

The Transformation of Tourism Villages Through Social Capital and Leadership in Turi District, Sleman, Yogyakarta

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Abstract

This research investigates social shifts in Turi District, Sleman Regency, The Special Region of Yogyakarta. Turi District was previously known as a salak fruit-producing area, which developed as a salak agro center. However, Turi District has become the area with the most tourist villages in Sleman Regency. The growth of tourist villages there is relatively rapid and reasonably fast. This research aims to look at the transformation process and the capital supporting the tourist villages' development in the Turi District. The method used in this research is qualitative. The data collection techniques are observation and interviews. Meanwhile, the theories used are social capital and human capital. The research has three main findings. Firstly, the tourist village in Turi District is a shared asset managed collectively and driven by the collective awareness of the local community. Solid social relations and local institutions support this collective awareness. Social capital makes it easier to mobilize community participation in the pilot process and management of tourist villages. Second, the existence of solid bonding relationship capital supported by external network capital with outside institutions (bridging social capital). It further facilitates efforts to develop tourist villages. Third, even though social capital significantly influences the start-up and management of tourist villages, the key factor in intensifying the development of tourist villages comes from actors or leaders who can build ideas and mobilize physical capital and social capital. In other words, human capital is fundamental in developing tourist villages in Turi District. Based on these findings, this research provides an overview of village communities regarding the importance of commodifying village potential through independent management, actualizing social capital, and the significance of local leadership. It is to provide economic benefits for village communities and maintain environmental and cultural assets (environment and culture sustainability).

Keywords: Human Capital, Leadership, Social Capital, Tourism Villages, Transformation



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I. INTRODUCTION

The village has experienced many changes both in terms of social and economic life. Changes occur due to the influence of modernization and globalization, which are starting to enter the lives of village communities. Referring to this reality, the study of villages has changed, focusing on more than just the agricultural sector and subsistence economy. The village has opened up to changes. It then allows for job diversification and the commercialization of agriculture, especially in the face of the challenges of capitalism.¹

One manifestation of social change in rural communities is the emergence of tourist villages. The existence of tourist villages has changed the mainstream construction of villages as communities that depend on the agricultural sector for their livelihoods. Agriculture and rural culture are no longer local wisdom entities managed and enjoyed personally by village communities but have become attractive commodities sold to outside communities.² It means that agriculture and local wisdom in a village can make a socio-economic contribution to the community through tourism.³ Even such trends can change the economic patterns of rural communities.⁴ Nurhadi et al.'s findings show that tourism trends have attracted village communities to commodify their culture into something of economic value.⁵ Therefore, it can be understood that everything in village communities has potential economic value, apart from just being a source of agricultural livelihood itself.

The study of rural tourism has become increasingly important in recent years for several reasons. First, it identified tourist interest who seeking experiences that are more authentic and different from conventional tourism. Thus, rural tourism offers the opportunity to experience local life and culture more closely. Second, it can analyzes how local economic develop by reducing poverty and improve economic prosperity in rural areas. In that context, rural tourism can help diversify the economy in rural areas, reducing dependence on certain agricultural or industrial sectors that may be vulnerable to climate change or other factors.

Third reason is related to cultural and natural conservation where they can encourage awareness of the importance of preserving cultural and natural heritage for future generations when they find documentations toward it. The fourth explanation is that the study can bring about information about the transformation of village infrastructure in the area, such as access to transportation, accommodation and other

¹ Raharjo, *Introduction to Rural and Agricultural Sociology* (Gadjah Mada University Press, 2017), 12–13.

² Agus Maladi Irianto, "Commodification of Culture in The Global Economic Era on Local Wisdom: Case Study of The Existence of The Tourism and Traditional Arts Industry in Central Java," *Journal Theology* 27, no. 1 (2016).

³ Rhenald Kasali, *The Great Shifting* (Jakarta: PT. Gramedia Pustaka Utama, 2018), 289.

⁴ Ratna Istriyani, "Consuming Leisure Time," *Journal of Contemporary Sociological Issues* 1, no. 1 (February 3, 2021): 17–34, <https://doi.org/10.19184/csi.v1i1.19803>.

⁵ Iwan Nurhadi et al., "Cultural Commodification and Ethical Transition of Tourism Development: A Case in Osing Community, Indonesia," *Sodality: Jurnal Sosiologi Pedesaan* 10, no. 1 (March 2, 2022): 24–43, <https://doi.org/10.22500/10202238564>.

public facilities which indicate several increasing interests. And the last reason is by studying rural tourism, people can understand the way rural community develop, such as in strengthening their identity and sense of belonging to their village, and increase participation in decision-making related to local tourism development.

The growth of tourist villages has recently become a fascinating study because it has become a tourism trend that promises sustainability. It is what policymakers then realized. Through the Ministry of Tourism and Creative Economy, the government is also encouraging tourism villages as a priority project contained in the 2020-2024 RPJMN (National Medium Term Development Plan). This encouragement is mainly based on the village's enormous potential to contribute to state income. Therefore, tourist villages are the most realistic way to accelerate tourism revival and encourage national economic growth.⁶

Regarding tourist villages, Turi District, Sleman Regency, and the Special Region of Yogyakarta are interesting loci for this research. Turi District initially cannot be separated from its exclusive natural potential, primarily through its reputation as a center for the Pondok Salak Agro.⁷ However, this predicate has shifted along with the growth of tourist villages in Turi District. This shift was motivated by the awareness that the potential for natural panoramas was also significant enough to become a tourist destination. It is supported by data from 2015 that Sleman Regency has 40 tourist villages spread across 15 sub-districts, and Turi is the sub-district with the most titles, namely nine tourist villages.⁸ This number has increased over the past five years, reaching 15 tourist villages.⁹

This transformation is an exciting reality to study, considering the background of the people of Turi District, the majority of who work in the agricultural sector, so knowledge about tourism management still needs to be improved. With this background, this research comprehensively examines the transformation process of tourist villages in the Turi District. It is essential to complement previous studies focusing on descriptive descriptions of tourist village management. Thus, this research attempts to describe the historicity and operation of capital in starting up, managing, and developing tourist villages. In this case, capital does not only refer to physical or material capital, namely the attraction, which then becomes a tourist attraction. Studies on capital mainly target aspects of non-physical capital, such as social capital and the skills of certain actors (human capital). It refers to studies of several tourist villages that

⁶ Kemenparekraf, "Membangun Ekosistem Desa Wisata Bersama Komunitas," Kemenparekraf/Baparekraf RI, accessed March 6, 2024, <https://www.kemenparekraf.go.id/ragam-pariwisata/Membangun-Ekosistem-Desa-Wisata-Bersama-Komunitas>.

⁷ Unggul Priyadi, "The Role of Pondok Salak Farming Business on the Regional Economy in Dati II Sleman Regency (Case Study in Turi District)," *Economic Journal of Emerging Markets* 2, no. 1 (1997): 71–79.

⁸ Arum Indah Nur Fitriana, "Tourism Village Development Strategy" (Thesis, Yogyakarta, Muhammadiyah University, 2017).

⁹ S Purnomo, "Sleman Regent Decree No. 32.5/Kep.KDH/A/2020 Concerning Sleman Regency Tourism Villages in 2020," 2020.

show that non-physical capital has a more productive influence on the start-up and development of tourist villages.¹⁰

Sociopreneurship or social entrepreneurship becomes a major issue since it plays a significant role in rural tourism. Leadership is part of someone's quality in creating a positive social impact for the surrounding, contributing to rural tourism development because it can mobilize village communities to participate and collaborate. In rural tourism, social entrepreneurship can help empower local communities to participate actively in village tourism development. By involving them in social business initiatives, sociopreneurship can increase community economic independence. Besides, sociopreneurship tends to focus on sustainable development from the economic, social, and environmental fields. In the context of rural tourism, this approach can help maintain tourism and prevent negative impacts that can damage the environment and local culture.

Some benefits of sociopreneurship in rural tourism are as follows: First, it often involves innovation in the products and services offered. This innovation can help villages attract more tourists in rural tourism by offering unique and different experiences. Second, sociopreneurship can help improve the overall welfare of village communities by creating jobs and increasing local community income. Furthermore, sociopreneurship can help preserve local culture by promoting and developing tourism products and services based on local culture. It can help in maintaining the identity and uniqueness of the village.

Based on the focus of this study, this research uses Social Capital Theory as the basis for analysis. The study of capital must be distinct from the economic approach, which has recently also become the focus of sociological studies. According to Nan Lin, capital is a resource with investment value and, if mobilized, will bring profits.¹¹ However, capital studies continue beyond physical (tangible) things. Intangible assets or social capital also determine productivity or economic improvement¹², especially in community-based tourism development. Mulyadi sees that development at the village level requires trust and cooperation. These two things lead to social capital.¹³ Fotovvat et al. even added that social capital positively correlates with sustainable development.¹⁴ Therefore, social capital needs to be prioritized when looking at the village transformation and development process, especially in tourist villages.

¹⁰ Mahatva Yoga Adi Pradana and Ratna Istriyani, "Agreements: Social and Political Capital of the Kalitekuk Community in Creating a Tourism Village," *Jurnal Ilmiah Ilmu Sosial* 6, no. 2 (December 6, 2020): 138.

¹¹ Nan Lin, *Social Capital: A Theory of Social Structure and Action* (Cambridge University Press, 2004), 3.

¹² M. Gumbau-Albert and J. Maudos, "The Importance of Intangible Assets in Regional Economic Growth: A Growth Accounting Approach," *Annals of Regional Science*, 2022, <https://doi.org/10.1007/s00168-022-01138-6>.

¹³ Mohammad Mulyadi, *Partisipasi Masyarakat Dalam Pembangunan Masyarakat Desa* (Nadi Pustaka, 2009), 122.

¹⁴ Shabnam Fotovvat et al., "A Study on Relationship between Social Capital and Sustainable Development," *Management Science Letters* 4, no. 9 (2014): 2117–20, <https://doi.org/10.5267/j.msl.2014.8.007>.

Social capital is often called an invisible asset because it is formed through natural relations or relationships carried out by humans as social creatures.¹⁵ However, these relationships can provide support in productive activities. It means that natural relationships between people that last a long time and include a sense of belonging become a medium for forming more productive relationships. Specifically, productive relations can be seen as cooperation.¹⁶

To look at social capital, Coleman¹⁷ emphasizes the functions of several societal entities, including trust, values and norms, reciprocity, and networks. In premodern societies, beliefs grew in kinship relations, local communities, religious cosmologies, and traditions. In contrast, in modern society, trust grows in abstract systems, personal relationships, and future orientation.¹⁸ According to Newman, the network patterns that can be said to be social capital include friendship, business, or marriage.¹⁹ The network determines the building of communication and the effectiveness of collaboration to influence the fulfillment of mutual needs and interests.²⁰ Powel and Smith added that the network can provide easy access to capital and information.²¹

Apart from the social capital entity presented by Coleman, social capital also consists of 2 typologies based on its nature. First, bonding social capital, namely social capital that tends to be exclusive, such as community unity and close friends, but whose existence can support specific reciprocity, mobilize solidarity, and become a social glue.²² Second, bridging social capital, namely social capital that unites people from heterogeneous social domains, thereby connecting external assets, disseminating information, building identity, and broader reciprocal relationships.²³ Wu et al. define bridging social capital with social connections, which include networking, interaction, and sharing interests. Social connections are manifested in economic, social, and cultural relations. Social connections are a foundation that can be developed into a basis for communication, interaction, and even collaboration.²⁴

This research uses a descriptive qualitative method, namely exploring and clarifying a phenomenon by describing several variables or study objects relating to the

¹⁵ John F. Helliwell and Robert D. Putnam, "Economic Growth and Social Capital in Italy," in *Social Capital: A Multifaceted Perspective*, ed. Parta Dasgupta and Ismail Serageldin (World Bank, 2000), 18–19.

¹⁶ R. Capello and A. Faggian, "Collective Learning and Relational Capital in Local Innovation Processes," *Regional Studies* 39, no. 1 (2005): 75–87, <https://doi.org/10.1080/0034340052000320851>.

¹⁷ John Field, *Social Capital*, trans. Nurhadi, 3rd ed. (Yogyakarta: Discourse Creation, 2010), 32.

¹⁸ Anthony Giddens, in *Introduction to Economic Sociology*, ed. Damsar and Indrayani, 2nd Edition (Pranada Media, 2013).

¹⁹ M. E. J. Newman, "The Structure and Function of Complex Networks," *SIAM Review* 45, no. 2 (January 2003): 174.

²⁰ Zoia Halushka and Nafus Inna, "Networking as A Component of Forming Social Capital: The Economic Aspect," *International Journal of Innovative Technologies in Social Science* 7, no. 28 (2020): 411657.

²¹ Damsar and Indrayani, *Introduction to Economic Sociology*, 2nd Edition (Pranada Media, 2013), 173.

²² Jousairi Hasbullah, *Social Capital (Towards Excellence in Indonesian Human Culture)* (Jakarta: MR-United Press, 2006), 28.

²³ Field, *Social Capital*, 52.

²⁴ B. Wu, L. Liu, and C.J. Carter, "Bridging Social Capital as a Resource for Rural Revitalisation in China? A Survey of Community Connection of University Students with Home Villages," *Journal of Rural Studies* 93 (2022): 254–62, <https://doi.org/10.1016/j.jrurstud.2019.05.008>.

problem or unit being studied.²⁵ Determining research subjects (informants) uses a purposive sampling technique, namely determining research subjects based on specific considerations by directly determining the research subjects.²⁶ In this case, the researcher chose informants who could answer data needs related to the pilot process and tourism village management model in Turi District, as well as quantitative data regarding the increase in the number of tourist villages in Sleman Regency. Therefore, researchers chose informants from the core management in several tourist villages in the Turi District, local communities involved in managing tourist villages, and the Sleman Regency Tourism Office.

The data collection techniques used were observation, interviews, and documentation. Observation is a data collection technique that allows researchers to see directly what the research subjects do and what the research subjects say²⁷; in this case, the researcher observed socio-economic activities in the community in several tourist villages in Turi District. Observations are also to see the potential and attractiveness of the tourist village. Furthermore, an interview involves asking questions, listening, expressing, and recording what is said. Interviews were conducted in various directions: open, informal, and in-depth.²⁸ Interviews were even carried out during the observation. The informants in this research were tourism village pioneers, tourism village managers (tourism awareness groups/Pokdarwis), the Turi District government, communities in the tourist village environment, and the Sleman Regency Tourism Office. Documentation is carried out by collecting archives and reports related to inventory reports on tourist village data in Sleman Regency.

After observations and interviews, the data was analyzed for a systematic presentation. The data analysis technique used is the interactive model qualitative analysis technique by Miles and Huberman, namely: 1) data collection, namely the process of collecting and transcribing the results of observations, interviews, and documentation; 2) reduction, namely sorting observation, interview and documentation data that is relevant to answering research questions; 3) presenting data, namely creating a discussion framework and developing it based on the results of observations, interviews and documentation in narrative form complete with pictures, tables and charts; 4) concluding.²⁹

²⁵ S Faisal, *Social Research Formats* (Jakarta: Raja Grafindo Persada, 2010), 20.

²⁶ W. Lawrence Neuman, *Social Research Methods: Qualitative and Quantitative Approaches* (Pearson Australia Pty Limited, 2013), 298–99.

²⁷ Patricia Leavy (ed), *The Oxford Handbook of Qualitative Research* (United States of America: Oxford University Press, 2014).

²⁸ Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, 494.

²⁹ Muhammad Idrus, *Social Science Research Methods*, 2nd ed. (Jakarta: Erlangga, 2009), 147–52.

II. PORTRAYING TOURISM VILLAGE TRANSFORMATION PROCESS IN TURI

Located in Sleman Regency, Yogyakarta Special Region Province, Turi District has potential tourist attractions. Since ancient times, the Turi area has been known as an agro-tourism area famous for its characteristic PONDOK SALAK fruit. When people hear the word "Salak," especially the Salak PONDOK variety, the Turi District is the destination. Moreover, the PONDOK type of Salak is very suitable to be planted in the Turi area, where most of the area is in the highlands. One of the grosbeaks that became an icon, especially in the 1990s, was the Gadung Village area in Bangunkerto Village.³⁰

If you look at it geographically, Turi District is right on the slopes of Mount Merapi, so it deserves to be a tourist destination that presents a rural natural feel that is still cool and beautiful. Not only in nature but as a rural area, the Turi District is full of traditions, customs, history, architecture, and unique culinary delights. The natural, social, and cultural potential drives the Turi area to become a tourism sector that can be developed and utilized by the surrounding community.

With natural and cultural potential thick with rural characteristics, the concept of a tourist village is considered suitable for the tourism and economic context of the people of Turi District. It is said that tourist villages better represent community-based tourism, involving local communities in planning, actualization, and evaluation. Therefore, the community concerned feels the benefits of management.³¹

Philosophically, the existence of tourist villages is not only related to the study of commodities. The formation of tourism using the tourist village model is based on the knowledge of local communities so that it can also represent local interests.³² In this case, the tourist village also intends to maintain local wisdom. Local wisdom refers to ecology, namely the sustainability of the natural environment and cultural system of the people of Turi District as a rural area.³³ Besides using nature and culture as commodities, managers and society try to maintain sustainability as economic resources. At the same time, they also maintain these two things as part of local wisdom so that they are sustainable.³⁴

Based on the data collected, several tourist villages are spread across four Turi District sub-districts: Wonokerto Village, Bangunkerto Village, Girikerto Village, and Donokerto Village. The following is data on tourist villages spread across four sub-districts in Turi District.

³⁰ Eko, Interview about Tourism Village Management in Bangunkerto Turi, Oktober 2021.

³¹ Rachmad, Interview about Transformation and Management of Tourism Villages in Turi District, Oktober 2021.

³² Siti Zunariyah, Akhmad Ramdhon, and Argyo Demartoto, "TAHAP PEMBERDAYAAN KAMPUNG WISATA BERBASIS POTENSI DAN KEARIFAN LOKAL," *Jurnal Analisa Sosiologi* 10, no. 1 (April 30, 2021), <https://doi.org/10.20961/jas.v10i1.50331>.

³³ Didi, Wawancara Sejarah dan Pengelolaan Desa Wisata Pulesari, Oktober 2023.

³⁴ Magvira Ardhia Pratiwi and Respati Wikantiyoso, "Local Wisdom as Cultural Resilience on Tourism Activities (Case Study: Penglipuran Bali Traditional Village)," *Local Wisdom: Scientific Journal of Local Wisdom Studies* 14, no. 1 (January 15, 2022): 95–105.

Table 1. Turi District Tourism Village Data for 2020

No	Ward	Name of Tourist Village	Category
1	Bangunkerto	1. Moringa 2. Ploso yellow 3. Pulewulung 4. Ledoknongko	1. Independent 2. Develop 3. Develop 4. Grow
2	Wonokerto	1. Pulesari 2. Garongan 3. Hang on 4. Sangurejo 5. Sempu	1. Independent 2. Independent 3. Develop 4. Grow 5. Grow
3	Girikerto	1. Pancoh 2. Hanging out 3. It sucks	1. Independent 2. Develop 3. Grow
4	Donokerto	1. Combine 2. Kaliklegung 3. Sempor Hamlet	1. Independent 2. Grow 3. Grow

Source: Tim Klasifikasi Desa Wisata Kabupaten Turi, "Laporan Akhir Kajian Klasifikasi Desa Wisata Kabupaten Sleman Tahun 2020".³⁵

The tourist villages in each sub-district have almost the same potential or uniqueness of the diversity of natural and cultural riches because their location is still in the same territory. However, each tourist village has different advantages and management procedures, so there are several categorizations for tourist villages. According to references from the Ministry of Tourism and Creative Economy (Kemenparekraf), there are four categories or levels in managing tourist villages, namely pilot tourism villages, growing tourism villages, developing tourism villages, and independent tourism villages, with the following descriptions.³⁶

Table 2. Description of Tourism Village Classification

Stub	It still has potential, and no tourists are visiting. Apart from that, the facilities and infrastructure are still minimal, with the level of public awareness not yet growing.
Grow	Even though it still has potential, it is starting to be looked at for further development.
Develop	The community is aware of tourism with indicators that they can manage tourism businesses, including using village funds to

³⁵ Yogyakarta: Dinas Pariwisata Kabupaten Sleman, 2020.

³⁶ Kemenparekraf, "Desa Wisata Terus Tumbuh Sebagai Pariwisata Alternatif," Kemenparekraf, February 26, 2021, <https://www.kemenparekraf.id>.

	develop tourism potential. Many tourists, including from abroad, have also visited the area.
Independent	There has been tourism innovation from the community; tourist destinations have also been recognized worldwide with standardized facilities and infrastructure. Apart from that, the management collaborates with Pentahelix.

Source: Ministry of Tourism and Creative Economy 2021

The discourse regarding the transformation of tourist villages is quite complex. It is not enough to describe the potential of commodities that can be sold (supply) and the potential of consumers as marketing targets (demand). However, how local communities recognize this commodity as an economic resource and coordinate the management of tourist villages by involving the surrounding community.³⁷ As stated in the previous presentation, the tourist villages in Turi District show a community-based tourism development model. Therefore, community involvement is a critical study analyzed in this paper. Especially the extent to which the community is actively involved in planning and evaluating the management of tourist villages in their area.

Before reviewing the pioneering process and tourism management, it is essential to explain the context and historicity of the emergence of tourist villages in the Turi District. This is because researchers discovered an interesting historical trajectory regarding the growth of tourist villages in the Turi District. In general, the transformation process of tourist villages in Turi District can be classified into two periods, namely 2010 and before and after 2010. This is because these two periods show different socio-economic processes and contexts.

Before 2010, there were not many tourist villages in Turi District. One of the famous tourist villages is Kembangarum in Donokerto Village. The Kembangarum tourist village emerged and grew in 2005, becoming a trendsetter in community-based village potential management in Turi District. Various tourist objects and attractions have been developed from the Salak Pondoh agro, historical sites, outbound rides, homestays, and traditional culinary delights adapted to local values. From then on, the tourist village in Turi became a popular recreational destination for domestic visitors to the Yogyakarta area and outside Yogyakarta. Tourist villages are a choice for family tourism and formal institutions with outdoor activity programs, such as schools, public and private offices, and even universities. The opportunity becomes the foundation for initiating other villages in the Turi area. They take advantage of their geographical attractiveness and cultural characteristics as opportunities and capital.³⁸

A different situation occurred after 2010. This was marked by the tragedy of the eruption of Mount Merapi in November 2010. The activities of the people of Yogyakarta experienced a vacuum for at least one month (until December 2010). Government and

³⁷ Kiki Sreirejeki et al., "Pemetaan Potensi Desa Untuk Penguatan Badan Usaha Milik Desa Dengan Pendekatan Asset Based Community-Driven Development | Sreirejeki | Warta LPM," 2020, <https://journals.ums.ac.id/index.php/warta/article/view/8974/5259>.

³⁸ Didi, Wawancara Sejarah dan Pengelolaan Desa Wisata Pulesari.

community activities focused on disaster emergency response efforts in the first month after the eruption. Even areas that are 20 km from the peak of Mount Merapi are closed because they are within the disaster-prone radius, and one of them is Turi District. The large area affected by the eruption and the length of the disaster emergency resulted in public activities, especially the economy, running slowly. This impacts people's income, without exception, in the Turi District, which is less stable. This crisis has become a trigger for individuals or groups of people who realize the importance of alternative economic sources as a survival strategy.³⁹

The option of utilizing the village's potential as a tourist destination has re-emerged to provide an alternative source of income for the community apart from agriculture (Salak Pondoh), whose prices also tend to fluctuate. During the harvest season, the price of Pondoh Salak can even drop drastically. Coincidentally, the eruption tragedy coincided with the harvest season, so all the Salak Pondoh farmers also failed to harvest.

Apart from the agricultural crisis, the urgency of pioneering tourism villages is supported by the opportunity to significantly increase the number of visitors in the post-eruption period of Mount Merapi in 2010. Initially, visitors only saw the situation in the disaster-affected areas. However, the areas traversed are increasingly expanding to the Turi District. Since then, the Turi area has become increasingly well known to the public, including people from outside Yogyakarta.⁴⁰

The increase in visitors to the Turi area had a linear effect on the significant increase in the number of tourist villages in the post-eruption of Mount Merapi period in 2010. The latest data for 2020 shows 15 tourist villages spread across four sub-districts in Turi District.⁴¹ In this phase, a domino effect pattern occurs. The domino effect indicates that the success of one tourist village triggers other villages to carry out development strategies and manage the village's potential to become a tourist village. Strategy adoption starts from a pioneering process involving the community, local institutions, and community association forums as tourism awareness groups (Pokdarwis). Internal residents' associations are an effective and efficient medium for forming management structures, compiling tour packages on offer, and determining marketing strategies. In this case, the internal association referred to is the RW Association (Rukun Warga), which is held regularly every month or eleven.⁴² This association is a forum for gathering all residents (representatives of local figures, women's groups, and youth) to discuss program activities and village development.

Apart from the domino effect, network support is also a triggering factor for tourist villages that still have "Growing or "Developing" status to raise their level of "Independence." The tourist village association forum, from the sub-district, sub-district, and district to the provincial level, is a massive information medium. In it, each tourist

³⁹ Didi.

⁴⁰ Didi.

⁴¹ Purnomo, "Sleman Regent Decree No. 32.5/Kep.KDH/A/2020 Concerning Sleman Regency Tourism Villages in 2020."

⁴² Selapan is a monthly count in the Javanese calendar, where a month is 35 days.

village manager can exchange experiences and discuss tourism village management. Management discussions are related to how to package villages into tourism and include experience in branding, information on obtaining tourism permits from the Tourism Office, and strategies for developing them. It is not uncommon for access to cooperation partners to emerge from this forum. The access referred to in these findings is access to grant funds and collaboration with institutions that can increase the branding of tourist villages, for example, AELI (Association of Experiential Learning Indonesia), a training or certification institution for outbound trainers.⁴³ This certification is essential to support professionalism and public trust in the safety of outbound activities managed by the community through tourist villages.

This reality shows that Turi District shows a social and economic transformation and a more competitive and promising tourism climate. It is said to be promising because of the natural and cultural potential that can be commodified, followed by the potential for visitors who tend to be consistent. Therefore, the charm of Turi District as a paradise for tourist villages has become a beautiful area for external investors to take advantage of business opportunities by taking part in the management and capital. However, local communities as stakeholders refused and chose to utilize internal investment and management independently. For the community, the orientation of management is not only to create collective economic activities and alternative economic sources but also to become a medium for maintaining the ecological and socio-cultural sustainability of the Turi District community.⁴⁴ In this case, the community has become aware that ecology is a vital aspect that must be maintained. Ecological, social, and cultural sustainability determines the sustainability of tourist villages as an economic resource that prioritizes the principles of local wisdom and community empowerment.

The growth and potential of tourist villages in Turi District is proof that tourist villages have bargaining power of economic value. Tourist villages are an ideal manifestation of sustainable community-based tourism. This also makes local government institutions provide support through sub-districts to BUMDes (Village-Owned Enterprises) through mentoring programs to tourist villages in the Turi District. However, it can be said that the presence of local government through this assistance tends to be late. This is because assistance is carried out precisely when the tourist village already has a mature concept resulting from the domino effect mentioned in the previous explanation.⁴⁵ Thus, the government is present, but not as a trigger for the transformation of tourist villages that have been born, but as a reinforcement and support system when tourist villages have started to be built or run.

An interesting note is shown by the tourist villages in Turi District, apart from their collective initiative and efforts in transforming their villages, namely, the initiative to seek or even build support from ministries or cross-sector institutions. It has been proven that material support from ministries or cross-sector institutions can

⁴³ Danang, Interview about history and Management of the Pulewulung Tourism Villages, Oktober 2021.

⁴⁴ Didi, Wawancara Sejarah dan Pengelolaan Desa Wisata Pulesari.

⁴⁵ Danang.

significantly contribute to the development of tourist villages, both financially and non-financially. Even though it does seem to overlap. An example of this happened in the Pulewulung Tourism Village, Bangunkerto District. The Pulewulung tourist village received funds from the Ministry of Agriculture to strengthen the Agro Salak Pondoh program. This program is very influential in strengthening tourist villages because agriculture is one of the commodities (tourist attraction objects) sold. This tourist village also received assistance to expand the internet network from the Ministry of Communication and Information (Ministry of Communication and Information). This assistance helps facilitate promotional efforts for the Pulewulung Tourism Village through social media networks and its website.⁴⁶ This reality shows that even though the community tries to package village tourism in such a way, they do not only rely on sources and support from the Tourism Office alone. They open other opportunities that continue to run linearly towards village development and tourism in their villages.

III. SOCIAL CAPITAL IN VILLAGE TRANSFORMATION

Turi District illustrates a potential area that can be transformed into a tourist village. The tourist villages that have grown massively in Turi District have generally emerged because of the internal desires of residents. However, there are differences in triggers and initiation stages between tourist villages that grew before 2010 and after, as explained in the previous discussion. However, the involvement of local communities in the management of tourist villages shows an element of empowerment in it. Using the term *Rocharungsat*, this kind of management is called community-based tourism. The leading indicator is that the community is actively involved in tourist villages' planning, construction, management, development, monitoring, and evaluation stages.⁴⁷

The involvement and activeness of the Turi District community in the planning and management process were not born spontaneously and temporarily. Moreover, the average tourist village in Turi District started without assistance or significant capital investment. Often, it is with existing financial capital through regular contributions. Apart from that, most people also have minimal background knowledge regarding professional tourism management. Participation and cooperation in the Turi District community are formed because of the local aspect as a community unit. As a community, the people of Turi District are still firmly bound by values and norms, which indicates that collective conscientiousness is still strong. This collective conscientiousness is still the foundation of society's social action. This can be seen in social activities that bind all citizens. In this case, social activities include routine gathering agendas, which are still carried out within the scope of the data homestead, the Neighborhood Association (RT), and the Rukun Warga (RW). Not only social activities, religious rituals, and cultural traditions are also still a means of binding collectivity between residents, which is still

⁴⁶ Danang.

⁴⁷ Gianna Moscardo, *Building Community Capacity for Tourism Development* (CABI, 2008), 59–63.

ongoing today. This is still carefully guarded as part of the local wisdom and identity of the people of Turi District.⁴⁸

According to Giddens, living together as a community and interacting in social routines over a long period of time, such as traditions, religious cosmology, and kinship, can give rise to trust in one another.⁴⁹ Therefore, gathering community participation is not difficult for the people of the Turi District. This is because fundamental beliefs have been built naturally through religious cosmology and traditions that have been going on for a long time, long before the tourist village was formed. Therefore, when trust is formed, knowledge about the importance of starting a tourist village and management strategies becomes more accessible to convey or distribute evenly.

Regarding the study of social capital, La Porta added that trust is an essential (vital) aspect because it determines the creation of group cooperation.⁵⁰ He emphasized that trust is more significant than social norms in determining economic performance (Aritenang and Adiwan). In research conducted by the author, it was found that the implications of solid trust influence the built cooperation. This means that trust determines collective work performance at the planning, management, and development stages of tourist villages in the Turi District.

The cooperation of the Turi District community was seen in the initial initiation of the formation of a tourist village using association forums and village social activities such as RW (Rukun Warga) and Karang Taruna (youth organization) meetings. Even the arrangement of the village as a tourist village also uses a cooperation system which has been running for a long time and is a tradition passed down from generation to generation in Turi District. The cooperation scheme revolves around a cooperative network mechanism, a work division system. The general division of work includes several positions.⁵¹

- 1.) The core management includes three strategic positions: chairman, treasurer, and secretary. The core management involves figures who can act as leaders. Therefore, the chairman is not far from having elements of a local figure or leader. This position is usually filled by the Head of the Padukuhan or Head of the Rukun Warga (RW). If not, the chairperson position is filled by someone with the qualities of a figure recognized by the local community. In this case, the chairman's role is to gather participation to build a cooperation network between residents. Then, the positions of treasurer and secretary tend to involve figures from youth or youth organizations. Therefore, those who often fill these two strategic positions are village youth activists. The treasurer is tasked with managing the financial circulation of the tourist village, while the secretary is tasked with administering activities ranging from reports to submitting cooperation proposals. However, technical matters in the field can operate flexibly and fluidly. This means that in certain situations, each other can back up.

⁴⁸ Didi, Wawancara Sejarah dan Pengelolaan Desa Wisata Pulesari.

⁴⁹ Damsar and Indrayani, *Introduction to Economic Sociology*, 187–89.

⁵⁰ Parta Dasgupta and Ismail Serageldin, "Economic Growth and Social Capital in Italy," in *Social Capital: A Multifaceted Perspective* (World Bank, 2000), 311.

⁵¹ Danang.

- 2.) The outbound and promotion division oversees field activities (in this case, outbound tourism packages) and massifies tourism village branding through various social media channels. This part of the course requires stamina or physical strength as a guide, creativity, and mastery of media and technology. Therefore, Outbound Activities and Promotions tend to involve more participation from youth organizations (Karang Taruna or Mosque Youth). However, gentlemen are also supporters of this division.
- 3.) Homestay and consumption division. The two cannot be separated because providing accommodation services also offers consumption packages. The domestic part is guaranteed to involve groups of mothers who are members of the PKK (Pemberdayaan Kesejahteraan Keluarga), Dasawisma, or Women's Farming Groups. This is because the role of mothers in the context of rural community life is more dominant in this sector. Moreover, the patriarchal cultural system, which dichotomizes domestic and public roles based on gender, is still running in the Turi District.

Determining the division of work also indicates capacity based on local groups or institutions such as the Rukun Warga association, PKK, Dasawisma, Farmer's Group and Farmer's Women's Group, Mosque Youth, and Karang Taruna. In this way, the collaborative network that had previously been formed became social capital that had an influence on the pioneering process and the development of tourist villages in Turi District.

Based on the results of research conducted by the author, three typologies of social capital appear in the transformation and development of tourist villages in Turi District, namely bonding social capital and bridging social capital, which is also supported by capital. Social linking (linking social capital). This is indeed correlated with the characteristics of social interaction and solidarity of the Turi District people, who are solid but open to change and networking from outside. Therefore, mapping the typology of social capital is an exciting picture of the transformation and development process of tourist villages in the Turi District.

As explained in the previous description, the primary groups (neighborhoods) or localities in Turi District are still quite strong. This is what makes residents in Turi District know each other personally as members of the community. Collectivity is the basis of all social activities, and these values and norms bind each individual. Borrowing Emile Durkheim's term, this condition is called collective conscientiousness. It is formed through societal norms so members are bound to each other.⁵² This bonding relationship is the fundamental strength for the people of Turi District in the tourism village development project. They are easy to mobilize if the benefits are for internal and shared interests. Even during the pioneering of tourist villages, collective efforts were mainly carried out through deliberation and cooperation.⁵³

Even though it tends to appear exclusive, bonding social capital can protect assets from being touched by external interest groups or investors who want to gain profits from managing tourist villages in the Turi District. It cannot be denied that there is much

⁵² Hotman M. Siahaan, *Introduction to the History and Theory of Sociology* (Jakarta: Erlangga, 1986).

⁵³ Didi, *Wawancara Sejarah dan Pengelolaan Desa Wisata Pulesari*.

potential for tourist villages in the Turi District, which attracts the interest of external business groups to be involved in managing and investing. This raises concerns because it could have fatal consequences, such as the transfer of assets, and threaten the sustainability of additional sources of livelihood from the tourism sector. Therefore, the community rejects all kinds of investment from the private sector or external parties. This attitude shows that community independence in packaging and work mechanisms based on local knowledge, resources, and culture also determines the creation of prosperity. According to Abdillah and Prayogo, the independence of local communities is essential to ensure the welfare needed. Of course, guarantees of prosperity are determined by protecting resources managed based on local knowledge.⁵⁴

Even though they have bonding relationships and exclusivity in safeguarding assets, the community in Turi District is not genuinely closed to external collaboration. In this case, they are also open to new information and ideas. Hence, resistance to change tends to be minimal or nonexistent if it does not harm but provides internal benefits to society. This means people can sort and choose when to be exclusive and open-minded.

This openness can be seen in how the community gets access to knowledge, information, and networks related to managing tourist villages, accessing financial assistance, marketing, and promotion. Pioneer agents or tourist village managers have links or networking relationships with government institutions that can provide information or financial assistance so that they can be used to develop tourist attractions. This means some agents can act as a bridge to access information or broader collaboration (bridging social capital). Apart from that, there is also a collaborative network with fellow tourism village managers at the sub-district, sub-district, and provincial levels, which provides easy access to knowledge transfer related to tourism village management.

For marketing or branding, the average tourist village in Turi District is also connected to AELI (Association of Experiential Learning Indonesia), namely an outbound trainer training or certification institution (Linking Social Capital). The relationship with AELI provides practical knowledge regarding outbound services, which have become an icon of the tourist village of Turi District.⁵⁵ Outbound services require the ability to guide tourists on natural activities and guarantee safety because the terrain traversed is quite risky. Therefore, certification for outbound guides in tourist villages is a required license.

Apart from that, AELI is also a partner who helps distribute information and provides recommendations for outbound packages in each tourist village in Turi District. The recommendation from AELI certainly gives legitimacy to the existence of tourist villages in Turi District because AELI is an Experiential Learning Institution that already has legitimacy from the National Professional Certification Agency (BSNP) and (LSP) Professional Certification Institute.⁵⁶

⁵⁴ Ligar Abdillah and Dody Prayogo, "Ecotourism Development Based on Local Community Empowerment: A Case Study in the Forest Village Community Institution of Wana Cendana, Dago Village, Bogor Regency," *Simulacra* 3, no. 1 (June 19, 2020): 57–68.

⁵⁵ Danang.

⁵⁶ Aeli, "Aeli Official Site," 2022, <https://www.aeli.or.id/>.

In this reality, bridging social capital, supported by linking social capital, can contribute to transformation through pioneering and developing tourist villages. An important note regarding the importance of bridging social capital and linking social capital was conveyed by Ciptosari et al. that both can provide greater access to exits to maintain and expand the economic business being run (in this research, it is a tourist village).⁵⁷ Apart from that, awareness regarding the existence of bridging social capital and linking social capital, as well as their use, also shows that the people of Turi District have an orientation towards change and development (outward-looking). This makes them - especially managers - open to establishing mutually beneficial connections and working networks with associations or groups outside their community.

IV. HUMAN CAPITAL SUPPORT AND THE LEADERSHIP CAPACITY

The natural potential of Turi District is indeed promising. However, if you trace the process, Turi District will not become a tourist village if no creative ideas emerge and are realized in the form of management strategies. This creative idea emerges from a person or group, which shows the utilization of knowledge and skills called human capital.⁵⁸

In the initial phase, the emergence of tourist villages in the Turi District started with people who did not have any background knowledge about tourism, as described in the previous explanation. The potential of natural resources as tourism is responded to by people who can read these opportunities. Interestingly, this person is a migrant or someone with a network that opens access to knowledge about tourist villages. This is at least visible in tourist villages that emerged in the era before 2010, such as the Kembangarum Tourism Village and the Kelor Tourism Village. These two tourist villages have been trendsetters in managing tourist villages in the Turi District.

Success has become a magnet for other villages to make similar efforts. This means that other village communities can also learn from the success of the tourist village. This is where the skills to capture potential and management strategies are obtained through communication channels between fellow managers. This then made the tourist village that started after 2010 develop quickly. They can even innovate, especially in terms of promotions or marketing. Examples include the Pulesari Tourism Village in Wonokerto and Pulewulung in Bangunkerto, which have utilized social media networks and websites.⁵⁹

What is quite interesting about human capital here is that it is not only related to personal skills in creating ideas and concepts for tourist villages and their management. Human capital also refers to personnel or leaders as agents. Agents play a role in creating creative ideas from utilizing potential into commodities (intellectual stimulation) and mediating and activating social potential, which is called inspirational

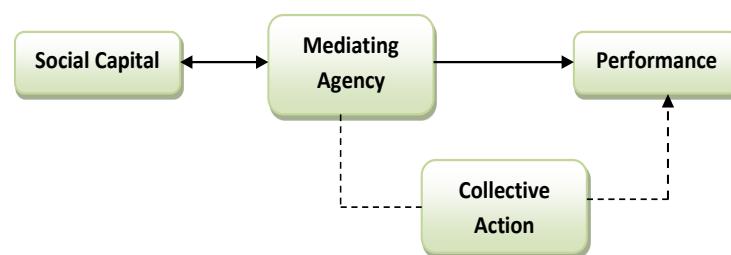
⁵⁷ Fitri Ciptosari, Titi Susilowati Prabawa, and Antonius Bele, "Social Capital in Local Entrepreneurship, A Study of Community Involvement in Tourism in Delha, District. Rote Ndao, East Nusa Tenggara," *Jurnal Kawistara* 9, no. 1 (May 1, 2019): 45-59.

⁵⁸ Lin, *Social Capital: A Theory of Social Structure and Action*, 8-9.

⁵⁹ Danang.

motivation, namely the ability to motivate and inspire.⁶⁰ In Utami and Khonitan's research, this is called motivation and role modeling.⁶¹ What is meant by social potential in this case is social capital. Social capital is an intangible asset often not realized by the community itself. Therefore, it is necessary to have an agent or leader who can see the potential of social capital and activate it to become collective action and produce productive performance. This is as stated by Anirudh Krishna, "social capital is an asset that remains latent until agents activate this stock and use it to produce a flow of benefits".⁶²

Chart 1. The Mediating Agency Perspective



The network owned by agents is also important to connect the potential that exists in society with agents or markets from outside. Therefore, the agent's educational background is a factor that supports the agent's performance in activating social capital and connecting local potential to a broader network.⁶³

The mediating role of agents in the transformation process of tourist villages also plays a role in Turi District. This can be seen in local leaders or people who act as leaders in accommodating and coordinating the community's desires to create a tourist village, one of which is what happened in Pulewulung, Pulesari, and other tourist villages that have recently grown. Even though they have not been growing for long, they have been included in the Developing Tourism Village category towards independence. Here, it is found that there are agents who can gather internal cooperation and link access to information and funding. As happened in the Pulewulung Tourism Village. The pioneering figure from the Pulewulung Tourism Village is a Sleman Regency Tourism Office employee. This condition is, of course, beneficial for access to information and financial and non-financial assistance. This is proven by the progress of the Pulewulung

⁶⁰ Febby Lidya, Sarwititi Sarwoprasodjo, and Musa Hubeis, "Transformational Style of Leader in Community-Based Tourism (Study Case on Ranggon Hills Group, Gunung Sari Village)," *Sodality: Journal of Rural Sociology* 8, no. 3 (2020): 131–51.

⁶¹ Becti Nur Utami and Dwi Khonitan, "Community Empowerment Based on 'Social Entrepreneurship' in the Field of Agriculture and Livestock: Case Study of Bukit Langkap Village, Lingga Regency, Riau Islands," *Journal of Sociological Thought* 5, no. 2 (April 1, 2019): 126–47.

⁶² Anirudh Krishna, *Active Social Capital: Tracing the Roots of Development and Democracy* (Columbia University Press, 2002), 29.

⁶³ Krishna, 30.

Tourism Village from "Growing" to "Developing" to "Independent"⁶⁴. Apart from that, other agents link the interests of developing tourist villages with funding for agricultural management from the Ministry of Agriculture through the Margomulyo Farmers' Group and Women's Farmers' Group. Young groups close to technology access also get access to Wifi assistance and company website management from the Ministry of Communication and Information (Ministry of Communication and Information of the Republic of Indonesia). Wifi assistance and website management are obtained through submitting proposals to the Ministry of Communication and Information.⁶⁵

Figure 1. Pulewulung Bangunkerto Turi Tourism Village Website



The agents here are also connected to a vast network of tourist village managers at the provincial level and collaborating with AELI, which can help promote tourism packages offered by tourist villages in the Turi District. Thus, in this case, the agent does not only refer to one person. Several agents help accelerate the development of tourist villages through external networks. The acceleration of this transformation can mainly be seen from the awards and achievements obtained by several tourist villages in the Turi District. Pulewulung was twice nominated for ISTA (Indonesia Sustainable Tourism Award)⁶⁶ and won Second Place in the 2019 Tourism Village Festival Developing Category and is the only tourist village that is directly classified as a developing tourist village.⁶⁷ Pulesari also won first place at the Tourism Village Festival in Sleman Regency 2018 and was a candidate for the ASEAN CBT (Community-Based Tourism) Award.⁶⁸

⁶⁴ Danang.

⁶⁵ Danang.

⁶⁶ ARS, "Raih Juara Harapan II Kategori Berkembang Festival Desa Wisata 2019 – Desa Wisata Pulewulung," 2019, <https://pulewulung.com/raih-juara-harapan-ii-kategori-berkembang-festival-desa-wisata-2019/>.

⁶⁷ Desa Wisata Pulesari, "Tourism Village News Welcome to Pulesari Tourism Village," Desa Wisata Pula, October 26, 2021, <https://desawisatapulesari.wordpress.com/category/news-desa-wisata/>.

⁶⁸ ARS, "Raih Juara Harapan II Kategori Berkembang Festival Desa Wisata 2019 – Desa Wisata Pulewulung."

V. CONCLUSION

The growth of tourist villages in Turi District comes from grassroots strength, namely people who realize the potential and utilize existing capital, namely material capital (natural and agricultural) and social capital. Social capital in the form of bonding, bridging, and linking operates in tandem, making tourist villages in the Turi District grow relatively quickly.

Even though material capital and social capital are the strengths of the transformation of tourist villages in Turi District, the operationalization and optimization of these two capitals are driven by the quality of individuals or groups of residents who then play the role of leaders or pioneering actors in tourist villages. The role of human capital from actors helps expand networks through relationships with external parties (bridging social capital). Optimizing these capitals is the key to the tourism village transformation process in Turi District.

The existence of tourist villages has a positive impact on improving the economy, even though they cannot yet become residents' primary source of income. Not only does it provide economic benefits, but tourist villages can also become a medium for maintaining the local wisdom of Turi District as a rural area. Local wisdom includes the ecology and social culture of local communities. Thus, a tourism village based on community participation is an appropriate village development system because it supports socio-economic, social, and cultural sustainability, especially for the people of Turi District.

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