

New Age of Indonesian Local Tourism Development: Community Bonding, Youth Work, and Selling Tourism

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Pajar Hatma Indra Jaya^{1*}, Ahmad Izudin², and Rahadiyand³

^{1,2,3}UIN Sunan Kalijaga Yogyakarta, Indonesia

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Abstract

This article explores why and how youth can build community bonds in the new era of rural development in Indonesia that produces local works in the form of tourist sales products. This article uses qualitative methods through a case study approach. The research was conducted in Balkondes Wringin Putih. Starting from individual unrest into community bonds that produce youth solidity, the village succeeded in developing tourist destinations in special economic areas based on tourism. When tourism development programs become the country's priority, youth through the provision of village tour packages can create new jobs and increase rural economic productivity. The community ties and administration in the village's growth, resulting from the ruralization process, are contextualised in the macro-political structure of the new age of Indonesian rural development, in fact, able to develop youth-based economic resilience. As empirical research to understand the development of new rural tourism, this study learns from the practices in Balkondes about a relational view of the ever-changing mechanisms of community bonding in the modern world.

Keywords

youth work; selling tourism; community bonding; Indonesian rural development

INTRODUCTION

As tourism grows into Indonesia's most important economic sector, the process of ruralization and industrialization has fundamentally reshaped rural community bonds. Thousands of rural tourism conscious groups are created by strengthening social solidarity, dynamic participation, and solidifying local identity (Ateljevic and Doorne, 2003; Putra et al., 2019; Lindawati, Damayanti and Putri, 2021). This fact dismisses urbanization projects considered a program to suppress the imbalance of economic growth between villages and cities (Sariffuddin, Wahyono and Brotosunaryo, 2017; Wilnoyudho et al., 2017). As compensation,

the government designed a special policy of village ecotourism that is prioritised to sustain national economic growth (Soedjatmiko, 2015; Haryana, 2020)—known as the Village Economic Center (Balai Ekonomi Desa/Balkondes). The policy contributes to state foreign exchange receipts, regional income, absorption of investment and labour, as well as the development of business models in various regions in Indonesia (Anggraini and Riyanto, 2017). Data shows that the amount of foreign exchange from the tourism sec-

Corresponding author

Laksda Adisucipto St, Yogyakarta, Indonesia 55281

Email

rahadiyand.aditya@uin-suka.ac.id

tor increased in the last three years, namely USD 11.206 Billion (2016), USD 13,139 Billion (2017), and USD 16.426 Billion (2018) (BPS, 2021). It put Indonesia in the fourth position of competitors of ASEAN countries and ranked 40 out of 140 countries with a Travel and Tourism Competitiveness Index (TTCI) value of 4.3 in 2019 (Kemenparekraf, 2020, p. 40). Therefore, tourism policy needs to consider that the development of tourist villages is not only a boost in ruralisation of the local population but also a drastic change in the identification mechanism, socialization patterns, and community organizing (Dai, 2016).

To date, most of the research of scholars inside and outside Indonesia responded to the issue of rural tourism development through four fundamental studies (Sutiyo, and Nurdin, 2015). First, cultural identity is discussed by scholars in rebuilding rural tourism development. The identification of cultural identity has created the village's flagship product (Barbič, 1998), sustainable tourism (Astawa, Triyuni and Santosa, 2018), and rural capital (Singgalen, Sasongko and Wiloso, 2019).

Second, the development of tourist villages is seen from the aspect of collaboration with outside parties. This collaboration is able to create an economic redistribution of the local population, innovation of the tourist industry based on local potential, transforming the role of government from passive to active, and offer alternatives to the development of the tourist village industry (Walpole and Goodwin, 2000; Simanjuntak and Manalu, 2019; Dahles, Prabawa and Koning, 2020; Bulilan and Bulilan, 2021). Third, the construction of tourist village destinations highlights hospitality friendly to visitors. This is an action to reduce the risk of failure, the range of supporting facilities, and the ease of access to tourism locations (Mura and Sharif, 2015; Mahendradhata, 2019; Andiyan and Cardiah, 2021). Fourth, the development of tourist villages tends to make group participation the main focus in development. Considering the case in some areas of Indonesia, tourism awareness has created new opportunities for the

community as livelihoods (Roziqin and Syarafina, 2021), village fund program becomes the support of the sustainability of tourist destinations (Permatasari et al., 2021), and the autonomy and independence of local residents is the key to success in village tourism development (Pranadji, Wahida and Anugrah, 2021). In other cases in America, social participation in cultural preservation is also a powerful catalyst for local Alaskans to protect their potential in developing villages (Bunten, 2008). Based on the trend of previous studies, researchers believe that specific studies discussing the change of community bonds into youth work in selling tourism have not been initiated. To that end, this study paves the way in exploring a new era of Indonesian rural tourism development that has tended to ignore local youth actors in developing village potential.

The study of the development of youth community bond-based tourist villages is intended to complement the shortcomings of previous research on rural development (Soedjatmiko, 2015; Singgalen, et. al., 2019; Rifandini, 2018).. In addition, this paper aims to explore why and how the development of new era villages in Indonesia changed. Specifically, this study was conducted to see the changing role of the youth of the Wringin Putih Village in Borobudur Sub district, Central Java, who succeeded in developing tourists through the business unit. Overall, this article is directed into three objectives. First, explain the changing role of youth in embracing their consciousness from passive to active in developing tourist villages. Second, describe youth's work in building social solidarity to become a product of village tourism. Third, analyse the impact of village tourism products on the local population. The three objectives represent the new era of rural development in Indonesia.

Changes in the youth community's views affect attitudes and actions in developing tourist villages (Farrugia, 2021). This article argues that strengthening youth community ties can have implications for developing tourism village-based economic areas. Youth is also known as a potential Indonesian population group amid an explosi-

on in the number of workers filled by most of these communities. By strengthening solidarity, participation, and recognising local potential, youth can be encouraged into groups that can improve and grow locally based national economies (Menahem, 2011; Dai, 2013). To sum up, youth contributes to Indonesia's rise as a country with positive economic growth in the ASEAN region and Asia.

Three Main Approaches: Impact on Sustainable Livelihood in Indonesia

The road map of Indonesia's tourist village development is usually measured using three main approach principles (Soedjatmiko, 2015). The first focus departs from the character of development that tends to be exploitative towards humans and nature. This development pattern received sharp criticism from Sen, who saw development only limited to calculating gross development index (GDP) (Sen, 1999). Sen stressed that 'the focus of human freedom is inversely proportional to the narrow view of development measured only by GNP, increased personal income, or social modernization' (Sen, 1999). In dealing with that, the Brundtland Commission Report defines sustainable as 'development that meets current needs without promoting the ability of future generations to discover their basic needs' (WCED, 1987, p. 1). This concept then became the foothold of Indonesia's development during the authoritarian government of the New Order, which tended to be top-down. The Indonesian population lives mostly in the countryside, and the community has become a development object. This condition actually generates new problems about the economic disparity between cities and villages (Firman, Kombaitan and Pradono, 2007). For that, the New Order regime of the development model tends to ignore the local potential and prioritize the economic productivity gains utilized by the upper-middle class.

The second focus is the point of action in the locality-based development process that emphasizes sustainable livelihood. A review of the emergence of sustainable li-

velelihood approaches departs from development practices carried out by developed and developing countries since the 1990s. This approach gained momentum when the 1992 World Summit for Sustainable Development in Rio de Janeiro, Brazil. The base end of the agreement of the meeting is the 21st agenda that is committed to development that ensures the needs of today's society without compromising the ability of the next generation to meet their basic needs (Zamroni et al., 2015, pp. 14-15). Experts such as Blaikie et al. (1994), Chambers & Conway (1992), and De Haan (2000) believe that a person living life needs at least five important assets, namely natural capital, human capital, physical capital, social capital, and financial capital. Therefore, in its development, Indonesia was able to adopt this approach after the drastic change of the state system from centralization to decentralization (Sutiyo and Nurdin, 2015; Rifandini, 2018).

The third focus in ecotourism was initiated by Donohoe & Needham (2006), entitled "Ecotourism: The Evolving Contemporary Definition." By adopting the nature-tourism phenomenon, he characterized tourism as a fundamental idea in building rural areas focused on environmental conservation, nature-based education, sustainability, distribution of profits, and ethics/responsibility/awareness. This idea refers to the definition of ecotourism introduced by Blamey, focusing on the cultural existence of each region (Blamey, 2001, p. 14). Since the 1980s, the definition has evolved by involving a place's dimensions or ethical considerations with its own characteristics about local culture. Some scholars argue that ecotourism is an expression of sustainable development (UNWTO, 2019; Khartishvili et al., 2020). At the consideration of these scholars, the definition of ecotourism has become a reference for Indonesian tourist village actors to develop potential that maintains the preservation of the local environment and culture, positive impact on socio-economy, education and understanding that campaigns for conservation of nature (Afandi et al., 2014; Poon, 2020; Waridah, 2021).

Nonetheless, it should be noted that the use of sustainable development approaches has a diverse uniqueness when applied in Indonesia. For this reason, we must move to another approach that combines prior the three main approaches to exploring sustainable development notions. The researchers highlighted that the three main approaches are essential to provide total freedom to the local population in independently determining the fate of their lives (Purnomo et al., 2020). Combining the three approaches highlights institutional characteristics, political structure, social participation, social solidarity, and human resources (Roseland, 2000; Yuda, Damanik and Nurhadi, 2020; Roziqin and Syarafina, 2021). It explains why many international institutions such as UNWTO, UNDP, and the World Bank emphasize the universalization of tourism policy as a top development priority (UNWTO, 2019; Gössling, Scott and Hall, 2020).

Past Analysis Critiques

Having discussed the sustainable tourism villages with various theoretical approaches and cases that serve as supporting evidence, researchers highlight that the sustainable livelihood approach used is not yet entirely relevant in describing the analytical framework, mainly to categorize the new Indonesian tourist village development era (Donohoe and Needham, 2006). It is because the definitions and cases of rural tourism development used in establishing this approach have also occurred in most developed countries in the same period. In contrast, the local potential power approach may not be generalized to the broader developing countries. Moreover, in the context of developing countries such as Indonesia, the incompatibility of the sustainable livelihood approach, which has only developed five assets (pentagon assets), must again consider the political aspect (hexagon assets) (Zamroni et al., 2015) as an important tool in rural tourism development. Indonesia is a country that has a complex social problem, so that resistance, nepotism-kindness, and passive society tend to be crucial problems. For this reason, the approach to rural tou-

risms development requires a revision in interpreting the locality elements.

Despite similarities between pentagon and hexagon assets such as capital to support participation-based development programs, these have unique characteristics that make sustainability different from developed countries (Ateljevic, and Doorne, 2003; Blamey, 2001; Bulilan and Bulilan, 2021). The difference in sustainability lies in the term of mutual cooperation (*gotong royong*), as in Pancasila, as the nation's philosophy has reshaped rural community bonds (Kia, 2021). Kia suggested that community re-establishment ties come from the population's composition, filled mainly by youth. Thus, the role of youth is also felt to be in direct contact with various aspects of life such as the workforce, environmental conservation, and tourism development. It shows that the role of youth is an inseparable part of development ecotourism issues.

Therefore, youth involvement is important in the process of developing a tourist village by reflecting on development programs from other countries, such as the Papua New Guinea National Youth Movement Program (Mills, 1989), youth apathy in Western Europe (Bečević and Dahlstedt, 2021), political apathy practices in Malaysia (Ting and Wan Ahmad, 2021), and other countries. These have failed because they neglected the role of youth to be actively involved in development programs. Before describing youth involvement using locality-based empirical studies in Wringin Putih Village, Borobudur District, Central Java Province, it is necessary to discuss the basic understanding of the strength of community bonds as an alternative theory based on the pentagon asset approach used in conjunction with hexagon assets in this paper.

This research gives nuances to the existing literature by giving attention to the role of youth. We argue that starting from individual unrest into community bonds that produce youth solidity, the village youth. As empirical research to understand the development of new rural tourism, this study learns from the practices in Balkondes about youth and a relational view of the ever-changing

mechanisms of community bonding in the modern world.

METHODS

This research focuses on how and why youth consider tourist villages as a source of livelihood. This consideration is important to look at the role of youth in choosing the village as a place to work and dismiss the notion that the city is a place to scavenge sustenance. This issue is also essential to look at the extent of changes in youth community ties to impact awareness in developing rural economic activities. Wringin Putih Village was chosen as a research location considering that there are twenty Village Economic centres (*Balai Ekonomi Desa/Balkondes*) in Borobudur Subdistrict, Magelang Regency, Central Java Province. This village became the only one inaugurated by President Joko Widodo as a tourist destination in a special tourism area and takes its own uniqueness. With this uniqueness, youth can develop tourist villages to the maximum. For this reason, this study is needed to track the motives and ways young people develop economies that impact sustainable livelihood.

This research uses qualitative methods with a case study approach (Jajoo & Malu, 2014; R. K. Yin, 2014). The study also used three types of data, namely first, knowledge of community bonds; second, how young people develop special economic areas; third, the extent of the practice of developing special economic areas so that it becomes a youth role model in Indonesia (Miles, Huberman, & Saldana, 2014). These three types are analysed and interpreted into descriptive narratives of social phenomena.

Data is collected into three methods. First, researchers look for key informants to conduct an unstructured interview process. Second, researchers conduct a documentation process of secondary data, such as village documents, special economic development regulations, books, journals, research reports, and fieldwork. Third, researchers conduct observations directly at the research place. These three methods are then

performed transcription of interviews and fieldwork records that all data are combined in their entirety (Gill, Stewart, Treasure, & Chadwick, 2008).

The collection process is carried out by looking for library materials to draw the issue of special economic development at the village level. Furthermore, observations and interviews were conducted on selected informants. For the process of triangulation and cross-check data, interviews were conducted with the government of Wringin Putih Village, *Balkondes* managers, local youth, homestay managers, and food processing makers. Researchers conducted interviews with ten selected people. The interview stage is also conducted by snowball sampling, where the researcher first goes to the key informant, then they will appoint another informant to conduct the interview. The data collection process is approved for eight weeks based on working hours from August to November 2021.

This data is analysed with Miles & Huberman (1994), namely data reduction, data display, and data verification. Data reduction is passed thematically in accordance with research questions. Data display is done with direct statements of interview results and cross-tabulation. The verification process uses methods of interpretation of data that have been mapped according to its tendency. Therefore, all data is considered equally important so that there is no determinant between one data and another.

RESULTS AND DISCUSSION

The change in the role of youth to strengthen community ties has become capital in developing the Village Economic Centre (*Balai Ekonomi Desa/Balkondes*). Referring to the study's findings, researchers mapped three key factors in ecotourism development. First, collective negotiations constitute a significant factor in strengthening the bonds of the village youth community. It was started by individual unrest when many young people were not interested in developing a village tourism-based economy. Second, the emergence of local heroes has

strengthened the social solidarity of the village to give rise to the work of youth who become a source of sustainable livelihood. Third, tour packages established by youth have become an economic advantage of the population. These three findings are further explored in-depth and assumed to be a new model for developing tourist villages in different locations.

Collective Negotiation: From Individual Unrest to Community Bonding

Starting from the bamboo garden, the Government of Wringin Putih Village established the Village Economic Center (Balai Ekonomi Desa/Balkondes) on September 12, 2017. The establishment of Balkondes is a response to the central government's policy through Law No. 6 of 2014 on Villages. This regulation requires each village to form and develop local potential. Munawar (Informant, 45 years) confirmed that the establishment of the Wringin Putih Balkondes was present for two reasons. First, Balkondes, located in a special economic region, demanded that the village government develop tourism in the Borobudur Temple area. Second, the local government formed a tourist village area in response to visitors' needs to stay in the Borobudur zone. These two reasons become the pragmatic attitude of the government in running rural development programs. Therefore, when the beginning of Balkondes was established it had no significant effect on the community's economic activities, even experiencing "suspended animation" in 2018 (Interview, September 14, 2021).

Furthermore, the village government participated in tourism management training organized by the Central Java Provincial Government in October 2018. This training becomes a new spirit for managers. Finally, the village government-appointed Cahyo as the manager of the tourist village under the coordination of Village-Owned Enterprises (*Badan Usaha Milik Desa/BUMDes*). Cahyo, who was appointed as chairman of Balkondes, had to accept a reasonably severe challenge. It is due to the role of young people who lack alertness in building villages. Thus,

Cahyo (Informant, 30 years old) felt that the development of tourist villages needed to involve all youth to be participatory in the management of Balkondes. In turn, Cahyo, assisted by two of his best friends, Rizal and Munawar, took another approach to attract youth in three ways. First, they organize activities with a conformity approach through the E-Sport race forum. Second, young people who participated in the E-Sport race became involved in Balkondes activities. Third, they appreciate the opinions of every young man involved in the E-Sport event. These three approaches have awakened youth to develop the local economy so that it is participatory and directly involved in every Balkondes activity (Fieldwork, 2021).

Starting from the same hobby, youth continue to experience improvement to engage in participatory Balkondes activities. This condition happens because of a sense of belonging, democracy, and conformity of passion. The sense of belonging factor becomes determinant in developing tourist destinations to trigger the gotongroyong movement of local youth. Guyub (commandment) awareness has encouraged youth to strengthen community bonds through the Karang Taruna organization. Democratic factors also have significant value so that every young man has the same role in developing a tourist village. It becomes a forum for "brainstorming" of youth if they have proposals for the advancement of Wringin Putih tourist village. As a participatory value, the conformity factor of passion has accommodated young people who can passively move to be active in community bonds. For this reason, these factors are accommodated by the Karang Taruna Forum so that the youth community bond is solid.

The local youth continues to strengthen community bonds through the concept of Omah Guyub. Rizal (Informant, 30 years) explained that Omah Guyub is a container to accommodate various positive activities. The activities in question are Sanggar Tari, Sanggar Batik, Gamelan Arts, and Paguyuban Jemparingan. In addition, Omah Guyub is also a form of hope to make "King

Outbound” in Magelang Regency. Youth have strengthened tourist facilities such as buying points-ball, repairing bathrooms, and several bicycles as tourist packages. Thus, the Omah Guyub forum has become a means of youth in developing village tourism so that it has bargaining power for visitors when staying in the Borobudur area (Interview, September 2, 2021).

Therefore, collective negotiations in strengthening the bonds of the youth community of Wringin Putih Village have resulted in a variety of tourist facilities into four points. First, the youth strive to strengthen social solidarity so that it is expected that the location of Wringin Putih becomes the King of Outbound in Central Java. Second, the youth have added village tourist facilities by purchasing Points-Ball, improving bathrooms, and increasing the number of bicycles as supporting facilities for tourists. Third, the youth create a business scheme by submitting proposals to all companies around Magelang and Borobudur to promote family Gathering-based tourism. Fourth, youth also share tourism attributes by accommodating citizen activities such as Early Childhood Education, Youth Sports, Maternal Studies, and Aerobic Gymnastics of Mothers free for locals. The four village tourist facilities can be role models in developing ecotourism elsewhere.

Youth Work: The Emergence of Local Hero as Ties of Social Solidarity

Village youths run E-Sport (pap-zi game) with idea sharing mechanism, determination of race committee, and race conditions. Sharing ideas is done to gather the ideas of each young man to be more productive. This idea is aimed at reactivating Balkondes that had been suspended. In line with that, the determination of the race committee, the local hero (Cahyo) consolidated with other youths so that they realized that the developer of Balkondes was important for the economic progress of the village. Furthermore, the race provisions are carried out to create regulations that can invite public participation. To that end, every activity to make Balkondes change fundamentally through

the mechanism of management of tourist villages (Fieldwork, August 15, 2021).

The change made the Wringin Putih Villagers realize that reviving youth activities can create business opportunities for the local community. On the one hand, youth capture rural business opportunities. The village tourism manager also sent members of Balkondes to take part in tourism village management training organized by the Magelang Regency Government. On the other hand, the youth awareness of Wringin Putih Village has been formed with the presence of a race about E-Sport. Thus, these two sides and raising awareness create an increasingly solid youth community bond (Fieldwork, August 18, 2021).

Community ties have produced various youth activities: outbound management training, event organizer training, Master of Ceremony training, and decoration training. Arif (Informant, 26 years) shows that the form is for four reasons. First, outbound management is carried out to take advantage of the potential of Balkondes. Second, event organizer training accommodates consumers who conduct family gathering activities. Third, the master of ceremony training aims to train young people to be proficient at weddings, birthdays, and other events. Fourth, decorating training is aimed at making young people so that they are proficient in organizing various activities according to consumer demand. These four pieces of training have invited many local youths to become more active in managing the White Wringin Balkondes (Interview, October 11, 2021).

Imam (Informant, 28 years) also explained that the activity developed several potentials such as the Dance Studio, Archery Group, Gymnastics Group, Visiting Kitchen, and Processed Food. The Dance Studio is a medium to accommodate local children to live up to local traditions. Furthermore, an archery group was established to create a cultural attraction when tourists visited Wringin Putih Village. Gymnastics groups were initiated to familiarize residents through group sports. With this sport, gymnastics activities will attract visitors when the event

organizer is held at the village level. Visiting kitchen is a vehicle to accommodate tourists when visiting residents' kitchens in showing the manufacturing process to eating together with the visitors. Lastly, processed food is a medium to accommodate social groups in developing a variety of local food potentials. The youth have accommodated all of these potentials to develop the potential of ecotourism-based tourism packages (Interview, September 9, 2021).

The young people realized that the development process was not as easy as turning the palms of their hands. It happens because of leadership, participation, and human resource factors. According to Desi (Informant, 34 years), the leadership factor is a village potential that cannot be captured as tourism selling power if the youth lack the vision of change. This context also encourages social participation, which is influenced by strong leadership as a breaker for other youth awareness. In the aspect of development, the spirit of leadership also contributes ideas to improve individual abilities to realize their potential. Each individual must develop through training in informal education such as tourism village management short courses. These factors have resulted in a shift from passive to active in developing tourist villages in Wringin Putih Village (Fieldwork, 2021).

These changes have formed a community that can establish a tourist village due to the emergence of individual, group, and community awareness. Harjo (Informant, 28 years) explores that awareness at the individual level causes many young people to be involved in developing village tourism. Changes at the group level also cause various types of tour packages to be available to pamper tourists so that they feel comfortable when visiting (Interview, October 12 2021). Meanwhile, changes at the community level have made Wringin Putih Village more famous as a tourist destination because many people have begun to introduce the area. This is done face-to-face to make the local government still pay attention to youth activities. Thus, the village's potential will be utilised optimally, and there is a local

hero figure who can increase the awareness of village youth and think towards positive economic productivity. Awareness starting from passive to active confirms that youth can work by creating new types of businesses in the village.

Selling Tourism Beneficing Residents

The data shows that Wringin Putih Village tourism has four forms: Homestay, Art Studio, Wedding Event Organizer Packages, and Caffe Tongkrongan. First, a homestay is a place to stay for visitors who will enjoy village tourist destinations. Indah (Informant, 29 years) revealed that the homestay was named Wringin Putih with "white banyan tree" philosophy. This homestay consists of 19 rooms with single and family room types. The facilities that consumers get if they choose a single room are Air Conditioner, TV, Water Heater, and free to use one bicycle, while for the family room there are three bedrooms, with two bathrooms, AC, TV, Water Heater and also free of charge to use three bikes. The average number of visitors staying at the homestay ranges from 20 to 40 people per month. This homestay is offered with a nominal value of IDR 300,000 per room for a single room and IDR 900,000 for a family room. The budget also includes breakfast. All homestay managers are residents of the Wringin Putih youth association. They are paid professionally according to their primary duties and functions and workload—5 permanent employees and 30 youth freelancers who support tourism village activities in Wringin Putih (Fieldwork, 2021).

Second, the Art Studio is a tourist activity that offers local dance traditions. This activity is intended to offer learning products for visiting tourists. Tourists will be invited to learn about local dance traditions and see dance performances performed by the children of Wringin Putih Village. A group of 20 children followed this dance. This dance group was fostered directly by the Balkondes of Wringin Putih Village manager. This dance also offers various regional dances such as the mask dance oreng, kubro siswo, jathilan, karawitan, sabdotomo, tar

gambyong, golek dance, and candi ayu dance. In addition, this dance is accommodated and centred at the Art Studio Center as part of a village tour package. They have a regular training schedule twice a week (Saturday and Sunday). This art tour package is offered if an event organizer rents it at a rate of IDR 1.5 million per two hours of performing arts.

Third, wedding organizers are activities that are accommodated under the name Special Wedding Packages offered by the manager if tourists want to use the services of an organizer with a rental fee of IDR 4 million per show. The facilities available are wedding joglo, chairs, tables, sound system, wedding parcels, tableware, and food packages that consumers can choose from. This package always gets rent from visitors an average of 3-5 times per month. Therefore, this package offers a comfortable place for tourists who want to hold a wedding event (Fieldwork, 2021).

Fourth, Caffe hangout is provided by the Balkondes manager. Imam (Informant, 28 years) emphasized that three reasons influenced the opening of this cafe. First, youths respond to the community's need for a relaxed culture to hang out at tourist attractions with spots offered by natural panoramas. Second, the cafe was opened for additional existing tour package facilities. Third, promote local food products produced by local residents. Thus, this cafe can encourage local youth employment by becoming workers (Interview, September 12, 2021).

All tourist village packages are professionally managed through Wringin Putih Balkondes (See, Table 1). Desi (informant, 34 years) said that the management of tour packages refers to participatory mechanisms through youth involvement in planning, implementing, and evaluating performance. A local youth was actively involved in

Table 1. The Village Tourism Package. Sources: Fieldwork, 2021.

No	Tourism Package	Price	Facilities
1	Outbond Trainig	IDR 50.000/pax	2-4 hours duration 6-8 Game Minimum 20 pax
2	Exploring Village	IDR 25k – 35ok	Car VW IDR 350 K/2 Destination Andong IDR 250K/2 Destination Bicycle IDR 25K/day and IDR 75K/day with Tour Guide
3	Paintball Package	IDR 25ok per person	40 Bullet/Person Minimum 6 people
4	Home Stay	IDR 300k – 1.2 Million	Single Room IDR 300k Single Room Full Service IDR 400k Family Room IDR 900k Family Room Full Sercive 1.2 Million
5	Traditional Dance	IDR 1.5 Million	1-2 hours/art show
6	Entertainment Package	IDR 500k- IDR 4 Million	Indoor event Outdoor System Full band acoustic Complete package
7	Batik Education	IDR 100k-200k	Instructor Batik tool Batik fabric Philosophy story Dye Soft drink Snack

developing a Wringin Putih tour package by promoting local potential in the planning process. The youth was also involved in implementing Balkondes management activities accommodated into one through village-owned enterprises. This Balkondes became a unit business in the level village. In addition, youth also have the opportunity to evaluate the manager's performance through Cadet Consultative Council. That way, the presence of tour packages positively affects the development of the local economy (Interviews, September 20, 2021).

Data shows that the percentage of profits of business units per month has increased significantly. This increase is characterized by income, employment, and visitors number. The total income of 2020 was IDR 262 million. In the absorption of labour, all young people are involved in managing the Balkondes and almost certainly no unemployed youth. The number of young people active in managing the Balkondes is around 30 youth. It means that youth activities directly affect the economic activity of residents in Wringin Putih Village. The turnover of the last year after youth leadership shows that the income of the homestay package becomes the highest of the previous years and even in the era of a pandemic whose mobility of all-round society is limited to the 2020 revenues still increased compared to 2019, which is not yet a pandemic. This condition will increase, as the statement of the Imam (informant, 28 years), when local youths can promote tour packages to the maximum, especially using digital platforms. These three profits have had an impact on village economic activities.

Balkondes Wringin Putih management supports by facilitating the procurement of Welcoming Drink and Snack, product promotion, and marketing strategies. The manager records the potentials possessed by derivative products from livestock and agricultural products. Some of the products identified by Balkondes managers are Jenang Blendo, Criping Gadung, Jetkolet, and Dula Jawa or Widara. These four products are superior village products. When visitors are given food and drink welcome,

they are expected to buy back these products. This strategy will indirectly bring up multiplayer effects to the economical turnover of the community.

Balkondes managers also created a new breakthrough that is quite interesting, namely the one house, one graduate program. The total cost incurred during lectures per scholarship recipient is IDR 45 million to 80 million. This program collaborates explicitly with higher education institutions, namely the Muhammadiyah University of Magelang. This program is a form of social responsibility of the Balkondes Wringin Putih through three coverage. First, utilizing some advantages of Balkondes to provide educational cost assistance for the community. Second, the village youth needs a high education to be ready as a successor in the subsequent management. Third, scholarship recipients as agents change. Besides education, while studying lectures, scholarship recipients are also taught how to manage and promote Balkondes. This can also be used as direct learning informed by the management. These three reasons make the management base carry out social responsibility.

CONCLUSION

During the drastic social and economic changes in Indonesia's rural development era, rural youth faced challenges, disruption, reinterpretation, and reorganization. Local youth have faced challenges from the internal side, namely the lack of awareness to develop their potential. Anita revealed that the principles of participatory, egalitarianism and the strength of social solidarity would be a challenge in the global era caused by the lack of awareness of youth to rise and move forward (Anita, 2020). Correspondingly, young people also face external disturbances that make them fall into an instant culture. As the opinion of Campbell et al. (2021), Farrugia (2021), Ting & Ahmad (2021), Bečević & Dahlstedt (2021) assert that the work ethic of the youth umbrella of pro-capitalist groups will create social exclusion,

apathy, closed political climate, and transition of types of work. Youth who ignore the process and prioritize instantiation.

On the other hand, this study shows that reinterpretation of the role of youth is fundamental, especially the effectiveness of work as a form of authenticity, adjustment, and awareness that can become a youth habit (Sullivan et al., 2011; Nilan, 2021; Somaiah and Yeoh, 2021). On a broader aspect, this research also highlights the reorganization of youth as an essential point to advance tourism villages. By strengthening the arguments of Kia (2021), Mills (1989), dan Putra et al. (2019) that the involvement of local youth in rural development programs is not enough to only be limited to cooperative programs to increase social participation, but also requires a space for social cohesion that is oriented, strategic, and concerned. Thus, the four changes facing youth in the new era of rural development must avoid programs that seem to increase participation but are trapped in top-down policies (Mills, 1989; Kia, 2021).

As an effort to carry out participatory development programs, youth are required to strengthen solidity and communities. In line with that, social solidity is created when youth (local heroes) act as catalysts in building individual awareness to become collective by following each personal passion. Keyim (2018) dan Maulana & Ramadanty (2018) explain that social solidity will be realized if the local community has key actors to raise the spirit of youth so that it has an impact on collective performance, which is strengthened by transformative leadership. Meanwhile, community strengthening among youth is carried out by involving all village youths to take part in tourism village management training. The local youths then slowly joined the tourism management activities on this basis. This basic assumption is confirmed by Tomazos & Butler (2010) and Lindawati et al. (2021), which explore the success of managing tourist village destinations. They revealed that volunteer tourism has a significant role in the process of strengthening the community to build their homes into tourist destinations. For

this reason, social solidity and community strengthening are two inseparable valves in the rural development process through collective participatory discourse.

The youth work to sell tourism has also impacted the lives of local communities sustainably. This can be seen in village tourism, benefits for local residents, and hospitality. As the key to success in tourism development, youth can create village potential with various supporting facilities. As shown by Mutiono (2020) and Xu et al. (2017), the key to successful village tourism management lies in the integration of village-based ecotourism and the leadership vision that can avoid conflicts of interest. Benefitting to residents, the tourist village managed by the youth of Wringin Putih Village has changed the community's perspective—which was initially only a government program, but awareness has encouraged the development of the village's ecotourism. Luo et al. (2021) have noted that the dimensions of individual behaviour of residents have a positive correlation with environmental and economic impacts, but this can only work.

In contrast, tourism policies are changed to a promotional element that relies on sustainable tourism development in each region. It is clear that the change in perspective on the management of village tourism does not only pay attention to economic aspects but is also environment-friendly to sustainable livelihoods (Lenao, 2015). Tourist villages also can develop when the youth attend to the hospitality. Promoting the convenience of traveling for visitors is important as part of a tourism destination development strategy (Yin, Bi and Ji, 2020; Bonilla-Quijada, Tugores-Ques and Arriaga, 2021). Therefore, the youth work to increase competitiveness in managing tourist destinations requires a development strategy. This management is not only about a managerial aspect but also a promotional strategy that prioritizes convenience to impact economic profits (Poon, 2020; Rachmawatie et al., 2020).

Discussion on the novelty of research from the previous study lies in the uniqueness in describing the approach of develo-

ping tourist villages. For researchers—it might be very appropriate when using the term New Age in rural development Indonesia—given the policy of the tourism sector as a foundation to increase economic competitiveness, and collective negotiations tend to be neglected. This assumes that the program that has been running is still top-down (Sutiyo and Nurdin, 2015; Utami and Cramer, 2020). Although the Indonesian government has implemented a tourism development program by prioritizing participation, democratization, and changes in local residents' behaviour, these traits fall into pseudo categories (Anita, 2020). Here, researchers present local youth ways that can create work in the form of village tours with genuine models and strategies, namely following the passion of each individual. The most prominent thing about this study lies in the success of the Ruralization program in the middle of urbanization which became the prima donna of the Indonesian new workforce dominated by youth. Therefore, as stated by this study, to ensure the button-up program, it is important to pay attention to collective negotiations, youth community bonds, and the relationship between the village government and youth to suppress resistance.

As empirical research, this study suggested a relational view of the mechanism of changing community bonds in the modern world and discussed its implications for grassroots economic governance, youth collective negotiations resulting in work, and the reform of the tourism sector hospitality service in Indonesia. In addition, further research needs to consider the reformulation of tourism policies which are centralized to youth and multi-dimensional and relational construction critically about passion, exclusion and dismantling village development projects that can achieve the objectives of empowerment and justice reforms evenly.

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