

Community Law Laboratory (*Laboratorium Hukum Masyarakat*) as a Participatory Socio-Legal Intervention for Inclusive Tourism Village Development: Evidence from Lerep Village, Indonesia

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Abstract

The development of tourism villages often creates a paradox: economically successful yet exclusive towards vulnerable groups. Lerep Village, as a premier destination, faces an acute normative-empirical gap between legal ideality (Semarang Regency Regional Regulation No. 12/2021) and the reality of infrastructural exclusion for persons with disabilities. This community service research aims to (1) analyze the factors causing this exclusion and (2) evaluate the effectiveness of the Community Law Laboratory (LHM) as a participatory socio-legal intervention to bridge this gap. Employing a socio-legal approach operationalized through the Participatory Rural Appraisal (PRA) methodology, the intervention was conducted over a 12-month period (October 2025 – October 2026). The methodology was executed through a six-step systematic framework: normative assessment, stakeholder mapping, participatory mapping (including transect walks), pair-wise ranking for problem prioritization, action plan formulation, and evaluation. The program engaged approximately 100 participants, alongside 30 village officials and tourism managers. The LHM effectively acted as a "socio-legal incubator". Through these specific PRA techniques, the intervention successfully dismantled the charitable paradigm among the village apparatus, shifting it toward a human rights-based approach. This collective awareness resulted in the participatory formulation of an Inclusive "Design and Build" Action Plan, designed for integration into the Village Budget (APBDes). By transforming abstract legal norms into concrete local policies, the PRA-based LHM model provides a scalable framework for other tourism villages in Indonesia to actively advance the Sustainable Development Goals (SDGs), specifically SDGs 10 (Reduced Inequalities), SDGs 11 (Sustainable Cities and Communities), and SDGs 16 (Peace, Justice, and Strong Institutions).

KEYWORDS *Community Law Laboratory, Rights of Persons with Disabilities, Tourism Village, Participatory Rural Appraisal, Sustainable Development Goals (SDGs).*

Introduction

The mainstream global human rights discourse has positioned the issue of disability as a new epicenter within the discourse of equality. A fundamental paradigmatic shift has occurred, from the charitable and medical models that view disability as an object of pity or a disorder to be cured, toward a social and human rights-based model that emphasizes respect for the dignity, capacities, and full participation of persons with disabilities in society. This shift is reflected in the inception of the *Convention on the Rights of Persons with Disabilities* (CRPD), which drives an inclusive reinterpretation of human rights, including influencing the jurisprudence of the European Court, which has begun to adopt a more disability-sensitive approach, albeit still limited. Consequently, the issue of disability is no longer viewed solely as an individual medical problem, but rather as a structural issue that demands changes in law, policy, and social paradigms toward substantive equality.¹

The 2006 Convention on the Rights of Persons with Disabilities (CRPD) asserts that disability is not an inherent attribute of an individual, but rather the result of the interaction between a person's functional limitations and the *attitudinal and environmental barriers* that hinder their full and equal participation in society. This convention represents a global paradigm shift from a medical approach toward a social and human rights-based approach, which emphasizes substantive equality through four dimensions: *redressing disadvantage* (eliminating inequality), *recognition* (eliminating stigma and violence), *participation* (ensuring participation and voice), and *transformation* (implementing structural changes).²

These principles serve as a reference for state parties to restructure public service policies and practices to align with respect for the dignity and

¹ János Fiala-Butora et al., “Disability Human Rights Standards before the European Court of Human Rights—False Convergence and Methodologically-Driven Divergence?,” *Human Rights Law Review* 25, no. 3 (2025): ngaf027, <https://doi.org/10.1093/hrlr/ngaf027>.

² Sara Stefánsdóttir et al., “Appropriate Measures? Supporting Parents with ID in the Context of the CRPD,” *Scandinavian Journal of Disability Research* 24, no. 1 (2022): 29–41, <https://doi.org/10.16993/sjdr.820>.

autonomy of persons with disabilities. Indonesia, as a state governed by the rule of law that has ratified the CRPD through Law Number 19 of 2011 (Undang-undang (UU) Nomor 19 Tahun 2011 tentang Pengesahan Convention On The Rights of Persons With Disabilities (Konvensi Mengenai Hak-hak Penyandang Disabilitas), formally adopts this paradigm by positioning the state as the primary *duty bearer* responsible for ensuring the fulfillment of the rights of persons with disabilities across all aspects of life, including in the contexts of family, education, and social protection.³

The internalization of the CRPD mandate into Indonesian national law was realized through the enactment of Law Number 8 of 2016 concerning Persons with Disabilities (Undang-Undang Nomor 8 Tahun 2016 tentang Penyandang Disabilitas), which replaced Law Number 4 of 1997 concerning Disabled Persons (Undang-Undang Nomor 4 Tahun 1997 tentang Penyandang Cacat). The terminological shift from "disabled" (*cacat*) to "disability" (*disabilitas*) is not merely a linguistic change, but rather a reflection of a legal and social paradigm shift from a charitable approach to a human rights-based approach that positions persons with disabilities as equal legal subjects.⁴ Article 2 of this Law affirms fundamental principles such as respect for individual dignity and autonomy, non-discrimination, full and inclusive participation, equality of opportunity, accessibility, as well as special and greater protection.

Substantively, the rights of persons with disabilities regulated in Article 5 to Article 26 cover a broad spectrum, ranging from the right to life, the right to be free from stigma, the rights to education, employment, and health, to political and religious rights, and access to public services. Thus, Law No. 8 of 2016 functions as a *lex specialis* that not only affirms the state's obligation to fulfill the rights of persons with disabilities, but also

³ Iva Strnadová et al., "Good Enough Support? Exploring the Attitudes, Knowledge and Experiences of Practitioners in Social Services and Child Welfare Working with Mothers with Intellectual Disability," *Journal of Applied Research in Intellectual Disabilities* 30, no. 3 (2017): 563–72, <https://doi.org/10.1111/jar.12307>.

⁴ Eliona Gjeca et al., "'They Guarantee Understanding Both Ways': Rights Protection Officers as Facilitators of Access to Justice for Disabled Women," *Scandinavian Journal of Disability Research* 26, no. 1 (2024): 464–76, <https://doi.org/10.16993/sjdr.1051>.

demands the integration of the principles of universal design and reasonable accommodation into every national and regional development policy and practice. The critical point lies in how these progressive norms are concretely operationalized at the local level so as not to stop as a normative ideality (*das Sollen*), but rather materialize as an implementative reality (*das Sein*) that truly guarantees substantive equality for persons with disabilities. This operationalization is crucial not only for national compliance but also for advancing the global agenda of Sustainable Development Goal (SDG) 10, which targets the reduction of inequalities by ensuring the social, economic, and political inclusion of all, irrespective of disability.⁵

The Government of Semarang Regency responded to the decentralization mandate in fulfilling the rights of persons with disabilities through the enactment of Semarang Regency Regional Regulation Number 12 of 2021 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities (Peraturan Daerah Kabupaten Semarang Nomor 12 Tahun 2021 tentang Pelindungan dan Pemenuhan Hak Penyandang Disabilitas). This regulation serves as a concrete form of implementation of Article 27 paragraph (1) of Law Number 8 of 2016, as well as a manifestation of the region's commitment to realizing the principles of respect, protection, and fulfillment of the rights of persons with disabilities fully and equally.⁶ Its normative substance encompasses fundamental principles such as respect for human dignity, non-discrimination, equality of opportunity, full participation, accessibility, and special treatment.⁷ Furthermore, this Regional Regulation governs the specific rights of persons with disabilities, including the right to inclusive education, access to justice, health, employment, and protection from discrimination and exploitation.

⁵ Aprilina Pawestri, *Hak Penyandang Disabilitas Dalam Perspektif Ham Internasional Dan Ham Nasional*, n.d.

⁶ Pusat Litbang Kejaksaan Agung RI and Imas Sholihah, "Kebijakan Baru: Jaminan Pemenuhan Hak Bagi Penyandang Disabilitas," *Sosio Informa* 2, no. 2 (2016), <https://doi.org/10.33007/inf.v2i2.256>.

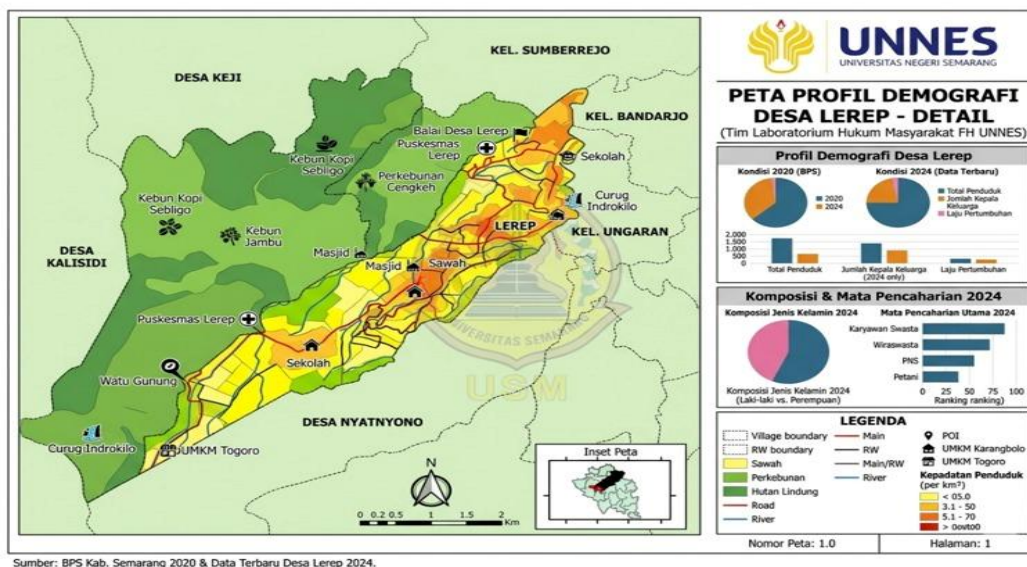
⁷ Lex Privatum, *Penjaminan Hak Penyandang Disabilitas Di Sulawesi Utara Menurut Peraturan Daerah Nomor 8 Tahun 2021 Tentang Perlindungan Dan Pemberdayaan Penyandang Disabilitas*, 15, no. 5 (2025).

The socio-legal approach becomes relevant in understanding the dynamics of the implementation of the Regional Regulation regarding the development of an inclusive territory in Lerep Village, because legal research cannot stop at the mere analysis of texts or norms. Herlambang P. Wiratraman asserts that "law does not simply fall from the sky so as to be *value-free*, but always goes through political, sociological, and cultural processes and dynamics".⁸ This view indicates that the positivism ideal of formal justice (*legal justice*) often distances itself from the social justice (*social justice*) that lives in society. In line with this, Prof. Arief Sidharta emphasizes that "socio-legal is not the sociology of law, nor is it reduced merely to empirical-juridical research; socio-legal requires a strong capability in normative legal research".⁹ Thus, the socio-legal approach is not intended to abandon the normative framework of law, but rather to enrich and contextualize it with the socio-political realities in the field. In the context of inclusive territorial development in Lerep Village, this approach opens space to assess the extent to which the norms in the disability-friendly Regional Regulation truly function as an instrument of social justice, not merely a formal regulation, but a living law that takes the side of human dignity.

⁸ Herlambang P. Wiratraman, *Penelitian Sosio-Legal Dan Konsekuensi Metodologisnya*, n.d.

⁹ Prof. Arief Sidharta (Pendidikan Sosio-Legal di Fakultas Hukum Universitas Lampung, Bandar Lampung 13 Juni 2014). Dalam Wiratraman, *Penelitian Sosio-Legal Dan Konsekuensi Metodologisnya*.

Figure 1. Compiled by the Author as the Faculty of Law UNNES Community Law Laboratory (*Laboratorium Hukum Masyarakat*) Team for Lerep Village



Lerep Village is one of the premier tourism villages in Semarang Regency, located in West Ungaran District, with a total area of approximately 682 hectares and situated at an altitude of 310 to 940 meters above sea level. Administratively, Lerep is bordered by Bandarjo and Sumurrejo Urban Villages to the north, Nyatnyono Village and Ungaran Urban Village to the east, Keji and Kalisidi Villages to the west, and the Perhutani area to the south. Its population in 2024 reached 13,498 people, divided into 10 RWs (*Rukun Warga*) and 68 RTs (*Rukun Tetangga*), with the majority working as private sector employees, followed by entrepreneurs, farmers, and civil servants. Its strategic location, approximately 1.85 kilometers from the district center and 18 kilometers from the center of Semarang Regency, provides Lerep with relatively easy access to the centers of economic and governmental activities. Since being designated as a tourism village through the Semarang Regent Decree Number 556/431/2015, Lerep has developed rapidly through the synergy between the *BUMDes* (Village-Owned Enterprise) Gerbang Lentera and *Pokdarwis* (Tourism Awareness Group) Rukun Santoso in managing the

potential of natural, cultural, educational, culinary, and water tourism. Various awards have been achieved, such as the Overall Champion of the Central Java Tourism Village Festival 2017, the National Sustainable Tourism Village 2020–2021, and the 3rd National Place for *Desa Brilian* in 2023. Tourism potentials such as Indrokilo Waterfall, Sebligo Reservoir, *Pasar Jajanan Ndeso Tempo Doeloe*, and *Kampung Sapi* have become symbols of successful management based on community participation and local wisdom.¹⁰

The urgency of intervention in Lerep Tourism Village is based on the sharp gap between its status as a model tourism village and the reality of physical accessibility on the ground. Such infrastructural exclusion actively contradicts the mandate of SDG 11 (Sustainable Cities and Communities), which emphasizes the provision of safe, accessible, and inclusive public spaces for vulnerable groups, including persons with disabilities. Although Lerep Village has a highly challenging topography, with steep land area reaching 236.36 hectares and very steep land amounting to 109.07 hectares, this geographical reason is often used as a justifying alibi for infrastructural exclusion toward groups with disabilities.¹¹ In-depth field observations indicate that main economic and tourism activity centers, such as the Sebligo Reservoir and the Lerep Village meeting hall, do not yet have basic facilities for wheelchair users or the visually impaired.

¹⁰ Koko Andika Pratama, “Dampak Sektor Pariwisata Terhadap Kondisi Sosial, Ekonomi, Dan Lingkungan Desa Lerep Kecamatan Ungaran Barat,” in *Universitas Semarang* (2022).

¹¹ Eta Yuni Lestari et al., “Reformulasi Peraturan Tentang Disabilitas Dalam Bidang Pendidikan Berdasarkan Nilai Keadilan Sosial,” *Jurnal Litigasi* 25, no. 2 (2024), <https://doi.org/10.23969/litigasi.v25i2.18342>.

Figure 2
Increasing Lerep Village Tourism for the Welfare of Residents



Data shows that although tourism has generally improved the welfare of residents, groups with disabilities remain trapped as marginalized 'objects' from the direct benefits of newly created jobs in the village. This inequality indicates that the rapid economic growth in Lerep Village is not yet fully proportional to the realization of equality for all citizens as mandated by the constitution.

To clarify the depth of the problems faced, the identification of the infrastructural exclusion baseline in Lerep Tourism Village can be seen in the following table:

Table 1. Identification of Infrastructural Exclusion Baseline in Lerep Tourism Village

Location / Facility	Existing Condition (Baseline Data)	Image	Exclusion Impact (Social Problem)
Main Road Access	Narrow, winding, steep roads, and minimal lighting.		Hinders the independent mobility of visually and physically impaired persons; high safety risk.
Sebligo Reservoir (Tourism Center)	Entrance uses stairs/terraces; no ramp.		Wheelchair-using tourists cannot access the main area independently.
Fishing Area & Photo Spot	Uneven and terraced ground surface.		Physically impaired persons are isolated from the main recreational activities at the reservoir.

Pasar Jajanan Ndeso	Use of open areas with uneven original ground contours.		Difficulty of access for the elderly and persons with disabilities to safely reach vendor stalls.
Public Facilities (Toilet/Prayer Room)	Standard disability-friendly toilets and accessible ablution rooms are not yet available.		Negates the basic rights to privacy and worship for persons with disabilities in public areas.
Meeting Place (Lerep Village Community Hall)	Currently, there are no disability assistive devices, whether walking sticks or wheelchairs.		Public areas such as community meeting places should ideally be accessible to all groups.

Based on the identification in Table 1, a sharp discrepancy is evident between Lerep's status as a premier destination and its infrastructural accessibility. The absence of ramps at the Sebligo Reservoir and the meeting hall (as documented in the table) indicates that physical development thus far still utilizes the 'normal body' standard (*ableism*), which effectively severs the right to independent mobility for persons with physical disabilities and the elderly.

The narrow pedestrian pathways and minimal lighting in the tourism village area also increase the risk of accidents for the visually impaired and the elderly who are active at night. This affirms that the principle of *universal design* has not been internalized in the village's physical development, although this village frequently receives fund injections from relevant agencies for the development of facilities and infrastructure.¹² This gap marks the presence of structural barriers in realizing a tourism village that is not only economically sustainable but also socially just. A legal intervention model capable of translating these physical needs into formal village planning and budgeting documents is required so that the changes can be permanent and binding.

The concept of the Community Law Laboratory or *Laboratorium Hukum Masyarakat* (LHM) emerges as a participatory socio-juridical intervention strategy to bridge the gap between inclusive legal norms and physical realities in Lerep Village. By promoting responsive, inclusive, and participatory decision-making at the local governance level, this institutional intervention directly aligns with the targets of SDG 16 (Peace, Justice, and Strong Institutions). Unlike the conventional *top-down* legal counseling model, LHM is designed as a collaborative forum that brings together academics, the village government, and the community of persons with disabilities in a single experimental space. LHM operates as a legal incubator focused on independent problem identification and the creation of solutions contextualized to Lerep's steep territorial characteristics.¹³ Through LHM, the principles of “universal design” and “reasonable accommodation” are no longer viewed as technical burdens, but rather as integral parts of human development. LHM plays a strategic role in ensuring that the voices of disability groups are heard directly in decision-making forums at the village level.

The integration of the Inclusive Tourism Village Action Plan into the formal governance of Lerep Village is a juridical mandate rooted in Law

¹² Maharani Chusnul Khotimah et al., “Potensi Desa Wisata Lerep: Alternatif Penggerak Ekonomi Masyarakat Lokal,” *Jurnal Ekonomi Pertanian Dan Agribisnis* 2, no. 2 (2024), <https://doi.org/10.62379/jepag.v2i1.2220>.

¹³ Pratama, “Dampak Sektor Pariwisata Terhadap Kondisi Sosial, Ekonomi, Dan Lingkungan Desa Lerep Kecamatan Ungaran Barat.”

Number 6 of 2014 concerning Villages and the Regulation of the Minister of Home Affairs (Permendagri) Number 20 of 2018 concerning Village Financial Management. Based on the latest financial report data, Lerep Village actually possesses a highly mature Village Revenue and Expenditure Budget (APBDes) structure with significant fiscal independence compared to other surrounding villages. This is reflected in the robust Village Original Income (PADesa) sourced from the profit-sharing of the 'Gerbang Lentera' BUMDes, as well as the optimization of village assets such as *Tanah Bengkok* and the Sebligo Reservoir.¹⁴ This strong financial capability is evidenced by data showing that the monthly income of local tourism business actors has reached the range of Rp 2,501,000 to Rp 3,500,000 per month.¹⁵ This figure indicates that Lerep Village has sufficient "fiscal space" to allocate budgets for the development of disability facilities without having to disrupt other mandatory expenditure items.

Financially, Lerep Village has achieved fiscal independence, with the income of tourism business actors touching Rp 3.5 million per month. However, this economic capacity has not yet converted into spatial justice for persons with disabilities, where the 236.36 hectares of steep land remain a physical barrier uninvolved by accessibility technology. This condition is exacerbated by the absence of a Village Information and Documentation Management Officer (PPID) structure and the weak transparency of semiannual financial reporting, causing vulnerable groups to lose their right to information and budgetary participation. This is where LHM is present, not merely to provide counseling, but to dismantle these accountability blockages.

However, the magnitude of this economic potential still leaves a wide gap in the aspects of accountability and inclusive budget transparency. Audit results show that although Lerep Village has a mission of *smart service* and transparency through *e-budgeting*, the structure of the Village

¹⁴ Primasari Putri Dewi Maharani, Marliyati, and Moh Haris, "Penyajian Laporan Keuangan Pada Desa Lerep Kecamatan Ungaran Barat Kabupaten Semarang," *JURNAL AKTUAL AKUNTANSI BISNIS TERAPAN* 8, no. 1 (2025).

¹⁵ Ahmad Syaiful and Fafurida Fafurida, "Dampak Pengembangan Desa Wisata Lerep Terhadap Perekonomian Pelaku Usaha Pariwisata," *Indicators : Journal of Economic and Business* 1, no. 2 (2019), <https://doi.org/10.47729/indicators.v1i2.41>.

Information and Documentation Management Officer (Pejabat Pengelola Informasi dan Dokumentasi or PPID) is not yet functionally available.¹⁶ Furthermore, the reporting on the realization of activities in the first semester is often incompletely documented, making it difficult to monitor whether the development budget has truly addressed the needs of vulnerable groups. This is where the role of LHM lies, to oversee the legislation process at the village level so that inclusive development plans, such as the 'Kolam Keceh' plan and the expansion of the 'Sekukusan' area, formally enter the Village Government Work Plan or Rencana Kerja Pemerintah Desa (RKPDDes).¹⁷ Without stipulation in the APBDes, the inclusive action plan will only serve as a technical document lacking the binding force of financial execution.

The implementation of the LHM program in Lerep Village must also target the capacity building of village officials in drafting village regulations or peraturan desa (Perdes) that are responsive to disabilities. Often, limited development funds are used as the main excuse to delay disability facilities, whereas collaboration between residents and the village government through mutual cooperation (*gotong royong*) can significantly reduce construction costs.¹⁸ LHM can facilitate the creation of *standard operating procedures* (SOP) for tour guides in Lerep regarding how to serve tourists with disabilities with standards of human dignity. This aligns with the digital promotion strategies aggressively carried out by tourism village managers through social media platforms such as Instagram and TikTok to attract a broader and more diverse tourist market.[8] With legal certainty through the APBDes and clear SOPs, Lerep Village can position itself as a

¹⁶ Andreas Pandiangan, B. Lenny Setyowati, and Eko Nurmardiansyah, *Identifikasi Data & Informasi PPID Di 6 Desa Kecamatan Ungaran Barat Kabupaten Semarang* (Semarang, 2023).

¹⁷ Khotimah et al., "Potensi Desa Wisata Lerep: Alternatif Penggerak Ekonomi Masyarakat Lokal."

¹⁸ Landung Esariti et al., "Optimalisasi Pengembangan Desa Wisata Lerep Kabupaten Semarang Berbasis Kearifan Lokal," *Journal of Regional and Rural Development Planning* 7, no. 1 (2023), <https://doi.org/10.29244/jp2wd.2023.7.1.107-117>.

pioneer of inclusive tourism villages at the national and international levels.¹⁹

Beyond the aspect of physical infrastructure, LHM also focuses on the economic empowerment of local persons with disabilities so that they are actively involved in the BUMDes ecosystem. Currently, the involvement of disability groups in productive business units such as milk processing, coffee, or *ecoprint* crafts remains very minimal due to accessibility constraints in reaching training locations. The collaboration between Pokdarwis and the Women Farmers Group (KWT), which has been the driving force of the village, needs to be expanded by incorporating indicators of inclusivity into every tourism package offered.²⁰ For example, educational packages on planting rice or milking cows must be designed in such a way that they can be participated in by children with disabilities with the help of appropriate assistive devices. Through this strategy, Lerep Village does not only sell natural beauty but also human values and a commitment to justice, which become a unique attraction for modern tourists.

The socio-legal approach through LHM ultimately demands a change in perspective from all stakeholders in Lerep Village regarding the meaning of development. Development can no longer be measured solely by economic growth figures or the number of tourist visits, but rather by the extent to which the most vulnerable groups can experience the benefits of such development. As asserted in the village development philosophy, "no one should be left behind" (*leave no one behind*). LHM ensures that this principle is not merely political jargon, but a legal commitment materialized in every bit of cement and sand used to build roads in the village. Improving accessibility to destinations such as Indrokilo Waterfall or Ngipik Peak

¹⁹ Pradita Kusumadewi and Muhamad Rifandi, "Kinerja Aparatur Pemerintah Desa Dalam Pengelolaan Dan Pemanfaatan Dana Desa Sebagai Desa Wisata Di Desa Lerep Kabupaten Semarang," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 2, no. 9 (2023), <https://doi.org/10.56799/jim.v2i9.2099>.

²⁰ Agnesia Putri Kurnianingtyas and Koko Andika Pratama, "Dampak Pariwisata Terhadap Kondisi Sosial, Ekonomi Dan Lingkungan (Studi Kasus Di Desa Wisata Lerep Kabupaten Semarang)," *EDUTOURISM Journal Of Tourism Research* 5, no. 02 (2024), <https://doi.org/10.53050/ejtr.v5i02.705>.

through cooperation with the Lerep Drivers Association (PSL) serves as a concrete step in facilitating social and economic mobility for everyone without discrimination.²¹

In conclusion, the transformation of Lerep Tourism Village toward an inclusive territory requires a robust synergy among the strengthening of legal norms, the political courage of budgeting in the APBDes, and sustainable sociological interventions through the Community Law Laboratory. The economic success of Lerep Village, which has reached millions of rupiah in monthly income for its residents, must be followed by justice for its population of more than 13,498 people, including persons with disabilities who have thus far been hidden from development statistics. LHM marks a new perspective on law, from merely a rigid regulatory tool to a living social process that humanizes humanity. By tangibly integrating CRPD principles into village governance, Lerep Village not only becomes an economically advanced village but also serves as a role model for other villages in Indonesia in upholding human dignity and substantive equality.

Methods

This community service research employs a socio-legal research approach (*socio-legal research*), which is an interdisciplinary approach with the aim of combining all aspects of disciplinary perspectives, social sciences, and legal sciences, into a single approach. In this case, it is focused on analyzing the normative-empirical gap (*gap*) between the legal ideality of Semarang Regency Regional Regulation No. 12 of 2021 concerning the Fulfillment and Protection of the Rights of Persons with Disabilities and the reality of the implementation of the rights of persons with disabilities. To dissect the empirical reality at the grassroots level, this approach is operationalized through the Participatory Rural Appraisal (PRA)

²¹ Eppy Yuliani and Megita Aprilina, "Kearifan Lokal Masyarakat Dalam Upaya Pengelolaan Sumberdaya Air Desa Lerep, Kecamatan Ungaran Barat, Kabupaten Semarang," *Jurnal Planologi* 17, no. 1 (2020), <https://doi.org/10.30659/jpsa.v17i1.9176>.

methodology.²² This combination of socio-legal and PRA is consciously selected: the socio-legal approach provides a critical analysis framework as to why the law does not work, while PRA provides participatory instruments to identify hindrances (*barriers*) and facilitate collective action alongside the community. The intervention strategy of the "Community Law Laboratory" (LHM) functions as a formal forum where these PRA techniques are executed, positioning the community as research subjects, rather than objects.

Conceptually, Participatory Rural Appraisal (PRA) is a community empowerment approach that evolved from Rapid Rural Appraisal (RRA) to surpass the "trap" of *top-down* development.²³ In contrast to extractive methods, PRA is a "family of approaches and methods" whose essence is participatory learning (*participatory learning*), in which local communities are encouraged to share, enhance, and analyze their own knowledge, culminating in collective planning and action. This process operates through a series of visual and collaborative techniques, such as participatory mapping (for example, *social and resource mapping* to identify vulnerable areas), semi-structured interviews, Venn diagrams (to analyze village institutional relations), and paired ranking (*pair-wise ranking*) to democratically determine problem priorities.²⁴ In the Indonesian context, this approach is implemented through "training and mentoring" aimed at increasing awareness, including "legal awareness," where external facilitators (researchers) ensure the process of community participation in data interpretation, not merely data collection.²⁵

²² Luigi Cavestro, *P.R.A. - Participatory Rural Appraisal Concepts Methodologies and Techniques*, n.d.

²³ Lynn M. Webber and R.L. Ison, "Participatory Rural Appraisal Design: Conceptual and Process Issues," *Agricultural Systems* 47, no. 1 (1995): 107–31, [https://doi.org/10.1016/0308-521X\(94\)P3278-3](https://doi.org/10.1016/0308-521X(94)P3278-3).

²⁴ Cavestro, *P.R.A. - Participatory Rural Appraisal Concepts Methodologies and Techniques*.

²⁵ A Sulaeman et al., "Pemberdayaan Masyarakat dengan Pendekatan Participatory Rural Appraisal (PRA)," *Jurnal Literasi Pengabdian dan Pemberdayaan Masyarakat* 2, no. 2 (2023): 87–96, <https://doi.org/10.61813/jlppm.v2i2.34>.

The implementation of this research is located in Lerep Village, West Ungaran District, Semarang Regency, which was chosen purposively because it represents the paradox between the status of an advanced tourism village and the reality of disability exclusion. To ensure methodological rigor, the intervention in Lerep Village chosen purposively due to its paradox as an advanced yet exclusive tourism village was conducted over a 12-month period (October 2025 – October 2026). The program engaged a total of approximately 100 community members and tourists at *Pasar Jajanan Ndeso*, alongside 30 village officials and tourism managers (BUMDes and *Pokdarwis*). As a preventive advocacy measure, the intervention focused on building the spatial and legal awareness of the village apparatus regarding disability rights, even prior to the physical visits of tourists with disabilities.



The LHM operationalized the PRA methodology through six systematic stages, illustrated in the flowchart below:

1. Initial Assessment (Problem Identification): Conducting a normative study by analyzing Law No. 8/2016 and Regional Regulation No. 12/2021 to establish the legal ideality (*das Sollen*), and contrasting it with the empirical reality of infrastructural exclusion (*das Sein*) in Lerep Village.
2. Stakeholder Mapping: Identifying key local actors, specifically targeting 30 village officials, BUMDes managers, and *Pokdarwis* members who hold the authority over village budgeting and spatial planning.
3. Participatory Mapping: Conducting spatial simulations with the village apparatus to identify physical barriers in main tourism areas (e.g., Sebligo Reservoir, *Pasar Jajanan Ndeso*). This simulated mapping fostered empathy and legal awareness regarding the structural challenges potentially faced by visually and physically impaired individuals.
4. Pair-wise Ranking Workshop: Facilitating a democratic PRA workshop where the 30 local officials utilized pair-wise ranking techniques to compare and determine the most urgent infrastructure problems to be solved.

Action Plan Formulation: Translating the prioritized problems into a concrete output: the drafting of the Inclusive "Design and Build" Action Plan, designed to be integrated into the Village Budget (APBDes).

5. Monitoring and Evaluation: Assessing the shift in the paradigm of the village apparatus from a charitable approach to a human rights-based approach using qualitative evaluations based on their active participation and commitments in drafting the inclusive policies.

Results and Discussion

I. The Normative-Empirical Gap in Lerep Tourism Village

The success of rural tourism development in the contemporary era is often trapped in superficial macroeconomic indicators, ignoring

The success of rural tourism development in the contemporary era is often trapped in superficial macroeconomic indicators, ignoring fundamental human values.²⁶ Conceptually, a tourism village (*tourism village*) is understood as a strategy to utilize local assets to improve the community's economic welfare. However, empirical realities show that this growth is not always distributed inclusively.²⁷ Tourism development practices at the village level are frequently reduced to mere replications of technical management models devoid of social justice perspectives, neglecting the fulfillment of the rights and dignity of persons with disabilities.²⁸ The transformation process of Lerep Village into a premier tourism destination is essentially a dynamic knowledge practice (*dynamic knowledge practices*) that articulates formal governance standards with local wisdom and knowledge (*tacit knowledge*).²⁹ However, the incompetence of local actors in synergizing these two dimensions often merely reproduces an

²⁶ Indra Sari and Andin Rusmini, "Legal Protection of Human Rights and Local Communities: Impact of Tourism Business," *Cigarskrui: Journal of Educational and Islamic Research* 1, no. 1 (2025), <https://doi.org/10.65190/636407>.

²⁷ Dian Yulie Reindrawati, Upik D. E. Noviyanti, and Tamara Young, "Tourism Experiences of People with Disabilities: Voices from Indonesia," *Sustainability (Switzerland)* 14, no. 20 (2022), <https://doi.org/10.3390/su142013310>.

²⁸ Seonyoung Kim and Emmanuel Akwasi Adu-Ampong, "Disabilities, Functionings and Capabilities: The Capability Approach in Accessible Tourism," *Current Issues in Tourism* 28, no. 2 (2025), <https://doi.org/10.1080/13683500.2023.2300989>.

²⁹ Yong Rao, Jia Xie, and Xinying Xu, "Facilitating 'Migrant-Local' Tacit Knowledge Transfer in Rural Tourism Development: A Longitudinal Case Study," *Tourism Management* 100 (2024), <https://doi.org/10.1016/j.tourman.2023.104836>; Xianyang Hu, Jie Chen, and Songshan (Sam) Huang, "Dynamic Knowledge Practices in Tourism Village Development: An Activity Theory Perspective," *Tourism Management* 113 (2026), <https://doi.org/10.1016/j.tourman.2025.105316>.

elitist facade of development, which in turn proves fragile in guaranteeing the fulfillment of the basic rights of vulnerable groups, particularly persons with disabilities.

The principle of community embeddedness (*community embeddedness*)—namely a sense of belonging, active involvement, and the deep-rootedness of a program in the social life of the residents—should be the main foundation in any just and sustainable village development plan. The benchmark for the success of an authentic tourism village truly lies in its governance system's ability to ensure that the economic progress achieved can be enjoyed by all citizens without discrimination, including guaranteeing access and fulfilling the rights of persons with disabilities.³⁰ Lerep Village presents a contradictory portrait between its string of achievements on paper and the concerning social reality at the grassroots level. Our community service activities in this village revealed the fact that the various prestigious awards won often mask the practices of marginalization still systematically experienced by persons with disabilities. This reality demands a critical review: has the status of 'Sustainable Tourism Village' genuinely realized the pillar of social sustainability (*social sustainability*)—namely the fulfillment of justice and equality for all citizens—or is it merely a shield to pursue sustainable economic profits alone.³¹

Empirically, Lerep Village has become a model showcase for successful tourism governance, both at the Semarang Regency and national levels. Various prestigious achievements, such as 3rd Place for *Desa Brilian* (2023) and the optimization of the "Gerbang Lentera" BUMDes, prove the strong capacity of village leadership in managing economic potential.³² Institutional synergy in this village has proven successful in transforming

³⁰ Loretta Bellato and Joseph M. Cheer, "Inclusive and Regenerative Urban Tourism: Capacity Development Perspectives," *International Journal of Tourism Cities* 7, no. 4 (2021), <https://doi.org/10.1108/IJTC-08-2020-0167>.

³¹ Simon Darcy, Bruce Cameron, and Shane Pegg, "Accessible Tourism and Sustainability: A Discussion and Case Study," *Journal of Sustainable Tourism* 18, no. 4 (2010), <https://doi.org/10.1080/09669581003690668>.

³² Khotimah et al., "Potensi Desa Wisata Lerep: Alternatif Penggerak Ekonomi Masyarakat Lokal."

tourist attractions like Indrokilo Waterfall and Sebligo Reservoir into engines that significantly boost Village Original Income (PADes). However, based on our field observations, this glittering economic stability unfortunately triggers a sense of institutional complacency (*institutional complacency*) among local policymakers. This financial comfort zone often causes village officials to neglect their juridical responsibilities (*juridical responsibility*) to provide public spaces that are friendly, inclusive, and free from discrimination for all citizens, especially persons with disabilities.³³

The situation in Lerep Village reveals a real 'development paradox' for persons with disabilities amidst the rapid growth of the tourism sector. This paradox refers to a condition where two contradictory realities occur simultaneously within one region and policy.³⁴ On one hand, Lerep Village appears as a successful model of citizen involvement in the tourism economy; but on the other hand, there is a systemic failure in protecting the rights of disabled citizens. This 'Paradox of Tourism Villages' phenomenon indicates that physical and economic advancements actually trigger the marginalization of groups considered vulnerable. Furthermore, this situation gives rise to spatial injustice (*spatial segregation*), where tourism facilities built with a spirit of mutual cooperation (*gotong-royong*) ironically lock out and limit the access of citizens with physical barriers due to discriminatory architectural designs.³⁵

To clarify the depth of this paradox, the identification of the gap between economic achievements and accessibility realities in Lerep Village's flagship business units is presented in the following table:

³³ Freya Higgins-Desbiolles, "Sustainable Tourism: Sustaining Tourism or Something More?," *Tourism Management Perspectives* 25 (2018), <https://doi.org/10.1016/j.tmp.2017.11.017>.

³⁴ Claudio Milano, Marina Novelli, and Joseph M. Cheer, "Overtourism and Tourismphobia: A Journey Through Four Decades of Tourism Development, Planning and Local Concerns," in *Tourism Planning and Development*, vol. 16, no. 4, preprint, 2019, <https://doi.org/10.1080/21568316.2019.1599604>.

³⁵ Rob Imrie, "Design, Disability, and Embodiment: Spatial Justice and Perspectives of Power," *Disability & Society* 39, no. 3 (2024), <https://doi.org/10.1080/09687599.2023.2267383>.

Table 2. Paradox Matrix: Economic Success vs. Reality of Disability Accessibility

Business Unit / Destination	Economic Achievements & Awards	Reality of Disability Accessibility (Physical & Service)
Sebligo Reservoir	Significant Village Original Income (PADes); Functions as a center for sports and water recreation.	Total Exclusion: Access is only via steep stairs; No ramp is available for wheelchair users.
Pasar Jajanan Ndeso	Merchant turnover reaches millions of rupiah; Successfully became a local culinary icon with a vintage (<i>tempo doeloe</i>) nuance.	Mobility Barrier: Uneven and bumpy ground contours; This condition is highly risky, especially for the visually impaired.
Village Meeting Hall	Serves as the center for village government coordination and BUMDes training center.	Minimal Facilities: Lack of backup wheelchairs, crutches, or disability-friendly toilets.
Educational Tourism	Successfully absorbs local labor and increases the income of village business actors.	Service Exclusion (HR): Absence of inclusive Standard Operating Procedures (SOP) for tourists with disabilities.

From a legal perspective, the normative-empirical gap (*normative-empirical gap*) between written rules and the reality on the ground in Lerep Village has reached an alarming and systemic stage. Indonesia's legal architecture, from Law Number 8 of 2016 concerning Persons with Disabilities to Semarang Regency Regional Regulation Number 12 of

2021, has essentially built a robust fortress of protection. These regulations strictly mandate the uncompromising implementation of the 'Universal Design' (*Universal Design*) principle in every construction of public facilities.³⁶ As the vanguard of government, Lerep Village bears the absolute legal obligation (*legal obligation*) to provide inclusive and discrimination-free public services. Unfortunately, this constitutional obligation is still merely interpreted as a rigid administrative text and has not been truly internalized by development planners at the village level.³⁷

Table 3. Spatial Barriers and Empirical Exclusion Indicators in Core Tourism Zones

Core Tourism Zone	Specific Physical/Spatial Barrier Identified	Architectural Standard Violation	Empirical Risk for Vulnerable Groups
Sebligo Reservoir Area	Steep concrete stairs without alternative ramps or handrails; multi-level terraced layout.	Violates Minister of Public Works Regulation No. 14/PRT/M/2017 on Building Accessibility.	Complete immobility for wheelchair users; high risk of slipping/falling.
Pasar Jajanan Ndeso	Natural, uneven ground contours; unpaved and bumpy earthen pathways; lack of tactile paving.	Violates Universal Design principles regarding continuous and safe accessible paths.	Severe disorientation and physical hazard for visually impaired individuals.

³⁶ Risky Novialdi et al., "Menyoal Kesenjangan Dan Diskriminasi Publik Terhadap Penyandang Disabilitas," *Journal of Governance and Social Policy* 2, no. 2 (2021), <https://doi.org/10.24815/gaspol.v2i2.23258>.

³⁷ Simon Darcy and Tracey J. Dickson, "A Whole-of-Life Approach to Tourism: The Case for Accessible Tourism Experiences," *Journal of Hospitality and Tourism Management* 16, no. 1 (2009), <https://doi.org/10.1375/jhtm.16.1.32>.

Main Village Meeting Hall	High door thresholds; narrow entrance doors; absence of accessible restrooms or grab bars.	Violates standard specifications for public administration building accessibility.	Forced dependency on others; exclusion from formal village planning forums (<i>Musrenbangdes</i>).
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The application of the Participatory Rural Appraisal (PRA) methodology, an approach that actively involves citizens in analyzing village conditions which we simulated with the village apparatus, successfully unveiled the sharp discrepancy between legal texts and reality. Participatory mapping (*participatory mapping*) showed that the main access to the *Pasar Jajanan Ndeso Tempo Doeloe* area still heavily burdens wheelchair users due to non-disability-friendly ground contours. Furthermore, public facilities in the Sebligo Reservoir area have proven to not yet adopt the principle of reasonable accommodation (*reasonable accommodation*), such as the absence of special disability toilets or guiding blocks (*guiding block*) for the blind.³⁸ This gap serves as authentic evidence that infrastructure planning in Lerep Village has thus far been designed without involving the voices and experiences of persons with disabilities as equal legal subjects.³⁹ Ultimately, such massive physical development leaves architectural barriers that indirectly 'imprison' the mobility of disabled citizens in their own homeland—an irony for a village that claims to be highly inclusive.

³⁸ Anna Lawson, "Reasonable Accommodation Law in Europe: Where Now and Where Next?," in *Research Handbook on European Anti-Discrimination Law* (2025), <https://doi.org/10.4337/9781789906318.00019>.

³⁹ Zihan Hulinggato, "Peran Negara Indonesia Dalam Mewujudkan Kesetaraan Bagi Penyandang Disabilitas (Different Ability)," *Arus Jurnal Sosial Dan Humaniora* 5, no. 1 (2025), <https://doi.org/10.57250/ajsh.v5i1.1004>.

Figure 3: Photo of Steep Stairs at the Lerep Tourism Village Meeting Hall



Caption: Visualization of a permanent physical barrier that severs the right to independent accessibility for wheelchair users, creating social isolation in the middle of village public spaces.

II. Institutional and Cultural Barriers to Inclusion

Socio-legal analysis dissects that the sterile implementation of the Semarang Regency Regional Regulation (Perda) Number 12 of 2021 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities in Lerep Village actually roots from a chronic paradigm issue, not merely technical constraints on the ground. As is known, laws will never work effectively without the support of strong political will (*political will*) from government apparatus at the village level. Our observations show that the fulfillment of disability rights is still viewed as a supplementary program dependent on leftover budgets. Local policymakers often view the provision of accessibility as a 'financial burden' rather than understanding

it as a 'humanitarian investment' mandated by the state constitution.⁴⁰ This flawed paradigm causes the implementation of regulations to stagnate at the level of administrative formalities, without ever touching the substance of the real needs of disabled citizens.

Furthermore, the community's legal culture, which still tends to be charitable (based on pity), becomes a major stumbling block in realizing equitable inclusivity. The disability discourse in this village appears to still be shackled by the 'medical model' (*medical model of disability*), which views physical barriers as an individual's misfortune, rather than a collective responsibility of society or the result of systemic environmental failures.⁴¹ Low legal awareness (*legal awareness*) means the community does not yet understand that accessibility is an absolute human right, not merely government charity.⁴² As a result, the Perda suffers a 'functional death' because it loses its sociological footing among the citizens who should be the agents guarding the implementation of the law. Without a transformation of consciousness from the grassroots level, no matter how good the regulation is, it will only become a pile of dead paper that fails to uplift human dignity and honor.

The lack of facilities and infrastructure is often used as the main excuse by village officials to justify the exclusionary practices that continuously occur in the tourism area. Classic arguments regarding the limitations of the Village Revenue and Expenditure Budget (APBDes) seem to be the reliable 'shield' whenever accessibility issues are voiced in official village forums. In reality, the criticism against this excuse is fundamental: the village government is demonstrably capable of pouring massive funds into building grand tourism attractions but is reluctant to set aside a small

⁴⁰ Michael Ashley Stein, "Disability Human Rights," *California Law Review* 95, no. 1 (2007), <https://doi.org/10.4324/9781315090412-1>.

⁴¹ Anna Lawson and Angharad E. Beckett, "The Social and Human Rights Models of Disability: Towards a Complementarity Thesis," *International Journal of Human Rights*, ahead of print, 2020, <https://doi.org/10.1080/13642987.2020.1783533>.

⁴² Muhammad Azil Maskur, Wildan Azkal Fikri, and Dede Indraswara, "Legal Aspect of Digital Transformation of Coffee and Tobacco Products in Batusari Village, Kledung Temanggung Indonesia," *Jurnal Pengabdian Hukum Indonesia* 7, no. 1 (2024), <https://doi.org/10.15294/jphi.v7i1.16198>.

fraction of its budget to provide decent accessibility routes. This priority bias clearly demonstrates that the ambition for economic growth is positioned far above the principles of respect for human rights and equality for the disabled. Therefore, infrastructural exclusion in Lerep Village is not merely a technical oversight but a manifestation of structural injustice (*structural injustice*), where market logic proves to be more dominant and powerful in suppressing universal human values.⁴³

A deeper identification of the root of the problem in Lerep Village reveals that this exclusion does not stand alone but is born from a tangled web of various policy dimensions and social realities. Based on our observations and socio-legal analysis, the trigger factors for the 'Paradox of Tourism Villages' in this village can be classified into four main interconnected categories. This classification is crucial to emphasize that barriers for disabled citizens are not merely physical matters like steep 'concrete stairs', but a real manifestation of systemic failure (*systemic failure*) by local institutions in translating social justice mandates into village governance practices.⁴⁴ The map of these factors is explicitly outlined in the following table:

Table 4. Classification of Factors Causing Disability Exclusion in Lerep Village

Factor Category	Empirical Findings on the Ground (Lerep Village Context Indicators)	Legal Analysis & Argument Deconstruction (Critical Lens)	Sociological, Humanitarian & Spatial Impacts
1. Structural	Absence of Village Information and Documentation Management	Violation of Public Information Disclosure Law	Silencing of Aspirations (Constitutional Exclusion): The

⁴³ B. Gleeson, "Disability and the Open City," *Urban Studies* 38, no. 2 (2001), <https://doi.org/10.1080/00420980123531>.

⁴⁴ Fatimah Ratna Nur Irsyad, "Peninjauan Substansi Pembangunan Inklusif Disabilitas Dalam Rencana Pembangunan Kota Surabaya," *Jurnal Penataan Ruang*, ahead of print, 2023, <https://doi.org/10.12962/j2716179x.v18i0.17817>.

(Institutional Governance)	٢ Officer (PPID): No Decree (SK), structure, or PPID personnel (Score 0). Essential documents like RPJMDes, RKPDes, and APBDes are labeled "Not Available" for public access. Absolute reliance on informal information channels via hierarchical WhatsApp groups.	(UU KIP) & Bureaucratic Paternalism: The village fails to execute the mandate of Law No. 14/2008. Transparency is managed paternalistically, shifting the right to information from a legal obligation (<i>legal obligation</i>) to mere ruler's "benevolence".⁴⁵	& disabled lose their legal standing and formal instruments to access, monitor, and intervene in budget planning (APBDes). They are systematically excluded from the development participation arena.
2. Substantial	Local Legal Vacuum (<i>Legal Vacuum</i>): Lerep Village does not yet have a Village Regulation (Perdes) on Disability or Inclusion as a derivative regulation mandated by Semarang Regency Perda No. 12 of 2021.	Paralysis of Legal Execution (<i>Legal Gap</i>): Without the legal umbrella of a Perdes, disability rights lose their "legal basis" to be legitimized and budgeted legally in the APBDes posture. Regency-level legal mandates evaporate at the ground level.	Systematic Marginalization: The fulfillment of disability rights is reduced to a non-legally binding "inserted" program; highly vulnerable to being ignored as its execution depends on leftover budgets or remaining village priorities.

⁴⁵ Hans Antlöv, Anna Wetterberg, and Leni Dharmawan, "Village Governance, Community Life, and the 2014 Village Law in Indonesia," *Bulletin of Indonesian Economic Studies* 52, no. 2 (2016), <https://doi.org/10.1080/00074918.2015.1129047>.

3. Infrastructural <i>(Physical, Spatial & Access)</i>	Neglect of Universal Design (Universal Design) with Geographical Alibis: The construction of Tourism Village centers is designed exclusively for the non-disabled. The steep land contour of 236.36 Hectares (Ha) is made a scapegoat for justification.	Spatial Alibi Deconstruction: Natural conditions are fatalized (<i>naturalized</i>). Meanwhile, inclusive architectural technology is highly adaptive given political will (<i>political will</i>). Existing tourism infrastructure actually produces disability itself.	Spatial Segregation (Spatial Apartheid): The creation of discriminatory spatial separation. The disabled are literally and figuratively "locked" out of social interaction centers and alienated from the epicenter of the village's economic rotation. ⁴⁶
4. Cultural <i>(Paradigm, Values & Awareness)</i>	Hegemony of Charitable Paradigm (Medical): Village officials and the community view the disabled merely as objects of charity, such as Social Assistance (Bansos), not as legal subjects. Transparency demands are considered	Rejection of Human Rights Approach (Human Rights Model): A shift in the meaning of rights fulfillment; from what should be an absolute state obligation (<i>state obligation</i>) downgraded to merely a moral issue,	Degradation of Citizenship Dignity: The right to accessibility is considered a "gift," not an inherent basic right. This paradigm perpetuates cultural oppression, reproduces powerlessness, and kills the agency of

⁴⁶ Rob Kitchin, "‘Out of Place’, ‘Knowing One’s Place’: Space, Power and the Exclusion of Disabled People," *Disability and Society* 13, no. 3 (1998), <https://doi.org/10.1080/09687599826678>.

domain of NGOs or philanthropy, or disabled
 "intrusive" external charity. independence.
 parties.

Village-level institutions, whether consciously or not, have perpetuated a practice known in legal sociology as *Institutional Ableism*. Spatial policy and tourism development in Lerep Village are arranged based on a highly biased assumption: assuming that all citizens and tourists are individuals with perfect physical functions.⁴⁷ This 'normal body' standard is made the sole and absolute reference in designing every inch of public space. Consequently, the existence of persons with disabilities who do not meet these architectural standards is automatically positioned as an anomaly or deviation that merely burdens budget efficiency. This reality becomes a sharp irony for a village claiming to have world-class hospitality, yet actively maintains rigid and oppressive physical boundaries. At this point, the economic success of tourism that fails to integrate infrastructure inclusivity principles is fundamentally only superficial progress, which actually inflicts deep wounds of discrimination on its own citizens.

To dissect the root of this legal failure more comprehensively, the analysis needs to be directed at the dimension of legal consciousness (*legal consciousness*) of the Lerep Village apparatus and community, which turns out to be reactive and tends to avoid normative compliance. There is a behavioral pattern sociologically identified as an effort to move 'away from the law', where the community and village government will pragmatically push aside regulatory instruments if those rules are perceived to add administrative complexity and financial burdens to tourism projects.⁴⁸ Affirmative regulations related to disability are often marginalized because they are viewed as intrusive 'interruptions' that hinder the rhythm of economic acceleration and tourism visit targets. This resistance pattern proves that a purely elitist and *top-down* legal approach—for example,

⁴⁷ R. Imrie, "Disability and Discourses of Mobility and Movement," *Environment and Planning A* 32, no. 9 (2000), <https://doi.org/10.1068/a331>.

⁴⁸ István H. Szilágyi, "Social Legal Consciousness or Legal Culture?," *Public Governance, Administration and Finances Law Review* 7, no. 2 (2022), <https://doi.org/10.53116/pgafmr.2022.2.1>.

through mere formal socialization—will never be strong enough to tear down the fortress of structural resistance at the grassroots. Therefore, a more organic legal intervention model is needed; a sociological approach capable of deconstructing the spatial commodification paradigm and restoring the recognition of persons with disabilities as equal right-holders.⁴⁹

The sharp disjunction between the *law in books* and the *law in action* in Lerep Village has reduced regulatory instruments to mere regional administrative ornaments. Local power centers controlled by the village bureaucratic elite appear to operate with an autonomous logic that often contradicts the spirit of the constitution's substantive social justice.⁵⁰ The village elite prioritizes mass tourist satisfaction metrics to inflate visit statistic numbers, rather than fulfilling the basic rights of disabled citizens, who are quantitatively deemed insignificant in local electoral political calculations. This gap is a very serious moral and legal pathology, as it nakedly proves that human values are easily compromised in pursuit of revenue targets and rows of award trophies. The impotence of the law in the face of the hegemony of village economic interests must be ended immediately, one of which is through institutional engineering that guarantees the strengthening of political participation of disabled citizens in every node of budget decision-making.

Furthermore, the exclusionary practices reproduced systemically in Lerep Village cause persons with disabilities to fall into the abyss of 'social alienation' amidst the public spaces of their own village, which is supposedly of international standard. They are not merely physically hindered when attempting to access facilities like Sebligo Reservoir, but also psychologically feel stripped of their existence as a real part of a successful, award-winning tourism village entity. This spatial discrimination (*spatial*

⁴⁹ Muhammad Azil Maskur, Wildan Azkal Fikri, and Dede Indraswara, "Realizing Political Leadership with Integrity through Political Education: A Study of Kompak-Api," *Jurnal Pengabdian Hukum Indonesia* 7, no. 2 (2024), <https://doi.org/10.15294/jphi.v7i2.14365>.

⁵⁰ Aniruddha Dasgupta and Victoria A. Beard, "Community Driven Development, Collective Action and Elite Capture in Indonesia," *Development and Change* 38, no. 2 (2007), <https://doi.org/10.1111/j.1467-7660.2007.00410.x>.

discrimination) tangibly robs citizens of their human right to be present with dignity and blend into the warmth of social interactions that should be shared public goods.⁵¹ If a radical correction to its exclusive development model is not immediately undertaken, Lerep Village is at risk of becoming a bad precedent for development that is 'physically successful, but morally dead'. Ultimately, humanity must never be sacrificed on the altar of symbolic awards that completely fail to touch the roots of welfare and legal protection for the most vulnerable groups.

Intervention strategies capable of dismantling the frozen paradigm of exclusive tourism village development are urgently needed, one of which is through a social laboratory approach. Socio-legal analysis affirms that the conventional, hierarchical, and one-way legal counseling model has totally failed to change the rationality of the village bureaucracy, which is already comfortably established in the tourism economy zone.⁵² Therefore, an experimental space is required that facilitates a horizontal and equal dialogue between the village government, disabled citizens, and academic representatives to formulate applicable technical solutions. This sociological intervention is designed to shift the perspective of village officials to position accessibility as a new moral standard as well as a primary indicator of modern governance. The development of a tourism village must be returned to its essence as a medium to humanize humans, not reduced merely to an engine for capital accumulation from travelers.

As an antithesis to the 'Paradox of Tourism Villages', an instrument of social engineering is needed that is capable of bridging the gap between the ideality of legal texts and the pulse of suffering of disabled citizens at the grassroots level. The concrete step offered in this research is through the establishment of a Community Law Laboratory or *Laboratorium Hukum Masyarakat* (LHM). LHM is projected as a driving motor to dissect the reality of exclusion that has been 'hidden' behind grand award trophies, aiming to spark a collective consciousness to birth a living law (*living law*).

⁵¹ Edward W. Soja, "The City and Spatial Justice," in *Justice et Injustices Spatiales* (2016), <https://doi.org/10.4000/books.pupo.415>.

⁵² Stephen Golub, "Beyond Rule of Law Orthodoxy: The Legal Empowerment Alternative," in *Rule of Law Series: Democracy and Rule of Law Project*, no. 41 (2003).

A comprehensive explanation regarding the working mechanism and operationalization of LHM as a socio-legal intervention will be dissected in depth in the next section.

Overall, the "Paradox of Tourism Villages" phenomenon in Lerep Village is an urgent socio-legal challenge that must be answered through concrete policy actions, not merely theoretical debates on paper. The sharp gap between progressive regulations and discriminatory development realities indicates a crisis of empathy and a public ethics deficit in current village governance practices. The economic success of tourism must be radically redefined immediately; success should not only be measured by visit numbers and financial profits, but must encompass the realization of justice for persons with disabilities as legitimate right-holders in their homeland.⁵³ Through the strengthening of the Community Law Laboratory (LHM) and the application of participatory planning methodologies, Lerep Village's aspiration to become a truly inclusive and disability-friendly tourism destination can be realized as a benchmarking standard for village development in Indonesia.⁵⁴ Ultimately, the journey to realize inclusivity is a long road to returning human dignity to its central position in every pulse of rural development policy.

III. Participatory Transformation through the Community Law Laboratory

Responding to the deadlock in legal implementation rooted in paradigm issues and low collective legal awareness, the intervention strategy designed in this study is no longer formalistic or *top-down* (from top to bottom). The failure of the effectiveness of Semarang Regency Regional Regulation Number 12 of 2021 at the local level can be understood as a logical consequence of the absence of a mediation space capable of bridging

⁵³ Meilanny Budiarti Santoso and Nurliana Cipta Apsari, "Pergeseran Paradigma Dalam Disabilitas," *Intermestic: Journal of International Studies* 1, no. 2 (2017), <https://doi.org/10.24198/intermestic.v1n2.6>.

⁵⁴ Nasrun Annahar et al., "The Road to Inclusive Decentralized Village Governance in Indonesia," *Sustainability (Switzerland)* 15, no. 11 (2023), <https://doi.org/10.3390/su15118616>.

rigid regulatory texts with the sociological dynamics of the Lerep Village community. Therefore, this community service research introduces the *Laboratorium Hukum Masyarakat* (LHM) as a novelty (*novelty*) as well as a transformative and sustainable primary intervention strategy. LHM is not designed as a reactive casuistic advocacy forum or merely an abstract theoretical discussion space, but as a 'socio-legal incubator' (*socio-legal incubator*) that grounds state legal norms into local policy practices.

To explicitly demonstrate the methodological novelty of this research, the fundamental differences between conventional legal empowerment models and the LHM intervention are outlined in the following table:

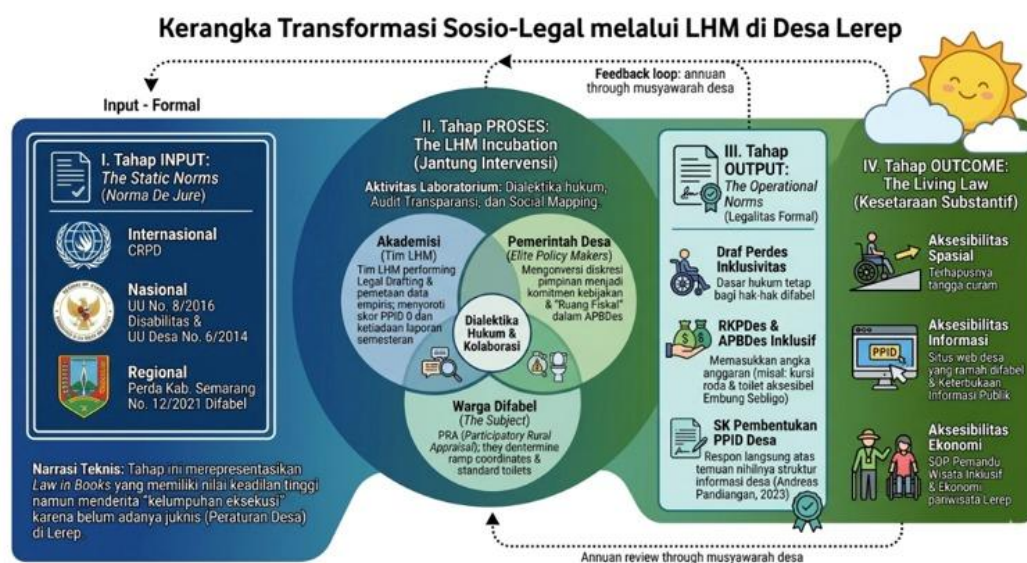
Table 5. Novelty Comparison: Conventional Legal Extension vs. Community Law Laboratory (LHM)

Characteristic	Conventional Model (Legal Counseling/Clinic)	LHM Innovation (Socio-Legal Incubator)
Approach	Top-down (from legal experts to the community)	Bottom-up & Participatory (Facilitators assisting the apparatus)
Methodology	One-way lectures / formal socialization of articles	Participatory Rural Appraisal (PRA) & Spatial simulation
Paradigm	Elitist transfer of juridical knowledge (<i>Legal Transfer</i>)	Empathy building & Legal Empowerment
Output	Momentary increase in legal understanding	Legally binding Action Plan integrated into APBDes

The operationalization of LHM in Lerep Village is a concrete manifestation of the legal empowerment (*legal empowerment*) approach, which seeks to decentralize legal authority from the monopoly of the bureaucratic elite back into the hands of the community as the sovereign

holders.⁵⁵ Methodologically, this intervention is driven through Participatory Rural Appraisal (PRA) instruments to systematically and measurably overcome the gap between ideal norms and social practices.⁵⁶ We fully realize that without methodological precision, community service interventions are prone to being trapped in momentary charitable (pity-based) approaches, without being able to deconstruct power structure inequalities. LHM operates on a *bottom-up* (from bottom to top) logic, where law is interpreted as a living social process (*living law*), not merely a ruler's command rigidly written in regional gazettes. This intervention aims to ensure that every citizen, including persons with disabilities, has legal agency (*legal agency*) in determining the direction of their own tourism village development, as illustrated in the following workflow.

Figure 4: *Laboratorium Hukum Masyarakat* Intervention Flowchart



⁵⁵ Miguel Sobrado Chaves and Richard Stoller, "Organizational Empowerment versus Clientelism," *Latin American Perspectives* 29, no. 5 (2002), <https://doi.org/10.1177/0094582X0202900502>.

⁵⁶ Robert Chambers, "The Origins and Practice of Participatory Rural Appraisal," *World Development* 22, no. 7 (1994), [https://doi.org/10.1016/0305-750X\(94\)90141-4](https://doi.org/10.1016/0305-750X(94)90141-4).

Figure 4 systematically explains how the *Laboratorium Hukum Masyarakat* (LHM) works as a sociological incubator to bridge the gap between abstract national norms and exclusive local realities. This flow starts from the *Input* in the form of piles of regulations (*Law in Books*) which have so far only served as administrative decorations in the village office. Through LHM's mediation, a process of deconstructing the 'charitable' paradigm towards a 'rights-based' paradigm occurs through the active involvement of three main pillars: Academics, Village Government, and the Disability Group.

The superiority of this LHM model lies in its *Output*, which is financially and administratively binding. Based on Primasari's findings regarding the weakness of reporting transparency, LHM compels an *Outcome* in the form of the activation of the Village PPID Structure and the stipulation of an inclusive APBDes. Thus, the law is no longer viewed as an instruction from above (*Top-Down*), but as a living social agreement (*Living Law*) that materially manifests in the form of disability-friendly infrastructure and dignified tourism services in Lerep Village.

The first operational step taken through the *Laboratorium Hukum Masyarakat* (LHM) is to conduct a fundamental deconstruction of the paradigmatic awareness of village officials and tourism sector stakeholders. We consciously abandoned conventional legal counseling patterns that tend to be rigid, one-way, and often irrelevant to the context of local issues in Lerep Village. Instead of merely dictating the text of articles in Law Number 8 of 2016 concerning Persons with Disabilities, the LHM approach utilizes empirical findings related to spatial discrimination as an instrument of collective reflection to evoke legal empathy (*legal empathy*).⁵⁷ As asserted by Stephen Golub, legal empowerment (*legal empowerment*) is essentially the utilization of regulatory instruments to restore the control of marginalized groups over their living spaces, not merely an elitist transfer of juridical knowledge. Based on the deconstruction of this awareness, the LHM analysis is then directed to dissect the three basic elements of the legal system—namely structure, substance, and culture—which have so far been

⁵⁷ Lynne N. Henderson, "Legality and Empathy," *Michigan Law Review* 85, no. 7 (1987), <https://doi.org/10.2307/1288933>.

barriers to inclusivity in Lerep Village, so that the formulation of improvements can be designed simultaneously, integratedly, and measurably.⁵⁸

Table 6. Projection of Inclusive Governance Transformation through LHM Intervention

Governance Aspect	Current Condition (Status Quo)	Target Achievement through LHM	Legal Basis / Mandate
Planning	Domination of the "normal body" perspective in Musrenbangdes.	Inclusion of the Inclusive Action Plan into RKPDes & RPJMDes.	Village Law & Disability Law
Budgeting	Disability budget is charitable/momentary social assistance.	Allocation of funds for accessible physical development in APBDes.	Permendagri 20/2018
Information	PPID structure is not yet available/functional.	Establishment of a Village PPID with disability-friendly information access.	KIP Law & Perda 12/2021

⁵⁸ Lita Tyesta Addy Listya Wardhani, Muhammad Dzikirullah H. Noho, and Aga Natalis, "The Adoption of Various Legal Systems in Indonesia: An Effort to Initiate the Prismatic Mixed Legal Systems," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2104710>.

Tourism Services	No specific service standards for the disabled yet.	Implementation of Inclusive Tour Guide SOP by Pokdarwis.	Semarang Regency Perda 12/2021
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In the initial workshop forum of the *Laboratorium Hukum Masyarakat* (LHM), data regarding the lack of accessibility at Sebligo Reservoir and the non-ergonomic sanitation facilities at Pasar Jajanan Ndeso were presented as undeniable 'gap facts'. Instead of positioning the data as destructive criticism that undermines the authority of the village government, this approach makes it a sociological mirror for policymakers to reflect on the residues of development that have been neglected. Referring to local economic data, the average income of business actors in Lerep Village, which reaches Rp3.5 million per month, indicates that the village actually has adequate fiscal capacity to carry out inclusive infrastructure improvements.⁵⁹ With a fairly loose fiscal space, the excuse of budget constraints to merely build a simple *ramp* (inclined plane) facility becomes irrelevant, both technically and morally, before the LHM forum. This strategic intervention slowly succeeds in transforming the village bureaucratic reasoning; shifting the paradigm from mere pity (*charity-based approach*) to a rights-based approach (*rights-based approach*) that has a firm legal foundation.

After the political will (*political will*) of the village officials is established, LHM operationalizes Participatory Rural Appraisal (PRA) instruments explicitly to delegate the control of spatial analysis to vulnerable communities, in line with the principle of delegating power (*handing over the stick*).⁶⁰ Technically, the *Transect Walk* method is applied by involving the LHM team and representatives of persons with disabilities

⁵⁹ Frichy Ndaumanu, "Hak Penyandang Disabilitas: Antara Tanggung Jawab Dan Pelaksanaan Oleh Pemerintah Daerah," *Jurnal HAM* 11, no. 1 (2020), <https://doi.org/10.30641/ham.2020.11.131-150>.

⁶⁰ Bishnu B. Bhandari, "Participatory Rural Appraisal (Pra) Participatory Rural," *Strategies*, 2003.

to trace the tourism area, while simultaneously mapping critical points that have shackled their mobility. Furthermore, participatory mapping (*Participatory Mapping*) is also conducted to provide space for disabled citizens to design accessibility maps based on their own spatial experiences, distinctly differentiating between 'danger zones' and 'safe zones' in the tourism area. The use of the PRA methodology in LHM is essentially not merely a technical data collection instrument, but a process of critical awareness (*conscientization*) as conceptualized by Paulo Freire. In this framework, persons with disabilities are positioned as legal subjects who realize that physical barriers are not an inevitability, but a manifestation of systemic spatial injustice that must be intervened through village budget policies that favor equality.

IV. The Inclusive Village Action Plan Outcomes

The peak of the operationalization of this participatory methodology is realized in the application of the paired ranking technique (*pair-wise ranking*) in a village deliberation forum involving the 30 managers of Village-Owned Enterprises (BUMDes), the Tourism Awareness Group (*Pokdarwis*), and village officials. This technical approach methodologically directs all participants to compare the urgency of each proposed solution head-to-head, in order to determine which program is the most rational and feasible to be executed into the Budget Execution Document (DPA). In this process, we ensure that the preventive protection of persons with disabilities is no longer reduced merely as an administrative complement, but is prioritized as the main determinant in establishing the hierarchy of priorities for inclusive infrastructure development. This deliberative stage becomes highly crucial to guarantee that the resulting policy solutions have solid social legitimacy, considering they root from honest and rational collective consensus at the grassroots level.⁶¹ The results

⁶¹ Mohamad Rifan and Liavita Rahmawati, "The Village Constitution and Its Existence in Indonesian Regulation," *Jurnal Konstitusi* 18, no. 1 (2021), <https://doi.org/10.31078/jk1812>.

of the priority ranking formulated collaboratively between disabled citizens and village officials are detailed in the table below.

Figure 5: PRA Documentation Photo – Disabled Individuals Conducting Participatory Mapping



Caption: Disabled citizens determine points of accessibility barriers as the basis for preparing an Inclusive Action Plan in the LHM forum.

Table 7. Inclusive Infrastructure Priority Matrix (Result of LHM Pair-wise Ranking)

Tourism Facility	Urgency Level	Current Constraint	Main
Sebligo Reservoir	Very High (1)	Steep stairs (slope > 45°)	
Pasar Jajanan Ndeso	High (2)	Uneven/rocky ground surface	
Information Service	High (2)	PPID structure does not exist	
BUMDes Unit	Medium (3)	Lack of accessibility in economic units	

LHM transitioned from mere discussion to technical interventions in village planning documents to ensure the legal and financial sustainability of the community service results. We monitored the Village Government Work Plan (RKPDDes) so that the agreed-upon accessibility points would not get lost in the bureaucratic process at the district or regency level. The LHM strategy synchronized Lerep's massive economic potential with the articles in Minister of Home Affairs Regulation (Permendagri) No. 20 of 2018 concerning Village Financial Management or Permendagri No. 20 Tahun 2018 tentang Pengelolaan Keuangan Desa. This was done so that physical developments like pedestrian paths in the Sekukusan area have a strong legal budgeting foundation and are not considered administrative violations. We ensured that every rupiah allocated for the disabled is viewed as a social investment to enhance the inclusivity value of Lerep Tourism Village in the eyes of the international community.

Table 8. Synchronization of Lerep's Economic Potential into Inclusive APBDes Instruments

Village Potential/Plan		Budget (Permendagri)	Post	LHM Intervention	Strategic
Sekukusan Area		Village Field	Development	Monitoring <i>Universal Design</i> entering the physical DPA.	standards
Merino Sheep		Empowerment	Field	Legal basis for involving the disabled as educators.	
Gerbang BUMDes	Lentera	Village Income Receipts	Original (PADesa)	Advocacy for a profit percentage for accessibility maintenance.	
Drivers Association (PSL)	Association	Transportation	Field	Innovation of accessible village transportation regulations.	

To empirically measure the effectiveness of the LHM intervention as requested by the project's evaluators, the transformative impacts are summarized in the following Before-After evaluation matrix:

Table 9. Impact Evaluation of the LHM Intervention (Before and After)

Measurement Indicator	Before Intervention (Baseline)	After Intervention (Outcome)
Apparatus Legal Awareness	Dominated by a charitable/medical paradigm (viewing disability as a subject of social pity).	Shifted to a human rights-based paradigm (recognizing accessibility as a legal obligation).
Infrastructure Planning	Highly exclusive, utilizing "normal body" architectural standards (<i>Ableist</i>).	Strong commitment to adopting the <i>Universal Design</i> principle in future physical projects.
Budgeting Policy	Disability issues were completely absent from the village budget documents.	Inclusive Action Plan is formally proposed to be synchronized into the APBDes and RKPDDes.

The theoretical significance of LHM in Lerep Village lies in its ability to serve as a space for bold "legal experimentation" (*legal experimentation*) against the status quo. As stated by Boaventura de Sousa Santos, law often fails due to the bureaucracy's inability to imagine suffering as the basis for new norms.⁶² Through LHM, we invite the Lerep community to acknowledge the barriers experienced by the disabled as a moral basis for

⁶² Boaventura De Sousa Santos, *Toward a New Legal Common Sense: Law, Globalization, and Emancipation*, in *Toward a New Legal Common Sense: Law, Globalization, and Emancipation* (2020), <https://doi.org/10.1017/9781316662427>.

redesigning a fairer village policy architecture. LHM becomes a space where local community knowledge dialogues horizontally with academic legal knowledge to birth unique and contextual solutions for rural areas. This is what distinguishes the LHM strategy from traditional legal aid models that only focus on resolving individual disputes without making systemic changes to power structures.

LHM also strengthens collective legal awareness so that the community is capable of becoming an independent watchdog (*watchdog*) over every development policy planned by the village. We facilitated the formation of an Inclusion Working Group (Pokja) at the village level, which has the functional authority to review every draft design for the development of new tourist attractions before execution by contractors. This is a manifestation of "active citizenship" (*active citizenship*), where the disabled are no longer viewed as passive and weak objects of development. LHM acts as a legal shield ensuring that the principle of non-discrimination is not violated in every inch of public space development utilizing village funds. Legal awareness that grows organically from the bottom up proves to be far more robust than compliance forced through formal administrative sanctions.

From a socio-legal perspective, the presence of the *Laboratorium Hukum Masyarakat* (LHM) in Lerep Village functions as a strategic instrument to foster critical legal consciousness (*critical legal consciousness*) massively at the grassroots level. Through the interaction process within this laboratory, the community begins to question tourism spatial norms that have long been considered 'normal' or natural, yet are actually discriminatory towards persons with disabilities (*ableist*). As explained in the conception of Patricia Ewick and Susan S. Silbey, legal consciousness can transform—from merely submitting passively to rules (blind compliance), to the courage of agency to challenge policy structures in demanding substantive justice.⁶³ In Lerep Village, this transformation is clearly visible when disabled citizens boldly demand accountability from

⁶³ Susan S. Silbey, "After Legal Consciousness," *Annual Review of Law and Social Science* 1, no. 1 (2005), <https://doi.org/10.1146/annurev.lawsocsci.1.041604.115938>.

officials and tourism managers regarding the lack of accessible facilities previously agreed upon in the Village Development Planning Deliberation or Musyawarah Perencanaan Pembangunan Desa (Musrenbangdes) forum. The courage of citizens in utilizing the Regional Regulation or Peraturan Daerah (Perda) instrument as a tool for political negotiation is an absolute indicator of the success of the legal empowerment intervention we conducted.

Furthermore, the justification for using LHM is also rooted in the urgent need to create social sustainability (*social sustainability*) within the increasingly competitive tourism village development ecosystem. Lerep Village, which has earned the predicate of a 'Sustainable Tourism Village', must not be trapped merely in the glorification of nature conservation and exclusive economic growth. LHM provides a systematic framework for regularly and transparently evaluating the social impact of every development project on marginalized groups.⁶⁴ This study emphasizes that without physical and informational inclusivity, the 'sustainable' predicate is truly just a cosmetic marketing label covering up systemic marginalization practices. Therefore, the strategy through LHM ensures that the direction of tourism development in Lerep Village is driven by an equitable humanitarian spirit, not merely chasing short-term economic profitability.

Our field experience shows that village bureaucratic resistance often melts away when confronted with honest participatory data that touches the deepest human core. LHM uses personal narratives from persons with disabilities regarding the spatial discrimination they experience as an emotional driving force for policy change. This approach consciously transcends Soerjono Soekanto's rigid logic of "legal effectiveness", moving towards a sociological and transformative logic of "legal empathy".⁶⁵ We found that when village officials sit on an equal footing with disabled citizens in the LHM forum, the law is no longer felt as a cold administrative burden. Instead, the law transforms into a moral calling to correct past

⁶⁴ Fatih Ercan, *Accessible Tourism Experiences in Smart Destinations* (2021), <https://doi.org/10.4018/978-1-7998-8775-1.ch015>.

⁶⁵ André Gomes, "Paulo Freire: Review of 'The Pedagogy of the Oppressed,'" *Harm Reduction Journal* 19, no. 1 (2022), <https://doi.org/10.1186/s12954-022-00605-9>.

mistakes and build a more inclusive village future for all citizens without exception.

The integration between LHM and the PRA methodology in Lerep Village proves that legal academics have a strategic role as an effective "social bridge" (*social bridge*). We are present not as patronizing experts with complex legal terminology, but as travel companions for the community, providing problem-analysis tools. The presence of LHM allows for a reciprocal knowledge transfer, where academics learn about local wisdom in handling conflicts, while the community learns to use legal instruments for advocacy. This multidisciplinary collaboration enriches legal studies with a sharp field perspective while providing a tangible impact on the quality of life of the disabled community. This intervention model has a very high replication potential to be applied in various other tourism villages in Indonesia facing similar paradoxes.

In closing, this analysis affirms that the *Laboratorium Hukum Masyarakat* (LHM) is a highly effective socio-legal intervention strategy for unraveling and bridging the gap between normative texts and empirical realities. LHM's main superiority lies in its ability to touch the root of the problem, namely simultaneously transforming the bureaucratic paradigm while strengthening the legal agency of disability groups. In practice, LHM is not merely oriented towards physical improvements of infrastructure like ramps or toilets, but strives to reconstruct power relations at the village level to make them more egalitarian and democratic.⁶⁶ The success of LHM in Lerep Village proves that the law can transform into a mighty instrument of social justice if managed in a participatory manner and grounded in the daily realities of society.

More than just an academic service model, LHM is a manifestation of the effort to restore human dignity into the epicenter of rural public policy. Through the integration of the Participatory Rural Appraisal (PRA) methodology, LHM not only solves momentary problems but also lays the foundation for an independent participatory monitoring system. The

⁶⁶ Boaventura de Sousa Santos, "Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledges," *Review* 30, no. 1 (2007), <https://doi.org/10.4324/9781315634876-14>.

sustainability of this intervention now rests in the hands of disabled citizens through the Inclusion Working Group or Kelompok Kerja (Pokja), ensuring they continue to hold the 'baton of control' over the analysis of their living spaces. With the integration of the Inclusive Action Plan into the official RKPDs and APBDes documents, the vision of an inclusive village design is no longer just a normative utopia on Perda sheets, but has materialized into a binding budgetary legal compass. This delegitimizes old assumptions; proving that the main obstacle to inclusivity is not steep geographical contours or fiscal limitations, but a deficit of political will (*political will*) to listen to groups that have long been considered the 'other' (*the other*).

Ultimately, the significance of this LHM model lies in its transformative power to democratize the law-making process at the most micro level. Lerep Village has now transformed from a mere research object into a 'living laboratory' (*living laboratory*), where grand theories of legal sociology find their praxis form. The success of the transition from a charitable paradigm to a rights-based paradigm in this village is expected to serve as an inspiration for tens of thousands of other villages in Indonesia that are currently building economic independence through the tourism sector. As a conclusion, the advancement of a civilization's governance—including in the realm of village autonomy—is inherently not measured by how grand the physical infrastructure built is, but by how justly that infrastructure embraces its most vulnerable citizens.⁶⁷

Conclusion

The series of socio-legal analyses in this study concludes that the failure of disability rights implementation at the village level is rooted in an acute and systemic normative-empirical gap (normative-empirical gap). We identified the emergence of the "Paradox of Tourism Villages" phenomenon in Lerep Village, where nationally recognized tourism economic success paradoxically runs alongside exclusionary practices

⁶⁷ Jos Philips, "Capabilities And Human Rights," in *The Routledge Handbook of the Philosophy of Human Rights* (2025), <https://doi.org/10.4324/9781003644828-13>.

against disabled citizens at the grassroots level. Through the theoretical lens of legal effectiveness, the deadlock in implementing Semarang Regency Regional Regulation No. 12 of 2021 is triggered by the resistance of local actors who remain trapped in a charitable (charity-based) paradigm. Consequently, disability protection regulations merely stop as dead normative texts (law in books) and fail to transform into living, equitable law in the daily practices of the community (law in action).

In response to this deadlock, intervention through the Community Law Laboratory (LHM) has proven to function effectively as a socio-legal mediation strategy capable of bridging the discrepancy between the ideal (*das Sollen*) and reality (*das Sein*). Unlike conventional, one-way legal counseling models, LHM works as a transformation incubator that operationalizes the Participatory Rural Appraisal (PRA) methodology to restore legal agency to marginalized groups. The main novelty of this LHM model lies in its ability to convert abstract legal norms into highly concrete local policy outputs, namely the "Design and Build" Action Plan document for an Inclusive Lerep Village, which stands as a tangible manifestation of SDG 11 (Sustainable Cities and Communities) at the grassroots level by ensuring safe and accessible public spaces. This document is not merely a wish list but an operational roadmap possessing strong social legitimacy and real budget commitments in the APBDes through participatory pair-wise ranking techniques.

Therefore, this research asserts that the PRA-based LHM model is a highly effective, contextual, and transformative prototype of community legal empowerment (community legal empowerment) in rural development discourse. We conclude that the transformation towards an inclusive tourism village cannot be achieved merely through the mechanistic provision of physical infrastructure; rather, it must begin with socio-legal engineering capable of altering the consciousness structures of actors at the village level. As a strategic step forward, it is recommended that the Lerep Village Government immediately legalize this action plan into an Inclusivity Village Regulation (Perdes) and activate the Village PPID

structure. This institutional formalization aligns squarely with SDGs 16 (Peace, Justice, and Strong Institutions) by guaranteeing transparent, accountable, and participatory local governance. This step will ensure that Lerep Village grows into a living space that upholds the dignity of every human being without exception, thereby fulfilling the core objective of SDGs 10 (Reduced Inequalities), in line with the principles of social justice that are the soul of a state based on the rule of law.

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Generative AI Statement

The authors declare that no generative artificial intelligence (AI) tools were used to generate the scientific content, data analysis, interpretations, or conclusions presented in this manuscript. If AI-assisted tools were used, they were limited to language editing, grammar checking, or improving readability under the authors' full supervision. The authors take full responsibility for the originality, accuracy, and integrity of the manuscript.

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