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SOCIAL CAPITAL IN TOURISM-AWARE COMMUNITY GROUPS IN  
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JAVA*Ugik Romadi<sup>1</sup>, Gunawan<sup>2</sup>, Yeni Pramita<sup>3</sup>*<sup>1,2,3</sup>Malang Agricultural Development PolytechnicE.mail: <sup>1</sup>[ugikromadi13@gmail.com](mailto:ugikromadi13@gmail.com), <sup>2</sup>[suryagunawan135@gmail.com](mailto:suryagunawan135@gmail.com),<sup>3</sup>[Riskayeni18@gmail.com](mailto:Riskayeni18@gmail.com)**Ugik Romadi, Gunawan, Yeni Pramita. Development Of Sustainable Agrotourism Based On Social Capital In Tourism-Aware Community Groups In Pujonkidul Village, Pujon District, Malang Regency, East Java-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(5), 328-342. ISSN 1567-214x****Keywords: Social Capital, Tourism Awareness Group, Agro-Tourism, Sawah Cafe.****ABSTRACT**

This study aims to find the concept of how tourism awareness groups are able to develop agro-tourism through the social capital owned by Pujonkidul Village and how the Tourism Awareness Group is able to integrate all elements of society with low educational and human resource backgrounds and to produce more productive activities in realizing sustainable agrotourism. Researchers used a qualitative method with a phenomenological approach. The results of this study indicate that the Sawah cafe is a vital organ in the development of agrotourism in Pujonkidul. Sawah cafe is an attraction with the highest interest compared to other attractions. Social integration that occurs in all elements of society provides convenience in the process of developing agro-tourism, Community activeness in the tourism development process can support and uphold local culture, traditions, knowledge and skills, and create pride in community heritage and finally this research finds an applicable concept of how the Tourism-aware group is able to play a role in utilizing existing social capital to develop agrotourism, which by integrating community capacity, community roles and stake holders, and community initiatives.

**INTRODUCTION**

Pujonkidul agro-tourism is one type of tourism product diversification in Malang Regency which has an important role in empowering, developing and increasing the income of the farming community. The development of agrotourism activities in Pujonkidul Village will directly and indirectly increase the positive perception of farmers and the community of the importance of

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preserving agricultural land resources. According to (Zoto et al., 2013) agro-tourism is very important for rural communities and for urban areas. Development of agro-tourism can create jobs and increase farmers' income beyond the value of the quantity of production. In addition, the development of agro-tourism activities is one of the efforts to conserve resources, preserve local technology-based wisdom, and increase farmers' income so that the welfare of the community around agro-tourism can be realized.

The development of the agricultural area in Pujonkidul Village into an agro-tourism area can increase the visit of local and foreign tourists who will contribute to increasing community income through tourism services besides the social capital owned by Pujonkidul Village greatly supports the development of sustainable agro-tourism. Social capital has been believed to have a positive impact on people's lives. In accordance with what has been stated by the World Bank, which believes that social capital refers to the institutional dimension, the relationships that are created, and the norms that shape the quality and quantity of social relations in society, and as a magnet that keeps group members together. . In the context of empowerment, it is marked by increasing access to information, inclusivism, and participation, accountability and strengthening the capacity of local organizations.

These activities clearly require elements contained in social capital such as strong social networks, trust (belief in positive values that can create change), norms and cooperation among community members. Social networks play a very significant role in encouraging the dissemination of information that needs to be understood about the various problems faced and discussing relevant alternatives to solve these problems. These social networks, values and norms play a very significant role in strengthening the institutions needed in the community empowerment process. Then trust and mutually beneficial social relations (reciprocal relationships) also play a role in institutionalizing inclusion and partnership in the process of community empowerment. According to Piere Bourdieu, social capital is the number of actual or virtual resources that gather in an individual or group because it has a long-lasting network in the form of a reciprocal relationship of introduction and recognition that is more or less institutionalized (Field, 2014).

The development of agro-tourism in Pujonkidul is able to boost the economy of the farming community. According to Petrevska & Dimitrov, (2013) tourism development planning (agro-tourism) will trigger general economic growth and contribute to better land if it uses planning and attracts residents to new areas where tourism develops. Pujonkidul which characterizes the nature of hospitality and attitude of mutual cooperation (trust) as capital in strengthening the cultural capital that is promoted. So that through this capital, it is possible to strengthen the cultural capital that is carried as agro-tourism branding in Malang Regency The branding that is carried out needs cooperation between the government and the community, so that they are able to jointly develop agro-tourism in Malang Regency. The high value of social capital in community participation which is manifested by the presence of the Tourism Awareness Group community has actually initiated the establishment

of a forum for channeling community creativity and the introduction of local wisdom in Pujonkidul Village through Cafe Sawah.

The Sawah cafe is a tourist attraction that provides a thick village-style restaurant and cafe as well as a livestock farming education tour provider. The concept offered is also very unique in addition to the local wisdom culture as well as farming customs which can be witnessed directly by visitors and the view is directly opposite the expanse of horticultural agriculture which adds to the impression of an exotic and natural. The Sawah cafe is also a magnet to attract tourists from within and outside the city and even from abroad so that indirectly Cafe Sawah has a big role in the introduction of Pujonkidul Village agro-tourism to outsiders which in turn has an impact on increasing the number of tourists which has multiple implications for improving human resources and community income. significant.

The social construction of the meaning of society is an important part of developing agro-tourism, this is because social construction contains capital values.

## LITERATURE REVIEW

### *Agro-tourism*

Agro-tourism is often defined as part of Ecotourism because both are related to and subject to natural tourism. Both are described as forms with a rapid development of tourism. These forms are more marked in developed countries, acting as models for developing natural resource potential and supporting local communities' economies. Agro-tourism refers to specific activities that discuss holidays, organized by farmers, for different visitors. This tour service serves as a source of additional income for farmers. According to some opinions, agro-tourism educates people and communities about agriculture and contributes to local economies; it reduces the rate of urbanization as people work and get more from agro tourism; promoting local products and creating added value through direct marketing and stimulating economic activities to increase benefits in the communities where agro-tourism is developed (Zoto et al., 2013).

Agro-tourism is a diversification of tourism products that can be used to present several tour packages for tourists who have recently tended to be interested in seeing and enjoying new tourism objects and attractions that have their own special appeal. The term agro-tourism comes from the translation of Agrotourism (Aref & Gill, 2009).

In addition, Aref & Gill (2009) state that agro-tourism (agrotourism) is one of the terms used to describe tourism in rural areas (rural tourism), in addition to farm tourism, soft tourism and ecotourism. This refers to the definition given in Knowd (2001) about rural tourism which positions agriculture and its land as the foundation or basis for all attractions built on it. The government through the Joint Decree of the Minister of Post and Telecommunication and the Minister of Government through the Joint Decree of the Minister of Post

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and Telecommunication and the Minister of Agriculture No. KM.47 / PW.004 / MPPT / 89 and No. 204 / KPTS / HK050 / 4/1989, defines "Agro-tourism is a tourism activity that utilizes agro-business as a tourist attraction to expand knowledge, recreational experience and business relations in the agro-sector".

Ecker et al., (2010) stated that the main characteristics of agro-tourism are the significant involvement of local community activities, sharing of information between actors and innovation and experimentation. The position of agro-tourism (agritourism) as a new tourism object based on rural areas (rural area) is explained by Sznajder, et al. (2009) in the tourism terminology pyramid in Figure 1. Nevertheless, Avenzora (2008) states that although the types of tourism resources are classified as the same, but the characteristics a tourist activity is bound to be different from one place to another. For this reason, building a tourism typology should be based on the type of space and the "major characteristic of the space", so that thoughts about tourism in a particular space can be more focused and directed. Thus, the typology of eco-forest tourism, eco-agro tourism, eco-marine tourism, eco rural tourism and even eco-city tourism will concentrate stake holders and related expertise in carrying out their functions and roles. Furthermore, Avenzora (2008) states that agrotourism should not be used as a sub-ordinate of rural tourism; that is, in line with the very significant differences in objectives between the two.

#### ***Social Capital in Sustainable Agro-tourism Development***

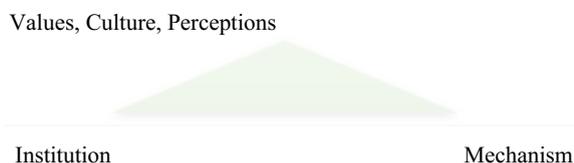
Social capital can be defined as a series of informal values and norms that are shared among members of a community group that allow cooperation between them (Francis Fukuyama, 2002: 12). The three main elements of social capital are trust, reciprocal, and social interaction. Trust (trust) can encourage someone to cooperate with others to bring up productive activities or collective actions. Trust is a product of cooperative social norms which are very important which then gives rise to social capital. Fukuyama (2002) mentions trust as expectations of order, honesty, cooperative behavior that emerges from within a community based on the norms shared by members of those communities. Trust is useful for the creator of a single economy because it can be relied on to reduce costs, this is seen where the existence of trust creates a person's willingness to place group interests above individual interests. The existence of high-trust will create strong solidarity that is able to make each individual willing to follow the rules, thereby strengthening the sense of togetherness. For the low-trust community, they are considered to be inferior in their collective economic behavior. If low-trust occurs in a society, then state intervention needs to be done to provide guidance (Francis Fukuyama, 2002: 12).

Social networks are a form of social capital. A social network is a group of people connected by feelings of sympathy and obligation and by norms of exchange and civic engagement. This network can be formed because they come from the same area, the same political or religious beliefs, genealogical relationships, and so on. The social network is organized into an institution that gives special treatment to those who are formed by the network to get social capital from the network. In terms of economic action, a network is a

group of individual agents who share informal values and norms beyond the values and norms that are essential for ordinary market transactions. Through this understanding, it can be explained that social capital can be beneficial not only in the social aspect but also in the economy.

The three main elements of social capital can be seen actually in various forms of shared life. The concept of social capital is according to (Uphoff, 1986) view. In Uphoff's view (social capital can be seen in two categories, structural and cognitive phenomena. Structural categories are social capital associated with social capital. several forms of social organization, specifically roles, rules, precedents and procedures that can form a broad network for cooperation in the form of mutually beneficial collective action Social capital in the cognitive category is derived from mental processes and thought products that are reinforced by culture and ideology, especially norms, values , attitudes, beliefs that contribute to the growth of cooperation, especially in the form of mutually beneficial collective action. an standard of living and welfare.

The level of social capital mechanisms can take the form of cooperation. Cooperation itself is an effort to adjust and coordinate behavior needed to resolve conflicts when the behavior of a person or group is considered to be an obstacle by another person or group. Finally their behavior matched each other. It should be emphasized that the important characteristic of social capital as a capital compared to other forms of capital is its social origin. Social relations can have a negative or positive impact on the formation of social capital depending on whether the social relations are considered synergy or competition where one's victory can only be achieved over the defeat of others in a zero-sum game. The components of social capital can be summarized as follows:



**Figure 1.** Components of Social Capital

This figure explains that at the level of values, culture, trust, and the perception of social capital, it can be in the form of sympathy, a sense of obligation, a sense of trust, reciprocity and mutual recognition. At the institutional level, general involvement can be formed as citizens (civil engagement), associations, networks. At the mechanism level, social capital refers to cooperation, behavior, and synergy between groups. It seems clear that social capital can give its own contribution to social integration (Soetomo, 2006).

### ***The Role of Tourism Awareness Groups in the Development of Sustainable Agro-tourism***

The Tourism Awareness Group (Tourism Awareness Group) or tourism activist group as a form of informal institution formed by community members (especially those who are concerned about developing tourism in their area), is one of the stakeholder elements in society that has an important relationship and role in developing and realizing it. Tourism-aware and Sapta Pesona in the area (Permenpar, 2012).

The existence of a Tourism Awareness Group in the context of developing tourism destinations has played a role as one of the "driving elements" in supporting the creation of a conducive environment and atmosphere at the local level in the region, which collectively will have a positive impact on the development of tourism destinations in a wider regional context. The role and contribution of the Tourism Awareness Group needs to be continuously supported and developed both in quality and quantity in supporting the development and growth of tourism destinations, as well as in particular increasing the role of the community in tourism development in their respective regions.

The role of local institutions is not only to support success in the internal environment of the tourism village it manages, but also this local institution can increase the competitiveness of the tourist village so that it can survive the tough competition in the tourism sector. Competition in tourism activities can be interpreted as a process to seize a strategic object, namely the market, consumers (tourists), and opportunities to be more widely recognized. Meanwhile, competitiveness is the peak result of various advantages and added values to make a tourist village more known and have a wide market (Frinces, 2011).

#### ***Research Method***

This study uses a qualitative method designed using phenomenology. Phenomenology is a method that is systematically sourced from experience, so this method needs continuous contact with experience. The research location was determined purposively, namely in Pujon Kidul Village, Pujon District, Malang Regency. The location selection is based on several considerations, namely:

Most of the population groups in Pujonkidul Village, Pujon District, work as farmers, agricultural laborers, breeders and livestock laborers. The number of farmers and farm laborers is 36,851 people, 5,941 farmers with a population of 64,594 (Pujon in Figures, 2017). This shows that 57% of the population works in the agricultural sector.

Pujonkidul Village is an agro-tourism area that is currently in the development stage to realize sustainable agro-tourism through the use of local wisdom and potential social capital.

Temporary observations show that the people of Pujonkidul Village have not really maximized the existing agro-tourism so that there are still many of them

who have not enjoyed the benefits of accessing economic factors that can increase financial coffers in addition to their quantity. production sector. In addition, the involvement of the management in the local tourism awareness group organization is still not truly loyal, this is evidenced by the entry and exit of members of the tourism awareness group in Pujonkidul Village.

The concept of agro-tourism which was launched in recent years has an impact on the high number of visitors each year and continues to increase, especially during the holiday season, this has an impact on the provision of accommodation for visitors on the other hand. the land side for settlement and growing land is increasingly limited.

#### ***Informant Determination Techniques***

Determination of key informants is determined purposively, namely people who are considered to understand and understand the problems under study for a long time and at the same time are able to optimally assist researchers in extracting data in the field. The technique of determining the informants was carried out in two stages. First, determine the typical groups that are thought to be representative in this study. Second, 5 village officials were selected purposively and 5 ordinary people (farmers, breeders and traders). The youth who represent the stratification of the youth structure in Pujonkidul Village, especially those from the tourism awareness group (Group of Tourism Awareness), are 5 people. Informant tracing was carried out until the data being studied were sufficient and described the realities in the field.

#### ***Data Collection Techniques***

Referring to the thoughts of Creswell (2010), data collection techniques in phenomenological research are as follows: Avoid combining SI and CGS units, such as currents in amperes and magnetic fields in oersted. This often creates confusion because the equations are dimensionally unbalanced. If you must use mixed units, clearly state the units for each quantity you use in the equation.

#### ***Deep interview***

Interviews were conducted with individuals who were informants who were deliberately selected with due regard to certain criteria. In conducting interviews, researchers first conducted a questionnaire interview based on the main topic of this study, namely the development of sustainable agro-tourism based on social capital in the Tourism Awareness Group community. In-depth interviews were conducted until there was saturation of information from one informant to another.

#### ***Observation***

Observations were made to deepen the researcher's understanding of the context of the research produced during the interview process. In this context what will be done is to look at the social capital and social characteristics of

the community, especially the younger generation who are members of the Tourism Awareness Group community in Pujonkidul Village in relation to the development of sustainable agro-tourism.

#### *Document study*

Documents that are thought to have relevance to the research context will greatly support the deepening of the researchers' understanding in a comprehensive manner. Therefore, document studies also play a very important role in phenomenological research activities.

#### *Data validity*

The data trustworthiness was determined by means of checking the validity of the data. In its implementation, data validity checking techniques are based on criteria, namely: credibility, confirmability, dependability, and transferability (Lincoln & Guba, 1985).

The application of credibility criteria basically replaces the concept of internal validity in quantitative research. Techniques to increase the level of credibility were carried out: participatory counseling, observational persistence, triangulation, peer checking and referential adequacy. By continuing to observe diligently, researchers can find social constructs of farmer empowerment in sustainable social-based agro-tourism. Where the expansion of participation provides scope, the persistence of observation provides depth. Meanwhile, referential adequacy is carried out by providing internal criticism of the research findings, which in the end all materials are used to survey the research findings.

Confirmability, in quantitative research is called objectivity, so in this case what is meant is trying to find similarities in the characteristics of the data that are extracted continuously, from various informants, and the characteristics of the data so that they appear constantly or are shown constantly, so that the data reliable, factual and can be ascertained the truth. To achieve certainty, this research is pursued by paying attention to the support of field data recording and internal integration of research reports. This is done by asking various parties to conduct an audit of the suitability of the data findings with the research method.

The dependability criterion in this study was sought by a dependency audit. In this case the researcher provides research results and reports the research process including the activity "file" used. Based on their search, an auditor can determine whether his research findings rely on results in the field.

Transferability criteria in this study were carried out by means of "bold descriptions". Therefore, the results of the research are reported as completely and completely as possible which clearly describes the context and subject matter. Thus the researcher provides what the readers need to understand the research findings.

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### ***Data Analysis and Data Interpretation***

Data analysis used refers to Miles et al., (2014) in qualitative data analysis there are three paths of activity that occur simultaneously. Activities in data analysis are: Data Condensation, Data Display, and Drawing Conclusions / Data Verification.

#### ***Data Condensation***

Data condensation is data that refers to the process of selecting, simplifying, abstraction and / or transforming data that approaches all parts of written field notes, interview interviews, recorders, documents, and other empirical supporting materials.

#### ***Data Presentation (Data Display)***

ATA presentation is an organizational, combined information that allows for inference and action. Presentation of data can help in understanding what happened and did something, including deeper analysis or taking action based on understanding.

#### ***Draw Conclusions / Verification***

The third most important analytical activity is drawing conclusions and verification. From the very beginning of data collection, a qualitative analyst begins looking for objects, noting the regularity of explanations, possible configurations, causal pathways, and propositions. "Final" conclusions may not emerge until data collection ends, depending on the size and number of field record collections, coding, storage, and retrieval methods used by the skills of the researcher and the demands of the data provider.

## **FINDING AND DISCUSSION**

### ***Pujonkidul Village Social Capital in Sustainable Agrotourism Development***

According to James Coleman, social capital represents a resource because it involves mutual expectations and goes beyond any individual so it involves a wider network whose relationships are governed by high levels of trust and shared values (Field, 2014). This is in accordance with the conditions in Pujonkidul Village where natural resources are used by individuals who then form communities to manage existing resources into a superior sector by involving other human networks to form a single whole, namely sustainable agro-tourism and a welfare-oriented community. which geographically is in the agro-tourism area of Pujonkidul Village.

Minister of Agriculture Number KM.47 / PW.004 / MPPT / 89 and Number 204 / KPTS / HK050 / 4/1989, Understanding Agro-tourism is a tourism activity that utilizes agribusiness as a tourist attraction to expand knowledge, recreational experience and business relations in the agro sector " .

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Social capital is an important factor in determining the success of agro-tourism development because social capital must literally be seen as a meaningful productive investment in social relations, which leads to measurable income which can then be of benefit to those who make the investment. The phenomenon of agro-tourism which is currently spreading among air passengers makes them have to start independently and be more productive in driving their economy. The current effort seems to be made by the people of Pujonkidul Village, namely that there are more product innovations being offered to be marketed in tourist areas, such as Sawah cafes. These innovations are not only culinary but also gifts and agricultural products in fresh form such as vegetables and fruits.

The culture of mutual cooperation, which is still very well maintained by the people of Pujonkidul Village, has had a tremendous impact on their lives. From this culture of mutual cooperation, Trust was born which can encourage someone to cooperate with others to create productive activities or collective action. This productive activity is evidenced by the presence of the concept of agro-tourism as a form of community empowerment in Pujonkidul Village which was initiated directly by village youth who are currently affiliated with two local institutions, namely Karangtaruna and the Tourism Awareness Group. The Tourism Awareness Group is at the forefront of the success of the concept of agro-tourism in Pujonkidul Village. The existence of mandates in this tourism awareness group is order, honesty, cooperative behavior that appears as norms adopted in this society. There is high trust in this community so that they have a strong sense of togetherness and are able to make each individual want to follow the rules, thereby strengthening the sense of togetherness. From this solidarity, a social network was formed that connects Pujonkidul Village with outsiders to invest and establish cooperation in Pujonkidul Village.

Outside parties who want to invest or cooperate, of course, must follow the existing rules and not all who offer to participate in investing can be accepted immediately because there are many things that are considered by the village government. One of the considerations of the village government is that the community must remain the main actor in the economic cycle in Pujonkidul Village. The traditional essence and the thick cultural customs that become the identity of the village should not just disappear but must be preserved for future generations. This consideration can ultimately become a social control for the acceleration of cultural acculturation, as well as an intervention in the life of hedonism. The existing social capital also plays a role in shaping social integration in Pujonkidul Village.

This social integration includes all levels of society who participate in the process of developing this agro-tourism. One form of social integration is the increase in attractiveness and facilities provided by the village government. Today's attractions include animal husbandry education tours, livestock processing, games, culinary based on local wisdom and homestays for people who want to fully enjoy the atmosphere of Pujonkidul from morning to night. All of these facilities are a form of social integration built because there is mutual trust between individuals so that they can produce more productive

activities. The power of mutual trust between individuals then forms social networks that not only involve internal residents but also external parties. The strength of this social network can also be seen in the market share of products resulting from innovation, residents get a good response from the outside community (visitors) because they already have branding, this is an opportunity for local people to compete in production. products with high economic value, but balanced with quality and characteristics so that they can be used as the identity of Pujonkidul Village.

Research by Barkauskas et al., (2015) The results of this study are that rural tourism is a useful and active activity not only for rural agricultural entrepreneurs but also for rural communities, regions and countries. Rural tourism creates socio-cultural and ecological benefits or the economic environment for rural communities and the country as well. It is necessary to draw attention to the economic, socio-cultural, natural-ecological, technological and political factors that determine the development of rural tourism. The calculations show that the most significant impact on the development of rural tourism in Lithuania is made by economic factors: average monthly gross income, GDP per capita, foreign direct investment, government spending and government income. The other important socio-cultural factors (demographic situation, migration, history and traditions, cultural peculiarities, lifestyles), natural-ecological (environmental situation, geographical location, climate, landscape, seasons, natural resources), political-legal factors ( political stability, strategic development goals, promoting small and medium enterprises, governments executing rural tourism promotion and regulatory policies, EU support, rural tourism businesses regulating laws, environmental protection laws) and technological factors (information and communication technology, new technology, scientific and technical advances).

#### ***The Role of Local Community Tourism Awareness Groups in the Development of Sustainable Agro-tourism***

The involvement of local communities in tourism development cannot be ignored because it has a very important role. (Sangkakorn, 2014) explained that involving local communities in developing tourism in and around geographic areas is very important in bridging the gap between governance and resource use in tourist destinations. Apart from the economic contribution that local communities can get from agro-tourism, their involvement in agro-tourism development can also be beneficial for agro-tourism development because it can create “effective environmental management that is built on local, local and scientific wisdom. knowledge, economic development, social empowerment, protection of cultural heritage and interpretive and natural experience-based creations for tourism learning and cross-cultural appreciation”. Community activities in the tourism development process can support and enforce local culture, traditions, knowledge and skills, and create pride in the community heritage and well-organized society.

The integration of the Tourism Awareness Group with the community can be seen from the culture of mutual cooperation which continues to clean the

village environment on every Friday to create harmony between residents and create a clean and comfortable atmosphere for agro-tourism visitors. The Tourism Awareness Group in Pujonkidul Village works in accordance with the main tasks and functions set by the village government. Integration between the Tourism Awareness Group and the general public is a manifestation of the creation of democratic systems and procedures that allow every citizen of Pujonkidul Village to be actively involved and responsible for developing themselves as a whole, sharing experiences and being successful in developing agro-tourism. The essence of the agro-tourism concept for farmer empowerment can be realized through each stage of the process which is achieved together.

The results of Sitanggang (2018) show that rural tourism has a relatively stable pattern and a sustainable growth rate during the study period, so it is recommended to promote rural tourism as one of the formulas to encourage stable development areas. Whereas F.Guzman-Parra et al., (2015) show that rural tourism has a relatively stable pattern and a sustainable growth rate during the study period, so it is suggested to promote rural tourism as one of the formulas to encourage stable development areas.

#### *The concept of agro-tourism development based on social capital in the tourism awareness group*

In this study using the concept of developing agro-tourism based on social capital that involves local communities. The Tourism Awareness Group has 3 main components, namely community capacity, community roles, and community and stakeholder initiatives.



**Gambar 1** Concept of agro-tourism development

From the figure, it is explained that the development of sustainable agro-tourism has three important factors, namely community capacity, the role of

the community and stakeholders that must be balanced with good management, good governance, sustainability, and participation, community initiatives must exist within and from local institutions of the Tourism Awareness Group, vision and mission, inspiration from various parties. The concept of agro-tourism development emphasizes that the first is how the capacity of the people who are geographically located in the agro-tourism area is able to actualize themselves in the new climate of agro-tourism which indirectly requires them to be able to think critically and critically. act more creatively to stay in the lead role instead of being an expert spectator who ends up enjoying only fake welfare. Second, the role of the community and stakeholders as the spearhead of agro-tourism development must be integrated because there are many factors that support the success of agro-tourism development in Pujonkidul.

The community is the core actor who plays all roles and implementers of the development concept itself, while stakeholders as holders, compilers and policy makers how the output will be achieved from the planned concept so that it becomes an ideal condition. mutual benefit between the community and the shareholders themselves. The three initiatives of the Pujonkidul Village community are important because they are related to how the community is able to create ideal conditions but remains in the corridor of community capacity with innovative ideas but does not eliminate the essence of existing local wisdom. This is also supported by the research of Sotyanyingtyas & Manaf (2015) that Kutoharjo Village has various spectacular elements that have the potential to support the development of tourist areas in this village. The local community, in collaboration with the Community Mandiri Badan "Mulia", took the initiative to manage various potential objects of interest to promote Kutoharjo Village as a tourist village.

## CONCLUSION

The research shows how Pujonkidul Village provides a success story of community participation in building the village through the optimization of social capital in agro-tourism activities. Social changes that also occur in the form of increased budgets and community participation in increasing agro-tourism activities, the rate of urbanization, criminalization and other deviant protection are increasing. The social integration that exists with all elements of society also shows a strong culture of mutual cooperation and a sense of belonging to agro-tourism in each individual which is very enthusiastically seen when the visit in the holiday season arrives, all people work together to be conducive. Social changes due to agro-tourism also have an impact on decreasing the amount of milk produced by farmers. This is due to the increasing number of breeders who choose to sell their livestock and switch professions according to current expectations and do not require additional labor.

Finally, this study also found differences in women's participation in the community of Pujonkidul Village and that the male population mostly occupies strategic community positions. As part of the agreement, this research has been approved by the Ministry of Tourism to make empowering

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Tourism Awareness Groups of great importance. Facilitating the Tourism Awareness Group to be able to further implement agro-tourism development strategies supported by stakeholder analysis, using social media and training and evaluation, adding communication skills to visitors will provide added value for social capital-based agro-tourism entrepreneurs in Indonesia.

The concept of agro-tourism development emphasizes that the first is the capacity of the community associated with the agro-tourism area to be able to actualize themselves in the development of new agro-tourism which can support them to be able to think of policies and policies to improve performance. become a great visitor who ends up enjoying only false welfare. Second, the role of the community and shareholders as the spearhead of agro-tourism development must be supported because it is equipped with many factors that support the successful development of agro-tourism in Pujonkidul. The community is the core of the actors who act as implementers of the development concept itself, while shareholders as holders, compilers and policy makers how the outputs will be achieved from the concept that has been planned so that they can operate in accordance with mutually beneficial ideals between the community and the holders. stock itself. Third, from the community side, Pujonkidul Village is important because it is related to the community, giving aspirations but still to the community's needs with innovative ideas but not eliminating the essence of existing local wisdom.

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