

MANAGEMENT MODEL OF ECOTOURISM-BASED FOREST VILLAGE COMMUNITY LAND TO INCREASE LOCAL ECONOMIC IN KARANGANYAR, INDONESIA

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Abstract: Berjo Village has the potential for ecotourism which can increase the economic potential of its people. This study aims to determine how Berjo Village manages the potential of natural tourism, agricultural tourism, and improves the economy of forest village communities. The method used is qualitative with a case study approach and triangulation as data validity, and interactive techniques as analysis. The results showed that the economic sector of the people of Berjo Village came from agriculture and tourism. The location of the forest area has high potential to be developed into ecotourism, which consists of Sukung Temple, Jumog Waterfall, Telaga Madirda, Forest Park, Tenggir Park, Camping Ground or Outbound Tourism, Planggatan Site, Kampung Gunung Palace, Berjo Hydroponics, Ornamental Flower and Cut Flower Centers, Horticultural Plant Nursery Centers, the potential for climbing Mount Lawu by making a basecamp for prospective mountain climbers. All tours are in one location, namely, Berjo Village as an ecotourism destination. Tourism management is carried out by applying the concept of empowerment and the existence of embeddedness among various stakeholders with all the potential for ecotourism in an effort to improve the lives of the people in Berjo Village, Karanganyar Regency, Indonesia.

Key words: ecotourism, local economic, management model, forest

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INTRODUCTION

The village is a sector that is no less important and makes a significant contribution to the sustainable development process. As an agricultural country, Indonesia has so many villages with various characteristics (Némethová, 2020). The multiple characteristics inherent in the village are related to the village typology, landscape, geographical factors, both physical and non-physical, the potential of the village both natural and human resources. If managed properly, the potential that exists in each village with its various characteristics can play a role in improving the village community (Saberifar and Mishrab, 2020) and supporting revenue for the government, both regional and national, even international scope. Therefore, it is essential to create a management model that is very good at utilizing all the potential that exists in the village. One of the prospects that can be developed in the village is developing environmentally based tourism or using village land and has the potential for economic development for the village community. Tourism development like this is similar to the concept of ecotourism. Ecotourism, according to The Ecotourism Society (1990), is as follows: Ecotourism is a form of travel to natural areas carried out to conserve the environment and preserve the lives and welfare of residents (Fandeli, 2000). At this time, ecotourism has developed. This tour is not only for bird watching, horse riding, tracing in the wilderness, but has been linked to the concept of forest conservation and residents. Ecotourism is then a combination of various interests that arise from concerns for the environment, economy, and society. Ecotourism cannot be separated from conservation. Therefore, ecotourism is called a form of responsible tourism. Ecotourism also provides learning opportunities for eco-travelers or tourists in general, apart from learning about various impressive natural offerings, it also teaches how to conserve the best nature (Aswita et al., 2020).

Ecotourism is a form of tourism that is closely related to the principles of conservation. Even the ecotourism development strategy also uses a conservation strategy. Thus, ecotourism is very appropriate and effective in maintaining ecosystems' integrity and authenticity in unspoiled areas (Chandel and Kanga, 2020; Carvache-Franco, 2020). Even with ecotourism, nature conservation can be improved due to the insistence and demands of eco-travelers. The notion of ecotourism has developed from time to time. However, in essence, the definition of ecotourism is a form of tourism that is responsible for the preservation of unspoiled areas, provides economic benefits, and maintains cultural integrity for the local community. Based on this understanding, ecotourism is a form of conservation movement carried out by the world's population. The eco-traveler is, by nature, a conservationist. Ecotourism is a form of tourism that is managed with a conservation approach. Suppose ecotourism is the management of the heart and culture of the community that guarantees sustainability and prosperity. At the same time, conservation is an effort to maintain the continuity of natural resources for the present and future. This is consistent with the definition made by The International Union for Conservation of Nature and Natural Resources (1980), that conservation is a human effort to utilize the biosphere by trying to provide extensive and sustainable results for present and future generations.

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Village development currently also leads to sustainability or sustainable development; this refers to most of the development patterns of rural communities utilizing nature. The utilization of nature for rural communities is a close bond, so efforts are needed to maintain natural ecosystems in village development efforts. One type of development carried out by the government in rural areas is establishing the Forest Village Community Institution (LMDH). This institution was formed by the government to channel the aspirations of village communities in the framework of joint forest management with Perhutani. The LMDH program is implemented to support village communities' economy and income, management of forest areas, and conserving forests. LMDH also has a role in developing the potential of village land and forest land to support each other in various ways. The point is how humans can make nature sustainable and how a character can positively impact humans. This reciprocity is the primary basis for the formation of LMDH.

This is also very relevant in supporting the ecotourism development program in the village. A potential is present when supporting factors are balanced with needs (Izwar et al., 2020). Also, to manage a prospect into a beneficial outcome, the role or participation of the community and various stakeholders is required (Fibrianto et al., 2021, Fistingrum and Harini, 2021; Kummitha, 2020; Eshun and Tichaawa, 2020). The potential of forest land in Berjo Village is quite productive if the community can manage it. The location of this research was conducted in Karanganyar Regency.

The reason for choosing the site is that Karanganyar Regency consists of several villages that can become a Tourism Village. One of the villages in Ngarogoyoso District, Karanganyar Regency, namely Berjo Village, is one of the villages that formed the LMDH (Lembaga Masyarakat Desa Hutan/ Forest Village Community Institution) as an institution in the forest village community structure. Berjo Village itself is located in Karanganyar Regency, Central Java, Indonesia. This village is a village with land contours in the form of hills and is a mountainous area, precisely on Mount Lawu. There are many potential abundant natural resources if the community can manage the land in Berjo Village properly. Berjo Village is famous for its tourist destinations, but it can still be developed and become one of the advanced tourist destinations. There are various natural tourism, agricultural tourism, and all the tours closely related to nature. Berjo Village can be one of the ecotourism destinations because the primary purpose of tourism development in Berjo Village is to develop village nature tourism while maintaining and preserving nature and improving the village community's economy. This is in line with the concept of ecotourism.

Based on what has been described above, the researcher is interested in uncovering the various tourism potentials in Berjo Village and how ecotourism management has been running. Also, to what extent does ecotourism in Berjo Village has contributed to improving the community's economy. Thus, the researcher raised a title, 'Management Model of Ecotourism-Based Forest Village Community Land to Increase Local Economy in Karanganyar, Indonesia.'

MATERIALS AND METHODS

This study uses a qualitative research method with a case study approach. Case studies, according to Yin (2013), are used to answer research questions in the form of "how" and "why" of a set of present-day events. Case studies themselves can be interpreted as a research method or strategy in a particular case. Case studies are understood as an approach to studying, explaining, or solving an issue in a natural context without any intervention from outside parties (Salim, 2006: 118). The LMDH is an effort to manage forest potential in the village environment and empower local communities in improving the economic quality of forest village communities.

The subjects or informants of this research were the Government (Forestry Service, Perhutani, local village officials, etc.), the LMDH (Forest Village Community Institutions), and Forest Village Communities (MDH). Data collection techniques used are literature study, observation, interviews, and documentation. The data validity used was triangulation techniques data checking techniques. Data analysis techniques include four things, namely data collection, data reduction, data presentation, and drawing conclusions or verification (Miles and Huberman, 2007).

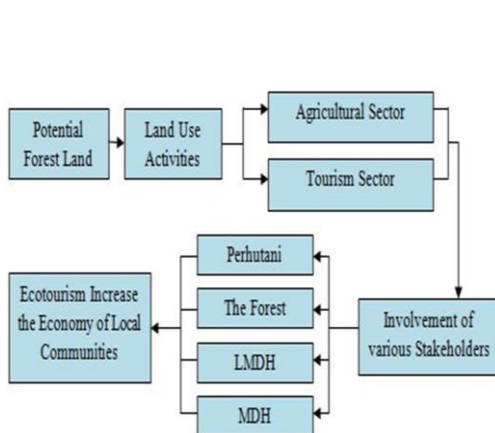


Figure 1. Roadmap of the Research (Source: Personal Documentation, 2020)

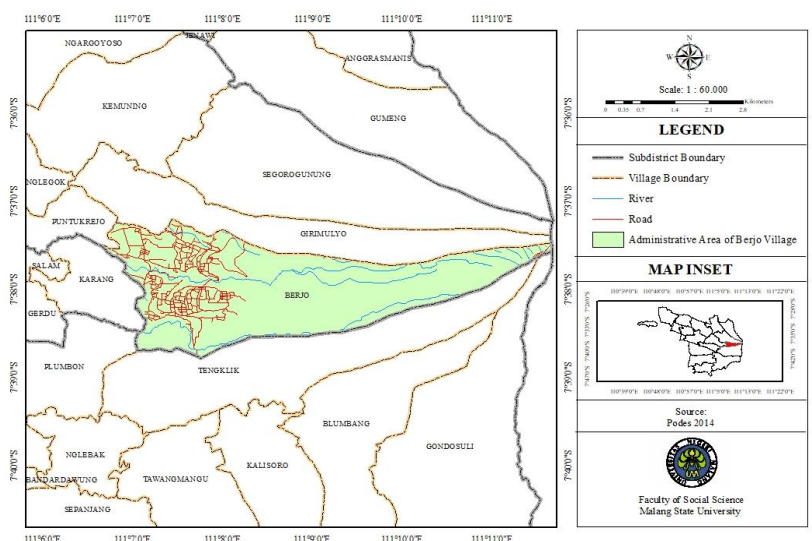


Figure 2. Map of Berjo Village, Karanganyar Regency, Indonesia (Source: Personal Documentation, 2020)

The flow in this research can be seen through the flow chart in Figure 1. Information for some of the abbreviations in Figure 1, including: Perhutani (*Perusahaan Hutan Negara Indonesia/ Indonesian State Forest Company*), LMDH (*Lembaga Masyarakat Desa Hutan/ Forest Village Community Institution*), MDH (*Masyarakat Desa Hutan/ Forest Village Community*). This research's output can show the main economic sectors of forest village communities in Karanganyar Regency, both through the agricultural sector, tourism sector, and land use with a variety of economic activities and activities reflected in the forest village community (MDH) in Karanganyar Regency. This is reinforced by the location of Berjo Village in Figure 2, where most of the area is a forest area. The material in this research is in the form of useful data that researchers get from books, journals, and other scientific papers, as well as various sources from online media, as well as data from the field in the form of monographs, village data, data from interviews, data from documentation results. Personal and other documentation from various reliable sources related to the object under study and different other data, primary data (main data), and secondary data (supporting information).

The equipment used in this research is a research instrument consisting of an interview guide or a list of questions that the researcher uses for the interview process with several research informants to explore in-depth data regarding the objects and problems studied in the field. Instruments that function to document data in the form of images or photos are also used as data amplifiers with cameras, as well as voice recording devices with recorders, and several other types of equipment used by researchers to support activities in the field such as means of transportation, and so on.

RESULT AND DISCUSSION

Berjo Village Geographical Condition

Berjo Village is located in Ngargoyoso District, Karanganyar Regency, Central Java Province, Indonesia. Berjo Village has an area of 1,623,865 hectares and is located on the lower slopes of Mount Lawu. Based on the topography, Berjo village is at an altitude of ± 800 masl and has a tropical climate with an average temperature of ± 22 ° C - 32 ° C. The boundaries of Berjo Village are illustrated in Figure 3 below. Figure 3 explains that, in the north, Berjo Village is directly adjacent to Girimulyo Village. In the eastern part, Berjo Village is directly adjacent to the Mount Lawu forest. In the western region, Berjo Village is directly adjacent to Puntukrejo Village. Then, in the south, Berjo Village, Ngargoyoso Regency, is directly adjacent to the Tawangmangu District area. Berjo Village has a population of 5,551 people or 16% of the Ngargoyoso Regency population. The total population of productive age in Berjo Village is 3,741 people. Several types of occupation for residents in Berjo Village are presented in the following Figure 4 chart:

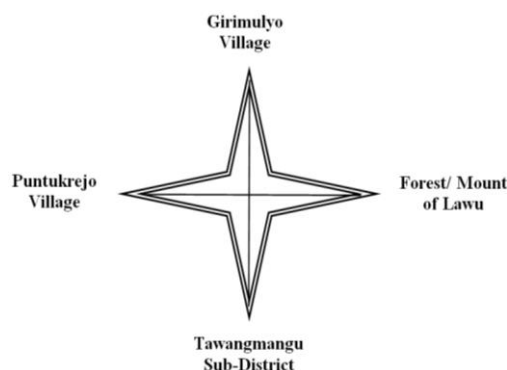


Figure 3. Areas Directly Adjacent to the Village of Berjo (Source: Personal Documentation, 2020)

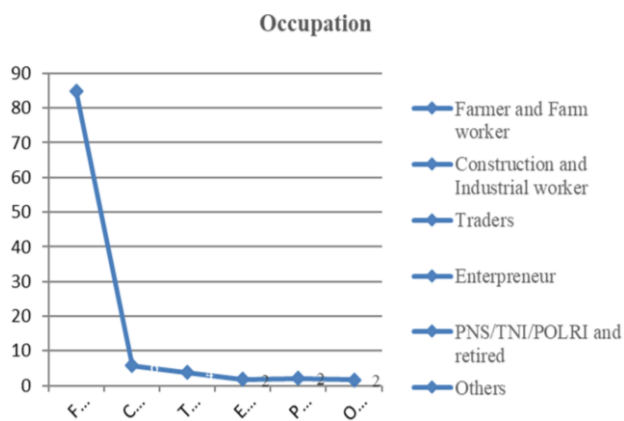


Figure 4. Percentage of Total Population in Berjo Village Based on Occupation (Source: BPS, 2019)

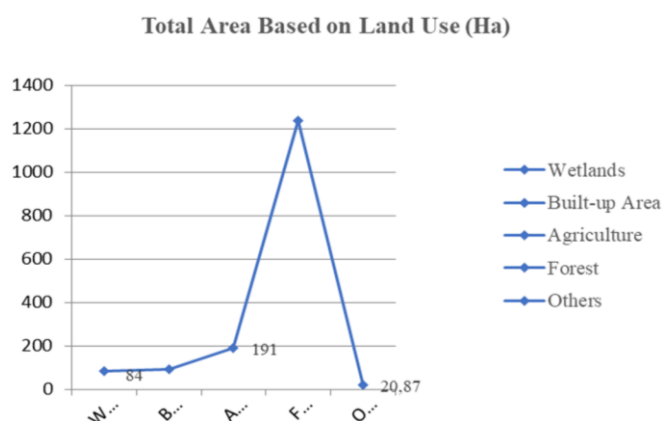


Figure 5. Percentage of Land Use in Berjo Village (Source: BPS, 2019)

The vertical and horizontal lines in Figure 4 represent the number of professions out of the total population. The majority of the population in Berjo Village have a livelihood as farmers and farm laborers. As many as 85% of the total population in this village work as farmers and farm laborers. The second-largest number of livelihoods after farmers are construction or industrial workers at 6%, and traders occupy the third position with a total of 4% of the population.

The vertical and horizontal lines in Figure 5 show the percentage of area and usage. The large number of people who work as farmers is due to the geographical conditions in Berjo Village, Ngargoyoso District, Karanganyar Regency, as a village with the potential for high soil fertility. It can be seen in Figure 5 above that the rice field area in Berjo Village is 84 Ha or 5%. The built-up area (settlement) in Berjo Village is 92 hectares or 6% of the total area of Berjo Village. 191 Ha or 12% of the total land area in Berjo Village is used as plantation land or farming or cultivating crops. The largest land area, namely 1,236 hectares or 76% of the total land, is forest area. Then, the latter is another land use, which is an area of 20.87 hectares. Data belonging to BPS (2019) shows that around 57% of the land area in Ngargoyoso District, Karanganyar Regency, is used for rice fields or farming activities. Because the area's most significant potential in agriculture is vegetable

farmers, flower farmers, and fruit farmers. Thus, many people in Berjo Village choose to farm to make ends meet because this farming activity has been around for a long time and has been passed down from generation to generation. Berjo Village is one of the villages that use its land to dominate simple irrigated rice farming activities. As for the community's economic activities, which in this case, are farmers, apply a subsistence economy as their survival strategy. That is, the existing agriculture is short-term agriculture. In a broader sense, a subsistence economy is an agricultural economic system by consuming its agricultural products as a fulfillment of daily necessities.

Berjo Village, Ngargoyoso District, Karanganyar Regency is an area that is more dominated by forest areas and is located on the slopes of Mount Lawu. The availability of natural resources in the form of forests with an area of 1,236 hectares or 76% of the total area of Berjo Village, can be managed as much as possible for the survival of the surrounding community. However, it is still obligatory to protect the forest and preserve it as a mandatory rule for forest village communities. In terms of forest management, there are three main parties, namely Tamah Hutan Raya, the Indonesian State Forest Company (Perhutani), and the Forest Village Community Institution (LDMH) (Setiyawan, 2019). Berjo Village itself has enormous tourism potential, as evidenced by the existence of several well-known tours in this village, namely, Jumog Waterfall, Sukuh Temple, Madirda Lake, and many other times that have the potential to be managed and developed, as well as same potential as a forum for empowerment for the surrounding community.

Main Economy of Berjo Village Community

Like the village community in general who are spread across Indonesia, the people of Tambak Hamlet, Berjo Village, are mostly farmers. The area of Tambak hamlet has the characteristics of a plateau with a cold climate; most of the people of Tambak hamlet depend on their economic activities on farming in rainfed rice fields. Farming here is not planting rice but planting vegetables in the areas or what they call tegal. The types of vegetables grown vary from cabbage, carrots, mustard greens, chilies, chayote, etc. according to the season, because the resistance of vegetables to different weather; for example, during the rainy season, carrots tend to be less useful because the soil is too wet causing the carrots too often experience rot. The planting period for each vegetable varies from 10 days to 3 months; some people practice intercropping by planting other vegetables so that the harvest period does not come together. Vegetable crops are usually sold to the Karangpandan market; some middlemen come to the location to buy directly. The limited distance to the market causes some middlemen to come to Tambak hamlet to collect the vegetables they buy.

A physical need is a place for buying and selling transactions; in Tambak hamlet, a market term is essentially the same as a market in general, which functions as a time for buying and selling. Still, the term market here is when the people of Tambak hamlet use as a time for trading and selling. Buy, the market is technically determined by calculating the days according to the Javanese calendar (*Legi, Pahing, Pon, Wage, Kliwon*). The people of Tambak hamlet used the market at the time of Pahing and Wage; the location was still in Karangpandan, there were also some in Tuwungan where it was held on legi, pon, kliwon. Meanwhile, the community's leading economy from agricultural products is used to pay for their daily needs and repurchase seeds for planting. As the leading economy, most people are very concerned about their land and vegetables; in one day, the average person is in the field for 8 hours, but this depends on what period is being done, such as planting, matun, or harvesting. The people who are mostly in the fields cause their homes to be deserted during the daytime; the hours used by the people to go home for a moment are at noon.

The division of labor carried out in the main economic sectors is usually done together, between husband and wife to the fields together; another pattern is that the husband in the area and the wife take grass in the forest to feed livestock (or vice versa). Time to the fields is usually done in the morning around 5 am to 4 pm; some of the generals brought equipment is grass and sickle bearers, some of them carry fertilizers and seeds (during the planting period). People usually walk to their fields, but some use motorbikes to go to the areas, usually accompanied by carrying specific loads (seeds, fertilizer, harvesting tools). Apart from the fields, people also plant around their house yards.

Economic Support (Path Dependency) of the Berjo Village Community

In addition to farming, the villagers of Berjo also have livestock as other income; most of them raise cows. Although some residents also raise goats, there are also chickens that they present to sell if they are deemed appropriate. The ease of finding animal feed in the form of grass, which is widely available on the slopes of Mount Lawu, is one of the factors why many people raise livestock. But even though most people work as farmers and breeders, some people use them as traders by opening small stalls in their homes and transporting goods in markets. Apart from farming in the fields, in the economic sector, especially women, some become "glidig," trading as many as four people and fern seekers. Here is a form of forest used by women. The yield from looking for ferns is approximate IDR 70,000, if in the season you can get a lot of up to IDR 100,000. The income from looking for this fern is used for children's pocket money and daily kitchen needs.

Besides having their main economic activities as vegetable farmers, the people of Tambak hamlet have other economic activities used as a source of income. Some sectors that are used as a form of economic activity besides being vegetable farmers are selling porridge, selling wood, vegetable brokers, opening stalls, working in factories, migrating, owning livestock, caring for other people's livestock (rowdy system), and being labor for those who do not own fields.

Some of these side economic activities are carried out on the sidelines of farming activities, for example selling porridge and selling wood. Working outside the city or migrating is one of the supporting economies to invest where they live, for example, building houses, buying vehicles, and buying livestock. The percentage of people who migrate is not as much as people who work as farmers. Usually, they migrate to Jakarta, Bandung, Sulawesi, and Kalimantan, even abroad, to become migrant workers, but this is not necessarily the economic activity that is the community's first choice.

The generation of migrants began to occur mostly at a younger age, while their older generations mostly became vegetable farmers. Some residents also sell for additional income. Selling here, among others, is selling porridge every morning by Mrs. Yati; before 6 am, the porridge is usually bought. Bu Yati's husband sells Timber, traditionally sent to Ampel; this wood is planted by themselves in their fields and usually takes 2-3 days to sell the wood.

The stalls in Tambak hamlet sell various daily necessities ranging from kitchen spices, groceries, toiletries, snacks to household utensils; the stalls in Tambak hamlet can be said to be small stalls, but the presence of stalls here really helps residents' lives because to buy goods to the city is quite far. Apart from being a place to buy daily necessities, the shop also functions as a gathering point for residents to look for signals because Tambak hamlet conditions are challenging to reach by cellphone signals. Labor and the rowdy system is one of the alternatives to economic activities carried out by residents in Tambak hamlet; labor is carried out by someone who does not own a field so that he works in someone else's field, laborers usually work for a certain period such as planting, matun, and harvesting, with a profit-sharing system that is determined *mertelu*, in which a worker gets 1/3 of the agricultural output they work on.

Whereas rowdy works to care for other people's livestock, this rebellious system is carried out according to two parties' agreement about what is done and how they plan for sharing the results. This side economic activity is not always the first choice; it is said that this economic activity supports the implementation of the leading economy, namely vegetable farmers. In this case, the side economy is micro and is carried out personally or individually flexibly. This economic activity is in the community financial organization in Tambak hamlet, but not the community's majority.

Management of Ecotourism-Based Forest Village Land Potential

Berjo village has great potential in developing its eco-tourism. During its development, Berjo Village itself is very up to date with advances and use of technology. The profile of Berjo Village can be seen on the wisataberjo.com website; besides that, there are also various social media managed by the Berjo Village government in collaboration with village communities in their management and development. Several existing social media such as Instagram @wisataberjo, Twitter @wisataberjo, Youtube Channel with the name Wisata Berjo, and Facebook [facebook.com/wisataberjo](https://www.facebook.com/wisataberjo). Berjo Village residents' accessibility to technology and various online-based application media is solely done to maximize the promotion that Berjo Village has different nature-based tourism vehicles that are synonymous with ecotourism. Since its establishment as a tourist village in 2004, Berjo Village is expected to develop economic value in the tourism sector. This village, located in Ngargoyoso District, Karanganyar Regency, is known to have many tourist attractions. For this reason, awareness is needed to participate in the development of Berjo Village as a community empowerment-based tourism village.

Currently, guidance is still needed to develop Berjo Village as a tourist village. BUMDes (Village-Owned Enterprises) is one of the parties that play an active role in promoting tourism in Berjo Village. Berjo Village is one of the villages in Karanganyar Regency with geographical conditions on Mount Lawu. Berjo Village is well-known as a tourist destination in Karanganyar Regency and Indonesia. There are many cultural, historical uniquenesses such as Suku Temple in Figure 6, and the natural scenery of the Jumog Waterfall in Figure 7 attract domestic and foreign tourists.



Figure 6. Location Map and Cultural Tourism of Suku Temple Sites (Source: Personal Documentation, 2020)

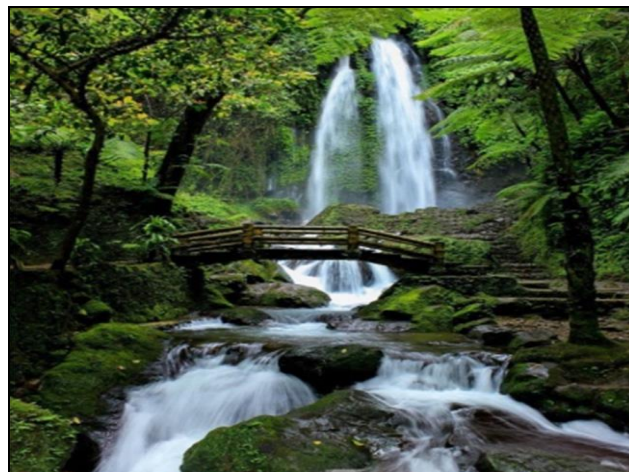


Figure 7. Location Map and Natural Tourism of Jumog Waterfall (Source: Personal Documentation, 2020)

BUMDes Berjo Village has a vital role in increasing village tourism. Established in 2004, BUMDes Desa Berjo always tries to develop village companies. The main objective of BUMDes in Berjo Village is to empower the community. In 2008, BUMDes was given responsibility by the village to oversee the tourism of Jumog Waterfall and Madirda Camping Ground. Until now, BUMDes managers continue to make various additions and rejuvenation of tourist facilities. Not only tourist locations but the Berjo Village BUMDes has also managed savings and loan units since 2012. According to its type, community savings in BUMDes consist of *pesapon* savings from clean environmental fees, Eid savings, *qurban* savings that people use to buy *qurban* animals, and savings. PKK (women's association organization). Apart from Jumog Waterfall, Madirda Camping Ground, Savings, and Loan Unit, BUMDes Berjo Village also manages kiosks and restaurants, and agro-tourism in Berjo Village.

In tourism management, the presence of BUMDes plays an active role in developing and advancing local tourism in Berjo Village. Berjo Village is endowed with beautiful natural resources and has several cultural heritages such as the Suku Temple Site, Planggatan Temple, and Batu Bulus (Turtle). This makes Berjo Village a particular village. As an independent village, Berjo tries to manage and develop all regional potential independently.

It is proven that Berjo Village has represented Karanganyar Regency in village competitions at the provincial and national levels. The existence of abundant tourism potential makes the tourism sector a significant source of village income. Several tourist objects that exist spatially are part of the tourism development area of Berjo Village. However, not all tourist objects in the site can be managed. For example, Suku Temple is under the Archaeological Heritage Conservation Center's management, while the Tourism and Culture Office is the beneficiary.

Suku Temple depicted in Figure 6, is one of the favorites and famous tourist destinations in Karanganyar Regency, Indonesia. This temple is a cultural heritage and is closely related to Hinduism. Apart from being managed by the Archaeological Heritage Preservation Center and utilized by the Tourism and Culture Office, Suku Temple is also used by Berjo Village people to trade, manage to park and become a tour guide in this Suku Temple. So, the existence of Suku Temple as a tourist spot also contributes significantly to the economy of the people in Berjo Village.

Then, the very famous and most favorite tour in Berjo Village is Jumog Waterfall. Jumog Waterfall depicted in Figure 7, is located in Jumog Hamlet, Berjo Village, Ngargoyoso District, Karanganyar Regency, with GPS coordinates: 7° 37 '52.68 "LS and 111° 7' 37.24" East Longitude, Jumog Waterfall has a height of ± 30 m. It is equipped with several facilities such as performing arts, simple waterboom, playground, rest area, bathroom, and seven food stalls on site. The location of Jumog Waterfall is quite close to the location of Suku Temple, about 800 m, and Nippon Cave or Goa Sari in Puntukrejo Village. The Jumog Waterfall comes from direct mountain springs and is very fresh, about five hundred meters which is still clear and stable throughout the year and season.

Although not too high and still simple, this waterfall still exudes a distinctive beauty from natural tourism. That said, every 10:00 WIB (Western Indonesian Time), a rainbow will appear at Jumog Waterfall. So, it is not an exaggeration if foreign tourists call it 'the lost paradise'. In 2004, Jumog Waterfall began to be developed into a commercial tourist attraction whose management was delegated to BUMDes. Apart from providing a beautiful view, Jumog Waterfall under the management of BUMDes also provides land for trading for village communities, with the aim of improving the economy of rural communities in the tourism sector through trading activities.

There is also land that is specially provided for traders from outside the village by providing retribution fees, so that all existing income is collected in BUMDes and managed by BUMDes. Another source of the economy is through public facilities such as toilets, showers, and paid changing rooms that can be used by tourists, as well as fines against tourists who litter. So, for every tourism in Berjo Village, its sustainability and beauty will be maintained, because the residents of Berjo Village who manage tourist attractions also invite tourists, both domestic and foreign tourists, to participate in maintaining the natural environment so that it remains natural and looks beautiful.



Figure 8. Location Map and Nature Tourism Madirda Lake (Source: Personal Documentation, 2020)



Figure 9. The Planggatan Site (Source: Personal Documentation, 2020)

Figure 8, is the Madirda Lake, which is a spring that forms a lake and is located in Tlogo Hamlet, Berjo Village, Ngargoyoso District, Karanganyar Regency. Its existence is still beautiful, with a field often used as a camping and outbound area. Also, this lake is often used as the location for Melasti Ceremony for Hindus in the Ngargoyoso District.

So, tourists will be lucky to come to Telaga Madirda to coincide with Hindus' religious ritual activities, namely the Melasti Ceremony. The Melasti ceremony is a process of cleansing humans' body and mind with nature, where the procession is carried out by washing away dirt using living water. Philosophically, it can make oneself become holy again and become one with nature, where this nature is God's creation.

As human beings, we must always protect, care for, preserve, and coexist with nature. Figure 9, is the Planggatan Site, which is the location above Madirda Lake, used for ritual prayers for the Hindu belief, which consists of artifacts that symbolize nature as a source of life, especially water as an abundant natural resource.

It is said that the existence of Madirda Lake is closely related to the legend of *Cupu Manik Astagina* (a Javanese mythology story). It is noted that Madirda Lake is the incarnation of *Cupu Manik Astagina*, a mustika, which is a struggle between *Anjani*, *Subali*, and *Sugriwa* in the *Ramayana* story. Tourists who want to visit Madirda Lake will be charged an IDR 2,000 motorbike parking fee, IDR 3,000 car park, IDR 5,000 bus parking, as well as IDR 10,000 entrance ticket fee, all of which are included in BUMDes management. Organizations such as Karang Taruna (village community youth organization) also help manage tourism in Berjo Village.

The Potential of Religious Tourism Destinations based on Local Religion in Berjo Village

The existence of local religions can also be a tourism potential (Romanelli et al., 2021; Hung Lee et al., 2021; Lin et al., 2021; Izwar et al., 2020). An area has a value on the local culture with the perspective of the community, thus making it a separate tourist attraction that is closely related to cultural heritage (Teodorescu et al., 2021; Panzera et al., 2021; Putra et al., 2021; Chen, 2021; Timothy, 2021; Yang et al., 2021; Nurdiani and Felicia, 2020; Crespi-Vallbona, 2021). In every society, several values are used as guidelines or valued and continue to be preserved. Likewise, in Tambak hamlet, some of the values that are respected in the community are in the form of clean village rituals, invitations, *punjungan*, market, sprinkling *setaman* flowers (seven arrangements of blossom) at intersections, the value of cooperation and *srawung*.

The clean village ritual is a ritual that is performed in the month of *ruwah* (the term division of the month in the Javanese calendar), where this ritual is routinely held to get safety, blessings, avoiding failure, disease, and disturbance, then as a means of establishing friendship between farmers. Village cleaning was carried out by each house making a *tumpeng*, then taking it to each RT to be prayed for, when eaten together. During the cleaning of the village, several processions are also carried out, namely cleaning the *punden* (a sanctified and sacred place), which is believed to be a source that maintains the availability of a livelihood source, such as a water source. Some people believe that if they do not clean the village, there will be disturbances in their fields or affect the community. Village clean-up activities over time are combined with entertainment performances such as *wayang kulit*, *kuda lumping*, *campursari*, etc.

Kondangan is a celebratory procession that is celebrated in the life cycle of a person in Tambak hamlet experiencing several stages of invitations ranging from *mbayek* (baby birth), circumcision (circumcision for men), marriage, *ruwah* (performing clean village rituals), and *slametan* (gathering activities which is done because of a person who died). *Kondangan* here is commemorated starting from *mbayek* where someone who already has children will hold a celebration. Neighbors provide what is needed for the baby's needs, and not in the form of money.

Circumcision is held when a boy is old enough to indicate that he is already *baligh* (adult); circumcision is usually saved and the person or guest who comes to donate some money. Marriage is one of the most expensive celebrations; this is because there is a *punjungan* tradition of delivering food during D-7 to people known to those who have a festival, on the D day, they do not receive donations in the form of money.

Then at the time of *slametan*, which is releasing the departure of someone who has died, an invitation is carried out in stages to commemorate 7 days, 40 days, 100 days, and 1000 days, usually when 1000 days are celebrated on a large scale, sometimes to the point of slaughtering a cow or goat for food. In addition to tangible values, the people in Tambak hamlet also uphold several matters such as cooperation, community service, and *srawung* (social activities). *Gotong royong*, where people work together to meet their needs there, for example building roads, bridges, irrigation canals, etc. Community service here is a routine activity to clean the environment, be it residential neighborhoods, water sources, forests, and some *punden*; this is done per RT area, sometimes some are held by *Bayan* or the village.

Srawung or togetherness is one of the things that is highly respected by the community, where every time, for example, gatherings, rituals, invitations have the meaning of *srawung* or to build closeness and friendship between residents, even though the context of the meeting can vary, but the value carried is togetherness. In addition to *srawung* being carried out in broad scope, kinship is also carried out by several families, for example, family gatherings every 2 *selapanan* (*selapan* = 35 days), and the activities carried out can vary, for example, *arisan*, *bancakan* (eating together) or traveling.

Regarding the beliefs held by residents, there are several interesting places in this Tambak Hamlet area. Some sites are sacred because they are considered to have advice. Some places become the source of life for many people because of their water sources. Some areas are rites of historical relics from the past or their ancestors or predecessors. Some ritual customs leaders are in charge of leading the course of certain rituals. Some places usually used for rituals include Sumber, Taman Sari, Watu Sirah, Planggatan Site, and one of the *punden* in the Madirda Lake area.

Punden is a ritual performed by residents when holding a celebration. *Punden* is usually performed when it is intricate and *rosul*. According to residents, *Danyang* (ancestors) will be happy if someone invites (to gather together in the *punden*). If anyone wants to download the in-laws, the residents invite the grandfather (ancestor) of Sumber or Planggatan. If there is any desire, if you have asked permission from the ancestors, then any obstacle will go away, and the event will run smoothly. The belief that every time you have a birthday or even a big harvest, giving slaughter in the form of chickens or cows is believed to be a form of gratitude for the blessings given by God.

Every time there is a celebration of the harvest, they always carry out the *Kejawen* ritual. Sumber, or what is also known as a water source, or called *ndalem* or *ndaleme punden*, is a water source whose water is abundant and able to irrigate eight RT in Tambak Hamlet, as well as to irrigate Suku residents. The water irrigation system is made through *pralon*, which is channeled from the source to each region. From the center of the head, there is a white *pralon* installed and forms a T-junction, where the first route is from the water source, then the branch path is one leading to Tambak Hamlet other leading to the Suku area. At this source, once a year, namely in the month of *Ruwah*, a ritual or *tumpengan* is usually held; this activity is carried out by residents of Tambak Hamlet and attended by any citizen, many

residents are present at this source and even from outside the region or the city. Anyone can follow this ritual, from children, adolescents, adults, to the elderly, both men and women, from residents of Tambak Hamlet and outside residents of Tambak Hamlet. Usually, this ritual is led by Mbah Pawiro Diman; the ritual is carried out with the aim and purpose of sending prayers so that residents can always live in prosperity, abundant water, fertile soil, plants can thrive and income increases, kept away from problems, all residents are healthy and kept away from the disease, and other kind of things. The next ritual site is Watu Sirah. Watu Sirah is a stone or *punden*. It used to be a source of abundant water, but now it has been closed. This place is also a place for rituals carried out by residents of Tambak Hamlet. The leader of the ritual carried out at the Watu Sirah *punden* is Mbah Pawiro Gito. Not much different from the rituals performed at Sumber, in Watu Sirah, there is also a ritual by sending prayers for the residents' welfare.

Then there is also the Planggatan Site depicted in Figure 9; this site is visited by many residents from outside the area other than residents of Tambak Hamlet. The days that are believed to bring blessings when praying on this site are Tuesday and Friday *Kliwon* (days that are believed to be holy and sacred or holy days and occur only once in 1 month in the Javanese calendar). These days are supposed to bring blessings. It is more effective to send prayers because they are days inherited from generation to generation from the ancestors who usually pray on those days. Many people from outside come to pray and perform rituals at this Planggatan site, with various purposes, essentially asking for kindness. Usually, there are also offerings or prerequisites offered when praying or performing rituals on the Planggatan Site. This place consists of relief stones, some of which are ornate, and there is a vast tree, which is where people put their offerings under it.

Another ritual place is Taman Sari, which is also not much different from Sumber and Watu Sirah, usually in Taman Sari, where residents perform the ritual of sending prayers. Then there is also a place at Madirda Lake, a stone or *punden* placed in a small house, and usually, there is also a place for people to perform rituals or send prayers. Some of the ritual places above are historical places, become sources of life, and some of them are believed to provide prosperity and goodness; the essence of performing rituals or sending prayers is solely so that all citizens get blessings from nature the creator. All forms of rituals and sacred places described above can be experienced directly by people who visit and participate in their activities. In addition to entertainment tourism destinations, this village also has tourism potential inherent in local religions, making this village a unique and exciting local religious tourism destination to visit.

Management Model of Ecotourism Potential Management in Berjo Village

Ecotourism management in Berjo Village involves BUMDes with a high level of community participation. Now ecotourism is a popular source of economy in Berjo Village. With the highest income to the government comes from natural tourism owned by Berjo Village. Management carried out by BUMDes is a participatory model of village communities, village organizations, and all stakeholders, all of which are managed under BUMDes, by providing incentives to members involved in managing natural tourism in Berjo Village. The source of income included in BUMDes is collected for the welfare of the community, the development of organized tourism management, and the utilization of natural resource potential as well as increasing the capacity of its human resources with the concept of empowerment.

In addition to some of the well-known tours that have been described in the previous section, some areas have the potential to become ecotourism. Some terms already exist but need further development. Some locations are still untouched and have the potential to become new tourism. Together with the community, the government continues to strive to improve the tourism sector by involving various stakeholders. Aspects of community empowerment are also reflected through BUMDes. Several tourist sites are still under construction such as the Tenggir Park Tour, which is located next to the Raya Forest Park Tour, Planggatan Site Tour, ± 100 m high waterfall seed tour located on Mount Purung, which is currently being managed into Kampung Gunung or Gunung Village, which has been developed into the concept of natural houses in Purung Mountain. There are still many tourism sites with great potential.

If these can be appropriately managed and optimally, it will significantly advance Berjo Village as a well-known Ecotourism Village in Indonesia. Organizations such as LMDH (Forest Village Community Institution) are also involved with tourism development in Berjo Village by developing nature tourism in Berjo Village through programs such as making a garden labyrinth, plant apple tree seedlings of 20 hectares, and plant seeds and the lemongrass refining industry. This strengthens the identity of Berjo Village as an ecotourism destination.

CONCLUSION

The management pattern of ecotourism potential in Berjo Village, Ngargoyoso District, Karanganyar Regency is always in the optimization stage by involving the community under BUMDes, as well as involving various stakeholders in the development of natural tourism in Berjo Village, such as the LMDH organization, Karang Taruna, Berjo Village Government, Perhutani, Dinas Forestry, Archaeological Heritage Conservation Center, Tourism Office, and various other related stakeholders. The economic sector is also overgrowing with tourism development and tourism management that involves the community's roles with the concept of empowerment in the tourism sector. Thus, ecotourism in Berjo Village can go hand in hand by increasing its people's economic resources. Therefore, ecotourism-based economic activities can be said to prosper the lives of people in Berjo Village, Ngargoyoso District, Karanganyar Regency, Central Java Province, Indonesia.

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