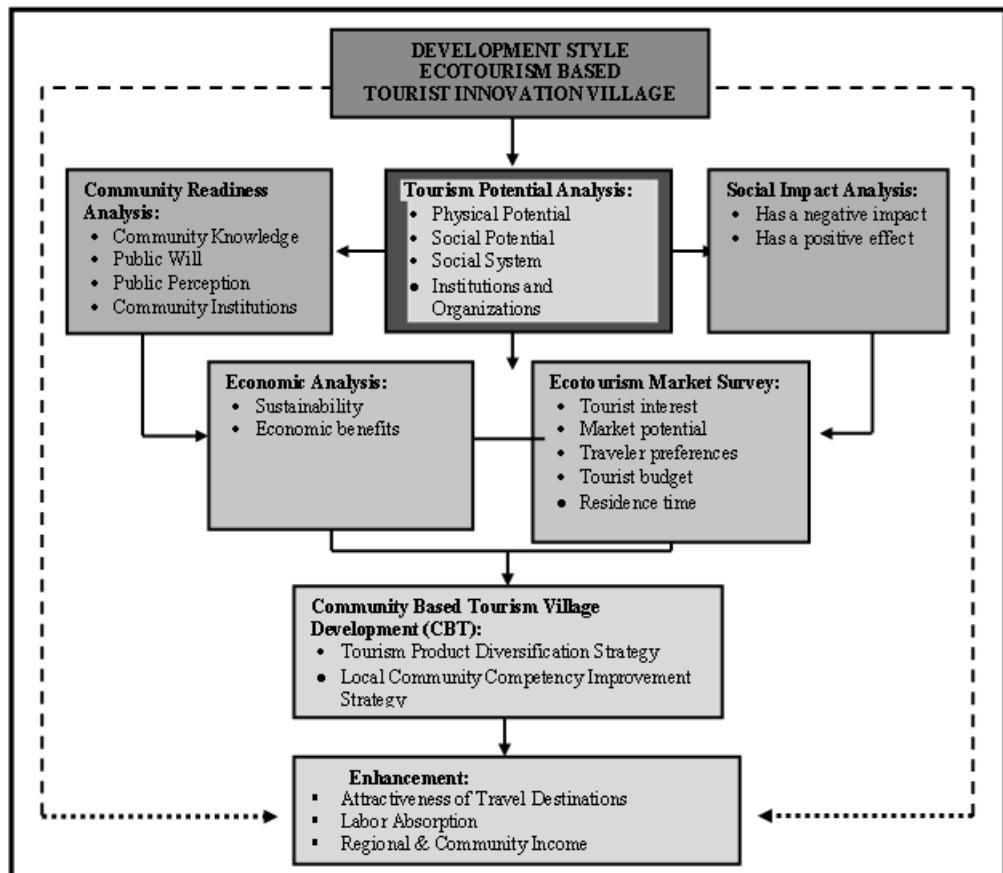
"Compared to the short-term effects of economic benefits, social capital directs people's behavior through community norms, rules, and values, which are a means of achieving sustainability and long-term mutually beneficial will for people and the environment" (Liu et al., 2014). Jones (2005) adds that social capital can enhance people's ability to sustainably manage natural resources by generating appropriate norms, rules, and enhancing trust and reciprocity.

Third, local culture plays an important role in CBET. More related to community-based ecotourism is the study of wildlife. Huntington's (2002) study reports a positive relationship between wilderness protection and traditional knowledge among indigenous North American communities. Building on Huntington's study, Watson et al. (2003) researched the role of wilderness protection in mediating the inherent relationship between indigenous peoples in the North and wilderness landscapes. The authors emphasize the Kincentric Ecological Principle of Salmon which shows that indigenous peoples have experienced the environment in its totality or as a whole and that the parts of the system are interrelated. According to Watson et al., (2011), traditional knowledge can be seen as quantitative information about the reciprocal relationship that has been accumulated across generations. In their study at Flathead Indian Reservation in Montana, United States, Watson and colleagues concluded that social capital that includes the protection of indigenous peoples and relatively intact and complex systems is a significant contributor to sustainability and cultural heritage (Watson et al., 2011). Although not always ecotourism still related, a study conducted on the influence of local cultural contexts on the success of community-based conservation interventions by Waylen and colleagues found that resources can be successfully protected directly by sharing values such as traditional beliefs (Waylen et al., 2010). The authors also find that conservation interventions are more successful when they respond to local institutions and culture.

Fourth, through social capital, a more environmentally friendly impression for tourists can be created, thereby enhancing the destination's image. It could in the long run promote the sustainability of community-based ecotourism businesses (Kencana & Mertha, 2014). The same authors, Kencana and Mertha (2014), further highlighted their findings on community participation in sustainable eco-tourism in Bali. Community involvement, especially early in development, can positively affect the quality of destinations which can help to minimize conflicts for ecotourism development between community members and initiators.

3. Research Methods

The approach used in this research is qualitative, with case study research and primary and secondary data is used. The tools and materials used in this study were cameras, stationery, recorders, questionnaires, and semi-structured interview guides. The informants in this study were the Head of Pandansari Village, Head of BPD Pandansari Village, Chairperson of LPMD Desa Pandansari, Chairperson of PKK Desa Pandansari, Chairperson of Karang Taruna Desa Pandansari, Chairperson of the Deswita Pandansari Group, several residents, and local specialty food craftsmen.



Source: Widiartanto (2020)

Figure 1. Tourism Innovation Village Development Model

4. Results

4.1. Physical Tourism Potential

It was found that there were 5 categories of physical potential in Pandansari Village that had been identified and planned to be developed in the future as a tourist attraction. These include: first, the village market (which could be developed into a modern market with traditional

concepts); secondly, the fishery area (also known as the fish village. With the abundance of water in this area, a freshwater fish center is being pioneered with the concept that every house in this region carries out fish farming so that it will become a special attraction for tourists are culinary tours, fishing, and educational tours with the theme of freshwater fish. Third, the Pandansari River (Pandansari Tubing: with the natural potential currently owned by local residents, especially those who are members of the ETOM Adventure Team) held activities aimed at elevating Pandansari as a tourist village (Deswita). Fourth, Islamic Boarding School (Ponpes Nurul Huda Pandansari Krajan: religious tourism concept that adheres to the *salaf* method), and fifth, the Fishing Spot (Kedung Lanjaran Dukuh Mrico: the use of a river that is ± 200 meters long with a width of 9 meters as a natural fishing location).

4.2. Potential of Social Systems

The social network system in the Pandansari Village community is very supportive of the development of a tourist village. Still, no social network that is private/private has yet to be entered for the development of Deswita. For community social networks in Pandansari Village that are quite influential on the development of Deswita Pandansari are Youth Organization (Karang Taruna) and Families Health Empowerment movement (PKK). Karang Taruna as the activator of youth groups, used to participate in the development of Deswita Pandansari. Meanwhile, PKK coordinates with the women in Pandansari Village about culinary potential. Also, they participated in marketing water tourism rides in Pandansari Village. They are also part of the Travel Conscious Group or Kelompok Sadar Wisata (Pokdarwis), which has won 1st place at the Batang Regency level.

4.3. Potential Institutions and Organizations

The institutions and organizations in Pandansari Village include BPD, LPMD, PKK, Youth Organization, and Deswita Group. Relations between these institutions and organizations have been going well. This is based on an interview with the Head of Pandansari Village, Sutamto Ali, saying that:

"The organizational relationships in Pandansari Village such as Village Consultative Institution (BPD), Rural Development Community Institution (LPMD), PKK, Youth Organization, and others are very good and mutually support the development program of the Pandansari Village government. This is also the case with the relationship between the Pandansari Village Government and Deswita Pandansari Manager. If there are routine activities they always involve residents and organizations in this Pandansari Village. For example, residents or members of the Youth Organization are used as parking attendants, and PKK women are producers who produce opak and sauce for the Deswita visitors."

Aminudin emphasized this as Chairman of Deswita:

"For the relationship with the local government it must take place well, for example about information and also requests for assistance such as floats, we submit to the district government which automatically knows the village and sub-district heads."

4.4. Readiness and Knowledge of Local Communities

In general, the general public in Pandansari Village is quite aware of the existence of tourist objects in their village. According to Samidah, one of the *opak* –crunchy crackers from tapioca flour– craftsmen:

"Tourism here is water tourism, swimming with tires".

According to Ponidi, one of the farmers:

"I know that water tourism is like swimming but using used tires from large cars. Around 2013 started to operate, managed by several people in Pandansari Village who are members of the nature lover community."

According to Aminudin, Chair of the Deswita Group:

"So from the beginning we had dreamed of that, for some reason, the end of 2013 could only be initiated. We release it with the Kopal Etom community or the nature lover community in Pandansari. The first goal is to focus on preserving nature. If it's like you have a garden, if it is not functioning, many will throw garbage there, but if it is cared for and cleaned it makes people hesitate to throw garbage there. This means that from the beginning we thought before there were housing and pollution, so we will function this river as it should now. As much as possible without reducing, damaging, and changing the river."

Still according to Aminudin that:

"In general, people are doing well. However, some people scoffed at our activities, such as saying "how old you are but still playing water, some said it was like "otter troops" a kind of animal in water that likes to eat fish. However, at the end of 2013 we opened it to the public, it turned out to be busy and in 2014 we were full of activities and had produced too. Apart from that, there were activities when I was a child, the term now is just an innovation of that. Like in the past, my friends and I used to "langenan" or swim across the river, now it is like an innovation with standard raft tires, unlike in the past, which still used banana fronds. It turns out that it is good and we develop it so that it has added value and sells it ourselves."

According to Erni Sulastri, Head of PKK Pandansari Village:

"As far as I know, starting at the end of 2013, there has been a development of water tourism which the community calls it Tourism Village (Deswita). Old youths developed Deswita with the cooperation of several indigenous people from Pandansari Village. So far, the visitors have been quite good, especially on holidays such as Saturdays and Sundays. As the head of a village institution or PKK here, I am very proud that there are people who have a role in advancing their villages through the utilization of village potential. Yes, the water source does not come from Pandansari Village but comes from another village. However, the river flows through our village and it is used by the community as a place to wash clothes and bathe. Yes, maybe that's where the managers develop it into water tourism, like walking along the water using tires (body rafting)."

Regarding the role of women in the village, Erni Sulastri added that:

"When asked about the role of women, especially those who are members of the PKK in the development of Deswita, this is not very visible. Yes, we only appreciate people who have this idea. His support is in marketing the tour. Like yesterday the tourism awareness group (pokdarwis) of Pandansari Village won 1st place at the Batang Regency level and tomorrow in August it will participate in a similar competition at the Central Java Province level. That is an achievement of our village, which is relatively new in developing a tourist village."

Added by Nasrudin, Chairman of the Karang Taruna Pandansari Village:

"The tourism potential in Pandansari Village that is currently being developed is tubing tours or river rafting tours using used tires. This river originates from another village, but its flow flows through Pandansari Village. Therefore, the river is used by young people, especially those involved in nature-loving activities called Kopal Etom to be used as water tourism. This tour was originally operated in the 2013s and until now the visitors are also quite a lot, both local tourists and out-of-town tourists."

4.5. Community Perceptions and Expectations

The community's expectation for development in Pandansari Village is very high, where the builders are still focused on road infrastructure and physical facilities. Development that focuses on Deswita does not yet exist, due to budget problems. According to the Head of Village Pandansari:

"From the government itself for 2014, the development of Deswita is only around 5 to 7 million. Actually, we have proposed to the Rural Development Plan Discussion (Musrenbangdes) even though it is not for priority development, but at the Musrenbangkac scale we always lose, and in the end, the budget allocation for the development of Deswita is also not there. Meanwhile, the results from the visitors who enjoy the Deswita tourist rides are only enough for the maintenance costs, purchasing tools, and the welfare of the guides. There is no clear contract regarding the revenue sharing from Deswita with the village, let alone for its construction. Yes, at first it was difficult to unify perceptions about the readiness of the community with the existence of Deswita Pandansari, but I worked with institutions in the village to discuss together with residents to talk about the potential in our village. After all, later this will also return to them the results."

This was emphasized by Aminudin, Chair of the Deswita Group:

"The community is very enthusiastic, so maybe our obstacle is that it is difficult to change the mindset of the community within one to five years. We hope that this tourism village will become a complete tour, not only for tubing tours. We have mapped five potential developments from this tourism. First, the tubing itself, then the village market, how to make it look like a modern market, but the transactions and selling methods are still traditional, there are fish villages, conservation villages, and Islamic boarding schools. The huts here still adhere to salaf or traditional management. So if there are visitors who want to know about how to manage a salaf lodge in the modern era, it will have a special attraction for visitors. Our Deswita has a logo, this is the logo we made and it is hoped that it will become the official logo of the tourist village with a river background. So, deswita is not tubing, but

tubing is part of the activities in Deswita. That's what the public hasn't realized about it. Then, in the conservation village, we have started to plant 15 hectares of ex-excavated C with pine trees from the government, amounting to 15 hectares, the land belongs to individuals, not from the company. That used to be a field because it is difficult for water to sell the land and the materials, so the land is used up. So yesterday, in February, we watched and socialized to the land voters. We collected what if I have your seeds, plant them until they are big and sell them back to us, we don't ask for how much profit, but what is important is to sell them to us. And there is also a kind of spot for tourists that is conceptualized as natural fishing, which is why we call it a conservation village. Actually, we have sparked that thought, like the village government and the community, but sometimes we do still walking separately."

According to Nasrudin, Chairman of the Karang Taruna:

"We recommend that the existing youths not only be focused as parking attendants, but there are still many professions that can be developed such as guides, craftsmen, sellers, and homestay managers." Still according to Nasrudin, "for infrastructure that needs to be developed, in my opinion, the first is the road access along the river to the start point. Then we hope there will be some kind of blocks for the Pandansari community to sell. There is also a need for a kind of homestay for those who want to enjoy the night and morning atmosphere in Pandansari Village. The blocking problem for selling is an effort to increase the economic income of the community and to support the development of Deswita itself, so that visitors when they come not only enjoy the rides but also the typical culinary here, such as chili opak and maybe other culinary delights that we will later develop here.

According to Ponidi, one of the residents:

"Yes, we are very supportive of this tour, apart from that I usually invite the manager to participate if there are visitors who want to learn to grow rice in the cultivated fields that have been provided. Usually, the manager collaborates with the owners of the rice fields for the land to be used, so we as farm laborers usually participate in this activity. I appreciate the people who are members of the nature lover community who develop and manage tourism in Pandansari. Yes, we hope that in the future this tour will build small shops along the road to the tourist area for selling the people here. So they benefit, the manager also helps, the community also benefits and is happy both in terms of income and satisfaction. Update the roads in Pandansari Village which are still bad, so that visitors will not find it difficult to get to the tourist area."

Still according to Ponidi, regarding visitor responses:

"Yes, they are happy with the tourism here, especially with the rice planting tour. They are happy to study in this village. Some say that the facilities must be added such as a place to sell and also a traditional lodging. Like the shape of a house with bamboo walls or whatever."

Hope from Samidah, one of the opak craftsmen:

"Yes, as much as possible, the operation tour can be done every day and not only on weekends or if there is an event. Besides that, places for sale are also made along the road or at tourist

locations. If the preparation for the production is the raw material for cassava, it is our problem here. But usually, we have ordered in advance. Apart from this, the workers are ready at any time to produce the opak. If we are preparing to build a shop, we don't have the capital for that."

4.6. Social Environmental Impact

The social impacts arising from tourism activities in Pandansari Village can be said to be very positive, for example, most of Deswita's development is in a friendly environment, and nothing changes or even damages its natural environment. Everything that is developed is still original or the same as before. Last year, the managers who were members of Kopal Etom planted trees along the river which were used as tourist objects. For development, there are some changes, namely the renovation of the soil plaster (*talud*) that has been damaged and which is prohibited by visitors. Besides that, traditional bridges are still made original so that when visitors pass through them they are still felt and are wading through an unspoiled village with views of mountains and stretching rice fields. Also introduced the concept of TANDUR or "planting backward" in planting rice to educate visitors on how to plant rice as a legacy of our ancestors. The point is that socially and environmentally no development has been changed or destroyed socially and environmentally for Deswita and the Department of Culture and Tourism. The Regent of Batang has also visited the location and understands that negative things have not been found with nature and environmental damage.

4.7. Economic Impact

Most of the people of Pandansari Village are farm laborers and farmers, wherein the previous period the farmers experienced three consecutive crop failures. In general, the Pandansari community is quite prosperous, as evidenced by the large number of houses made of walls and ceramics. Also, some people's livelihoods are making food containers from woven bamboo such as rice, *tampah*, and so on. Talking about the economic potential that might be developed in Pandansari Village through the Deswita Group is planning to build a simple selling place along the road to tourist attractions at low selling prices and must meet the standard agreement between the Deswita Manager and the Village Government. This was emphasized by Aminudin, Chair of the Deswita Group:

"It can't be expensive and it can't be too cheap. Like selling typical chili sauce opak, then woven bamboo made of bracelets or something more unique so that visitors have a unique souvenir from Pandansari"

Still according to Aminudin:

"We hope that all areas of life can develop their potential. For example, if we build a trash can, we will make it an issue as conservation of nature by learning to process waste that has its economic value, for example, plastic waste. A garbage dump has been built but the people are not aware of it. This is the main thing that we are currently studying how to use the potential of plastic waste into economic value, such as bags, wallets, flowers, other decorations, and so on."

For *opak* food makers, it turns out that the existing tourist attractions provide their income. As Samidah, one of the *opak* makers said:

*"Yes, thank God, our income began to increase with the presence of tourist visitors here. Besides that, some people usually order a lot of chili sauce to be used as souvenirs from Pandansari Village. Previously, we usually sold *opak* to the city or sent it out of town. There is also for own consumption and sold in stalls in Pandansari. "*

There is also cooperation between the tour manager and the *opak* makers, as affirmed by Samidah:

*"there is cooperation. If they have guests who book for tours, the manager usually informs us to produce more *opak* than usual. If there is no profit-sharing, the name is also a small seller, what is important for us is the satisfaction of visitors, and the tour manager is also helped and we as sellers are also helped. "*

For tourism managers, by presenting a river tubing trip of about 4 kilometers, which takes about 1 hour, per trip a fee of IDR 300,000 is charged for every 10 people. The income collected is shared with the village government and to tourism managers. For members of the Kopal Etom community, apart from being able to participate as a guide, they also help as a parking attendant, and as an event organizer for outbound and camping activities. As for the general public usually sells around tourist objects to sell snacks, drinks, and other great food.

4.8. Tourist Preference

For visitors, primarily local tourists and tourists from outside the city. In general, the number of visitors to Deswita Pandansari is increasing. The first time it was opened, most of the visitors from outside the city such as Madiun, Jogja, Solo, Semarang, Cirebon, and Jakarta. There are a lot of criticisms and suggestions from visitors, especially related to road access and facilities such as rinse stations, which are still very minimal in number, so if there are many visitors, long queues will arise. For the rest area, if there are many visitors, a tent is provided to rest.

According to Nasrudin, Chairman of the Karang Taruna at Pandansari Village:

"So far, the visitors are very enthusiastic about the new tourism in Pandansari. Some have even come here not once. Yes, they consider here the atmosphere is still natural without any natural touches being changed or damaged. In addition, natural tourism such as planting rice with farmers is a special attraction for visitors, especially those who want to learn how to grow rice, like yesterday, kindergarten children who visited and tried a vehicle to grow rice with farmers."

4.9. Tourism Innovation Village Development Strategy

In general, the current development strategy for the Tourism Innovation Village in Pandansari focuses on infrastructure and infrastructure development. Such as access roads, especially those leading to the Deswita location. Besides, facilities for bathing or rinsing are being planned in the future along with the construction of simple lodgings for visitors/tourists. According to Mr. Sutamto Ali, Head of Pandansari Village:

"With regards to our special strategy, we always promote our village as a Tourism Village with other regions and also the involvement of the government, especially the Culture and Tourism

Office, where information on the existence of Deswita Pandansari has been included in their website and tourism catalog. Yes, in the future, if there is a budget to develop what we have planned in the development and development of Deswita, we will immediately carry out the construction and development, but later it will return to the community as a result."

According to Aminudin, Chairman of Deswita:

"If the calculation of the funds from the pioneering activities to date, we have mapped them such as the river tubing, body, and rubber boats. There is another outbound for children and adults, then a conservation village of about 500 square meters, a grant from the village government, where there are many fish ponds in the village, so we call it a conservation village for both freshwater and hawksbill fish. Yes, from the total land grant we built a hut with a village atmosphere and fishing, which can be used as a comparative study from the outside community. Islamic boarding schools live in a shared concept between the community and the boarding school manager. For market development, large funds are needed. Our concept of the market is built in a modern way but still looks traditional. The market belongs to the village and there should be an institution itself that manages the market, but until now it's only been limited to retribution. This is also the case with this tourist village, which must have its institution or working group. If totaled from the budget for the five tourism potentials that will be developed, it could reach billions of rupiah."

Several private investors from Solo and Semarang had offered cooperation in the form of sharing for development and licensing which became the investor's portion, then management became the community's portion. Still, Deswita management focuses on community empowerment efforts where the concept is from, by, and for the community, so the offer is temporarily rejected. It was emphasized by Aminudin, Chairman of Deswita: "It means that if people like to sell, please sell and other things. We also want to aim at providing homestays. It means that each house offers a room for these guests."

In the context of community empowerment, the Batang Regional Government has provided stimulant assistance in the amount of IDR 5 million to motivate the Deswita Group. The group uses the funds to purchase tools, then from the group cash fund as well as the members' self-help and the community to collect funds for social activities such as the distribution of free *takjil* during the fasting month. So the focus of group activities is not only for tourism but also on positive activities in the context of community empowerment.

Marketing strategy using networks starting from organizational networks, acquaintances, and friendships such as on social media and print media. Then the second is that personally and organizations try to take part in events in the regency such as competitions and so on and win first place at the district level several times so that it will raise the stigma that there are new tours in Pandansari and so on. The Deswita group strives to be a vehicle for gathering all community groups in Pandansari Village so that organizational strengthening is always carried out.

However, community participation is still an obstacle in this regard. This was complained by Nasrudin, the head of the Karang Taruna Pandansari. Nasrudin stated that the role of the community is still not significant. Most of the community is still not actively participating. This affects the slow development of Deswita. The active participation of the community as a whole

is expected to be able to develop Deswita better and faster. So, these five developments are not just for us to handle. The hope is that there is a market, there is a village government, there are market managers, and so on who will think of looking for loopholes, for example, there is a budget that must be sought from a third party and who has the authority, our community can't handle it all. Then there is a conservation village that has been socialized in Dukuh Mrico where there is a Village Secretary as an advisor but it doesn't work if we don't look for activities and so on. Then there are Islamic boarding schools that receive support for the flats. So, what is needed is synergy and sincere work, don't expect a pilot to get money right away

4.10. Tourism Product Diversification Strategy

Some of the thoughts that emerged in the Deswita Group were related to the diversification of tourism products. These include making souvenirs in the form of paper puppets; t-shirt printing services typical of Pandansari and Batang Regency; souvenirs in the form of *besek* crafts, namely rice containers woven from bamboo. Meanwhile, there are other tools such as *wakul*, *tampah*, *dunak*, and waste recycling products. The obstacles faced in making this happen are training and mentoring that require external instructors and funding factors.

Meanwhile, culinary potentials that can be developed include *opak* food, a type of cracker made from cassava as the base ingredient. This was emphasized by Erni Sulastri, the wife of the village head as well as the head of the PKK. Erni Sulastri stated that in the past, many houses produced *opak*, but now only a few houses are still operating. The community desires to develop these snacks to become the hallmark of our village, but there are still some obstacles, both institutionally and in resources. They just have to buy the basic ingredients from other villages. Processing from material to *opak* still uses traditional tools. But unfortunately, the packing is not good. In the future, The government or related agencies are expected to hold special training for culinary issues in supporting new tourism in Pandansari Village.

This *opak* production process is also interesting to become one of the tourist attractions, this is following the statement of Samidah, one of the makers of *opak* food. Samidah stated that tourist visitors are quite good, some are in awe of the culinary chili *opak* for those who don't know. They have also been here several times to try out the tour, some are specific to buy and see how to produce the *opak*.

4.11. Local Community Competency Enhancement Strategy

A skill that stands out in the community is in the form of *besek* craftsmen, namely rice containers woven from bamboo. Besides, there are other tools such as *wakul*, *tampah*, *dunak*, etc. According to Mr Sutamto Ali, Head of Pandansari Village, Residents have not been able to develop this woven into souvenirs for tourists. However, they plan to establish the webbing into souvenirs such as bracelets and necklaces. The obstacles are in human resources and training support for these activities. The problem of raw materials, they are very ready and abundant. So for the time being, we have not been able to develop Deswita souvenirs, but in the future, they have already met human resources and other resources.

There are also skills in the culinary field that is unique in Pandansari Village. It is making *opak* made from cassava. However, there are still things that need attention. The drawback is the packing, which doesn't exist. Besides, the registration number from the related agency also doesn't exist. In the future, the residents hope that the relevant agencies can develop

the culinary potential, especially the opak in Pandansari Village as a characteristic snack that can be used as souvenirs for tourist visitors in Pandansari Village (Head of Pandansari Village).

There are about 80 local people who are actively involved in the Deswita Group. Most of the Deswita members are residents of Pandansari Village, while members of the Kopal Etom community may come from outside residents while the managers are residents. Empowerment of Deswita members, for example in terms of the need as a guide for tubing activities, such as, there are outside guests in a group of 250 people and a guide of around 20 people is needed. In 2015, new registration was opened for the 3rd year.

Training instructors usually come from members who voluntarily pass on their knowledge and skills, for example in water rafting training and special trainers in collaboration with the local government of Batang. Some organizational training that is routinely carried out includes basic leadership training, then for climbing there is nature lover survival training, because the Kopal Etom is based on nature lovers. Especially for tubing training, there is training for about 1 week, followed by on-job training for starters.

To foster the pride of the corps, a mandatory marching song was created entitled "Kopal Etom Does Not See Social Status" which means that the Kopal Etom community consists of people with various hobbies and skills and from various statuses. Suppose some members are interested in raising livestock, they are directed to be involved in the livestock sector.

5. Discussion

In contrast to human capital, social capital also refers to people's ability to associate with others (Coleman, 1990). Relying on shared norms and values, these associations between humans produce trust, which has large and measurable economic value (Fukuyama, 1995). The potential for social capital in Pandansari Village is seen in three social capital parameters (Ridell, 1997; Suharto, 2005): trust, norms, and networks.

As explained by Fukuyama (1995), trust is an expectation that grows in a society that is shown by the existence of honest, orderly, and cooperative behaviour based on shared norms. Social trust is the application of this understanding. Cox (1995) then notes that social rules tend to be positive in societies with high levels of trust; relationships are also collaborative. Social trust is a product of good social capital. The existence of social solid institutions indicates the existence of good social capital; social capital gives birth to a harmonious social life (Putnam, 1995). Damage to social capital will lead to anomalies and anti-social behavior (Cox, 1995). Social institutions that play an active role in the development of tourism innovation villages in Pandansari Village, namely the Village Government (village head and its apparatuses), BPD (Village Consultative Body), LPMD (Village Community Empowerment Institution), PKK (Family Welfare Education), Youth Organization and Deswita Group (Tourism Village).

Norms consist of understandings, values, expectations, and goals that a group of people shares. Norms can come from religion, moral guidelines, as well as secular standards such as professional codes of ethics. Norms are built and developed based on the history of cooperation in the past and are applied to support a climate of cooperation (Putnam, 1993; Fukuyama, 1995). Norms can be both pre-conditions and products of social beliefs. In the case of Pandansari Village, norms or collective agreements began to be built from the Nature Lovers Group (Kopal Etom), which saw the potential and opportunities that exist in the village. These include the

physical potential of tourism in the form of village markets, fisheries areas (*iwak* village), rivers (Pandansari Tubing), Islamic boarding schools and fishing spots and the existing socio-cultural potential tambourine and local dances, to be developed into a tourism innovation village area. The initiative of several youths in the Etom Kopal Group, coordinated by Aminudin, was brought to the Village Discussion Forum facilitated by BPD. This forum was attended by several community leaders, religious leaders, youth leaders, and women leaders, and resulted in a decision to form Deswita or Pandansari Tourism Village. Armed with a mandate from these community leaders, Deswita formed the organisation's management, business unit, articles of association, and by-laws. The business units being developed are tourist units in the form of river tubing; out bond and camping operations unit; souvenir units in the form of handicrafts in the form of paper puppets, t-shirt printing services typical of Pandansari and Batang Regency, souvenirs in the form of *besek* crafts, namely rice containers woven from bamboo. Meanwhile, there are also other tools such as *wakul*, *tampah*, *dunak* , and processing units' organic trash.

The dynamic infrastructure of social capital forms networks of cooperation between people (Putnam, 1993). The network facilitates communication and interaction, enables trust to grow, and strengthens collaboration. Healthy societies tend to have strong social networks. People know and meet other people. They then build strong relationships, both formal and informal (Onyx, 1996). Putnam (1995) argues that close social networks will strengthen members' feelings of cooperation and the benefits of participation. Deswita created a collaborative network with several parties, including the Batang Regency Tourism Office by getting a pick-up car grant for river tubing operations and building a prayer room as well as a rinse area for river tubing users. Another collaboration is profit sharing with local communities, by employing residents as parking attendants, out bond instructors, river tubing guides, food and beverage providers, food and bamboo handicraft traders, organic fertilizer makers, and the village government.

With the social capital they have, the Deswita Group can have an impact on the readiness and knowledge of the local community on the development of a tourism innovation village, as evidenced by the involvement of all community components in empowerment programs through tourism innovation villages. It supports Lepp's research (2007) results, where people have a positive and consistent attitude towards tourists and believe that tourists will create community development, increase agricultural markets, increase income and bring good luck to local communities. It has also raised the hopes of local communities for developing tourism innovation villages, including the development of road infrastructure and physical facilities as well as involvement as a source of livelihood for residents.

The existing social capital has also had a social-environmental impact, namely by planting trees along with the river flow which is used as tourist objects and repairing the *talud* and village bridges. This is in line with the results of research by Linberg (1996); Kiss (1996); Binns & Nel (2002), where the development of ecotourism has a significant impact on conservation support. Meanwhile, the economic impacts include the development of local handicrafts such as making bamboo woven food containers such as rice, *tampah*, and so on to be used as tourist souvenirs, allowing local people to sell at tourist sites, recycling waste for products of economic value, providing fields employment for *opak* makers, a source of income for the Deswita Group and the Village Government and providing employment for some residents such as guides, parking attendants, outbound and camping guides. This economic impact is in line with the results of

research by Linberg (1996); Scheyvens (1999); and Champbell (1999), in which a local community development framework is produced from an economic perspective.

6. Conclusion

Overall, this study showed that the active participation of local communities in planning, implementing and maintaining tourism villages and planning strategies to initiate community action are important factors in the sustainability of ecotourism management. The main role played by social capital in promoting community-based ecotourism is influencing local people's behavior towards the environment so that it can increase the community's ability to manage natural resources through norms, rules sustainably, and increase trust and reciprocity. It creates an environmentally friendly image to increase the success of local community businesses and act as a mechanism that encourages and attracts people to participate in local tourism development. Mutual beliefs and norms will increase the willingness of internal and external stakeholders to work together because "people have the confidence to invest in activities collectively.

Based on these, several recommendations need to be proposed including the cooperation of the local community with the Batang Regency Tourism and Culture Office. This is especially for the development of traditional arts in order to integrate local arts to support tourist destinations in Pandansari. In addition to collaborating with private investors in order to develop tourism potential in Deswita Pandansari with a mutually beneficial cooperation pattern.

References

Abesha, G.A. & Ongaro, L. (2013). Analysis of ecotourism development in Sant'antioco Island, Southern Sardinia. *Italy International Journal of Ecosystems and Ecology Sciences*, 3 (4): 651-656.

Alejandro, C. H. D. & Mara, R.B. (2014). Networks in Strengthening Community-based Ecotourism in the Sierra Norte of Oaxaca. *Mexico International Journal Advances in Social Science and Humanities*, Vol 2 (3): 24-32.

Ardiati, R. L. (2022). Cultural Efforts to Maintain Environmental Sustainability: A Study of the Pragmatics of Politeness on Ethical Planks in Rural Sunda. *Research Horizon*, 2(4), 455-464.

Baksh, R., Soemarno, T., Hakim, L. & Nugroho, I. (2013). Social Capital in the Development of Ecotourism: A Case Study in Tambaksari Village Pasuruan Regency, East Java Province, Indonesia. *Journal of Basic and Applied Scientific Research*, 3 (3), 1-7.

Bego, F., & Malltezi, J. (2011). Ecotourism Opportunities and Challenges in Butrint, Albania, a Unique UNESCO and Ramsar site. *Journal of Coastal Research*, SI: 150-157.

Bennett, N, Lemelin, R.H., Koster, R., & Budke, I. (2012). A Capital Assets Framework for Appraising and Building Capacity for Tourism Development in Aboriginal Protected Area Gateway Communities. *Tourism Management*, 33, 752-766.

Binns, Tony, and Nel, Etienne. (2002). Tourism as a Local Development Strategy in South Africa. *The Geographical Journal*, 168(3), 235-247.

Ceballos-Lascurain, H. (1996). *Tourism and Protected Areas*. IUCN-World Conservation. Union, Gland, Switzerland.

Chaminuka, P., Groeneveld, R.A., Selomane, A.O. & van Ierland. (2011). Tourist Preferences for Ecotourism in Rural Communities Adjacent to Kruger National Park: A Choice Experiment Approach. *Tourism Management*, 33, 168-176.

Champbell, L. M. (1999). Ecotourism in Rural Developing Communities. *Annals of Tourism Research*, 26 (3), 534-553.

Coleman, J. (1990). *Foundations of Social Theory*. Cambridge Mass: Harvard University Press.

Coria, J. & Calfucura, E. (2012). Ecotourism and the Development of Indigenous Communities: The Good, The Bad, and The Ugly. *Ecological Economics*, 73, 47-55.

Cox, E. (1995). *A Truly Civil Society*. Sydney: ABC Book.

Drucker, P. F. (1992). *The age of Discontinuity: Guidelines to out Changing Society*. London and New York: Routledge.

Fukuyama, F. (1995). *Trust: The Social Virtues and The Creation of Prosperity*. New York: the Free Press.

Ha, S. K. (2010). Housing, Social Capital and Community Development in Seoul. *Cities*, 27, 535-542.

Hakim, L. & Nakagoshi, N. (2008). Planning for Nature-Based Tourism in East Java: Recent Status of Biodiversity, Conservation, and its Implication for Sustainable Tourism ASEAN Journal. *Tourism Hospitality Management*, 7 (2), 155-167.

Jalani, O. (2012). Local People's Perception on the Impacts and Importance of Ecotourism in Sabang, Palawan, Philippines. *Procedia - Social and Behavioral Sciences*, 57, 247-254.

Jóhannesson, G., Skaptadottir, U. & Benediktsson, K. (2003). Coping with Social Capital? The Cultural Economy of Tourism in the North. *Sociologia Ruralis*, 43 (1): 3-16.

Jones, S. (2005). The Evolution and Impacts of Community-Based Ecotourism in Northern Tanzania. *Annals of Tourism Research*, 32 (2), 303-324.

Juska, C., & Koenig, C. (2006). *Planning for sustainable community based ecotourism in Uaxactum, Guatemala*.

Khanal, B. R., & Babar, J. T. (2007). Community Based Ecotourism for sustainable Tourism Development in the Mekong Region, *Policy Brief*. Hanoi Resource Centre: Hanoi Vietnam.

Kiss, A. (1996). Is Community-Based Ecotourism a Good Use of Biodiversity Conservation Funds? *Annals of Tourism Research*, Vol. 23, Issues 3, July, Pages 455-465.

Lepp, A. (2007). Residents' Attitudes Towards Tourism in Bigodi village, Uganda. *Tourism Management*, 28 (3), 876-885.

Linberg, K. (1996). Ecotourism Questioned: Case studies from Belize. *Annals of Tourism Research*, 23 (3), 543-562.

Liu, C., Li, J. & Pechacek. (2013). Current Trends of Ecotourism in China's Nature Reserves: A Review of the Chinese Literature. *Tourism Management Perspectives*, 7, 16-24.

Liu, H., Huang, D., Chen, H., Yue, X., Zhao, X., & Liang, Z. (2014). The Role of Social Capital in Encouraging Residents' Pro-Environmental Behaviors in Community Based Ecotourism. *Tourism Management*, 41, 190-201.

Lyon, F. (2000). Trust, Network and Norms: The Creation of Social Capital in Agricultural Economies in Ghana. *World Development*, 28 (4):663-681.

Macbeth, J., Carson, D., and Nothcote, J. (2004). Social Capital, Tourism and Regional Development: SPCC as a Basis for Innovation and Sustainability. *Current Issues in Tourism*, 7 (6), 502-522.

Moskwa, E. (2011). Ecotourism in the Rangelands: Landholder Perspectives on Conservation. *Journal of Ecotourism*, 175-186.

Musavengane, R., & Steyn J. N. (2013). Responsible Tourism Practices in the Hotel Sub-Sector. *International Journal of Hospitality & Tourism Systems*, 6 (2): 52-63.

Nelson, F. (2004). The Evolution and Impacts of Community-Based Ecotourism in Northern Tanzania. *International Institute for Environment and Development*, 131.

Okazaki, E. (2008). A Community-Based Tourism Model: Its Conception and Use. *Journal of Sustainable Tourism*, 16 (5), 511-529.

Onyx, J. (1996). *The Measure of Social Capital. Paper presented to Australian and New Zealand Third Sector Research Conference on Social Cohesion*. Justice and Citizenship: The Role of Voluntary Sector, Victoria University, Wellington.

Park, D., Lee, K., Choi, H., & Yoon, Y. (2012). Factors Influencing Social Capital in Rural Tourism Communities in South Korea. *Tourism Management*, 33, 1511-1520.

Pongponrat, J., & Chantradoan, N. J. (2012). Mechanism of Social Capital in Community Tourism Participant Planning in Samui Island, Thailand. *An International Multidisciplinary Journal of Tourism*, 7 (1), 339-349.

Portes, A. (1998). Social capital: Its Origin and Applications in Modern Sociology. *Annual Review of Sociology*, 24, 1-24.

Pretty, J., & Smith, D. (2003). Social Capital in Biodiversity Conservation and Management. *Conservation Biology*, 18 (3), 631-638.

Pretty, J., & Ward, H. (2001). Social Capital and the Environment. *World Development*, 29 (2), 209-27.

Priasukmana, S., & Mulyadin, R. M. (2001). Pembangunan Desa Wiasata: Pelaksanaan Undang-Undang Otonomi Daerah. *Info Sosial Ekonomi*, 2 (1).

Putnam, R. D. (1993). The Prosperous Community: Social Capital and Public Life. *American Prospect*, 13, Spring, 35-42.

Putnam, R. D. (1995). Bowling Alone: America's Declining Social Capital. *Journal of Democracy*, 6: 65-78.

Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster, New York.

Reimer, J. K., & Walter, P. (2013). How Do You Know it When You See it? Community-Based Ecotourism in the Cardamom Mountains of Southwestern Cambodia. *Tourism Management*, 34: 122-132.

Riddell M. (1997). Bringing Back Balance to Policy Development. In David Robinson (ed.), *Social Capital and Policy Development* (pp. 13-33). Wellington, NZ: Institute of Policy Studies.

Sayyed, M. R. G. (2013). SWOT analysis of Tandooreh National Park (NE Iran) for sustainable ecotourism. *Proceedings of the International Academy of Ecology and Environmental Sciences*, 3(4), 296.

Scheyvens, R. (1999). Ecotourism and the Empowerment of Local Communities. *Tourism Management*, 20: 245-249.

Stronza, A., & Gordillo, J. (2008). Community Views of Ecotourism. *Annals of Tourism Research*, 35 (2): 448-468.

Suharto, E. (2005). *Analisis Kebijakan Publik: Panduan Praktis Mengkaji Masalah dan Kebijakan Sosial*. Bandung: Alfabeta.

Thakadu, O. T. (1999). Community Mobilisation and CBNRM in Botswana. In *Proceedings of the National Conference on Community Based Natural Resources Management in Botswana* (pp. 26-29).

The International Ecotourism Society. (2004). *Uniting Conservation, Communities and sustainable Travel*. <http://www.ecotourism.org>. Accessed 31 August 2020.

Woolcock, M. (1998). Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework. *Theory and Society*, 27: 151-208.

Zahra, A., & McGehee, N.G. (2013). Volunteer Tourism: A host community capital perspective. *Annals of Tourism Research*, 42: 22-45.