



The Role of Institutional Entrepreneur in Realizing Sustainable Tourism Development in Kelor Tourism Village

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ABSTRACT

The purpose of this study is to analyze the role of institutional entrepreneurs in realizing sustainable tourism development in Kelor Tourism Village. This research uses a descriptive qualitative research method. There are three essential stages carried out in this research: First, the stage of searching for symptoms that appear or occur in the object of research. The second is identifying the relationship between one symptom and another in the investigated aspects. Third, the analysis and interpretation stage of identifying the relationship between the symptoms and the aspects investigated. This research was conducted in the Kelor Tourism Village, located in Kelor Hamlet, Bangunkerto Village, Turi District, Sleman Regency. Based on the results of research and analysis, it can be concluded that the interaction between actors in forming the Dewikadjar Tourism Awareness Group to become an innovative and sustainable institution is carried out continuously from the formation stage to management.



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INTRODUCTION

Currently, the tourism sector in Indonesia is one of the sectors that are in demand and provides promising prospects from an economic point of view. Each region seems to be competing in managing its tourism. Each region tries to explore all its potential that can be "sold" and become a promising business area (Rahmawati et al., (2021). The tourism sector also opens up job opportunities, opening up opportunities for local products to enter the international level, which will ultimately improve the community's quality of life sustainably.

The development of tourism is also approaching the village. Almost every village in Indonesia has tourism potential that can be developed from culture to nature tourism which can be used as a promising business concept (Wirantaka & Gendroyono, 2020; Puriati & Darma, 2021). Currently, tourists prefer tours with a rural nature that is still natural and beautiful. By travelling to villages, tourists can interact directly with village communities and see firsthand the socio-cultural activities of local communities (Jalari & Marimin, 2021). This causes tourism in rural areas to develop quite rapidly. The saturation of nuanced modern tourism is why tourists choose to travel to the village. This is where the term tourism villages comes from. A tourism villages is a rural area with unique and special characteristics to become a tourist destination, including a natural environment, traditions and culture still held by the community, special foods, agricultural systems and kinship systems (Fajrin, 2020).

Increasing tourist arrivals in Indonesia is a promising market opportunity for tourism development. One of the leading forms of regional tourism that is very popularly developed is the tourism villages. Tourism villages as a form of tourism relies on the objects and attractions of village life with the particular characteristics of its people natural and cultural panoramas. Based on this definition, tourism villages is a form of tourism development in rural areas. According to the Ministry of Tourism and Creative Economy, the number of tourism villages in 2009 was recorded at 144 villages and continued to increase to reach 978 villages in 2012. This figure is predicted to increase considering the government's plan targeting 2000 tourism villages in 2019.

The development of tourism villages is one of the Mandiri National Community Empowerment Program (PNPM) agendas set by the government through the Ministry of Tourism and Creative Economy in 2009. The development of tourism villages is assessed according to three of the nine priority agendas (NAWACITA) of the National Medium-Term Development Plan in 2015-2019,

namely: (1) developing Indonesia from the periphery by strengthening regions and villages within the framework of the unitary state, (2) increasing people's productivity and competitiveness in the international market, (3) realizing economic independence by moving strategic sectors of the economy domestic. Thus, tourism is expected to realize the primary goal of national development, namely increasing community welfare (Hermawan, 2021). This is also in line with the objectives of tourism development as stated in the Republic of Indonesia Law no. 10 of 2009, namely increasing economic growth, increasing people's welfare, eradicating poverty, overcoming unemployment, preserving nature, the environment and resources, advancing culture, elevating the nation's image, fostering a sense of love for the homeland, strengthening national identity and unity and strengthening friendships between nations.

In addition to the driving factors from the government, the emergence of tourism villages in various regions is also considered a form of community response to the shift in tourism market preferences from mass tourism to special interest tourism (Damanik, 2013; Rahman et al., 2020). This is due to several factors, including the increasing number of elderly tourists, the increasing number of tourists from small families or even without children and the search for unique tourist attractions with high quality. Furthermore, shifting tourism market preferences is also related to changes in tourist travel motives. The increasing number of working hours and busy schedules make people need particular space and time to break away from routine. They tend to want the type of tourism that is personal, enrichment, self-actualization, social interaction, self-expression and so on (Damanik, 2013; Amir et al., 2020).

Yogyakarta is an area that has developed a tourism villages as a particular interest tourism destination. As one of the main tourism destinations in Indonesia, Yogyakarta can see opportunities for shifting tourism market preferences while taking advantage of the government's tourism villages development program. In 2017, the number of tourism villages in Yogyakarta recorded as many as 121 villages spread over five districts and cities. Based on statistical data from the Yogyakarta Tourism Office in 2017, it is known that as many as 37 villages are in Sleman Regency, 39 villages in Bantul Regency, ten villages in Kulon Progo Regency, 17 villages in Gunung Kidul and 17 villages in Yogyakarta City.

In Sleman Regency, tourism villages has been established as an official regional development strategy. In the Strategic Plan of the Sleman Regency Tourism Office for 2017-2021, it is stated that the development of tourism villages is one way to achieve economic equity, strengthen the people's economic system, accessibility and economic capacity of the community well as poverty alleviation in the region. The development of tourism villages in Sleman Regency is adjusted to the potential of each village so that it becomes a characteristic that distinguishes one village from another. This characteristic can be found in the highlighted attractions, including culture, agriculture, crafts, education, fauna diversity and the Merapi landscape (Firdaus, 2007 in Ahimsa-Putra, 2011). Based on their performance, tourism villages in Sleman Regency are divided into three categories: independent, developing, and growing. From 37 tourism villages in Sleman Regency, there are 14 villages with an independent status, 12 villages with developing status and 11 villages with growing status. The existence of tourism villages can almost be found in all areas of Sleman Regency, although most of them are concentrated on the slopes of Mount Merapi.

Kelor Tourism Village is one of 14 tourism villages that have received an independent title from the Sleman Regency Government. An independent tourism village is a tourism village that has survived from the beginning of its formation. In addition to being assessed from its existence, the independent predicate of a tourism villages is also based on three other aspects. First, community-based management that has been fully implemented. This means that the local community has fully managed the tourism village without any intervention from the government or other external parties. Second, there are regular visits by tourists to tourism villages. The third is the readiness of tourism villages to welcome tourist arrivals. The second and third aspects above are closely related to the presence or absence of tourism activities organized by tourism villages managers.

The management of the Kelor Tourism Village is carried out by the Dewikadjar (Desa Wisata Kampung Sejarah) Tourism Awareness Group. This institution is in charge of regulating all activities related to tourism management in Kelor Hamlet, from planning, administration, operations to supervision. In addition, the Dewikadjar Tourism Awareness Group is also a forum for the people of Dusun Kelor to participate in tourism development in their hamlet. Communities who are members of the Dewikadjar Tourism Awareness Group are encouraged to jointly manage the tourism village to

keep it running and have the right to get incentives according to their contribution levels.

Local-based management is one of the essential components of tourism villages such as attractions, accessibility, amenities, organizational systems, marketing networks and regular tourist visits (Damanik, 2013; Rahmawati & Purwohandoyo, 2019). Tourism will also provide significant benefits if appropriately managed (Kusworo, 2015). Therefore, Travel Awareness Group have an essential role in determining the sustainability of a tourism village and the Kelor Tourism Village. The success obtained by the Kelor Tourism Village is undoubtedly due to the consistency of the Dewikadjar Tourism Awareness Group. However, the Dewikadjar Tourism Awareness Group cannot be separated from the actors who play a role in creating and running the institution.

Initially, the Dewikadjar Tourism Awareness Group emerged from institutional entrepreneurship activities carried out by several youths who had the capacity as agents of change. Several experts, such as Pacheco et al. (2010) define institutional entrepreneurship - from now on, institutional entrepreneurship is the ability of a person to create new institutions to overcome specific problems. The term entrepreneurship was introduced in an article entitled Institutional Entrepreneurship (discussion material for the Department of Social Development and Welfare) by Kusworo (2013). In the article, entrepreneurship is defined as an institutional entrepreneur - an entrepreneur creates or develops innovative social institutions based on institutional opportunities within a particular structure. Institutional entrepreneurship is also characterized by the ability of entrepreneurs to recognize, modify or create institutional tools to structure or rearrange social institutions.

Based on the above definition, entrepreneurship is related to the formation of new institutions and restructuring activities in the context of developing institutions after the formation stage. On 8 November 2018, a pre-survey was conducted in the Kelor Tourism Village to know the general description of entrepreneurship activities in the Dewikadjar Tourism Awareness Group. The survey was conducted by interviewing the Chairperson and Secretary of the Dewikadjar Tourism Awareness Group. The result is that the Dewikadjar Tourism Awareness Group has undergone a rearrangement driven by a change in destination. Initially, the main objective of the Dewikadjar Tourism Awareness Group was to gain economic benefits through the management of tourism villages to improve the welfare of the community. Then, this goal changed due to the manager's knowledge about sustainable tourism development through several extension activities from the Sleman Regency government. The Dewikadjar Tourism Awareness Group finally has a new goal following the goals of sustainable tourism development, namely increasing the income distribution of residents, preserving culture, strengthening social life and protecting the natural environment.

Furthermore, entrepreneurial actors also play an essential role in realizing the goals of sustainable tourism development in tourism villages. Sustainable tourism development is a development paradigm that emphasizes the sustainability of tourism development in an area for an indefinite period without reducing or changing the physical and human environment. This paradigm also focuses on the sustainability of the benefits generated from tourism activities in the future by taking into account environmental, socio-cultural, and economic aspects. Thus, it can be said that entrepreneurship has an important position in developing tourism villages (Nur & Mariantha, 2018).

LITERATURE REVIEW

Institutional Entrepreneurship Studies

Institutional entrepreneurship is divided into two separate streams, namely sociological institutional theory and institutional economic theory. The flow of sociological institutional theory emerged and developed in sociology which was then used as the basis for research on entrepreneurship in various disciplines. Studies on institutional entrepreneurship based on sociological institutional theory emphasize social entrepreneurship activities by actors in creating new institutions to overcome specific problems. The topics discussed are broad, such as the development of nanotechnology, ecology and environmental management, advocacy for the treatment of people living with HIV/AIDS, eradicating corruption, and so on (Arpin, et al., 2016; Misangyi et al., 2008; Maguire et al., 2004; Montiel & Husted, 2009).

Research based on sociological institutional theory shows a unique mechanism of entrepreneurship activity. First, there is a creative process of creating new ideas that encourage institutional change to create innovative institutions. These institutional changes can occur in existing

or new institutions that arise due to specific problems. Second, institutional entrepreneurs are important actors that influence institutional performance. Bylund (2017) reveals that the performance of an institution cannot be separated from the role of the entrepreneur in it. Entrepreneurs reform the function of institutional formation so that the institution's performance becomes more optimal than before. Third, there are actions to institutionalize communities with similarities to make them more focused and accessible to achieve goals.

Institutional Entrepreneurship Studies in Tourism

Institutional Entrepreneurship from the point of view of entrepreneurship is still not a significant concern. Several entrepreneurship studies in the tourism sector focus on social entrepreneurship or social entrepreneurship conducted by the community, such as research conducted by Marlina (2019) and Adiputra et al. (2019). These studies mainly discuss community efforts to mobilize resources to overcome social problems such as poverty and economic inequality through tourism development. For example, Pugra et al. (2021) revealed that the community collectively utilizes social capital to develop tourism. This is in line with research conducted by Kirana & Artisa (2020) and Zhou et al. (2021) which states that the use of social capital, such as the ability to build relationships, form community support, and form strong social networks in tourism development is proven to be able to improve people's welfare. Several studies conducted by Rosalina et al. (2021) analyze community participation in collective social entrepreneurship activities or community institutionalization. These studies also explain that people desire to gain economic benefits through tourism development. Furthermore, Chakraborty et al. (2020) explained that community tourism could also have a broader goal: improving collective welfare and preserving the environment and culture.

According to Cunha et al. (2020), by integrating the two approaches to entrepreneurship, it is possible to broaden the understanding of the concept of entrepreneurship itself. This is because institutionalization is related to how actors generate profits, as stated in institutional economic theory, and how actors act to create activities so that any institution can take place continuously.

Tourism Awareness Group as an Institution

Based on what has been conveyed by Richard (2020), local-based management is one of the essential elements of the seven elements of a tourism villages. Local-based management is also a form of active community participation as the subject of development where all activities are carried out on the initiative of the community itself without any coercion or orders from external parties. Therefore, local-based management is also said to increase community empowerment in rural areas, which aims to increase the dignity of the community layer to escape the trap of poverty and underdevelopment (Cunha et al., 2020). With local-based management in the development of tourism villages, it is hoped to encourage community independence in terms of economic, cultural, social and environmental aspects.

Tourism Awareness Groups or Travel Awareness Group are called institutions because there are a set of norms, rules, values, beliefs and actors in them. Tourism Awareness Group is an institutional form formed by community members who are concerned about developing tourism in their area. The Tourism Awareness Group acts as a motivator, motivator and communicator to increase the readiness and awareness of the community around tourism destinations or tourist attraction locations as suitable hosts for the development of tourism. As a tourism villages management institution, the existence and sustainability of the Tourism Awareness Group dramatically influence the performance of tourism villages both now and in the future (Kirana & Artisa, 2020; Rosita, 2020).

In connection with the definition of innovation and sustainability above, Travel Awareness Group as a tourism villages management institution must continue to renew continuously. These updates can be in updating the products offered, marketing methods and organizations (Adiputra et al., 2019). This is done so that Travel Awareness Group can continue to maintain tourism activities in the tourism villages they manage. Actors are essential elements that play a role in creating innovation and being responsible for the institution's sustainability in the future. Actors also play an essential role in ensuring the implementation of institutional values, beliefs and rules (Rosalina et al., 2021).

RESEARCH METHODS

This research uses a descriptive qualitative research method. There are three essential stages carried out in this research: First, the stage of searching for symptoms that appear or occur in the object of research. The second is identifying the relationship between one symptom and another in the investigated aspects. Third, the analysis and interpretation stage of identifying the relationship between the symptoms and the aspects investigated. This research was conducted in the Kelor Tourism Village, located in Kelor Hamlet, Bangunkerto Village, Turi District, Sleman Regency.

Based on the type of source, the data in this study can be divided into primary data and secondary data using the purposive sampling technique. This study's data collection techniques used three techniques, namely observation, in-depth interviews, and documentation. Furthermore, the analytical technique used consists of data reduction to remove subjective opinions from informants, present data, and conclude.

RESULT AND DISCUSSION

Institutional Entrepreneurship in The Emergence of Dewikadjar Tourism Villages

Dewikadjar Tourism Awareness Group is an institution formed as a forum for the management and development of the Kelor Tourism Village. This means that the Dewikadjar Tourism Awareness Group was formed for local communities to contribute to managing and developing tourism in Kelor Hamlet. The development of a tourism village in Kelor Hamlet is, of course, adapted to the local area's natural, social, and cultural potential. The existence of tourism activities in Kelor Hamlet has slowly brought changes towards improving the lives of local people, especially in the economic field. In its journey, the Dewikadjar Tourism Awareness Group provided employment and income for the people of Dusun Kelor. The management of the Dewikadjar Tourism Awareness Group was carried out independently by the community.

At the beginning of its development, the motivation to change the Kelor Hamlet was caused by specific problems that were considered external pressures. This motivated the initiators to create a change for Dusun Kelor. At that time, Kelor Hamlet was a hamlet that was considered underdeveloped in the Sleman Regency area. In the 90s, Dusun Kelor was awarded the title of underdeveloped hamlet because the people's economic level was relatively low. Not only that, but development in this hamlet is also relatively slow. Most of the Dusun Kelor only rely on income from the sale of salak plants at relatively low prices. The harvest season for salak plants is also minimal, twice a year. Moreover, not all residents have their salak gardens, even though many residents still work as farm labourers. The low level of community education exacerbates this condition, so they do not have the opportunity to work outside the hamlet.

Then, based on the problems that occurred, the initiators were moved to change the management of tourism activities in Kelor Hamlet. The hope is that by making improvements, the benefits or benefits derived from tourism activities can be evenly felt by the people of Dusun Kelor. At that time, they thought about developing a tourism village in Kelor Hamlet. Tourism villages is considered as the most appropriate form of tourism that can be developed considering the potential possessed by Kelor Hamlet.

The initiators can exploit at least two opportunities. First, there were students from Communication Studies at UMY who were conducting a Real Work Lecture or Real Work Lecture in the Hamlet of Kelor. The existence of the Real Work Lecture students can be used as a third party to encourage the community to jointly develop a tourism village and form a new management institution. Third parties are also intended to avoid divisions between residents, especially with previous tourism managers.

Second, the previous tour operator had been on hiatus since 2004 due to a decrease in visitors. This condition is due to the absence of significant innovation in attractions or tourist facilities. The manager also did not promote progressively. As a result, the tourism activity was forced to stop. Then, to realize their goal, the initiators invited the Real Work Lecture students to collaborate with critical Dusun figures consisting of religious leaders and village officials. The discussion activity is a discussion activity that is entrenched in Javanese society to discuss and discuss a particular plan or problem. This discussion activity is a discourse built by the initiators to realize their goals. Following the agreement, the above discussion activities are named the Real Work Lecture student agenda.

There were at least two reasons why the initiators invited key hamlet figures of religious leaders

and hamlet officials. First, the initiators wanted to express their intention to develop a tourism village in Kelor Hamlet. Second, these key figures are vital persons who control the majority of youth in Kelor Hamlet. By holding key figures, most youth can be quickly invited to work together to realize their goals. Meanwhile, the parties who support developing a tourism village have several reasons. They think that developing a tourism village in Dusun Kelor will provide benefits and advantages for the local community. With the existence of tourist activities, many visitors or tourists will come to Kelor Hamlet. This tourist arrival will certainly provide income for the community, especially if the number of tourists increases. The initiators also offer solutions to the concerns of those who disagree with some of the reasons presented in the following table:

Table 1. Solutions offered by initiators for Village development

Solutions offered	Explanation
First Solution	The initiators provided an explanation and affirmation that the management of the tourism villages would be community-based. This means that all forms of management and decision-making activities are in the hands of the community without any participation from external parties.
Second Solution	Regarding the issue of costs, the initiators offered investment to the entire community of Dusun Kelor. This investment is used as initial capital for developing a tourism village. The use of internal investment is intended to raise funds from the community without depending on external parties.
Third Solution	The initiators suggested inviting the tourism villages managers who had already been established. The aim is to provide an overview of the management and development of a tourism village to the people of Dusun Kelor. Therefore, the initiator advised Community Service Program students and a forum to hold a socialization event by bringing in one of the managers of a tourism village as a resource person.

Source: data proceed

Over time, the network built by the initiators grew wider. This network can include travel agents, the Sleman Regency government, Asita DIY, and other tourism villages. The number of tourist visits to the Kelor Tourism Village also increases every year. Not only that, but the Dewikadjar Tourism Awareness Group has also made progress in innovating. Now, the Dewikadjar Tourism Awareness Group has helped the community feel the benefits of managing a tourism village in their hamlet.

The Role of Actors in Realizing Sustainable Tourism Development as the Goal of the Dewikadjar Tourism Awareness Group

As the first step in implementing the principles of sustainable tourism development, the Dewikadjar Tourism Awareness Group's vision and mission have been adjusted. The vision of the Dewikadjar Tourism Awareness Group is that Kelor Hamlet was my village today and tomorrow. The missions of the Dewikadjar Tourism Awareness Group, which have been adapted to the principles of sustainable tourism development, include: a) advancing the economic activities of the hamlet; b) educating the public; c) empowering youth as the nation's successors; d) strengthen the sense of unity, and e) preserving the nation's culture, and empowering the potential of nature as a gift from Allah.

Furthermore, to advance the economic activities of the hamlet through the development of tourism villages, the actors have made several innovations related to business development under the management and supervision of the Dewikadjar Tourism Awareness Group. The business development carried out by these actors includes the addition of attractions, making souvenirs and processed foods typical of Kelor Hamlet, providing homestays, and providing tourist consumption by hamlet mothers. The addition of attractions, the provision of homestays and tourist consumption have

been held since the Kelor Tourism Village was formed for the first time, while the manufacture of souvenirs and processing of particular foods and other businesses emerged starting from 9 years after the establishment.

Most of the additions to attractions have been well realized, such as cruising along the river, outbound, educational tours of salak gardens, camping and fish ponds. The actors are also working on a new attraction in a bamboo museum where historical documents are stored about the Student Army in Kelor Hamlet. On the other hand, actors have also made efforts to provide homestays for tourists. At first, there were only a few houses provided as homestays. The houses selected as homestays have met a minimum of 3 homestay SOPs, namely room cleanliness, adequate air circulation, and bathroom cleanliness. The number of houses rented out as homestays in Kelor Tourism Village is increasing along with the increase in the number of tourists. In addition to attractions and homestays, the Dewikadjar Tourism Awareness Group manager also provides consumption for tourists. This consumption is included in a tour package offered. Provision of consumption is carried out by village mothers who are coordinated by the consumption section. In this case, the actor provides a shared kitchen as a place to cook. A public kitchen was built next to a resident's house, adjacent to the secretariat. This is done so that the actors can check the soup kitchen whenever needed. The division of labour in cooking is carried out by the mothers themselves and coordinated by the consumption section. Everyone who helps cook is entitled to an incentive according to difficulty and performance.

One of the essential aspects of developing a tourism village is improving the quality of human resources in the vicinity. The Dewikadjar Tourism Awareness Group also seeks to improve the quality of human resources to create an intelligent and capable hamlet community. Efforts to improve the quality of human resources in the Kelor Tourism Village involve the community in the management of the Dewikadjar Tourism Awareness Group. Community involvement in the management of the Dewikadjar Tourism Awareness Group and the development of the Kelor Tourism Village is expected to make them more independent following the national development goal, namely achieving economic independence through community empowerment. The actors also encourage the community to have initiatives and ideas that can be contributed to the management of Travel Awareness Group and the development of tourism villages in the future through internal meetings as a forum for discussion.

Although the Kelor Tourism Village has experienced significant development and actors have encouraged the improvement of the quality of human resources, the mission of educating the community has not been fully realized. Not all people have the courage to express their opinions, but the actors have great hopes that the culture of discussion between citizens can develop more in the future. Concerning efforts to educate the public, the actors acknowledge obstacles in the field. The main obstacle that causes the increase in human resources in the Kelor Tourism Village is slow, namely the level of resources in the Kelor Hamlet is relatively low. The majority of the people of Dusun Kelor have an elementary school education. In addition, the limitations imposed by the village elders in the past caused the community to be underdeveloped. This also affects the way people think and collaborate.

Youth of productive age are essential assets for the future development of the Kelor Tourism Village. Youth can also be the driving force for the Dewikadjar Tourism Awareness Group to remain productive and innovative. Therefore, the actors carry out a cadre of young people to become their next successors. This cadre starts by encouraging youth to participate in the formulation and decision-making at the policy level and down directly at the operational level. The empowerment of youth as the next generation still needs to be improved. The actors also acknowledge that innovative programs are still needed to increase the knowledge and abilities of youth, especially concerning the development of tourism villages. Actors also desire to provide English language training for youth so that they are prepared if there are visits from foreign tourists.

The sense of unity in the Kelor Tourism Village has been fostered for a long time. The people in this place are village people who still have a sense of kinship. This can be seen from the friendliness of the residents to everyone, including guests who come to the village. In this case, the actors did not make a significant effort to foster a sense of community unity, including the culture of cooperation that has existed for a long time, in connection with community cooperation towards developing tourism villages due to the sense of handarbeni (read: belonging). However, the actors continue to supervise to maintain this harmony and sense of unity. The actors also rejected the Neighborhood

Association's plan to provide incentives to every citizen participating in community service events.

The community unity in the Kelor Tourism Village is also evident in the hamlet development agenda. For example, from 22 November 2018 to 25 November 2018, the community jointly built a talut or ditch surrounding the Kelor Hamlet to irrigate the salak garden. This development is a follow-up project from Bangunkerto Village, implemented in 2017. The community with full awareness helps develop according to their skills and abilities. The residents' sense of belonging to the Kelor Tourism Village is also why the cooperation is maintained.

Kelor Hamlet has a cultural heritage in the form of physical and non-physical. Physical culture in the form of a 200-year-old joglo has historical value as a hiding place for student soldiers during military aggression. Cultural heritage in joglo is still preserved by not changing its shape. The community also respects and appreciates the existence of the joglo as a historical relic in the past. The community also has pride in the joglo, more than 200 years old. To respect and maintain the joglo, the actors set several rules for the hamlet community and tourists.

Meanwhile, non-physical culture is in arts such as jathilan, sholawatan, gamelan, kethoprak, and traditional dances. Of the five non-physical cultures, sholawatan and gamelan are the most popular cultures in Kelor Hamlet. Sholawat and gamelan are still often performed at formal events. On the other hand, jathilan, kethoprak and traditional dances typical of Jogja have begun to fade among the people. This art fades because there is no effort to instil in the small children and youth of the village. If there are tourists who order jathilan, kethoprak and traditional dance performances, the manager will ask for help from other tourism villages.

Meanwhile, in empowering nature's potential as a divine gift, the actors proposed adding attractions along the Bedhog river to the community. To function as a tourist area, first, the cleaning of the Bedhog River was carried out, which involved the people of Dusun Kelor and the UMY Mapala organization. In addition to cleaning, this activity is also aimed at determining river paths and securing wild animals (e.g. snakes) that can endanger tourists.

Apart from the Bedhog river, the actors also take advantage of the agricultural potential of Dusun Kelor. Cultivation of salak plants has become a characteristic of Kelor Hamlet. Before there was a tourism village, the community also depended on selling salak for a living. Currently, salak farming in Kelor Hamlet is more advanced than before. This progress is due to the existence of the Mekarsari Farmer Group, which oversees the farming business in Kelor Hamlet and its surroundings. The Mekarsari Farmer's Group contributes to improving the production and distribution of salak plants. At the production level, improvements include how to care for salak plants (thin, pollination, pest control) and processing and using organic fertilizers from the bark of the salak tree. The Mekarsari Farmer Group provides export market access to foreign countries for organic salak harvests at the distribution level.

Concerning the Kelor Tourism Village management, the actors collaborated with the Mekarsari Farmers Group. This collaboration is in the form of providing attractions to visit the salak garden where there are educational tours and picking salak. The collaboration between the two institutions went well because most of the Dewikadjar Tourism Awareness Group managers were members of the Mekarsari Farmers Group. Travel Awareness Group members who are also active in farmer groups usually serve as guides to teach tourists while they are in the salak garden. Tourists are given an explanation about the characteristics and how to cultivate salak plants. The guide is also in charge of regulating the number of tourists who are allowed to enter according to the garden's capacity.

Sustainable tourism development is a paradigm that emphasizes the sustainability of tourism development in an area for an indefinite period without reducing or changing the physical and human environment (Randelli & Martellozzo, 2019). Sustainable tourism development has three critical principles set out by UNWTO (2013). First is the optimal use of natural resources, a crucial element in tourism development, maintenance of ecological processes and preservation of natural heritage and biodiversity. Second, respecting the socio-cultural authenticity of the local community, preserving the cultural heritage of buildings values of life and contributing to inter-cultural tolerance. Third, ensure long-term economic activity, provide socio-economic benefits to all stakeholders distributed equitably, including stable employment opportunities and income generation opportunities, social services for local communities and contribute to poverty alleviation.

In the Dewikadjar Tourism Awareness Group, the first principle of sustainable tourism

development is realized to empower the potential of nature as a divine gift. The second principle is realized with the mission of educating the community, empowering youth as the nation's successors, strengthening unity, and preserving the nation's culture. Meanwhile, the third principle is realized with the mission of advancing the economic activities of the hamlet. The actions that the actors have taken to adjust the vision and mission of the Dewikdjar Tourism Awareness Group to develop sustainable tourism are appropriate. This is because vision and mission are the goals of an institution, so these goals must be adjusted to the paradigm on which the institution is based. Thus, all forms of activities carried out within the institution must align with its vision and mission.

In realizing the vision and mission as institutional goals, the role of actors is essential. In the Dewikadjar Tourism Awareness Group context, actors, especially entrepreneurs, have an essential role in realizing sustainable tourism development as a mandate from the Dewikadjar Tourism Awareness Group. For Travel Awareness Group members and the community to realise the goals of the Dewikadjar Tourism Awareness Group, actors are obliged to formulate and provide examples of implementing policies. With sustainable tourism development as a government program, actors also act as key persons. According to Yang et al. (2021), government policies are not fully understood by the public but must go through a critical person first before the message from the government reaches the community.

Although the actors have carried out their roles, the goals of the Dewikadjar Tourism Awareness Group have not been fully realized. Based on field findings, some of the goals of the Dewikadjar Tourism Awareness Group have not been realized due to reduced coordination and communication between managers and members. Although the meeting was held at the Dewikadjar Travel Awareness Group, the intensity was still relatively rare. For example, the regular monthly meeting is sometimes attended by only the board of directors and a few members. Incidental meetings are also held if there is an urgent need that an entrepreneur must initiate. Only three-monthly meetings are attended by all management and members of the Tourism Awareness Group and the village officials.

According to Lee et al. (2021), the closer the social network within the institution, which allows the higher the frequency of interaction between actors, the lower the cost of supervision of each institution member. Furthermore, Velepini & Martin (2019) explained that the applied norms could contribute to realising institutional goals if they are proportional to the incentives provided. This condition is met when the actor members of the institution feel that their preferences and interests are in line with the institution's goals. Therefore, actors need to re-communicate ideas with other Travel Awareness Group members. Consultation activities also need to be carried out regularly so that the goals of the Dewikadjar Tourism Awareness Group can be fully realized.

CONCLUSION

Based on the results of research and analysis, it can be concluded that the role of institutional entrepreneur in realizing sustainable tourism development in Kelor Tourism Village is carried out continuously from the formation stage to management. In the formation stage, institutional entrepreneurs contribute as agent of change that bring innovation to emergence Kelor Tourism Village and its management institution, Dewikadjar Tourism Awareness Group. In achieving sustainable tourism development, actors act as a maker as well as recipient of the policies stated in the Pokdarwis Dewikadjar mission, covers educating the community, strengthening the sense of unity, preserving culture, empowering youth, empowering natural potential and increasing village economic activities.

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