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Community Empowerment in Structuring Sustainable Historical Tourism Areas

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ABSTRACT

Three aims of the study are: to identify the socio-economic and socio-spatial characteristics that make up the historical tourism ecosystem in the historical area of Trowulan; to analyse community participation in building the tourism ecosystem in the historic area of Trowulan; and to formulate directives on community empowerment to increase local resources' potential and capacity through developing historical tourism businesses. The method used in this research is a qualitative method with a descriptive-analytical approach, a research and understanding process based on a methodology that investigates a social phenomenon and human problem. The research concludes that socio-economic and socio-spatial characters encourage each other in shaping the historical tourism ecosystem in the historical area of Trowulan. In addition, community participation in building a tourism ecosystem in the historic Trowulan area is motivated by the hope of getting a better economic life to improve the welfare of the community. Community empowerment is essential in increasing community participation in developing the potential and capacity of local resources through developing tourism businesses, especially those based on historical tourism. Community empowerment and participation are two entities that need each other. On the one hand, participation requires empowerment, and on the other hand, empowerment requires participation. The absence of one can hinder efforts to develop tourist areas

INTRODUCTION

Tourism development in the region functions as a new leading sector or the new driver of the regional economy, so tourism is the priority in regional development [1]. This development is very prospective because the region's potential is becoming the primary capital for various types of tourism development. In addition, the multiplier effect that arises due to tourism development is the growth of other sectors to support tourism, such as the service sector, trade, and transportation which ultimately leads to an increase in local revenue.

One of the contents of the East Java Provincial Regulation Number 6 of 2017 is regarding the Development of Provincial Tourism Destinations (DPP), and one of the nomenclatures is about community empowerment through tourism. It is explicitly stated that community empowerment is an effort to increase awareness, capacity, access, and the role of the community, both individually and in groups, in advancing the quality of life, independence, and welfare through tourism activities. However, that destinations often fail to operationalise community participation [2] effectively.

There are 8 (eight) directions of community empowerment policies through tourism in East Java Province. Of the 8 policy directions, there are 2 (two) things whose existence is interrelated: the development of potential, capacity and community participation through tourism development. This development is closely related to the resilience of the destination community in tourism development. Development that integrates the resilience of the destination community and tourism development is needed by mobilising the capital of 6 (six) communities: human, social, natural, physical, financial and psychological environment [3]. The resilience of the destination (local) community is crucial because they foreground entrepreneurial innovation in tourism and its development strategy [4].

They are increasing the potential and capacity of local resources by developing the tourism business sector. The development of these business fields requires efforts to increase the capacity of social and environmental resources optimally through a socio-technological innovation approach. However, studies related to this are still scarce [5].

One of the tourist destinations in East Java Province that has a unique world-class is the Trowulan area. The area of Trowulan District, Mojokerto Regency, has many relics of the Majapahit Kingdom which historical observers identify as the capital of the Majapahit Kingdom. The kingdom was famous as a nation-state that once united the archipelago. Trowulan is included as a Provincial Tourism Destination (DPP) Surabaya - Pilgrimage Waliullah - Trowulan and its surroundings, covering the area of Surabaya City, Tuban Regency, Lamongan Regency, Gresik Regency, Sidoarjo Regency, Mojokerto Regency, Mojokerto City and Jombang Regency with the theme of development based on Religious Tourism and Urban Tourism [1]. Although based on Religious Tourism and Urban Tourism, it cannot be denied that the Trowulan District, Mojokerto Regency and its surroundings are rich in relics of the Majapahit Kingdom, both those that have been found and those that are still under research and excavation of archaeological sites which are thought to be relics of the glory of the Majapahit Kingdom in the past. So the Trowulan area is very potential if the development of Provincial Tourism Destinations (DPP) in this area is also based on "Historical Tourism". Developing tourism destinations based on historical tourism benefits the community, local, national, and foreign tourists to be more familiar with the development of civilisation in Indonesia. Especially for the younger generation, the introduction of the glorious civilisation of the archipelago plays a role in shaping character-building with a national perspective because the existence of a nation-state cannot be separated from the chain of civilisations that existed in previous eras.

In a study which observed the attitude, level of awareness and participation of local people who have a close relationship with heritage tourism activities in Trowulan, a conclusion was found that, in general, the local people of Trowulan have a positive perception of the development of heritage tourism in the Trowulan area, but the enthusiasm to get involved and participate is still not optimal [6]. The form of local community involvement is still limited to the operational level and is rarely involved in the early stages of planning.

International publications on efforts to preserve the Trowulan area as a nation's cultural heritage, combined with efforts to increase capacity and community involvement, are still minimal. Existing research is still partial but has shown great potential from this effort to 'excavate' the Majapahit Kingdom.

In the author's opinion, increasing quality and intensive collaboration efforts with local governments and the private sector is one feasible way to motivate local communities as one of the main actors in developing heritage tourism. Based on this, in structuring a sustainable historical tourism area, there need to be community empowerment efforts, including increasing the capacity of community participation in realising historical tourism-based tourism destinations in the Trowulan District, Mojokerto Regency, because the lack of community participation in this can be an obstacle in achieving targets which have been set.

We can identify the gap between what is expected by the government (as the leading sector of tourism destination development) and the facts on the ground, as follows:

The Trowulan area is rich in archaeological sites of the former capital of the Majapahit Kingdom, which can be used as a tourist destination. However, the area of Trowulan District, Mojokerto Regency, is designed as a tourist destination and is not designed as a historical tourism destination. The designation of Trowulan District is based on Religious Tourism and Urban Tourism. This issue is reinforced by the fact that in 2015 cooperation was carried out between the Mojokerto Regency Government and the East Java Provincial Government to build 200 Majapahit houses in Bejijong Village, 50 houses in Jatipasar Village, and 46 houses in Sentonorejo Village. Then in 2016, they built 300 Majapahit houses and 100 houses in Trowulan Village, Temon Village, and Watesumpak Village. The construction of the "Majapahitan" model houses is intended to enrich the feel of Majapahit around the remaining archaeological sites. On the other hand, residents use these houses for lodging, living rooms, art product shops, food stalls and others.

Community participation in the areas that have supported the development of tourism destinations has so far been less than optimal in supporting efforts to make the Trowulan area a tourism destination based on Historical Tourism as the capital of the Majapahit Kingdom, which was thought to be the

centre of civilisation at that time. The destruction and even theft of archaeological objects is proof of the lack of community participation in supporting the development of historical tourism-based tourism destinations. The lack of community empowerment efforts by policymakers, both by the Regional Government (Provincial and Regency) and the Central Government, is the cause of the lack of community participation in the development of tourism destinations in this area because it is suspected that the government still places the community as the object of development. It appears that the surrounding community has not been actively involved in the planning process for the development of a sustainable historical tourism area, so people generally do not understand the grand plan of developing the Trowulan area as a tourism destination based on Majapahit Historical Tourism.

The problems that will be answered in this research are about the socio-economic and socio-spatial characters that make up the historical tourism ecosystem in the historical area of Trowulan, community empowerment and community participation in tourism development based on Historical Tourism whose.

territory includes the former capital of the Majapahit Kingdom in Trowulan District. Mojokerto Regency, East Java Province.

Regulatory understanding of community empowerment is interpreted as an effort to increase awareness, capacity, access, and the role of the community, both individually and in groups, in advancing the quality of life, independence, and welfare through tourism activities, while community participation is placed as part of community empowerment, namely the direction of community empowerment policies through tourism including potential development, capacity and community participation through tourism development [7].

The strategy for developing the potential, capacity and participation of the community is carried out by [7]:

- a. mapping the potential and needs for strengthening the capacity of local communities in tourism development;
- b. empowering the potential and capacity of local communities in tourism development; and
- c. strengthening community and government institutions at the local level to encourage the

capacity and role of the community in tourism development.

Based on the description above, we describe a literature review related to community participation on the one hand and community empowerment on the other.

Community Participation Concept

Participation, in general, can be interpreted as the right of citizens to be involved in the decision-making process at every stage of development, starting from planning, implementation, supervision, and preservation [8]. In this case, the community plays an active role in the process or flow of the program stages and their supervision, starting from the socialisation stage, planning, implementing, and preserving activities by contributing energy, thoughts, or material form (PTO PNPM PPK, 2007).

There are three approaches to measuring the level of community participation, namely [9]:

1. Dimensions of Thought. It is a participation in the form of thinking to develop a tourist village.

This participation is seen from the input of thoughts about how to develop program packages and the media used to develop tourist villages.

2. Dimensions of Energy. This dimension contributes to energy or physical needs in the development of tourist villages. This participation can be seen from the physical readiness in preparing the visiting area and tour guides, providing infrastructure suggestions and providing equipment for supporting activities.
3. Material Dimensions. This dimension contributes in the form of materials for developing tourist villages, such as collecting development funds.

The level of community participation can be grouped into several steps, according to Arnstein's proposal written in 1969. The ladder of participation, according to Arnstein's concept, is as follows [10]:

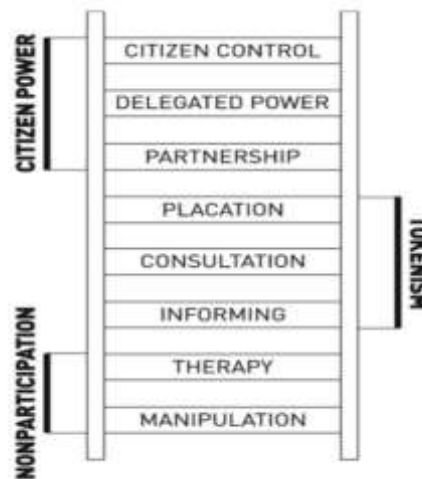


Figure 1. The Ladder of Participation, According to Arnstein

In this study, community participation is positioned as part of community empowerment efforts in supporting the government's big agenda to create historical tourism-based tourism destinations in the former capital area of the Majapahit Kingdom in Trowulan District, Mojokerto Regency.

The typology of community participation, namely [11]:

- a. Manipulative participation; there is community representation in tourism institutions, but it does not have power.

- b. Passive participation; the public is only informed of things that have been decided or events that have taken place.
- c. Participation by consultation; the community participates by answering questions posed by external parties.
- d. Participation for material incentives; communities, provide resources and then receive material compensation.
- e. Functional participation; external parties initiate community involvement by forming

groups to set common goals and engage in decision-making.

- f. Interactive participation allows the community to analyse, formulate programs and strengthen local institutions.
- g. Self-mobilisation; people have the initiative.

In developing a sustainable tourism area, it will be more successful if there is self-mobilisation where the community has its own initiative in developing tourism destinations around their homes. This mobilisation is essential because there is a mutual symbiotic relationship between the government and the community in the "project" of developing a sustainable tourism area. The government's task is to guide the community with all its resources and funds to improve people's welfare by increasing tourism capacity, while the community will benefit from the existence of tourism destinations around their lives. Therefore mutually beneficial cooperation must be built for a sustainable time. On the other hand, if the project is successful, local revenue from tourism levies will also increase. Thus the dimension of development to improve people's welfare will be achieved by strengthening community participation in the development of tourism areas.

Community Empowerment Concept

The concept of empowerment is formed by interactions at the ideological and practical levels. At the ideological level, this concept is constructed from the interaction between top-down and bottom-up concepts, between growth strategy and people-centred strategy, while at the practical level, interaction occurs through a struggle for autonomy. Thus, the concept of an empowerment contains the context of siding with people below the poverty line [12].

Empowerment is a concept that was born as part of the development of the mind and culture of Western society, especially in Europe. This concept emerged in the 70s and then continues to grow today. The concept of empowerment can also be seen as part of the streams in the mid-20th century. It is also known as post-modernism, with an emphasis on attitudes and opinions whose orientation is anti-

system, anti-structure, and anti-determinism, which is applied to the world of power [6].

There are two viewpoints regarding the concept of community empowerment [6]. Firstly, it is the view that developed among social activists in the 1970s, which adhered to the framework of developmentalism. This flow is based on a naive or reformative consciousness, which sees the human factor as the root cause of their powerlessness. In this context, they accept the basic concepts and ideas of development but criticise the approaches and methodologies used, such as questioning the 'bottom-up' approach versus the 'top-down' approach. This group sees development as the dominant ideology lingering in developing countries for a long time, including Indonesia, not allowing for the achievement of democratisation and transformation in any field, which includes economy, politics, culture, gender, and the environment, including knowledge/power relations. This perspective sees that criticism and rejection are not only at the level of methodology and approach but also at the concept and discourse of development.

The second is anti-developmentalism, which began to develop in the 1980s and questioned the development discourse's basic ideas. This view uses a critical approach as the basis and analysis tool for social reality. The empowerment promoted by anti-developmentalism explains that empowerment is an effort to liberate from determinism and absolute power, based on the actualisation and co-actualisation of human existence and humanity, which aims to create a just and civilised human life in a political, economic, social system, and culture. Therefore, empowerment is not a neutral term but has a precise alignment with grass-roots communities who are the aggrieved parties in the dominant-subordinate system relation.

The main target of empowerment is a significant difference between the two viewpoints. While the first view emphasises human change so that they can adapt to the system, the second view emphasises changes in economic, political, social and cultural systems and structures that are more equitable and

better so that society is automatically empowered from absolute power determinism.

The concept of empowerment is the result of interactions at the ideological and practical levels. At the ideological level, this concept is the result of the interaction between the top-down and bottom-up concepts, between growth strategy and people-centred strategy, while at the practical level, the interaction occurs through a struggle between autonomy. Thus, the concept of an empowerment contains the context of siding with people below the poverty line.

In the context of community empowerment in Indonesia, there are three things that need to be done through Actors theory [12]. First, development needs to be directed at structural changes. Second, development is directed at empowering the community in order to solve the problem of inequality in the form of unemployment, poverty, and inequality by providing greater space and opportunity for the people to participate in development. Third, development needs to be directed at cross-sectoral coordination which includes inter-sectoral, inter-regional and special development programs. In implementation, the three directions must be carried out in an integrated, directed, and systematic manner that cannot be separated from each other. In the end, providing greater space and opportunity for the people to participate in development can synergise with efforts to tackle unemployment, poverty, and inequality.

In an effort to empower the community, it can be seen in terms of: First, creating an atmosphere or climate that allows the community to develop; Second, increasing the community's capacity to develop through various financial assistance, training, development of infrastructure and facilities, both physical and social, as well as institutional development in the regions; Third, protect or side with the weak to prevent unequal competition and create mutually beneficial partnerships. In this case, community empowerment is the right strategy to improve people's welfare. This belief needs to be strengthened and socialised through real efforts [12].

The Trowulan site is a heritage that has potential as a world's heritage, considering that this site has the criteria that UNESCO has mentioned 10 criteria for world's heritage [13]. The government has included Trowulan as a World Heritage to UNESCO in 2009 and entered into a tentative list with potential criteria i and v. Trowulan's position in the tentative list of world cultural heritage can also be seen from Indonesia's inscription at UNESCO [14]. On the other hand, there are those who argue that the government, due to lack of understanding, has actually damaged the Trowulan site by building the Majapahit Information Center (PIM) whose structure turns out to have 'damaged' the site in the form of damaged bricks from the Majapahit kingdom that are still left behind. Likewise, the activities of the quarrying industry for people's red bricks that have been going on for decades are feared to further erase the buried fragments of the past culture.

Regarding the process of cultural heritage management, There is currently a shift from a centralised approach to a community-based approach and a more holistic process [15]. This approach can integrate urbanisation with the context of modernisation, integrate cultural heritage management, urban planning and socio-economic development agendas, better understand local needs and cultural traditions and social networks of local communities, and ultimately can provide satisfaction to local communities related to decision making and benefit sharing from these cultural heritage management.

This Research Aims to:

- a) Identify the socio-economic and socio-spatial characters that make up the historical tourism ecosystem in the historical area of Trowulan.
- b) Analysing community participation in building a tourism ecosystem in the historical area of Trowulan; and
- c) Formulating directives regarding community empowerment in increasing the potential and capacity of local resources through the development of tourism businesses, especially those based on Historical Tourism.

METHODS

The method used in this research is a qualitative method with a descriptive-analytical approach. Qualitative method is a process of research and understanding based on a methodology that investigates a social phenomenon and human problem. This methodology is a research procedure that produces descriptive data in the form of written and spoken words from people and observed behavior. In addition, the descriptive-analytical approach is a research method that seeks to describe and interpret objects as they are, which is generally carried out with the main objective, which is to systematically describe the facts and characteristics of the objects and subjects studied appropriately. Qualitative research methods with descriptive-analytical approach include methods of data collection, data analysis and data interpretation.

Data Collection

Primary data collection methods used are field observations and interviews with resource persons. Field observations were carried out by direct observation of the object of research, which was carried out on the object of research related to the problem of community empowerment and community participation to obtain an overview of the community being studied. Observations were made to get an overview of historical attractions by direct observation. Field observations were carried out through taking pictures related to the object under study. The data obtained in the form of photos of the exterior and interior of the building site of the former Majapahit Kingdom.

In addition to conducting field observations, this study also uses unstructured interviews with the required resource persons, both from the community, tourism business actors, government officials, and other parties who are directly or indirectly in contact with the development of the Majapahit historical tourism area. The document method was carried out to collect as much information as possible regarding the planning for the sustainable development of the Majapahit History tourism area through the available archives.

Secondary data regarding location, profile and other supporting data. This type of data is obtained through a literature study of literature sources that support research such as books, journals, and supporting documents.

Data analysis method using qualitative data analysis method is done by analysing and interpreting the data critically to the object of observation. Data analysis was carried out after the results of field observations were obtained in the form of pictures or photos and supporting documents. Data analysis was carried out based on certain groups or classifications.

Researchers analysed the results of field observations in the form of photographs and documents. Presentation of data in the form of descriptions and tabulations. Then the researcher draws conclusions to answer the formulation of the problem that was formulated from the beginning but may or may not be, because the problem in the formulation of the problem in qualitative research is temporary and can develop.

The selection of samples in this study is intended as the selection of certain informants or social situations that can provide solid and reliable information about the existing elements (characteristics of elements, indicators included in the research focus/topic). The selection of certain informants or social situations, by itself, needs to be done purposively (not randomly), namely on the basis of what is known about the variables (variations) or existing elements. After the initial sample, it is necessary to rolling to the follow-up samples so that all the characteristics of the required elements can be obtained with data/information, both with respect to the sample of informants and samples of social situations. The possibility of further informants can be explored by asking for instructions/suggestions from the initial informant (snowball sampling).

RESULTS AND DISCUSSION

No master plan or grand design for tourism destination arrangement is found for the area of the former capital city of the Majapahit Kingdom, so the roles of regional organisations are not integrated with the roles of government agencies. They do not have common perceptions of policies that must be carried out in structuring tourism destination areas in the former capital city of Majapahit Kingdom. The desire to build a tourist destination that elevates pride in the Majapahit Kingdom is found in the desires of sectoral stakeholders. However, no comprehensive policy can be implemented in real terms. The National, Provincial and Local Governments actually have several legal bases, such as the Master Plan for Tourism Development of East Java Province for 2017-2032, as contained in the Regional Regulation (*Perda*) of East Java Province Number 6 of 2017; Presidential Regulation Number 80 of 2019 concerning the Acceleration of Economic Development in the Gresik-Bangkalan-Mojokerto-Surabaya-Sidoarjo-Lamongan-Bromo-Tengger-Semeru Area; the Wilis and Southern Cross Areas that have been promulgated on November 20, 2019. Some of these regulations should be used as a reference for the development of tourism areas but have not become a top priority in development in improving the country's economy and community welfare, especially now that there is a ministry that

has become a leading sector, namely the Ministry of Tourism and Creative Economy.

Socio-economic and Socio-spatial

The identification of socio-economic conditions can provide an overview of the relationship between the socio-economic conditions of the community and historical tourism activities in the study location. Socio-economic and socio-spatial conditions provide an overview of the environmental setting in the historical tourism ecosystem.

Most of the land area in the study area has an undeveloped area designation. The largest land area is dominated by rice field land cover. The percentage of the population in the study area is dominated by men, with an average age of over 31 years. Data on Education Level, the highest percentage is in the population who do not or have not attended school. The population with the largest percentage of education level after not/not yet in school is the population at the high school level/equivalent. The majority of the population in the study area make a living as entrepreneurs, this shows that most of the residents fulfill their economic needs by opening businesses or jobs. Meanwhile, the religion adopted in the study area is dominated by Islam and Buddhism with the least percentages. Even so, there are still some traditional ceremonies or rituals that are preserved to this day or what is called intangible cultural heritage.



Figure 2. Bajang Ratu Temple and Several Business Units Owned by Residents who Stand Around it

The character of the building, both residential and government offices and services to the gate, has the same facade, using exposed bricks that resemble the facades of historical heritage sites

in the form of temples. This indicates that there is an effort in building the image of the region.



Figure 3. The Similarity of Building Facades in the Trowulan Area



Figure 4. Majapahit House in Trowulan Area

Society Participation

Government agencies seem to be running with their respective policies, and there is no coordination among those agencies, even though they feel there is no need to involve community participation in structuring tourism destinations in the former capital city of the Majapahit Kingdom, because they are considered not under their authority. This perception was stated by Camat of Trowulan District, Public Relations of BPCB Province East Java, BAPPEDA, and the Ministry of Communication and Informatics. Community involvement occurs at the village government level (Temon Village, Jatipasar Village, Trowulan Village, and Bejjong Village). The community participates since the planning process in structuring tourist destinations in these villages but is limited to the Majapahitan house construction program. A program/project that the East Java Provincial Government initiated. Based on the narrative of local village government officials, the community was initially quite sceptical of this government program. This behaviour was related to religious issues around the community, but after several meetings discussing the plan for structuring

the tourist area, the community began to understand their positive impact. The village community is quite happy with the plan for structuring a tourist area because new business opportunities in their village that improve their economy will emerge.

In the socialisation meetings, not many ideas emerged from the community, but the community actively asked questions and was very enthusiastic about the plans submitted by the government. Community involvement in the implementation of the development of tourist destination areas is only limited to providing land for the Majapahitan house to be built because the implementation of the construction is left to the contractor appointed by the government. The community acts in this way and cannot be separated from efforts to provide information to encourage the community to want to be actively involved in structuring the area, especially those adjacent to their domicile. In this case, the government organises training programs so that people are more productive by taking advantage of existing business opportunities and are also directed to build homestays and other productive businesses. Therefore, the government does not

resort to persuasive methods or even coercive efforts, so the community is willing to be actively involved in structuring the area adjacent to them. Two crucial points are: that the community participates in every program voluntarily without coercion, and the community is also pleased with the existence of these programs. The arrangement of tourist areas has an impact on increasing the economy for the community. In addition, the existence of a training program also has an impact on increasing the ability of human resources (HR) so that they are more prepared to provide services in tourism activities, such as guide training and training on the use of drones.

Furthermore, the existence of tourism activities has made the community more productive and creative in line with the cooperation between the community and the government in improving human resources and the activation of the Tourism Awareness Group (*POKDARWIS*), which is one of the community's efforts to advance together in terms of the economy. In addition, people who do not have a business interest in the economy are given capital in the form of livestock to be productive from their homes—the community's welfare increases due to tourism activities in the village. However, so far, the community has not been involved in evaluating the achievements that are the goals of structuring tourist destinations in the area of the former capital of Majapahit.

The community is pleased and enthusiastic about accepting the program for structuring their village's Majapahit historical tourism destination. However, they note that the construction of Majapahitan houses is still not well organised because it tends to spread and is not linear, so it feels less aesthetic and not integrated. Initially, residents participated in socialisation activities regarding the existence of a government project in the context of structuring the Majapahit historical tourism destination area in their village, particularly the construction of Majapahitan houses. Some residents have been invited to participate in the socialisation of the construction of Majapahitan houses in their villages. However, many residents are invited to meetings at the village hall

and are informed that Village Owned Enterprises (BUMDES) and Tourism Village Institutions (LADEWA) will be involved if parties organise tourism activities from outside the village. They participated in socialisation activities but were not involved in planning from the start. In addition to being asked to provide ideas for structuring tourism destination areas, residents were also asked to approve the program for constructing Majapahitan houses that occupy their yards. Although they did not expressly provide ideas on how the implementation would occur, the community voluntarily expressed their willingness to build Majapahitan houses in their yards.

Furthermore, the construction implementation was auctioned off by the East Java Provincial Government and carried out directly by the contractor. However, the contractor involved several villagers in constructing the Majapahitan houses. To this stage, voluntary community participation is self-initiated without any pressure, coercion, or persuasion from certain parties. However, the community is not involved in its implementation's monitoring and evaluation process. The community is asked to participate in maintaining the environment of the tourism destination area in their village to preserve the existence of the Majapahitan houses. Various benefits community members feel by structuring the area and building Majapahitan houses include opening opportunities to hold community empowerment activities by providing business training that can increase personal and family income. The arrangement of the area in Bejijong village, which is used as a Majapahit village, is quite attractive to tourists, so the Cast Kuningan craft that already exists in the village is increasingly known, and the follow-up is to increase tourist arrivals and increase income from the sale of the brass craft. Other types of businesses, such as food stalls and tourists have also increased.

One of the Non-Governmental Organisations (NGOs) interviewed is the NGO Gotrahwilwatikta which calls itself the Majapahit Care Group and is domiciled in Mojokerto City which is not far from the location of the destination area arrangement in

the former capital of the Majapahit kingdom. The role of the NGO Gotrahwilwatikta in structuring the area of Majapahit historical tourism destinations in Trowulan District, Mojokerto Regency was to hold a National Dialogue on the Majapahit Capital Site on Spatial Planning and Its Utilisation in the Direction of Historical Tourism on 10-12 November 2009 involving various academics from universities such as the University of Indonesia, Jakarta and Airlangga University Surabaya, as well as involving researchers from the Indonesian Institute of Sciences (LIPI) Jakarta. The NGO Gotrahwilwatikta believes that many community members live around the Majapahit tourism destinations and have been involved in carrying out activities both in preparing tourist facilities and infrastructure as well as Majapahitan souvenirs at tourist locations.

Community Empowerment

So far, there have been many government programs, both central and regional, provincial and district as well as village governments in Trowulan sub-district, which aim to increase community participation in tourism destination area planning programs. This has been done for a long time through socialisation forums, group discussions between residents and coaching for the empowerment of Micro, Small and Medium Enterprises (MSMEs) to support the existence of a typical Majapahit tourism destination. Community empowerment activities like this have a positive impact that recently, many tourists and foreign tourists have visited the Majapahit kingdom's tourism destination area. The facility and infrastructure development program in Trowulan sub-district, most of which have relics of the Majapahit kingdom site, is now connected to each other, making it easier for tourists who wish to visit the Majapahit kingdom's tourism destinations.

Community members are very interested in earning a fortune from economic efforts that support the sustainability of Majapahit historical tourism because a good destination area will bring tourists to Majapahit land, especially if facilities and infrastructure support all tourism destinations in the former Majapahit Kingdom connected transportation infrastructure. Not only related to empowerment in

the field of tourism but also getting counselling and/or enlightenment in the fields of politics and law, significantly increasing legal awareness and political awareness. This support has been done by several universities or received enlightenment when gathering with fellow citizens who discussed legal issues and state politics so that people understand how to live their daily lives and must stick to the applicable law.

The government and/or government agencies at all levels provide freedom to the community to carry out various kinds of business/work activities according to the capabilities of the community/citizens as long as they follow applicable norms. The government also gives freedom to residents to creatively open business opportunities in tourist attraction areas while respecting other communities. The government also gives freedom to the community to provide services to tourists as support for tourism objects. Indeed, there are restrictions on community members so as not to damage the preservation of the ancient Majapahit site. However, the government still provides freedom and guidance so that community members can develop their business skills while preserving these cultural tourism objects. The community is welcome to participate in providing services to tourists starting from providing homestays, parking services and other business activities, but is also expected to maintain tourism objects properly.

The arrangement of Majapahit historical tourism destinations is very positive for residents who live close to tourist destinations, while for residents who are far from the destination location, it does not have much economic impact. The existence of the legality of the brass craftsman group and the tourism awareness group in the village of Bejjong is one proof that the arrangement of the historical tourism area on Majapahit land has a significant impact on the economic life of the community. In terms of democracy, local community members are already involved in the democratic process, especially in making decisions for the benefit of the family independently.

Most community members are accustomed to being free from family domination, especially regarding determining political, economic, and so on choices, but some still have family domination over job determination or political choices. Basically, the people around the historical tourism destination area of Majapahit are literate, aware of the law, and politically aware, although not entirely. Citizens actively follow not all programs launched by the government. When the community does not approve of government programs aimed at citizens, there has been no mobilisation of the protein movement carried out by community members. On the contrary, the community provides ideas of opinion to government administrators, especially in structuring the historical tourism destination of Majapahit cooperatively.

In structuring the Majapahit tourism destination area, the empowerment program carried out by the government is to provide socialisation to the public so that they understand and carry out the conservation and utilisation of historical tourism objects following applicable regulations. In supporting tourist destination areas, the village government uses several pieces of training for the community to improve the community's ability through tourism awareness groups, guide training, tourism promotion and publication and training on drones. The village government conducted several pieces of training in collaboration with the Mojokerto Regency Tourism, Youth and Sports Office, as well as in collaboration with several universities to increase the capacity and quality of human resources in the community around tourist destinations.

The community feels free and voluntary, and there is no coercion from other parties in supporting and supporting the project of structuring the Majapahit historical tourism destination area in their environment. Community members are very interested in earning a fortune from economic efforts that support the sustainability of Majapahit historical tourism because a good destination area arrangement brings tourists to Majapahit earth, especially if facilities and infrastructure support all tourism

destinations in the former Majapahit kingdom—connected transportation infrastructure.

The average community member feels able to carry out efforts that support tourist areas, especially the village government through its BUMDES participates in marketing the products of the surrounding community with creativity and innovation. The business capital of the community members to support the existence of Majapahit historical tourism activities comes from independent businesses unless BUMDES receives financial assistance from the village government. Personally, community members are always involved in making or making decisions in the family, especially in business, to improve the family's economic level. In this case, there is always discussion and deliberation among family members. Especially in making choices to determine their future, the family frees their family members to choose a better life in the future.

CONCLUSION

Based on the analysis of the results of this study, we obtain the following conclusions:

1. Socio-economic and socio-spatial characters encourage each other in shaping the historical tourism ecosystem in the historical area of Trowulan.
2. Community participation in building a tourism ecosystem in the historic Trowulan area is motivated by the hope of getting a better economic life to improve the community's welfare.
3. Community empowerment is necessary for increasing community participation in developing the potential and capacity of local resources through developing tourism businesses, especially those based on historical tourism.

Community empowerment and participation are two entities that need each other. On the one hand, participation requires empowerment, and on the other hand, empowerment requires participation. The absence of one can hinder efforts to develop tourist areas. Suppose there is no grand design for

developing historical tourist destinations in the former Majapahit Kingdom. In that case, it is necessary to immediately prepare it so that it can be used as a comprehensive guide in building the Trowulan historic tourist area, which legally appoints institutions/institutions that can authentically carry out the development of historical tourism areas in the former the continued capital of the Majapahit Empire.

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