



Community Participation and Stakeholder Intervention in Sustainable Ecotourism Development on Lawu Mountainside, Indonesia

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Abstract. Ecotourism is unique in that it promotes environmental conservation, environmental education, welfare for the local community, and respect for local culture. Ecotourism development will inevitably have an impact on community life, bringing significant change to ecological, economic, social and cultural aspects of the local community. This research describes community participation and stakeholder intervention in sustainable ecotourism development on Lawu mountainside. The research location was chosen purposively based on previous observations through the internet, a literature study, and a research survey, and consideration that community based sustainable ecotourism development is experiencing rapid progress on Lawu Mountainside in Karanganyar Regency, Central Java, and Magetan Regency, East Java. The research method is descriptive qualitative with a phenomenological approach. The data analysis was carried out with an interactive analysis. The results show that ecotourism development on Lawu mountainside focuses on community participation, where the community has local knowledge about nature and local culture that has potential to become a selling point as a tourist attraction. Stakeholder intervention in ecotourism development is proven to promote values of social capital, develop the creative economy in the local community, provide opportunities for the local people to become the main actors in ecotourism activities to build working relations, and improve the capacity of local institutions to play a role as an agent of change.

Keywords: agent of change · local culture · environmental conservation · creative economy · local institution

1 Introduction

In principle, environmental based development strives to implement sustainable development. Environmental based development is an effort to develop local communities and their ecosystems to achieve higher productivity and better fulfilment of their needs in a way that is sustainable both in an ecological and social sense [1]. Resources must be

managed as efficiently as possible, while ensuring that the ecological system is always taken care of to fulfil the basic needs of the community [2–4]. In order to achieve a balance between production activities and environmental carrying capacity, there is a need for change in production methods and styles of consumption. The lifestyle of the Lawu mountainside community, which is simple and makes use of what it owns, is highly relevant for supporting ecotourism development based on environmental conservation.

Ecotourism is a tourism activity that is founded on an effort to conserve the function of natural resources and cultures as attractions that can become a sustainable economic resource [5, 6]. Therefore, ecotourism activities must be managed based on principles of sustainable development so that they can provide benefit for current and future generations [7–9]. Ecotourism is defined as a tourism activity which prioritizes the principle of natural conservation, and has the ability to provide economic benefit, increase empowerment of local communities, and maintain the integrity of local cultures [7, 10–12]. The characteristics of ecotourism include: 1) a close connection with environmental conservation; 2) opportunities to appreciate the environment in a sustainable manner; 3) income for the interests of environmental conservation; and 4) support to preserve the authenticity of the cultures of local inland communities [13]. Over the course of its development, ecotourism has become widely accepted by the global community and increasingly prospective, as it not only sells tourist objects but also promotes philosophy. For this reason, the ecotourism trend does not recognize market saturation [14].

Every development program has an economic, political, and cultural dimension. The development of community participation is one way of sustainable ecotourism development that requires the resources and uniqueness of a local community. This is emphasized by [15], who explains that the development of activities and tourism is a “community based activity” in which the resources and uniqueness of a local community, including the physical and non-physical components (values, norms, customs, and traditions) associated with the community, are the main driving force for the principal cultural activities and traditions of the community itself.

Sustainable ecotourism based on community participation is a pattern of ecotourism development which supports and enables full involvement of the local community, from the planning stage to the implementation and management of the ecotourism endeavor, and all the benefits it provides [16]. As explained by [17], there is a need for synergy between community leaders and the surrounding community to build values of social capital and strengthen local institutions to create local independence. An integrated system for ecotourism management is essential for building ecotourism that is sustainable and community based. Such a system involves participation in the planning, implementation, monitoring, and evaluation stages, and the ability to integrate all the interests of stakeholders, such as: government, local communities, business operators, researchers, academics, tourists, and NGOs.

Furthermore, in community development, specifically in sustainable ecotourism development, there is a need for commitment and intervention from stakeholders (government, institutions of higher education, the business sector, educational institutions, social organizations, and non-governmental organizations) [18]. Work methods that are directly related to the lower strata of the community offer broad opportunities to motivate and expedite the learning process in the community and to improve the standard of

living. In connection with this, facilitators play an important and strategic role because they are the activists who work with full commitment and creativity and have the enthusiasm to help people learn how to free themselves from all forms of domination that lead to poverty and ignorance.

Any intervention in empowerment should involve the following strategies and approaches: (a) start with micro action; (b) rebuild community institutions; (c) raise awareness; (d) redistribute economic resources as a vital requirement for community empowerment; (e) implement a model of sustainable development; (f) control policies and advocacy; (g) develop the strategic economic sector in accordance with local/regional conditions; (h) replace an administrative regional approach with a district approach that enables more productive cooperation between districts; (i) develop a command of technical knowledge; (j) develop a strategic economic network. There are several bases of social power that are needed in building domestic economic production. These include the protection of living space, transfer of knowledge and skills, an information approach, utilization of social organizations and social networks, and utilization of financial resources [19]. This research aims to describe the community participation and stakeholder intervention in sustainable ecotourism development on the Lawu mountainside.

2 Research Method

This research follows a constructivist paradigm which ontologically states that reality exists in various forms of mental construction which are based on social experience, are local and specific in nature, and are the result of the combined interaction of the two [20, 21]. This research was conducted on the south slope of Mount Lawu in the Districts of Tawangmangu, Jenawi, and Ngargoyoso, in Karanganyar Regency, and Poncol District in Magetan Regency. This area was chosen for various reasons: (1) it is an area where ecotourism is being developed in the community; (2) historically, the area contains a wealth of local wisdom; (3) there is still a strong sense of solidarity and mutual cooperation in the community in preserving the balance of natural resources; (4) the researcher has conducted preliminary holistic research in the Lawu mountainside community which can be used as a starting point to obtain information about the cultural values reflected in the day to day lives of the local community and to determine the appropriate steps for sustainable ecotourism development.

This research uses a qualitative method. According to [22, 23], a qualitative method tends to be associated with the subjective nature of a social reality, and as such, this method has the ability to generate an understanding from the perspective of stakeholders, and enables the researcher to see various matters as they are seen by their actors. This research is a case study of the Lawu mountainside, where the definition of a case study, according to [24–26], is an empirical inquiry that examines a phenomenon, in this case community participation and stakeholder intervention in sustainable ecotourism development on the slopes of Mount Lawu. The subject of the research is the individuals involved in the ecotourism development, including farmers, traders, craftsmen, community leaders, ecotourism managers, and local government. In addition, the informants consist of individuals who belong to the group of stakeholders involved in the ecotourism

development, including the *Karangtaruna* youth organization, the *Dasa wisma* women's group, the forest village community (*Lembaga Masyarakat Desa Hutan*), the women farmers' group, the Tourism Awareness (*Sadar Wisata*) group, the Association of Village-owned Enterprises (BUMDes), the Tourism Board, the Regional Development Planning Agency, Environmental Services, Cooperative Services, and MSMEs. The object of the research is the community participation and intervention of stakeholders which includes ways for increasing community participation in sustainable ecotourism development and the intervention carried out by the stakeholders.

The primary data source for qualitative research is people's words and actions, attitudes and behavior, social phenomena, community participation activities, and additional data such as secondary data documents [26, 27]. The research data were collected through in-depth interviews, observation, focus group discussions, and an analysis of relevant documents. The unit of analysis in this research is a particular area and the focus is on community participation and stakeholder intervention, so the technique of analysis used is a single case analysis. According to [28], in a single case analysis, the analysis is always carried out using a model of interactive analysis. In this model of analysis, the three components of analysis are data reduction, data presentation, and drawing of a conclusion or verification.

3 Results and Discussion

Based on the results of the observation and interviews, the tourism programs that are directed towards sustainable ecotourism include: a. a Community Forest Park, developed with the concept of an outdoor nature school and education specifically for children; b. nature activities designed in the form of a tourism package to introduce the potential of nature; c. a camping ground and agrotourism site where interest from village funds is used for planting fruit for the agrotourism area; d. the idea for a flower tourism village; e. a tourism package for fresh fruit picking; f. education tourism for identifying vegetation and birds in the ecotourism area and setting free birds; g. a waste bank for education tourism and environmental conservation.

A number of factors are found to exist that encourage the rapid development of ecotourism on Lawu mountainside. First, in the socio-cultural sector, the people living on Lawu mountainside still adhere closely to the values of local wisdom that have been passed down from their ancestors, and continue to uphold their customs and traditions, a strong sense of family, and a spirit of mutual cooperation. A number of community activities are still colored by traditional elements that have been preserved for generations, including *gugur gunung*, *syukuran*, and *Yasinan* ceremonies. The arts that continue to thrive in this area (*sholawatan*, *hadroh*) strengthen the values of social capital in the community. Second, the existence of natural potential on the Lawu mountainside not only provides a natural beauty but also encourages development of the area to become a tourism destination that attracts visitors from other areas. The local people believe that taking care of their natural surroundings is a display of thanks for the harmony between the people and the environment that exist side by side, especially with the powerful forces of nature that are found in the area where they live. The local wisdom that exists in the local community is highly diverse and also serves as an attraction for visitors. The

highly fertile land, supported by an abundance of natural water sources on the Lawu mountainside, has a great potential for agricultural development.

3.1 Local Traditions and Conservation of the Ecotourism Environment

Traditions are the ideas, norms, or activities that are carried out by a community from generation to generation and have been preserved since ancestral times [29]. The human perspective of nature is constantly changing alongside the changes that take place in society. Traditional rituals are the product of construction of thought based on life experiences over many years, and can therefore be referred to as a moral appeal for communities to continue behaving wisely towards the environment, as shown in Table 1.

3.2 Potential of Wood Types, Myths, and Development of the Creative Economy

In the mountainside community, which it should be noted lives in an area close to a forest, there are still strong mystical nuances. The knowledge of the local people about

Table 1. Traditions with a Strong Influence on Conservation of the Ecotourism Environment.

Kind of Tradition	Meaning of Tradition	Impact on conservation of the ecotourism environment
Traditional <i>Mondosiyo</i> Ceremony	The traditional <i>Mondosiyo</i> ceremony is held by the Cetho community as an expression of thanks to <i>Danyang Kyai Grincing Wesi</i> . <i>Mondosiyo</i> is a village cleansing ceremony that aims to safeguard the community and the natural environment in the village of Cetho from all kinds of disaster	Builds harmony between people of different religions and forms a collective awareness to take care of the conservation of the ecotourism environment
<i>Sabuk Janur</i> Dance	The folk tale with the central character Kyai Sabuk Janur tells the story of an abundant supply water in the village of Girimulyo. One day, the spring that had previously been used for drinking, bathing, and watering the rice fields ran dry. When he saw this, Kyai Sabuk Janur was suspicious about what had happened to the spring. He went to check at the location of the spring and found it had been blocked by a large rock	Serves as a tool to motivate the community to participate in every development program, specifically in the conservation of the ecotourism environment, and encourages social solidarity to overcome natural disasters that afflict the surrounding environment

Data source: In-depth interviews verified through the results of Focus Group Discussions

Table 2. Wood Types, Myths, and Development of the Creative Economy.

Wood Type	Myth	Development of Creative Economy
<i>Liwung</i>	Brings grandeur, authority, and safety	<i>Liwung</i> wood is used to make prayer beads used in meditation, sticks, and bracelets
<i>Prono Kuning</i>	Treats all kinds of internal diseases	The wood is soaked and boiled, and the water is drunk after it turns yellow
<i>Kengkeng</i>	Has the power to bring safety and peace	This wood is believed to protect a new born baby by placing it under the baby's pillow
<i>Tawa/Mentawa</i>	An antidote to negative forces or powers	The wood is soaked in water then a prayer is offered up to God. The water can then be drunk, used for bathing, or sprinkled onto the yard at the front of a house, or used to protect livestock from disease or disaster
<i>Kebak</i>	Believed to bring good fortune	The wood is cut into small pieces that can be kept inside a wallet, desk, drawer, or safe
<i>Lotrok</i>	Has the power to remove obstacles and bring safety	This wood is believed to help in the process of delivering a baby. Its use is the same as <i>Tawa/Mentawa</i> wood

Data source: In-depth interviews verified through the results of Focus Group Discussions

wood with magical powers has been passed down from generation to generation from the ancestors who inhabited the Lawu mountainside area. Originally, the skills of craftsmen were also passed on from one generation to another. Around 1995, handicrafts began to appear that were made from wood with magical properties, and over the past 4–5 years these have been developed into a variety of new forms based on the ideas, creativity, and skills of the craftsmen themselves. The wood is made into prayer beads, bracelets, necklaces, cigarette pipes, and batons/sticks measuring about 80cm in length, as shown in Table 2.

Actors of small industries and MSMEs have increased rapidly in numbers, and the establishment of BUMDes (Association of Village-owned Enterprises) has been managing the creative economy of the village in a way that is cooperative, participative, emancipative, transparent, accountable, and sustainable. This means that there is an institutional mechanism which has joint approval, so there is no economic distortion in the village as by the enterprises are managed by BUMDes. By law, BUMDes can be established in accordance with the needs and potential of a village.

3.3 Community Participation in Ecotourism Development

The research results show that ecotourism on the slopes of Mount Lawu is participative based, and there are a number of indicators which show evidence of this. First, the mountainside community has knowledge about nature that can be used to make adaptations to climate change, and knows how to develop the local culture that has the potential to become a selling point as a tourist attraction, so the involvement of the community is vital. Second, the presence of ecotourism recognizes the rights of the local people to manage the tourism activities in an area that they control or belongs to them by tradition. The principle of local ownership is upheld strongly by the local community, and a committee or institution has been formed for managing the ecotourism activities in the area, with the support of the government and other community organizations. Third, it creates job opportunities for the local people and helps reduce poverty. Fourth, various tourism services are provided which bring revenue, including guide fees, transportation costs, handicraft sales etc. Fifth, it develops the religious ecology of the local community and helps to shape identity and boost pride in the local community as a result of the increase in ecotourism activities.

The pattern of community based ecotourism does not mean that the community runs the ecotourism program on its own. The structure of ecotourism implementation needs to be viewed as a part of integrated development planning that is implemented in a particular area. Involvement of various related parties is needed, from a community level to academics, government, the business sector, and non-governmental organizations, all of which it is hoped will work together to build a network and carry out good partnerships in accordance with the individual roles and expertise of each party. Local community development efforts are carried out through direct intervention in the local community by observing the needs and activities of the people. Through social intervention, the social obstacles faced by the group targeted for change can be overcome. In other words, social intervention is a way to narrow the gap between environmental expectations and the real conditions of the client [30]. The forms of intervention carried out by local government and institutions of higher education in the local community include sharing knowledge, skills, and good values in the management and utilization of existing local resources, so that they can be adopted and applied properly and accordingly, thereby improving the quality and standard of living of the local community, as shown in Table 4 (Table 3).

Local community institutions are in fact a credible choice as agents of development. The only problem is that their existence has always required the intervention of stakeholders, especially in terms of the capacity of resources, and the organizational and managerial capacity for building the capacity of existing local institutions so that they can play an effective and optimal role in ecotourism development. It is hoped that the urgency for local institutions to establish their existence will encourage them to provide a place and act as motivators in facilitating, mediating, and communicating, and as actors in sustainable ecotourism development. As [30] explains, exploiting self help and mutual cooperation is a way to achieve progress, welfare, and independence in a village community.

Table 3. Community Participation in Ecotourism Development

Stage of Participation	Participation Implementation	Impact on ecotourism
Participation in planning	The community is involved in formulating a development plan	Ecotourism meets the expectations of the community plan
	The community offers ideas in the program planning	Ecotourism development runs effectively
	The community attends meetings related to activity planning and technical training	Minimizes misunderstandings of perception in ecotourism development
Participation in implementation	The community is involved in development of public facilities and infrastructure	The community looks after existing facilities and infrastructure
	The community offers a part of their homes for use as home stays	More visitors stay overnight near the tourist object
	The community is involved as local transportation service providers	Visitors feel comfortable with the numerous options of local transportation
	The community is involved in management of parking facilities for cars and motorbikes	Ecotourism provides job opportunities for the surrounding community
Participation in utilization of results	Farmers have the opportunity to sell their products around the tourist object	Ecotourism contributes to an increase in income for farmers around the tourist object
	The community sells locally processed food products to food stalls around the tourist object	Ecotourism contributes to an increase in added value
	The community takes advantage of the opportunity to open food stalls and grocery shops	Activates the local economy
	The community takes advantage of large numbers of visitors to present performances of local art	Develops local art

Data source: In-depth interviews verified through the results of Focus Group Discussions

Table 4. Forms of Stakeholder Intervention in Sustainable Ecotourism Development

Stakeholder Entity and Form of Intervention	Impact
Intervention from Government	
Local government works together with the village government to build facilities and infrastructure	Road access to the tourist object is improved
	Increase in quantity and quality of public facilities and infrastructure
Local government works together with the village government to establish regulations	Clear division of income agreed upon in ecotourism management
	All levy associated with the tourist object is managed in accordance with the rules and laws that prevail
Intervention from institutions of higher education under the supervision of the Tourism Awareness Group (POKDARWIS/ <i>Kelompok Sadar Wisata</i>) program	
Creates an environment that is safe for tourists and the implementation of tourism activities	The tourists do not feel disturbed
	The community enjoys helping and protecting the tourists
	The community protects the environment from social diseases
	The community is friendly towards the tourists
	The community provides comprehensive information for the tourists
Creates an orderly environment for the implementation of tourism activities to provide a good service	Existing rules are obeyed
	Life in the community runs smoothly, adhering to a culture of queuing, tolerance, concern for others, and living in an orderly manner
Creates a clean environment for the implementation of tourism activities to provide a hygienic service for tourists	Neither the community nor the visitors litter the surrounding area
	The community and traders sell food that is hygienic for the visitors
	The community keeps the facilities and infrastructure around the tourist object clean

(continued)

Table 4. (continued)

Stakeholder Entity and Form of Intervention	Impact
Creates a cool environment	The local community is actively involved in reforestation
	The community preserves conservation plants that grow around the tourist object
Creates a friendly environment for the implementation of tourism activities	The community acts as a good host and is willing to help the tourists
	The community provides information about its customs and traditions in a polite manner
	The community offer sincere smiles and fine hospitality
Creates lasting memories for the tourists	The community develops the uniqueness of its local culture
	The community sells unique local foods and drinks
	The community sells attractive souvenirs to the visitors

Data source: Results of Focus Group Discussions

4 Conclusion

Ecotourism development on the slopes of Mount Lawu prioritizes community participation, where the community has local knowledge about nature and local culture that has the potential to become a selling point as a tourist attraction. Efforts to develop the local community include direct intervention in the local community by observing the needs and activities of the local people. Through social intervention, the social obstacles faced by the group targeted for change can be overcome. Ecotourism development is proven to promote values of social capital, develop the entrepreneurial capacity of the local community, provide opportunities for the local people to become the main actors in ecotourism activities to build working relations, and improve institutional capacity.

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