



# JOURNAL OF COMMUNITY SERVICE IN SCIENCE AND ENGINEERING

P-ISSN: 2962-1003 E-ISSN: 2962-0767

Homepage jurnal: <http://jurnal.untirta.ac.id/index.php/JoCSE/>



## Social Inclusion for empowering individuals and groups through Edutourism in Karangpatihan, Ponorogo

*Novi Rizka Amalia<sup>1</sup>, Veri Setiawan, Dini Septyana Rahayu*

*Universitas Darussalam Gontor, Jl. Raya Siman, Dusun I, Demangan, Ponorogo, East Java 63471, Indonesia*

<sup>1</sup>E-mail: [novirizka@unida.gontor.ac.id](mailto:novirizka@unida.gontor.ac.id)

### ARTICLE INFO

#### Article history:

Submitted 19 February 2024

Reviewed 20 February 2024

Received 1 March 2024

Accepted 10 March 2024

Available online on 1 April 2024

#### Keywords:

Social inclusion, edutourism, Karangpatihan.

#### Kata kunci:

Inklusi sosial, eduwisata, Karangpatihan.

### ABSTRACT

This activity aims to support social inclusiveness in the context of individual and group empowerment. Through the Eduwisata program in Karangpatihan Village, Ponorogo, education and tourism are integrated to increase active community participation, including marginalized or vulnerable groups. Karangpatihan Village is synonymous with villages that have disabled people who are, of course, empowered and involved in various moments. The methods used to determine the success of this program are interviews, observation and document analysis. The results of this activity show that the edutourism program in Karangpatihan Village has succeeded in creating an inclusive environment that facilitates participation from all levels of society, including individuals and groups previously marginalized. This activity contributes to the understanding of social inclusion practices through an edutourism approach at the village level and provides inspiration for the development of similar programs in other regions. The practical implication is strengthening the community's capacity to improve the overall quality of life. Thus, this activity is relevant to the local context of Karangpatihan Village and can also be a reference for policymakers, practitioners and practitioners interested in efforts to increase social inclusion through education and tourism approaches at the community level.

### ABSTRAK

Kegiatan ini bertujuan untuk mendukung adanya inklusifitas sosial dalam konteks pemberdayaan individu dan kelompok. Melalui program Eduwisata di Desa Karangpatihan, Ponorogo, edukasi dan wisata diintegrasikan sebagai sarana untuk meningkatkan partisipasi aktif masyarakat termasuk didalamnya kelompok yang terpinggirkan atau rentan. Di Desa Karangpatihan identic dengan desa yang memiliki masyarakat disabilitas yang tentunya diberdayakan dan dilibatkan dalam berbagai momentum. Metode yang digunakan dalam menentukan keberhasilan program ini adalah wawancara, observasi, dan analisis dokumen. Hasil kegiatan ini menunjukkan bahwa program eduwisata di Desa Karangpatihan telah berhasil menciptakan lingkungan inklusif yang memfasilitasi partisipasi seluruh lapisan masyarakat, termasuk individu dan kelompok yang sebelumnya terpinggirkan. Kegiatan ini memberikan kontribusi pada pemahaman praktik inklusi sosial melalui pendekatan eduwisata di tingkat desa, serta memberikan inspirasi untuk pengembangan program serupa di wilayah lain. Implikasi praktisnya adalah penguatan kapasitas masyarakat dalam meningkatkan kualitas hidup secara keseluruhan. Dengan demikian, kegiatan ini tidak hanya relevan untuk konteks lokal Desa Karangpatihan, tetapi juga dapat menjadi acuan bagi pengambil kebijakan, praktisi, dan praktisi yang berminat dalam upaya meningkatkan inklusi sosial melalui pendekatan edukasi dan wisata di tingkat komunitas.

Available online at <http://dx.doi.org/10.36055/jocse.v3i1.24357>.

## 1. Introduction

This activity aims to support social inclusiveness in the context of individual and group empowerment. Through the Eduwisata program in Karangpatihan Village, Ponorogo, education and tourism are integrated to increase active community participation, including marginalized or vulnerable groups. Karangpatihan Village is synonymous with villages that have disabled people who are, of course, empowered and involved in various moments. The house of hope is one of the icons of Karangpatihan Village, shown in Figure 1. The methods used to determine the success of this program are interviews,



Journal of Community Service in Science and Engineering (JoCSE) is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

observation and document analysis [1]. This activity contributes to the understanding of social inclusion practices through an edutourism approach [2-6] at the village level and provides inspiration for the development of similar programs in other regions. The practical implication is strengthening the community's capacity to improve the overall quality of life [1, 7-11]. Thus, this activity is relevant to the local context of Karangpatihan Village and can also be a reference for policymakers, practitioners and practitioners interested in efforts to increase social inclusion through education and tourism approaches at the community level.

This village has natural tourism potential because it is very close geographically to Mount Beruk. But social inclusion is empowered here to empower groups that make this village a tourist village. The potential of the Karangpatihan area is empowered through tourist attractions. Still, there is another potential, namely, the population empowered inclusively to make Ciprat Batik. In this case, the service team saw the potential to turn the inclusiveness that had been formed into Edutourism Tourism [12-14]. Education plays a significant role in clarifying the cultural identity of each community [15-17].

Most residents' livelihoods in Karangpatihan Village are farming and animal husbandry. Every house in Karangpatihan Village is developing livestock such as chicken, goat, beef, and catfish. However, the weather problem is often not conducive to farming certain crops, so they must prepare other solutions for their livelihood. Many residents feel they have had enough of the farming they have been doing for years, but some people who want to try new things do livestock and trade. Of course, this has a significant influence on the welfare of Karangpatihan Village.



**Figure 1. The house of hope is an icon of Karangpatihan Village.**

---

## 2. Method

The team focuses on empowering people with special needs in this community service activity. In carrying out community service, there are various methods ranging from approaches to socialization [18]. However, the team working in Karangpatihan Ponorogo village carried out the first stage, monitoring first or conducting research before determining the cases that would be discussed in this service. Monitoring is used to determine what problems will be raised as the theme of this service.

After monitoring, we determined the issue that would arise, namely, Karangpatihan as a tourist area. However, we still needed to determine the purpose of making Karangpatihan a tourist village. Third, we highlight the potential of Karangpatihan, namely social inclusion brought by the community, so that empowerment is more evenly distributed. The method used to explore this potential is by holding training or workshops to increase people's knowledge of their potential [19]. Next, the team encourages people to identify and solve their problems [20]. Finally, actively involving the community in planning, implementing, and evaluating activities, especially in the village's tourism field.

---

## 3. Results and Discussion

Social inclusion is a concept that refers to efforts to ensure that all individuals, regardless of background, abilities, or particular characteristics, have equal access and opportunities to participate fully in society. It covers various dimensions: education, employment, healthcare, culture, etc. Social inclusion, based on research summarized by Prima and Bambang [21], is one of the goals of the Village Law. It has a direction to end poverty and encourage community togetherness for prosperity. All village officials are involved in social inclusion for a better community life.

This problem of social exclusion is often the antithesis of what is generally addressed to people with disabilities [22]. Social exclusion refers to the process in which a group of individuals or groups are ignored by broader society. It causes many of them to feel that they have lost access to the rights and opportunities that should be available to the entire community. The many exclusions today are based on several causes, such as discrimination, inequality, stigma, and marginalization. Social stigma regarding conditions slightly different from society can generally cause individuals or groups to be ignored and result in social exclusion.

Karangpatihan village, which is the target of the Assisted Village Service, is one of the villages in the Ponorogo area where some people have limitations, namely disabilities. Even though the percentage is small, the entire community is empowered for several community agendas. In this society, there is equality, especially in the stigma of the surrounding community, which generally does not make them a marginalized community. Stigma and marginalization can be addressed by involving measures that will reduce inequality. Of course, this requires collaborative efforts from various parties, including government, civil society, and the private sector, to create a more inclusive and just society. Collaboration with multiple parties, especially academics who know theories and concepts regarding society.

### 3.1. Social Capital Theory

Social capital theory [23] states that social capital, trust, and norms are social components. Social components formed by society, such as culture, social institutions, and society itself, constitute social capital, which requires high trust between individuals to support greater knowledge exchange. The norms themselves regulate and influence behaviour. In community life, the social components, in this case, the capital, the government, civil society, and the private sector, are available to support social inclusion. Universities are essential in social inclusion as official institutions in which ideas apply to society. This institution requires trust from the community, and with comprehensive approaches, it can improve existing societal norms.

Social capital can be defined as capital or resources that we obtain from being on social networks (Perry 2022). It is a social science concept focusing on society's ability to utilize social relationships to solve problems, improve well-being, achieve shared goals, and take collective action. Based on this theory, people's behaviour is primarily influenced by people's trust in each other. Social inclusion is social capital that fosters a sense of confidence to improve welfare and achieve common goals.

### 3.2. Edutourism as An Instrument

Community Service is a team project that provides community service, especially in Karangpatihan Village, Ponorogo. The priority is to develop Edutourism as a reflection of inclusiveness in society. Geographically, Karangpatihan Village is a village located to the west of Ponorogo Regency. The tourism potential of this village lies in the mountain, which is a natural tourism icon. However, due to the uncertain seasons, there are obstacles, one of which is the hot weather, so the surrounding conditions are not conducive to travelling.



Figure 2. Mount Beruk. [24]

The obstacles experienced are one of the reasons why tourism is needed. This characteristic of Edutourism will require the role of society from various parties. The existence of social inclusion in Karangpatihan village will support this edutourism program. The implementation of this service goes through stages such as socialization and mentoring.

#### 3.2.1. Socialization

The team raised awareness about the empowerment of this tourist village. So far, Karangpatihan village has been a tourist village because of its natural potential, but as time goes by and the seasons progress, this tourism potential has minimal interest. In promoting Karangpatihan village so that it remains a tourist village, there needs to be renewal, namely educational tourism. We are socializing this educational tourism pattern to the community in Karangpatihan Village because the inclusiveness of the Karangpatihan Village community is very helpful in implementing this edutourism.



Figure 3. Dissemination of ecotourism awareness.

#### 3.2.2. Mentoring

After the community has gained insight and discourse about edutourism, the next stage is to assist. This assistance focuses on the potential of Karangpatihan village, namely educational tourism that has been initiated. This assistance is divided into two parts. The first is for the community in general, which consists of one percent of people with disabilities, to see and monitor the inclusiveness in Karangpatihan Village. Second, assistance to the volunteers, who here are Karangtaruna teenagers willing to focus on helping develop Edu tourism.



Figure 4. Volunteer assistance.

The purpose of this mentor is to monitor the volunteers for the sustainability of this edutourism activity. If it is successful, this assistance will produce a project that can be proposed to the Ministry of Tourism and Creative Economy of the Republic of Indonesia. These advantages can make Karangpatihan Village a sustainable Indonesian Educational Tourism Village.

#### 4. Conclusion

The most basic aim of this research is to create public awareness regarding community independence and the importance of Edutourism as a basis for community empowerment. So the projects we do will lead to these things. Apart from these things, the potential for the people of Karangpatihan's livelihood is to make Karangpatihan an educational tourism village. The community in Karangpatihan Village is quite inclusive, so they are united and care about each other. So they try not to leave anything to each other. When they hear "Karangpatihan Village", the general public will interpret it as a village for people with disabilities. But behind that, an inclusive society is built here. This condition then became the research team's focus in developing the sustainability of ecotourism in this village.

#### REFERENCE

- [1] Sulaiman, A. I., Chusmeru, C., & Kuncoro, B. (2019). The educational tourism (edutourism) development through community empowerment based on local wisdom and food security. *International Educational Research*, vol. 2, no. 3, pp. 1-14.
- [2] Kastenholz, E., Eusébio, C., & Figueiredo, E. (2015). Contributions of tourism to social inclusion of persons with disability. *Disability & Society*, vol. 30, no. 8, pp. 1259-1281.
- [3] Cloquet, I., Palomino, M., Shaw, G., Stephen, G., & Taylor, T. (2018). Disability, social inclusion and the marketing of tourist attractions. *Journal of Sustainable Tourism*, vol. 26, no. 2, pp. 221-237.
- [4] Arellano, A. (2011). Tourism in poor regions and social inclusion: the porters of the Inca Trail to Machu Picchu. *World Leisure Journal*, vol. 53, no. 2, pp. 104-118.
- [5] Genç, R., & Genç, E. A. (2017). Promotion of social inclusion through new steps in tourism. *Acta Universitatis Danubius*, vol. 13, no. 3, pp. 194-201.
- [6] Botterill, D., & Klemm, M. (2006). Tourism and Social Inclusion—part 2. *Tourism, Culture & Communication*, vol. 7, no. 1, pp. 1-5.
- [7] Logayah, D. S., Ruhimat, M., & Arrasyid, R. (2021). Community education in developing edutourism values in Geopark Ciletuh. In *Promoting Creative Tourism: Current Issues in Tourism Research*. England: Routledge.
- [8] Nugroho, A. W., Prasetyo, S. I., Candra, I. A., Saputra, R. A., & Putra, A. S. (2023). Community-Based Tourism: Strengthening understanding and assistance in establishing tourism awareness group. *Journal of Community Service and Empowerment*, vol. 4, no. 2, pp. 271-282.
- [9] Bare, R. R., Mukmin, A., Kesuma, A. I., Akib, H., & Yahyaddin, M. (2021). Development of edu-tourism based for local competencies. *Ilkogretim Online-Elementary Education Online*, vol. 20, no. 5, pp. 6299-6307.
- [10] Nasruddin, N., Normelani, E., & Kumalawati, R. (2019). Strategy for the development of Kampung Sasirangan as edutourism village. *Journal of Indonesian Tourism and Development Studies*, vol. 7, no. 3, pp. 205-210.
- [11] Yudhana, A., Firmansyah, J., Praja, R. N., Yulianti, Y. T., Sari, J. D. E., Mandagi, A. M., Hadinatojo, W., Hamonangan, J. M. (2023). Edutourism Initiative in Pulau Santen Beach, Banyuwangi Through Local Community Empowerment by Sea Turtle Conservation Program. *Journal of Basic Medical Veterinary*, vol. 12, no. 2, pp. 100-111.
- [12] Ritchie, B. W. (2003). *Managing educational tourism*, vol. 10. Bristol: Channel View Publications.
- [13] Ting, S., & Patron, M. C. (2013). Cross cultural double talk: Communication challenges within edu-tourism. *International Journal of Arts and Sciences*, vol. 6, no. 3, pp. 213-228.
- [14] Wells, J. C. (2016). The role of edu-tourism in bridging racial divides in South Africa. In *Tourism and Hospitality Management*, vol. 12. England: Emerald Group Publishing Limited.
- [15] Osborne, E., & De La Sablonnière, R. (2014). Understanding my culture means understanding myself: The function of cultural identity clarity for personal identity clarity and personal psychological well-being. *Journal for the Theory of Social Behaviour*, vol. 44, no. 4, pp. 436-458.
- [16] Banks, J. A. (2008). Diversity, group identity, and citizenship education in a global age. *Educational Researcher*, vol. 37, no. 3, pp. 129-139.
- [17] Datta, R. (2019). Clarifying the process of land-based research, and the role of researcher (s) and participants. *Ethics in Science and Environmental Politics*, vol. 19, pp. 1-11.
- [18] Harefa, D., Laia, B., Laia, F., & Tafonao, A. (2023). Socialization of administrative services in the research and community service institution at Nias Raya University. *HAGA: Jurnal Pengabdian kepada Masyarakat*, vol. 2, no. 1, pp. 93-99.
- [19] Lee, K. (2012). Augmented reality in education and training. *TechTrends*, vol. 56, pp. 13-21.
- [20] Basadur, M. (2004). Leading others to think innovatively together: Creative leadership. *The Leadership Quarterly*, vol. 15, no. 1, pp. 103-121.
- [21] Gutama, P. P. B., & Widiyahseno, B. (2020). Inklusi sosial dalam pembangunan desa. *Reformasi*, vol. 10, no. 1, pp. 70-80.
- [22] Ra'is, D. U. (2018). Peta inklusi sosial dalam regulasi desa. *Reformasi*, vol. 7, no. 2, pp. 88-106.
- [23] Coleman, C. (2007). *Social Capital Theory, Chain Migration, and College Choice*. Los Angeles: University of California.
- [24] Pemerintah Desa Karangpatihan. (2016). *Gunung Beruk Karangpatihan*. Accessed on 01 December 2016. Accessed at <https://www.karangpatihan.com/2016/12/gunung-beruk-karangpatihan.html>.