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## Effort of Local Tourism Development: Community Participation in Pataan Temple's Development, Lamongan Regency

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### ABSTRACT

This study aim to analyse the participation of the Pataan Village community in developing local heritage tourism at Pataan Temple by examining the strength of the network. The analytical framework of this study draws on Tosun's theory of community participation. This study employs a qualitative research method, collecting data through observation, interviews, and documentation. The analysis in this study uses an interactive model and is supported by network analysis in MAXQDA and Gephi. The findings of the study show that the awareness possessed by the community is very high in participating in helping programs provided by the government, and strong tolerance, even though coexistence with differences of trust is one of the strengths in implementing tourism development policies and programs. The village *selametan* tradition support community to remain compact and harmonious and used as an annual village tradition that continues to be held, a tradition that is believed not only as a form of gratitude but as a culture to maintain the value of integrity and the sacred value of the culture of the people of Pataan Village. And supported by the natural potential around the temple, which can be developed into a tourist attraction, namely Bukit Godanan and a large spring source for the local mineral water product of the village. However, in reality, awareness in conveying ideas, and even decision-making is still very minimal. Most forms of community participation are still implemented, not as planners, formulators and managers of both policies and programs.

#### *Keywords:*

Participation; Community;  
Development; Local Tourism

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## INTRODUCTION

Tourism development is one of the elements that encourages economic, social, and environmental change (Thetsane, 2019). The success of tourism development operations certainly requires the role of the community (M. Wang et al., 2021). These findings relate to tourism development involving local communities (Satrio & Arviana, 2023). The importance of involvement in tourism development has been emphasised by many studies (Ilmu et al., 2022). Murphy argues that citizens must live with the cumulative effects of development; they must therefore be the leading actors in the management and development process (Eyisi et al., 2021). In line with this, community involvement in tourism serves as the foundation for making changes and development (Cheng et al., 2019). Participation is often assumed to be that residents are willing and able (Reindrawati, 2023). Community participation is often considered a criterion agreed upon as a condition for all forms of tourism development (Nadhifatur Rifdah & Kusdiwanggo, 2024). However, participation paradoxically implies that locals are frequently excluded from management, including decision-making and the management of tourism development (Giampiccoli & Saayman, 2018).

There are some unclear descriptions of the role of local communities and how views, ideas, and opinions are incorporated into the planning process by Anugrah et al., (2021). Participation is not seen only from the implementation aspect, but also from the strength that supports participation in development. This aligns with the research findings (Thetsane, 2019), which revealed that local communities in tourism development in the Katse area of Lesotho want to be involved in the formulation of tourism policies, enabling policymakers to develop policies that meet their needs and concerns. They want to be part of the decision-making process for tourism development. Similar research by Kunasekaran et al., (2022) reveals that the importance of citizens' perceptions of positive socio-cultural impacts and opportunities to participate in the development of heritage tourism in Taiping, Malaysia, using the MOA model; however, more complex relationships remain to be revealed, yielding different configurations of community participation. In the research (Eyisi et al., 2021). The findings show that community participation has been carried out in collaboration on tourism development in Southeast Nigeria. However, challenges affecting the autocratic government structure led to mistrust, conflicts over responsibility, inadequate funding, a lack of tourism awareness, and little respect for local culture. So, there is still a need for education about tourism and the opportunity to participate in planning.

Previous research has revealed much about existing community participation, followed by the concept of collaboration. However, there are shortcomings in its implementation due to the government's overly autocratic system, which has prevented it from establishing open relationships with other parties, resulting in low participation awareness. This is in line with the condition of participation for the people of Pataan Village, who still consider community participation to be only a form of attendance at activities or programs. Looking at the conditions on the ground, the meaning of participation has different meanings. Participation is defined as presence and involvement in joint planning and decision-making (Joshi et al., 2021). If you look at the level of community participation in Pataan Village, the community has not been involved in joint discussions, conveying ideas, or conducting assessments of programs or activities. Of course, this is very unfortunate, seeing Pataan Village as one of the tourist villages in the southern region of Lamongan Regency, which has an icon of historical heritage supported by natural potential that has a significant impact on the sustainability of the life order, which is the largest source of spring water in the southern region of Lamongan Regency. The great potential to develop into a historical heritage tourism village in the Kingdom of Airlangga, supported by the community's order of life and its high tolerance for

coexistence with differences in beliefs. The existence of this power should be a driver to be able to involve the community in managing historical heritage tourism. Basically, local communities are the main supporters of the sustainability of local heritage (Ranwa, 2021).

Efforts to involve the role of the community are indeed not an easy condition, with the condition of the village that has various beliefs, and the organization of *pecak silat* is one of the aspects that really needs to be considered. However, it may not have involved the community in planning and decision-making because there is no forum (place, space, activity) to convey ideas. Looking at other tourist villages in Lamongan Regency that have developed into independent tourism villages, there is a program between the village government and the community: a comparative study visit program that has been successful. This can indirectly foster community motivation, as the success of tourism development is inseparable from the local community's role. According to the researchers' findings, programs between the village government and the community related to tourism development still do not exist, neither in the form of discussion forums nor in activity programs. The existence of this, in turn, affects the form of participation provided by the community.

Community participation is inseparable from relationships with one another, including connections with stakeholders (Febrianti dan Eprilianto, 2022). The existence of connectivity among stakeholders will enable them to see how the community is developing Pataan Temple. Because, basically, tourism development is inseparable from the roles of various actors. Reflecting on previous research and the condition of tourist villages that have developed independently in Lamongan Regency, it shows that the success of development is inseparable from the involvement of local communities, supported by cooperation and the MOA. Although there are similarities in the study, namely looking at the form of community participation, this study provides a more specific focus of study, namely examining the form of community participation and looking at the strength of community potential within the existing network. Based on this exposure, a research question can be formulated, namely:

1. How is the participation of the people of Pataan Village in the development of local heritage tourism at Pataan Temple?
2. What are the potential forces that support the development of local heritage tourism of Pataan Temple?

An important contribution of this research is to provide a more comprehensive and applicable understanding for the community, especially in interpreting participation. Thus, this study not only fills a gap in the literature on participation but also examines the community's networks to identify strengths that can be developed. This research can also provide an empirical basis for interpreting, understanding, and implementing participation in ways that support optimal and sustainable development.

## **METHODS**

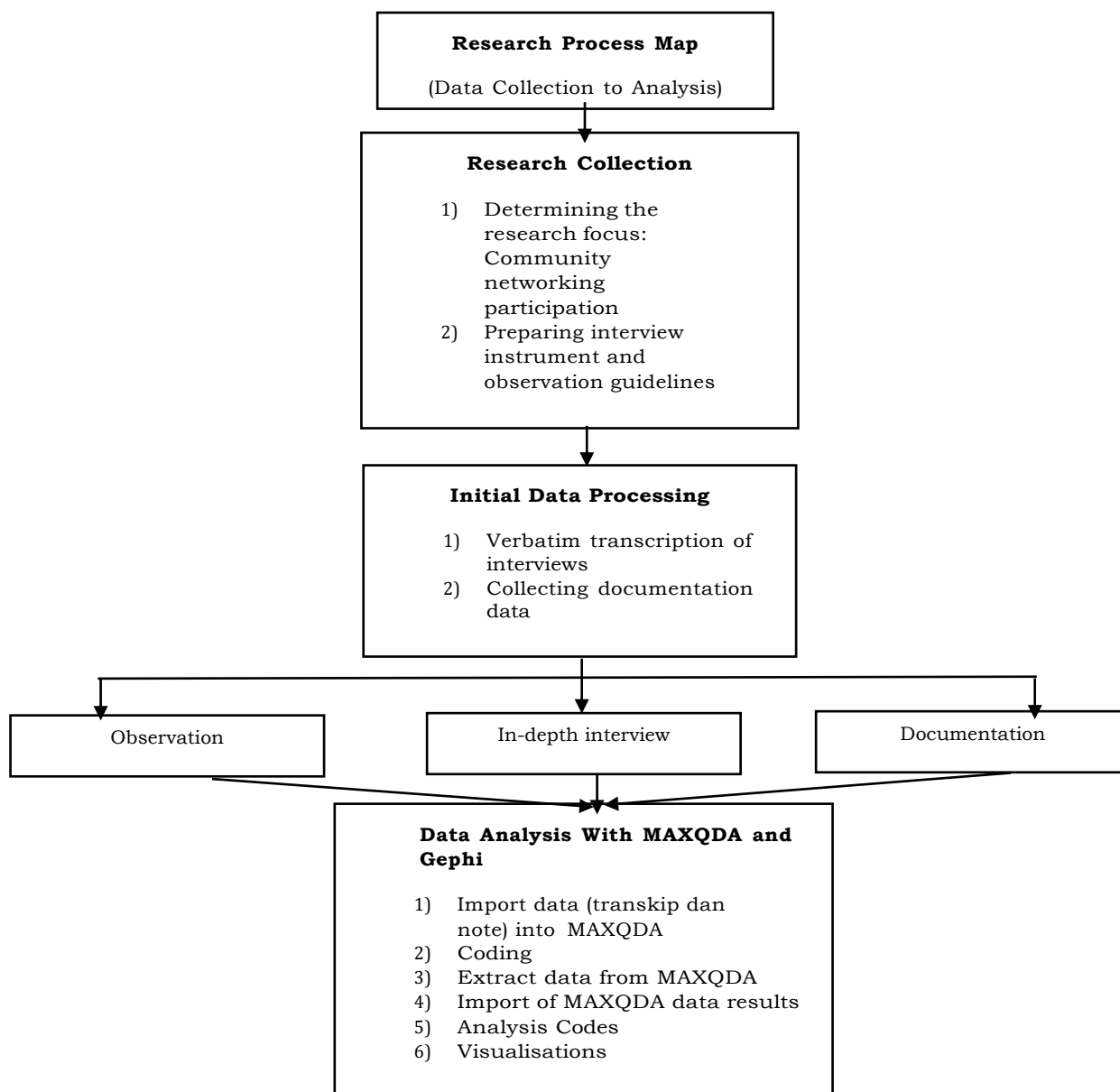
Tourism is a vital component in enhancing regional competitiveness. Still, it is inseparable from community participation, as seen in Pataan Village's development of Pataan Temple, a historical heritage that must continue to exist in dynamic times. This study uses a qualitative method (Creswell, 2017). This methodology is used because it aims to provide an in-depth understanding of the network of stakeholders involved in the development of local heritage tourism at Pataan Temple. This method is considered the most relevant for exploring subjective experiences, social interactions, and the role of society itself.

The focus of this research is to examine community participation using several indicators: Spontaneous Participation, Induced Participation, and Coercive Participation (Tosun, 2006). The key informants in this study are Pokdarwis and Karang Taruna. These informants were chosen because they have a great opportunity to participate in efforts to develop local heritage tourism at Pataan Temple. The key informants in this study are 20 individuals, selected based on their knowledge and experience. Data collection techniques are carried out qualitatively to gain a deep understanding (Creswell, 2017) related to efforts to develop local heritage tourism of Pataan Temple through community participation. The main techniques used include:

1. Observation: The researcher directly observed how the community responded to the development of tourism at Pataan Temple and saw the strength of the potential network the community could develop.
2. Interviews: Researchers conducted interviews with key informants, including Pokdarwis and Karang Taruna, who have a strong opportunity to participate in tourism development. Documentation: Data is also collected through documentation, such as shooting and photos.

The data analysis in this study was carried out qualitatively, using a thematic approach in MAXQDA and Gephi, chosen to facilitate the organization of complex, diverse qualitative data (Olivier Dabiré et al., 2025). This is to assist researchers in systematically identifying thematic patterns from various data sources, such as interview transcripts and observation notes. MAXQDA is used to code and interpret data in the form of statistics, enabling network size measurements in Gephi. Gephi is used to visualize relationships in the form of images.

Using MAXQDA and Gephi software, apply the coding method, export data to Excel, and visualize the results to provide sharper, deeper thematic mapping. The results of this analysis serve as the basis for explaining how participation networks offer strong opportunities for development in the form of participation. The research process, starting from data collection to the data analysis stage, can be seen in figure 2:



Source: Processed Researcher, 2025

Figure 2. Research Process

Based on Figure 2, the research process begins with data collection focused on community participation in the development of Pataan Temple tourism in Lamongan Regency. Data collection used in-depth interviews, observation, and documentation instruments. The collected data is then systematically processed and compiled before being analysed using MAXQDA and Gephi.

## RESULTS AND DISCUSSIONS

### Community Participation

Community participation is an important aspect of creating, realizing, and implementing tourism development, especially in community tourist spots. Of course, the role of the community is the key to sustainable development (Gravagnuolo et al., 2021). One of the important roles of the people of Pataan Village is their involvement in responding to the development of historical heritage tourism potential, which presents a great opportunity

to develop the economic sector and promote environmental sustainability. Although protection management is carried out by the Cultural Preservation Center, the community plays a key role in maintaining and increasing the existing potential. Community participation is the main factor in maintaining and developing local heritage, turning it into a historical site known to every generation.

Community participation aims to address one aspect of development, focusing not only on facilities but also on resources (Li et al., 2020). The power of participation is also an important aspect in providing innovation and novelty that arise dynamically (de Luca et al., 2021). The focus of this research is community participation, which is examined from three perspectives: Spontaneous Participation, Induced Participation, and Coercive Participation (Tosun, 2006).

7. Self-mobilization	←	8. Citizen control	Degrees of Citizen Power	→	<b>Spontaneous Participation</b> Bottom-up; active par.; direct participation; par. in decision making, authentic participation; self planning;
6. Interactive participation		7. Delegated power 6. Partnership			
5. Functional participation	←	5. Placation	Degrees of Citizen Tokenism	→	<b>Induced Participation</b> Top-down; passive; formal; mostly indirect; degree of tokenism, manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback.
4. Participation for material incentives		4. Consultation			
3. Participation by consultation		3. Informing			
2. Passive participation	←	2. Therapy	Non-participation	→	<b>Coercive Participation</b> Top-down, passive; mostly indirect, formal; participation in implementation, but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism, non-participation, high degree of tokenism and manipulation.
1. Manipulative participation		1. Manipulation			
Pretty's (1995) typology of community participation		Arnstein's (1971) typology of community participation		Tosun's (1999a) typology of community participation	

Source: (Tosun, 2006)

Figure 3. Community Participation Theory

The researcher chose Tosun's theory because it is relevant to the field's conditions and examines how the community's participation can be classified into three levels. This is the basis for assessing the level of community participation that has not yet been optimally developed, including the role of the community in planning and decision-making. Meanwhile, the theories of both have placed the community in the role of planner and decision-maker. The researchers' findings show that community participation has its own strengths. Therefore, it can be explained as follows:

**Spontaneous Participation**

Spontaneous participation is a form of participation that originates from the bottom up. Research findings in the field have not seen the dominant community participation in complete control, planning, and management. The role of the community is still primarily to implement the program provided by the Regency Government through the Pokdarwis (Tourism Awareness Group) based on the information obtained. As reflected, cleaning the temple area and cooperation to enhance its beauty. Then the role in decision-making and management has not been wholly owned by the community. This is related to the courage of participating in discussions or conveying aspirations for development planning that still does not exist. (Chauhan, 2022). The findings of the researcher said that this happened because

there was no space for discussion, which indirectly made the public not used to expressing opinions, discussions, or channelling their ideas (Brooks et al., 2023).

The form of spontaneous participation among the people of Pataan Village is characterised by high awareness of the programs provided; the community is not fully able to convey ideas or express them, but the awareness to act instinctively is very high (Giampiccoli & Saayman, 2018). Without coercion, orders, or appeals, the community undertakes cleaning activities and fosters cooperation in the area surrounding the temple. Based on the study's findings, it can be concluded that spontaneous participation among the people of Pataan Village still does not reflect the presence of community ideas submitted to the government or the district level. This indicates that the participation of the people of Pataan Village is still in the order or implementation stage (Choi & Hur, 2023), even though the community already has high awareness, including strong social values.

### Induced Participation

Participation that emphasises more on orders and executors, orders from above and the community as implementers. The findings of the researcher in the field show that there is a motivation, encouragement or thing that provides support, in addition to the motivation for protection and preservation efforts, there are also motivations through the Pokdarwis outing class activities provided by the district government, in this case Disbudporapar to provide an overview of tour package planning. Efforts to be able to maintain and preserve are one of the essential aspects to mobilise community participation in socialisation activities and discussions (Lu et al., 2022). Melihat, the conditions in the field indicate that the encouragement arising from the community's own awareness is robust and high, but lacks a forum or place to bridge and accommodate this potential. So, developing tourism will be complicated, but the foundation for the discussion room does not yet exist. The study's findings show that the community is very enthusiastic when an invitation requires its presence. The community almost missed the activity.

However, the presence of the community is limited to invitations; most have not exercised their right to express their aspirations in small matters, such as asking for or responding to socialisation, and it can be said that it is still one-way (Nadhifatur Rifdah & Kusdiwanggo, 2024). Basically, induced participation at the participation level can be developed as the first step in the process towards involvement that can generate ideas, aspirations, and the distribution of aspirations to the government and NGOs (Bangani, 2024). However, this is still not managed optimally, due to limited attention and stakeholder networks (Anthony, 2024) to participate in helping the development of tourism at Pataman Temple.

### Coercive Participation

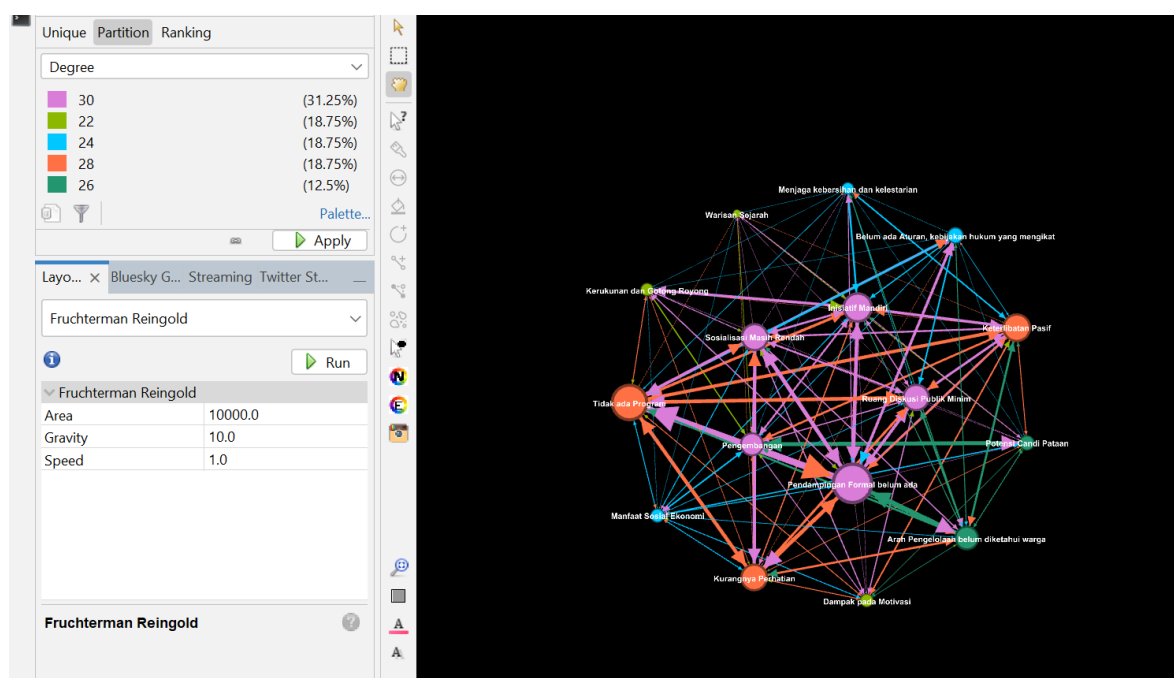
Coercive participation is participation that is carried out because of coercion, threats, and pressure given to be able to participate in participating (Tosun, 2006). In this study, the participation of the people of Pataan Village in the development of Pataan Temple tourism was not coercive; the involvement of the community in attending was due to an invitation as a form of respect (Fraser et al., 2021). The pressure to participate essentially does not exist because socialization and mentoring activities have not yet reached the community. The community does not feel any threats or pressure, nor does it feel any lure to participate in activities related to the development of Pataan Temple tourism. The public's assumption of

an "invitation" is an honour that obliges them to participate. Absence or absence of participation is not sanctioned either legally or socially (Awang et al., 2009). The absence of legal provisions, organisational forums, or unwritten rules is one of the factors that affects the lack of courage to have an opinion, assess, and even participate in decisions-making (Rosetti et al., 2022).

The emergence of ideas, or ideas basically cannot be present suddenly, if you have not previously been used to participating in discussion activities or Focus Group Discussions (Alim et al., 2021). Looking at the conditions in the field with the implementation of the program, there is a great inequality, namely the inequality of potential owned by the programs provided to the community has not been able to be given optimally. Basically, the program provided is not completely for sustainable empowerment, as conveyed by Pokdarwis that "there is no program that involves the role of the community, most of it is still in the form of socialization, and even then it is not all about tourism, for assistance there is still no one, (interview, 2025)". This statement shows that socialization activities already exist but are not fully focused on tourism and remain unsustainable. The optimal running of a program is inseparable from regular mentoring activities (Jaafar et al., 2020). This is in line with the conditions in the field that most of the activities are only during events, so, indirectly, it will be difficult to find out the obstacles that are still felt by Pokdarwis in the development of this Patan Temple tourist spot. These findings indicate less alignment between the goals of empowering and developing historical and cultural heritage, but management is still not optimal, especially in terms of empowering local communities, which affects community participation (Khalid et al., 2019). It is seen as an ordinary thing but has a significant impact on improving and growing the village's potential (Salmon, 2024).

### **The Potential Strength of Local Heritage Tourism Development of Pataan Temple in Pataan Village, Lamongan Regency**

The participation of the Pataan Village community can be effectively developed through devolution, trust, and community ownership. It can be said that this is because, in essence, the people of Pataan Village have strong potential to be included in the management of tourism development. Including high social values for the social life order (Wirudchawong, 2012). On the other hand, the community also has considerable challenges to support their potential, namely, there is still no space to distribute both income, assessment, and criticism (Tong et al., 2024). This gives birth to the strength of the potential possessed by the community, as well as the strength of the inhibiting factor of the development of the potential possessed (Pitakaso et al., 2024). The potential strength of the community and what strategies can be developed to support the potential of the community can be seen in the following image:



Source: Processed Researcher, 2025

Figure 4. Network Power

The image shows that there are 5 network clusters, namely:

**Cluster 1:**

The single purple cluster shows the greatest connectivity with other networks. It has an influence of approximately 31.25%, the highest of the other 5 clusters. This shows that the node "forum assistance does not yet exist" is connected to the node of public discussion space, socialization is still low, and independent initiative, development". The node "forum assistance does not yet exist" shows that this dimension is very influential in shaping the pattern of community participation. This dimension is one of the opportunities for the government to provide a forum for the community, both in the form of participation in formulating policies, participation in preparing tourism development master plans, and management that presents the role of the community. The potential for community involvement is basically one of the main aspects that must be planned in the development of local tourism (L. Wang et al., 2020). This cluster also shows that the aspect of independent initiative is formed, the community has a high potential for social spirit, so that they are able to take initiatives independently, including in terms of cleaning and maintaining Pataan Temple. The findings show that the community is still waiting for directions in carrying out activities, as there is no formal space for discussion. So that the form of participation in activities is mostly implemented, not as planners or formulators, of course, this also has an impact on the level of readiness of village independence in managing potency (Pugra et al., 2021).

**Cluster 2:**

Light green colour with the dimensions of "harmony and cooperation, historical heritage, impact and motivation". This dimension has a relationship strength of 18.75% to connect with other aspects. Among the several elements in this cluster, the dimension of harmony

and cooperation is one of the most significant. This shows that the potential for social value owned by the people of Pataan Village is very high, but there are no facilities that fully support it, both material facilities and knowledge facilities (Pranee et al., 2020). Of course, this will affect the motivation that arises from the community itself (Chan et al., 2021). Basically, the community already has a high level of awareness of the need to participate in maintaining or preserving. However, if the role of the community is not used to participate as owners, managers, and implementers, then the encouragement to increase tourism development also has the potential to decrease (Chaisawat, 2006). The study's findings show that the community's encouragement to attend events, socialise, or assist aligns with existing programs. If there are programs that are followed, and if they are not, we support them. If there are programs that involve the community but exclude us, we do not need them either. Seeing this statement, it shows that the encouragement or motivation of the community will increase if the role of the community is necessary and used (Dinh et al., 2024). However, if this is not utilized, there is a significant risk of indifference to long-term development. This indicates that the community has values that can be used to be present as managers, not just as implementers.

### **Cluster 3:**

The blue cluster with the dimension of "there are no rules, binding legal policies, maintaining cleanliness and sustainability, socio-economic benefits". The network strength in this cluster is 18.75%. The relationship aspect is closely related to the colour cluster of people, namely, factors such as no program, lack of attention, and passive involvement. The network that connects these two clusters has considerable value in terms of non-programmatic and passive involvement. Because there is no binding program given to the community, participation in attending the community's invitation is still as a recipient or listener. The presence of the community is not as a planner, manager, or owner. This makes participation invisible because communication is still one-way (Pan et al., 2021) The discussion is quite limited, and at that time, the community had not fully received the source or information deep enough that it had not given rise to the aspirations of the community itself (Posio, 2024). As a small example, questions or even the purpose of continuing the program. Most programs are only temporary, even at a particular time, and are completed at a specific time. This is a crucial point to note that the program period also affects the level of community participation (Gough et al., 2021).

### **Cluster 4:**

The colour orange indicates a relationship that "no program, lack of attention, passive involvement". This network has the strength of being connected to the purple cluster (forum assistance does not yet exist), then attached to public discussion spaces, socialization, independent initiatives, and development. This indicates that the dimensions in the orange cluster are strongly related to the formal assistance aspect; the space for public discussion remains minimal, socialization remains low, and independent initiatives are relatively high (Choi & Hur, 2023). The network strength in this cluster accounts for 18.75% of the total across the five clusters. This cluster indicates that the relationship between these two clusters is quite strong, particularly in terms of the lack of attention and community involvement, which results in a shortage of community programs. This really needs more attention, where the tourism sector in the southern region, including Sambeng District, has the potential to be developed into a historical heritage tourist spot (Nawafilah et al., 2022), at

least it can be seen by the district government to support other potentials to be able to synergise (Li et al., 2021).

The impact given is not only on the aspect of equitable distribution of regional potential empowerment, but also on the level of income of the community (Figini & Patuelli, 2022). Development should not only be seen in terms of potential that has developed, but also in areas that have potential but have limitations in their management (Junaid, 2023). Tourist destinations that have been able to develop independently should have begun to be given the authority to regulate and manage themselves, and it is time to be able to see other potentials to be given more attention and spotlight (Tang & Xu, 2023). To ensure the tourism development process does not focus solely on the northern region, the southern region must also be considered and developed. One of the processes that may be done early is by approaching the local community, inviting as owners, managers, and planners, the existing potential (Dushkova & Ivlieva, 2024). If it is embedded in this manner, the community's role will naturally emerge, and it will be able to manage independently. However, as an initial process, intense assistance is still needed (Salvador Costa et al., 2022).

#### **Cluster 5:**

Green cluster, the dimensions of this cluster include "Pataan Temple and management direction". This cluster is closely related to the purple cluster; the network strength is 12.5%, and the network is most connected to the purple cluster (forum assistance does not exist yet). Then, attached to public discussion rooms, socialisation is still low, and there are independent initiatives and development. Based on the picture and presentation above, it can be concluded that the community's potential for developing and realising participation lies in its attitude and nature of independent initiative. Meanwhile, the obstacle that is still an obstacle is that there are still no assistance activities for the community (Riyanto R.A.N.D et al., 2024). This potential and inhibition are a unit that affects each other; if the existing potential has not been able to be developed and provided with supporting facilities, of course, this will significantly affect the implementation and even the sustainability of the motivation to participate (Meredith et al., 2023).

The study's findings indicate that the Pataan Temple and its management direction still require further development. The absence of a management structure and master plan makes it difficult to develop. However, this is precisely a task and attention that must begin to be given, especially in the southern region of Lamongan Regency (Eprilianto et al., 2024). Including Sambeng District, which boasts numerous historical heritage relics, such as inscriptions and temples, one of which is the Pataan Temple in Pataan Village. It should be able to be developed optimally as the goal of the strategic plan to establish historical and cultural heritage, but it is not easy to carry out the development (Snis et al., 2021) it requires networks and roles between stakeholders who have common interests to bring the direction of development in a synergistic and sustainable manner (Febrianti et al., 2023).

## **CONCLUSION**

Based on the results of the research, the participation of the Pataan Village community in the development of Pataan Temple tourism is still largely absent or present as planners, observers, and assessors. The form of community participation is present as participants who only attend activities. However, the implementation that requires the presence of the public is not based on coercion in the form of threats or sanctions. The presence of the community

in attending invitations or activities is basically also because the community has high awareness and initiative, but the natural potential that this community has has not been able to participate as observers, assessors, or even involvement to participate as planners. Nevertheless, this study can provide an overview of the form of participation that the people of Pataan Village already have, and the extent of the strength they have in implementing this participation, as well as what aspects are the strengths to maintain the motivation for participation. Therefore, the findings of this research are expected to be applied by considering the specific aspects of each stakeholder's ability to participate in having an impact on improving facilities, both in terms of material and knowledge. The limitations of this research are still focused on looking at the form of participation and the strength of the potential possessed by the community, which only involves Pokdarwis and Karang Taruna. It is hoped that future research can involve all residents of Pataan Village in examining community participation in order to deepen the potential possessed by the community as the main competence of local tourism development.

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