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Study Review On Cultural Tourism, Participation, And Community Strengthening in Tourism Development

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Abstract. This essay deal with a study review on cultural tourism, participation, and community strengthening in tourism development. The definition of cultural tourism under discussion is still under debate by anthropologists who are doing some research. Essentially some of these experts talk about the same goal, namely the existence of communities with their participation in the cultural process, the existence of foreigners or tourists who interact with the culture of the local community with all its consequences, the existence of efforts to local communities to strengthen, even at the center of the discussion, they are looking for new formulas. to balance the process of cultural globalization and cultural localization, which both have to deal with each other, whereby the process of cultural globalization brings with it the consequence of the formation of cultural homogeneity in all parts of the world, while the globalization process also has cultural heterogeneity as a unique factor so that a conserving and sustainable localization process is required.

Keywords. cultural tourism, community participation, and empowerment

1. Introduction

This section also examines how efforts are made to balance socio-economic integration of the community and cultural differences, as well as how cultural aspects are considered as a tourism asset. The commodification of culture has raised awareness of the preservation of culture and the appreciation of local traditions. The embodiment of identity and pride is tested as an integral aspect of the process of cultural commodification. In addition, this section also extensively discusses the criteria that are accepted as sustainable tourism, namely the existence of community participation. These include understanding the heterogeneous conditions of society, the organization of some members of society, the emergence of the complexity of society that flows and is influenced by political and psychological factors, and understanding other important factors such as geography, sociology, and territory in the context of society.

It should be noted that the understanding of participation is still very controversial and open to different interpretations. As a result of efforts to strengthen self-determination, several factors such as self-esteem, pride, self-confidence, and external contacts were identified. However, in some community empowerment measures, they often encounter barriers such as a

lack of knowledge about tourism, lack of confidence or skills, which ultimately weakens community participation in tourism development.

The four case studies in this book describe many topics related to and focused on tourism development, for example, the case of community empowerment with its commitment as a provider of handicrafts in Lapland, placemaking, and community participation in Kiltimagh, Ireland, a tourist city in Indonesia. Soweto South Africa and tourism development in Masai Kenya and Tanzania.

2. Research Methods

This study uses a desk research method with online data and information retrieval techniques, secondary sources, and other sources of scientific publications. While the analysis technique used is descriptive qualitative analysis techniques, and a comparison of several research results and other scientific publications on issues of cultural tourism, heritage tourism and tourism development.

3. Review Studies
3.1 Cultural Tourism

The term cultural tourism has multiple definitions (Sofield and Birtles, 1996) and is still confusing (Hughes, 1996) and symptomatic terms such as Tribe's (1997) and disciplinary tourism. A book written by Smith (1978: 4) entitled Hosts and Guests distinguishes between ethnic tourism and cultural tourism: ethnic tourism is marketed to the public/tourists based on the culture that comes from the indigenous population, which is exotic. Wood (1984: 361) further defines ethnic tourism by focusing on people who leave behind cultural identities whose uniqueness is marketed to tourists. Especially those that are packed for tourists like dance performances, houses or indigenous settlements of residents, ceremonies, and handicrafts in the form of ornaments with all their trinkets (Smith, 1978: 4).

Wood (1984) and Smith (1978) distinguish between ethnic tourism and cultural tourism when in reality the same thing exists (Cole, 1997). The use of ethnic terms is seen as problematic in tourism. It is further said that the general use of the term ethnic implies the existence of a minority group with all its limitations on others; the search for "primitivism" thus arouses curiosity about untouchable indigenous peoples (Cole, 2014). Most tourists have an ethnocentric view of the society and culture they visit (Laxon, 1991). Selwyn (1996: 21) states that it is widely accepted by anthropologists. While most contemporary tourism is based on the "search for the other", the other belongs to the premodern, commodified, imagined, and socially authentic world (Sewlyn 1996: 21).

Tourism transforms differences in global issues into consumerism, a process in which "otherness" becomes a commodity that is consumed. This is institutional racism that shows the primitiveness of Cole (2014) since suffering and poverty are something aesthetic for tourists, the accumulation of images of poverty. Things that people do are defined as goods like tourism that are subject to cultural differences and local cultural variations. This has led to cultural and ethnic diversity and revitalization (Walters, 2012).

The dichotomy between ethnic tourism and cultural tourism is that ethnic tourism is used for the term "primitive other" and cultural tourism in developing countries is associated with high art (as Richard said in 1996) to determine the imbalance between rich and poor. MacIntosh and Goeldner (1990) use the concept of cultural distance to refer to tourists who have a different culture than the places they visit. At present, Western scholars use the term "ethnic tourism" when the cultural differences are great and "cultural tourism" when the differences are small. All societies have culture; The further the area is away from tourists, the

more exotic the culture looks. It is interesting to ask those who see a difference whether they would view tourism in Lapland, in Europe as ethnic tourism, or as cultural tourism. The same questions can be asked about city tourism/township tourism, including visits to the homes of poor Africans while also understanding the bourgeois black community living in the city (see case study Briedenhann and Ramchandra) - of course, no particular ethnic group can be represented as an ethnic term.

In addition, the term ethnic group is usually used to define certain racial or linguistic groups (cf. Hitchcock (1993: 307). If ethnicity and identity are viewed as processes of change, it is not appropriate to treat groups and their ethnic groups with tourism Local groups are generally creative and use familiar ethnic names to their advantage. As reported by Van der Duim et al. (2006), only four of the eighteen cultural tourism projects in Tanzania are in the Maasai Plain. This extraordinary one Ethnic name is used like Chagga, Juhundi or Ujaama do not have the same marketing advantages. MacCannell (1984: 386) analyzes ethnic tourism that the ethnic groups who practice tourism, often through a history of the exploitation of limited resources and forces and the lack of adequate structures are weakened. large machines, monuments, or natural wonders to attract attention and in addition, the economic structure of participatory ethnic tourism does not change the area resulting in little economic benefit for the group. Cohen's analysis also emphasizes the underdevelopment of group resources. In addition, he points out several important points: That marginalized groups are the main attraction and that maintaining their differences is a crucial requirement for the sustainability of tourism.

The representation tends towards essentialism as a homogeneous unit, which is characterized by differences with easily recognizable features (Cohen, 2002: 28). Cohen (2002) notes that there has been a development in ethnic tourism in which tourists are active actors, but communities only achieve one level of empowerment as they receive little financial rewards from selling handicrafts. He also suggested that for tourism development, some residents should be able to amass capital and know tourists' tastes to increase tourist spending. Performance hospitality and handicrafts are goods aimed at tourists or outsiders.

3.2 The Challenge of Balancing Socio-Economic Integration with Cultural Differences

There is a very clear paradox in the development of cultural tourism in rural areas, where tourism development is carried out in a very modern way, which ultimately leads to the loss of the "primitive" past culture. Dealing with many conflicts is a challenge that one faces when balancing and integrating socio-economics with cultural differences (Li & Cai, 2012). Culture as an asset is often destined for consumption by tourists, so the culture must become a commodity. As a tourist area, it is often adapted to the style of western society in the development process of the existing culture, so that the culture gradually experiences a loss of uniqueness and difference to other cultures, especially the culture of western tourists. In this case, the demand for tourism will decrease (Deden & Harron, 1994).

On the other hand, cultural globalization has also brought about the homogenization of cultures in all parts of the world. This is the incentive to reinforce cultural differences by performing various commodifications to show their identity, tell about their "local" selves, and build a fairly real cultural experience (Yoon, 2002). On a superficial level, commodification can be seen as part of many positive processes where people can evaluate their history and let go of shame when living in a rural era (Abram, 1996). In the case of the Lappish parish described by Miettinen, a museum in the village is filled with a collection of historical items and folklore. The villagers not only preserve the local culture but also assemble to respect their local traditions. In Kiltimagh, Western Ireland, creativity increased and the face of the city

began to change in the early 19th (Mcgettingen et al, 2006). In Soweto, tourism is developed freely for residents who have the opportunity to share their visions and ideals as a struggle for freedom.

The power of culture becomes apparent when culture is confronted with the process of globalization and tourism, and this shows that tradition is a contemporary creation built out of social order over time (Wood, 1993). A culture is a tool or a form (Wood, 2018). used by the community to meet their needs. The question now is: not whether tourism has an impact on tourism, but how tourism can be used and how the increasingly changing cultural attributes of tourism are dealt with. The central question about Wood poses the question of the process and the complexity of the ways to get into tourism and to become part of the process symbolically and meaningfully (Wood 1993: 66).

Many argue that globalization is a driving force of conflict and insecurity and that everyone tends to ignore their identity and the security of their location (O'Riordan, 2001). Globalization pressures and localization pressures are closely related and go hand in hand (Featherstone, 1996). You have two sides of the same coin. The discovery of identity and history is the need of the place and the community itself and is then encouraged to give the community appreciation and hope for the development of the community itself.

Strengthening local identity and ethnic creativity can provide answers and consequences for differences and diversity as goods consumed by tourists. An understanding of ethnicity is a series of social relationships and processes based on mutually agreed cultural differences (Hitchcock, 2000: 210). Ethnicity can be understood as a mobilizable resource. Tourism plays an important role in the formation of identity and ethnicity, where cultural differences are things that can be marketed as a tourist destination resource (Scott 1995: 385). Cultural elements can be commodified after tourism, but should still respect cultural traditions as a local community process that can attract tourists and give political power to the community so that tourism in this context can reduce the marginalization of the community due to political manipulation (de Burlo, 1996).

3.3 Community Involvement *"Community Participation"*

Community involvement plays a very important role in the development of tourism "tourism a community approach" (Murphy's, 1985), Discussion of this chapter focuses on the issue of alternative tourism development planning of tourism development in the context of the industry. In-depth discussion of the role of local communities as hosts, identification of goals and desires, and capacity of community involvement in tourism. Using an ecosystem approach or ecological community model, in the context of social carrying capacity. Murphy explained that the planning system must be expanded to reach the micro-level as a consensus to involve the community in tourism development (Thetsane, 2019). and communities should also be involved in development planning (Simmons, 1994).

The reason why the community must be involved in tourism development is so that they are trained to further create a sustainable tourism business and as one of the criteria for sustainable development. As an industry, tourism is very dependent on the desire and cooperation with local communities so that it can create a situation of hospitality for residents to accept tourism, and community involvement is an application of social carrying capacity (Murphy, 1995: 120). Some research results show that the positive friendliness of the local people rate is high in tourism areas developed by involving local communities as part of the tourism product itself and this happens a lot in the development of cultural tourism.

Furthermore, community involvement in planning is a very good policy and will motivate local communities to protect their environment which will be used as tourism support.

If the community is involved, resistance to the project being developed can also be reduced. Tosun and Timothy (2003) argue that local people do not always know what they have to do and will not be in local conditions so that in such conditions the issue of the interests of local communities can be raised at the regional level, of course, the process is democratic. Furthermore, they suggest that democracy is very meaningful to accommodate the differences of each individual as a form or form of community empowerment. The community engagement paradigm has continued to develop in many forms, and it is these forms that have become a good debate (Mitchell, 2001). An interesting debate is a debate on how and what is the definition of community or society and what is participation? Meanwhile, researchers are still busy with how to involve the community in tourism development at a practical level in different community environments (Thetsane, 2019).

The approach to the definition of the community must relate to the engagement or the community as a topic. In Murphy's ecological model, there are four basic interpretations of society; as a synonym for the place, this approach focuses on the process of decision-making and control. It is assumed that all citizens or communities have equal opportunities in the political process. As a community, it is also defined as a solid, separate, and relatively stable territory. Society must therefore be viewed more broadly and flexibly. Therefore, with every decision, it is necessary to consider the decision-making power and to consider existing community groups. society is defined in clearly differentiated groups based on, for example, kinship, gender, age, ethnicity, and existing social class (Van der Duim, et al., 2006).

The definition of who a community is must include the importance of community participation, it must include the ruling community belonging to the local community that should be most involved in reducing conflict in tourism development in the future. The case study on the development of the small town of Soweto shows hatred towards non-resident guides. Meanwhile, Kiltimagh has renewed the nuances of the place and the importance of community engagement with the arrival of immigrants. Furthermore, it is said that the meaning of society is that it has transcended territorial and geographical boundaries and experienced a psychological expansion of meaning, even including intangible aspects such as politics.

Participation also has many meanings, as pointed out by Okazaki (2008), that the leader is determined to become involved in any development process. Every social commitment determines the degree of certainty, the cooperation in the use of the environment, the employment, and the development or

In some cases, it shows that different communities are differently involved in each development initiative. In Finland, women are involved in craft cooperatives as a form of empowerment. In Ireland, community volunteering in tourism development takes the form of financial contributions and other efforts than initiatives, as well as commitment and a sense of belonging.

Another example is that in Africa the community spirit is a little cloudy and the society a little more complex. There are many reasons why community activities are difficult to achieve on a practical level. A weak sense of ownership, weak capital, lack of skills, poor knowledge of these things lead to a lack of community participation in tourism development (Lingeberzins, 2019). In addition, it has been found that even in urban destinations in the western world there is a lack of population participation in development (Goodson & Phillimore, 2004). Meanwhile, Cole (1997) and Sofield (2003) discuss how the lack of public knowledge is viewed as a limitation that can lead to the marginalization of society in this world. Van der Duim et al. discuss how differences in access to knowledge can occur and have resulted in poor community participation in development in Tanzania.

Tourism and knowledge project management, in particular, are not evenly distributed and those with more access have greater chances of doing so. Cole (1997) also discusses that any community engagement is overshadowed by promises, but never comes to fruition without proper explanation. Knowledge of tourism must come first to determine the desire for community engagement in tourism policy, planning, and management. Some communities are weak in understanding what to expect in shaping development policy (Sofield, 2003).

3.4 Cultural Tourism and Empowerment

Empowerment is a form in which individuals or community groups can discuss (communicate) the relationships between them. It is a process that helps people communicate or monitor the factors that can affect their lives. Communities are represented by those who engage in efforts to turn members of the community into agents of change, where they can find solutions to the problems they face, make decisions, and manifest actions based on the Decisions made can be made and all of these actions assessed.

In many ways, empowerment issues are related to employment issues, but several studies have shown that empowerment issues in tourism development are outside the corporate sector.

In South Africa, economic empowerment of the black community at various levels has been developed in conjunction with efforts to unite historical interests in one form of economic travel. The South African government recommends that companies continue to empower as part of a management strategy through a variety of mechanisms including property, operational inspection, employment, employee development, and CSR programs. While there has been some success, research suggests monitoring and the necessary approach, particularly through the use of auditing and reporting systems, particularly to strengthen empowerment strategies. Another section also discussed examples or forms of transparency and accountability concerns that prioritize the equitable sharing of tourism benefits and the impact of community empowerment through tourism, such as in Kenya and Tanzania.

The economic achievements in the tourism sector are very well documented in various tourism literature, which shows that there has been empowerment in the economic sector. Psychological empowerment comes from one's situation and is a question of pride based on cultural traditions. Tourism's ability to convey a sense of pride leads to an attitude that shows that tourism can empower individuals or communities to carry out / take their initiatives. In Ireland, for example, several companies give development awards to people who can take the initiative. The same thing was done in Tanzania to increase people's trust (Scheyvens, 2003).

Social empowerment leads to stronger community relationships when community members (individuals or groups) come together through a tourism initiative. also discussed community awareness-raising by Sanger (1988) using the example of Bali and so on. The declaration is to show the identity of the local community not only in the form of festivals or ceremonies but also through the collective participation of the community to increase the empowerment of their community.

The fourth dimension, according to Scheyvens (2003), is political empowerment, and this kind of empowerment can be rewarded. According to Sofield (2003), empowerment is about a balanced change in the distribution of power between the various power actors themselves, about a balanced schedule of exercise of power and lack of power, between dominance and dependence. It can be described as a form of a multi-dimensional process that offers the community a consultation process designed by external experts, the opportunity to participate, the ability to make and implement decisions, to take responsibility for decisions, and to draw real consequences. , and outputs that benefit the community and community

members directly, not directly or through certain channels by the community or other community members (Sofield, 2003: 112).

As Scheyvens (2003) claims, the topic of empowerment should be promoted as a prerequisite for social engagement. Municipalities need wider access to tourist information. As mentioned earlier, providing the information is an essential (fundamental) first step; H. Participation can only take place once the community knows what decisions it will make. In addition, the need for relevant information is confidential in the fulfillment of the decision-making process. In many large societies, especially those with long histories of colonialism and/or regulatory agencies, community participation in decision-making is lacking (Cole, 2007; Timothy, 1999). Tourism will make sense if the parties concerned can improve public access to different types of information and access to language skills and the latest media. Tourism is important in giving individuals and communities the confidence and strength to show their identity (Johnston, 1992; Swain, 1990) while demonstrating their ability to play an active role in decision-making bodies. In this case, there is a form of empowerment and a part of it where the community has the opportunity to learn from other parties, especially concerning tourist destinations. Cleverdon & Kalisch, (2000) suggest that in a destination where the community manages its interests, it needs to be strengthened and equipped with the knowledge to better position itself in the socio-economic area, where later big corporations and the government think become twice when pressuring the community to make decisions. their resources.

To create real confidence in participation and empowerment, many researchers recommend that the community's need for knowledge and educational values , in general, should be met, especially for the poor who have a weakness in understanding tourism and how tourism works understand the industry. Providing the community with the ability to understand tourists and tourism is the first step in empowering local communities in making decisions about how to develop or develop tourism. Castri (2003) notes that providing information about the importance of electronic information - internet or email - and freedom of communication is also a form of empowering communities in the islands. The actual form of support is, for example, the provision of qualifications and capacity building. Another example is teaching skills to develop community crafts and marketing techniques. Constructive (related) investments are required when communicated and built based on the trust of the parties involved. The above-mentioned needs of developing community capacities in the form of education, Sofield (2003) also emphasizes that the necessary changes in legality and institutions naturally correspond to the redistribution of power (the power of) (a need for legal and institutional changes to the real distribution of power.

4. Conclusion

The definition of cultural tourism under discussion is still under debate by anthropologists who are doing some research, as well as in Kiltimagh, Ireland, city tourism in Soweto South Africa, and the development of tourism in the Maasai in Kenya and Tanzania. But essentially some of these experts talk about the same goal, namely the existence of communities with their participation in the cultural process, the existence of foreigners or tourists who interact with the culture of the local community with all its consequences, the existence of efforts to local communities to strengthen, even at the center of the discussion, they are looking for new formulas. to balance the process of cultural globalization and cultural localization, which both have to deal with each other, whereby the process of cultural globalization brings with it the consequence of the formation of cultural homogeneity in all parts of the world, while the globalization process also has cultural heterogeneity as a "unique factor" so that a conserving and sustainable localization process is required.

Finally, in several of the cases examined in this chapter, it was found that the lack of knowledge and skills of local communities about tourism was a major obstacle to greater community involvement in tourism development, especially in culture-based tourism, making it difficult for planners to develop the Involve the community. And it is recommended to be able to involve the community in tourism development, education and training must be a priority to create a community with sufficient knowledge and skills to participate in the development.

Acknowledgement

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The term cultural tourism has multiple definitions (Sofield and Birtles, 1996) and is still confusing (Hughes, 1996) and symptomatic terms such as Tribe's (1997) and disciplinary tourism. A book written by Smith (1978: 4) entitled Hosts and Guests distinguishes between ethnic tourism and cultural tourism: ethnic tourism is marketed to the public/tourists based on the culture that comes from the indigenous population, which is exotic. Wood (1984: 361) further defines ethnic tourism by focusing on people who leave behind cultural identities whose uniqueness is marketed to tourists. Especially those that are packed for tourists like dance performances, houses or indigenous settlements of residents, ceremonies, and handicrafts in the form of ornaments with all their trinkets (Smith, 1978: 4).

Wood (1984) and Smith (1978) distinguish between ethnic tourism and cultural tourism when in reality the same thing exists (Cole, 1997). The use of ethnic terms is seen as problematic in tourism. It is further said that the general use of the term ethnic implies the existence of a minority group with all its limitations on others; the search for "primitivism" thus arouses curiosity about untouchable indigenous peoples (Cole, 2014). Most tourists have an ethnocentric view of the society and culture they visit (Laxon, 1991). Selwyn (1996: 21) states that it is widely accepted by anthropologists. While most contemporary tourism is based on the "search for the other", the other belongs to the premodern, commodified, imagined, and socially authentic world (Sewlyn 1996: 21).

Tourism transforms differences in global issues into consumerism, a process in which "otherness" becomes a commodity that is consumed. This is institutional racism that shows the primitiveness of Cole (2014) since suffering and poverty are something aesthetic for tourists, the accumulation of images of poverty. Things that people do are defined as goods like tourism that are subject to cultural differences and local cultural variations. This has led to cultural and ethnic diversity and revitalization (Walters, 2012).

The dichotomy between ethnic tourism and cultural tourism is that ethnic tourism is used for the term "primitive other" and cultural tourism in developing countries is associated with high art (as Richard said in 1996) to determine the imbalance between rich and poor. MacIntosh and Goeldner (1990) use the concept of cultural distance to refer to tourists who have a different culture than the places they visit. At present, Western scholars use the term "ethnic tourism" when the cultural differences are great and "cultural tourism" when the differences are small. All societies have culture; The further the area is away from tourists, the

more exotic the culture looks. It is interesting to ask those who see a difference whether they would view tourism in Lapland, in Europe as ethnic tourism, or as cultural tourism. The same questions can be asked about city tourism/township tourism, including visits to the homes of poor Africans while also understanding the bourgeois black community living in the city (see case study Briedenhann and Ramchandra) - of course, no particular ethnic group can be represented as an ethnic term.

In addition, the term ethnic group is usually used to define certain racial or linguistic groups (cf. Hitchcock (1993: 307). If ethnicity and identity are viewed as processes of change, it is not appropriate to treat groups and their ethnic groups with tourism Local groups are generally creative and use familiar ethnic names to their advantage. As reported by Van der Duim et al. (2006), only four of the eighteen cultural tourism projects in Tanzania are in the Maasai Plain. This extraordinary one Ethnic name is used like Chagga, Juhundi or Ujaama do not have the same marketing advantages. MacCannell (1984: 386) analyzes ethnic tourism that the ethnic groups who practice tourism, often through a history of the exploitation of limited resources and forces and the lack of adequate structures are weakened. large machines, monuments, or natural wonders to attract attention and in addition, the economic structure of participatory ethnic tourism does not change the area resulting in little economic benefit for the group. Cohen's analysis also emphasizes the underdevelopment of group resources. In addition, he points out several important points: That marginalized groups are the main attraction and that maintaining their differences is a crucial requirement for the sustainability of tourism.

The representation tends towards essentialism as a homogeneous unit, which is characterized by differences with easily recognizable features (Cohen, 2002: 28). Cohen (2002) notes that there has been a development in ethnic tourism in which tourists are active actors, but communities only achieve one level of empowerment as they receive little financial rewards from selling handicrafts. He also suggested that for tourism development, some residents should be able to amass capital and know tourists' tastes to increase tourist spending. Performance hospitality and handicrafts are goods aimed at tourists or outsiders.

3.2 The Challenge of Balancing Socio-Economic Integration with Cultural Differences

There is a very clear paradox in the development of cultural tourism in rural areas, where tourism development is carried out in a very modern way, which ultimately leads to the loss of the "primitive" past culture. Dealing with many conflicts is a challenge that one faces when balancing and integrating socio-economics with cultural differences (Li & Cai, 2012). Culture as an asset is often destined for consumption by tourists, so the culture must become a commodity. As a tourist area, it is often adapted to the style of western society in the development process of the existing culture, so that the culture gradually experiences a loss of uniqueness and difference to other cultures, especially the culture of western tourists. In this case, the demand for tourism will decrease (Deden & Harron, 1994).

On the other hand, cultural globalization has also brought about the homogenization of cultures in all parts of the world. This is the incentive to reinforce cultural differences by performing various commodifications to show their identity, tell about their "local" selves, and build a fairly real cultural experience (Yoon, 2002). On a superficial level, commodification can be seen as part of many positive processes where people can evaluate their history and let go of shame when living in a rural era (Abram, 1996). In the case of the Lappish parish described by Miettinen, a museum in the village is filled with a collection of historical items and folklore. The villagers not only preserve the local culture but also assemble to respect their local traditions. In Kiltimagh, Western Ireland, creativity increased and the face of the city

began to change in the early 19th (Mcgettingen et al, 2006). In Soweto, tourism is developed freely for residents who have the opportunity to share their visions and ideals as a struggle for freedom.

The power of culture becomes apparent when culture is confronted with the process of globalization and tourism, and this shows that tradition is a contemporary creation built out of social order over time (Wood, 1993). A culture is a tool or a form (Wood, 2018). used by the community to meet their needs. The question now is: not whether tourism has an impact on tourism, but how tourism can be used and how the increasingly changing cultural attributes of tourism are dealt with. The central question about Wood poses the question of the process and the complexity of the ways to get into tourism and to become part of the process symbolically and meaningfully (Wood 1993: 66).

Many argue that globalization is a driving force of conflict and insecurity and that everyone tends to ignore their identity and the security of their location (O'Riordan, 2001). Globalization pressures and localization pressures are closely related and go hand in hand (Featherstone, 1996). You have two sides of the same coin. The discovery of identity and history is the need of the place and the community itself and is then encouraged to give the community appreciation and hope for the development of the community itself.

Strengthening local identity and ethnic creativity can provide answers and consequences for differences and diversity as goods consumed by tourists. An understanding of ethnicity is a series of social relationships and processes based on mutually agreed cultural differences (Hitchcock, 2000: 210). Ethnicity can be understood as a mobilizable resource. Tourism plays an important role in the formation of identity and ethnicity, where cultural differences are things that can be marketed as a tourist destination resource (Scott 1995: 385). Cultural elements can be commodified after tourism, but should still respect cultural traditions as a local community process that can attract tourists and give political power to the community so that tourism in this context can reduce the marginalization of the community due to political manipulation (de Burlo, 1996).

3.3 Community Involvement *"Community* Participation"

Community involvement plays a very important role in the development of tourism "tourism a community approach" (Murphy's, 1985), Discussion of this chapter focuses on the issue of alternative tourism development planning of tourism development in the context of the industry. In-depth discussion of the role of local communities as hosts, identification of goals and desires, and capacity of community involvement in tourism. Using an ecosystem approach or ecological community model, in the context of social carrying capacity. Murphy explained that the planning system must be expanded to reach the micro-level as a consensus to involve the community in tourism development (Thetsane, 2019). and communities should also be involved in development planning (Simmons, 1994).

The reason why the community must be involved in tourism development is so that they are trained to further create a sustainable tourism business and as one of the criteria for sustainable development. As an industry, tourism is very dependent on the desire and cooperation with local communities so that it can create a situation of hospitality for residents to accept tourism, and community involvement is an application of social carrying capacity (Murphy, 1995: 120). Some research results show that the positive friendliness of the local people rate is high in tourism areas developed by involving local communities as part of the tourism product itself and this happens a lot in the development of cultural tourism.

Furthermore, community involvement in planning is a very good policy and will motivate local communities to protect their environment which will be used as tourism support.

If the community is involved, resistance to the project being developed can also be reduced. Tosun and Timothy (2003) argue that local people do not always know what they have to do and will not be in local conditions so that in such conditions the issue of the interests of local communities can be raised at the regional level, of course, the process is democratic. Furthermore, they suggest that democracy is very meaningful to accommodate the differences of each individual as a form or form of community empowerment. The community engagement paradigm has continued to develop in many forms, and it is these forms that have become a good debate (Mitchell, 2001). An interesting debate is a debate on how and what is the definition of community or society and what is participation? Meanwhile, researchers are still busy with how to involve the community in tourism development at a practical level in different community environments (Thetsane, 2019).

The approach to the definition of the community must relate to the engagement or the community as a topic. In Murphy's ecological model, there are four basic interpretations of society; as a synonym for the place, this approach focuses on the process of decision-making and control. It is assumed that all citizens or communities have equal opportunities in the political process. As a community, it is also defined as a solid, separate, and relatively stable territory. Society must therefore be viewed more broadly and flexibly. Therefore, with every decision, it is necessary to consider the decision-making power and to consider existing community groups. society is defined in clearly differentiated groups based on, for example, kinship, gender, age, ethnicity, and existing social class (Van der Duim, et al., 2006).

The definition of who a community is must include the importance of community participation, it must include the ruling community belonging to the local community that should be most involved in reducing conflict in tourism development in the future. The case study on the development of the small town of Soweto shows hatred towards non-resident guides. Meanwhile, Kiltimagh has renewed the nuances of the place and the importance of community engagement with the arrival of immigrants. Furthermore, it is said that the meaning of society is that it has transcended territorial and geographical boundaries and experienced a psychological expansion of meaning, even including intangible aspects such as politics.

Participation also has many meanings, as pointed out by Okazaki (2008), that the leader is determined to become involved in any development process. Every social commitment determines the degree of certainty, the cooperation in the use of the environment, the employment, and the development or

In some cases, it shows that different communities are differently involved in each development initiative. In Finland, women are involved in craft cooperatives as a form of empowerment. In Ireland, community volunteering in tourism development takes the form of financial contributions and other efforts than initiatives, as well as commitment and a sense of belonging.

Another example is that in Africa the community spirit is a little cloudy and the society a little more complex. There are many reasons why community activities are difficult to achieve on a practical level. A weak sense of ownership, weak capital, lack of skills, poor knowledge of these things lead to a lack of community participation in tourism development (Lingeberzins, 2019). In addition, it has been found that even in urban destinations in the western world there is a lack of population participation in development (Goodson & Phillimore, 2004). Meanwhile, Cole (1997) and Sofield (2003) discuss how the lack of public knowledge is viewed as a limitation that can lead to the marginalization of society in this world. Van der Duim et al. discuss how differences in access to knowledge can occur and have resulted in poor community participation in development in Tanzania.

Tourism and knowledge project management, in particular, are not evenly distributed and those with more access have greater chances of doing so. Cole (1997) also discusses that any community engagement is overshadowed by promises, but never comes to fruition without proper explanation. Knowledge of tourism must come first to determine the desire for community engagement in tourism policy, planning, and management. Some communities are weak in understanding what to expect in shaping development policy (Sofield, 2003).

3.4 Cultural Tourism and Empowerment

Empowerment is a form in which individuals or community groups can discuss (communicate) the relationships between them. It is a process that helps people communicate or monitor the factors that can affect their lives. Communities are represented by those who engage in efforts to turn members of the community into agents of change, where they can find solutions to the problems they face, make decisions, and manifest actions based on the Decisions made can be made and all of these actions assessed.

In many ways, empowerment issues are related to employment issues, but several studies have shown that empowerment issues in tourism development are outside the corporate sector.

In South Africa, economic empowerment of the black community at various levels has been developed in conjunction with efforts to unite historical interests in one form of economic travel. The South African government recommends that companies continue to empower as part of a management strategy through a variety of mechanisms including property, operational inspection, employment, employee development, and CSR programs. While there has been some success, research suggests monitoring and the necessary approach, particularly through the use of auditing and reporting systems, particularly to strengthen empowerment strategies. Another section also discussed examples or forms of transparency and accountability concerns that prioritize the equitable sharing of tourism benefits and the impact of community empowerment through tourism, such as in Kenya and Tanzania.

The economic achievements in the tourism sector are very well documented in various tourism literature, which shows that there has been empowerment in the economic sector. Psychological empowerment comes from one's situation and is a question of pride based on cultural traditions. Tourism's ability to convey a sense of pride leads to an attitude that shows that tourism can empower individuals or communities to carry out / take their initiatives. In Ireland, for example, several companies give development awards to people who can take the initiative. The same thing was done in Tanzania to increase people's trust (Scheyvens, 2003).

Social empowerment leads to stronger community relationships when community members (individuals or groups) come together through a tourism initiative. also discussed community awareness-raising by Sanger (1988) using the example of Bali and so on. The declaration is to show the identity of the local community not only in the form of festivals or ceremonies but also through the collective participation of the community to increase the empowerment of their community.

The fourth dimension, according to Scheyvens (2003), is political empowerment, and this kind of empowerment can be rewarded. According to Sofield (2003), empowerment is about a balanced change in the distribution of power between the various power actors themselves, about a balanced schedule of exercise of power and lack of power, between dominance and dependence. It can be described as a form of a multi-dimensional process that offers the community a consultation process designed by external experts, the opportunity to participate, the ability to make and implement decisions, to take responsibility for decisions, and to draw real consequences. , and outputs that benefit the community and community

members directly, not directly or through certain channels by the community or other community members (Sofield, 2003: 112).

As Scheyvens (2003) claims, the topic of empowerment should be promoted as a prerequisite for social engagement. Municipalities need wider access to tourist information. As mentioned earlier, providing the information is an essential (fundamental) first step; H. Participation can only take place once the community knows what decisions it will make. In addition, the need for relevant information is confidential in the fulfillment of the decision-making process. In many large societies, especially those with long histories of colonialism and/or regulatory agencies, community participation in decision-making is lacking (Cole, 2007; Timothy, 1999). Tourism will make sense if the parties concerned can improve public access to different types of information and access to language skills and the latest media. Tourism is important in giving individuals and communities the confidence and strength to show their identity (Johnston, 1992; Swain, 1990) while demonstrating their ability to play an active role in decision-making bodies. In this case, there is a form of empowerment and a part of it where the community has the opportunity to learn from other parties, especially concerning tourist destinations. Cleverdon & Kalisch, (2000) suggest that in a destination where the community manages its interests, it needs to be strengthened and equipped with the knowledge to better position itself in the socio-economic area, where later big corporations and the government think become twice when pressuring the community to make decisions. their resources.

To create real confidence in participation and empowerment, many researchers recommend that the community's need for knowledge and educational values , in general, should be met, especially for the poor who have a weakness in understanding tourism and how tourism works understand the industry. Providing the community with the ability to understand tourists and tourism is the first step in empowering local communities in making decisions about how to develop or develop tourism. Castri (2003) notes that providing information about the importance of electronic information - internet or email - and freedom of communication is also a form of empowering communities in the islands. The actual form of support is, for example, the provision of qualifications and capacity building. Another example is teaching skills to develop community crafts and marketing techniques. Constructive (related) investments are required when communicated and built based on the trust of the parties involved. The above-mentioned needs of developing community capacities in the form of education, Sofield (2003) also emphasizes that the necessary changes in legality and institutions naturally correspond to the redistribution of power (the power of) (a need for legal and institutional changes to the real distribution of power.

4. Conclusion

The definition of cultural tourism under discussion is still under debate by anthropologists who are doing some research, as well as in Kiltimagh, Ireland, city tourism in Soweto South Africa, and the development of tourism in the Maasai in Kenya and Tanzania. But essentially some of these experts talk about the same goal, namely the existence of communities with their participation in the cultural process, the existence of foreigners or tourists who interact with the culture of the local community with all its consequences, the existence of efforts to local communities to strengthen, even at the center of the discussion, they are looking for new formulas. to balance the process of cultural globalization and cultural localization, which both have to deal with each other, whereby the process of cultural globalization brings with it the consequence of the formation of cultural homogeneity in all parts of the world, while the globalization process also has cultural heterogeneity as a "unique factor" so that a conserving and sustainable localization process is required.

Finally, in several of the cases examined in this chapter, it was found that the lack of knowledge and skills of local communities about tourism was a major obstacle to greater community involvement in tourism development, especially in culture-based tourism, making it difficult for planners to develop the Involve the community. And it is recommended to be able to involve the community in tourism development, education and training must be a priority to create a community with sufficient knowledge and skills to participate in the development.

Acknowledgement

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