
The Implementation of the Community-Based Tourism Concept in Lingga Tourist Village, Karo Regency, North Sumatera

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Abstract:

Community-Based Tourism (CBT), a form of tourism operated by local residents for their own well-being, is the focus of this research. This study was conducted at a tourist destination located in Lingga Tourist Village, Karo Regency, North Sumatra. The purpose of this research is to uncover the tourism potential in Lingga Tourist Village and examine the application of Community-Based Tourism principles, as well as the supporting and inhibiting factors in managing tourism attractions in Lingga Tourist Village. This research uses a descriptive qualitative and quantitative approach, collecting both primary and secondary data. Primary data were collected through questionnaires, in-depth interviews, and observations, while secondary data were obtained from local government data through the Karo tourism department's website. The findings indicate that overall, the CBT principles have been well-implemented in managing Lingga Tourist Village. Therefore, the research suggests that CBT principles have been applied at a high level in the Lingga Tourist Village destination. The local community is aware of the importance of involvement in managing their village as an attraction. The supporting factors for implementing CBT principles include natural resources, community contribution, local community involvement, and government support. Meanwhile, the inhibiting factors include the level of education and the readiness of the community

Keywords: *Community-Based Tourism Implementation, Inhibiting Factors, Supporting Factors, Tourism Potential*

Submitted: 8 October 2024, Accepted: 7 November 2024, Published: 15 November 2024

1. Introduction

A Tourist Village is an alternative that supports tourism development. A Tourist Village has a dual role, serving as both a tourism asset and an economic asset, as many villages with good natural resources have the potential for tourism development (Cole, 2006). Previous research indicates that Community-Based Tourism (CBT) can be a tool for tourism development, particularly in rural areas of developing countries (Muganda et al., 2012). Community-Based Tourism supports the local lifestyle and helps communities achieve prosperity. It also seeks to preserve social and cultural values, cultural resources, and natural heritage to improve community welfare.

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In developing a tourist village, community participation is essential. Residents of the tourist village can participate directly or indirectly in the development of the village. They can manage the entire tourist village destination, serve on organizations that oversee the tourist village, manage attractions within the village, act as tour guides for visiting tourists, sell souvenirs unique to the village, and contribute in various other ways. The fundamental principle of a tourist village is to maximize the benefits of tourism activities for the local community, making active community involvement crucial. This concept aligns with Community-Based Tourism (CBT), where active community participation is the core of this tourism model. The local community is considered the most knowledgeable about the destination or potential destination to be developed (Pakpahan, 2018).

This village is one of the few that still preserves the culture of the Karo ethnic group. Lingga Cultural Village is a former kingdom led by a king titled Sibayak Lingga. The village features the Karo Traditional House, known as Rumah Siwaluh Jabu, which houses eight families living side by side. The Karo Traditional House in Lingga Cultural Village is over 250 years old. Lingga Cultural Village holds significant potential for local residents to benefit from tourism activities by capitalizing on the unique features of the village. The attractions available at Lingga Cultural Village include the Karo Traditional House Siwaluh Jabu, a *sanggar* (a gathering place for cultural activities), the Cultural Village Museum, and Uruk.

Visitors can directly observe the lives of Karo people within the Karo Traditional House, which accommodates 6-8 families. The Karo Traditional House also features carvings that have meanings and functions, providing tourists with additional knowledge. In addition to the traditional house, there is a *Sanggar* (studio) in Lingga Cultural Village, which serves as a venue for cultural activities, including dance, music, theater, and traditional Karo martial arts called *Ndikkar*.

After visiting these attractions, tourists can also explore and learn about Karo history at the Cultural Village Museum, located approximately 500 meters from the Karo Traditional House. Besides these cultural attractions, Lingga Cultural Village also has a hilltop site called *Uruk*. Located about 10 minutes from Lingga Cultural Village, *Uruk* offers cool air and a beautiful view of Berastagi from above. There, visitors can also see the tombs of the kings who ruled the Lingga Cultural Village area over a century ago. Additionally, visitors can try riding the *Gereta Lembu*. The people around Lingga Cultural Village often use *Gereta Lembu*—an ox-drawn cart—for transportation to their fields, and tourists can experience this mode of transport as well.

Currently, the Karo Regency Government has designated 24 villages as Tourist Villages, including Gongsol, Dokan, Barung Kersap, Semangat Gunung,

Pengambatan, Tongging, Lingga, Perbesi, Kutambaru, Merdeka, Laubuluh, Gurusinga, Sukameriah, Simacem, Bekerah, Manukmulia, Gunung Saribu, Seberaya, Talimbaru, Pola Tebu, Raya, Kidupen, Sukanalu, and Sempajaya.

These villages were selected as Tourist Villages because they have unique characteristics, crafts, and distinctive cultural arts. The traditional houses in Lingga Village have existed for 250 years. Tourism management in this village has been entrusted to the local community through the establishment of the Lingga Tourist Village management. This indicates that tourism development in Lingga Tourist Village is indeed directed toward community-based tourism development. To understand the characteristics of an environment, its potential, and the challenges it faces, one can examine aspects such as attractions, accommodation, accessibility, and amenities (Scott et al., 2008).

Based on the identification of these four environmental characteristics in Lingga Tourist Village, it is evident that the existing tourist village management is still not optimal. Another issue is the lack of human resources, which results in limited understanding and involvement of the community in effective tourism practices. Consequently, the community is not yet able to deliver a quality tourism experience that meets the expectations of visitors. Therefore, this research aims to identify the implementation of community-based tourism principles in Lingga Tourist Village based on its development stages. The results of this study are expected to provide in-depth insights into local community empowerment, stakeholder involvement, and risk management, as well as provide valuable information for sustainable tourism development and maintenance in Lingga Tourist Village. Based on the research background, the problem formulation used in discussing this research is as follows:

- 1) What is the tourism potential in the Lingga tourist village?
- 2) How are the principles of Community Based Tourism implemented in the Lingga tourist village?
- 3) What are the supporting and inhibiting factors for the development of community-based tourism in the Lingga tourist village?

The aim of this research is to examine the tourism potential of Lingga Village and the implementation of Community Based Tourism in Lingga tourist village. This research will also examine the supporting and inhibiting factors for the development of community-based tourism in the Lingga tourist village.

Community Based Tourism is understood as a segment of tourism development that seeks to strengthen community participation that ignores tourism as the mainstream (Timothy & Tosun, 2003) and seeks to promote community control over tourism, thereby improving the welfare of the population (Scott et al., 2008) defining

community- based tourism as: “a community is a limited place where people live and fulfill their daily needs, trying to pursue their collective or individual agenda. Community based tourism is a program or collective action of a group of people who are members of a community who decide to participate in jointly developing the small and medium scale local tourism industry together." Community-based tourism is an alternative form of tourism that involves community participation as the main component in efforts to achieve sustainable tourism development goals (Telfer and Sharpley, 2008).

According to (Utami et al., 2022), there are two significant criteria in the academic definition of community-based tourism, namely community ownership or management and community benefits, even though the community can benefit from tourism without having direct control or ownership (Simpson, 2008) . Ownership is centered on providing low-level employment opportunities for local communities (Wisata, 2019). Community-led tourism is more likely to have maximum social and economic impact (Cole, 2006). Community based tourism is involving the community to participate directly (collective action) in the development, management and benefits of tourism activities that are integrated into the local economy (Ruiz-Ballesteros & Cáceres-Feria, 2016).

A number of experts have tried to translate these principles into a framework that is more applicable and is a simplification of the ten ideal principles.

- 1) CBT is very dependent on nature conservation and is able to prevent environmental degradation. Here it is assumed that CBT relies on the uniqueness of the environment as a tourism attraction (Ambarini et al., 2020).
- 2) Creation of jobs in the tourism sector. If implemented well, community-based tourism can provide economic benefits, namely by increasing local community income through business profits and employment opportunities, alleviating poverty, restoring economic conditions and improving infrastructure. (Timothy & Tosun, 2003). The use of local workers also has other advantages, namely psychological effects for the community in the form of pride as owners of local tourism resources, as well as a tool to reduce potential social jealousy (Damanik, 2006).
- 3) Community participation means positioning the community as an active participant in tourism development (Suansri, 2003).
- 4) Principles of education (education)/human resources. Community-based tourism can improve the quality of local human resources through training and education programs, support local community organizations in increasing capacity, build networks and their involvement in tourism development in their regions and enable the creation of good tourism governance through

community involvement and participation in planning in all areas. levels (Suansri, 2003).

- 5) Another thing in managing and developing CBT that needs to be considered is maintaining unique values in the form of customs, traditional ceremonies, beliefs, traditional performing arts and typical craft arts owned by the people of the area (Nilan et al., 2009). In several tourism destinations managed by communities, tourists stay in people's homes, learn batik batik, dance and more intensely dive into the living culture of the local community. They do not hesitate to abandon their original identity, as a way to understand and gain a unique and complete experience from this activity (Putri & Adinia, 2018).

2. Theoretical Background

Community-Based Tourism (CBT) is a tourism concept that places the local community as the main actor in managing tourism destinations. The aim of CBT is to enhance the economic, social, and environmental well-being of the local community while preserving the sustainability of local natural and cultural resources. According to Beeton (2006), CBT encourages active involvement of the local community in the planning, development, and operationalization of tourism, ensuring that the outcomes align with the community's needs and interests. This concept provides an alternative to conventional tourism, which is often managed by external parties with minimal involvement from the local community.

The CBT concept consists of several essential elements to ensure its successful implementation. The first element is community participation, where active involvement occurs at every stage, from planning to evaluation of tourism activities, giving the community full control and a sense of ownership over these activities. Additionally, environmental ecology is a primary focus, with environmentally friendly practices consistently implemented to allow tourism potential to grow and provide long-term benefits. Social and cultural sustainability is also prioritized to preserve local culture amidst tourism development. Finally, economic opportunities arise for the local community to earn income from tourism activities they manage, which in turn improves well-being and strengthens the local economy.

CBT has several advantages over conventional tourism. One key advantage is community economic empowerment, focusing on developing local human resources so that economic benefits are felt more directly at the local level. CBT also considers environmental and cultural needs, minimizing the negative impacts often associated with mass tourism. However, CBT implementation faces challenges such as limited community capacity in tourism management, lack of capital, and potential conflicts of interest among stakeholders.

CBT is based on participatory development theory, which emphasizes the importance of active community involvement in their own economic development. According to this theory, local community involvement not only increases the effectiveness of economic activities but also strengthens independence and ownership. This approach

aligns with the concept of sustainable development, which balances social, economic, and environmental aspects in tourism activities. The application of sustainable development theory in CBT enables a balance between tourism development and environmental protection.

Several countries have adopted the CBT concept as a strategy to promote sustainable tourism that focuses on local communities. Thailand and Nepal, for example, have successfully reduced poverty in rural areas through local community involvement in managing nature-based tourism. In Indonesia, the CBT concept is applied in various areas rich in cultural and natural resources, such as tourist villages in Yogyakarta and Bali. These case studies show that CBT can improve the welfare of local communities while supporting cultural and environmental preservation.

CBT implementation requires support from various parties, including government, communities, and the private sector, to achieve the goals of community empowerment and environmental and cultural preservation. Considering its advantages and challenges, CBT offers a more inclusive and sustainable tourism model than traditional tourism.

3. Methodology

The method used in this study is qualitative, and the data is presented verbally and through descriptions. The qualitative data under investigation in this instance pertain to Lingga Village, Karo Regency, North Sumatera, and the application of the community-based tourism concept. The data used in this study consisted of primary data and secondary data. Primary data is data obtained directly by collecting data through critical informants at the research site. Secondary data is data obtained indirectly, such as through documents. In this study, secondary data were obtained from literature studies, the internet and other sources related to research. (Sugiyono, 2014), Qualitative research explores and understands the meaning that some individuals or groups ascribe to social or humanitarian problems. This qualitative research process involves essential efforts, such as proposing questions and procedures, collecting specific data from participants, analyze the data inductively starting from common themes, and interpret the meaning of the data (Creswell, 2016).

The sampling process is used in qualitative research both during researcher enlistment and study itself. This qualitative study used snowball sampling to choose its sample. Selecting particular individuals who have been deemed qualified to supply the required information is how the sample for a qualitative study is decided. Researchers can also identify other samples that are thought to offer more comprehensive data depending on the data or information gleaned from the prior sample (Sugiyono, 2017). The data in this study consisted of primary and secondary data. Primary data is data taken by researchers directly from sources of study. It can

be in interviews with sources in the form of recordings and notes or direct observations made by researchers (Sekaran & Bougie, 2016).

In this article, the researcher makes use of secondary data that is pertinent to the research issue. The study employed various data collection strategies, including key informant interviews, field observations, documentation studies, study libraries, and focus group discussions with many resource individuals. Lingga Village will be observed by researchers in the meantime for more study. The data collection techniques used in this research are as follows:

1. Interview

An interview is a conversation between two or more people conducted to obtain specific data. It involves both parties: the researcher/data collector (interviewer) and the party providing the data or the key informant (Hermawan, 2018). Interviews that have been conducted in this study are interviews to crucial informants, namely the tourist attraction manager, tourist village manager, local government, the tourism office, namely the head of marketing, tourist destination staff and the head of the tourism department.

2. Observation

Method of observations made intentionally and systematically to the activity of the individual or other object under investigation. This research uses open observation, where the researcher collects data and states the data source for the research. The objects studied in Lingga Village are how the implementation of

community based tourism concept in Lingga Village, Karo regency north Sumatera. While secondary data is data obtained by researchers from articles, journals Alternatively, sites related to the research conducted (Sugiyono, 2017).

3. Documentation

Documentation method is a record of events that have passed (Sugiyono, 2017). Documents used in this research can be in the form of photos, pictures, videos or data that is documented in various forms.

4. Literature study

Literature study in this research is conducting a study review of books, literature, records, and reports that have to do with the problem being solved (Sugiyono, 2017).

4. Empirical Findings/Result

This research was conducted in Lingga Cultural Village located in Simpang Empat District, Karo Regency, North Sumatra Province. Lingga Cultural Village is the oldest village in Karo Regency which still has Karo traditional houses that are more than 250 years old. The distance of Lingga Cultural Village from Berastagi is 15 km.

Lingga Cultural Village can be reached by public transportation or tourist buses with good accessibility, from Medan to Lingga Cultural Village it takes 2 hours 30 minutes.

Lingga Cultural Village has high potential to be a tourist destination because it has a unique history and culture. In addition to the Karo traditional house in Lingga Cultural Village there are Art Studio, Geriten, Uruk and Museum. Around Lingga Cultural Village there are lodgings and restaurants that are still limited. Lingga Cultural Village can be a tourist destination because it is unique and has several relics that can increase knowledge about Karo culture and history. The tourist attractions in Lingga Cultural Village include:

1. Karo Traditional House

The Karo traditional house is known as the Siwaluh Jabu House, which means there are 8 family in one house. The traditional Karo house was built by mutual cooperation with the village community without using nails, only connecting wood but it can still stand today. The traditional Batak Karo house measures 17 x 12 m² and is 12 m² high. This building is symmetrical on both axes, so that the entrances on both sides are the same. The height of the door is approximately 1.5 m, this makes people who enter have to bow their heads and the windows are smaller. Inside the traditional Karo house there are only 4 kitchens. Each jabu/family is divided into two so that jabu-jabu sedapuren bena kayu, sedapuren ujung kayu, sedapuren lepar bena kayu, and jabu sedapuren lepar ujung kayu are formed. The traditional Karo house has many carvings on the walls and has a meaning in each carving.

2. Art Studio

The art studio in Lingga Cultural Village is a place or facility used for art activities such as silat dance performances, gundala-gundala and music arts by playing karu musical instruments. Art activities in Lingga Cultural Village are carried out once a week to train the skills of the art members who do it.

3. Geriten

Geriten is a small building built similar to a Karo traditional house with a small size. Geriten is used as a special house made to store bones or skeletons of deceased humans. In addition to functioning to store the skeletons of deceased relatives of the owner, the lower part of Geriten is a place to sit or gather for some residents, especially young people.

4. The Lingga

Cultural Village Museum is a legacy of General GH Mantuk. Since he died, the museum was handed over to one of the communities in Lingga Cultural Village and managed as a tourist attraction. The museum is open from 08:00 to 17:00. Inside the museum there are relics from the king such as traditional Karo objects, namely capah (a large wooden plate for the whole family), tungkat/stick, musical instruments and traditional Karo clothing.

5. Uruk

Uruk is a high place 1 km from the Karo Traditional House of Lingga Cultural Village. In Uruk there are 3 monuments which are the tombs of the kings of the Lingga kingdom. In addition, in Uruk Lingga there is also a cafe that has a very beautiful view.

Environmental principles are measured from the application of the concept of environmental carrying capacity, environmentally friendly waste disposal and the implementation of conservation at the tourist attraction. All activities or activities carried out will have an impact on the environment, one of which is tourism activities. Impact on the environment, both positive and negative. From the results of observations and interviews conducted by researchers, Lingga Tourism Village implements an environmentally friendly waste disposal system by sorting waste before throwing it away and already has 2 trash bins in each trash location. Residents dispose of organic waste in the waste holes in the ground. While non-organic waste is separated by type (bottles, plastic) to then be processed into decorations (flowers, lamp holder that can be decorative lamps) and sold. Organic waste is processed into compost by residents of Lingga Village. The Lingga tourist village community has become increasingly aware of the importance of cleanliness, as evidenced by the mutual cooperation they carry out, which is an initiative of the Lingga community. A clean environment will make tourists comfortable when visiting. This helps Lingga Tourism Village in marketing carried out by word of mouth by tourists. Aspects that need to be maximized again are continuing to maintain waste disposal in an environmentally friendly manner, carrying out environmental conservation, and especially maintaining environmental cleanliness. Environmental cleanliness is something that is absolutely guaranteed by the managers of tourist areas because it will make tourists comfortable and at home. Currently, people have begun to be aware of cleanliness and need to be improved.

Economic Principles, the jobs created as a result of the Lingga Tourism Village are tour guides, dancers (studios), home industries, traders (stalls), craftsmen, and becoming members of the Pokdarwis. Farmers who previously only went to the fields, now get side jobs, namely selling or producing food to be deposited in stalls around the Lingga Tourism Village. The use of funds from tourism income is used to purchase materials needed in the development of tourist villages, both in the form of food, for art needs and others related to Lingga Tourism Village. The community has felt the benefits and results of tourism activities carried out both directly and indirectly. For developing countries, CBT is seen as very relevant because it places the community as a resource manager who must enjoy the benefits of utilizing these resources. Aspects that still need to be maximized include the creation of jobs for the community Lingga, improving the welfare of people's lives, and especially the positive impact on the economy of Lingga residents. The community around Lingga Tourism Village hopes that they can help improve economic activities and the welfare of residents from the existence of Lingga Tourism Village.

The principle of community participation, in addition to contributing to

environmental preservation, Lingga Tourism Village is a tourism village that involves all levels of society in the development of the tourism village, both directly and indirectly. The youth of the Karang Taruna are active in the development of Lingga Tourism Village, they are the most active in running tourism operations. Some housewives become cooks when guests come, both for food consumed by tourists and to be sold in their respective stalls. Community participation is also seen in the mutual cooperation that is carried out, for example, if there is a landslide, most residents immediately go to the field without waiting for orders from the village head/head of the Pokdarwis. They want their village to be better known by the wider community and continue to receive attention from the government.

Principle of HR/Education, there is a lot of training provided by the Karo Tourism Office and various universities in North Sumatra for the development of Lingga Tourism Village, however, until now, training is still needed so that the community able to be a good host for tourists who visit tourist villages. Training that does not support improving the quality of human resources will only erode the independence of village communities. Employee training and development must begin with *a needs assessment*. Based on this needs analysis, training and development programs for Pokdarwis members and the community. Consequently, each person will have different emphasis priorities. In addition to being adjusted to the skills that have been possessed by the community, it is also influenced by the challenges faced and the work culture that has been and will be built in realizing the quality of human resources of the Lingga community.

Cultural Principle, the culture preserved in this village is the Gundala-Gundala dance art which still exists today. However, this dance is not held every day, but when tourists or visitors have made a reservation, the studio will provide requested dance performances. The aspects that need to be maximized again are that the community establishes good communication with tourists, traditional culture/performances must be maintained and developed through training/performances without having to be requested by tourists, increasing the number of Lingga residents working in the Lingga tourist village, and especially with the Lingga tourist village, existing cultures such as the Gundala-Gundala dance are increasingly preserved. The community hopes that the Lingga tourist village can preserve existing cultures such as the Gundala-Gundala dance. This is because there are funds that can be used by the community to finance this dance performance. It does not have to provide wages to the dancers, but at least the operational needs can be covered not by the dancers. This means that the contribution is obtained from the existence of the Lingga Tourism Village.

The supporting factors for implementing the principles of community-based tourism include:

1. Natural Resources

Lingga Tourism Village has very beautiful natural resources. One of the potentials that is a tourist attraction includes the natural beauty of the countryside, very beautiful scenery and the culture owned by the village. Natural resources are also a tourist

attraction of the Lingga Tourism Village tourist attraction. The natural resources owned can be packaged in a tour package to attract tourists. Based on information from informants, it is known that the Lingga Tourism Village area is in a highland area that provides cool air. This cool air allows various plants to grow well. Natural resources are a driving factor for CBT because nature becomes a tourist attraction then packaged in a tour package. The existence of this tourist attraction makes the community focus on development to enlarge the Lingga Tourism Village.

The beautiful and pristine nature needs to be managed so that tourists feel comfortable and at homewhile traveling. Pokdarwis does various things to make tourists feel at home. To facilitate and support the delivery of information for guests/visitors who come to Lingga Tourism Village, the management has installed an information board at the entrance counter of Lingga Tourism Village. Then a map of the tourist village is also installed containing the hamlet plan and tourism potential owned by Lingga Tourism Village.

The potential of an area to develop into a tourist destination depends on several factors, including the availability of tourist attractions, the ease of reaching the area and the tourist attractions, the availability of tourism facilities and services and the existence of tourism organizations that provide rules and develop tourism in the area. Of the four important factors, the availability of tourist attractions plays a very important role. This is as stated by Cooper et al, 1993 that: "*... it is the attraction - whether they be man-made features, natural features or events - that provides the initial motivation to visit*". Cooper et al's statement shows that visitors come to a destination not because the destination has facilities or because it is easy to reach. Visitors come to a destination because of the urge (motivation) to see something, either natural or man-made. Motivation is caused by the appeal of a tourist destination, be it natural, man-made or event attractions.

2. Contribution to Society (*Multiplier Effect*)

Pokdarwis Lingga Tourism Village has been able to contribute to the community in the form of cash donations, road patching, to providing business opportunities (opening a business). This is a real form of *multiplier effect* from tourism activities in Lingga village. Based on information from the Pokdarwis management, the cash collected from tourism activities has been able to finance cultural activities. Another benefit is of course because of *the multiplier effect* of tourism activities in Lingga Village. Tourism activities are able to provide mutual benefits to the local community. The arrival of tourists (guests) will be able to increase the economic turnover of the community. Tourism activities can unite various professions and economic activities. In other words, tourism is *the leading sector of* community economic activities. With tourism activities, farmers can more easily sell their agricultural products, mothers can process various foods for visitors, and provide various tourist accommodations.

Based on information from the informant, it can be concluded that the driving factor for CBT is the contribution of Lingga village to the local community. The contributions provided are in the form of providing employment, financial assistance for various activities, opportunities to open businesses, and increasing the added value of cultural products. The conclusion of the study strengthens the opinion of Mitchell & Muckosy who stated that CBT can provide economic benefits, namely increasing local community income through business profits and employment opportunities, eradicating poverty, restoring economic conditions and improving infrastructure. Tourism can provide *a multiplier effect* on other sectors such as home-scale micro businesses.

3. Local Community Involvement

The involvement of local communities in organizing tourism is one of the important keys to driving CBT. The involvement of local communities in organizing tourism will make the surrounding community have *a sense of belonging* to the tourist attraction. The community supports by actively carrying out mutual cooperation activities. *royong* with members of the Pokdarwis. Mutual cooperation is carried out routinely almost once a week. In addition to mutual cooperation, the community is also involved in meetings held by Pokdarwis. Pokdarwis always includes the community when making decisions. In addition to decisionmaking, Pokdarwis also involves the community in the division of labor. Almost all village youth are invited to work in the Lingga tourist village, as long as they are willing. Community involvement in the form of decision making or taking/only allowing local people to work is a CBT concept implemented in Lingga Tourism Village. Giampiccoli & Kalis, 2012, stated that the original concept of CBT is related to the concept of sustainability, empowerment, and independence. This means that Pokdarwis wants to empower its community so that independence emerges from within the community itself.

4. Government support

Government support is manifested in the form of laws and budget policies. From the laws and regulations, regulations have been made on tourism management. Assistance through village infrastructure improvements is a budget policy that supports tourism development. In addition to widening, damaged roads are also repaired to facilitate access roads to the village. Another form of support is through regional regulations and Karo regent regulations. These regulations provide legal protection/certainty for managers of tourist attractions such as the Lingga tourist village.

The inhibiting factors for CBT are:

1. English Language Ability

Education is one of the key factors of development. If the education of community members is of good quality, then they will be able to carry out development well. According to the population profile, the majority of residents are junior high school graduates. People who work in pokdarwis have elementary, junior high and high school/vocational education. Some residents of Lingga village have gone to

college/graduated to a bachelor's degree, but do not work in Pokdarwis.

There are also no Pokdarwis managers who are college graduates. There are no administrators who have gone to college, let alone college in a special field such as tourism. So what they do is learn from experience, both their own experience in managing tourism and the experience of other tourist attractions. They learn from other tourist villages that have existed before and still exist today. The community complained that there were no village administrators/managers who were tourism graduates working in their hamlet. In fact, if this could be fulfilled, then the village would likely be able to progress even further. Not only is there a shortage of tourism graduates, the community is also very limited in their ability to speak English so that when foreigners (tourists) visit they cannot communicate fluently. They communicate using body language. The absence of tourism graduates working may also be the impact of the hamlet's commitment not to employ people from outside the hamlet. This is a dilemma faced by the manager. Whatever the problem, this is recognized by the community as one of the inhibiting factors because if the village is managed by people who are experts in the field of tourism, of course the development of tourism in the Lingga tourist village will be more optimal.

2. Community Readiness

Community readiness in responding to the importance of tourism development, the majority of people who live as farmers tend to be apathetic and less aware of the development of tourism products. This results in innovation and creativity from the community related to tourism development not being optimal. Therefore, Pokdarwis should carry out a tourism awareness movement in the local community so that they can be good hosts so that tourists feel at home while traveling and are able to understand and apply *Sapta Pesona* in their environment, including: not disturbing the comfort of tourists, maintaining environmental security, minimizing the risk of accidents, helping and protecting tourists, realizing a queuing culture, obeying applicable regulations, time discipline, being orderly, neat, smooth, not littering, maintaining an environment free from air pollution, hygienic food and drinks, clean clothing and appearance, reforestation and tree planting, maintaining the environment, aesthetic, natural and harmonious order, being kind, willing and sincere to serve, an attitude of respect and tolerance, greetings, smiles, arts and culture, interesting local specialties, unique souvenirs. Steps to educate the community, which is mostly farmers and other agricultural sector workers, are important, because as a tourism that wants to be managed with the CBT principle, Lingga tourism village needs to empower the community. According to Suansri, empowering the community by educating is very important, because CBT prioritizes ownership and active role of the community, provides education to local communities and visitors, prioritizes protection of culture and the environment, and provides economic benefits to the local community.

5. Conclusions

Based on the discussion regarding the implementation of CBT principles in the development of Lingga Tourist Village, as well as the supporting and inhibiting factors in applying these principles, the following conclusions can be drawn:

- 1) The development of Lingga Tourist Village follows a community-based tourism approach. The community is involved in the village's development, from planning and implementation to benefit distribution. The community also experiences both direct and indirect benefits from tourism.
- 2) This research shows that overall CBT principles are applied in the management of attractiveness. Therefore, this research shows that CBT principles have been implemented at a high level in the tourist destination of Lingga tourist village. Local communities are aware of the importance of involvement in managing their village as an attraction.
- 3) Supporting factors for the implementation of CBT principles include natural resources, contributions to the community, local community involvement, and government support. The inhibiting factors include proficiency in English and the community's readiness.

The recommendations from this research include:

- 1) Although Lingga Tourist Village has implemented community-based tourism principles extensively, it has not yet reached 90%. Therefore, further efforts are needed to enhance community-based village development. The local tourism awareness group (Pokdarwis), as the organization leading the community, should work on improving foreign language skills and ensuring fair profit distribution.
- 2) The community should be provided with more training in guest hospitality and improving the quality of household-produced goods to enhance tourist satisfaction when visiting Lingga Tourist Village.

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