

The Role of Communication in Sustainable Development Tourism: A Case Study on Community-based Tourism (Pokdarwis) in Nglanggeran Village

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Abstrak/Abstract

Penelitian ini bertujuan untuk menemukan bagaimana strategi komunikasi dalam memberdayakan masyarakat pedesaan untuk mengembangkan pariwisata lokal dan bagaimana fitur komunikasi tertentu menghasilkan perubahan sosial dan berkontribusi untuk meningkatkan partisipasi masyarakat dalam mengembangkan pariwisata lokal. Peneliti menggunakan metode kualitatif dengan melakukan studi deskriptif pada objek penelitian. Peneliti menganalisis strategi komunikasi Kelompok Sadar Wisata (Pokdarwis) di Desa Nglanggeran dan signifikansinya dalam meningkatkan partisipasi masyarakat dalam mengembangkan pariwisata lokal. Penelitian menunjukkan bagaimana Desa Nglanggeran memberikan kisah sukses partisipasi masyarakat dalam mengembangkan desa melalui kegiatan pariwisata. Perubahan sosial juga termanifestasi dalam peningkatan kesejahteraan dan partisipasi masyarakat dalam memperluas kegiatan pariwisata mereka bahkan lebih. Penelitian ini juga menemukan kurangnya partisipasi perempuan dalam komunitas Nglanggeran dan penduduk laki-laki secara dominan menempati posisi strategis masyarakat.

This study aims to discover how communication strategies to empower rural communities to develop local tourism are formulated and implemented and how particular features of communication produce social change and contribute to increase the community participation in developing local tourism. The researchers employ the qualitative method by conducting a descriptive study on the object of the research. The researchers interpret and analyze data on Nglanggeran Pokdarwis' implementation of communication strategies and its significance in increasing the community participation in developing local tourism. The research shows how Nglanggeran Village provides a success story of community participation in developing village through its tourism activities. The social changes also manifest in the increase of the community's welfare and participation in expanding their tourism activities even more. This research also finds the lack of female participation in Nglanggeran community and male residents predominantly occupy the community's strategic positions.

Kata kunci/Keywords:

Komunikasi pembangunan, komunikasi pariwisata, pariwisata berkelanjutan, pariwisata berbasis masyarakat, pemuda, pedesaan

Development communication, tourism communication, sustainable tourism, community-based tourism, youth, rural

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Introduction

The government of Indonesia puts tourism along with infrastructure, food production, energy, and maritime as the prioritized sectors to develop in Indonesia (Febiola in Indopos, 2016). The government's priority over the tourism sector is illustrated by President Joko Widodo's decision to establish tourism as the country's leading development sector (Ministry of Tourism, 2017). The President believes that tourism can become the largest source of foreign exchange income, even exceeding the oil and gas sector. The tourism sector is expected to contribute to the development of the national economy, facilitate regional development, as well as improve

the welfare of the community. In 2016, tourism caused an increase of 4.03%, or approximately Rp 500.19 trillion, in the national GDP. In the same year, tourism also increased the foreign exchange to Rp 176 – Rp 184 trillion, generating employment for 12 million people.

In order to be sustainable, however, all available resources should be wisely managed to maintain and preserve all aspects of the tourism sector, including the utilization of natural resources, the system, and the stakeholders (UN Conference on the Environment and Development, 1992). Sustainable tourism can be achieved with the help of five key stakeholders, namely the academics, business/private actors, community, government and media (Ministry of Tourism, 2017). An important part of this synergy is the Community, as the party carrying out the decision-making process and the beneficiary of the profit reaped from tourism, plays an important part in achieving sustainable tourism (Kemenpar, 2012). According to Murphy (1998), Dawyer, Forsyth and Dwyer (2010) (as cited in Sunaryo (2013), the development of tourism sector should be based on the community, its resources, and its peculiarities, both the physical and non-physical ones.

The concept of Community Based Tourism (CBT) aims to empower local communities in managing tourism development and achieving the communities' objective of promoting their welfare. According to this concept, the tourism sector should empower the local communities to determine and maintain their social and economic conditions in the future by conducting 'fee-for-service' activities, introducing and celebrating local traditions, conserving natural and cultural resources, and assisting the development of fair and equal interactions between locals and tourists (ASEAN, 2016).

Community support could be realized by creating a society that is aware of the tourism sector. This kind of society understands the importance of tourism development and supports as well as participates in the creation of tourism development (Ministry of Tourism, 2016). In Indonesia, such community support exist in the form of informal institution named Tourism Awareness Group (*Kelompok Sadar Wisata* abbreviated as *Pokdarwis*) (Ministry of Tourism, 2012).

One of the better-developed branches Pokdarwis is Pokdarwis Nglanggeran located in Patuk District, Gunung Kidul Regency, Yogyakarta Special Region. It was developed by a group of the Nglanggeran Village youths when the Ancient Volcano Ecotourism Area also started to expand back in 1999. Since it was first established until 2018, Nglanggeran Tourism Village has obtained various awards for its tourism sector at the regional, national and international levels, including the ASEAN Community Based Tourism Award and the ASEAN Sustainable Tourism Award. Such achievements would not have been earned without the helps of individuals and com-

munity leaders in the Pokdarwis. Their devotion managed to transform their once-arid village into a tourist village full with potentials and internationally recognized.

Pokdarwis Nglanggeran organizes its members to manage the local tourism on an on-going basis and transform it to become one of the mainstays and leading examples of CBT at the local, national and international levels. Pokdarwis Nglanggeran's success in increasing the participation of the local community is due to the group's effective communication strategies. Looking at the relationship between communication and development, Figueroa *et.l* (2002) state that not only it plays a significant part in the process of sending and receiving messages, communication also facilitates dialogue between people, which eventually may bring positive changes in the society.

There has been an emerging acknowledgement that community participatory process can provide important avenues for disseminating communication interventions in development sectors (i.e. health, tourism, environment, women empowerment) particularly in the context of underserved communities. It is believed 'when lines of communication are open in a community and all voices are encouraged to express themselves, with the expectation their ideas will be acknowledged and considered, more solutions and more creative ones, can emerge.' (Schiavo, 2016).

This study aims to discover how communication strategies to empower rural communities to develop local tourism are formulated and implemented and how particular features of communication produce social change and contribute to increase the community participation in developing local tourism.

Literature Review

Communication in the Development Context

According to Melkote & Steeves (1991), there are three theoretical framework in order to better understand the different models and approach related to communication in the development context. First, modernization paradigm, is a phase which believes for many years development has been considered exclusively in economic terms, and the role of communication was to promote the values similar to those developed countries. Second, the dependency theories, acknowledges the failure of previous paradigm which expect that development to occur along a consistent well-defined sequence, and the communication was seen mainly as a tool to educate people. The third one, participatory paradigm, is when most development agencies and international organization are convinced the importance of actively involving and accounting for people's perception, opinion and beliefs in the decision-making process. The term "participation" and "empowerment" increasingly recognized and that communication becomes integral part to encourage

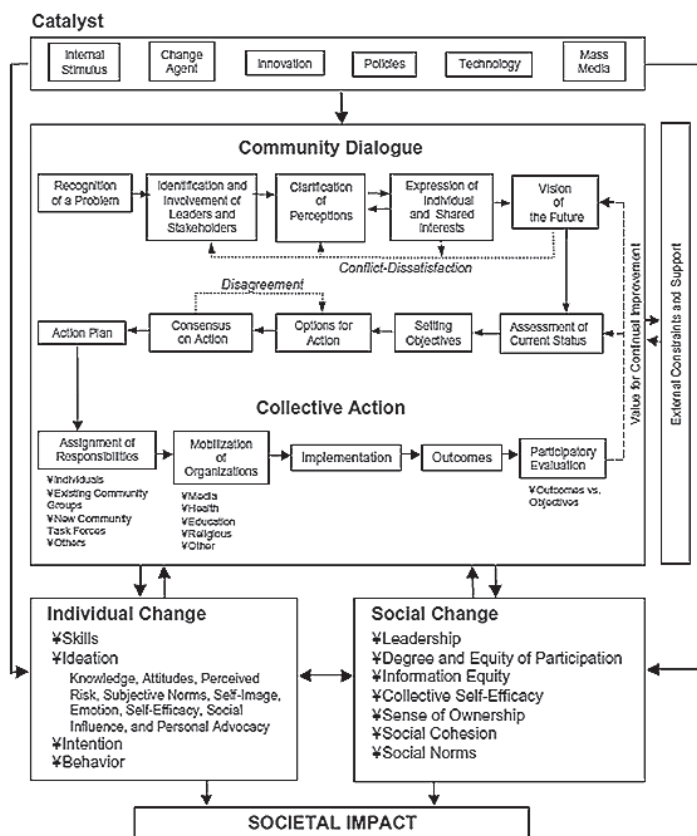


Figure 1. The Integrated Model of Communication for Social Change
Source: Figueroa *et al* (2002)

dialogue (two-ways communication) as “participatory communication”

Communication for Sustainable Tourism

While sustainable development refers to development that meets the present needs without compromising the ability of future generation (WCED, 1987), sustainable tourism as a concept refers to two objectives: (1) Aim of reducing the negative effects of tourism activities, such as particular degradation of natural landscapes, pollution etc which widely known as business as usual in tourism development and (2). Aim to identifying the positive benefits such are economic benefits to local communities (Pranicevic & Peterlin, 2015).

Communication for development is a term referring to the the use of planned and participatory communication tools and methods to facilitate the dissemination of information and knowledge, to encourage public participation, and to bring about changes in actions and behaviors to achieve the objectives agreed upon by stakeholders (World Congress on Communication for Development, 2006). It is used for public participation, group mobilization, decision making, building trust, raising awareness, sharing information, changing attitudes, behavior, and lifestyle, improving knowledge, and accelerating information dissemination. Besides that, communication for

development is also used for planning and formulating programs.

According to study conducted by Pranicevic and Peterlin (2015) on communication with the stakeholders in sustainable tourism, highlighted the five key emerging theme in the communication for sustainable tourism: (1) intergenerational communication; (2) communication creditors; (3) community building; (4) communication with key stakeholders and (5) long-term vision as a value in sustainable tourism.

This study looks at the communication process within the Nglanggeran Tourism Awareness Group community in Yogyakarta, a community which involves the locals in promoting sustainable development in the tourism sector. This research adopts the concept of communication for development in its analysis and focuses on the community participation in building local tourism.

The Integrated Model of Communication for Social Change, derived from Figueroa *et al.* (2002), describes a interdependent process in which community dialogue and collective behavior work together to produce social changes which can improve the welfare of the community’s members and the society in general. According to this model, communication may have impacts on the society (either on the individuals or on the society at large), if it takes into account several elements

as shown in the following figure (Figure 1).

Catalyst describes certain stimuli, from inside or outside the community, which encourage community to conduct a dialogue on particular issues concerning the community itself. *Catalyst* is divided into six smaller categories, which are internal stimulus, change agents, latest discoveries, policies, availability of technology, and mass media. On the other hand, *community dialogue* and *action* describe a sequential process or stages that occur in society which lead to the solution to a common problem. This process can be linear or circular, meaning that the community can return to the previous stage in the process and reconsider the decision previously taken.

This model describes and evaluates the process of effective collective action and its results. There are five stages in this model, namely the division of responsibilities, organizational mobilization, implementation, results, and participatory evaluation.

This research does not specifically look at each element of the model, but rather use the model as a framework. The researchers want to observe the communication process that occurs within the Nglanggeran Tourism Awareness Group community based on this model and how such process eventually causes a social change in the form of increased community participation in developing sustainable tourism after conducting community dialogue and collective action.

Existing literature on Pokdarwis is limited to the role of Pokdarwis in increasing regional tourism. Putra (2013), for instance, examines the role of Pokdarwis in the development of tourist attractions in Tembi Village, Sewon District, Bantul Regency. Similarly, Malin (2017) observes the participation of Pokdarwis in developing the tourism sector in Rajabasa District, South Lampung Regency. Suryawan (2016) also observes the role of Sendang Arum Pokdarwis in developing tourism potentials. Lastly, Nurwafi (2015) examines the dynamics of the formation of the Nglanggeran Tourism Village Pokdarwis. The sole existing research on the communication aspects of Pokdarwis is conducted by Bona, Rober, and Limilia (2017), which discusses sustainable communication in tourism in Pokdarwis located in West Bandung Regency. This study will shed the light on the role of communication in the discussion of sustainable tourism or community based tourism, as Pokdarwis, particularly about Nglanggeran Pokdarwis.

Methodology

In this research, the researchers attempt to find out more about the role of communication in increasing the participation of the surrounding communities in developing local tourism, especially in the Nglanggeran Pokdarwis. The researchers employ the qualitative method by

conducting a descriptive study on the object of the research. The researchers interpret and analyze data on Nglanggeran Pokdarwis' implementation of communication strategies and its significance in increasing the community participation in developing local tourism.

Guided by the post-positivistic paradigm, the researchers collected data through in-depth interviews with four respondents. The interviews were semi-structured and based the abovementioned model of communication for social change. By adopting this technique, the researchers can understand further the communication strategies employed by the Nglanggeran Pokdarwis and their importance in increasing the community participation in developing local tourism. The researchers can also identify the processes of social change occurring in Nglanggeran Village's tourism sector.

With snowball purposive sampling method, four in-depth interviews were conducted. The first informant, Sugeng Handoko, a 30-years old university graduated male, is known from the local media as the pioneer and the face of Nglanggeran Pokdarwis. The second informant, M, is the head of Nglanggeran Pokdarwis, who is in his late 40s and was member of youth organization (*karang taruna*) pioneering the Pokdarwis. The third, T, an ex-migrant worker in South Korea, whose role in the Pokdarwis is in the management of hygiene and environment. The fourth informant, B, a 22 years old high-school graduated, is member of one of youth community in Nglanggeran Village.

The researchers also employ observation, as it can complement the data obtained from interviews (Hancock *et al.*, 2007). The observation was conducted by recording the environment, location, and situation when the interviews were carried out, taking video footage of the research area and its surroundings, and studying buildings or artifacts that might indicate the existence of particular social phenomena (Hancock *et al.*, 2007). While conducting the observation, the researchers stayed in Nglanggeran Village from April 13 to April 15, 2018. Before conducting the research, the researchers did preliminary discussion with two officials member of the Ministry of Tourism from the division of Deputy Assistant of Destination Management and Community Empowerment, who were the gatekeeper to the first informant, and further recommend the name of Sugeng Handoko as local champion of Nglanggeran Pokdarwis. During the stay, the researchers also engaged in the conversation with three local residents (all female) to extend the results of the research.

Furthermore, the researchers also studied the 2015 and 2016 Ministry of Tourism Republic of Indonesia Accountability Performance Reports, the website and social media accounts of the Indonesian Ministry of Tourism, the terms of reference for the activities of the National Tourism

Awareness Movement and Pokdarwis Appreciation, the policies on the Ministry of Tourism and community empowerment, and other documents containing complete information about Nglanggeran Village, Nglanggeran Pokdarwis, and tourism activities in Nglanggeran Village.

In selecting respondents, this study adopted the snowball sampling method. For analysis, the researchers used the open coding data analysis methods. This was because the selected respondents had to answer questions about different subjects that were adjusted accordingly to the respondents' experiences and roles in Nglanggeran Pokdarwis.

Findings and Discussion

Nglanggeran is located in Patuk District, Gunung Kidul Regency, Yogyakarta Special Region. This village has an area as large as 752,099 hectares, most of which are agricultural lands or dry fields. Consisting of five hamlets, the village is located at the foothills of the Gunung Kidul regency, known for its dry and arid weather and also its lack of clean water. The occupations of the local residents are mostly agricultural, with young female residents often become migrant workers.

Nglanggeran's tourism sector has been managed by a youth organization since 1999. It was temporarily halted in 2006 due to the Yogyakarta earthquake, and then continued with the support of the local Tourism Office in 2007. The Tourism Awareness Group (Pokdarwis) was officially formed in 2008, involving several groups and actors of the community such as the village administration, community leaders, Family Welfare Development group (PKK), farmer groups, homestay groups, traders, and youths.

With the objective of "Making the Ancient Volcano Ecotourism Area an environmentally friendly and community-based superior tourism area", Nglanggeran Pokdarwis becomes a community-based organization that promotes local tourism in its area. Social assistance was received from a number of Corporate Social Responsibility (CSR) programs such as from PT Pertamina, the Forestry and Plantation Service of Gunung Kidul Regency, the Research Institute for Natural Material Technology of the Indonesian Institute of Sciences (BPTBA LIPI) Yogyakarta, and Bank Indonesia's Yogyakarta branch office. These funds are not only used for developing village tourism infrastructures, but also to establish tourism groups in the village such as the Kumpul Makaryo Farmers Group (Gapoktan) and to develop other tourist destinations such as Patra Nglanggeran Agro Tourism, Nglanggeran Fruit Farm, and local chocolate tourism.

Nglanggeran Pokdarwis is one of 139 community-based tourism groups across Indonesia assisted by the Ministry of Tourism (2017). Based on our observation and in-depth interviews on Nglanggeran Village's tourism sector, this study

finds that the communication strategies enforced to develop the local tourism sector are initiated by a wide plethora of actors, such as local figures and key opinion leaders, and through various platforms such as communication forums, conventional and social media publications, and communication messages.

This study has three major findings. First, the communication strategy employed by Nglanggeran Pokdarwis is formulated organically rather than absolutely, especially not specifically evaluating the communication efforts that have been made. Second, the elements of catalyst, community dialogue, and collective action exist in Nglanggeran Pokdarwis. Finally, social and individual changes occur in Nglanggeran Village.

Communication Strategy is Media Strategy

Communication strategy is interpreted as the embodiment of media. Youth member of the Pokdarwis promotes the main tour through website gunungapipurba.com as well as Facebook and Instagram account. In several promotional opportunities, Pokdarwis managers invited Jogja TV to do coverage for their cultural carnival. The effort to invite and pay for TV coverage drew some criticism, but later more people were proud as Nglanggeran became known at the local level.

Back in 2010, Sugeng, the initiator, invited some youth to join blog competition to tell more about the potential tourism of the Ancient Volcano. "Through the blog competition, we realize we have great amount of potential and people don't know about it. Since then we are active in building our digital identity," said Sugeng.

Catalysts, Dialogue, and Collective Community Action

According to the Integrated Model of Communication for Social Change (Figueroa et al, 2002), the communication process that occurs at the community level encourages changes, either at the individual or community level. In the model developed by Figueroa, at least there are three aspects which encourage these changes, namely catalysts, community dialogues, and collective actions in the community.

According to this model, catalysts refer to internal stimulus, agents of change, innovation, policy, technology and mass media. Based on interviews, external stimulus, that is the earthquake which struck Yogyakarta in 2006, turns out to be an important catalyst in the formation of the Nglanggeran Tourism Village. The quake not only created a blueprint for tourism sector in Nglanggeran to develop, but also led the local community to rebuild itself and cement a closer ties between its members following the disaster (Kompas, 2015). In addition, based on the interviews, it was also found that since the village was divided into three hamlets, namely Nglanggeran Kulon, Nglanggeran Wetan, and Gunung Butak, the residents of these hamlets acted mostly out of

the interests of their respective hamlet. However, the quake unified the residents of these hamlets and the people of Nglanggeran began to work together and forged a cooperation between hamlets to rebuild the entire village, strengthening the bond between the residents.

This study also finds change agent as another important catalyst in developing the tourism sector in Nglanggeran Village. In the case of Nglanggeran, the younger residents, who are also members of the *Karang Taruna* (youth group), serve the role of change agents and also the foundation for the current strong community-based tourism in Nglanggeran Village. For instance, Sugeng Handoko, one of the respondents in this study, is a member of the youth group who often appears in the media. Sugeng's frequent appearance in the media is due to the group's trust in him to represent Nglanggeran Village.

"It was in 2007, these young people get together to identify the potential of the Ancient Volcano, especially on how to conserve. The discussion was held with village leaders and members of our youth organization," (Pak M, the head of Pokdarwis).

Another important catalyst which brings about social changes in Pokdarwis Nglanggeran is the government's policy on the development of community-based tourism. The policy became a stimulus for the youth group in Nglanggeran Village to create an institution, namely the Tourism Awareness Group (Pokdarwis), focusing on tourism activities that are in line with the Ministry of Tourism program. The inclination to establish an institution based on the Ministry of Tourism program is a testament of the Nglanggeran Village's youth's genuine attempt to realize the full potential of their village's tourism sector. The policy became the guideline for the Pokdarwis to formulate the foundation of the organization and its programs.

In order to realize sustainable development of tourism, the Ministry of Tourism introduced the concept of *pentahelix* stakeholders. Including in this group of stakeholders is the community, which has an important part in fostering a harmonious relationship among the *pentahelix* stakeholders. The society plays a major part in developing sustainable tourism, particularly as the members of the society often occupy the area surrounding tourist destinations and are the beneficiary of the profit reaped from tourism.

Technology and mass media are also important catalysts which produce social change in Nglanggeran Village, mainly due to the spread of digital media among Nglanggeran Village's youths. At first, Nglanggeran Village youths used blogs for taking part in tourism writing competition. A writing on Nglanggeran's ancient volcano tourism was posted on a blog for the competition,

and it attracted public attention and increased the popularity of Nglanggeran Village. Another example of how technology and mass media created positive impacts on Nglanggeran's tourism sector is the use of social media to promote the village's tourist destinations. Facebook, Twitter, and Instagram accounts named *gunungapipurba*, for instance, actively introduce and promote Nglanggeran Village tourism sector through their uploaded posts.

In terms of community dialogue, the second aspect of Figueroa's integrated communication model, there are ten features included in the community dialogue process, namely recognizing problems, involving leaders or stakeholders, classifying perceptions, disclosing shared opinions and needs, discussing future vision, assessing the current situation, setting goals, making choices, reaching consensus, and finding solutions to the community's problems. Discussions carried out with the respondents reveals that dialogue processes, as well as evaluations of programs, have been conducted through meetings called internal communication forum between the residents of Nglanggeran Villager. There two types of communication forums, which are weekly forums held every Wednesday or Thursday evenings and forums held every 35 days, precisely every Tuesday *Kliwon* (name of a day based on the Javanese calendar) evenings. The weekly forums' agenda is to evaluate tourism activities and are exclusively attended by the members of the Nglanggeran Pokdarwis,. Meanwhile, the forums held every Tuesday *Kliwon* not only aim to evaluate the tourism activities but also hold discussions between every residents and stakeholders in Nglanggeran Village who participate in managing the village's tourism sector.

Additionally, the communication forums is also used by Pokdarwis as a platform to draw up plans for the future of the development of Nglanggeran Village and its tourism activities. The plans are based on Pokdarwis's prior evaluations of the tourism activities and also and input from the public. This process illustrates the stages of expressing shared needs, establishing vision, assessing the current situation, setting goals, making choices for action, and reaching consensus that are stipulated in Figueroa's communication model.

Lastly, in regard to collective actions, Figueroa, et.al (2002) states that there are at least five stages in conducting collective actions, namely division of responsibilities, the involvement of other organizations or groups, implementation of participatory planning, results, and evaluation.

Based on the information obtained through discussions with respondents, before carrying out the formulated plans, the Pokdarwis first assigns responsibilities to individuals or members of the community to help implementing the plans. What the community cannot do by itself,

external parties will provide some assistance. In early 2009, for instance, Pokdarwis carried out an event called Cultural Carnival (*Kirab Budaya*) which aimed to introduce and popularize Nglanggeran's traditional culture to the general public. However, as at that time Pokdarwis did not have the capability to reach the public outside the Nglanggeran Village, Pokdarwis invited Jogja TV, a television station, to report the event so that the general public, especially those who reside in Yogyakarta, could still see the coverage of the event and learn the village's culture.

Part of the collective actions is the process of organizational mobilization, which in the case of Nglanggeran Village is evident in the development of the village's community groups such as group of culinary providers, farmers, homestay providers, craftsmen, merchants, returning migrant workers, livestock farmers, and cocoa producers. These groups support the tourism sector in Nglanggeran Village. They were formed based on potential tourist attractions in the village and developed to empower the local communities as tourism actors.

After the plans have been successfully implemented, the next step is to conduct a participatory evaluation. To appreciate and acknowledge their contributions, the evaluation involves all groups and stakeholders in the community that are involved in the plan implementation. In addition, by taking part in the evaluation process, the groups and stakeholders will also have the opportunity to learn about problem solving. The evaluation process is not carried out in a strict manner with exact measurements, but it is made through discussions on various subjects related to the tourism activities, such as the feedbacks from visiting company or guests and the number of tourists. Such subjects are regularly discussed during the community communication forums, and the results will be considered in the future plans to improve and develop the sustainable tourism in Nglanggeran Village.

This study finds that collective action is the substantial form of community participation in developing the Nglanggeran Village's tourism sector. In this regard, the Nglanggeran community managed to organize themselves, assign responsibilities organically, mobilize residents into organizations which support tourism activities, and implement their plans into promotional tourism. The success story of Nglanggeran Village illustrates the objective of the creation of Community Based Tourism (CBT), that is the empowerment of local communities to manage tourism sector and improve their welfare by promoting sustainable economic, social, and environmental development. The essence of CBT is the inclusion of local communities, from which the communities can have the autonomy to determine and maintain their socio-economic conditions through fee-for-service activities that popularize and celebrate local traditions, preserve natural

and cultural resources, and foster a just and harmonious relationship between hosts and tourists.

Social and Individual Changes in the Nglanggeran Pokdarwis

"First and foremost, it is the preservation of nature. Now people can see the direct benefit when we take care of our natural resources. Secondly, less and less people are leaving for urbanization, we have jobs in the village," (Sugeng, informant).

The processes of abovementioned dialogue and collective action affects both the communities and individuals involved in the processes. According to Figueroa's Integrated Model of Communication for Social Change, social and individual changes include improvements in skills, behaviors, ideation, involvement in community activities, leadership, level of participation/capital equity, information fairness, collective ability, sense of belonging, cohesive social relations, and social norms.

Based on data found in the field, the Nglanggeran Pokdarwis has brought about many changes to the Nglanggeran community. Tourism activities, for instance, create new employments for Nglanggeran residents, who previously only knew about farming. Meeting tourists and other tourism developers also gives the residents new perspectives on various aspects of life. The residents have the opportunity to learn new things, exchange ideas, and share their experiences on tourism and other issues. These social changes improve the welfare of the residents. In short, through Pokdarwis, the residents get the chance to actualize themselves, which might have not been possible without Pokdarwis.

The individual changes that occur in Nglanggeran Village manifest in some people's, who previously migrated from the village, decision to return and settle in Nglanggeran. Nglanggeran has experienced a fairly high number of migration. Based on the findings, around 75% of the Nglanggeran community members have worked as migrant workers in various countries. In 2009, former migrant workers created a group consisting of Nglanggeran migrant workers whose objectives were to increase the returning migrant workers' entrepreneurial skills and other tourism-related capabilities.

Nglanggeran Village developed through its tourism activities, which introduced the village and its residents to other activities, such as trading, cooking, and so on. The tourism activities provide the residents with more stable income; thus, as they no longer have to leave the village in order to find jobs, the residents can work together to develop their village.

Generally speaking, the whole community's awareness of the environment, including hy-

giene, waste management, and environmental sustainability, has heightened, making the village's tourism sector even more attractive.

The development of the village's tourism also prompts the emergence of new businesses and enterprises, such as chocolate production, homestay providers, and tour guides, which complement the tourism sector. As previously mentioned, these new businesses and enterprises create new employments, making the residents' income more stable and decrease the number of resident migrations.

Other findings in this research are the lack of female members in strategic positions. Members of the Nglanggeran Pokdarwis are predominantly the youth. There are inadequate female members who occupy strategic positions in the community. This is because in order to have such positions, physical skills are required. Nglanggeran's main tourist attractions are ancient volcano, lake, and waterfall. Hence, members who occupy strategic positions within the community have to manage and maintain these attractions, requiring physical strength. Presently, there are only a few female members, and they mostly occupy administrative positions.

Many female members, however, are actively involved in culinary group, homestay provider group, and cocoa producers group. Although they do not occupy strategic positions and take part in the decision-making process, female members can still voice their opinions and aspirations on tourism activities if they affect the group in which they belong (e.g., the homestay providers group).

The members of Nglanggeran Pokdarwis, which are 154 persons at the time of the research, have a great pride in their membership. This is because Nglanggeran Pokdarwis has managed to instill the value of "I have to contribute to develop the village" in the community. A selection process to be member of the Pokdarwis is conducted because of more community members have a high interest to join the group.

"I feel grateful to be able to join Pokdarwis management team. I also feel more pride in wearing the Pokdarwis uniform rather than working in the city or outside the village with a higher income." (T, informant, an ex-migrant worker).

While other tourism areas desire an increase in the number of tourists, one of the respondents wanted to reduce the number of tourists instead. He said that a large number of tourists creates many problems, such as littering and vandalism.

The year 2014 had the most ideal number of tourists, totaling at 325,303 visitors. In the following years, Pokdarwis tried to control the number of tourists, and In 2017, Pokdarwis managed to reduce the number of tourists by 51 thousand. While the number of the tourists declines, this does not mean that the income earned by Pokdarwis from the tourism sector also experiences a decline. In fact, the decline in the number of tourists provides an opportunity for Pokdarwis to improve the tourism services in the village. The income from tourism activities increased to around Rp 1.9 billion from Rp 1.4 billion in the previous year.

Conclusion

The research shows how Nglanggeran Village provides a success story of community participation in developing village through its tourism activities. The research has several findings. First, the communication strategy implemented by the community happens organically. Second, in the case of Nglanggeran Village, the main catalyst generating social changes is the agents of change, namely the youths, who are capable of encouraging and promoting tourism activities in the village, Third, the dialogue process, which are conducted regularly in the form of community forums, in Nglanggeran community create a platform for the residents to exchange ideas and express their opinions and input on tourism activities in Nglanggeran. Fourth, through the dialogue process, collective action is planned and carried out. Fifth, the Nglanggeran residents experience social changes, both as an individual and as a member of the community at large. These changes affect their skills, behavior, and knowledge as well as foster a sense of pride among the residents in their developing tourism sector. The social changes also manifest in the increase of the community's welfare and participation in expanding their tourism activities even more. Finally, this research also finds the lack of female participation in Nglanggeran community and male residents predominantly occupy the community's strategic positions.

As part of the recommendation, the study recognizes continuous work of Ministry of Tourism to empower Pokdarwis becomes crucial. Facilitating Pokdarwis to implement more systematic communication strategy, as in doing stakeholders analysis, utilizing social media and practicing monitoring and evaluation, will added value to the existing community practices and shall have positive contribution to the achievement of more sustainable community based tourism in Indonesia.

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