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## Community Self-Reliance of Rural Tourism in Indonesia: An Interpretative Phenomenological Analysis

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## Community Self-Reliance of Rural Tourism in Indonesia: An Interpretative Phenomenological Analysis

### Abstract

Community-based tourism villages have now become a worldwide concern because of their tremendous impact on strengthening the empowerment of local communities as well as on enhancing social responsibility in a sustainable manner. This study aims to explore the meaning of self-reliance in tourism village communities since it is a key indicator of the progress of community-based tourism villages. This study adopted a qualitative approach with Interpretative Phenomenological Analysis (IPA) to investigate the meaning of people's experiences from inter-subjective activities in a double-hermeneutic process between researchers and people who experience them. Semi-structured interviews were conducted with eight (8) research subjects from the tourism village community. This study demonstrates the meaning of community self-reliance in terms of (1) community self-assurance; (2) integrity; (3) community commitment; (4) community resilience; (5) sustainability. This study is limited to residents of the Pentingsari tourism village in Yogyakarta, Indonesia. This village rests on simplicity and a natural setting, as well as the community's self-reliance, resulting in an exemplary of a self-sustained tourist village in Indonesia.

### Keywords

community-based tourism; rural tourism; community empowerment; community self-reliance; interpretative phenomenological analysis

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Community-based tourism villages have now become a worldwide concern because of their tremendous impact on strengthening the empowerment of local communities as well as on enhancing social responsibility in a sustainable manner. This study aims to explore the meaning of self-reliance in tourism village communities since it is a key indicator of the progress of community-based tourism villages. This study adopted a qualitative approach with Interpretative Phenomenological Analysis (IPA) to investigate the meaning of people's experiences from inter-subjective activities in a double-hermeneutic process between researchers and people who experience them. Semi-structured interviews were conducted with eight (8) research subjects from the tourism village community. This study demonstrates the meaning of community self-reliance in terms of (1) community self-assurance; (2) integrity; (3) community commitment; (4) community resilience; (5) sustainability. This study is limited to residents of the Pentingsari tourism village in Yogyakarta, Indonesia. This village rests on simplicity and a natural setting, as well as the community's self-reliance, resulting in an exemplary of a self-sustained tourist village in Indonesia.

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### Introduction

As the theme of UNWTO world tourism day in 2020, rural tourism has emerged as an effective modern way that provides rural growth and development (Aref & Gill, 2009; Dashper, 2014). As the panacea of rural development (Ohe, 2020), rural tourism offers economic, social, and environmental impacts (Okech et al., 2012). The economic impact is partly driven by social capital and entrepreneurial mobility (Hwang, 2017; Naderi, 2019; Peng, 2016; Zhou, 2017). Additionally, rural tourism can also be seen as a possible product for marketing the country and involving the local people in the tourism sector (Amir et al., 2015). To achieve this, community participation and supports are crucial factors (Yu, 2018). One of the ways to take part is by establishing tourism villages.

The number of tourist villages in Indonesia is rapidly increasing year after year. The Central Statistics Agency (BPS) reported that there were 1,734 tourist villages in Indonesia as of the end of 2018, out of a total of 83,931 villages. By 2020, more than 2000 tourist villages with varying levels of productivity had been established throughout Indonesia. However, only

a few were considered independent and capable of providing welfare to the community. From this perspective, the increasing number of tourist villages in Indonesia does not correspond to an increase in their quality. As it turns out, only a few of the tourist villages are self-sufficient.

Community self-reliance has a high potential to address the community's inadequate support for rural tourism, especially in tourism villages. Current studies mostly address enforced community self-reliance for refugees (Leeson et al., 2020; Pascucci, 2017), for disaster survivors (Agrež, 2015; Cooper et al., 2020), and in health and medicinal plants (Torri, 2010). In the same vein, this present area of study has been evolving into community self-reliance in rural community development (Chapin, 2016; Maria Smits, 2019). Little, if any, empirical research on community self-reliance in rural tourism settings, especially in tourism villages, exists. This study, therefore, aims to contribute to the existing literature by exploring the meaning of community self-reliance in a tourism village in Indonesia. Drawing from the unique context of local culture and tradition in the heart of Java, Yogyakarta, the finding can be adopted as the policy consideration to determine the direction of the community empowerment program so that it fits the needs and targets of developing the required capacity of the tourism village community.

The following research questions serve as a guide for interpreting the experiences of tourist village communities to ascertain their self-reliance: How do the people perceive their collective experience as a representation of the village community's self-sufficiency?

## **Literature Review**

### **Community-Based Tourism**

CBT arose in the 1970s as a reaction to the damaging outcomes of the international mass tourism development model. At first, most CBT programs were associated with small rural communities and nature conservation through ecotourism; however, the concept has been expanded to a variety of different tourism products (local culture and folklore, gastronomy, traditional handicraft) and global managerial models (Cater, 1993; Hall & Lew, 2009). In this study, CBT was understood as the participation of local communities in tourism development (Telfer & Sharpley, 2007). It also serves as an alternative to mass tourism and an approach for tourism to become more sustainable (Dodds et al., 2018; López-Guzmán et al., 2011; Satovuori, 2016). In general, CBT refers to community-managed tourism, with several locally owned businesses for the sake of the community and, in some cases, for conservation purposes in some protected areas (Tolkach et al., 2013).

CBT efforts were evident around the globe, especially in developing countries. The primary area of investigation is whether CBT, which is a small-scale tourist activity in rural areas, can alleviate poverty. Many of such studies took place in the African context (Imbaya, 2019; Stone, 2020). Zapata et al. (2011) elucidated the bottom-up CBT, borne because of a local initiative, demonstrated longer life expectancy, faster growth, and more positive impacts on the local economy. Other studies investigate the challenges and obstacles of CBT implementation (Sin & Minca, 2014). Meanwhile, the enactment of CBT can also be viewed by various stakeholders such as external support and local leadership (Kontogeorgopoulos, 2014), CBT initiative (Dearden, 2017), and strategy for sustainable tourism development (Polnyotee, 2015).

The enactment of CBT in various countries is not without any problems. Successful CBT also declares that communities must not be overly reliant on outside agencies (Dodds et al., 2018). In the same vein, the existence of community-based tourism enterprises (CBEs) in Kenya mostly undermines the community priorities, promoting neocolonialism and reinforcing dependency on foreign resources and on donor funding (Manyara & Jones, 2007). In order to

maximize the positive impact of CBT, various CBT models were also tested, such as the development of the complete Conflict Management Model (Curcija, 2019), management model (Rodrigues, 2018), and community tourism support model (Wang, 2014). To some extent, some researchers believe the crucial role of residents as the primary actors in CBT development as this study will investigate.

## **Rural Tourism**

The growing popularity of rural tourism in the tourism industry in recent years (Fotiadis et al., 2016) is partly due to the nature of this type of tourism. First, it promotes family togetherness, peace, quiet, friendly reception, changes from routine, and good food (Pesonen & Komppula, 2010). Second, though not connected with luxury, this new type of tourism encourages interaction with the local community as well as the exploration of new sensations (López-Guzmán et al., 2011). Third, rural tourism activities are carried out in tourism villages, where a small group of tourists lives within or near traditional life, or in remote villages, where they learn about local village and neighborhood life. Fourth, tourists enjoy the atmosphere of rural life while respecting and gaining the added value of life from local communities' customs and traditions and the natural environment, as well as improving the welfare of local communities. In general, rural tourism encompasses a wide range of activities centered on the preservation of local communities' cultural and natural environments, allowing tourists to have unique experiences during their stay (Bouchon & Treat, 2016).

Rural tourism is a local business that can enable rural communities to gain economic independence. Thus, the entire community is directly involved in the management of rural tourism (Triyanto et al., 2018). The key to successful rural tourism is the process, which is described by the terms “local participation,” “community involvement,” and “planning tourism for a community,” used by facilitators such as professional planners, consultants, local governments, or non-governmental organizations. Local communities are seen as passive or re-active stakeholders that can be helped towards pro-activity (Idziak et al., 2015). The need for deeper and more active local involvement leads to community-driven tourism (Gascón, 2013; Iorio & Corsale, 2014; Okazaki, 2008), in which local people could support and take part in protecting their cultural identity and natural environment and deliver economic and social regeneration to their community (Russell, 2000)

## **Empowerment**

Empowerment is the ability of individuals, organizations, and communities to gain control over their lives in order to improve their well-being and health (Whiteside et al., 2014). Additionally, this term is also understood as the activation of previously disadvantaged or disenfranchised individuals or groups' confidence and capabilities so that they can exert greater control over their lives (Scheyvens, 2020). The community empowerment process encourages people, organizations, and communities to participate in order to increase individual and community control (Kasmel & Andersen, 2011). Given the functions above, empowerment is essential for assisting communities and groups in developing, owning, and managing their self-efficacy (Hepworth et al., 2013). The concept of empowerment has long been a cornerstone of alternative development approaches, particularly in the tourism industry. Empowerment in tourism refers to the process of granting local communities the authority to gather resources to meet their needs, make decisions, take action, and achieve social justice (Nordin et al., 2014). Further activities for community empowerment are through tourism business activities, which can serve as an attention-getter and become a crucial agenda in the process of tourism development (Hernanda et al., 2018).

## **Community Self-Reliance**

Ralph Waldo Emerson (1803-1882), an American transcendentalist and philosopher, coined the term "self-reliance" in 1841. Recently, self-reliance is commonly defined as the capacity to rely on oneself or one's own capabilities to meet one's personal needs (Schaumberg & Flynn, 2017). While UNHCR, self-reliance is defined as "...the social and economic ability of an individual, household, or community to meet basic needs (including protection, food, water, shelter, personal safety, health, and education) in a sustainable and dignified manner" (Jamieson & Chisakala, 2016). Self-reliance is a crucial principle for community development since it aims to increase people's sense of belonging to the community, gradually improve rural people's living conditions, and strengthen the community (Poosiri, 2007). It is characterized by personal attributes such as assertiveness, optimism, enthusiasm, affection, pride, independence, trust, the ability to handle criticism, and emotional maturity (Puri, 2017). The communities take part in development projects to improve their standard of living to the best of their abilities.

Despite the crucial role of community self-reliance in the success of rural tourism, studies on community self-reliance in tourism villages are still scarce. Current studies mostly investigate self-reliance in a post-disaster setting, food sustainability, and refugees. Since the different community has different community characteristics, investigating the community self-reliance in a fast-growing tourism village in a developing country adds empirical, practical, and theoretical contribution to the body of research on community participation in tourism village development. The authors argue that the findings can be used as the primary bases to understand the local community's personal attributes contributing to their ability to live and manage their lives successfully in supporting the multifaceted aspects of rural tourism. Therefore, this study aims to investigate the meaning of community self-reliance in a tourism village in Yogyakarta, Indonesia.

### **The Context of the Study**

Many researchers believe that a qualitative approach is required to reveal the depth of social reality (Kuswarno, 2009), with the caveat that the researchers must be able to develop positive relationships with participants in order to obtain the maximum of meaning understood by participants during the intersubjective process (Abrar et al., 2018; Mukminin & McMahon, 2013) and it is referred to as double-hermeneutics in Interpretative Phenomenology Analysis. It means that the researchers are capable of accurately interpreting what the participants mean (Kahija, 2017). In this view, it becomes critical for researchers to collaborate constructively to disclose the truth of the tourism village community's self-reliance through the different skills they possess. The first researcher is an anthropologist and lecturer in community-based tourism (CBT). He has been actively involved in tourism village community empowerment activities for many years and is also a national judge and consultant for tourism village community empowerment at the Ministry of Tourism of the Republic of Indonesia. Additionally, he is currently enrolled in a Ph.D. degree in the subject of human resource management, with the dissertation titled "Community Self-reliance." The second researcher is an economic education professor who is particularly interested in socio-entrepreneurial concerns in community-based tourist operations. The third researcher possesses a Ph.D. in marketing tourism from Australia's School of Business and Law and has been quite active in generating papers on marketing in community-based tourism destinations. The third researcher is a socioeconomics professor who is now involved in different community empowerment programs for tourism communities in Java, Indonesia.

The authors are interested in bringing attention to the issue of community self-reliance in rural tourism since this phenomenon has the potential to be highlighted in rural community

capacity-building initiatives. Previously, empowerment programs focused on formative physical infrastructure development rather than on resolving more fundamental issues via the development of mind and character for communal freedom. Supported by scholars from a variety of backgrounds and a strong commitment to the development of community-based tourism in Indonesia, the findings provide a comprehensive explanation of the phenomena of community self-reliance in rural tourist communities as a representation of community-based tourism as the subject of this research.

## **Methodology**

### **Interpretative Phenomenological Analysis**

The researchers adopted an interpretative approach to obtain insight into particular meanings and behaviors encountered in a certain social phenomenon through the participants' subjective experiences (Neubauer et al., 2019; Palmer & Bolderston, 2006).

This study employs the Interpretative Phenomenological Analysis (IPA) method to have a detailed examination of human lived experience to be expressed in its own terms rather than according to predefined category systems (Smith et al., 2009). IPA ensures a thorough examination of a specific experience phenomenon in detail, what the experience for this person is like, what sense this particular person is making of what is happening to them (Bustard et al., 2019). For this purpose, this study seeks to understand the local community's self-reliance in managing community-based tourism villages, as well as in developing and maintaining the sustainability of their communities.

### **Location of Research**

This research took place in Pentingsari, a tourist village on the slopes of Mount Merapi, Yogyakarta, Indonesia. The authors set criteria for the selection of research location. First, the community-based tourism village has established community self-reliance, proven with various productive socio-cultural attributes attached to them. Second, Pentingsari is just a small hamlet with limited natural attractions. The absence of waterfalls, pine forests, lakes, rivers, and beaches has encouraged the local people to be empowered and independent so that they can support themselves from the tourism business. Third, this village belongs to the top hundred world-class sustainable destinations (GGDD) version of the Global Green Destinations Days, a prestigious world-class award that assesses the independence of the community in its existence as a sustainable tourism village.

### **Data Collection and Participants**

The researchers conducted semi-structured interviews with the community as participants to explore their understanding of the self-reliance of their community. A set of questions were used to guide the interviews. The interview questions were based on previous field observations and a review of supporting literature to construct the research exploration process in a precise and directed manner. As many as twenty-four (24) main interview questions were administered. During interviews, researchers and participants engaged in dialogues in which questions were modified based on the answers to explore interesting and important aspects that arise. (Smith et al., 2009).

To get quality information from understanding the participant's experiences (Clarke, 2009), this study uses snowball sampling to understand the concrete, the particular, and the unique whilst maintaining the integrity of the person as well as to get relevance and richness

of the data they generate (Rajasinghe, 2020). Smith (2006) suggests as a general guide the number five or six is the usual size for research projects of IPA; thus, this study adopted eight (8) residents as the research participants. Participants in the study were chosen based on their involvement and direct experience in the process of establishing a tourism village until the village became exceptional. Because of this, they understand their life experiences as actors in the establishment and development of the tourism village.

The researchers were introduced to the head of management, the tourist village's founder, and the head of management at the initial stage of the recruitment process. Then, researchers stayed for two weeks in the village to get in touch with residents as well as to make a direct observation of the villagers' lives. P1 was the primary participant in this study, serving as the entry point for the researchers to continue their research inquiry. With the access granted, P1 was able to find a lot of information from P8, the tourist village's founder, concerning the history of the tourist village's foundation. Based on the information provided by the two people, the researchers attempted to explore other communities involved in tourism operations in the village, as well as those who are part of the tourism village manager. P2 is a village resident who runs a homestay as a tourism facility in the tourist village, and P3 is a housewife who is frequently involved in procuring food and beverages for the tourists. The researchers acquired a great deal about the experience of founding and operating the tourist village from these two participants. P4 and P6 are village residents who have been involved in tourism-related activities since the inception of the tourist village. P5 is a village youth who believes that tourism benefits the younger generation by reducing juvenile delinquency and unemployment; P7 is a village elder who initially opposed tourism but now fully supports and actively develops the tourism village, and P8 is a village elder who has ancestral knowledge about the benefits of plants as traditional medicine.

**Table 1**  
*Participant Data*

No.	Code	Gender	Roles
1	P1	Male	Head of management
2	P2	Male	Homestay Owner
3	P3	Female	Women organization
4	P4	Male	Attraction Coordinator
5	P5	Male	Youth organization
6	P6	Male	Attraction coordinator
7	P7	Male	Head of Development division
8	P8	Male	Herbal house owner

### *Data Analysis*

The analytic focus of IPA studies is the same: paying attention to patterns in participants' experiences, considering how they make meaning of those experiences, and interpreting those experiences within social and theoretical contexts (Miller et al., 2018).



Brocki and Wearden (2006) stated that the interpretations are limited not only by “participants' abilities to adequately articulate their thoughts and experiences” but also by “the researcher's ability to reflect and analyze” (Muchena et al., 2018, p. 4). The data analysis of IPA are (1) reading and re-reading the interview transcript, (2) initial noting, (3) developing emergent themes, (4) looking for connections between emergent themes, and (5) moving on to the next case by searching for patterns in multiple cases (Smith et al., 2009). The IPA has a flexible set of guidelines that investigators can adapt to their research objectives (Noon, 2018; Pietkiewicz & Smith, 2014). The guidelines serve as a reference for deploying a flexible technique consistent with the application of science, since, researchers modify the procedure to their specific conditions and research objectives.

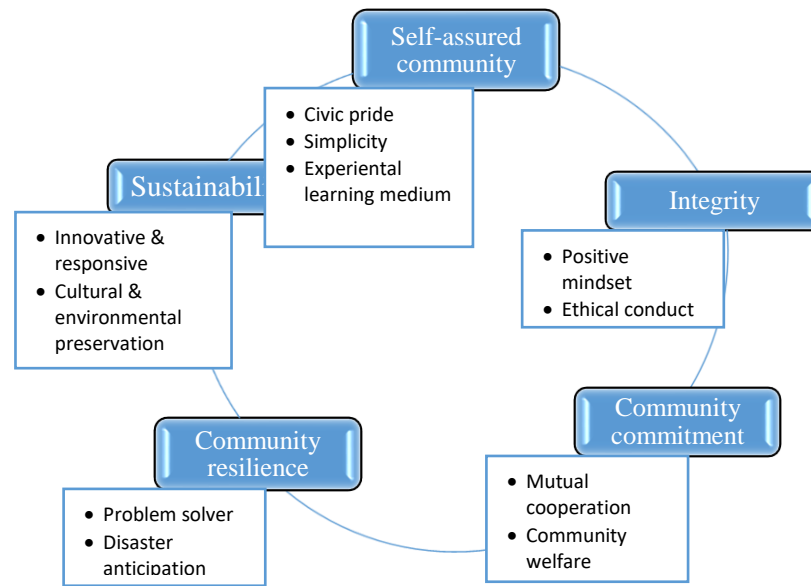
The researchers handled the data in this study according to the research needs while still adhering to the processes prescribed in science research. The researchers processed the data in three stages: (1) reading and comprehending the script repeatedly; (2) accumulating numerous emergent themes that arose as well as the initial noting from the field; and (3) the emergent themes and initial noting gained in the field were analyzed in the form of super ordinates in greater detail (4) the super ordinates are classified based on their similarity of meaning (5) re-examined additional cases in light of the conclusions in this study.

After conducting interviews with eight participants, the researchers transcribed the audio tape verbatim. To aid comprehension, interviews were conducted in *Bahasa Indonesia*, with participants occasionally switching to Javanese for certain words. Fortunately, the first researcher who conducted interviews was able to adapt and comprehend the native language. We recruited a competent team to transcribe the interview recordings for the transcription. The researchers then validate the results by listening to the audio recording and confirming the accuracy of the transcription. The participants additionally validated the transcription findings to ensure that no information was missing or inaccurate. The researchers required one month to completely comprehend the script during the reading phase. After reading and rereading the script numerous times, the researchers took notes highlighting the themes. The themes that emerged were then compiled and examined based on comparable themes, known as super ordinates. Then, the super ordinates were analyzed to answer the research questions.

## Findings

The eight participants shared their experiences that they have interpreted about the existence of tourism activities in their villages. Drawing from the processes of IPA, the researchers have revealed a model of self-reliance in the tourism village community. This area received less attention due to the excessive priority of community skills training. The result can be further utilized as the bases to enhance the community capacity. The community self-reliance models include (1) Self-assured community; (2) Integrity; (3) community commitment; (4) Community resilience; (5) Sustainability. Figure 1 provides a visual representation of the research finding, which contributes to the theoretical model of community self-resilience. The community self-assurance is presented first.

**Figure 1**  
*Community Self-Reliance Model*



## Self-Assured Community

### *Civic Pride*

Of the eight residents who were interviewed, most of them showed their pride in being born, raised in the village. The source of pride varied from the village's stunning nature, preserved community culture, and the high value of local wisdom (P8). In general, they admitted that being born in a scenic village with its preserved cultural identity and traditions is a blessing. As a result, the local people do not consider themselves living in a marginal village community. The quotes below show how the participants perceived their civic pride: "We, as villagers, do not feel like living in a marginalized community; rather, we are proud to have an identity and tradition that have been preserved to this day" (P8).

The quotes from P8 indicated that the participants were proud of their tradition in the form of local wisdom and cultural heritage. As a result, they continue to preserve various local wisdom inherited by their ancestors. Javanese people believe that external power has predetermined their destinies, and they just need to walk through the path that has already been determined by that external power.

### *Simplicity in Rural Areas*

The authors observed that the residents live a modest life, and they still adhere to cooperation, especially in terms of community togetherness activities which is different from individual urban communities. Furthermore, the locals regard tourists as guests who should be greeted and treated well. Although they arrive as guests, they will be welcomed like family, and they will be delighted to receive the "new" family again: "The tourist village visitors are mostly urban people who enjoy the beauty of togetherness and simple mutual cooperation" (P3). "Almost all of the village community's characteristics can attract visitors, particularly urban tourists" (P1).

The tourist village community sees visitors' arrival as an attempt to appreciate and enjoy the village community's habits; even things that are typical for the village community are

regarded as intriguing and worthwhile for tourists. The community strives to maintain and preserve different communal practices that might be exploited as tourist attractions in the hamlet. Community livelihoods as farmers, for example, serve as an attraction for visitors to experience the atmosphere of land cultivation. Thus, the villagers' everyday lives contribute to the destination attractiveness. Every aspect of Javanese daily life is laden with significant wisdoms handed down from parents to sons from ancient times – as a guide for walking the path of life (Bratawijaya, 1997).

In the age of openness and technological advancement, it may be hard to distinguish between urban and rural communities. However, there is undoubtedly a difference in the pattern or perspective of social life that each finds fascinating to witness. The participants' operational definitions were diverse and expansive (Dix et al., 2020). Urban populations, who are accustomed to monotonous employment and expectations for a materialistic lifestyle, may find the perspective of rural communities, who emphasize the sustainability of nature and their environment as a source of agricultural life, to be quite fascinating. This interactive showcase is expected to spark mutual admiration and appreciation between two distinct cultural perspectives in tourism village activities.

### ***Experiential Learning Medium for Tourism Education***

The tourism village serves as a living laboratory perfect for character education for students participating in educational tourism activities. Students learn community ideals that must be upheld as adaptation exercises in actual social life in society: “Students on educational trips are expected to respect all of the local community's regulations and customs” (P2). “Students on educational trips can take advantage of a range of modest facilities in a tourism hamlet” (P2).

In terms of educational tourism activities in tourist villages, students will stay in accommodations that are modest and, in some cases, unlike their city living conditions.

### **Integrity**

Integrity is defined as the capacity for thinking and acting in accordance with a variety of moral virtues (Huberts, 2018). According to the finding, this experience can be attributed to the qualities of the village community, which always think positively and follows all applicable moral rules.

### ***Positive Mindset***

The village community claims that by thinking favorably about everyone, even newcomers, they would gain mental health and be able to live a pleasant and quality life in social relationships with other individuals or communities: “Our lives grow healthier because we constantly think positively” (P3).

The tourism village community views the positive mindset offered to visitors or tourists as an effort to build a pleasant and harmonious connection between the local community and visitors: “Every guest that comes to our village is a nice person” (P3).

### ***Ethical Conduct***

The village community is accustomed to smiling, welcoming, and greeting each other as well as visitors or tourists, indicating that the village population understands and implements

a hospitality attitude for the convenience of visitors: “We see every guest who comes to the village as someone we should respect” (P4).

The community believes in the principle of cause and effect taught by their ancestor, believing that they must be kind to everyone if they want to be treated well by others. Furthermore, while doing good for others, one must do so sincerely, without expecting anything in return, and be appreciative in all circumstances: “What our forefathers taught us is to constantly promote compassion, and we shall be repaid later” (P4).

## **Community Commitment**

### ***Mutual Cooperation***

The community views peace and harmony among community and village leaders as a prerequisite for creating a tourism village, as well as keeping constructive connections with visitors to portray an image as a peaceful environment: “We believe that guests will come if we greet them peacefully” (P5).

The community always expresses gratitude to those who support the village operations, such as the government, educational institutions, non-governmental organizations (NGOs), travel companies, and others. This is done to acquire constructive support for the tourism village's long-term viability: “We can't stand on our own without the help of others” (P5).

### ***Community Welfare***

As part of the community-based tourism program, the tourism village community promotes community welfare; in this case, the benefits obtained from a socio-economic perspective can improve the community's quality of life, such as education, health, labor absorption, food consumption patterns, and housing improvements, among other things: “We establish a tourism village is for the welfare of the community” (P2).

The community, as a representative of the tourism village management organization, serves as a forum for administering the village's tourist attractions, amenities, lodging, and other services. And the tourism village management organization discloses the amount of money, labor programs, financial accountability, and village assets to the community in a transparent and accountable manner: “The community should play the most important role in the operation of the tourist village” (P2).

## **Community Resilience**

### ***Problem Solver***

The community's attitude and determination from the outset of pioneering a tourism village simply strive to make the village community and its surroundings better in harmony. When the community benefits from the existence of tourist village activities, it is regarded as a bonus or a gift from God because of hard effort and a strong desire to move ahead of the rest of the community: “We developed a tourism village not just to make money but also to make our village a joyful place” (P6).

The community views conflict as a process, and so, from the beginning of the tourist village's formation until now, the community needs constantly attempt to address conflicts effectively by emphasizing the organization's sustainability and the priority of community engagement: “Effective communication between people may solve any problem” (P6).

### ***Disaster Anticipation***

The community sees the possibility of catastrophe as part of God's love changing their attitude to become a powerful society; moreover, the community is grateful since God gave fertile ground land to grow various agricultural commodities right after the volcanic eruption: "Living in a disaster-prone location, there must be benefits that God has provided to the community" (P7).

Village communities have a strong desire and ability to recover from adversity because of disasters by always maintaining togetherness in achieving the future of village welfare for togetherness, and this cannot be separated from the role of leaders, village leaders, tourism village managers, and moral heritage of the ancestors: "A strong will and unity give energy to overcome any obstacles" (P7).

### **Sustainability Commitment**

#### ***Innovative and Responsive***

The community, in collaboration with the tourism village manager, can design creative packages for various visitor segments and characteristics, including tourist villages, while also serving as a Training Center for HR capacity development (Training Center) for companies and educational institutions: "We learn from the demands of tourists, as well as from other tourist communities that have been established before us" (P7).

Communities and tourism village managers must be able to take advantage of technological developments to develop the village, one of which is utilizing social media technology to promote the tourism village to a larger community and easy access to marketing transactions: "The government provided us with numerous trainings, particularly in the use of social media technology" (P7).

#### ***Cultural and Environmental Preservation***

The community believes that its cultural heritage and local wisdom must be preserved for future generations in a sustainable way; therefore, locals renew different traditional artifacts as a conservation-based tourism attraction. Traditional food, traditional folk/child activities, traditional medical systems based on natural components, and other cultural attractions are available in the village: "Children's games, traditional cuisine, and traditional medicine are popular among visitors. That is what inspires us to keep it going and rejuvenate it" (P8).

The village is one of the perfect locations for the community's environmental responsibilities in terms of preserving and intelligently exploiting nature and the environment's potential in a sustainable manner. The value and cultural meanings serve as a teaching tool in educational tourism activities for students. One example is learning to love and care for the environment since the tourism village community is well-known for its concern for the environment: "Villagers are more concerned about the environment and have a greater sense of responsibility for the future" (P8).

### **Discussion**

Our findings have shown that the residents in the study location have demonstrated community self-reliance, which is elaborated a model consisting of five aspects (1) Self-assured community; (2) Integrity; (3) community commitment; (4) Community resilience; (5) Sustainability. The community self-reliance in the study area is deeply rooted in the values

taken from local wisdom passed from generation to generation. The general local wisdom, the local philosophy, known as *Memayu Hayuning Bawono*, is still used as a guide for community life by the residents of the area. The word *memayu* is derived from the Javanese words *Hayu* or *Ayu*, which means beautiful or secure (Demolinggo et al., 2020). The application of this philosophy is, for example, Javanese people are accustomed to respecting their guests, living in harmony with nature, leading simple yet fruitful lives, and maintaining a good relationship with other people.

Even though they live in a disastrous area in the slope of an active volcano, it does not make the residents far from being thankful to God. In fact, they believe in God's blessing for any kind of misfortune. For this reason, civic pride arises, and it creates a strong connection with the residents and a sense of community self-belonging to the area. Eventually, this bond enables the residents to "stick" to the place instead of leaving for an urban area to earn a better living. Participant 1, for example, had left his successful career in a big company in a city center only to return to his hometown and initiate a tourism village a decade ago, and start everything from the very beginning. Independence is frequently associated with rural communities' assurance in managing their emotional intelligence in order to better understand themselves and their social environment (Poosiri, 2007).

Although the existence of tourism village development sometimes faces some conflict among the residents, the residents in Pentingsari consider the conflicts as part of daily lives and focus on solution-seeking in a mutual way. In this perspective, local communities are endowed with significant resources, skills, and indigenous knowledge that may be relied upon in times of crisis. (Nel & Binns, 2000). The community has the right to participate in the tourism development process, with the obligation to safeguard and preserve tourist attractions, as well as to contribute to the creation of a safe, orderly, clean, polite, and well-behaved environment, and to ensure the environmental sustainability of tourism destinations (Anggraheni et al., 2018). The researchers propose the research findings to establish a new theory and alternative model for rural community self-reliance with the inclusions of community self-assurance, integrity, commitment, resilience, and sustainability.

Community-based tourism, which emphasizes the local community as the primary focus of tourism activities, is viewed as a promising solution to socio-economic problems in rural areas, particularly in tourism villages. This notion is seen to be applicable as a means of alleviating poverty by mobilizing local communities (local knowledge and skills), specifically to use the potential of natural and cultural resources accessible in their surrounding areas for tourist development. (Manaf et al., 2018). Therefore, rural tourism as one of the development options began to be considered a panacea to improve the economic level of marginalized areas, stimulate social regeneration and improve the living conditions of rural communities (Anggraheni et al., 2018). Additionally, cultural exchange; recovery of cultural activities; promotion of social integration (closer contacts between the local population and tourists), community involvement; preservation of cultural heritage, conservation, and promotion of indigenous cultural values, promotion of local residents' entrepreneurship are some of the social and cultural benefits of rural tourism (Barkauskas et al., 2015).

Despite the myriad of benefits it offers, the residents encounter various challenges and problems upon the development of their area as tourism village. The challenges range from internal and external factors that might hinder the progress of the tourism development for reaching its success. Efforts were conducted to equip the residents with a sufficient knowledge, and skills to go through all the obstacles. One of such effort is the empowerment program, performed to change and raise awareness, knowledge, and skills of the community in order to achieve local self-sufficiency while still utilizing local potential (Hernanda et al., 2018). To do this, the local community serves as the main actor of this activity, and they actively participate

in the rural tourism development. The residents' involvement, then, becomes an important challenge to ensure the tourism activities exist for the community's welfare (Manaf et al., 2018).

Community empowerment through a community-based rural tourism program also aims to build local community capacity and social capital by providing opportunities for community members to earn money as tourism members, actors in a tourism village's social network who collaborate (Manaf et al., 2018). Community empowerment today entails more than just providing training or skill simulations; it also entails changing the productive attitude and mentality of the community toward self-sufficiency and shared success. To increase the number of self-sustaining tourist villages in Indonesia, an acceptable and successful community empowerment model is required. This model must promote community self-reliance and be adaptable for use in the process of empowering additional tourist villages. Drawing from the finding of this study, the authors propose a model of community self-reliance in a tourism village that can contribute to the existing literature on the empowerment model for a self-sufficient tourism village.

This study is not without limitations. It was constrained to the experiences of the tourism village community in Pentingsari, Yogyakarta, Indonesia, which may have limited the generalizability of the research findings in the long run, according to the researchers. Accordingly, future research should investigate participants' experiences in additional tourist villages with various characteristics and cultures, using a method known as phenomenological inquiry. Despite its limitations, the study proposed a theoretically and empirically validated model of community self-reliance experience, using a qualitative method based on Interpretative Phenomenological Analysis to achieve its results. The findings may be applied as a new perspective in similar research, not only in tourist village communities but also as a starting point for further investigation into the phenomenon of independence in the community or other social groups, as demonstrated in this study. A reference for a more in-depth study of cognitive-behavioral therapy (CBT) and a standard and model for community empowerment, which must promote community self-reliance, may be derived from this study.

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