Community's Response To The Cultural Tourism Developments As Part Of The 'Majapahit Cultural House' Programme In Bejijong Village, Trowulan-Mojokerto

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Abstract. The Majapahit Cultural House program was established to develop Majapahit Village in Bejijong Village through substantial public investment. Implemented through a top-down approach, the program has not fully accommodated local aspirations, resulting in various community responses. This study examines the objectives of the program and community responses to its implementation. A qualitative descriptive method was applied using interviews, observation, literature study, documentation, and interactive model analysis. The findings identify three groups of cultural-house owners: those who use the houses in accordance with program objectives, those who modify their functions, and those who have not utilized them. The study categorizes the observed responses into three forms: adoption, boundary maintenance, and retreatism. The diversity of responses is attributed to differences in the needs of each community.

Keywords: Anthro-tourism; Majapahit culture; Socio-cultural

1 Introduction

In the province of East Java, Mojokerto Regency, is proactive in exploring and developing the potential of cultural tourism. The Kampung Majapahit Bejijong Tourism Village is one of the iconic tourist villages closely associated with the historical and cultural heritage of the Majapahit Kingdom. The Majapahit cultural house program is one of the cultural heritage management initiatives designed to facilitate the use for homestays, brass cast centers and souvenirs. This program is based on a community empowerment paradigm, which positions the community as both the subject and object of development. However, the development of Majapahit cultural houses in Bejijong Village has not yet benefited the majority of the community. Similar findings have also been identified in a recent study on adaptive governance in Majapahit Tourism Village, indicating that fragmented institutional coordination and limited participation often undermine the effectiveness of government-led cultural heritage tourism

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programs [12]. The suboptimal nature of the Majapahit cultural house program has prompted a variety of responses from the local community. This incongruity serves as the focal point of this study, as it elucidates the discordance between the intended purpose of the Majapahit cultural house and its actual utilization by the community. Additionally, it explores the disparities between the form and the determinants of community response to cultural tourism development through the cultural house program.

A number of studies have previously discussed the potential development models of tourism villages, community-based tourism (CBT), and strategies to control the utilization of cultural houses. However, the majority of these studies prioritize: The institutional aspects and management strategies [34, 35], the potential of cultural tourism and the role of local wisdom in development processes [8, 24], there is an absence of conformity with regard to the functions and technical recommendations for the management of cultural houses [15], Romance and cultural values of the past [36], and the influence of Majapahit Village on the socio-cultural environment of the community [9]. A paucity of research has been dedicated to the examination of the community's response to cultural tourism development programs from a sociocultural and economic perspective, the utilization patterns of cultural houses constructed using a top-down approach and the ensuing challenges in local implementation, the evaluation of community's level of acceptance of the cultural house development intervention as a preservation instrument and tourist attraction. Recent studies also indicate that participatory approaches such as digital storytelling can strengthen cultural resilience and improve community engagement in heritage-based tourism villages, suggesting alternative pathways for addressing gaps between policy objectives and local implementation [10]. This research aims to fill the gap by offering a comprehensive framework for understanding community responses, as well as identifying the relationship between the program and government policy objectives and its impact on the socioeconomic sector. In addition, a critical analysis of the program's sustainability is also necessary.

Therefore, this research offers scientific novelty in the form of the identification and empirical analysis of community response patterns to cultural tourism development programs based on heritage architecture. This analysis employs a typology of responses (revitalization, boundary maintenance, and retreatism) and their relationship with government program objectives and the local socio-economic context in Bejijong Village. An additional novelty lies in the descriptive qualitative approach with field data, which reveals the mismatch between policy objectives and local practices. This study places particular emphasis on heterogeneous social responses, an aspect that has not been adequately explored in previous studies. The purpose of this research is to identify and analyze: The objective of the Majapahit cultural house program in order to realize Kampung Majapahit in Bejijong Village; community response to the cultural tourism development through the development of Majapahit cultural houses in Bejijong Village; and provide an evaluation of cultural tourism development through the Majapahit cultural house program.

In order to identify studies with a similar focus that have been conducted before, the author uses research that is relevant and in accordance with the objective of this study. In the alternative development paradigm, tourism has emerged as a promising avenue for socio-economic advancement, particularly in developing countries [13, 37]. Culture and local wisdom in a region are dynamic and continually evolve, becoming deeply intertwined with the lives of its inhabitants. Consequently, when the area is selected for the implementation of cultural tourism

development programs, whether the relevant parties are aware of this fact or not, the local community will utilize these cultural resources in their efforts to develop tourism in the area. Wang, Mei-Yu, et al. [29] expound on the notion of cultural tourism development through cultural heritage-based innovation (CIBI), which has been demonstrated to enrich and expand theoretical knowledge about cultural tourism development through cultural innovation in tourism destinations. Furthermore, this innovative approach encourages discussion about the relationship between cultural innovation and sustainable cultural tourism development. Cultural heritage preservation can generate tourism innovation [21]. Furthermore, Rahmi, S.A. [24], expounds on the notion of tourism development in the context of local wisdom, asserting that the primary focus in the tourism sector's developmental endeavors invariably pertains to the entities and attractions that are deemed to be of interest to tourists.

Research by Ethika [8] indicates that the success or failure of a tourism development is contingent upon the community's response to the development efforts undertaken. As demonstrated in the research conducted by Meray et al. [17], the community exhibited a favorable response, as evidenced by the high level of community participation in the implementation, enhancement of skills, and articulation of opinions. This is due to the community's expressed desire to be involved in tourism development. Candice Cornet [5], in her research on community responses to tourism development and resistance in China, revealed that the community gave a variety of responses, namely acceptance and rejection, those who rejected because they were unable to accept various social changes from the presence of tourism in their village, while those who accepted because they were in accordance with their livelihood strategies which were quite diverse. A number of factors influence people's responses, particularly those residing in historic districts. These factors include the cultural perceptions of the community [6]. Furthermore, people's perceptions and attitudes towards government involvement in destination development significantly impact their satisfaction with supporting government programs [26]. The significance of satisfaction levels in influencing community responses to tourism development has been well-documented. Empirical evidence suggests a positive correlation between community satisfaction and the favorable response to tourism development initiatives [30].

2 Methods

In this research, the approach used is a qualitative descriptive approach. Data collection using interview method, observation method, literature study method, and documentation method. The technique of determining informants in this study using purposive technique. In this study, there are several things that must be considered in carrying out purposive techniques, namely: 1) Informants who possess the fundamental capacity to furnish insights regarding the objectives of the Majapahit cultural house development program and associated policies, 2) Informants who wield full authority in the process of developing and managing Kampung Majapahit Tourism Village, 3) Informants who are categorized as Bejijong Village community based on their engagement in the process of managing Majapahit cultural houses.

The data analysis technique used is qualitative descriptive analysis, meaning that the data obtained in the study are reported as they are and then interpreted descriptively to draw conclusions. The data obtained from the results of literature studies, observations, interviews,

documentation are synthesized by following the interactive data analysis model [18], including: data reduction, data presentation, and conclusions. The analysis of data can be developed through several stages: The organization of data is conducted subsequent to the accumulation of data from each research question, once it has been deemed sufficient, the analyze and interpret of research data is a critical step in any scientific inquiry, and the formulation of conclusions in the form of general and specific findings is paramount. The data analysis process in this research commences with the formulation and elucidation of the problem, followed by the collection of field data and the transcription of the research results. The data obtained from the data collection process will be both diverse and complex; however, it will not be possible to use all of the data to answer the research questions. Consequently, data reduction was executed in accordance with the information required by the researcher. In the event that the researcher finds the answers from the sources to be unsatisfactory, the researcher will continue to pose questions until the appropriate data is obtained. Qualitative data analysis was conducted until data saturation was reached.

Data categorization is a fundamental step in research that involves organizing and classifying information into different categories based on similar characteristics, thereby enabling new insights and knowledge. The next research process is the presenting of the collected data. In this research, the data are presented in the form of descriptive narratives, charts, and relationships between categories, among other formats. The data are presented in accordance with the research questions and have been adapted to ensure their relevance and reliability. The data presented here are supplemented by interview transcripts and photographs, which are consistent with the findings from the field and have been adjusted to align with the research analysis. The subsequent discussion will present the community's response to the development of cultural tourism in the context of the Majapahit cultural house program in Bejijong Village. This response will be illustrated through a diagram. Consequently, a comprehensive analysis of the accumulated data from the research process will be conducted to draw definitive conclusions.

The final stage entailed by researchers is the validation of the accuracy of the information, a process that utilizes triangulation [38]. This is due to the fact that the results of qualitative research are more likely to engender doubt due to the unclear relationship between one fact and another. Even every construction between phenomena is very likely to be biased or a deviation. Consequently, triangulation has been recognized as a strategy to enhance the validity of evaluations and research findings [39]. The validity of the data in the study was checked using source triangulation, which entailed comparing data from observations and interviews from each source or informant. This method was employed to ascertain the veracity of the information obtained from the contents of related documents. A comparative study of the opinions of one community with those of other communities is also necessary. In summary, the term "source triangulation" signifies the process of verifying data by comparing facts obtained from multiple sources.

3 Results and Discussion

3.1 The objectives of the Majapahit Cultural House Program

The aim of a cultural tourism development program is to provide assurance to tourists and communities related to cultural tourism development, thereby maximizing tourism benefits to

stakeholders while minimizing negative effects, costs, and other impacts. The following description provides further elaboration on the objectives of the Majapahit cultural house program. Firstly, realizing the form of Majapahit Village signifies recognition of the cultural and historical significance it represents. The construction of houses in the Majapahit architectural style has been demonstrated to contribute to the revival of the atmosphere of Kutaraja, a region characterized by a profound cultural influence from the Majapahit Kingdom [40]. The reconstruction of the Majapahit cultural house has been regarded as an inaugural initiative by the government, with the objective of empowering the community to cultivate a tourism village program. It is imperative to inspire the community to proactively engage in the development of tourism in Trowulan District [41]. Secondly, promoting the expansion of the creative economy. The Trowulan sub-district is distinguished by a number of notable products, including stone and terracotta sculptural pieces, trinkets, and souvenirs, as well as brass cast crafts, all of which serve to characterize this area and its cultural and historical significance. Thirdly, supporting cultural heritage tourism activities in Trowulan District. According to Regional Regulation No. 5/2012 on the East Java Provincial Spatial Plan and the Mojokerto District Spatial Plan, the Mojokerto District has been designated as part of the National Strategic Area. The designation of Trowulan Geographical Space Unit as a National Ranked Cultural Heritage Area is formally recognized by the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 260/M/2013.

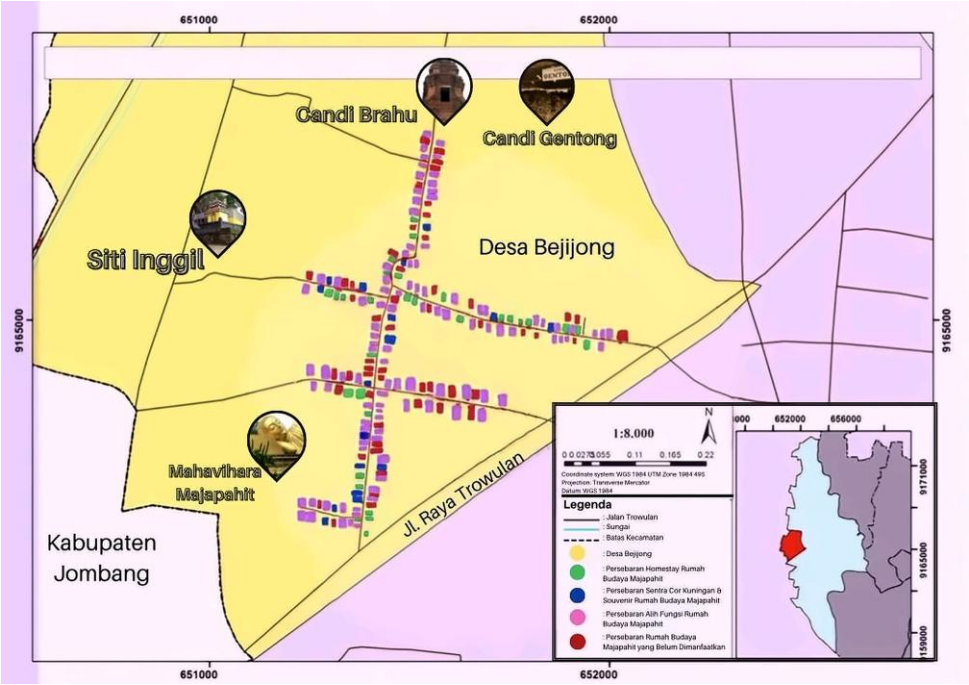


Fig. 1. The following is a map delineating the distribution of Majapahit cultural houses in Bejijong Village.

Source: authors' primary field mapping. Map key: green = homestays; blue = brass crafts/souvenirs; pink = repurposed houses; red = unused houses.

3.2 The following study analyzes the community's response to the Majapahit Cultural House Program.

The objective of this study is to examine the community response to the completion of the Majapahit Cultural House. The community's responses to the Majapahit cultural house program in Kampung Majapahit Bejijong Tourism Village reflected its interests and social position. In order to analyze the response of the Bejijong Village community, the findings of the economic and socio-cultural influences of the local village community will be described. The objective of this analysis is to develop the Majapahit cultural house program as a support for tourism activities. This study takes an interdisciplinary approach to various economic and sociocultural influences, focusing on the perspectives of individuals who utilize Majapahit cultural houses. The study includes a diverse sample, comprising program participants, individuals who have transitioned between functions, and those who have not utilized the Majapahit cultural houses. Furthermore, the data will be correlated with existing literature to assess the community's response with regard to homogeneity. This analysis will employ Dogan's Host Response Theory [7], as it is regarded as a suitable framework for addressing the research questions posed in this study.

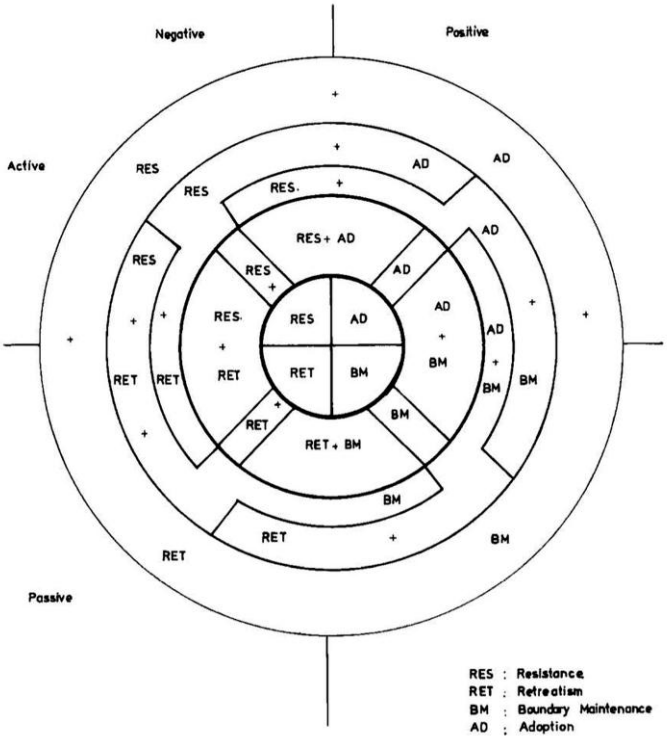


Fig. 2. Diagram of Community Response to Tourism
Source: Dogan [7].

Dogan [7] developed a theoretical framework by identifying and reviewing the main consequences or impacts of tourism development and the behavioral responses that occur in host communities. Dogan's theory states that initially homogeneous communities, which show specific responses to tourism, eventually show diverse or heterogeneous responses as a consequence of tourism exposure. The extent of the impact of tourism on a given community whether positive or negative, is reflected in the community's response to the phenomenon. This response can take the form of either acceptance or rejection.

3.3 Interview Coding Categories Analysis

The coding categories of the interview data are based on the results of the depth interview analysis. The coding categories are grouped by the community of Majapahit cultural house owners in Bejijong Village. Subsequent to the interviews, the resultant data was summarized according to the interview coding categories as follows:

A1: Provision of active support for the efforts to revive and preserve the cultural heritage of typical Majapahit architectural buildings. This support will be provided in the form of the Majapahit Cultural House, which will be utilized to support tourism activities. Active support through the enhancement of creative industries based on local wisdom.

A2: The ability to accept new things while preserving the cultural heritage of the Majapahit cultural house.

B1: The cultural house program of Majapahit has been accepted, yet there is a paucity of support for its sustainability and the continuation of its tourism activities.

B2: It is imperative to impose restrictions on the utilization of Majapahit cultural houses, adjusting them to align with capital capabilities.

C1: Although the acceptance is evident, there is an absence of effort to provide tangible support for the development of the Houses of Culture Majapahit program.

C2: The acceptance of forced and silent opposition to tourism activities is a key component of the study.

D1: Aggressive opposition to the development of tourism activities.

The following table presents the utilization data for the Majapahit cultural houses located in Bejijong Village.

Table 1. The utilization of the Majapahit Cultural House in Bejijong Village for the years 2022 - 2024

No	The Utilization of Majapahit Culture House		
	Type of Utilization	Amount	Percentage
1	Homestay	30	22,27%
2	The Cast Brass and Souvenir Center	17	
3	A modification in the function of the utilization of the Majapahit cultural house has been implemented (e.g: grocery store, a food stall, and an art & antique gallery)	102	48,34%
4	The Majapahit Cultural House has not been utilized; there is a poster available for sale.	62	29,38%
	Total	**211**	**100%**

Source: obtained from primary data

The strategy employed by the Bejijong Village community in response to the Majapahit cultural house program development is delineated in the subsequent diagram, which is based on the findings of the analysis of data. The strategy is divided into three forms of response.

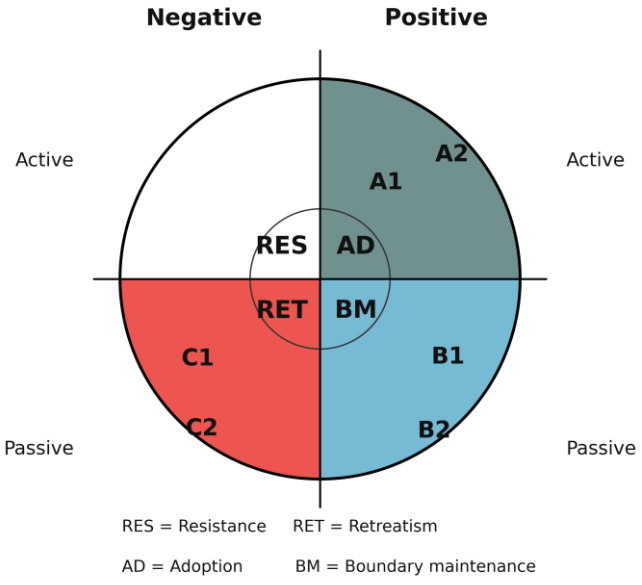


Fig. 3. Diagram of Community Response in Bejijong Village to Tourism

Source: authors' field data and interview coding; response categories based on Dogan [7].

The term "adoption" is used to describe the response of the majority of host communities that do not object to the disintegration of traditional culture and actively seek to blend in and adopt the ways and culture of tourists. Similarly, the influence of tourism on values, attitudes, and behaviors has been widely accepted without significant resistance or rejection. In addition, certain individuals in Bejijong Village have taken an affirmative stance towards the Majapahit cultural house program, recognizing its potential to contribute to the development of tourism and Majapahit culture within the community. This support is further demonstrated by the commitment to fostering local wisdom-based creative industries that are integral to the success of the program. In the diagram above, this is illustrated by the code AD [A1, A2]. The elders of the community have shown an increasing level of tolerance and open mindedness, as indicated by their evolving perspectives. The adoption response of the community in Bejijong Village is evident in the consistent maintenance and use of the Majapahit Cultural Houses, in accordance with Majapahit cultural values. This commitment to preserving cultural heritage has contributed to the community's support for tourism activities and the provision of accommodation for tourists. These needs include homestay businesses, brass casting centers, art galleries, and antiques shops.

Conversely, the establishment of homestay businesses has emerged as a catalyst for job opportunities within the local community. This development has encouraged the acquisition of new skills, including hospitality skills of homestay guests and the role of educational tour guides. These guides offer insights into the crafting of cast brass sculptures and the production of “batik Majapahit”, thereby enriching tourist’s cultural experience. Acquiring this business opportunity requires the development of new skills, especially English proficiency. The demand for foreign language skills, particularly English, has increased in the tourism sector due to the rising number of tourists from diverse backgrounds, including student groups on study tours and foreign travelers who have interacted with local communities [9]. The community has demonstrated proactive engagement in English language training, with the aim of providing hospitality for guests and contributing to the promotion of tourism activities in Majapahit Village among foreign tourists. The rising of new business opportunities in the creative industry based on the local wisdom of Bejijong Village will further promote Majapahit Tourism Village and strengthen the local economy. Therefore, the local community has absorbed Majapahit values, attitudes, and knowledge of Majapahit Cultural House program. As a result, Majapahit Culture has been enriched by these elements rather than destroyed.

Moreover, in the boundary maintenance response, communities that derive economic benefits from tourism effectively mitigate the negative impacts of tourism, thus facilitating the acceptance of tourism without rejection or negative sentiments. Dogan [7] underscores the need to establish clear boundaries between foreign and local cultures, emphasizing on presenting local traditions to foreigners in varied contexts. This approach, according to Dogan, plays a crucial role in mitigating the impact of foreigners on local culture. The implementation of this strategy has been shown to have a positive impact on local culture, ensuring its coherence and integrity without causing psychological disruption and tension. Furthermore, the strategy has been shown to generate economic benefits for the local community through tourism. This response is evidenced by local residents of Bejijong Village acknowledging the Majapahit cultural house program, yet exhibit minimal support for the sustainability of tourism activities within their community. This condition reflects broader structural challenges in heritage governance, where sustainability-oriented innovations such as circular material practices, green

financing mechanisms, and digital heritage initiatives remain insufficiently institutionalized at the village level [11]. In the diagram above, this is illustrated by the code BM [B1, B2]. This community imposes restrictions on the utilization of Majapahit cultural houses according to their capital capabilities. Some local communities also stated that there were obstacles in the effort to establish Majapahit cultural house homestay business. These obstacles are said to be a result of the considerable capital required for the addition of toilet facilities, air conditioning facilities, and spring beds. Conversely, the absence of skills among local communities in developing homestay enterprises can be attributed to the absence of guidance from local government entities. The utilization of Majapahit cultural houses is not aligned with the objectives of the program launched by the government. Changing the function of Majapahit cultural house is a proposed solution to overcome the challenges in supporting tourism activities by some Bejijong villagers. Although they recognize the development of the Majapahit cultural house, they expressed reluctance to participate fully, and prefer to maintain pre-existing commercial activities, such as grocery stores and food stalls.

In addition to these two responses, the dynamics of tourism in the Kampung Majapahit Bejijong tourism village for local communities also gave rise to a retreatism response. Dogan [7] suggests that this form of retreatism response arises when the changes brought about by tourism in the host community are not supported by the majority of local residents. Consequently, their reaction or response is often characterized by a deliberate avoidance of contact with tourists, which simultaneously signifies the revitalization of cultural awareness, historical traditions, and ethnic identity. The community of Bejijong village have expressed their approval of the development of Majapahit Cultural House program, yet they have not engaged to support it. In essence, the local communities have adopted a dual stance: they both accept and quietly reject tourism activities. As illustrated in the diagram above, this phenomenon is shown by the code RET[C1, C2]. This phenomenon is exemplified by several members of Bejijong Village community, who demonstrate a lack of commitment to the program, resulting in underutilization of the Majapahit Culture house. The building remains unoccupied and the door is frequently closed. Some units are used for private purposes as living rooms, a practice that contradicts the program's objectives. In fact, some local communities have expressed their rejection of the program through a silent protest. Specifically, they have posted signs with the words "for sale" on the front doors of the Majapahit Cultural house. Such resistance is driven by several factors, including limited financial resources, lack of expertise, and limited time or other obligations. Additionally, the absence of assistance from the local government also contributes to the challenges faced by these entrepreneurs. The factors underlying this retreatism response stem from the observation that some of the communities in Bejijong Village do not derive their livelihoods from tourism. This observation is further compounded by the realization that the Majapahit cultural house program does not offer any benefits to their lives.

4 Conclusions

The Majapahit cultural house program, implemented in order to build Majapahit Tourism Village, has become a significant source of intercultural interaction. The socio-cultural structure of the local community in Bejijong Village has undergone considerable transformation as a result of tourism. The response of local communities to these changes has also been quite varied, ranging from acceptance to rejection. This depends on the sociocultural characteristics of the

local community and the level of change affected by tourism. The community of Beijijong Village showed three different responses: adoption, boundary maintenance, and retreatism. The three responses indicate that the implementation of the Majapahit cultural house program in Bejijong Village is suboptimal.

The dominant response observed was the Boundary Maintenance, a positive-passive response that aligns with the increasing phenomenon of Majapahit cultural house conversion in Bejijong Village. The Boundary Maintenance response signifies a desire for the government to enhance the program, thereby underscoring a commitment to continuous improvement and optimization. It is imperative to improve the quality of the programs that have been developed and enhance the utilization management strategies and the funding management. Therefore, the Majapahit cultural house program in the development of the Kampung Majapahit tourism village will be optimized in order to ensure the optimal function. In this particular instance, the local community is both the proprietor of the resources and the agent engaged in their development.

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