

Socio-Cultural Factors on the Establishment and Development of Communal Homestay in Eco-Rural Tourism

Mita Erdiaty Takaendengan^{1*}, Ricky Avenzora², Dudung Darusman³, Cecep Kusmana⁴

¹Graduate Program of Natural Resources and Environmental Management, Department of Forest Resources Conservation, Faculty of Forestry and Environment, IPB University, Academic Ring Road, Campus IPB Dramaga, Bogor Indonesia 16680

²Department of Forest Resources Conservation and Ecotourism, Faculty of Forestry and Environment, IPB University, Academic Ring Road, Campus IPB Dramaga, Bogor Indonesia 16680

³Department of Forest Management, Faculty of Forestry and Environment, IPB University, Academic Ring Road, Campus IPB Dramaga, Bogor Indonesia 16680

⁴Department of Silviculture, Faculty of Forestry and Environment, IPB University, Academic Ring Road, Campus IPB Dramaga, Bogor Indonesia 16680

Received August 6, 2021/Accepted April 11, 2022

Abstract

Socio-cultural aspects in homestay need to be identified since such businesses can make very close interactions among tourists and rural life. This study aimed to analyze socio-cultural factors in the establishment and development of communal homestays in eco-rural tourism. It was conducted in tourist villages in three provinces, namely the Special Region of Yogyakarta (Brayut and Tanjung Villages), West Java (Banceuy and Bunihayu Villages), and North Sulawesi (Bahoi, Tiwoho, Popareng, Tandengan, and Urongo Villages). This research used a close-ended questionnaire with 585 respondents. Data analysis was carried out in a quantitative descriptive by grouping, simplifying, and presenting the class interval data. The results showed that the majority of people in tourist villages agreed on the concept that communal homestay could be a forum for the preservation of the culture, customs, and norms of the local community. In the aspect of cultural heritage conservation, homestay businesses are considered capable of providing the function of protecting and preserving customs, arts, culture, religious traditions, and languages. The management of this communal homestay is considered to create social interaction, cooperation and reduce forms of unhealthy competition.

Keyword: communal homestay, rural tourism, socio-cultural

**Correspondence author, email: takaendenganmita@gmail.com*

Introduction

Eco-rural tourism refers to a village that implements a balanced ecosystem leading to environmental and natural resource sustainability. Eco-rural tourism in Indonesia is known as a tourism village because all resources are used to support tourism activities. Homestay creates an economical form of the local community. Homestay is defined as a form of accommodation that provides tourists with opportunities to interact with local communities, cultural heritage, and social interactions (Bhuiyan et al., 2013). Lynch (2005) explains that homestay refers to an accommodation where tourists will live with homeowners. Homestays in rural areas are commonly owned, managed, and operated by the local communities where tourists stay and participate in the local social activities and enjoy the cultural performances (Jamal et al., 2011). Acharya and Halpenny (2013) argue that homestays are an alternative form of community-based tourism product for sustainable development and function as tools for strengthening social and economic capacities. Homestays involve tourists staying with host families to

experience local culture and the surrounding natural resources (Birendra, 2021). They foster economic growth through job creation and promote community empowerment (Bhalla et al., 2016; Walter et al., 2018; Karki et al., 2019).

Homestay business has a close relationship with ecotourism/forest-tourism business activities, both in conservation forest areas and in production and protected forests. The accommodation facilities chosen by ecotourism managers are generally homestay types. With this homestay program, the community around the forest will take an active role in preserving forest resources. Several studies reported that there was a positive relationship between homestay development and forest resource conservation programs in several conservation areas (Bhalla et al., 2016; Birendra, 2021). Therefore homestay programs are often chosen as an alternative in social forestry programs and community empowerment programs around the forest.

Several authors reported various advantages and disadvantages of developing homestays in tourist villages. Anand et al. (2012) stated that homestay programs had many benefits to promote sustainability, efficient waste management, conservation of fragile ecosystems and

biodiversity, effective management of cultural heritage improvement of local livelihoods, and support of women's income. Walter et al. (2018) reported that homestays foster a better approach to creating better environmental cleanliness in rural villages and play a role in preserving dying cultures, arts, traditional lifestyles, and authentic cuisines. In addition, Karki et al. (2019) found a connection between homestays and conservation awareness, environmental education, waste management, and plantation activities. Other social contributions of homestays include an increased sense of community pride, improved community relationships, and improved affordability for children's education.

Despite their numerous advantages, homestay programs faced several challenges. For instance, the contact between hosts and tourists negatively affects the spontaneity and authenticity of the interactions (Kontogeorgopoulos et al., 2015). Walter et al. (2018) reported that regularly showcasing cultural performances introduced a feeling of commodification among residents. Homestay owners face a lack of financial resources and marketing skills. It causes a lack of communication, infrastructure, and social media platforms (Kunjuraman & Hussin, 2017). Bhuiyan et al. (2013) state that tourism activities contribute to cultural contact between ethnicity and nations. The arrival of tourists is a gift and a threat to the locals. Bello et al. (2017), Gautam (2018), and Castela (2018) state that the form of cultural contact can cause a demonstration effect. It is a concept that describes the interest of local people to imitate the lifestyle and consumption patterns of tourists. Related to land tenure by Pérez Albert et al. (2021) and Wu et al. (2018), there is a negative impact on the homestay business in Viñales Cuba, especially on aspects of landscape change and social environment. Dahal et al. (2020) mention that the negative environmental impact was associated with handling waste in homestay businesses in Nepal. The change of livelihood pattern is reported clearly by Fabinyi (2020) that many fishers have changed their occupations to be workers in homestays or tour guides.

In general, homestays are managed independently per individual (private business) (Wang, 2007; Oranratmanee, 2011). The advantage of a personal business is that it is more flexible in running its business. However, it also has weaknesses in the form of limited capital resources and the ability to compete. To increase business resource efficiency and a healthy climate, the concept of "communal homestay" was introduced, which means a homestay accommodation business managed by several host communities that merged in a business group with the principles of justice and equity. (Bhalla et al., 2016; Kunjuraman & Hussin, 2017). The communal homestay program is a business that provides various benefits optimally and efficiently in resource utilization. The homestay program was a form of resistance against the modern accommodation business group that is increasingly massive in carrying out business expansion. The political side of the development of communal homestays is to limit land buying and selling activities for the development of accommodation services so that land use can be maintained and not fragmented.

The study of socio-cultural aspects of communal homestay business is still rare. Most studies of socio-cultural aspects take the object of homestay business

individually/privately rather than communal homestay business (Anand et al., 2012; Birendra, 2021; Pasanchay & Schott, 2021). The success of communal homestay business is in the power of social capital from the socio-cultural conditions of the homestay business community. Besides social capital, the uniqueness and diversity of social-cultural conditions of the local community is also a potential tourist attraction asset for the development of rural tourism (Acharya & Halpenny, 2013; Kontogeorgopoulos et al., 2015). The development of communal homestays as one of the programs of rural tourism development certainly brings positive and negative impacts, especially on socio-cultural aspects. To minimize negative impacts needs to identify socio-cultural aspects of society as a last bastion of defense against various negative things from the business of the tourism sector that needs to be conducted. Based on this, it is important to research socio-cultural aspects in the establishment and development of communal homestays. This study aimed to analyze the social and cultural factors of local communities in tourist villages to give support the optimization of the establishment and development of communal homestays. This research is very important to conduct because there has been no research on the socio-cultural aspects of communal homestays that has been conducted and these aspects play an important role in the establishment and development of communal homestays.

Methods

This research was conducted from May 2019 to February 2020 with locations at tourist villages in three provinces, namely the Special Region of Yogyakarta (Brayut and Tanjung villages), West Java (Banceuy and Bunihayu villages), and North Sulawesi (Bahoi, Tiwoho, Popareng, Tandengan, and Urongo villages). The Province of the Special Region of Yogyakarta is also known as a cultural city that offers a variety of cultures. The name cultural city is pinned to Yogyakarta because until now it is still very strongly maintaining and preserving its cultural wealth. Various local cultures such as batik, traditional ceremony (e.g. *sekatenan*, *labuhan*), ramayana ballet, dance, musical and puppet show (e.g. *wayang kulit*) attract tourists to come to visit. West Java Province, like other regions, has its characteristics such as Sundanese language, *jaipong* dance, puppet show (e.g. *wayang golek*), which are elements of tourist attraction. The North Sulawesi area, which is broadly composed of three major tribes, namely the Minahasa, Sangihe, and Bolaang Mongondow tribes with its cultural diversity such as cooperation culture (*Mapalus*), the Tulude celebration, which is a folk party celebrating the end of the year and the tradition of thanksgiving after the harvest.

The number of respondents was 585 people divided into two categories, namely homestay owners (99 respondents) and non-homestay owners (486 respondents). The census method was used to select the homestay owners respondents, while the respondents from non-homestay owners are selected using purposive sampling methods. The selection of two groups of respondents (homestay owners and non-homestay owners) is intended to obtain more thorough information about the social and cultural aspects of communal homestay businesses. The list of questions asked was made different between respondents of homestay

business owners and non-homestay business owners because of the differences in the value of benefits and the experience of doing business.

Primary data were obtained using observation techniques, semi-structured interviews, and questionnaires. Observations and interviews were conducted to observe and find out every information related to the communal homestay business. The research instrument in the form of a questionnaire that was designed with a close-ended with the guidance of “one score one indicator scoring system” (Avenzora, 2008). The social aspect related to the communal homestay development was measured from the criteria: 1) social interaction in tourist villages, 2) social conditions of the community in the tourist villages, and 3) social participation. While the cultural aspect related to the communal homestay development was measured from the criteria: 1) cultural heritage in tourist villages and 2) cultural culinary in the tourist villages. The questionnaire consists of seven criteria and each criterion consists of seven indicators of the assessment. Assessment for each indicator was given a score of 1 to 7.

Observations and interviews data were analyzed using qualitative methods to explain the quality of tourist visiting from the host perspectives and the pattern of rural tourism. While the questionnaire data were used to explain the social-cultural aspect in the establishment or development of the communal homestay. Data from the questionnaire were analyzed using the quantitative descriptive method by grouping, simplifying, and presenting class interval data. The assessment scores on each aspect or indicator were summed and then grouped based on the class interval. Table 1 shows that there are three classes of intervals, namely: a) low (scale 13), b) moderate (scale 4), and c) high (scale 57).

The calculation of the final score for each aspect of the assessment is as shown in Equation [1], Equation [2], and Equation [3].

$$\text{Maximum final score} = \text{highest score} \times \text{number of samples} \quad [1]$$

$$\text{Minimum final score} = \text{lowest score} \times \text{number of samples} \quad [2]$$

$$\text{Class range} = (\text{maximum final score total} - \text{minimum final score}) / 7 \quad [3]$$

Content validity test was done with Pearson's product-moment test, for instance measuring the correlation between the score of each indicator and the total score. In this study, a reliability test was done by analyzing Cronbach's alpha as the estimation of the consistency among indicators in the criterion. Finally, the similarity test method using paired t-test was used to compare the data of socio-culture from each location.

Results and Discussion

Validity and reliability test In Table 2 it is shown that the

Table 1 Scale range of respondents

Scoring class	Scoring scale	Range	
		Owner	Non-owner
Low	1–3	0–354	0–1,736
Moderate	4	355–439	1,737–2,152
High	5–7	440–693	2,153–3,402

validity test of the research instrument showed valid results. This can be seen from the value of Sig. 0.05 and value (r) > 0.7. The results of the reliability test also showed that the research instrument used was reliable with a Cronbach's Alpha value of 0.65–0.81. In general, the research instruments are used provide valid and reliable results so that further analysis can be carried out.

Social factors on the development communal homestay

The accommodation sector, in this case homestay, that was undertaken by rural communities to meet the needs of tourists in a series of trips to enjoy the beauty of the countryside is a promising thing and should be developed. The concept of communal homestay is that a group of people (village communities) manage and run this homestay business together with the aim of enjoying the results of tourism activities in the village together. The social conditions of the homestay management community (homestay owners and non-owners) can be photographed from their main type of livelihood. Most of the homestay management communities in the research location depend on work as farmers, fishermen, traders, and laborers. Table 3 shows that the agricultural sector is still the main sector that supports the lives of local people who manage homestays. Around 31.3% of the respondents who own homestays are farmers. Meanwhile, respondents whose livelihoods are farmers from community groups who are not homestay owners are around 32.5

Social interaction as an important factor in supporting efforts to establish and develop communal homestay businesses as can be seen in Figure 1 which shows the perception of the impact of social interaction in the tourist village of the research location has a score that is mostly high, especially in the aspect of the impact of cooperation (> 440). Social interactions that arise in tourism village communities are considered capable of encouraging the emergence of a spirit of cooperation that can be used as social capital for the development and construction of communal homestays. Changes in livelihoods and language skills are also the impact of social interaction that must be a concern for tourism village managers. Changes in the value system have a relatively low score compared to other aspects. This condition shows that people in tourist villages still adhere to the values of local wisdom as valuable assets for the development of tourist villages and homestay businesses.

Perceptions assessment of the social conditions of the tourist village community in the research location showed a high score. This condition indicates that people's lives still highly uphold religions, norms, and customs. Respect for others, cooperation, kinship, and togetherness are also important things in social life (Figure 2). The spirit of cooperation (*gotong royong*), religious aspects, and norms prevailing in tourist village communities have a relatively high score compared to other aspects. However, the overall score of the social condition aspect of the tourism village community is high. Togetherness, kinship, and cooperation are the main social capital for the development and construction of communal homestay businesses.

The results of interviews with homestay owners tell that tourists are very interested in local culture, customs, and

Table 2 Validity and reliability test on perception data

Variables	Product moment correlation (r)	Cronbach's Alpha
Social interaction in tourist villages	.748 **	0.72
Social conditions of the community in the tourist village	.742 **	0.81
Social participation	.839 **	0.76
Cultural heritage in tourist villages	.707 **	0.68
Cultural culinary in tourist village	.764 **	0.65
Impact of homestay programs	.859 **	0.74
Social and cultural conservation in homestay business	.784 **	0.65
Impact of eco-rural tourism	.796 **	0.79

Cronbach's Alpha > 0.65 = reliable

**) Sig. (2-tailed) = 0.000 > *p*-value < 0.05 = valid

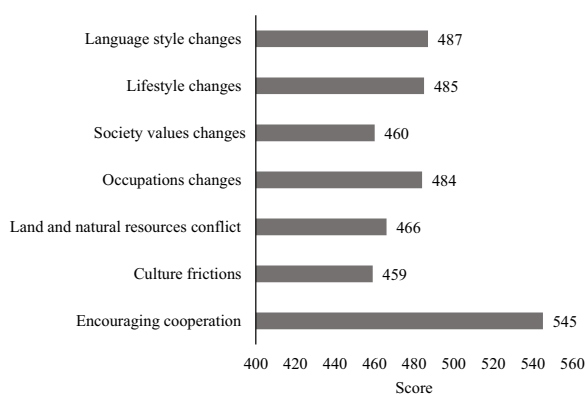
Table 3 Descriptive characteristics of respondents

Respondent characteristics	Owner		Non-owner	
	N (99)	Proportion (%)	N (486)	Proportion (%)
<i>Gender</i>				
Male	51	51.5	300	61.7
Female	48	48.5	186	38.3
<i>Age</i>				
< 38	12	12.1	117	24.1
38–58	58	58.6	293	60.3
> 58	29	29.3	76	15.6
<i>Marital status</i>				
Single	4	4.0	52	10.7
Married	95	96.0	434	89.3
<i>Population category</i>				
Native inhabitants	89	89.9	432	88.9
Native immigrants	10	10.1	54	11.1
<i>Formal education level</i>				
Elementary	23	23.2	132	27.2
Junior high school	12	12.1	78	16.0
Senior high school	44	44.4	223	45.9
Diploma	7	7.1	11	2.3
Bachelor	13	13.1	37	7.6
Don't have formal education	0	0.0	5	1.0
<i>Occupations</i>				
Farmer	31	31.3	158	32.5
Cultivator	1	1.0	6	1.2
Entrepreneur	14	14.1	84	17.3
Student	1	1.0	5	1.0
Civil servant	7	7.1	25	5.1
Private employees	14	14.1	27	5.6
Others	31	31.3	181	37.2

norms. With the homestay, they increase their interest in experiencing the life of the local community reflecting their culture, customs, kinship system, and religion. For example, in the activities offered by tourists, they must follow instructions or conditions like in fishing, they must use traditional clothes or plant rice using traditional hats like

those used by farmers. Figure 3 shows that the construction of buildings and furniture also reflects the local culture, such as homestays in Yogyakarta and also in West Java, although some are already in a modern style.

The establishment and development of tourism in rural areas certainly cannot be separated from the involvement of



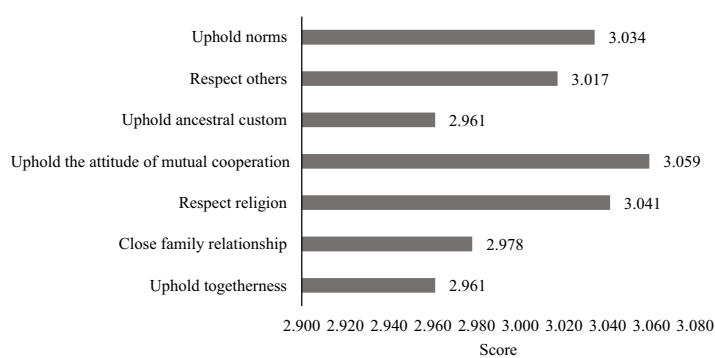
Low: 0354; Moderate: 355439; High: 440639

Figure 1 Social interaction in tourist villages.

the local community. Community responses related to socio-cultural aspects of tourism activities have a positive assessment score. In Table 4, it can be explained that in general, the people in the research villages stated that they were proud and happy with tourism in their place (high attitude score = 86.6%). Expressed by the tourism village community (high attitude score = 43.4%) and not afraid of changes/developments in tourism (high attitude score = 55.1%). Shyness, embarrassment, and surprise have a low score (low attitude score > 50%). It means that the community do not agree if they have to be ashamed, uncomfortable, and shocked by tourism in the village. The low negative perception shown by the community indicates that the local community is not pessimistic but optimistic about the presence of rural tourism because it will make people's lives much better.

The participation of the local community in the tourist village is the key to the success of rural tourism development, including the communal homestay business. Figure 4 shows that the score of local community participation in rural tourism development is categorized as high (> 2,153). Participation in religious activities has the highest score, while support for arts activities is relatively low compared to other kinds of participants.

Kontogeorgopoulos et al. (2015) stated that tourists prefer homestay accommodation because they want a new experience of living local life and feel involved in social interactions. The homestay accommodation was chosen because it has a local nature, is small in size, is far from noise, and is located in a rural community. Tourists who stay in homestays can be directly involved in community social activities in tourist villages so that new experiences are memorable for tourists. Bhalla et al. (2016) stated that the combination of a homestay business with cultural products and community social interaction is believed to be able to have a positive impact on the continuity of the homestay accommodation business. Furthermore, Regmi and Walter (2016) emphasize the importance of the tourist experience in the learning process of local people's lives while at the homestay.



Low: 0–1,736; Moderate: 1,737–2,152; High: 2,153–3,402

Figure 2 Social conditions of the community in the tourist village.

Cultural factors on the development communal homestay

The tourist village must have a unique attraction, both from the natural and social-cultural aspects. Attractions in the form of the uniqueness of nature, culture, and the peculiarities of social activities have a higher score than those of attractiveness from groups of art, architecture, customs, and the peculiarities of spiritual life. However, in general, the tourist village attractiveness score is quite high, namely more than 440. As explained in Table 5, the uniqueness of social activities and the uniqueness of culture are the dominant attraction after the uniqueness of natural resources and are very valuable assets. One example of a social activity that is still being carried out by the village community is patrolling (*ronda*). This activity is a public interest, carried out together with the aim of increasing the community's sense of security at night and can prevent theft, robbery of people's homes, and other types of crime.

Cultural values, in this case, cultural heritages, are also a potential main attraction for the development of tourist villages. The uniqueness and distinctiveness of cultural heritage can be a factor that influences external motivation (pull motivation) for tourists to visit tourist villages and stay at homestays. Cultural heritage in the form of customs and arts (traditional dances) has a relatively higher score compared to other aspects of cultural heritage, while folk songs have a relatively lower score. However, in general, the score of the potential for cultural heritage in the tourist villages of the research location is a high majority (> 440) as shown in Figure 5. The diversity of a cultural heritage that has been owned by this tourist village can be integrated with the development and construction program of communal homestays. Cultural heritage in the form of traditional houses that are still original can be a brand/icon for the construction of homestays in tourist villages.

An important potential in the establishment and development of communal homestay businesses is the cultural potential in the local culinary field. The assessment score for typical culinary aspects in tourist villages is high (score > 440) as shown in Figure 6. The attractiveness of local food has a relatively high score compared to other aspects, while the attractiveness of local drinks has a



Figure 3 Traditional construction of homestay in Yogyakarta.

Table 4 Public perception of tourism development in tourist villages

Statement	Low (score 1–3)		Moderate (score 4)		High (score 5–7)	
	n	%	n	%	n	%
1. Proud of progress tourism in the village	10	2.0	55	11.3	421	86.6
2. Happy with the progress tourism in the village	9	1.9	49	10	404	83.1
3. Be aware of the development of tourism in the village	173	35.5	102	20.9	211	43.4
4. Fear of the development of tourism in the village	268	55.1	68	14.0	118	24.2
5. Shame on the development of tourism in the village	299	61.5	43	8.8	144	29.6
6. Uncomfortable with the development of tourism in the village	311	63.9	44	9.05	131	26.9
7. Surprised by the development of tourism in the village	245	50.4	80	16.4	161	33.1

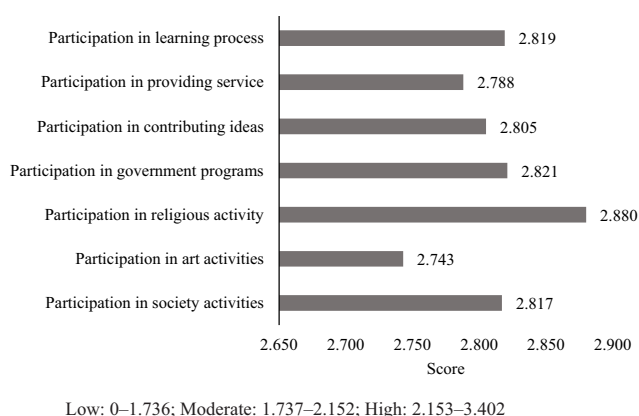


Figure 4 Social participation.

relatively lower score.

Socio-cultural aspects are the main motivation for tourists to choose homestay accommodation. Agyeiwaah (2013) reported the results of his study in Ghana that about 82.5% of respondents agreed that socio-cultural aspects were an

important motivation for tourists to stay at homestays. The socio-cultural elements that have the highest scores as tourist motivations are: “Interacting with local communities” (about 96.7% of respondents agreed). Furthermore, a study conducted by Wang (2007) stated the type of homestay accommodation in Naxi/Linjiang China. In his study, it was stated that about 45% of respondents made the Naxi cultural lifestyle the main factor in choosing the type of homestay accommodation, while other factors were; low prices (26.5%), comfort (15%), homestay architectural models (7%) and a home-like atmosphere (6.5%). Tourists are very happy with the participation or involvement in the social life of the local community. Ibrahim and Razzaq (2010) mention the importance of interaction between local communities as homestay owners and tourists with different social and cultural backgrounds so that there is a shared learning process.

Impact of rural tourism and communal homestay programs on social and cultural aspects Rural tourism activities have positive and negative impacts on the social and cultural aspects of the local community. The positive impacts are rural tourism which grows and revives cultural arts, preserves togetherness, and generates social activities.

Table 5 Potential attractiveness of tourist villages

Category	Score	The uniqueness/distinctiveness of the village potential						
		Natural resources	Culture	Art	Social activity	Architecture	Custom	Spiritual life
Low	0–354	-	-	-	-	-	-	-
Moderate	355–439	-	-	-	-	-	-	-
High	440–693	568	571	542	548	509	519	521

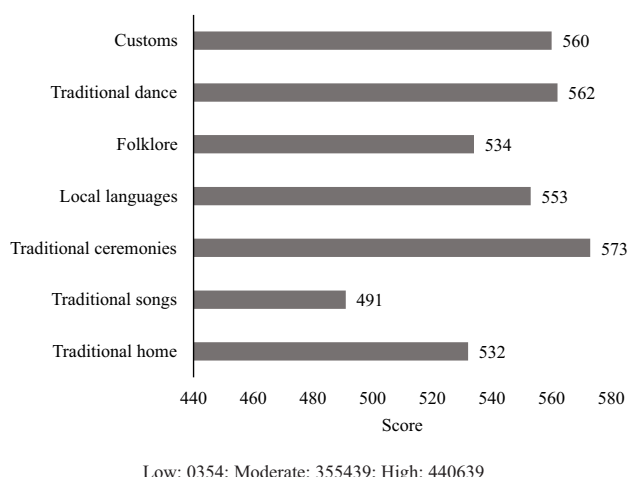


Figure 5 Cultural heritage in tourist villages.

In general, the assessment score on the positive impact of rural tourism on social and cultural aspects is high (score > 2,153). The highest score is in the aspect of preserving cultural values in the community while changing the status of the village has a relatively lower score than other aspects (Figure 7). The high score of the positive impact of rural tourism on the socio-cultural aspect indicates that rural tourism, in this case, is a homestay business that can revive and preserve the social, artistic, and cultural values of the local community.

Rural tourism activities including homestay businesses also have a positive impact on the preservation (conservation) of social and cultural values. Conserving togetherness has a high score in the social impact of communal homestay programs. The existence of a rural tourism program can preserve local customs is similar to the fields of art, language, culinary and religious traditions that can be preserved using rural tourism business instruments, especially homestay businesses. In general, the assessment of the impact of rural tourism on cultural conservation is high (score > 440) (Figure 8).

Development activities of tourism villages such as the homestay business certainly have aims and objectives to develop the local village and improve the welfare of the local community as a positive impact. The progress of village development has a high assessment score compared to other aspects, while the increase in social status has a relatively low score. Figure 9 shows that in general, the assessment

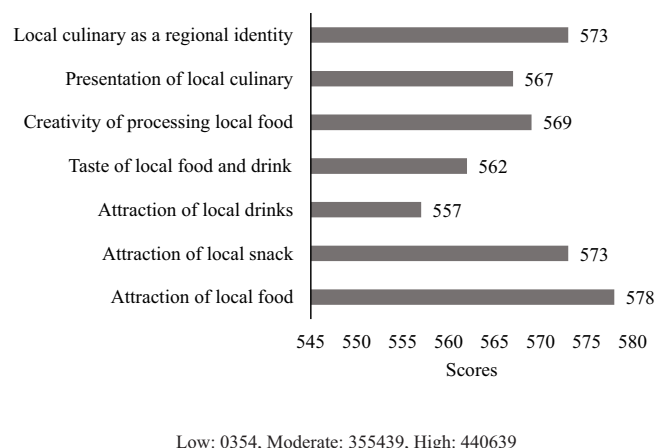
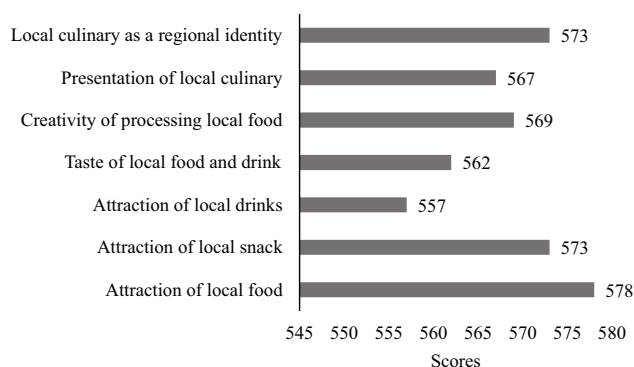


Figure 6 Cultural culinary in tourist village.

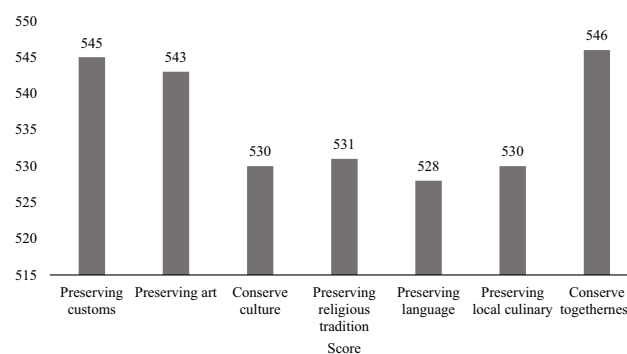
score on the positive impact of rural tourism and homestay development toward the improvement of the welfare of local community is high (score > 2,153).

Rural tourism in addition to having a positive impact also has the potential to give a negative impact on socio-cultural aspects. These negative impacts arise due to the intensive interaction between local communities and tourists, especially during their stay at the homestay. Oranratmanee (2011) mentions that some of the negative impacts that can arise include the anxiety of the homestay owner, the decline in family quality, loss of privacy, crowds, and noise. The community can receive guests who come from different cultural backgrounds as long as they do not conflict with local customs. Village communities generally express their agreement with guests who come as long as they do not damage the local culture, increase insight, and also improve foreign language skills. Regarding customs and norms, the community agrees that the existence of rural tourism does not change the customary order, norms, and values that reflect the local traditions of the village community. Socio-cultural life in the countryside can also be seen from art activities that are still preserved, such as the village art studio for performances and train tourists who want to learn art, both traditional music-dance and traditional crafts. Traditional culture is also reflected in the activities of village communities in cultivating agricultural land or plantations, from planting to harvesting methods. Farming or gardening activities are packaged in such a way that it becomes an



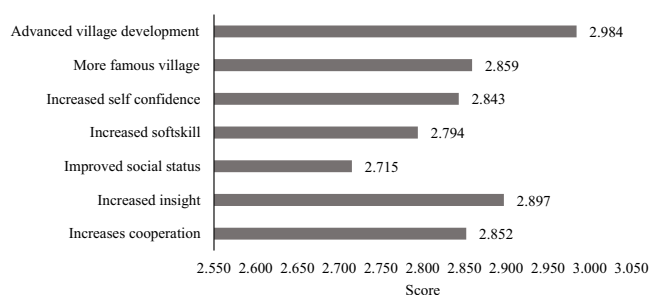
Low: 0–1,736; Moderate: 1,737–2,152; High: 2,153–3,402

Figure 7 Impact of homestay programs.



Low: 0354; Moderate: 355439; High: 440639

Figure 8 Social and cultural conservation in homestay business



Low: 0–1.736; Moderate: 1,737–2,152; High: 2,153–3,402

Figure 9 Impact of eco-rural tourism.

attractive package for tourists to see or try.

Table 6 shows that there are differences in perception scores between the Yogyakarta and West Java Province communities on socio-cultural aspects in the development of communal homestays as indicated by the value of Sig (2 directions) $\leq \alpha(0.05)$. Furthermore, the difference in socio-cultural perception scores between the respondents of Yogyakarta and North Sulawesi Province is only found in the aspect of social conditions of the community in the tourist village and society participation, while the other criteria are the same or there is no difference in scores. Differences in socio-cultural perception scores between the respondents of West Java and North Sulawesi are found in aspects of cultural heritage in tourism villages, local culinary in tourism villages, the impact of eco-rural tourism, and homestay business.

Indonesian tourism has placed local cultural diversity as its flagship product and as a focus for the development of each tourist destination. The uniqueness, authenticity, and diversity of local cultures not only have economic value but also have human values and environmental/ecological values. Many cultural values related to the conservation and protection of natural resources are embodied in the form of local wisdom. Through tourism development, these regional/local cultural values can be protected and continue to be preserved for future generations (Damanik, 2013).

Socio-cultural aspects are important pillars in the development of ecotourism in addition to ecological and economic pillars. Ecotourism programs must have a positive impact not only on ecological and economic aspects but also on socio-cultural aspects. Various definitions of ecotourism always include the socio-cultural attributes of the local community (Fennell, 2015). The pattern of social interaction of local communities and local culture is also the main attraction that can attract tourists based on natural resources. The combination of nature-based tourist attractions and socio-cultural attractions is a source of strength for the development of ecotourism and rural tourism.

Socio-cultural attraction in the form of a variety of social interactions, a sense of togetherness, local culinary diversity, customs, and arts are very valuable assets in supporting the successful development of communal homestay businesses. Pitana and Gayatri (2005) state that the cultural aspect is the basic capital in the development of tourism in most tourist destinations. The relationship between cultural aspects and tourism is mutually influencing. Several studies state that tourism has had a positive impact on the revitalization of local culture. Some local cultures that are almost extinct can be revived by tourism activities. The social interaction of local communities is an interesting phenomenon for tourists during their visit to rural tourism. Tourists will get a valuable experience when they interact directly with the local community and carry out the same activities as the homestay owners. Regmi and Walter (2016) state that the direct involvement of tourists in the daily life of residents who run homestay businesses can provide very high satisfaction and experience while traveling. However, the presence of tourism can also harm the preservation of local culture. The Foreign culture that comes from tourists will erode the noble values of the local culture of the surrounding community (Pitana & Gayatri, 2005).

Several studies show that the homestay business can bring various benefits to social and cultural aspects. Wang (2007) states that the homestay accommodation business can function as a medium for preserving local culture and a means to show the existence of the local community's identity. Ibrahim and Razzaq (2010) report that homestay

Table 6 Similarity scores test of socio-cultural perceptions in the construction of communal homestay

Aspect/Criteria	Independent <i>t</i> -test					
	Yogyakarta vs West Java		Yogyakarta vs North Sulawesi		West Java vs North Sulawesi	
	<i>t</i> -value	Sig.	<i>t</i> -value	Sig.	<i>t</i> -value	Sig.
Social interaction in tourist villages	-3.974	.000	-1.033	.305	1.337	.188
Social conditions of the community in the tourist village	-3.322	.001	-3.463	.001	.613	.540
Social participation	-3.576	.000	-4.016	.000	.287	.774
Cultural heritage in tourist villages	-3.532	.001	.499	.620	2.568	.014
Cultural culinary in tourist village	-4.093	.000	.574	.568	3.340	.002
Impact of homestay programs	-3.688	.000	-1.133	.258	3.296	.001
Social and cultural conservation in homestay business	-4.320	.000	-1.033	.305	1.947	.058
Impact of eco-rural tourism	-5.624	.000	-1.389	.166	5.040	.000

Note: the value of Sig. (2-directions) $\leq \alpha(0.05)$ = there is a difference in the score of aspects/criteria; Sig. (2-directions) $> \alpha(0.05)$ = there is no difference in the aspect/criteria score. The sign of a negative *t*-value indicates that the comparison score is greater than the compared score.

businesses can be useful for dynamizing development in rural areas. Kayat (2002) states that homestay businesses in rural areas can strengthen local community participation in rural tourism development. The various benefits of the homestay business in the socio-cultural aspect will ultimately have an impact on the local economic aspect and the ecological or conservation aspect. Appreciation for socio-cultural aspects will increase local community awareness to protect and conserve natural and environmental resources, including forest resources located in rural tourism areas. Bhalla et al. (2016) reported that the homestay business at Binsar Wildlife Sanctuary (BWLS) in the Indian Himalayan Region of Uttarakhand in northern India was able to increase community participation in environmental conservation efforts. Local communities are becoming increasingly concerned and feel responsible for protecting the biodiversity that is an attraction for ecotourism and rural tourism.

Conclusion

The results of the analysis of the socio-cultural aspects of the homestay management community show that the establishment and development of communal homestays can be well accepted by the community. The people in tourist villages agree that the concept of communal homestay can be a forum for the preservation of the culture, customs, and norms of the local community. The homestay business is also believed to be able to have a positive impact on the development of tourist villages which in the end can make the village more and more developed. In the aspect of cultural heritage conservation, homestay businesses are considered capable of providing the function of protecting and preserving customs, arts, culture, religious traditions, and languages. The village community expressed their agreement to accept guests and optimism to avoid any damage to the local culture while getting improved their foreign language skills. Research shows further that people consider to be important to build mutual respect, cooperation, kinship, and

togetherness which are important things in people's lives. The development of this communal homestay is considered to be able to create better social interaction in the form of cooperation and to reduce unhealthy competition.

References

- Acharya, B. P., & Halpenny, E. A. (2013). Homestays as an alternative tourism product for sustainable community development: A case study of women-managed tourism product in Rural Nepal. *Tourism Planning and Development*, 10(4), 367–387. <https://doi.org/10.1080/21568316.2013.779313>
- Agyeiwaah, E. (2013). International tourists' motivations for choosing homestay in the Kumasi Metropolis of Ghana. *Anatolia*, 24(3), 405–409. <https://doi.org/10.1080/13032917.2013.789972>
- Anand, A., Chandan, P., & Singh, R. B. (2012). Homestays at Korzok: Supplementing rural livelihoods and supporting green tourism in the Indian Himalayas. *Mountain Research and Development*, 32(2), 126–136. <https://doi.org/10.1659/MRD-JOURNAL-D-11-00109.1>
- Avenzora, R. (2008). Assessment of tourism object potential: Aspects and indicators of assessment. In *Ecotourism: Theory and practice* (pp. 241–278). BRR NAD-Nias.
- Bello, F. G., Carr, N., & Lovelock, B. (2017). Local residents' perceptions of socio-cultural impacts of tourism in Mangochi, Malawi. *Advances in Hospitality and Tourism Research*, 5(1), 1–22.
- Bhalla, P., Coghlan, A., & Bhattacharya, P. (2016). Homestays' contribution to community-based ecotourism in the Himalayan region of India. *Tourism Recreation*

- Research*, 41(2), 213–228. <https://doi.org/10.1080/02508281.2016.1178474>
- Bhuiyan, M. A. H., Siwar, C., & Ismail, S. M. (2013). Socio-economic impacts of home stay accommodations in Malaysia: A study on home stay operators in Terengganu state. *Asian Social Science*, 9(3), 42–49. <https://doi.org/10.5539/ass.v9n3p42>
- Birendra, K. C. (2021). Ecotourism for wildlife conservation and sustainable livelihood via community-based homestay: a formula to success or a quagmire? *Current Issues in Tourism*, 24(9), 1227–1243. <https://doi.org/10.1080/13683500.2020.1772206>
- Castela, A. (2018). Impacts of tourism in an urban community: The case of Alfama. *Athens Journal of Tourism*, 5(2), 133–148. <https://doi.org/10.30958/ajt.5-2-4>
- Dahal, B., Anup, K. C., & Sapkota, R. P. (2020). Environmental impacts of community-based home stay ecotourism in Nepal. *The Gaze: Journal of Tourism and Hospitality*, 11(1), 60–80. <https://doi.org/10.3126/gaze.v11i1.26618>
- Damanik, J. (2013). *Pariwisata Indonesia: Antara peluang dan tantangan*. Yogyakarta: Pustaka Pelajar.
- Fabinyi, M. (2020). The role of land tenure in livelihood transitions from fishing to tourism. *Maritime Studies*, 19(1), 29–39. <https://doi.org/10.1007/s40152-019-00145-2>
- Fennell, D. A. (2015). *Ecotourism* (4th ed.). Oxford: Routledge.
- Gautam, A. M. (2018). Socio-cultural impacts of tourism with reference to the demonstration effect. *Advances in Economics and Business Management (AEBM)*, 5(1), 26–29.
- Ibrahim, Y., & Razzaq, A. R. A. (2010). Homestay program and rural community development in Malaysia. *Journal of Ritsumeikan Social Sciences and Humanities*, 1(2), 7–24.
- Jamal, S. A., Othman, N., & Muhammad, N. M. N. (2011). Tourist perceived value in a community-based homestay visit: An investigation into the functional and experiential aspect of value. *Journal of Vacation Marketing*, 17(1), 5–15. <https://doi.org/10.1177/1356766710391130>
- Karki, K., Chhetri, B. B. K., Chaudhary, B., & Khanal, G. (2019). Assessment of socio-economic and environmental outcomes of the homestay program at Amaltari Village of Nawalparasi, Nepal. *Journal of Forest and Natural Resource Management*, 1(1), 77–87. <https://doi.org/10.3126/jfnrm.v1i1.22655>
- Kayat, K. (2002). Exploring factors influencing individual participation in community-based tourism: The case of Kampung Relau homestay program, Malaysia. *Asia Pacific Journal of Tourism Research*, 7(2), 19–27. <https://doi.org/10.1080/10941660208722116>
- Kontogeorgopoulos, N., Churyen, A., & Duangsaeng, V. (2015). Homestay tourism and the commercialization of the rural home in Thailand. *Asia Pacific Journal of Tourism Research*, 20(1), 29–50. <https://doi.org/10.1080/10941665.2013.852119>
- Kunjuraman, V., & Hussin, R. (2017). Challenges of community-based homestay programme in Sabah, Malaysia: Hopeful or hopeless? *Tourism Management Perspectives*, 21, 1–9. <https://doi.org/10.1016/j.tmp.2016.10.007>
- Lynch, P. (2005). Sociological impressionism in a hospitality context. *Annals of Tourism Research*, 32(3), 527–548. <https://doi.org/10.1016/j.annals.2004.09.005>
- Oranratmanee, R. (2011). Re-utilizing space: Accommodating tourists in homestay houses in Northern Thailand. *Jars*, 8(1), 35–54.
- Pasanchay, K., & Schott, C. (2021). Community-based tourism homestays' capacity to advance the sustainable development goals: A holistic sustainable livelihood perspective. *Tourism Management Perspectives*, 37, 100784. <https://doi.org/10.1016/j.tmp.2020.100784>
- Pérez Albert, Y., Muro Morales, J. I., & Nel-lo Andreu, M. (2021). Impacts of 'home stays' on the protected urban landscape and the social environment (Viñales, Cuba). *Journal of Tourism and Cultural Change*, 19(3), 277–294. <https://doi.org/10.1080/14766825.2020.1722142>
- Pitana, I. G., & Gayatri, P. G. (2005). *Tourism sociology*. Yogyakarta: ANDI.
- Regmi, K. D., & Walter, P. G. (2016). Conceptualising host learning in community-based ecotourism homestays. *Journal of Ecotourism*, 15(1), 51–63. <https://doi.org/10.1080/14724049.2015.1118108>
- Walter, P., Regmi, K. D., & Khanal, P. R. (2018). Host learning in community-based ecotourism in Nepal: The case of Sirubari and Ghalegaun homestays. *Tourism Management Perspectives*, 26, 49–58. <https://doi.org/10.1016/j.tmp.2018.02.002>
- Wang, Y. (2007). Customized authenticity begins at home. *Annals of Tourism Research*, 34(3), 789–804. <https://doi.org/10.1016/j.annals.2007.03.008>
- Wu, C., Mandabach, K. H., & Hertzman, J. L. (2018). Measuring of land use conflict: a coastal tourism destination case study. *Journal of Tourism & Hospitality*, 7(4). <https://doi.org/10.4172/2167-0269.1000369>