Master’s Thesis
Community-based Approach to Sustain Batik Tourism Village Area in the Special Region of Yogyakarta
(The Case of Giriloyo Village)

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LIST OF ABBREVIATIONS

IRE : Institute of Research and Empowerment
JHS : Jogja Heritage Society
UGM : Universitas Gadjah Mada (Gadjah Mada University)
UPN : Universitas Pembangunan Nasional
CSR : Corporate Social Responsibility
USAID : United States Agency for International Development
PNPM : Program Nasional Pemberdayaan Masyarakat (National Program for Community Development)
AIP : Australia Indonesia Partnership
Pokdarwis : Kelompok Sadar Wisata (Tourism Awareness Group)
CERTIFICATION PAGE

I, ANGGARANI Pribudi (Student ID 51218001) hereby declare that the contents of this Master’s Thesis are original and true, and have not been submitted at any other university or educational institution for the award of degree or diploma.

All the information derived from other published or unpublished sources has been cited and acknowledged appropriately.

________________________________________

ANGGARANI, Pribudi

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ABSTRACT

The study aims to identify and explore the implementation of Community-based Tourism to sustain Giriloyo Batik Tourism Village as a sustainable tourism destination. The identification analysis of the Community-based approach is based on thirteen fundamental factors of the ideal Community-based Tourism developed and adopted from related existing literature. This study is a qualitative study with an in-depth interview and a thematic analysis method. The results of the study showed that tourism development began after Yogyakarta’s earthquake through supports from NGOs and the Government. Community-based Tourism is implemented which has the characteristics of the thirteen factors of the ideal model of Community-based Tourism I identified. However, there is a difference between the ideal and the fact. The most remarkable gap is in community participation, which in Giriloyo is limited and very active within the Batik Association led by the core members. Stakeholders’ roles are crucial in enabling tourism to flourish in Giriloyo Village. The primary stakeholders are Village Government, Local and Regional Tourism Offices Department, and NGOs. Community-based Tourism has positive impacts, mainly in terms of socio-cultural, economic, and environment. Despite the positive impacts, the community is still struggling with several issues, such as regeneration within the organization, domestic waste management, and product innovation. Concrete efforts are needed to ensure the sustainability of Giriloyo Batik Tourism Village in the long-term.

Keywords: Tourism Village, Community-based Tourism, Sustainable Tourism Destination
CHAPTER I
INTRODUCTION

1.1 Background of Study

Sustainability is a primary concern of scholars and practitioners in the field of tourism planning and development. Sustainability aspects in tourism focus on the future of environmental, economic, and socio-cultural impacts concerning visitors' needs, the environment, and host communities (UNWTO, 2013). The World Tourism Organization further elaborates on the critical points in creating sustainable tourism that is maximizing the efficient use of environmental resources while preserving the ecology and nature as well as biodiversity. It also emphasizes on respecting the authenticity, social-cultural value of host communities and contribute to maintaining mutual understanding and tolerance, and lastly to ensure long-term economic and viable operations that benefit all the stakeholders. Sustainability needs active involvement from all relevant stakeholders, along with the strong political leadership, to provide full cooperation and consensus-building. Sustainable tourism development is an ongoing process that requires constant monitoring of impacts, improvement, and preventive/corrective action (APEC, 2019). At the local level, particularly for tourism in the rural area, communities are the main stakeholder to maintain the authenticity and the long-term viability of tourism destinations in their area.

Community-based Tourism is an approach that aims to create a sustainable tourism destination that focuses on the community’s involvement in managing
tourism destination. In Indonesia, the tourism industry is one of the leading sectors and players in national economic growth. Tourism is the fastest growing industry that gives beneficiary and creates opportunities for economic growth and development through job creation and direct marketing for goods and products. Hence, ensuring the sustainability of tourism became a priority for the policy and planning process undertaken by the government. However, in developing tourism destinations, Indonesia still encounters several obstacles such as tourism product management, coordination, and sectoral support that still limits in cross regions because of the ego of regionalism (Yogyakarta, 2014).

Nowadays, reflecting on tourist’s consumption patterns, particularly foreign tourists in Indonesia, tend to have a particular interest that is not confined with natural exotica but more in social interactions with the uniqueness of culture and society (Yogyakarta, 2014). Such a specific point of view can be found in the form of habits, daily activities, rituals, and lifestyles that are harmonious with nature. Those criteria obviously cannot be found in modern, artificial, and mass tourism. In addressing visitor’s needs to experience traditions, local wisdom, and unique livelihood, the notion of tourism village appears to be an alternative way to link the local community or indigenous community to share their culture with visitors. Tourism village is a rural area that has distinctive features (physical, natural, social, and cultural), and are managed with supporting facilities in harmonious order with the features mentioned above and proper management, so it is expected to attract tourists to the village (Yogyakarta, 2014). In Indonesia, particularly Yogyakarta, tourism village development is part of a government’s initiative to develop
alternative tourism that allows the local community to utilize and expand the applications of available capitals to benefits the local community. Furthermore, tourism village is expected to conserve distinctiveness of the potentials such as local culture and local wisdom that considered to extinct due to globalization (Yogyakarta, 2014). According to tourism statistics from the Yogyakarta Government, there was a considerable increase in the number of tourists visiting Yogyakarta between 2014 and 2018.

Figure 1.1 Graphic of Number of the Tourists’ in Yogyakarta 2014 – 2018

Source: (Dinas Pariwisata DIY, 2019) Statistics of Tourism 2018
In Yogyakarta, particularly, tourism village has been perceived as prospective alternative tourism destinations in rural areas. It can be the most effective way to develop local potentials, maintaining local wisdom, reducing urbanization, and enabling local communities by advancing their possibilities by utilizing existing resources. Currently, there is a total of 132 tourism villages in the Special Region of Yogyakarta. Tourism village can be classified into three categories namely, embryo, developing, and developed (Simanungkalit, 2017). Embryonic tourism village is a village that has tourism potential and there is a community’s movement to manage the village. Developing refers to the embryonic tourism village that has been managed by the community and village government in which tourism promotion has been performed and attract visitors. Lastly, the developed tourism village is a village that received continuous visitors and formed a destination management forum through cooperation or village-owned enterprise and can perform tourism promotion and marketing professionally.

Figure 1.2 Graphic of The Number of Tourism Villages in Yogyakarta in 2018

Source: (Dinas Pariwisata, 2018),

Data on the number of Tourism Villages in 2018
According to the diagram above, Bantul Regency has the most significant number of tourism villages with a total of 37 tourism villages (20 embryos, ten developing, and seven developed) followed by the Sleman Regency with 35 tourism villages, respectively. The number of tourism villages means that tourism development through tourism village is considered essential and has a prospective future. This fact is also supported by the number of visitors that visited the tourism village in Bantul in 2016 and 2017.

Figure 1.3 Graphic of The Number of Visits in Tourism Village in 2016-2017

Source: (Dinas Pariwisata, 2018),
(Dinas Pariwisata, 2017), Statistics of Tourism in 2016 and 2017

The total visits in tourism villages in Bantul Regency in 2016 were 1,125,763 visitors (5,540 international tourists and 1,120,223 domestic tourists). In the following year, there was a quite considerable increase, which was 1,598,508
visitors (7,989 foreign tourists and 1,590,519 domestic tourists). This research focuses on a single case study in Giriloyo Batik Tourism Village in Bantul Regency. Giriloyo Batik Tourism Villages is a union of three sub-villages in Wukirsari Village. Most of the community are Batik artisans that spread in three sub-villages, namely Karang Kulon, Giriloyo, and Cengkehan. Based on the 2016 profile (Desa Wisata Batik Giriloyo, 2016), there were around 725 Batik artisans in the village. Currently, referring to the latest annual report (Paguyuban Batik Giriloyo, 2018) the number of artisans has a significant increase with approximately 1,000 people. It makes Giriloyo village one of the centers of Traditional Handwriting Batik that still preserves the traditional way of the Batik-making process in Yogyakarta. Batik is one of the prominent cultural heritages of Indonesia. UNESCO has confirmed Batik as A Masterpiece of Oral and Intangible Heritage of Humanity in 2009 (Frictions, 2019). Batik is a traditional fabric made by painting wax and processed in a certain way. Batik is a combination of arts and crafts and has a meaningful philosophy and historical value. Although Batik becomes the main occupation as well as the main attraction of tourism, Giriloyo village also offers other supporting attractions such as outward bound\(^1\), village exploration, traditional cooking, and religious tourism destination such as Sunan Cirebon’s tomb. As depicted in the statistics, in the latest three years (2016 – 2018), the number of tourists visiting Giriloyo Village increased considerably in 2017. However, as we can see that in June there was a decrease in the visitors’ number.

\(^1\) The term of outward bound refer to outdoor adventure programs aim to foster the personal growth and social skills. It was originally found in the UK. It has the same meaning in Indonesia, but it is more popular to be called ‘outbound’
Figure 1.4 the Number of Annual Visits in Giriloyo Batik Tourism Village

In 2016 - 2018

Source: (Desa Wisata Wukirsari, 2019), Wukirsari Tourism Village Profile in 2019

Based on the graph, the number of visits in Giriloyo Batik Tourism Village in 2016 was 14,418 visitors. In 2017 was 20,714 and increased 20,830 in 2018. The number of visitors can indicate how Giriloyo Batik Tourism Village is developing as a tourism village destination in Yogyakarta. The village also serves as the center of the Batik study as well as a tourism destination. In 2006, the village was destroyed and devastated by the Earthquake that hit Yogyakarta on May 27. The village’s community lost their house and their occupation. Tourism development began after the disaster with the supports from the government and NGOs. The community started to rebuild their village and recover from trauma.

At the beginning of tourism development, a Community-based approach was slowly implemented by the community to manage tourism destination in Giriloyo
village. This approach emphasizes the role of the host community to administer and take control of tourism activities in Giriloyo village as well as utilize the available resources. To acquire a deep understanding of how effective Community-based Tourism as a tourism development strategy, it is important to know how the community implements the approach, the crucial elements of it, and to what extent it has been implemented towards the ideal model based on Community-based Tourism factors. It also identifies the importance of stakeholders’ roles in Community-based Tourism and its contribution to tourism development in Giriloyo Batik Tourism Village. Moreover, this research will determine how Community-based Tourism can sustain Giriloyo Batik Tourism Village as a sustainable tourism destination based on the three fundamental principles (socio-cultural, environmental, and economic).
1.2 Conceptual Framework

Figure 1.5 Conceptual Framework of Research
1.3 Research Questions

1. How Community-based Tourism as a development strategy is developed in Giriloyo village after the Yogyakarta’s earthquake?

2. To what extent the Community-based Tourism approach has been implemented compared to the ideal factors of Community-based Tourism?

3. What are the roles of stakeholders in supporting Community-based Tourism in Giriloyo Batik Tourism Village?

4. What are the impacts of Community-based Tourism in creating a sustainable tourism destination in Giriloyo Batik Tourism Village?

1.4 Research Objectives

1. To describe the implementation of Community-based Tourism as a development strategy in Giriloyo Batik tourism village after Yogyakarta’s earthquake

2. To analyze to what extent Community-based Tourism has been implemented in Giriloyo Batik Tourism Village based on the ideal factors of Community-based Tourism

3. To describe the importance of stakeholders’ roles and involvement in Community-based Tourism for sustainable tourism development in Giriloyo Batik Tourism Village.

4. To describe the impacts of Community-based Tourism to create a sustainable tourism destination in Giriloyo Batik Tourism Village.
1.5 Significance of Research

This research highlights the importance of Community-based tourism as a fundamental approach to develop potential resources in a village as a sustainable tourism destination. It also explores challenges faced by the local community and how the community overcomes those challenges. As mentioned in the background of the study, in Yogyakarta, 50 village embryos have the potential to be developed as Tourism Village, and 57 tourism villages are still in the process of developing. This research will contribute to enriching Tourism Village case studies based on Giriloyo Batik Tourism Village, which can practically serve as a reference, a consideration, and a model implementation for similar cases of such villages. Furthermore, this research can serve as a reference for further study in the field of rural tourism development in Indonesia.

The notion of Tourism Village is a rare discourse in the field of tourism and hospitality research. It is quite challenging to find this term in scientific journals or academic articles since it may refer to different conditions such as rural tourism, agri-tourism, and so on. However, Tourism Village in the Indonesian perspective refers to a village that has tourism attraction that wrapped within the tourism package. Aforementioned in the previous section, Yogyakarta is known for its Tourism Village destination, and most of the regions (four regencies) are covered for rural areas. Currently, there are 132 Tourism Village in Yogyakarta that offers many kinds of attraction (natural, social-cultural, or both). The Regional Tourism Office Department has placed Tourism Village as a priority for tourism development in rural areas. Initially, the development of Tourism Village aimed to
alleviate poverty as well as shortening the economic gap between urban and rural areas. Following the emergence of the sustainable tourism development as part of environmental awareness and benefit values of tourism for the local community, in the context of tourism development, Tourism Village has been considered as an alternative to balance the dominance of mass tourism.

The core of Tourism Village Development is community empowerment through a Community-based approach that placed community as the main actors. Tourism Village development is an embodiment of The National Government Constitution, which stated the objective of tourism in increasing economic growth, welfare, alleviating poverty, decreasing unemployment, environment and nature conservation, as well as culture preservation (Government of Indonesia, 2009). At the regional level, regional tourism development aims to create tourism destinations based on natural and cultural harmony as an ultimate sector to increase regional economic growth (Government of Bantul Regency, 2015). Tourism village development is not merely a tool to alleviate poverty and boost local economic growth but also promote regional and local branding, foster entrepreneurial activities and engaging community in small-medium enterprises. Giriloyo Batik Tourism Village offers a cultural and educational attraction that enables visitors to learn how to make traditional Batik but also understand the importance of Batik as a world intangible cultural heritage. The village’s existence cannot be separated from the history of Keraton Yogyakarta’s funeral complex that was built not too far from the village. Batik itself had existed in the village approximately since the 17th century. Batik has been the main occupation and part of the livelihood of the
community. Despite being the source of livelihood, tourism development originally started as a post-disaster response program in Giriloyo. Tourism development in Giriloyo Batik Tourism Village is a continuous process, and improvement is still needed to fulfill its application towards the ideal. Then again, it is essential to understand the effectiveness of Community-based Tourism implementation to sustain the Tourism Village in the future.
CHAPTER II
LITERATURE REVIEW

2.1 Tourism Village

The term ‘tourism village' can be considered as a community-based approach to tourism. Community-based tourism is used to describe activities that take place within a locality (Cambridge Dictionary, n.d.). The concept of tourism village is also intertwined or can be linked with rural tourism for the overlapping of the nature of rural areas as locality. Rural tourism means tourism activities that take place within the capacity of the rural area or countryside to satisfy the needs of visitors (Lane, 2009). Rural tourism focuses on the interplay between ‘nature’ (as characterized by the physical environment or natural landscapes) and ‘culture’ (as portrayed by tradition, ritual, unique livelihood and local wisdom), which the practice served by utilizing the critical element of the rural destination that attracts tourists. It also provides development not only to develop tourism products and goods to the market but also to develop the locality and communities in rural areas. In this concern, it also can help with restructuring the rural economy and development process in the face of changing economic, social and cultural environments.

Developing alternative tourism becomes a primary concern for tourism attraction in Indonesia. Specifically, in Yogyakarta, tourism village is considered as an alternative tourism attraction that has the potential to develop and reach more capacity in tourism development. Through tourism village, there will be diversification of tourism destinations that attract tourists to re-visit the destinations.
There will be efforts in reinforcing uniqueness potentials such as local wisdom in communities that tend to be diminished and overshadowed by globalization and modernization. For instance, in modern times, people tend to be reluctant to visit the rural area and considering it as old-fashioned. Following the sustainable tourism development to the increasing concern for the environment and benefit value of tourism for the community, alternative tourism concept emerged as a balance for the domination of mass tourism (Yogyakarta, 2014; Dashper, 2014).

Tourism village also can be defined as a rural area that has distinctive features (physical, natural, social, and cultural), which are managed with supporting facilities in harmonious order and proper management, so it can attract tourists to visit the village. Also, Lane (1994) has described the typology of rural tourism, which ranging from ‘pure rural' to the urban fringe. He further suggested that demand for rural tourism relied on the specific characteristics of rural areas such as location, physical environment, etc. (Lane, 1994). Tourism Village is also where the small groups of visitors stay in or near traditional, often remote villages and learn about the village livelihood and the local environment (Government of Yogyakarta, 2014).

In the Special Region of Yogyakarta, particularly, tourism village development is a government policy to develop alternative tourism by utilizing all possible resources and entities that exist in the village in a sustainable way that benefits its community. This policy is based on sustainable tourism development with an approach to Community-based Tourism. In summary, Tourism Village is a type of alternative tourism that offers natural and cultural attractions that formed...
from natural and unique landscapes, local wisdom, tradition, and unique way of life in rural areas, which is managed in a well and harmonious order and benefits the community.

2.2 Community-based Tourism

2.2.1 Community as Living Heritage

Community is a fundamental reason to travel and experience the way of life and material products of different communities. They form the natural landscapes which many tourists consume (Richards & Hall, 2000). The term community refers to the ‘body of people living in the same locality’ as defined by the Concise Oxford dictionary (Jamal, 1995). In brief, the community is a group of people that live in a specific location that maintains social and cultural value in their livelihood. Regarding tourism, the community plays a vital role in contributing and sustaining tourism destinations. In some cases, communities even become the prime tourist attractions with its uniqueness and distinctive features of livelihood.

Community is inseparable from the culture. The community has a primary role in carrying and fostering the practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artifacts and cultural spaces associated in addition to that as part of their cultural heritage (UNESCO). The term cultural heritage is divided into two categories, tangible heritage and intangible heritage (UNESCO). Tangible heritage is shaped in the form of a monument, group of buildings or sites of historical, aesthetic, archaeological, scientific, ethnological, or anthropological value (Gimblett, 2004). On the other hand, intangible heritage is all
forms of traditional and simplified or folk culture, i.e., collective works originating in a given community and based on tradition. These creations are transmitted orally or by gesture and are modified over a period through a process of collective recreation. Intangible heritage also can be called as ‘living heritage’ or ‘living culture’ because it is continuously living and evolving. It includes essential elements that represent the living culture of human communities, their evolution, and continuing development (Lenzerini, 2011).

The community in Giriloyo Batik Tourism Village has inherited traditional handwriting Batik with a specialty in Mataram classic pattern from their ancestors that passed from generation to generation. It means that the community is an agent in nurturing intangible heritage, which plays an essential role in its sustainability.

2.2.2 Community Based Tourism

Community-based Tourism is one of the tourism development strategies that focuses on the local community. Community-based Tourism can be defined as tourism that involves a community that occurs in their land and based on cultural or natural resources found in their area (Akunaay, Nelson, & Singleton, 2003). A Community-based Tourism destination also may be viewed by adopting an ecosystem approach, where visitors interact with local living (host communities, services) and non-living (landscape, sunshine) to experience a tourism product (Murphy, 2014). While Pearce (1992) defined Community-based Tourism to provide an equal flow of benefits to all influenced by tourism through the collective-based decision making and local control of development. Goodwin & Santilli
(2009) concluded that Community-based Tourism is tourism owned or directed by communities and intended to deliver more extensive community advantages, benefit more expansive groups than those employed in the initiative. Manyara & Jones (2007) emphasized the main strength of Community-based Tourism lies in its potential to empower rural communities to make a substantial contribution to the development and poverty eradication. Salazar (2012), the notion of Community-based Tourism focused the project and the products on a local community (natural and cultural heritage), which also means tourism that centered on the community’s involvement to manage the sites. Community-based Tourism has an essential aspect, mainly to promote the sustainability of precious nature, historic assets, a comfortable living environment, and local color (Natori, 2001). Community-based Tourism helps to develop a sense of community and purposefulness in life. It creates new opportunities for self-fulfillment and develops a stronger attraction to their community.

According to Telfer & Sharpley (2016), in its linkage with sustainable tourism development, Community-based Tourism is based on scale and control of growth and based on the local community and environmental ties (Telfer & Sharpley, 2016). They further explained that Community-based Tourism mainly incorporates a high level of community involvement under the sustainability umbrella. Community-based Tourism as a center on the host community involvement in planning and maintaining tourism development as an integral part of creating a sustainable tourism industry (Hall, 1996). In brief, community involvement that reflects on Community-based Tourism practice is the key to sustainable tourism destinations.
2.2.3 Community-based Tourism Indicators as a Successful Model

Since each community has its characteristics and condition, it is hard to determine the universal model of Community-based Tourism that can be implemented in all types of communities (Karacaoglu & Birdir, 2017). However, Community-based Tourism is considered a successful model if it meets specific factors. Goodwin & Santili (2009) give the five main reasons how Community-based Tourism model/initiative is considered as successful if it includes social capital and empowerment, local economic development, livelihoods, conservation/environment, and commercial viability. Okazaki (2008) emphasized the Community-based Tourism model in integrating the concepts of the ladder of participation, power redistribution, collaboration processes, and social capital. The critical factors of Community-based Tourism also lie in maintaining the balance and harmony among living environment, resources, and visitor satisfaction through the local initiatives (APTEC, 2001). According to Asker (2010), Community-based Tourism can be successfully implemented if, 1) All stakeholders have the same understanding and ensure everyone to involve in Community-based Tourism planning and practice. 2) Allowing the community to have a participatory tourism assessment. 3) The community should decide the type of community participation. 4) Community-based Tourism should be fit with existing development plans and supported by the policy environment. Karacaoglu & Birdir (2017) has developed the successful indicator of the Community-based Tourism model in more detail, that it should meet as follows, community participation, benefit and resources sharing, preservation of tourism resources, stakeholders collaboration, local
leadership, local ownership, tourists satisfaction, increased life quality, local innovation, and shared sense of responsibility.

Figure 2.6 The Community-based Tourism Factors as Successful Model

<table>
<thead>
<tr>
<th>Goodwin and Santilli</th>
<th>Okazaki</th>
<th>APTEC</th>
<th>Asker et. al</th>
<th>Karacaoglu and Birdir</th>
<th>Community-based Tourism Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social capital</td>
<td>Community Participation</td>
<td>Balance and Harmony among the living environment</td>
<td>A common understanding among stakeholders</td>
<td>Community participation</td>
<td>Community Participation</td>
</tr>
<tr>
<td>Empowerment</td>
<td>Power redistribution</td>
<td>Resources management</td>
<td>Decision-making</td>
<td>Benefits and resources sharing</td>
<td>Leadership</td>
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<tr>
<td>Local economic development</td>
<td>Collaboration</td>
<td>Visitor satisfaction</td>
<td>Supported by the policy environment</td>
<td>Preservation</td>
<td>Resources and benefits management</td>
</tr>
<tr>
<td>Livelihood</td>
<td>Social Capital</td>
<td>Community Involvement</td>
<td>Stakeholders collaboration</td>
<td>Stakeholders Collaboration</td>
<td></td>
</tr>
<tr>
<td>Conservation</td>
<td></td>
<td>Local leadership</td>
<td>Conservation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commercial Viability</td>
<td></td>
<td>Local ownership</td>
<td>Social capital</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Tourists satisfaction</td>
<td>Livelihood/Life Quality</td>
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<td></td>
<td></td>
<td></td>
<td>Increase life quality</td>
<td>Shared-sense of Responsibility</td>
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<td></td>
<td></td>
<td></td>
<td>Local innovation</td>
<td>Harmony</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>Shared-sense of responsibility</td>
<td>Visitor Satisfaction</td>
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</tr>
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</table>

Based on the five literature cases, as mentioned in the table above. Community-based tourism can be deemed as an ideal model if it includes specific fundamental factors. These indicators will reflect on the Community-based practice within the community. Each factor has indicators in how ideally Community-based Tourism should be applied in Tourism Development. Each sub-
indicator aims to measure the gap between the ideal model and the reality. Furthermore, from the difference, it would be easier to look for the solution to improve the application of Community-based Tourism approach. The sub-indicators are shown in Figure 2.7 below.

Figure 2.7 The Community-based Tourism Factors and Descriptions

<table>
<thead>
<tr>
<th>Factors</th>
<th>Indicators</th>
</tr>
</thead>
</table>
| 1. Community Participation      | a. Community members involved in all stages of planning, embracing, implementation, and evaluation of Community-based Tourism  
                                  | b. Community members participated in the decision-making process for tourism development  
                                  | c. Community members are allowed to express their opinion and share ideas and knowledge with others |
| 2. Leadership                   | a. Leaders manage and direct tourism development and build relationships between the community members and other stakeholders  
                                  | b. Leader push community members to involve in the decision-making process                                                             |
| 3. Power Distribution,          | a. Leader distribute certain positions in structured management  
                                  | b. Leader implement the plans                                                                                                             |
| 4. Empowerment                  | a. Leader encourages the community to share their ideas and innovation for the betterment of the tourism village                           |
| 5. Resources and benefits       | a. Community members accumulate their resources for Community-based Tourism is efficiently implemented  
                                  | b. Community members allocate their resources such as time, workforce, and money to support Community-based Tourism  
                                  | c. Community members allocate a portion of their income from tourism as a fund for a project that benefits the community  
                                  | d. Community members exchange their skills and knowledge for tourism village development                                                |
| management                      |                                                                                                                                              |
| 6. Local ownership              | a. Community members have ownership of cultural and natural resources, which are the major touristic factors  
                                  | b. Community members actively take place in the tourism industry, not only as employees but also as owning/managing the shops               |
| 7. Stakeholders Collaboration   | a. There are collaborations between the community and other stakeholders who have an impact on tourism planning, policies, and developments  
<pre><code>                              | b. Community builds partnerships with stakeholders such as local governments, the private sector, NGOs, universities, etc.              |
</code></pre>
<table>
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</table>
| 8. Conservation | a. Community members particularly aware of the importance of conservation of environmental and cultural resources in ensuring sustainable development  
  b. Community has any preservation projects regarding environmental resources  |
| 9. Social capital/relationships within the community | a. Leader build a good relationship with each member of the community  
  b. Community members have good cooperation to work together to create a sustainable tourism village  |
| 10. Livelihood/Life Quality | a. Community-based Tourism has positive impacts on the prosperity of the village community  
  b. Community-based Tourism has implications on improving a better livelihood  
  c. Community-based Tourism triggers local economic development  |
| 11. Shared-sense of Responsibility | a. Community members accept shared responsibility for the development, organization, and management of the Community-based Tourism activities that aim to increase prosperity, including cultural and environmental resources  
  b. Each member understands the importance of his/her role in sustainable development progress  
  c. Each member take responsibility to minimize the negative impacts on the socio-cultural environment  
  d. Each member rapidly take precautions to eliminate the deterioration and depletion problems of the cultural and natural resources  |
| 12. Harmony | a. The community can develop a sense of community and purposefulness in life  
  b. Ability to respond to increasing tourism demands  
  c. Community revitalization through resource use  
  d. Tourism promotion through harmony with local value and the living environment  |
| 13. Visitor Satisfaction | a. Community is less to accept complaints regarding service from the visitors  
  b. The community received positive feedback from visitors  
  c. There are repeated visitors  
  d. There is a significant number of visits  |
2.3 Stakeholders in Community-based Tourism

Tourism has become one of the leading industries that have the potential to assist local communities through diversifying the economy, enhancing community pride and awareness, and enhancing the increased development of public services (Hassan, 2000). As mentioned in Friedman & Miles (2006) that quoting (Freeman, 1984) definition that stakeholder is ‘any group or individual who can affect or is affected by the achievement of the organization’s objectives.’ Freeman (2004) then modified his definition of a stakeholder is groups who are vital to the survival and success of the organization. Donaldson & Preston (1995) refined the description stating that to be identified as a stakeholder, the group or individual must have a legitimate interest in the organization. According to Byrd (2007) based on the descriptive aspect, stakeholder theory can identify the multiple elements of tourism in a community, the procedures and policies that relate to tourism development and management, attraction types in the community, the overall economic impacts to the community, the size of the tourism industry, and the connections between the various agencies and organizations that involve in tourism.

Swarbrooke (2002) classified tourism stakeholders into the five main categories: governments, tourists, host communities, tourism businesses, and other sectors. Each stakeholder has a pivotal role in the strategic planning and management of tourism destinations (Dill, 1975). Stakeholders' participation is vital for tourism development and can form in diverse types such as public hearings, advisory committees, surveys, focus groups discussion, public deliberation, citizen review panels, collaboration, civic review boards, workgroups, implementation
Effective stakeholder involvement is expected to reduce the tension or conflicts that might happen between the host community and tourists by allowing the host community to shape the way tourism is developed (Dabphet, 2019).

In brief, the stakeholder is groups or individual that involves and has crucial parts in tourism activities, including management, planning, and development. Community and external collaborators need to work together to accomplish the community’s vision, needs, and priorities in tourism activities (Asker, 2010).

![Figure 2.8 Community-based Tourism Stakeholders in Giriloyo Batik Tourism Village](image)

Community-based Tourism in Giriloyo village is dependent on a cultural resource that is Batik as the leading tourism product. In this research, stakeholders primarily focus on the supply side, which consists of the host community, Government (Local and Regional), and another sector (Non-governmental Organizations).


2.4 Sustainable Tourism Development

By sustainable generally means development which meets the needs today without compromising the ability of people in the future to meet their needs (Swarbrooke, 2002). Several scholars have their definition of sustainable tourism. Archer & Cooper (1998) saw sustainable tourism on the linkage between economic and the environment, while Butler (1999b) defined sustainable tourism within three main areas (environmental, socio-cultural, and economic) and included the term of carrying capacity. Sustainable tourism, according to Lane (1994), is a triangular relationship between people, their host areas and habitat, holidaymakers, and the tourism industry. Lane (1994) further explained that this concept aims to reconcile the three partners in the equilibrium for the long term. He also suggested that sustainable tourism should diminish the environmental and cultural damage, optimize visitor satisfaction, and long-term economic growth within the region (Lane, 1994).

On the other hand, the World Travel and Tourism Council (1995) described Sustainable Tourism as “Tourism which meets the needs of the present tourists and host regions while protecting and enhancing the opportunity for the future. It is envisaged to lead to management of all kind resources in such a way that economic, social, and aesthetic needs can be fulfilled while preserving cultural integrity, fundamental ecological processes, biological diversity, and life support systems”. This definition then adopted by the World Tourism Organization (1998) that viewed sustainable tourism as the preservation of tourism resources for continued use in the future while still giving benefits to the community. In more detail, the UNWTO
described sustainable tourism as tourism that is responsible for its current and future economic, social and environmental impacts, addressing the demand of visitors, the industry, the environment and host communities (UNWTO, 2013). Further elaboration of sustainable tourism refers to the focus on, 1) Optimize the use of environmental resources while maintaining essential ecological processes and preserving natural heritage and biodiversity. 2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and contribute to inter-cultural understanding and tolerance. 3) Ensure viable, long-term economic operations, provide equitable socio-economic benefits to all stakeholders, including stable employment and income-earning opportunities and social services to host communities, and contributing to alleviate poverty (UNWTO, 2013).

Figure 2.9 Three Pillars of Sustainability
The primary purpose of Community-based Tourism implementation is ensuring the sustainability of tourism destinations based on three pillars (socio-cultural, environmental, and economic), as shown in Figure 2.9. In the end, this research would highlight the impacts of Community-based Tourism to create sustainable tourism destination in Giriloyo Batik Tourism based on three main aspects. Furthermore, based on the effects, it will be known what is lacking and what should be done to improve Community-based Tourism to enhance and strengthen sustainable tourism in Giriloyo Batik Tourism Village.
CHAPTER III
METHODOLOGY

3.1 Research Design

This research is qualitative field research based on a case study in Giriloyo Batik Tourism Village. The case study is an in-depth identification that focuses on a single social phenomenon (Babbie, 2010). This case study aims to explore the tourism development through Community-based Tourism in Batik Tourism Village and its impacts in creating a sustainable tourism destination from the perspective of the host community. The case study enables the researcher to focus and holistically explore the site and provide information as accurate as possible.

3.2 Study Site

3.2.1. An Overview of Tourism in Yogyakarta Province

The Special Region of Yogyakarta is in the middle-southern of Java Island. Geographically located at 7 33’-8 12’ south latitude and 110 00’-110 50’ east longitude. Administratively consists of one city, four regencies/municipalities, 78 districts, and 438 sub-districts (Yogyakarta Government Tourism Office, 2017). The total area of Yogyakarta province is 3185, 80 km² with a population of 3.679.179 inhabitants (Statistics Yogyakarta, 2017). Yogyakarta was founded in 1756 by Pangeran Mangkubumi or the first Sultan Hamengkubuwana as the center of the Sultanate of Ngayogyakarta Hadiningrat (henceforth: Kasultanan Yogyakarta). As a center of Javanese Culture, Yogyakarta is prominent with
cultural value and local wisdom that show its society's uniqueness. Located between Merapi Mountain and The South Sea, Yogyakarta offers various tourist destinations that can be divided into four categories as follows, nature tourism, cultural and historical tourism, special interest tourism, and tourism village.

Figure 3.10 The Map of Special Region of Yogyakarta

Tourism in Yogyakarta is not only offering beautiful and exotic landscapes but also rich cultures of Javanese and local wisdom from its communities. Based on the tourism statistics from 2012 to 2016, the number of tourists visited Yogyakarta considerably increased from 2,360,173 to 4,549,574 tourists, which means tourism in Yogyakarta has many prospective aspects.

3.2.2. Giriloyo Batik Tourism Village, Yogyakarta

Giriloyo village is part of Wukirsari village located in Bantul Regency, Special Region of Yogyakarta. It is a union of three sub-villages (Karang Kulon, Giriloyo, and Cengkehan sub-village) which most of the residents’ occupation are Batik artisans and makes the village is prominent with Traditional Handwriting
Batik and still preserving the traditional way of Batik-making process in Yogyakarta that has passed from generation to generation. Giriloyo and its traditional Batik is one of the tourism destinations in Wukirsari village. Administratively, Wukirsari village consists of 16 sub-villages, with approximately 15,677 residents (Desa Wukirsari, 2017).

Figure 3.11 The Map of Wukirsari Village

Source: (Desa Wukirsari, 2017)

Handwriting Batik with a specialty on the *Mataram classic* pattern is the main attraction of Giriloyo Tourism Village. Batik is a traditional fabric with a distinctive design drawn by a special kind of wax called ‘*Malam*’ then processed in a certain way. Batik is a combination of arts and crafts that has philosophical and historical value. UNESCO has nominated Batik as Masterpieces of Oral and Intangible Heritage of Humanity in 2009. The history of Batik from Giriloyo Village started from the construction of the Tomb of Kings in Merak Hill in Girirejo (Pamulia, 2014). In the process of building, *Keraton Ngayogyakarta Hadiningrat* involved
the role of many Abdi Dalem (King’s Servant) that made Keraton's activities frequently happened in that area, including Batik making process. Batik-making activity itself is originally from Keraton’s tradition in which the artisans draw patterns in a fabric with a wax called ‘Malam.’ As time went by, the demand for Batik exceeded, whereas the number of Batik artisans was inadequate. Artisans from Girirejo then sought help to artisans from Giriloyo and ended with a successful relationship in supplying Batik to Keraton Yogyakarta. After that, many residents of Giriloyo, particularly women, worked as Batik craftswomen. Since most of the residents in Giriloyo village are traditional Batik artisans. As a result, Giriloyo has a distinctive atmosphere that can be differentiated from other villages.

Currently, there are approximately one thousand Batik artisans who reside in three sub-villages in Giriloyo Village (Paguyuban Batik Giriloyo, 2018). They are incorporated into 13 Batik Groups as follow, 1) Sido Mukti, 2) Sekar Kedaton, 3) Sungging Tumpuk, 4) Sekar Arum, 5) Berkah Lestari, 6) Bima Sakti I, 7) Sri Kuncoro, 8) Batik Giriloyo, 9) Bima Sakti, 10) Suka Maju, 11) Pinggir Gunung, 12) Giri Indah, 13) Sari Sumekar. These groups are accommodated within one organization called ‘Paguyuban Batik Giriloyo’ or Batik Giriloyo Association. The Batik association is not only the authorized organization to manage tourism activities in Giriloyo but also as a place where the community can share their idea, evaluation, problem, or issue that they are facing. In Giriloyo, Batik already existed since approximately in the 17th century and has been the identity and icon of the community. The distinctive feature of Batik from Giriloyo is the specialty of its pattern focusing on the Mataram classic pattern that in the past only worn by the
royal family from Keraton Yogyakarta. Each design has its meaning and philosophy. The design was inherited from their ancestors that passed from generation to generation, and it has a standard reference from the shape of design and characteristic of color. The main facility in Giriloyo Batik Tourism Village is Gazebo Batik (shown in Figure 3.11), a complex of small gazebos traditional Javanes architecture where visitors can enjoy learning how to make Batik. The Gazebo also serves as a gathering place for the local community.

Figure 3.12 The Gazebo Batik Giriloyo
(Source: Field Research Documentation)

Besides Batik, Giriloyo Tourism village has several supportive features of tourism, such as homestay and local wisdom, in the form of traditional ceremonies and religious rituals as part of preserving Javanese culture.

3.3 Subject of Research

The subject of the research is the community in Giriloyo Batik Tourism Village as the host community and the primary stakeholder and other stakeholders
such as Regional and local government and NGOs, which directly involved in supporting the community through Community-based Tourism. The sampling technique used key informant sampling to conduct detail information about tourism development through Community-based Tourism that implemented in Giriloyo Batik Tourism Village. Informants will be selected purposively to gather precise information about the village. The total subjects for the interview were 17 people, 11 people from local community, 2 people from Wukirsari Village Government, 2 people from Bantul Regency Tourism Office (Local), 1 person from Special Region of Yogyakarta Tourism Office (Regional), and 1 person from an NGO (Institute for Research and Empowerment).

### 3.4 Data Collection Methods

Data collection methods primarily used in-depth interviews with the community. The in-depth interview enables the researcher to explore the tourism development through Community-based Tourism that implemented in Giriloyo village as well as the community's involvement and contribution to creating a sustainable Batik tourism village. Participant-observation will be utilized to support the in-depth interview method. This method will allow researchers to be active observant in participating in community activities (Yin, 2003). Through participant-observation, the researcher will gain opportunities to involve in the community's activities regarding tourism, understanding their livelihood, and identifying problems encountered by the community in implementing Community-based Tourism. Interview question sheet covered 15 points of Interview as follow, 1)

Within the research field process, documentation has been conducted as part of the observation. Archival records such as village profile, monographic, and annual report from the Batik Association also serve as supplementary data. The local community also held a presentation for the Tourism Village Competition, which had vital information about Giriloyo Batik Tourism Village. This information is part of additional data to support the primary data from the interview. During the interview process, the attitude of interviewees contributed to the meaningful insights of the studies, and it helped to construct the answer for research questions. Most interviewees, particularly, from the community were very informative and eager to give their opinion based on their real experiences. However, each interviewee had his/her capacity in answering the questions, and it depended on his/her experience and personal opinion. These vibrant answers were beneficial in narrating the interview results in the findings and results section.

3.5 Data Analysis

The interview results contain descriptive data. To ease in sorting the information to answer the research question, a thematic analysis used in analyzing the data. Thematic analysis is described as an independent qualitative descriptive
approach to identify, analyze, and reporting patterns or themes within the data (Braun & Clarke, 2006). Thematic analysis was suitable because the interview questions have already contained a set of themes to answer the research questions. These themes were the 12 interview points mentioned in the previous section. The thematic analysis, according to Braun & Clarke (2006), consists of six phases of analysis.

Figure 3.13 The Cycle of Thematic Analysis Phases

Figure 3.14 The Thematic Analysis Process

<table>
<thead>
<tr>
<th>Phases</th>
<th>Description of Analysis Process</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Data Collection</td>
<td>a. Conducting field interview with Giriloyo village community, Local and Regional Tourism Office, and IRE (NGO)</td>
</tr>
<tr>
<td></td>
<td>b. Recording and taking note within the interview process</td>
</tr>
<tr>
<td></td>
<td>c. Taking pictures for documentation</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td><strong>2</strong></td>
<td>Data Managing</td>
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<tr>
<td><strong>3</strong></td>
<td>Familiarization and Coding</td>
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<tr>
<td><strong>4</strong></td>
<td>Reviewing themes</td>
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<td></td>
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<tr>
<td><strong>5</strong></td>
<td>Defining themes</td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>6</strong></td>
<td>Report</td>
</tr>
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</tr>
</tbody>
</table>

The analysis process began from interviewing with the local community in Giriloyo village, Village Government, Tourism Office at the local and regional level, and an NGO (IRE). Recording and taking note was done within the interview. The step continued on transcribing and translating the interview recording. Within the thematic analysis, it is crucial to classify the answers based on the question and noting down the initial ideas on each answer (familiarizing and coding). Then, the next step was reviewing and defining the theme to generate a clear definition of each theme. Additional themes were also considered for constructing the thematic map. Lastly, based on the set theme from the thematic map, the report phase narrated the results of the final analysis and related it to the research questions, objectives, and literature.
3.6 Methodological Limitations

Due to limited time allocation and cost, this research could not draw samples in the large-scale. Regarding reliability and validity, it is quite challenging to apply the conventional standard since the nature of the qualitative study and its origin depends on original and empirical contexts. Moreover, the setting, condition, events, even interaction, could not be replicated and generalized to any extent. Another challenge was it was quite hard to approach the community and talk with them. Each interviewee had their capacity to answer the questions based on their experience. It made the interview results diverse, and many aspects can be explored further.
CHAPTER IV
FINDINGS AND RESULTS

4.1 Tourism Development and Community-based Tourism in Giriloyo Batik Tourism Village

This chapter will specifically highlight the research findings and results based on the data analysis to answer the research questions. It consists of tourism development phases in Giriloyo Batik Tourism Village, Community-based Tourism Implementation, and the roles of stakeholders (The host community, the local and regional government, and NGOs), the impacts of Community-based Tourism to sustain the tourism village in terms of socio-cultural, economic, and environmental aspects. Additionally, further related findings would also be included for possible future studies.

Tourism village development in Giriloyo can be divided into two phases, before and after the Yogyakarta’s earthquake in 2006, as it was officially established after 2006. This section will describe the detail of chronological periods of Giriloyo Batik Tourism village.

4.1.1 Tourism Development before Yogyakarta’s Earthquake

According to the analysis (shown in figure 3.15), Batik has already existed since approximately the 17th century in Giriloyo. It initially brought from Keraton Yogyakarta together with the establishment of the Sultan’s funeral complex that closes to the village. Most of the community members, predominantly women,
worked as Batik artisans. Despite the fact that Batik has already existed from approximately the 17\textsuperscript{th} century, artisans only had minimal skills, and they could not make finished products. They merely draw the pattern in a fabric without the coloring process (*putihan*/half-ready). Then, they would sell it to Yogyakarta city to be finished and sold as a ready product.

Regarding Batik pattern, since it originally came from Keraton Yogyakarta and passed on from generation to generation, specifically from mother to her daughter and the design was already fixed and did not have any change. They focused on *Mataram Classic*, a pattern used by the royal family in Keraton Yogyakarta. Since they could not make ready products, the income that they earned was meager, and sometimes the payment was delayed. The fee also depended on the skills of each artisan. Until 2006, they merely worked as laborers with low pay and could not make ready products.

Figure 3.15 The Thematic Map of Tourism Development before Yogyakarta’s Earthquake
On the other hand, there were two groups of Batik artisans called Bimasakti I and II also have existed since 1982. These two groups just had a limited number of members and very rigid in terms of organizational structure that excluded non-members to join their activities. Among other Batik artisans, members of Bimasakti could make ready products and have received international guests even just in small numbers. In brief, before 2006, there were no significant visits except only limited to the Bimasakti groups.

4.1.2 Tourism Development after Yogyakarta’s Earthquake

Tourism development in Giriloyo began when an earthquake hit Yogyakarta and destroyed the whole village in 2006, as shown in the map (figure 4.16). The village community lost their houses and occupation. In the aftermath, they also lost the spirit to start a new life. At that moment, they received many supports from NGOs, particularly from the Institute for Research and Empowerment (IRE), Jogja Heritage Society (JHS), Dompet Dhuafa, and the Governments.

NGOs initially focused on trauma-healing for the earthquake victims. Through this trauma-healing supports, the NGOs realized that most of the women worked as Batik artisans but could not make it be ready products, and they saw it as a potential that could be developed. Administratively, Giriloyo consists of three sub-villages (Karang Kulon, Giriloyo, Cengkehan) where most of Batik artisans reside.
In 2007–2008, the stakeholders helped the community to rebuild the village and recover from trauma. In between those years, the community received help from stakeholders (NGOs and government) that covered infrastructures, human resources development (training and capacity building), tools and materials, and financial capital as well. The community started to hold a gathering and forming small groups of Batik artisans (currently 13 groups) and united all groups in one organization called ‘Paguyuban Batik Giriloyo’ or Giriloyo Batik Association. Batik Giriloyo Association that accommodates all Batik artisans in Giriloyo village has crucial roles for tourism activities in Giriloyo Batik Tourism Village.
Based on the chronological order (Figure 4.17), it took approximately three years for the community to rebuild their village and form an organization to develop tourism. The Association has its organizational structures, including leaders/heads of The Association, secretaries, treasurers, and other divisions (education and training, promotion, collaboration, household, production, and so on). The total members of the core management of Paguyuban are 32 people that act as representatives of their Batik groups. Since the beginning of the Paguyuban establishment in 2009, the core members' regeneration barely happened. Core members only exchange positions with each other.

### 4.2 Community-based Tourism Implementation Model

Based on the field research, tourism development in Giriloyo batik Tourism village implemented community-based tourism as an approach, which gives the community authority in managing their resources through tourism activities. This section will elaborate to what extent a Community-based approach has been
implemented towards the ideal, which based on the fundamental factors of Community-based Tourism.

4.2.1 Towards the Ideal of Community-based Tourism

Aforementioned in the second chapter, Community-based Tourism has thirteen fundamental factors that determine the success of Community-based Tourism implementation. Each factor has several indicators that indicate how far each factor has been applied within the Community-based approach. Those factors are 1) Community participation, 2) Leadership, 3) Power distribution, 4) Empowerment, 5) Resources and benefits management, 6) Local ownership, 7) Stakeholders collaboration, 8) Conservation, 9) Social capital, 10) Livelihood/live quality, 11) Shared-sense responsibility, 12) Harmony, 13) Visitor satisfaction.

4.2.2 Community Participation

The primary actors in the Giriloyo batik Tourism Village are Batik artisans, predominantly women (homemakers and older people). In the Giriloyo case, Paguyuban plays significant roles in managing tourism activities in the main facility (Gazebo batik), where all tourism activities are held. Gazebo Batik in Giriloyo is the main attraction as well as the community center where all community members gather. Community participation is an essential aspect of community-based tourism as an indicator to measure the effectiveness of Community-based Tourism implementation. Community participation involves all stages from planning, embracement, implementation, and evaluation process, including the decision-
making process and idea-sharing within community members. Community participation in Giriloyo Batik Tourism Village can be divided into two terms (organization at the community level in Giriloyo and village level). In a tourism village, the organization is a vital part of the continuity of tourism activities in the village. In this case, the Batik Giriloyo Association is the primary organization within Giriloyo Village. The Association, which in particular covers all representatives from 13 Batik Groups and other community elements, has authorities to direct and manage all tourism package within Giriloyo village. However, it does not mean that the Association is a fully independent organization. Giriloyo village is part of Wukirsari village, which means all decisions concerning tourism activities, collaboration, and decision-making should be under the supervision of the village government.

For this reason, Paguyuban or Batik Association also includes the village officer (village head and chief of service staff) to be a supervisor within the organization. In the village level, Wukirsari village has *Pokdarwis (Kelompok Sadar Wisata)* or Tourism Awareness Group (Karini, Marcos, & Idah, 2018). Generally, Pokdarwis members are representatives from the core management of tourism destinations in Wukirsari Village that has vital roles in tourism destinations management at the village level.
In a tourism village, the organization has a vital role in managing tourism activities. As can be seen from Figure 4.18, the hierarchy of organizations starts from the Village Government, Tourism Awareness Group, Batik Giriloyo
Association, and the tourism village itself. Village Government has a responsibility as a supervisor. Tourism Awareness Group (Pokdarwis), on the other hand, is an organization that usually in the village-level that has responsibility in ensuring local community awareness, in participating actively as the host community, which includes finding and creating new potentials for tourism in the village level, innovation in hospitality service and tourism products, creating new destinations and features and, more importantly, socializing the concept of ‘Sapta Pesona.’ In the case of Giriloyo, as part of Wukirsari village, the local community in Giriloyo has its authority in managing the destination. As shown in Figure Community participation in Giriloyo can be observed in how active the community plays its roles within the organization, in this context, within the Batik Association. Giriloyo Batik Association accommodate approximately 1000 Batik artisans within the scope of Karang Kulon, Giriloyo, and Cengkehan sub-village (Paguyuban Batik Giriloyo, 2018). However, the core management of the Batik Giriloyo Association consists of 32 members that represent 13 Batik groups in Giriloyo Village. Each group accommodates 20 up to 50 Batik artisans.

Due to the difficulty of involving all community members to participate within the core management of the Association, all stages of planning, embracement, implementation, and evaluation regarding tourism village are discussed within the forum that held once in a month. The decision-making process is determined by voting and consensus among members. However, all members

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2 Sapta Pesona is seven conditions that need to be created in order to attract tourists to visit the tourism destination. Those conditions are secure, orderly, clean, cool, beautiful, hospitable, and memory (Rahmawati, Sunarti, & Hakim, 2017)
(core and non-core members) are allowed to express and share their opinion, idea, critique, and evaluation of tourism activities. Members can share it through their group, and the representative will deliver the opinion to the core management in the Association. The core management is also responsible for involving Batik artisans to take part as guides/tutor in tourism activities. In brief, community participation in Giriloyo Batik Tourism Village mainly only limited within the core management of the Association due to numerous members of the community.

![Figure 4.20 The Core Management of Batik Giriloyo Association](image)

(Source: Field Research Documentation)

4.2.3 Leadership

Leaders have crucial roles in Giriloyo Batik Tourism Village. Leadership is embodied within the Batik Giriloyo Association (Figure 4.21). There are two
leaders (Head I and Head II) in the organizational structure. Leaders are responsible for leading and directing members in tourism activities, building a partnership with stakeholders (Village, Government, and NGOs), embracing and encouraging all community members to actively participate in tourism, contributing through innovation and ideas as well as determining all crucial decisions within the organization.

Figure 4.21 The thematic map of Leadership in Giriloyo Village

In Giriloyo Village, leaders or the heads of the Association are chosen by the community through voting in the forum. In some cases, the village government, as an advisor, also has the authority to recommend candidates as the heads of the Association (leaders) if the community cannot find any eligible candidates. Since leaders have important duties and responsibilities, it is difficult to nominate leaders candidates in the Association that make it more challenging to have leaders regeneration. In the association, leader candidates are expected to volunteer out of willingness rather than appointed by the community members. If there is no volunteer, the community usually recommends the heads of the sub-villages to be candidates.
4.2.4 Power Distribution

Technically, the power is distributed into certain positions within the organizational structures in Batik Giriloyo Association (Figure 4.22). The Association is the primary authority to manage the facilities and resources (natural, cultural, and human resources). The core management of the Association consists of two leaders (Head I and II), two secretaries, two treasurers, and other divisions (eight divisions).

![Figure 4.22 The thematic map of Power Distribution in Giriloyo Village](image)

According to Figure 4.23, the organization also involved external parties from the village government, local elites (prominent figures in the community), and NGOs as supervisors and advisors. The decision-making process is determined within the forum and agreed by all respective members of the organization (the core management). Concerning the implementation of the plan that has been made within the forum depends on the level of urgency. Planning implementation is based on priority.
In some cases, the project might be postponed or canceled, depending on the situation. As mentioned before, the organization has the main authority in distributing power, including information and access regarding tourism. However, there is no fully centralized authority, which means the organization allows each group to expand and promote its products outside the association.

![Organization Structure of Batik Giriloyo Association](image)

Figure 4.23 The organization structure of Batik Giriloyo Association
4.2.5 Empowerment

Figure 4.24 The Thematic Map of Empowerment in Giriloyo Village

In terms of empowerment, most of the Batik artisans in Giriloyo are women who are mainly housewives and the older generation. They are encouraged to take part as a tutor or guide in Batik learning activities. To become a tutor, artisans have to participate in training that trains them about how to explain and guide the visitors and even public speaking. To enhance the capacity of Batik artisans, the Association often sends its members to join the education and training program held by the government institution such as the Batik design workshop, entrepreneurial seminar, creative industry workshop, and so on.

4.2.6 Resources and Benefits Management

In terms of resources and benefits management (Figure 4.31), the main product in Giriloyo is Edu-tourism Batik (Batik-making learning) and Batik products. In Giriloyo, Edu-tourism Batik, which visitors can come and learn how to make handwriting Batik are done in Gazebo Batik. The Gazebo serves as the
main facility and the main attraction in Giriloyo village. It is a complex that consists of several small gazebos with traditional Javanese architecture. It includes the main *pendopo* for a meeting, several small gazebos, a storage room, a kitchen, toilets, a prayer room, and a showroom. The gazebo was part of the aid from IRE together with AIP (Australia Indonesia Partnership) after Yogyakarta’s earthquake, and the village government provided the land which part of the village treasury.

Regarding capacity, Gazebo Batik can accommodate a maximum of 300 – 500 visitors, and there is no minimum number of visitors. In the Batik association itself, there is a consensus that each Batik group is allowed to accept visitors in their workshop if it less than 20 people. If the visitors are more than 20 people, Batik groups will recommend them to go to the Gazebo Batik that has a larger capacity.

To maximize the potential of tourism village, the community in Giriloyo is also creating additional tourism packages such as traditional culinary, village exploration, and religious musical performance package. The community currently

Figure 4.25 The Main Gazebo Batik

Figure 4.26 The Gazebo Complex

(Source: Field Research Documentation)
is also developing homestay where visitors can stay and enjoy the village hospitality. Although still limited in terms of numbers, the community (homestays owners) committed to fulfilling all the facilities in their homestay to reach international standards. With staying in a homestay, visitors not only can learn how to make Batik but also live and interact with the local community in Giriloyo.

Figure 4.27 The Outside of Homestay Adiluhung

Figure 4.28 The Inside Interior of Homestay Adiluhung

Source: (Desa Wisata Wukirsari, 2019)

The primary allocation for tourism activities is workforce and time, predominantly done by women (Batik artisans). The artisans transfer their knowledge in tutoring the visitors in making Batik, as shown in Figure 4.29 and 4.30. Each artisan will handle one group of visitors (5 people) in making batik with a size of 30 x 30 cm. In this process, visitors are free to ask about Batik, and the tutor will explain and guide them on how to make batik in safety procedures. Tutors are not paid monthly. They will be paid on the same day when they finished their work.
Figure 4.29 The Artisans are Tutoring A Group of Visitors

Figure 4.30 The Tutor is showing how to draw Batik Pattern

(Source: Field Research Documentation)

Figure 4.31 The Thematic Map of Resources and Benefits Management in Giriloyo Village
The main benefits come from the income that is earned from the Edu-tourism Batik, which consists of Batik making packages, Batik products, and other packages. The Association does not take a specific portion from individual income to fund any projects regarding tourism. In the case of exhibition or expo, the Association still depends on free facilities given or supported by the event organizer. For example, open stalls for an exhibition. However, for the operational fee such as meals, transportation is borne by the Batik Association. Giriloyo Batik Association adopts a cooperation system in which at the end of the year, the dividend will be shared among the core members of the organization. There are no external shareholders in Giriloyo, and community members are responsible for managing and directing tourism activities in their village.

Figure 4.32 The Display of Batik within The Showroom

Figure 4.33 The Interior of The Showroom

(Source: Field Research Documentation)
In Gazebo, Batik artisans display and sell their Batik products in a showroom shown in Figure 4.32 and 4.33. Each product that sold will be cut 20 %, for Batik association income (3%), the salesperson on the day (7%), and other commissions (10%). Batik artisans can sell their Batik in the showroom through their group. Before selling, the products must pass the quality control process to decide the quality and price of the products.

### 4.2.7 Local Ownership

![Thematic Map of Local Ownership in Giriloyo Village](image)

Figure 4.34 The Thematic Map of Local Ownership in Giriloyo Village

The primary resources of Giriloyo Village are land, the Gazebo Batik, and Group workshops. Gazebo Batik is a shared-ownership among the community in Giriloyo Batik Tourism Village in which the Village Government provides the land. Despite the artisans can sell their products in the showroom, the Association allows artisans to display, sell and promote their products through their shops or workshop. In Giriloyo, there are 13 Batik groups. Each Batik group usually has their workshop where members can work on their Batik and sell the products shown in Figure 4.35
and 4.36. Batik artisans also are allowed to own their shop. For promotion, the Association has promotion and marketing division. They are responsible for designing flyers/pamphlets for exhibitions and promoting online and offline. Other members are allowed to promote the tourism village through their network but does not necessarily hand out flyer/pamphlet. In Giriloyo Village, there are no external shareholders. Tourism resources are fully managed by the community.

![Figure 4.35 Sidomukti Batik Workshop](image1)

![Figure 4.36 Sri Kuncoro Batik Workshop](image2)

(Source: Field Research Documentation)

**4.2.8 Stakeholders Collaboration**

Stakeholders’ supports play significant roles in the establishment of the Giriloyo Batik Tourism Village after Yogyakarta’s earthquake (Figure 4.37). The Government (Tourism Office Department) and several NGOs (IRE, JHS, Dompet
Dhuafa) are the main stakeholders that support the local community in Giriloyo to initiate Batik Tourism Village.

Figure 4.37 The Thematic Map of Stakeholders’ Collaboration

Besides Government and NGOs, universities (Universitas Pembangunan Nasional ‘Veteran’ Yogyakarta, Gadjah Mada University, Mercubuana University, Sanata Dharma University) also supported the community during the establishment through research and community services. Most of the partnerships occurred after the earthquake as part of the support for the community. However, the community in Giriloyo is still building synergies with other stakeholders, yet always communicating with former stakeholders. IRE is one of the NGOs that helped the community in the beginning, is still supporting the community through advisory within the Association. IRE stands for Institute for Research and Empowerment. It is an independent organization based on academics. IRE focuses on deepening
democracy, governance and policy reform, and community development and empowerment, including poverty alleviation and village reform (Institute for Research and Empowerment (IRE), 2019). These are some collaboration between the stakeholders (Government, NGOs, and Universities) and community in Giriloyo Batik Tourism Village as part of support in Tourism Development.

a) LSM Dompet Dhuafa 2007 (an NGO support from Dompet Dhuafa)
b) Program dari JHS Dan IRE 2008 (JHS and IRE program)
c) Program dari USAID 2008 (USAID support program)
d) PNPM Mandiri Pariwisata 2009 (Government subsidy for tourism development)
e) PT Primissima 2014 (Collaboration with fabric supplier)
f) Pendampingan Penguatan Organisasi UPN Yogyakarta 2015 (Organizational skills enhancement program)
g) Pembangunan showroom Batik Disperindag Jogja 2016 (Infrastructure support in the form of the showroom from Industry and Commerce office)
h) CSR Pertamina untuk Toilet berstandar International dan pengembangan area belajar membatik 2017 (CSR program from Pertamina for toilet with International standard and expansion of Batik learning area)
i) Pembangunan Pagar Dinas Pariwisata 2017 (Infrastructure support in the form of ‘fence’ from Tourism Office)
j) Pendampingan Peningkatan Kapasitas Teknologi Mercu Buana 2017 (Technology capacity enhancement program from mercy Buana University)
k) Perencanaan Kawasan Wisata UGM 2017 (Tourism Area Planning Program from Gadjah Mada University)

l) Pembangunan Taman parkir Dinas Pariwisata DIY 2018 (Infrastructure support in the form of ‘parking lots’ from the Provincial Tourism Office).

Source: (Desa Wisata Wukirsari, 2019)

Stakeholders’ aids consist of physical and non-physical supports. Physical covered infrastructures for tourism facilities such as The Gazebo Batik, Parking Field, toilets, prayer room, showroom, fence, and pavement. The non-physical supports included capacity building, human resources development, education and training, organizational skills, Information and Technology, promotion and marketing, product development, management, and accounting, as well as financial capital. Some partnerships, such as from Local and Regional Tourism Office Department and IRE, still occur in the form of advisory and monitoring related to the tourism development progress in Giriloyo Batik Tourism Village.

Stakeholders’ collaboration is crucial for tourism development in Giriloyo Village. It does not only help the community to rebuild their village but also develop available potential to benefit and improve their livelihood. Through capacity building, the community, mainly the artisans, can enhance their ability in product development, promotion, and innovation.
Figure 4.38 Batik Giriloyo Association with Stakeholders representatives

(Source: Field Research Documentation)

4.2.9 Conservation

Figure 4.39 The Thematic Map of Conservation in Giriloyo Village
As shown in the map above (Figure 4.39), conservation is divided into two aspects, environmental and cultural. In terms of environmental, since in the Batik’s coloring process, artisans primarily use synthetic color to dye the Batik, the local community initiates to make a water waste management system in the form of shelter wells to prevent soil and groundwater pollution. The installation consists of up to six wells shown in Figure 4.40, which each well contain specific substances to purify the wastewater so it will not pollute the soil and groundwater. The contents cover alum, palm fiber, sand, and activated carbon. The installation starts at a group level, and the community also received support in building the water waste management installation from NGOs. Water waste management is part of the community’s commitment to preventing pollution or damage in the environment. Besides using synthetic dyes, the community, mainly Batik artisans, is encouraged to use natural dyes as they are more eco-friendly and harmless for the environment.

Figure 4.40 The Water Waste Management Installation in Batik Berkah Lestari, one of the Batik Workshops in Giriloyo Village
(Source: Field Research Documentation)
Nevertheless, as Batik has become the commodity, the community also considers market/buyer demand. The demand for Batik with synthetic dye is still high since it has solid and more vibrant colors. Another reason why the community still prefers synthetic over natural is that the community still cannot produce its natural colors for Batik. Plants such as *Indigofera (Indigofera tinctoria)* and *Mahoni (Swietenia macrophylla)* will take a longer time to process, and there are no farmers that can provide the plants. Synthetic dyes such as *indigosol*, on the other hand, are much cheaper and available in the market, and it has various colors. As for the wax, after Batik fabrics are boiled, the wax or Batik artisans called it ‘*malam*’ will float and hardened shown in Figure 4.41, and it can be reused to make Batik with adding a bit of new *malam*.

![Figure 4.41 The hardened Malam that will reuse to make Batik](Source: Field Research Documentation)

The community held a planting trees event in Gazebo’s yard for the Batik Biennale exhibition shown in Figure 4.29 and 4.30, and it is occasional. Concerning
domestic garbage management, it found that the community still has a problem managing domestic garbage. Since most of the visitors are students, they often purchase a package with a light meal or lunch boxes. Snack packaging, lunch boxes, and plastic bottles are the main domestic garbage in Gazebo Batik. All this time, the community manages the garbage by burning the trash. For non-organic garbage such as plastic bottles and plastic, the community still depends on garbage scavengers to pick up the garbage. Despite their lacking of managing domestic waste, the community still manages to keep the environment clean, especially in the primary facility such as Gazebo Batik.

Figure 4.42 *Indigofera Tinctoria*  
Figure 4.43 *Swietenia Macrophylla*

(Source: Field Research Documentation)

On the other hand, in terms of cultural, the community committed to preserving the traditional handwriting Batik with a specialty in *Mataram's classic*
design as a valuable heritage as well as conserving Javanese culture. Concerning sustainability, Batik is also introduced as a local content subject in elementary schools so that the younger generation knows the importance of preserving batik as a valuable heritage. Besides, traditional art performances and culinary also become part of the community’s livelihood that needs to be preserved as local value.

Figure 4.44 An Artisan makes handwriting Batik at one of the Batik Workshops

(Source: Field Research Documentation)

4.2.10 Social Capital

Social Capital focuses on the network or relationship among community members that enable the community to function effectively, while community participation emphasizes the community’s active involvement in the decision-making process. Social capital in Giriloyo Batik Tourism village is shaped in the joint-venture spirit in the form of Batik Giriloyo Association. There are approximately 1000 Batik artisans (Paguyuban Batik Giriloyo, 2018) who affiliated
in 13 Batik Groups and united within the Association. The Association serves as a place where community members can communicate together in one forum, including sharing any information regarding tourism through the representative members within the core management. Due to the numerous members, representative roles are very crucial as a messenger to give any information to their groups.

Figure 4.45 The Thematic Map of Social Capital in Giriloyo Batik Tourism Village

As shown in the map above (Figure 4.45), communication is the crucial point to maintain a good relationship among community members. In terms of communication, three ways are used by the community in Giriloyo. Firstly, social gathering which involves all elements of the community in Giriloyo (not only the artisans). Social gathering is a place to socialize with the community, particularly
about tourism and *sapta pesona*. Secondly, the Association creates an online group in social media applications such as Whatsapp and Line to connect all community members. Through the online group, it is easier to obtain fast respond and updates from community members. The online group also allows members to deliver important information instantly. The Association also has its internal monthly forum. This forum also becomes a place to share ideas, critique, evaluation, recommendations to improve tourism products and services, as well as to remind all members about their task and commitment. The association is very open in receiving any evaluation and critique from all members of the community, including from the non-artisans community. Besides, the communication forum aims to reduce conflict potential and ease the reconciliation process when the conflict occurred.

### 4.2.11 Livelihood/Life Quality

![Figure 4.46 The Thematic Map of Livelihood/Life Quality in Giriloyo Batik Tourism Village](image)

Figure 4.46 The Thematic Map of Livelihood/Life Quality in Giriloyo Batik Tourism Village
In terms of livelihood and the improvement of live quality, there is a significant difference between the ‘before earthquake’ and ‘after the earthquake.’ Aforementioned in the first chapter, before the Yogyakarta’s earthquake, Batik artisans in Giriloyo were mere laborers. They made half-ready Batik and sold it to the city to be processed into ready products. They had minimal skills and meager income. Per day they earned around IDR 50,000 (USD 3.56) and often paid behind the payment date. However, after the earthquake, the community was given aid and support for trauma healing and start over. The remarkable change was when NGOs gave batik artisans training for product development. The training program equipped them with the knowledge to design Batik patterns, coloring techniques, and including product marketing. From the training, their livelihood gradually improved, and they could rebuild their village. In a decade, the community has established Batik Tourism Village and offers Batik learning packages as well as sells its Batik products. As the tourism village is flourishing, the income also follows to increase. The Tourism Village now could generate revenue of IDR. 538,449.500 (USD. 38,329.42) annually from Tourism. It means that tourism has a favorable implication for the community.

From tourism activities (Figure 4.46), Batik artisans can help to support their families. They earn income from selling Batik products and as a guide/tutor. The increasing income also affects their health, the level of education of their children, and their social status. They can send their children until university, build a better house, or starting their own business. More importantly, tourism development
stimulates the creation of small-medium enterprises and entrepreneurial activity, particularly in the field of the creative industry.

4.2.12 Shared-sense of Responsibility

Batik Association has created a set of rules in the form of statute/bylaw, duty, and responsibility of each position, and consensus or mutual agreement. These rules serve as guidance for community members in running the organization as well as tourism activities in Giriloyo village. Each member is required to have a strong understanding of his/her roles both as the Association and village community member. Also, Batik Association has a firm principle in teamwork that requires members to help each other regardless of their job position. For instance, if the production division needs help in handling tools and materials, other divisions will come to help and vice versa.

Figure 4.47 The Thematic Map of Shared-sense of Responsibility in Giriloyo Batik Tourism Village
In running the tourism activities, community members who involve in the Batik learning activity are required to understand and apply the precaution acts based on the standard operating procedure. For this reason, before guiding the visitors, tutors/guides should attend a short briefing to remind the guide/tutors how to conduct the Batik learning activity in safety procedures. As the visitors will deal with harmful objects such as stove and hot wax, the tutor/guide needs to explain the safety procedure to the visitors. Before Batik's learning activity begins, visitors also are given information and safety procedure such as a method in using ‘canting’ (a pen-like object to draw Batik pattern), seating distance, keep a proper manner, and so on. Gazebo Batik is also equipped with first aid for small accidents that might happen. Community members bear full responsibility for the accidents that occur during the tourism activities in the Gazebo Batik. Hence, the safety procedures is a vital aspect that needs to be understood and applied by community members.

4.2.13 Harmony

![Figure 4.48 The Thematic Map of Harmony in Giriloyo Batik Tourism Village](image)

Figure 4.48 The Thematic Map of Harmony in Giriloyo Batik Tourism Village
Harmony is the relationship between the host community, the environment, and visitors. In Giriloyo, most of the residents work as Batik artisans. As community members share the same source of livelihood, it creates a sense of community and purposefulness of life. The sense of community is the root of establishing the Association with a joint venture spirit in the field of tourism. A harmonious relationship between the host community and environment showed in community revitalization through resource use. It means the community should be aware of utilizing their resources sustainably. Creating a water waste management system is one of the ways for the community to keep producing Batik without damaging the environment.

Regarding visitors, the ability to respond to the visitors’ demand is also important in harmony. Responding to visitors’ needs is not only about fulfilling the necessary tourism facilities but also creating a delight atmosphere where visitors can fully enjoy the tourism destination. The notion of ‘sapta pesona’ is a fundamental principle that guides tourism activities to meet the visitors’ satisfaction in Giriloyo Village. In fostering harmony, tourism promotion should emphasize the local value and living environment. It means that promotion should go along with the local value and tradition of the community and their living environment. The most distinctive feature of the community in Giriloyo village is the religious atmosphere. Before Batik became prominent, Giriloyo is well-known for its sacred sites such as Sunan Cirebon’s tomb, and Keraton Yogyakarta funeral complex. The sites have been the primary destination for religious tourism. The coexistence between Javanese culture and Islamic religious culture is also reflected in how the
community deal with tourism activities. The community utilizes the Javanese architecture style (*Joglo style*) in their main facilities and homestays as attractive features of their village as well as preserving the Javanese culture. The community is also aware that providing worship facilities such as a prayer room and mosque for visitors is also a priority for a tourism destination. Visitors can access the prayer room or mosque while visiting Giriloyo Village.

### 4.2.14 Visitor Satisfaction

Visitor satisfaction is primarily reviewed from the perspective of the host community, reflecting on the impression of the visitors after experiencing in making Batik. Since the tourism package in Giriloyo focuses on Batik learning, the main visitors are students, from elementary level until university students. Another visitor is usually a group tour.

![Figure 4.49 The Thematic Map of Visitor Satisfaction reviewed from the Host Community’s Perspective](image-url)
As shown in Figure 4.49, there are four elements of visitors' satisfaction based on the community’s perspective. The community mentioned that it is quite rare to hear severe complaints from the visitors. Since most of the visitors are coming from outside Yogyakarta, they are quite impressed with learning how to make handwriting Batik. Before and after making Batik, the staff from the Batik association will hold a short briefing in the central gazebo. The staff from the Association will talk about a short history of Giriloyo Batik Tourism village and an explanation about tools and materials, the method of how to make Batik from drawing until the coloring process, and the safety procedure to avoid any accident. After visitors finished their activity, there would be a feedback session in which staff will give feedback about Batik that has been made by visitors, and visitors also provide feedback to the team about their impression after learning Batik making. In the process of Batik making, visitors' attitudes also showed their feeling of experiencing the novelty of making Batik. Visitors are enthusiastic and eager to follow the tutor’s lead. Visitors and tutors often involve in delight conversations about Batik.

![The Number of Visitors in Giriloyo Village in 2016 – 2018](image)

Figure 4.50 The Number of Visitors in Giriloyo Village in 2016 – 2018

Source: (Desa Wisata Wukirsari, 2019)
Batik learning is the main feature that attracts visitors to visit the village. Although there was a considerable increase in the latest three years (Figure 4.50), it does not necessarily prove the visitors’ satisfaction. In this case, the ability to give an excellent service and fulfill the demand to the visitors is also essential. In practice, tutors/guides emphasize creating a friendly atmosphere where visitors can enjoy making Batik in a more relax and joyful way. This friendly atmosphere is pictured in ‘sapta pesona’ principles that used as a guide in providing excellent service for visitors.

Figure 4.51 a Student was giving his Impression in Feedback Session

Figure 4.52 a Representative gave a Keepsake for Giriloyo Batik Tourism Village

(Source: Field Research Documentation)

The main target of Batik learning is students. During the observation, most students were impressed with learning Batik as they enjoyed a new experience and new knowledge. Visitors could bring back their creation as a keepsake. For formal
institutions such as schools and universities, they often give a keepsake with the community. Repeated visitors from the same schools and universities often occur as part of school trips or study tours. To foster a good relationship with the visitors, building partnerships with schools and universities is essential to attract more repeated visitors. Currently, the community has collaborated with several schools from other areas outside Yogyakarta, such as from Solo, Bogor, and Bandung. Besides the partnership with schools, the community also works with the travel agent and or tour operator to refer their village as part of the itinerary for study or group tour.

4.3 Stakeholders Roles in Community-based Tourism

In Giriloyo Batik Tourism Village, stakeholders hold crucial roles in the implementation of Community-based Tourism. In this section, the roles of stakeholders are reviewed from the three main stakeholders that collaborate with Giriloyo Batik Tourism Village.

4.3.1 The Roles of Village Government

First of all, the village government is the highest authority at the village level. Giriloyo village is a union of three sub-villages and part of Wukirsari village. The village government has a responsibility in monitoring and supervising tourism activities that occurred in Wukirsari village. Wukirsari village has several tourism destinations that spread in some sub-villages. In Giriloyo, the village government facilitates the community in providing some areas of land (village treasury) for
tourism facilities such as the Gazebo batik and parking field. Each year, the community in Giriloyo will give a contribution to the village from the tourism revenue. In the Batik Giriloyo Association, the head of the village has a position as an advisor. Advisor has important roles in evaluating and giving recommendations regarding tourism activities or any issues/problems that are faced by the community. The village government also supports the community in building a partnership, linking the community to stakeholders’ programs that suitable and beneficial for the community. The Village Government accommodates all tourism management members at the village level, including Tourism Awareness Group in one forum, to share the ideas, progresses, or issues regarding tourism in Wukirsari village. For human resources development, Village Government also supports the community by inviting practitioners/experts for socialization regarding innovation in product and service.

4.3.2 The Roles of NGOs

After the earthquake, NGOs are the first stakeholders that reach the community. Initially, they help the community for trauma healing after the disaster. In Giriloyo, there are three leading NGOs that have crucial roles for the community to develop Batik potential for tourism. Those NGOs are 1) IRE (Institute for Research and Empowerment), an independent non-political organization that focuses on community development and empowerment (Institute for Research and Empowerment (IRE), 2019), 2) Dompet Dhuafa, a nonprofit organization that aims
to elevate the social dignity of the poor through zakat\(^3\) (Dompet Dhuafa, 2019), and

3) JHS (Jogja Heritage Society), a community organization that focuses on the nature and culture preservation. NGOs have important roles in building knowledge through human resources development, such as education and training programs. Before the earthquake, Batik artisans had minimal skills in making Batik. They could not finish the products until the final step, which is the coloring phase. Therefore, building capacity becomes a priority for NGOs to help the community. NGOs hold a set of training in particular for product development from designing steps until the coloring step. Besides training, NGOs also support the community in terms of organizational skills. The organization is vital to start developing tourism villages as the community will manage its resources, create tourism package, and collaborate with stakeholders. In terms of infrastructures, NGOs help the community to build the Gazebo Batik that is used as the center of tourism activity.

Collaboration with NGOs initially occurred after the Yogyakarta’s earthquake as part of the disaster response action. Currently, the community is still collaborating with several NGOs in the form of advisory within the organization. The community is also working with a state-owned enterprise (Pertamina) in the form of infrastructures for hygiene and sanitation (standardized toilet). However, for the time being, the collaboration is still undecided whether it would stop or continue, because there is an organizational transition in the enterprise.

\(^3\) Zakat means giving charity to the poor. Generally, a Muslim is expected to give zakat as long as they are able. Through Zakat wealth reaches to the poor class of the society. It is considered to be a personal responsibility for Muslims to help those in need and eliminate inequality. Source: (Wikipedia, 2019)
4.3.3 The Roles of Regional Government

Aside from the village government and NGOs, the community in Giriloyo has collaboration with the local and regional governments. In this case, it is the Tourism Office Department at the local and regional levels. Both institutions have similar roles in facilitating Community-based Tourism in Giriloyo Batik Tourism Village. Nevertheless, the Tourism Office at the regional level covers much broader areas and more extensive authority. In supporting tourism village, both institutions serve as facilitators and motivators. Their duty is monitoring the progress and development in Tourism Village, and facilitating the community if they have any problems/issues that need to be solved.

In terms of communication, the Tourism Office provides a discussion forum where they will bring together tourism village management staff from different villages to share their experience and to learn each other. At the village level, they will hold a workshop in one tourism village to discuss any issues regarding Tourism. For instance, the Local Tourism Office will hold a workshop in Giriloyo that will talk about progress and problems in Giriloyo Village. This forum is instrumental in monitoring the tourism village and help trigger them to improve their service. Both Tourism Office Departments also collaborate in holding Tourism Village Competition at the local and regional levels. This opportunity aims to give tourism village, particularly in Bantul Regency, to show their best efforts in tourism and hospitality. Each tourism village will present its village profile, services, and progress, and the board of jury (practitioners/experts from the tourism field) will evaluate and grade their performance. From the competition, tourism village could
reflect based on the jury’s evaluation so that in the future, they can improve for the betterment of their village.

Local and regional Tourism Office Department also facilitates tourism village in Giriloyo in terms of networking and partnership. To enhance capacity as a host community, Tourism Office also supports the village in the training program and socialization program. For tourism promotion, the Local Tourism Office in Bantul Regency has a particular program called ‘Saka Pariwisata,’ which engages young people from the scout⁴ to promote tourism destinations in Bantul Regency. Compared to the Local Tourism Office, the Regional Tourism Office has a broader capacity in terms of finances so that they can help the community in the form of supportive infrastructures such as a fence and standardized toilets. In Giriloyo Batik Tourism Village, the most significant role of the Tourism Office is the communication forum that enables the community to share and discuss their progress, idea, recommendation, and problems with experts from Tourism Office. Besides Tourism Office, other Government Departments help the community in developing their tourism villages, such as from the Department of Industry and Commerce that helped in the form of a showroom and the Ministry of Communication and Informatics for internet networking (Wi-Fi).

⁴ In Indonesia, the scout movement is called Pramuka (Praja Muda Karana)
4.4 Impacts of Community-based Tourism in Sustaining Giriloyo Batik Tourism Village in term of Socio-cultural, Economic, and Environmental

Community-based Tourism aims to benefit the local community through tourism, which allows them to utilize and manage their resources. Tourism development in Giriloyo village began as the post-disaster response, as the community received aid from the stakeholders (The government and NGOs). There was a significant difference between pre-disaster and post-disaster development in Giriloyo Batik Tourism Village. As mentioned at the beginning of chapter IV that before the earthquake, most of the Batik artisans merely laborers, and they had minimal skills and had low income. However, after the earthquake, the community received many supports and help from NGOs and Government in the form of education and training, tools, and materials, as well as infrastructures. The most pivotal support is education and training. It enhances and advances the community’s capacity in making Batik so that they could make a finished product and sell it by themselves. More importantly, they could innovate with creating tourism packages such as Batik learning that enable visitors to experience making traditional handwriting Batik. This sub-chapter will outline the positive impacts of Community-based Tourism to create sustainable tourism development referring to the three fundamental principles of sustainability.

In terms of socio-cultural, Batik has already existed approximately since the 17th century in Giriloyo. Through the establishment of a tourism village, it reconfirmed Batik as the community’s identity and an essential part of their livelihood. Now that Batik has already admitted as the world's intangible cultural
heritage by UNESCO, the community has a sense of responsibility to preserve the heritage and pass it on to the next generation. The community commits to keep the authenticity of Batik Giriloyo, which emphasizes the traditional handwriting technique and *Mataram Classic* pattern that inherited from their ancestors.

In terms of economic, creating tourism packages enable the community to offer not only Batik products but also traditional knowledge through learning Batik-making in which successfully generates income for the community. Learning Batik-making also generates additional income for the artisans, which they involve as tutor/guide. Tourism village has made a significant effect in increasing revenue and improving the livelihood of Batik artisans. “For me, the most noticeable positive impact is in terms of income, tourism also triggers the creativity of some artisans to start their Batik business, from laborers turn to entrepreneurs”(Quoting from a Batik artisan in Giriloyo). This livelihood improvement leads to an increase in the education level of the artisans’ children and their social status. Tourism stimulates creativity and innovation in product diversification and development. Batik artisans' affiliate in their group also triggers entrepreneurial activity by creating small-medium enterprises (SMEs) that affect the village’s economic growth. Besides, tourism activities in the Gazebo Batik also benefit the traditional food vendors, as many visitors buy their food and snack.

In terms of environmental aspects, tourism raises the community’s awareness to keep their business flourishing without damaging their living environment. The environmental awareness led to the initiation of the water waste management system to purify synthetic dyed water from the Batik coloring step so that it will not
pollute the soil and groundwater. The community is also encouraged to minimize the usage of synthetic color and to use the natural color from plants, which is harmless for the environment.

4.5 Other Findings and Important Issues regarding Community-based Tourism in Giriloyo Tourism Village

This section will outline several other notable findings found during the field research. Firstly, it is crucial to take account of the role of earthquake disaster as ‘a trigger’ for Tourism development in Giriloyo Batik Tourism Village, in which the community mentioned it ‘a blessing in disguise.’ When it comes to disaster, community resiliency also plays a major role in how the community overcomes the adversity after the disaster. Community resilience is the capability of the community to cope with or withstand the adversity and evolve to continue their livelihood. Community resiliency in Giriloyo village cannot be separated from the roles of stakeholders. Stakeholders' involvement in helping the community in Giriloyo to recover occurred in five main phases, namely, wellness, access, education, engagement, and partnership (Chandra & Acosta, 2011).

The priority of NGOs when helping the community is wellness particularly in terms of psychological. The earthquake was a traumatic event for the community. For this reason, trauma healing aims to help the community to recover mentally. Access is related to wellness in the way providing support for physical and psychological health after the disaster, such as providing therapeutic activities to help the community overcome their trauma. Education also takes part in building
the community’s capacity, particularly for developing Batik potential as a tourism product. The education program includes a set of training, workshop, and seminar about product development. Throughout their training, the community realized the importance of the organization in which they can manage their potentials and resources. This lead to the engagement phase in the form of the Batik Association that intends to embrace all community members, in particular, Batik artisans in Giriloyo and accommodate them together in joint ventures in the tourism village. The organization also allows them to participate actively in managing its workshop in their Batik groups. More importantly, with organization community can build a partnership and collaborate with broader stakeholders such as Government, NGOs, universities, and private sectors.

To promote the village and fulfill the visitors’ demand, the community has changed to follow the trend, especially in the digital era which depends so much on online activities. Broaden the networking is very necessary to establish cooperation with prospective stakeholders. To enhance the community’s capacity in information and technology, the community also involves IT training as part of the collaboration with universities. As a result, the community nowadays can operate their website and social networking to help promote and market their products and tourism packages. The association especially encourages its members to learn how to use basic social networking applications such as Whatsapp, Line, or Messenger. The community mentioned that it is very effective to communicate via online apps such as Whatsapp or Line, where they can form a chat group and deliver any information to all members. Through online communication, members tend to be more
responsive in responding to any news and essential information regarding tourism activities. For instance, it is easier for the promotion and marketing division to inform all members about the number of visitors that will visit the village and confirm the availability of tutor/guides that will accompany the visitors in making Batik. The community realized that internet connection also crucial as a supportive feature on their site. Providing Wi-Fi connection is considered essential to maximize their service in tourism, so the visitors can communicate without worrying about signal loss. Through the support of the Ministry of Communication and Informatics, the community could install a Wi-Fi connection in Gazebo Batik, in which visitors can access the network freely.

Batik artisans serve as the living heritage that carrying Batik as an intangible cultural heritage from generation to generation. Like so many communities in the rural village, Giriloyo community is also facing several issues. Firstly, regeneration is crucial to ensure the sustainability of the tourism village as a tourism destination. Aforementioned in the previous section, Batik artisans are dominated by women, in which it relies on women’s involvement. Initially, Batik is inherited from a mother to her daughter. As the education level is increasing, single women tend to choose working outside their village, such as in factory than being artisan. In Giriloyo, most of the artisans are housewives or young mother that cannot work outside because of having small children that need full care and attention. The community also mentioned that Batik artisans are done out of willingness. For artisan regeneration, it is difficult for the community to ensure the young women's interest in being Batik artisans.
On the other hand, at the organization level, it is mentioned that there is no significant staff regeneration for The Association’s core members. The community admitted that it is difficult for them to look for capable candidates to continue the organization. Many people are reluctant to join because of the heavy duties and responsibilities. Besides, the level of interest of young people is also shallow. From the time being, Batik Association can manage the tourism village smoothly. Despite the management still on track, with no staff regeneration, it can have a possibility for exclusion because the primary authority is on the organization, which means the decision-making process is determined within the organization forum that led by the same people all the time. This organizational issue is quite problematic for the community because there are so many Batik artisans to accommodate, and on the other hand, it is difficult to find people with the ability to fill up the position.

In terms of innovation, Giriloyo community commits to preserving traditional Batik with a specialty on the *Mataram classic* pattern, which passed on for generation after generation. Because *Keraton Yogyakarta* rightfully owns the design, the community cannot claim the design as their own. On the other hand, the community is also demanded to follow the trend and forcing them to be more innovative with their products without leaving their unique characteristics. Because the pattern has its own rules, for Batik artisans is hard to innovate and create their design. Plagiarism is also considered an issue, however minor for some members of the Association. The possibility to imitate other’s work is quite high because of the same commodity to offer that is Batik. Each group or even each individual is challenged to create their unique feature of Batik that differentiates from other
groups’ creation. For example, in terms of coloring technique, distinctive design and pattern, and so on. In minimizing the possibility of plagiarism, a patent is considered crucial to protect intellectual property rights, and foster creativity and diversification of products.

Lastly, domestic garbage management is still an issue in the tourism village. In Batik learning packages, the community offers packages along with a traditional snack that visitors can choose while visiting and learning Batik. As a result, the community is dealing with numerous domestic garbage such as plastic, plastic bottle, paper boxes, and organic snack package. In managing this garbage, the management still depends on garbage scavengers for plastic waste and burn the rest. For this issue, the community has not yet resolved it nor communicated with the local environment department regarding garbage management.
CHAPTER V

DISCUSSION, CONCLUSION, AND RECOMMENDATION

5.1 Discussion

This research aims to identify the implementation of Community-based Tourism to sustain Giriloyo Batik Tourism Village as a sustainable tourism destination. Community-based Tourism is reviewed based on thirteen fundamental factors of the ideal of Community-based Tourism that derived from the scientific literature. Those factors are, 1) Community Participation, 2) Leadership, 3) Power Distribution, 4) Empowerment, 5) Resources and Benefits Management, 6) Local Ownership, 7) Stakeholders Collaboration, 8) Conservation, 9) Social Capital, 10) Livelihood/Life Quality, 11) Shared-sense Responsibility, 12) Harmony, 13) Visitor Satisfaction. Each factor has indicators that used to indicate to what extent Community-based Tourism has been implemented in Giriloyo Batik Tourism Village.

Based on the findings and results chapter, tourism development in Giriloyo Batik Tourism Village began after the Yogyakarta’s earthquake in 2006. There is a significant difference between pre-disaster and post-disaster. Batik has been the main occupation of women in Giriloyo approximately since the 17th century. However, they had the minimal ability to make Batik, which affected their income. Before the disaster, tourist visits were only limited for Bimasakti Group, the first Batik Group that has been formed since 1982, but the number of visitors was deficient. Overall, most of the artisans merely laborers who relied on the Batik
collector from the city. After the earthquake, the community received support mainly from NGOs and the government. In three years (2007-2009), the community established the Giriloyo Tourism Village and forming Batik Association as one organization to create and manage the tourism village. The community began to develop tourism packages and receive visitors. Tourism has given positive impacts on the community’s livelihood, particularly in terms of economic. There is a considerable increase in collective revenue as well as individual income.

Community-based Tourism implementation in Giriloyo Batik Tourism Village was assessed in relation to the thirteen factors of ideal Community-based Tourism. However, in some factors, there are quite significant gaps between the ideal and the reality. Compared to the other factors, Community participation is the most crucial factor that ensures the success of Community-based Tourism practice in the Tourism Village. Community participation can be deemed ideal if all community members participate in all stages of planning, embracement, implementation, evaluation, and decision-making process. Community members are also allowed to express their opinion and ideas. In Giriloyo Batik Tourism Village, the foremost authority in destination management is Batik Association. It has a core management member, which consists of two leaders, two secretaries, two treasurers, and eight divisions, which is counted 32 members in total. The core management members are representative of 13 Batik Groups in Giriloyo. Since the Association accommodates around one thousand artisans in the village, it is quite problematic to involve all members to take part in the participation stages, as
mentioned earlier. Consequently, all participation stages are limited within the Association core member forum.

Regardless of the fact that it is difficult to involve all members of the community, the Association is barely changing in terms of staff regeneration. Since the establishment of the Tourism Village, the core members merely exchange positions within the organizational structure. The Association also involves other elements such as the village government and an NGO representative as advisors. The community mentioned that it is hard to look for capable people to be put in the front line since certain positions such as leaders have substantial responsibilities in managing the organization. Another problem is the level of interest of young people to involve within the Association is quite low. In Tourism Village, the organization is very pivotal. It serves as a bridge that links the local community to the stakeholders. Currently, Giriloyo Batik Association accommodates more than one thousand Batik artisans, yet they found it is difficult to have staff regeneration. The reason is that the capacity that must have by the staff candidate and not all community members have adequate ability to fill out the position. Another reason is a willingness since the village community is a close-knit community, and they tend to be considerate and cannot force other members to join as a core member.

Regeneration’s importance within the organization is undeniably crucial to sustaining the tourism village. The Government’s Tourism Office Department stated that a village with tourism potential could not be a tourism village if it does not have a management system in which it is the organization. However, currently, there is no policy or written rules that regulate the term of main staff for the tourism
village organization. In Giriloyo, this organizational issue is still unanswered yet. If there is no regeneration within an extended period, there might be a possibility for exclusion towards access. In the case of Giriloyo, the decision-making process is limited within the core management, and the Association is the first party to deal with stakeholders directly. Although, Batik Association is based on the principle of a joint venture, yet, if several people hold the primary access, it does not rule out the possibility for excluding the access from non-active members. Therefore, member regeneration is vital to ensure that other members have the same opportunity to involve directly in managing tourism activities in Giriloyo village. The effectiveness of the organization is still questionable to ensure maximum community participation in Community-based Tourism. Further studies and discussions about related policies and regulations are needed to overcome the issue.

5.2 Conclusion

In Giriloyo Village, tourism development began after the earthquake through stakeholders’ supports. Community-based Tourism is utilized as an approach that emphasizes the direct participation of the local community in Giriloyo. Giriloyo Tourism Village offers the tourism packages that focus on Batik as the primary products.

Based on the findings, Community-based Tourism implementation in Giriloyo Batik Tourism Village was found to apply the thirteen fundamental factors of the ideal Community-based Tourism. Community participation is formed through Batik Association that accommodates Batik artisans in Giriloyo.
Leadership and power distribution are reflected in the Association. Women empowerment through involving artisans in tourism activities as a tutor/guide. The community manages resources and benefits without involving any external shareholders. The primary revenue comes from Batik learning and Batik products. In allowing the tourism activities to flourish community also build a partnership with stakeholders mainly, the governments, NGOs, and others such as universities and state-owned enterprise. The community is also aware to ensure a sustainable environment through the initiative of water waste management to prevent damage from synthetic dyed water in Batik coloring steps. Fostering a good relationship among community members is important for Community-based tourism to thrive. Community members accept shared responsibility and understand his/her roles in the Association and the village, including preventing any negative impacts on the living environment. In the tourism activities are implemented through harmony with local value and living environment while developing a sense of community and purposefulness in life. In the latest three years, there was a considerable number of visits to Giriloyo, which means the visitors’ particular interest in tourism village is still high.

Stakeholders’ roles are important in supporting the community to establish Giriloyo Batik tourism village. The most significant supports from the Government and NGOs as the primary stakeholders that engage with the community are capacity building and infrastructures. Community-based Tourism has positive impacts on sustaining the village as a sustainable tourism destination. In terms of socio-cultural, the local community serves as a living heritage in preserving Batik as an important
cultural heritage as well as Javanese culture that reflected in Batik design. Economically, tourism helps to improve the community’s life quality through the increase of income. Tourism also raises the environmental awareness of the community to prevent harmful deterioration in their living environment.

5.3 Recommendation

The implementation of Community-based Tourism in Giriloyo Batik Tourism was identified to have thirteen fundamental factors of the ideal Community-based Tourism. However, in actuality, there is a gap between the ideal and the fact on several elements. This section aims to give recommendations based on the difference to improve the implementation of Community-based Tourism in Giriloyo. As the most crucial element of Community-based Tourism, community participation can be said ideally if all community members participate in all stages of planning, embracement, implementation, and evaluation, including the decision-making process. Although all community members in Giriloyo are allowed to give opinion and evaluation, the decision-making process is determined in the forum by the Association. Since there are approximately one thousand artisans in the village, it is difficult to involve all artisans to participate in the decision-making process.

On the other hand, the core members of the Association are barely changing. Regeneration within the Association is vital to ensure the tourism village to thrive in the long-term. Regeneration also allows other members to have an opportunity to participate directly within the organization. Involving the young generation could be considered to generate new and fresh ideas to bring forward the tourism village.
Organization transformation will lead to the change of leadership and power distribution as well as empower community members to contribute to their village. Traditional knowledge of Batik that owned by the community is part of tourism resources. It would be more meaningful if the community can accumulate it into a manual or handbook that can be read and used by visitors while they make Batik. Currently, visitors only learn to draw the design, and the tutor handles the rest of the process. Since the community said that Batik learning is an Edu-tourism, it would be more educative if the visitors could learn how to make Batik from the beginning until the end of the process. In terms of conservation, the community has come across an excellent initiative to build a water waste management system to purify the synthetic dyed water from Batik’s coloring process. The community also encourages its members to utilize natural colors that harmless for the environment. However, it is difficult to obtain the raw material for color substances since no farmer grows the plants. For this reason, the community can have the tree planting project starting with the specific plants for coloring substance such as *Indigofera*, *Swietenia*, or *Sappan wood*. These plants also can be a learning media for natural coloring technique of Batik. In managing domestic garbage, the community could cooperate with the environmental department instead of depending on garbage scavenger and burning the garbage.

In the end, concrete efforts from the community to sustain Giriloyo Batik Tourism Village as a sustainable tourism destination are important. Promotion is very crucial to offer tourism packages and attracts visitors to visit the village. In the digital era, online promotion through the website and social media such as
Instagram, Facebook, and Twitter is beneficial. Building partnerships with the tour operators and travel agents have been considered effective in bringing prospective visitors from schools and universities. In terms of tourism products, innovation and product diversification are important aspects of tourism. Innovation includes Batik design, coloring technique, product packaging, and so on. The community should encourage its members to foster creativity and innovation, particularly for Batik products. As for the tourism package, the community can integrate the package with other attractions. For example, Batik learning can be integrated with village exploration, where visitors can learn about Batik along with exploring the village. More importantly, regeneration is the most important, especially in the Association. Regeneration can be done by involving the young generation in tourism activities and the organization, creating a friendly atmosphere that allows the new and fresh idea to flourish. In summary, the sustainability of the tourism village relies on the community’s effort to work together in Community-based Tourism.
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## APPENDIX

### Interview List of Questions

<table>
<thead>
<tr>
<th>Giriloyo Batik Tourism Village Community</th>
<th>1. Before Yogyakarta’s earthquake, what kind of tourism activities in Giriloyo Batik Tourism Village?</th>
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<tr>
<td></td>
<td>2. After the earthquake, is there any significant tourism development implemented in Giriloyo Batik Tourism Village?</td>
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<td>3. Did the community need a long time to recover and rebuild the village?</td>
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<td>4. How does the community manage the tourism destination in Giriloyo village after the earthquake?</td>
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<td>5. What are the roles of the community in managing Batik Tourism Village? (village leader, local elites, batik artist and entrepreneur)</td>
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<tr>
<td>Community-based Tourism Implementation in Giriloyo Batik Tourism Village</td>
<td>1. Community Participation</td>
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<tr>
<td></td>
<td>a. Do the village community’s members participate in all stages of the planning, embracement, implementation, and evaluating the success of Community-based Tourism?</td>
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<td></td>
<td>b. Do the community's members get involved in the decision-making process regarding tourism development?</td>
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<td></td>
<td>c. Do the community's members are allowed to express their opinion and share ideas and knowledge with others?</td>
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</table>
| 2. Leadership                  | a. Do local leaders manage and direct tourism development and build relationships between the community members and other stakeholders?  
                              | b. Does the leader push community members to involve in the decision-making process? |
|-------------------------------|------------------------------------------------------------------------------------------------|
| 3. Power Distribution         | a. Does the leader distribute certain positions in structured management?  
                              | b. Does the leader implement the plans? |
| 4. Empowerment                | a. Does the leader encourage the community to share their ideas and innovation for the betterment of the tourism village? |
| 5. Resources & benefits       | a. Do community members accumulate their resources for Community-based Tourism is efficiently implemented?  
                              | b. Do community members allocate their resources like time, workforce, and money to support Community-based Tourism?  
                              | c. Do community members allocate a portion of their income from tourism as a fund for a project that benefits the community?  
                              | d. Do community members exchange their skills and knowledge for tourism village development?  
                              | e. Do community members hand out flyers and promotional materials about tourism village? |
| management                    |                                                                                              |
| 6. Local Ownership            | a. Do community members have ownership of cultural and natural resources, which are the major touristic factors? |
| 7. Stakeholders Collaboration | a. Is there any collaboration between the community and other stakeholders who have an impact on tourism planning, policies, and developments?  
|                             | b. Does the community build partnership with stakeholders such as local governments, the private sector, NGOs, universities, etc.?  
|                             | c. Do stakeholders help the community in developing the infrastructure, marketing, and promotion of tourism village? |
| 8. Conservation             | a. Do community members particularly aware of the importance of conservation of environmental and cultural resources in ensuring sustainable development?  
|                             | b. Does the community has preservation projects regarding environmental resources? |
| 9. Social capital/relationships within the community | a. Does the leader build a good relationship with each member of the community?  
|                             | b. Do community members have good cooperation to work together to create a sustainable tourism village? |
| 10. Livelihood/Life Quality | a. Does Community-based Tourism have an impact on the prosperity of the village community?  
|                             | b. Does Community-based Tourism have an impact on improving a better livelihood?  
|                             | c. Does Community-based Tourism trigger local economic development? |
| 11. Shared-sense of Responsibility | a. Do community members accept shared responsibility for the development, organization, and management |
of the Community-based Tourism activities that aim to increase prosperity, including cultural and environmental resources?

b. Does each member understand the importance of local importance, therefore his/her role in sustainable development progress?

c. Does each member take responsibility to minimize the negative impacts on the socio-cultural environment?

d. Does each member rapidly take precautions to eliminate the deterioration and depletion problems of the cultural and natural resources?

| 12. Harmony          | a. Does the community develop a sense of community and purposefulness in life?  
|                      | b. Does the community have the ability to respond to tourism demands?        
|                      | c. Can community actualize community revitalization through resource use?    
|                      | d. Can community promote tourism in harmony with local value and the living environment? |

| 13. Visitor Satisfaction | a. Does the community receive any complaints regarding service from the visitors?  
|                           | b. Does the community receive positive feedback from visitors?  
|                           | c. Are there repeated visitors?  
|                           | d. Is there any significant number of visits? |

| Government (Village Government, Regional and Local Tourism Office) | a. What kind of supports that given by the government through tourism division for community-based |
tourism in Giriloyo Batik Tourism Village? How to implement the supports?

b. Are there collaboration programs between community and government to promote Batik tourism village as alternative tourism?

c. From the government perspective, what are significant contributions that can give to sustain Batik Tourism Village?

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