

LOCAL WISDOM-BASED TOURISM VILLAGE MANAGEMENT STRATEGY IN SOPPENG REGENCY: A SOCIOLOGY OF DEVELOPMENT PERSPECTIVE

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ABSTRACT

This study aims to analyze institutional dynamics, spatial regulatory negotiations, and economic leakage mitigation strategies in the governance of conservation area-based tourism villages. Employing a qualitative approach with a comparative case study design, data were collected through in-depth interviews with key stakeholders (management of Forest Farmer Groups/Pokdarwis, village governments, and regional enterprise/BUMD managers), participatory observation, and documentary research. Data were analyzed using a descriptive thematic approach. The results reveal three main findings: (1) the successful absorption of external grants was driven by proactive agency through administrative compliance (payment of Non-Tax State Revenue/PNBP) and strategic storytelling in national forums; (2) the legal constraints of 100% Protected Forest status and disaster vulnerability were navigated through commodity value-adding innovations, specifically the Geographical Indication (GI) registration of Matabulu Coffee and agricultural edutourism; and (3) the phenomenon of enclave tourism and economic leakage in the Leja Nature Recreation Park (TWA Leja) resulting from top-down designation can be mitigated through an Integrated Tourism Corridor model that connects cross-village potentials. This study offers a theoretical contribution to the Community-Based Tourism literature by deconstructing assumptions regarding the passive role of local communities, while providing policy implications that emphasize the importance of Quadruple Helix governance transformation and community-based capacity incubation. Future research is recommended to quantitatively measure the impact of economic leakage using Input-Output (I-O) analysis.

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INTRODUCTION

Over the past two decades, community-based tourism (CBT) has evolved into a dominant paradigm within the global sustainable development discourse. CBT is positioned not merely as an economic growth strategy, but as a transformational approach that integrates social, cultural, and institutional dimensions into local development (Goodwin & Santilli, 2020; Stone & Nyaupane, 2020). Recent literature emphasizes that the success of CBT is largely determined by the ability to manage power relations, ensure equitable benefit distribution, and foster substantive community

participation (Bramwell & Lane, 2022; Scheyvens & Biddulph, 2018). However, in practice, many community-based tourism initiatives remain trapped in an instrumental approach that positions local communities merely as objects rather than key subjects of development. Studies published in *Annals of Tourism Research* and *Tourism Management* demonstrate that the central paradox of sustainable tourism lies in the tension between economic growth and social justice (Higgins-Desbiolles, 2020; Sharpley, 2020). Tourism often induces disparities in benefit distribution due to the dominance of external actors who hold control over strategic decisions (Hall, 2021). This condition indicates that tourism sustainability is not merely an environmental matter, but also a fundamental issue of social and political structures within local governance.

In developing nations, including Indonesia, tourism villages serve as a strategic instrument for driving locally-based development. Nevertheless, the implementation of tourism villages continues to face structural challenges, such as weak local institutions, limited community capacity, and the dominance of external actors in decision-making (Cole & Browne, 2015; Reindrawati, 2023). Barriers to community participation in developing countries are not merely technical or operational; they are deeply intertwined with power relations, culture, and levels of social trust (Reindrawati, 2023). Empirically, community participation in tourism village development is frequently tokenistic, wherein local communities are engaged as a matter of formality without exercising meaningful influence over policy directions (Tosun, 2006; Scheyvens, 2020). The failure of many tourism village initiatives stems from a lack of integration of local values into governance systems, alongside weak mechanisms for sustainable community empowerment (Okazaki, 2021; Boley et al., 2022).

In the local context, Soppeng Regency possesses significant potential for developing local wisdom-based tourism villages, as evidenced by the recognition and formal designation of several prospective sites, such as Mattabulu Tourism Village and Citta Tourism Village. However, preliminary observations and interviews indicate that the management of tourism villages in Soppeng Regency has not fully integrated local wisdom as a normative foundation within its governance systems. The core values of Bugis local wisdom—such as *Sipakatau* (mutual humanization), *Sipakalebbi* (mutual respect), *Sipakainge* (mutual reminding), and the *Tudang Sipulung* tradition (consensus-based deliberation)—tend to be reduced to mere cultural commodities for tourism performances, rather than established as a value system that shapes social and institutional practices (Cole, 2021; Reindrawati, 2023). Disparities in the distribution of roles and resource access reflect a phenomenon of power asymmetry, wherein specific elites or external actors exercise dominant control over resources and decision-making processes (Hall, 2021; Scheyvens, 2020). Consequently, community involvement remains limited, fragmented, and vulnerable to unsustainability.

From the perspective of the sociology of development, this phenomenon can be comprehensively analyzed through the framework of Structuration Theory proposed by Anthony Giddens (1984). This theory emphasizes the dialectical interaction between agents (communities and managers) and structure (policies, regulations, and norms) in shaping social practices. In the context of tourism development, tourism village management practices are shaped through dynamic interactions among local actors, government policies, and living cultural values within the community. Within this perspective, local wisdom is not merely a symbolic representation, but serves as social capital and a regulatory mechanism that reinforces social cohesion, institutional legitimacy, and the sustainability of tourism practices (Bebbington, 2020; Cole, 2021). An imbalance in the relationship between agents and structure—wherein local agents lack adequate space for articulation—constitutes the root cause of failures in sustainable tourism governance (Hall, 2021; Higgins-Desbiolles, 2020). Therefore, establishing local wisdom as a normative foundation and substantive participation as an operational mechanism becomes crucial to creating inclusive tourism village governance.

Numerous studies over the past five years have provided empirical insights into the dynamics of community-based tourism. Reindrawati (2023) identified that barriers to community participation in developing countries are predominantly driven by structural and cultural factors. Boley et al. (2022) emphasized the importance of community empowerment in preserving the social sustainability of CBT. Meanwhile, Cole (2021) underscored that power relation disparities trigger the marginalization of local communities when local values are disregarded in governance. Nevertheless, the majority of prior studies remain focused on economic, marketing, and operational management aspects, underexploring how local wisdom functions as a socio-regulatory mechanism in restructuring power relations (Boley et al., 2022; Reindrawati, 2023). A significant theoretical and empirical gap persists regarding how a sociology of development perspective—specifically the synthesis of Structuration Theory and the social capital of local wisdom—can be applied to address power asymmetry in tourism village management at the local level.

To address this research gap, this study aims to analyze local wisdom-based tourism village management strategies in Soppeng Regency using a qualitative approach grounded in the sociology of development perspective. The focus of this research encompasses three primary dimensions: (1) analyzing the dynamics of substantive community participation in tourism village governance; (2) examining power relations and the agency-structure dialectic in tourism management; and (3) formulating the role of local wisdom as social capital in shaping sustainable tourism village management strategies. Theoretically, this research contributes to the advancement of tourism sociology studies by offering an integrative framework connecting local cultural values, agency-structure relations, and sustainable development. Practically, the findings of this study are expected to serve as a foundation for formulating inclusive, participatory, and culturally-grounded tourism village governance policies for the Soppeng Regency Government.

METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of local wisdom-based tourism village management strategies within a specific social context. The case study approach was selected because it enables a holistic and contextual exploration of the phenomenon, particularly when the boundaries between phenomenon and context are not clearly defined (Yin, 2018; Creswell & Poth, 2021). Within the context of this research, a case study is particularly relevant for examining social dynamics, inter-actor relations, and tourism village management practices influenced by local values and policy structures. This approach aligns with community-based tourism research that emphasizes the importance of a contextual understanding of community experiences and social practices (Boley et al., 2022; Reindrawati, 2023).

The study was conducted across several key tourism villages in Soppeng Regency, South Sulawesi Province, Indonesia (including Mattabulu Tourism Village and Bulue Tourism Village). These sites were selected based on specific criteria: the presence of local wisdom potential, the level of tourism development, and community engagement dynamics. Fieldwork was carried out over a period of 6 to 8 months to ensure data depth and intensive researcher immersion in the field.

Informant selection was systematically conducted using a purposive sampling technique for key informants based on criteria of knowledge, authority, and direct involvement in tourism village management. This initial technique was subsequently complemented by snowball sampling to reach additional relevant informants until data saturation was achieved (Palinkas et al., 2015; Creswell & Poth, 2021). The detailed categorization and composition of the research informants are presented in Table 1.

Table 1. Composition and Profile of Research Informants

No.	Informant Category	Informant Code	Informant Role / Position	Sampling Technique	Rationale & Data Focus
1	Regional Regulator	DISPAR	Soppeng Regency Tourism Office Officials	Purposive Sampling	Policies, development roadmap, potential mapping, regional regulations, and inter-actor synergies.
2	Village Government	KADES	Village Head & Tourism Village Officials	Purposive Sampling	History of the tourism village, village regulations (<i>Perdes</i>), budget allocation, and local institutional coordination.



No.	Informant Category	Informant Code	Informant Role / Position	Sampling Technique	Rationale & Data Focus
3	Cultural & Customary Leaders	ADAT	Customary / Cultural Leaders	Purposive Sampling	Preservation of local wisdom values (<i>Sipakatau</i> , <i>Sipakalebbi</i> , <i>Siri' na pacce</i>), traditions/rituals, and mitigation of cultural commercialization.
4	Tourism Management	POKDARWIS	Head & Executive Board of Pokdarwis	Purposive Sampling	Daily operational management, destination governance, articulation of community aspirations, and conflict resolution.
5	Local Economic Actors	MSME (UMKM)	Homestay, Culinary, & Souvenir Business Owners	Snowball Sampling	Access to economic benefit redistribution, capital constraints, and partnerships within the tourism ecosystem.
6	Community Groups	COMM	Village Youth, Farmer Groups, & General Residents	Snowball Sampling	Level of substantive participation, agritourism involvement, mutual cooperation (<i>gotong royong</i>), and perceived social impacts.
7	Experts / Academics	EXPRT	Sociology & Tourism Academics	Purposive Sampling	Theoretical validation (Structuration Model & Social Capital), participation criteria, and critical review.
8	Tourists	TOURIST	Domestic & Local Tourists	Incidental / Snowball	Perceptions of cultural authenticity, governance evaluation, and social interaction

No.	Informant Category	Informant Code	Informant Role / Position	Sampling Technique	Rationale & Data Focus
					experiences at the destination.
Data collection was conducted using a combination of three primary techniques to support data triangulation: In-Depth Interviews: Structured and semi-structured interview protocols were employed to explore informants' perceptions, experiences, and strategies in alignment with the research objectives. Participatory Observation: Direct observations were carried out to examine inter-actor interactions, destination management practices, the performance of customary rituals and traditions, as well as local economic activities. Documentary Research: Regional policy documents, tourism village progress reports, Village Regulation (<i>Perdes</i>) documents, and relevant public archives were thoroughly reviewed. Data trustworthiness was established through source triangulation (comparing information across different informant categories) and method triangulation (cross-referencing data from interviews, observations, and documents). Additionally, the researcher conducted member checking by confirming data interpretations with key informants, while maintaining an audit trail to ensure transparency throughout the research process (Creswell & Poth, 2021; Nowell et al., 2017). Data analysis was performed interactively and iteratively following the framework by Miles, Huberman, and Saldaña (2019), which comprises three distinct stages: data condensation, data display, and conclusion drawing/verification. All qualitative data were coded based on key themes derived from Giddens's Structuration Theory framework and the concept of social capital to generate an in-depth, contextually grounded sociological analysis.					

RESULT AND DISCUSSION

Institutional Capacity and Proactive Branding Strategies in Accessing External Resources

Research findings indicate that the capacity of Forest Farmer Groups (*Kelompok Tani Hutan/KTH*) and Tourism Awareness Groups (*Pokdarwis*) to secure grants and ministerial assistance programs was not merely reliant on passive proposal-based submissions. Accessibility to funding resources—whether from the state budget or international agency grants—was determined by a combination of meticulous local administrative governance and bold proactive branding. At the site level, community groups that successfully tapped into central budget allocations were those capable of transforming routine field activities into compelling success narratives (*storytelling*) that possessed strategic leverage within bureaucratic arenas.

The most fundamental foundation of this institutional capacity is rooted in compliance with state financial regulations through the remittance of Non-Tax State Revenue (PNBP). The payment of financial obligations on non-timber forest products (NTFPs), such as pine resin at IDR 48/kg and wild honey at IDR 1,500/liter through the mechanism of Skilled Forest Inspectors (*ganis*), serves as authentic proof of the group's operational track record. This consistent remittance automatically integrates the group's identity into the ministry's integrated database system. As emphasized by a key informant during an in-depth interview:

"Remitting PNBP is actually our main entry point. Many groups view it as a burden, but this PNBP payment for resin and honey is precisely what gets our name officially registered in the ministry's system. When central government assistance or training programs come up, the verification data from the ganis [forest inspectors] is the very first thing they check. Therefore, administrative transparency at the grassroots level is our primary capital for gaining trust from external parties." — (Excerpt from Interview with KTH/Pokdarwis, May 2026)

These findings indicate that administrative compliance functions as a political-economic legitimacy instrument for local community groups. Within the context of bureaucratic relations, ministries or donor agencies tend to select site-level partners who present the lowest risk of administrative failure. Disciplined PNBP remittances, alongside well-structured revenue-sharing mechanisms within business units (such as homestay fee allocations of IDR 50,000 for Pokdarwis and IDR 200,000 for homeowners), represent more than mere accounting procedures; they serve as a signaling

strategy indicating that the group possesses mature social capital and internal governance capable of managing public investments.

In addition to administrative compliance, the primary accelerating factor driving the group's success was its active participation in national competitions and exhibition events. Rather than adopting a passive wait-and-see approach, the group consistently registered for competitions organized by the Ministry of Forestry, the Ministry of Tourism, and the Ministry of Villages. A pivotal breakthrough occurred when group representatives articulated critical insights and success narratives on the national Social Forestry platform in Jakarta. The courage to convey on-the-ground realities within such a strategic forum captured the attention of foreign delegations and private sector entities, as revealed in the following account:

"We are not passive. Whenever there is a competition or ministerial exhibition, we always participate so that our group's data remains constantly updated in the central system. When invited to Jakarta for the Social Forestry event, I did not merely deliver a formal presentation; I voiced constructive criticism and shared real stories from the field. It was from that forum that donor representatives from Norway became interested, approached us, and ultimately requested a grant proposal." (Excerpt from Interview with KTH/Pokdarwis, May 2026)

Table 1. Matrix of Institutional Capacity, Branding Tactics, and Realization of External Resource Access

Institutional Capacity Dimension	Branding Tactics & Mechanisms	External Resource Outcomes
Financial Administrative Compliance	Routine remittance of PNPB (Pine Resin IDR 48/kg, Wild Honey IDR 1,500/liter) via <i>Ganis</i> (Skilled Forest Inspectors).	Registered in the ministry's priority database; verified operational legality.
Business Governance Transparency	Structured homestay revenue-sharing (IDR 50,000 for Pokdarwis : IDR 200,000 for Local Residents).	Public trust and readiness to receive grant funds / CSR investments.
Participation in National Forums	Consistent participation in bureaucratic competitions and critical storytelling at the Social Forestry forum in Jakarta.	Direct communication channels with international donors (Government of Norway).
Capitalization of Industry Networks	Best-practice presentations on local commodity processing delivered to business entities.	Production equipment grants from BRI CSR (Coffee Roasting Machine valued at IDR 45 million & Espresso Machine).
Academic Partnerships	Collaborative HR capacity-building initiatives with higher education institutions.	Dedicated university scholarship pathways at Poltekpar & UNHAS for local cadres.

The data presented in Table 1 reveals a linear pattern: a higher intensity of group participation and administrative compliance directly correlates with a greater diversity of external support acquired. This support extends beyond monetary grants to include the procurement of high-tech capital equipment and the strengthening of operational capacities. Further analysis indicates that the successful absorption of physical assets—such as a coffee roasting machine valued at IDR 45 million from Bank Rakyat Indonesia's (BRI) Corporate Social Responsibility (CSR) program, espresso machines, area-monitoring drones, and homestay amenities—was consistently coupled with vendor training schemes. This demonstrates that the group's proactive branding successfully shifts the traditional paradigm of top-down, unguided aid ("drop-and-leave" assistance) toward real-need-based support accompanied by post-harvest processing capacity building.

The final crucial dimension of this institutional capacity lies in the sustainability of regeneration through strategic partnerships with higher education institutions. KTH and Pokdarwis leveraged their institutional bargaining power to establish collaborations with the Tourism Polytechnic (*Poltekpar*) and Hasanuddin University (*UNHAS*). This collaboration opens dedicated admission pathways and scholarships for village youth recommended by the groups. Although challenges persist, such as the tendency among young people to pursue studies near urban centers, this formal education-based cadre development scheme serves as a group defense mechanism to ensure that acquired capital assets and production facilities are sustainably managed by educated local human resources.

The research findings affirm that local community accessibility to external resources (international grants, CSR funding, and ministerial facilities) does not operate linearly through passive bureaucratic mechanisms. Instead, it is driven by *proactive agency*—deliberate actions taken by local institutions to project their capacity (*proactive branding*) on national stages.

Theoretically, this phenomenon expands the Resource-Based View (RBV) framework proposed by Barney (1991), wherein a group's strategic resources encompass not merely internal physical assets, but also the capacity to capitalize on administrative legitimacy. The remittance of PNPB (from pine resin and wild honey) along with well-structured homestay revenue sharing function in line with signaling theory (Spence, 1973) by communicating governance transparency to external entities.

These findings align with studies by Dwyer and Kim (2003) as well as Nordin (2003), which contend that destination competitiveness is heavily determined by local institutional capabilities in articulating their potential. However, these findings challenge the classic premise of Tosun (2000) regarding rural community participation in developing countries, which is often depicted as passive, powerless, and entirely reliant on central government patronage (*top-down dependency*).

The novelty offered by this study demonstrates that grassroots communities are capable of bypassing bureaucratic hurdles through a synthesis of fiscal compliance and critical storytelling strategies in national forums. Communities no longer position themselves merely as "aid recipients," but as social investment partners possessing genuine bargaining power with international donor agencies and the corporate sector.

Conservation Area-Based Dynamics, Accessibility Deficits, and Local Commodity Innovation

The findings regarding the second aspect reveal the complex dynamics faced by Matabulu Village in articulating its potential as a mountain-based tourism village ($\pm 1,000$ meters above sea level). Tourism village governance in this area relies on collaboration among BUMDes as the primary operator, the Village Forest Management Body (*LPHD*), Pokdarwis, and customary institutions. However, unlike commercial tourism destinations that enjoy the freedom of physical expansion, Matabulu Village operates under tight ecological and legal constraints. The development orientation of the area must continually balance community economic needs with the surrounding forest protection regulations.

The initial status of Matabulu Village, designated 100% as a Protected Forest area, served as a determining factor permanently restricting the construction of permanent physical infrastructure. Tourism managers were only permitted to utilize specific designated zones through the Social Forestry Utilization scheme. These legal constraints were exacerbated by physical vulnerabilities, including steep topography, extreme inclines, ravines along the main access routes, and natural disaster threats. These physical vulnerability constraints and infrastructure challenges were explicitly articulated by a key research informant:

"In the past, 100% of our territory had protected forest status, so initial development was very limited and could only utilize designated social forestry areas. The topography here is steep with ravines, so basic facilities like roads are still minimal and frequently draw complaints from visitors. We also had to temporarily close the tourism site entirely due

to two consecutive severe disasters: fallen trees that caused casualties and a landslide that severed access. Fortunately, students and academics from UNHAS came to assist in the revitalization process until tourism operations could resume early this year." (Rizkum, Acting Head of Matabulu Village, May 12, 2026)

Interpretation of these findings indicates the occurrence of *spatial entrapment*, wherein high ecotourism potential is locked in by accessibility infrastructure deficits and high disaster risk. The status of the conservation area limits the allocation of permanent physical development budgets from both the Regency Regional Budget (*APBD*) and the Ministry of Tourism. Within this context, higher education institutions (such as UNHAS) function as external shock absorbers, facilitating post-disaster recovery through community recovery programs. This demonstrates that destination sustainability in vulnerable areas heavily depends on the involvement of academic actors to maintain local resilience during environmental crises.

Beyond these physical and legal limitations, Matabulu Village possesses strong social capital and cultural capital that serve as distinct competitive advantages for the destination. The presence of three sacred tombs of Islamic propagators in the mountainous region forms the basis for religious tourism development. Local spiritual values are consistently preserved through the annual customary ritual known as *Hat Patongan*, led by customary leaders and bolstered by a deeply rooted tradition of mutual assistance (*gotong royong*). This cultural dimension fosters solid social cohesion, ensuring that tourism development planning discussed in the Village Development Planning Meeting (*Musrenbangdes*) consistently receives active participation from youth groups, MSMEs, and farmer groups.

The interrelationships between ecological-cultural potential, infrastructure constraints, and the trajectory of commodity innovation formulated in Matabulu Village are structurally presented in Table 2 below:

Table 2. Matrix of Potentials, Accessibility Constraints, and Commodity Innovation Trajectories in Matabulu Village

Destination Potential Elements	Regional Constraints & Vulnerabilities	Innovation Trajectories & Development Strategies
Pine Forest & Mountainous Landscape ($\pm 1,000$ m ASL)	100% Protected Forest status; restrictions on permanent infrastructure development.	Limited utilization via Social Forestry schemes & construction of eco-friendly trekking routes.
Religious Tourism & <i>Hat Patongan</i> Rituals	Lack of accommodation facilities (homestays) and lighting along site access trails.	Formulation of customary-based regulations & historical storytelling packaging of local figures.
Accessibility & Steep Topography	Narrow access roads, high risk of landslides, and fallen trees threatening safety.	Coordination of road improvements with the Regency Government & establishment of disaster mitigation protocols with <i>LPHD</i> .
Superior Commodity: Matabulu Coffee	Absence of Geographical Indication (GI) certification; delayed foreign grants.	Establishment of the Geographical Indication Protection Society (<i>MPIG</i>) & participation in product exhibitions (e.g., Mandalika).

Destination Potential Elements	Regional Constraints & Vulnerabilities	Innovation Trajectories & Development Strategies
Plantation Commodities (Durian & Clove)	Suboptimal downstream processing; raw supply dominated by external brokers.	Processing derivative products (<i>dodol durian</i>) & designing agricultural edutourism packages for students.

The data presented in Table 2 identifies that the key to Matabulu Village's sustainability lies in a strategic transformation from a mere scenery provider (*sightseeing*) to a hub for commodity value-adding. The case of Matabulu Coffee serves as an important precedent: although the local coffee product had penetrated national exhibitions such as the one in Mandalika, opportunities for international commercialization and foreign funding assistance were temporarily hindered due to the lack of Geographical Indication (GI) certification. The absence of legal validity over this collective intellectual property product undermined the farmers' bargaining power in the global supply chain.

As a responsive measure, the village government together with farmer groups established the Geographical Indication Protection Society (*MPIG*) to obtain legal GI status for Matabulu Coffee. This downstream processing initiative extended to local durian commodities, which had previously been transported out of the region in raw form via containers by middlemen. By processing durian into derivative products such as durian *dodol* and designing agricultural edutourism packages (such as hands-on clove and coffee planting activities for students, adopting the Denasta Green House model), Matabulu Village successfully formulated an economic compensation model. This commodity-based edutourism model offers an effective academic solution to optimize village revenue without compromising the Protected Forest ecosystem.

Findings in Matabulu Village illustrate how the 100% Protected Forest status and natural disaster vulnerabilities trigger the phenomenon of *spatial entrapment*. Legal limitations on constructing permanent physical infrastructure forced the community to shift its development focus from extractive infrastructure construction toward commodity value-adding and the reinforcement of cultural capital.

These findings confirm conservation-based ecotourism theory (Eagles et al., 2002), which emphasizes that destination sustainability in ecologically sensitive areas relies on non-physical interventions with a low ecological footprint. The initiation of the Geographical Indication Protection Society (*MPIG*) for Matabulu Coffee, along with durian derivative processing and clove edutourism, aligns with the Community-Based Tourism (CBT) framework developed by Murphy (1985) and Okazaki (2008), wherein the local economy is sustained by product diversification grounded in local wisdom.

A novel perspective offered by this study is that Geographical Indication (GI) certification can function as an *ecological economic fortress*. Historically, tourism literature has often viewed legal product certification merely as a commercial matter. This study demonstrates that the legal status of Matabulu Coffee's GI serves a dual function: Protecting communal intellectual property rights from appropriation by external middlemen.

Serving as a tourism product differentiation instrument capable of attracting foreign grants without breaching Protected Forest regulatory boundaries.

Furthermore, the presence of university academics (UNHAS) as an *external shock absorber* post-disaster demonstrates that destination resilience does not develop in isolation, but rather requires a robust *social-academic safety net*.

Governance Dualism, the Enclave Tourism Phenomenon, and Economic Leakage Mitigation

The findings regarding the third aspect uncover structural challenges faced by Bulu'e Village in positioning itself as a regional tourism destination. Unlike Matabulu Village, which grew organically through village institutional collaboration, Bulu'e Village presents a precedent of structural tourism village designation (a top-down mandate) based on recommendations from the regency government. This designation created governance dualism between the Tourism Awareness Group (Pokdarwis) at the site level and PT Lamatasso Perseroda as a Regional State-Owned Enterprise (BUMD), which manages the vital asset of the Leja Nature Tourism Park (TWA Leja). This dualism directly led to the

emergence of the enclave tourism phenomenon and the unequal distribution of economic benefits (economic leakage) for the local community.

Ground-level realities indicate that the Bulu'e Village Tourism Awareness Group (*Pokdarwis*) operates under significant resource constraints. The instructive nature of its institutional appointment was accompanied neither by capacity building nor by adequate budget allocations from the Village Budget (*APBDes*). Consequently, the potential of local MSMEs (such as wild honey, palm sugar, turmeric, and candlenut) alongside resident-owned homestay businesses are not directly integrated into the supply chain of tourists visiting the Leja Nature Tourism Park (*TWA Leja*). Most local commodities are instead sold by third-party intermediaries inside the area, while tourists predominantly opt to stay in commercial hotel facilities. This condition was explicitly explained by the Head of *Pokdarwis* in Bulu'e Village:

"This Bulu'e Tourism Village was established not through a bottom-up initiative, but rather via a direct designation from the regency government. Consequently, we at Pokdarwis operate purely on a self-reliance basis without any dedicated budget from village funds. Large crowds of visitors flock to the Leja Hot Springs and stay at Hotel Hakata, but our local residents receive virtually nothing. Our residents' wild honey and palm sugar products are bought cheaply by external vendors selling inside the complex, while local homestays remain vacant because they cannot compete in terms of facilities and we were never provided with marketing training." (Bir Ali, Head of Bulu'e Village Pokdarwis, May 13, 2026)

These findings indicate the occurrence of *economic leakage* resulting from the failure to establish a local value chain. Top-down tourism village designations that lack subsequent entrepreneurial incubation processes leave local communities as mere bystanders in the tourism activities occurring within their own territory. The alienation of local producers alongside the suboptimal engagement of youth and women in tourism management threatens the sustainability of vital cultural traditions such as *Mappatetong/Patongang*, as the younger generation chooses to migrate into daily agricultural wage labor rather than managing a tourism sector perceived as offering insufficient direct financial incentives.

From the perspective of the primary destination operator, PT Lamatasso Perseroda faces regulatory dynamics detached from both village authority and the Regional Tourism Office. Answering directly to the Regent of Soppeng and operating within the Ministry of Forestry's Conservation Forest area, this Regional State-Owned Enterprise (*BUMD*) faces legal restrictions regarding the construction of permanent physical infrastructure. Nevertheless, the *BUMD* claims to have implemented corrective measures to mitigate economic leakage through local labor absorption and the provision of commercial spaces for village vendors. Initiatives such as opening ATV adventure trails to the Minawai Waterfall and packaging customary rituals into large-scale events were also designed to disperse tourist concentration, as stated by a *BUMD* representative:

"This Leja Nature Tourism Park (TWA Leja) holds conservation forest status under the Ministry of Forestry and is managed by the BUMD PT Lamatasso, so our coordination goes directly to the director and the primary shareholder (the Regent), rather than through the Regional Tourism Office or the Village Government. Even so, 99% of the employees working at Leja are native residents of Bulu'e Village, and we provide commercial stalls for local MSMEs. Our main constraint lies in conservation regulations that prohibit arbitrary physical construction. To disperse tourist concentration, we are currently exploring an ATV route to the Minawai Waterfall and elevating the community's customary ritual into the annual Leja Patongang Festival every December." (Andi Sulqibral, Manager of TWA Leja / PT Lamatasso Perseroda, May 13, 2026)

The dynamics of governance dualism, indicators of economic leakage, and strategic mitigation measures identified in Bulu'e Village and TWA Leja are summarized in Table 3 below:

Table 3. Matrix of Governance Dualism, Economic Leakage Indicators, and Integrated Mitigation Strategies

Evaluation Dimension	Pokdarwis & Bulu'e Village Community Actors	BUMD Actor (PT Lamatasso Perseroda)		Integrated Mitigation Strategies & Synthesis
Governance Pattern & Orientation	Self-reliant participation; top-down approach; reliant on consultation with the	Corporate management; accountable	BUMD directly to the	Establishment of a Plenary Communication Forum between the



Evaluation Dimension	Pokdarwis & Bulu'e Village Community Actors	BUMD Actor (PT Lamatasso Perseroda)	Integrated Mitigation Strategies & Synthesis
	Village Head/Village Secretary.	Regional Government / Regent.	Village Government, BUMD, and Pokdarwis.
Economic Value Chain Integration	Occurrence of economic leakage; MSME dominated by middlemen; resident homestays remain vacant.	99% local labor absorption; provision of equipment rental & culinary booths within the complex.	Curation of local products & provision of dedicated booths for genuine local producers without intermediaries.
Legal & Spatial Status	Village Budget (<i>APBDes</i>) constraints; absence of supporting local tourism regulations.	Situated within Ministry of Forestry Conservation Forest; restrictions on Ministry of Tourism assistance.	Development of non-extractive tourism (plantation edutourism packages & trekking).
Appreciation of Cultural Traditions	Concerns over the extinction of the <i>Mappatetong</i> tradition due to minimal youth involvement.	Initiating the weekly/annual <i>Leja Patongang Festival</i> as a regional icon.	Division of roles: BUMD funds marketing/promotion, Pokdarwis manages customary content.
Destination Diversification	Self-funded pioneering of Minawai Waterfall hindered by ticketing and accessibility issues.	Investment plan for ATV routes connecting Leja–Minawai & white-water rafting on the Leja River.	Local investment consortium based on BUMD–BUMDes/Pokdarwis profit-sharing.

The explanation of Table 3 reveals an institutional misalignment of priorities among the Bulu'e Village Government, Pokdarwis, and the BUMD PT Lamatasso. The village government tends to prioritize budget allocations for non-tourism sectors (such as local sports activities), while Pokdarwis lacks the financial capacity to develop supporting assets like the Minawai Waterfall. Conversely, the BUMD focuses strictly on operational efficiency and regional revenue targets. This divide creates conditions of enclave tourism, wherein TWA Leja's prominence as a growth pole fails to radiate an optimal trickle-down effect into the interior of Bulu'e Village.

Academic interpretation of these findings underscores the imperative for a paradigm shift from isolated management toward an Integrated Tourism Corridor approach. To plug economic leakage, TWA Leja must not be left to operate as an exclusive enclave. Superior commodities from Bulu'e Village (wild honey, palm sugar, cloves) and the high-altitude potential of Matabulu Village (mountain coffee) must be synthesized into a single interactive travel itinerary. By linking Matabulu coffee edutourism, Bulu'e clove agritourism, and TWA Leja hot spring relaxation, the tourism value chain expands so that revenue distribution no longer halts at commercial complex operators, but circulates equitably among local producers and community residents.

The findings uncover governance dualism in Bulu'e Village between a top-down Pokdarwis and the BUMD PT Lamatasso Perseroda managing TWA Leja. This rift fosters enclave tourism—where economic growth remains concentrated within TWA Leja, while the surrounding rural hinterlands suffer from economic leakage.

These empirical insights strongly align with the Enclave Tourism theory of Britton (1982) and Freitag (1994), which posits that destination control by a single corporate body or sole entity frequently isolates tourists from economic interactions with local residents. Furthermore, this phenomenon confirms the concept of *coercive institutional isomorphism* proposed by DiMaggio and Powell (1983), wherein the establishment of Bulu'e Village's Pokdarwis through bureaucratic mandate without capacity incubation induced *institutional paralysis*.

Nevertheless, this study contributes a novel theoretical perspective aimed at bridging the friction between the BUMD and the local community. Rather than merely critiquing BUMD dominance, this research advances a concrete framework in the form of an Integrated Tourism Corridor.

Under this model, TWA Leja is designated as an *anchor destination* tasked with channeling tourist traffic to *peripheral destinations*—such as Matabulu Coffee Edutourism and Bulu'e Clove Agritourism—via ATV adventure trails and cross-village itineraries. This model fundamentally revises fragmented tourism governance into an integrated value chain system capable of significantly mitigating economic leakage.

CONCLUSION

This series of research findings underscores that the sustainability of tourism villages in conservation-based areas hinges significantly on local institutional capacity, spatial regulatory flexibility, and destination governance integration. The success of community groups in absorbing external grants and support is proven to be driven by *proactive agency*—namely, a combination of administrative transparency (PNBP remittance) and storytelling capabilities in national forums. On the other hand, the legal constraints of the Protected Forest in Matabulu Village were successfully navigated through commodity value-adding innovations anchored in Geographical Indication (GI) certification for Matabulu Coffee and agricultural edutourism. Meanwhile, the phenomena of *enclave tourism* and economic leakage at TWA Leja and Bulu'e Village—resulting from top-down designations without incubation—can be mitigated through the development of an Integrated Tourism Corridor that inclusively links the potential of each village.

Theoretically, this study enriches the literature on Community-Based Tourism and Institutional Sociology by demonstrating that local fiscal compliance can function as a signaling mechanism to attract external social investment, while deconstructing the classical perspective that frequently positions rural communities as passive actors. From practical and policy perspectives, these findings urge regional governments and relevant ministries to shift the paradigm of tourism village designation from an instructive-administrative mandate toward an approach based on sustainable capacity incubation. A Quadruple Helix governance synergy—involving BUMDs, BUMDes/Pokdarwis, academia, and government—serves as a vital instrument to guarantee legal certainty in the utilization of social forestry zones without compromising the primary imperative of ecological preservation.

To expand the academic scope and depth of this topic, future research is advised to adopt a quantitative approach to precisely measure the multiplier effect and the exact percentage of economic leakage using Input-Output (I-O) modeling or Social Accounting Matrix (SAM) analysis. Longitudinal studies are also imperative to map the long-term impacts of Geographical Indication (GI) certification registration for Matabulu Coffee on farmer welfare and Protected Forest vegetation cover. Lastly, evaluating the effectiveness of digital social media marketing (such as TikTok and Instagram) in influencing visit decisions among younger generation tourists toward mountain-based ecotourism destinations represents a strategically valuable avenue for future inquiry.

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