



The Application of Social Inclusion in the Development of a Regenerative Tourist Village in Jatiluwih, Bali

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Abstract

Purpose: Social inclusion in the development of regenerative tourist villages is very important. Involving the community in the planning, implementation, and evaluation of programs created by the tourist village manager will encourage community participation in maintaining the sustainability of the tourist village.

Research methods: This study aims to analyze the application of social inclusion implemented in the development of Jatiluwih Tourist Village. The application of social inclusion was analyzed using interpretative qualitative methods. Data were collected by observation, in-depth interviews, and conducting focus group discussions. Interviews and FGDs were conducted with stakeholders, namely community leaders, village officials, and the Jatiluwih DTW Management Board.

Findings: The results show that the Jatiluwih Village community is involved in the planning, implementation and evaluation of the development of Jatiluwih Tourist Village. Jatiluwih villagers also benefit economically from revenue sharing, involvement in UMKM, and as management staff.

Implications: The community also gained access to information, capacity building, and helped preserve cultural heritage.

Keywords : Social inclusion, regenerative tourism, village tourism.

INTRODUCTION

The application of social inclusion in the development of a regenerative tourist village in Jatiluwih Tourist Village is an important step in ensuring that the development of this village does not only focus on economic and environmental aspects, but also accommodates the social diversity and needs of local communities. Jatiluwih Tourist Village, which is famous for the beauty of its terraced rice fields, offers great potential to be developed sustainably by taking into account the principles of social inclusion (Jejaring Desa Wisata, n.d.).



In the era of globalization and rapid urbanization, the existence of tourist villages as a form of cultural and environmental conservation is increasingly seen as a model of sustainable tourism development (Dewiet *et al.*, 2013). Sustainable tourism means relating to the environment, culture, economy and social (Putra *et al.*, 2022). However, often this development has the potential to increase social inequality between local communities directly involved with tourism and others who benefit indirectly (Lazuardina & Amalia, 2023). Therefore, the integration of social inclusion in the development of tourist villages is a necessity.

The implementation of social inclusion in Jatiluwih Tourist Village aims to ensure that every stakeholder, including local communities, marginalized groups and the disabled, has fair and equal access to the economic, social and cultural benefits generated by tourism. This not only has a positive impact on local economic development, but also enhances environmental sustainability and strengthens the cultural identity of local communities. In this context, the regenerative approach is an important cornerstone in the development of Jatiluwih Tourist Village. This development not only pursues sustainable economic growth, but also pays attention to environmental sustainability, social justice, and community participation in the decisionmaking process. Through the application of social inclusion principles, it is hoped that Jatiluwih Tourist Village can become a tourist village that is sustainable, holistic and inclusive.

Regenerative tourism is a concept that goes beyond traditional sustainable tourism with a focus on restoring and regenerating the environment and local communities (Bellato & Pollock, 2023). The ultimate goal is to build a destination that is better than its original state (Bellato *et al.*, 2023). In an era of climate change and increasing environmental degradation, regenerative tourism is an important solution to reduce the negative impacts of tourism and repair existing damage.

One of the principles of regenerative tourism is Inclusive and equitable: This principle is about the involvement of local communities to strengthen the overall ecosystem (Bellato *et al.*, 2022). This could include collaborating with local suppliers; asking who needs rooms and spaces; considering supporting refugees or the homeless (Pollock, 2022).

Social inclusion is an effort to increase the roles, rights and obligations of individuals in society, as well as placing the dignity and independence of individuals, in order to achieve an ideal quality of life. (Quick & Feldman, 2011). Social inclusion according to World Bank Group is the process of improving the conditions of individuals and groups in society by enhancing the capabilities, opportunities and dignity of the disadvantaged. Social inclusion provides the opportunities and resources necessary to participate fully in economic, social and cultural life, enjoying a standard of living and well-being that is considered normal in the society in which they live (Labonté, 2011). The goal of social inclusion is to create social, moral and labor balance in all aspects, as well as to provide educational, employment and economic opportunities to all participants of a population that was previously harassed or rejected due to some special conditions (Cloquet *et al.*, 2018).

Social inclusion also encourages all elements of society to give or receive equal treatment and opportunities, regardless of race, culture, economic status, or other factors (Ra'is, 2017). Social inclusion in Undang-undang Republik Indonesia Nomor 6 Tahun 2014 tentang Desa, 2014 is to provide opportunities for the poor and women to participate in general governance and village development, and the Village Law also provides opportunities for all villagers in general to participate in governance, planning, structuring and village development.

This research will explain more about the concept of social inclusion, its relevance in the context of regenerative tourist village development, and concrete strategies that can be applied to ensure that the implementation of social inclusion in Jatiluwih Tourist Village is effective and sustainable.

RESEARCH METHODS

The method used in this research is an interpretative qualitative approach to be able to analyze the application of social inclusion in the development of Jatiluwih Tourist Village in order to become a regenerative tourist village (Lincoln & Norman, 2003). Data were collected in several ways, namely observation, interviews, and FGDs. Observations were conducted to obtain an overview of the application of social inclusion in Jatiluwih Tourist Village (Moleong, 2011). In-depth interviews and focus group discussions were

conducted with stakeholders to obtain more detailed information about the implementation of social inclusion (Moleong, 2012). In order to ensure that the data obtained is precise, recording was done for interviews conducted with stakeholders, namely community leaders, village officials, the Management Board and the Operational Management of DTW Jatiluwih. After the data was collected, it was analyzed qualitatively by following a procedure consisting of data reduction, presentation, and verification, as well as drawing conclusions (Miles *et al.*, 2014).

FINDINGS

Information Accessibility

Social inclusion of the Jatiluwih Village community in accessing information about the development and management of Jatiluwih Tourist Village is an important foundation for building strong awareness, participation and engagement. The management of DTW Jatiluwih, provides easy and open access to information related to the tourist village development plan. This ease of access allows the local community to understand the vision, goals and benefits of the development effort. Submission of information on everything about Jatiluwih Tourist Village is done through annual meetings in the form of reporting on the implementation of programs and developments that have been designed by the Operational Management of DTW Jatiluwih and agreed by the Management Board.

Community Engagement

Community involvement in the development of Jatiluwih Tourist Village is a key foundation for creating an inclusive and sustainable environment. Firstly, Jatiluwih Tourist Village Management actively involves the local community in the planning, decision-making and implementation processes of the development plan, ensuring that their aspirations and needs are accommodated. Submission of community opinions is done through the mechanism of community group representatives in the Jatiluwih DTW Management Board. Members of the Management Board consist of Tabanan Regency government elements, namely the Head of the Tourism Office, Jatiluwih Village Office, Kelihan Adat Jatiluwih, Kelihan Adat Gunungsari, and from Subak elements. Each community group expressed their aspirations for

improving the management of Jatiluwih Tourist Village in the future through representatives on the Management Board.

Economic Justice

Economic justice in the development of Jatiluwih Tourist Village ensures that the economic benefits generated from the tourist village are distributed fairly among local communities. Proceeds from the management of Jatiluwih Tourist Village sourced from entrance tickets are divided proportionally after being set aside for the costs of managing Jatiluwih Tourist Village. The proportion of the remaining proceeds distributed to the elements involved is agreed upon. Such as the proportion to the Tabanan Regency government, to the Dinas Village, Customary Village, and Subak. The distribution of these results will then be distributed in accordance with the agreement of the members of each element which is a representation of the Jatiluwih Village community. So the people of Jatiluwih Village get economic benefits from the distribution of the results of the management of Jatiluwih Tourist Village.

The Jatiluwih Village community is also given the same opportunity in terms of utilizing business opportunities created by the existence of Jatiluwih Tourist Village. Various business opportunities created such as restaurants, lodging, business guides, food stalls, souvenir businesses are given the same opportunity to be implemented without having to distinguish between communities. Many Jatiluwih villagers have become owners and operators of tourism businesses related to the development of this tourist village. The typical souvenir business of Jatiluwih Village is in the form of agricultural products from the local area, namely brown rice that is well packaged.

The people of Jatiluwih Village are also given equal opportunities in terms of involvement as staff in the Operational Management of Jatiluwih Tourist Village. Opportunities as staff are widely and transparently informed to the Jatiluwih Village community. The recruitment of staff for the Operational Management of Jatiluwih Tourist Village is accountable and transparent so that it is expected to get a capable and productive workforce in their field of work. This opportunity provides economic welfare to some people who are selected as staff in the Operational Management of the Tourist Village.

Culture and Heritage Maintenance

The maintenance of culture and heritage in tourist village development is an important aspect to ensure the sustainability and success of tourism destinations. Involving local communities in efforts to maintain and preserve local cultural heritage ensures that traditional values, customs, and local knowledge remain alive and relevant. By encouraging active participation in programs such as cultural festivals, traditional craft workshops, and local culinary demonstrations, tourist villages can strengthen the cultural identity of Jatiluwih Village and enrich the tourist experience.

Jatiluwih Tourist Village is known for its tourist attractions in the form of very beautiful terraced rice fields. The sustainability and preservation of this rice field landscape is highly dependent on the preservation of the subak that regulates the agricultural system in the rice field landscape and the profession of farmers from the Jatiluwih Village community. Therefore, the Operational Management of DTW Jatiluwih provides fertilizer assistance to the farmers in order to ease the cost burden of the farmers.

Capacity Building

Social inclusion in terms of capacity building involves empowering all community members through education, training and skills development. This includes providing equal access to education and skills training, as well as creating opportunities to participate in learning and professional development activities relevant to the tourism industry.

Building the capacity of local communities in tourist village development is an important cornerstone of creating a sustainable and inclusive environment. First, Jatiluwih Tourist Village provides skills training, education and professional development opportunities. Jatiluwih Tourist Village strengthens the ability of individuals and groups to effectively manage and utilize local tourism potential, through programs such as management training, tourism marketing, and infrastructure development, so that local communities can improve the quality of their tourism services and expand their market coverage.

Second, social inclusion in capacity building ensures that all levels of society, including underprivileged or marginalized groups, have equal access to learning and development opportunities. By taking into account the specific needs and challenges faced by different groups within the community, tourist

villages can design capacity building programs that are inclusive and sustainable. This can include support for accessibility, specialized training for vulnerable groups, and inclusion-based economic development initiatives.

Finally, through sustainable capacity building, local communities can become strong partners in managing and developing Jatiluwih Tourist Village. By promoting a communitybased approach to decision-making and strategic planning, Jatiluwih Tourist Village can ensure that its vision and development goals reflect the needs and aspirations of the entire community. This not only strengthens community participation in Jatiluwih Village but also enhances the long-term sustainability of the village.

CONCLUSION

Social inclusion has been well implemented in the development of the Tourist Village in Jatiluwih. The community is involved in the planning, implementation, and evaluation of the programs. In the planning process, the community is involved through representatives of community groups in the Jatiluwih DTW Management Board. Group representatives will convey the aspirations of the community for the progress of the tourist village. The implementation of tourist village programs is carried out by the Operational Management of DTW Jatiluwih, which is recruited transparently and accountably from members of the Jatiluwih Village community. Evaluation is conducted through an annual accountability meeting by the Operational Management to the Jatiluwih Village community. The Jatiluwih Village community benefits economically in the form of sharing the results of management, as owners of MSMEs, being involved in the Operational Management and Management Board of DTW Jatiluwih and getting access to information and self-development training.

Although social inclusion has been carried out, the implementation has not been structured so it is necessary to develop a model for implementing social inclusion in the development of Jatiluwih Tourist Village so that social inclusion will improve every year and Jatiluwih Tourist Village will become a regenerative tourist village.

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