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Analysis of the Socio-Cultural and Natural Potential of Majapahit Village to be Developed into a Tourism Village

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Abstract

The type of combination tourism village that combines various attractions such as socio-cultural and natural is relevant to develop the carrying capacity for the development of Majapahit Village into a combination tourism village. This research aims to describe the uniqueness of the cultural background, the uniqueness of the natural background and the development strategy to become a tourist village. The method used is a naturalistic descriptive research model, data collection is carried out by document study techniques, observations, interviews, and FGDs. Data analysis was carried out using domain and taxonomic techniques. The results of the study show that the uniqueness of the socio-cultural background and the natural environment that can support the development of tourist villages are eight things. The development strategy into a tourist village, divided into two models, begins with the organization of the socio-cultural and natural potentials of each of the four main carrying capacities and four additional carrying capacities. The second model takes into account the interconnectedness between various components, such as: government recognition of the status of indigenous villages, economic diversification of local community participation, digital marketing promotion, nature conservation, and protection of cultural and natural heritage.

Keywords: Analysis, socio-cultural potential, natural potential, Majapahit Village, tourism village

INTRODUCTION

The prospect of developing Majapahit Spring Cave as a central tourist destination needs to be supported by community empowerment activities as supporters. By inviting village heads and village officials as well as the general public to develop socio-cultural and natural potential, it can foster public awareness to increase the promotion of Spring Cave tourism. The implementation of activities to empower the tourism potential of

the waterfall can help the village government to increase the potential of Waterfall Tourism (Febriana, et al., 2022).

Tourism Villages in the context of rural tourism are tourism assets that are based on rural potential with all its uniqueness and attractiveness that can be empowered and developed as tourism products to attract tourist visits to the location of the village. At

least a tourist village has 7 criteria: (1) Good accessibility, so that it is easy for tourists to visit using various types of transportation, (2) has interesting objects in the form of nature, cultural arts, legends, and local food to be developed as tourist attractions, (3) the community and village officials accept and provide high support for tourist villages and tourists who come to their villages, (4) security in the village is guaranteed, (5) adequate accommodation, telecommunications, and labor are available, (6) has a cool or cold climate, and (7) is related to other tourist attractions that are already known to the wider community.

Local communities play an important role in the development of tourism villages because the resources and cultural uniqueness inherent in the community are the main driving elements of tourism village activities. On the other hand, local communities that grow and coexist with a tourist attraction are part of an ecological system that is intertwined. The success of tourism village development depends on the level of acceptance and support of the local community (Wearing, 2013). Local communities play the role of hosts and become important actors in the development of tourist villages in all stages starting from the planning, supervision, and implementation stages. The illustration presented by Wearing (2013) confirms that local communities are equally important as the government and the private sector as one of the stakeholders in tourism development. At the institutional level, it is necessary to form a village tourism forum consisting of representatives of the village government, BUMDes, traditional leaders, community leaders, PKK, and youth groups. This forum is tasked with preparing a village tourism development master plan, coordinating activities, and monitoring the socio-economic and environmental impacts of tourism activities. This participatory governance model as proposed by Berkes (2022) is in accordance with the adaptive co-management framework in sustainable destination management. According to the findings of the study, Xi-Wang (2024) underscores the importance of natural and environmental factors as location-specific tourism resources that provide a competitive advantage and demonstrate the application of a natural resource-based view to tourist destinations.

There are 4 (four) types of tourism villages in the tourism village guidelines published by the Coordinating Ministry for Maritime Affairs and Investment (2021) that can be a reference, namely: (1) tourism villages based on local culture, namely tourist villages that make the uniqueness of customs, traditions and daily life of the community as the main attraction of tourism. For example, daily activities, people's livelihoods, spiritual activities and other phenomena. (2) Natural Resource-Based Tourism Villages, namely tourist villages that make the uniqueness of their landscapes such as beaches, mountains, valleys, lakes and rivers as the main attraction. (3) Creative Tourism Village, which is a tourism village that makes the uniqueness of creative economic activities from household industry activities the main attraction. For example, crafts and community art activities. (4) A combination-based tourism village that combines various existing tourist attractions such as nature, culture and community creativity.

In the tourist village, tourists can gain meaningful experience about how they live as villagers with daily activities that are synonymous with agriculture such as planting rice, harvesting, coffee gardening, plowing rice fields and others. At this point, the community is not just a spectator, but the subject of the tourism attractions displayed. Meanwhile, in addition to getting an experience by enjoying the beauty of the landscape visually, tourists can also experience other

sensory experiences, for example, fruits and the rise of regional products allow tourists to extend their vacation to enjoy the countryside (Crouch, 2006; Miele, 2006). This strategy is in line with the destination storytelling approach in tourism marketing, which according to Duarte and Soeiro (2025) can build an emotional attachment between tourists and destinations, so that it can improve the image of the destination.

Efforts to develop Majapahit into a tourist village need to be investigated in depth, especially related to the available products ranging from available tourist attractions, accessibility conditions, amenities, accommodation services and activity offers that can be done in the Tourism Village. The five tourism products mentioned are then abbreviated as 5A, becoming important because these factors are key components in the management of tourist destinations (Cheng et al., 2020; Herman et al., 2023; Abka, 2023).

The existence of Majapahit Village, which has a unique local cultural background and a unique natural environment, is also the main potential to develop it into a cultural and nature-based tourism village. Therefore, it is important to explore how Majapahit Village can develop into an independent tourism village. Research objectives: (1) To describe the uniqueness of the cultural background of Majapahit Village that can be developed into a tourist village, (2) To describe the uniqueness of the natural background of Majapahit Village that can be developed into a tourist village, and (3) To describe the development strategy of Majapahit Village into a tourist village.

RESEARCH METHODS

This research was carried out in Majapahit Village, Central Pakue District, North Kolaka Regency. The subjects of the study are human and non-human. Human subjects include informants who are cultural actors, (formal and informal figures). Non-human subjects include cultural relics, the results of development and the social situation and the surrounding natural environment. Data collection was carried out in four ways, including: document studies, interviews, observations, and focused discussions. Data analysis uses domain analysis and taxonomy models (Spradley, 1980). Data validation is carried out in six ways suggested by Lincoln and Guba (1985), namely: (1) conducting more diligent observations/interviews, (2) triangulating methods and triangulating data sources, (3) holding discussions with peers, (4) conducting negative case analysis, (5) conducting reference adequacy checks, and (6) reviewing subjects.

DESCRIPTION RESULTS

The social potential of Majapahit Village, there are at least eight components with the central point being the Majapahit Spring Cave, this Spring Cave is one of the natural tourist attractions in Majapahit Village. This cave is located on the slopes of Mount Majapahit at an altitude of 1,050 meters and has an area of 11 km. This Spring Cave is a source of clean water for the surrounding community.

The Majapahit Spring Cave is located on the side of the hills of Mount Majapahit, if viewed from above it is shaped like a boat/very, culturally since ancient times it has often been used as a place of offering for those who claim to be descendants of Mancapait, now living in Luwu, East Luwu, Wajo, Bone, Bulukumba and from the island of Java. For the Majapahit people in North Kolaka, they generally map paleppe after someone has recovered from their illness, so an offering ceremony is held in

front of the mouth of the cave (Mawardi Songkeng, SE, interview, October 22, 2024).

The Majapahit Cave in it is like there are people of worship in the form of stones who sit. If there is a traditional ceremony at Luwu Works, then the King of Luwu/Envoy of King Luwu comes to fetch water from the Majapahit Spring Cave, but when going to the mouth of the cave and wearing a yellow pajung, and using a gentongan, after being filled with water, then the water container is wrapped in a yellow cloth (Ir. Syamsul Bahri, interview, October 22, 2024).

This Spring Cave is one of the caves that has panoramic beauty caused by its clear and cold water, coming out of the rocks from inside the hill. Apart from being a tourist attraction, it turns out that the Spring Cave is also used by the local community as a religious object. However, the management and development of tourism in the Spring Cave in the Majapahit Village area has not been optimally developed. Until now, tourists who visit Mata Air Cave are usually only from the former Luwu Kingdom, due to the lack of facilities and infrastructure to support the needs of tourists.

Majapahit Village has historical relics found in Lawatu Cave. In addition to ceramics from the Ming Dynasty, coins belonging to the Majapahit Kingdom were also found. Coins were also found that were used as a means of transaction during the Majapahit Kingdom, known as kepeng-kepeng. Historical relics in the form of an ancient tomb are located behind a State Elementary School, and are piles of soil and stones that form a small hill that shows a construction made by humans in a planned manner.

The Mokole Waworuo Keris/Spear is a cultural heritage object and has an important value for the people of North Kolaka. Mokole Waworuo's Dagger/Spear is not only used as a weapon, but also as a tool of legitimacy for someone assigned as Mokole Waworuo. Currently, the Mokole Keris/Spear is held by the heirs of H. Songkeng who was entrusted with the care and care of the object which after his death was kept by his son.

Lanipa Port which is located in Lanipa Village, about 1 KM from Majapahit Village, until now still functions as a landing port for the fishing fleet in this village, so that this port functions as a supplier of seafood for the surrounding villages, including to the center of the capital city of Pakue Tengah. This port is used by the Majapahit Kingdom/Javanese fleet that came to this area to obtain forest products in the form of resin, rattan, honey and iron ore. One of the sources states that the Javanese Keris uses iron flakes from the Perbek Handle. To reach the iron ore-producing area, sailors from Java traveled along the Bone Bay Beach and landed at Lanipa Port, and later their place of residence around the spring, now called Majapahit Village. After resting in this area which happened to prepare clean water, then interacting with the residents of Kemokolen Waworuo, they together walked through the waste forest to obtain forest products either obtained through buying and selling and or bartering transactions or obtained directly with the help of the residents of Waworua. Evidence of the results of buying and selling transactions can be found from relics both in the cave and owned by certain members of the community.

By Culinary Specials to Souvenirs that Must Be Taken Home. Majapahit Village, in addition to providing physical attractions that must be visited and providing beautiful memories, but also prepares culinary tours. One of the aspects that cannot be missed from this village is the wealth by the by. When tourists come to

visit, they usually do not go home empty-handed. Starting from typical foods, snacks and legendary drinks.

However, with so many options, not a few are confused about what souvenirs are most appropriate. The Role of Culture and History in the Choice of Souvenirs. It is undeniable that the history of Mokole Waworuo/Patowonua and its relationship with the Kingdom of Luwu, as well as the development of the local economy has influenced the Majapahit Village that we know today and has been passed down from generation to generation. The tradition of bringing souvenirs as a form of affection. So, bringing home souvenirs is not just about buying things, but also conveying a sense of concern to family and relatives. Recommendations for typical foods as souvenirs by Majapahit Tourism Village, such as: Sinonggi, sinole, bagea, bangke, baje, gambang, kaddo boddong, dempo durian, bolu cukke. Banana Peel. Tuak from enau, brown sugar and honey.

Public educational institutions and religious institutions are quite available in this village as a supporting force for human resource development as a support for development, including development in the tourism sector. Public educational institutions starting from kindergarten, and elementary school. The only elementary school in Majapahit Village is SD Negeri 1 Majapahit, but now it has been renamed SD Negeri 5 Pakue Tengah. In addition, there are also public educational institutions managed by religious institutions, namely: Muhammadiyah Pakue Junior High School and Muhammadiyah Pakue High School.

Religious educational institutions in Majapahit Village that can support the development of Islamic boarding school tourism. The only Islamic Boarding School/ Qur'an House that is present to provide religious education services for the Majapahit community is the "Usamah bin Zaid" Islamic Boarding School. Tahfiz Al-Qur'an Islamic Boarding School. The people of Majapahit Village can be proud, because they have a religious education institution like this, of course managed by people who are sincere in educating the young generation of Islam who are ready to develop the region and society or support the development of Majapahit Village Tourism.

Mosque and Muhollah are available in Majapahit Village, this religious building can be used as a support for the development of tourism in Majahit Village as the main object of the Majahit Cave Spring, quite close to the Grand Mosque and Mushallah, so that tourists who visit the main object of the Majapahit Cave Spring Cave, when it is prayer time can easily walk to the Mosque or to the nearest Mushallah to perform the Dhuhur prayer and or Asar Prayer.

The Uniqueness of the Natural Background of Majapahit Village that can be developed into the Development of a Tourism Village. As for the natural resources owned by Majapahit Village are durian plantations, this area also has great potential for this plant and is one of the mainstay plants for the community whose taste is quite interesting. Durian fruits are exported to Lasusua, to Kolaka and including to Kendari City.

This fruit, known as the King of Fruits, is indeed unique because of its prickly and creepy exterior, but the taste is delicious and pleasant. No wonder durian has its own fans. Durian gardens can be a tourist attraction with an agro-tourism concept that offers a direct experience of picking and enjoying durian, as well as learning about its cultivation. This tourist attraction combines

educational, recreational, and culinary aspects, attracting tourists with beautiful natural scenery and various types of durian.

The cocoa plantation land in Majapahit Village covers an area of 160 hectares. Cocoa and clove plantations are spread out in the hills in almost half of Majapahit Village. In addition to these productive plants, there are also intercropping plants, such as nagka, mango, enau whose buds are processed into tuak which can be used as a fresh drink for tourists and some are further processed into palm sugar.

Cocoa is a mainstay commodity that can be processed through the Cocoa Processing Industry which is available as a raw material for making chocolate. The main source of income for residents in the North Kolaka Regency area in the plantation sector is cocoa, coconut and clove plantations. Chocolate Company investors from France and the Netherlands are willing to build a cocoa processing industry in this region.

The land protected forest area in Majapahit Village covers an area of 2000 hectares. Development of Ecotourism in the Protected Forest of Mount Mekongga North Kolaka Regency, Southeast Sulawesi Province The HLGGM area is the upstream of three watersheds (Watersheds), namely the Konaweha watershed, the Toari watershed and the Iwoimendaa watershed, considering that the many rivers that flow into Kolaka Regency and North Kolaka Regency play an important role in the life of the surrounding community.

The area has a large hydrological function, but this function can not be optimal because the community carries out improper area utilization activities. This condition is a threat that will cause the degradation of forest areas in the future. It is interesting to further research how threats can be minimized properly so that community activities can be reduced by utilizing environmental services, one of which is ecotourism. The purpose of this study is to identify and assess the potential of tourism resources in HLGGM, assess the perceptions, motivations and preferences of visitors in the development of HLGGM ecotourism, assess the readiness of the community in the development of HLGGM ecotourism, formulate a strategy for the development of HLGGM ecotourism.

The SWOT analysis was used to develop an ecotourism development strategy on Mount Mekongga, Southeast Sulawesi. The HLGGM ecotourism development strategy can be determined by determining internal factors consisting of strength and weakness factors and external factors consisting of opportunity and threat factors. Assessment of the potential of tourism resources in the HLGGM area has natural tourism attractions. The tourist attractions that received the highest scores were the epiphytic flora of the Sorume Orchid type (*Dendrobium utile*), the type of mammal fauna of the Anoa (*Bubalus quarlesi*), the class of Sulawesi Julang aves (*Rhyticeros cassidix*), and the natural phenomenon of the Tinukari River. Therefore, this potential needs to be developed as the main attraction of the HLGGM area. Visitor perception is considered important to assess the feasibility of a tour, namely the condition and availability of infrastructure and supporting facilities both in management and in the development of ecotourism. Visitor perception assesses that the main tourist facilities and tourist support facilities in general are included in the ordinary category.

This is related to the natural landscape of Mount Mekongga including aspects of natural scenery, cliffs, tropical forests, rivers, so that it can be accessed in one climb. Visitor preferences in the development of ecotourism around the HLGGM area tend to agree,

starting from the construction of tourist information centers, the construction of health infrastructure, the construction of interpretation infrastructure facilities (labels, directions, and information boards), the provision of tracking routes to the river, the construction of tourist entrance gates, the arrangement of walkways, and the construction of culinary and souvenir infrastructure. This means that the existing facilities are so limited that visitors want the development of tourist facilities and infrastructure.

The clove plantation land in Majapahit Village covers an area of 120 hectares. Cloves (*Eugenia Caryophyllus*) are a strategic commodity that has a social, cultural, and economic role in the lives of the Indonesian people. The characteristics of clove plants that can only be harvested a maximum of once every 1 to 2 years. The large amount of free time that exists provides an opportunity for farmers to devote their time to other businesses to earn income and maintain the welfare of their families. Majapahit Village is one of the villages in North Kolaka Regency, Southeast Sulawesi Province that has the potential to develop clove plants. This is supported by the condition or location of farming with sufficient rainfall throughout the year.

The majority of the residents of Majapahit Village are clove farmers, this indicates that there is a tendency for farmers to have high expectations for clove commodities. The clove commodity is expected to be able to make a great contribution to farmers' household income. The contribution of clove farming income can be interpreted as the amount of contribution or part of the income of clove farming activities carried out by farmers to the total income of the farmer family, not necessarily entirely from the clove farming activities carried out, but can also come from other farming activities (food crops, horticulture, fisheries, or livestock). Or it can also be sourced from other professions, even income from pension money. To find out the percentage of clove farming's contribution to farmers' income, it can be determined with the following formulation.

Rice field agricultural land supported by rice field irrigation channels in Majapahit and Lanipa Villages. The primary irrigation canal for rice fields in Majapahit and Lanipa Villages is located on the same river flow, namely the Majapahit river. In addition, it can also be used for primary irrigation for rented houses, allowing farmers to plant twice a year. This concession becomes an attractive sight for tourists, supported by a rice field area on the highway that connects Majapahit Village with Lanipa Village which is the road to the Majahit Fleet Landing Port in Lanipa Village.

The coconut plantation land in Majapahit Village stretches over an area of 5 hectares. In order to anticipate the challenges of the global food crisis and towards food independence and restore Indonesia's glory in the past, namely Nyiur Melambai with Coconut Trees. The Directorate General of Plantations through the Surabaya Plantation Seed and Crop Protection Center (BBPPTP) Task Force carried out coconut replanting activities covering an area of 100 ha in North Kolaka Regency, Southeast Sulawesi Province. The assistance handed over was 11,000 Deep Coconut seeds and 1,200 liters of Liquid Organic Soil Improvement Fertilizer. This assistance is very beneficial for farmers in North Kolaka Regency. It is hoped that this assistance for coconut seeds can increase the productivity of farmers and their welfare can be guaranteed. Deep coconut rejuvenation is important because deep coconut plants have a relatively short productive life, which is around 25-30 years. After that, the productivity of deep coconut

plants will decrease. It is hoped that farmers can take advantage of the government assistance to increase the productivity of deep coconuts in Indonesia, so that it can also improve the welfare of farmers.

The pepper plantation land in Majapahit Village stretches over an area of 3 hectares. The community has been given pepper cultivation training to use their yard as a source of money and as a way to meet their daily needs. The Plantation Service provides training to Housewives (IRT), so that they can cultivate Pershy pepper. Until now, many people's yards in Majapahit are not functional, and the Plantation Office empowers IRT to plant peppers, it is hoped that the community can develop pepper plants in their yards, starting from how to plant seeds and pepper care. If one pepper tree is planted in the yard and can produce 20 grams, and IRT plants 20 trees, it means that IRT can harvest about 4 kilograms and if the price of pepper is Rp. 50 thousand per milligram, then you can get Rp. 200 thousand rupiah per harvest. Then pepper products can also take advantage of the needs of cooking spices. The existence of pepper plants that look beautiful, can be an attraction for tourists and can also be a souvenir for tourists.

The patchouli plantation, which stretches over 20 hectares, this plant is the mainstay of the community as one of the main livelihoods for several family members in this village. Value plants whose leaves are processed by the community themselves into value oil that is sold at a fairly high price. This plant is the prima donna of the community to meet daily needs, including helping with children's education costs and the construction of their houses.

After harvesting, patchouli will be dried in the sun for three days, with favorable weather (no rain). And if it's rainy, it usually takes up to a week. Regarding the results, for the past 3 years, Sina and her husband have sold about 90 kilograms of patchouli oil, obtained from dozens of refining processes. The couple spent most of their time growing and caring for patchouli. They admitted that they were very grateful for the selling value of patchouli oil. Despite the fact that in recent months, prices have dropped from what used to be 650,000 per kilogram, now it is only around 500,000 per kilogram.

The Development Strategy of Majapahit Village to Become a Sisata Village Based on Socio-Cultural and Akam. Majapahit Village, located in Central Pakue District, North Kolaka Regency, Southeast Sulawesi Province, has extraordinary potential to be developed into a tourist destination by utilizing socio-cultural potential and natural potential as a carrying capacity with the central point of Majapahit Spring Cave.

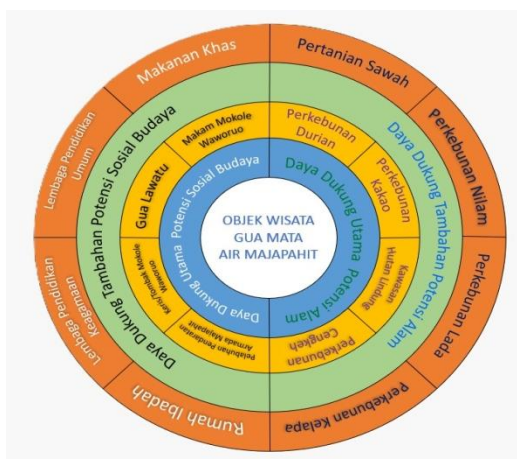


Figure 1 Combination-Based Tourism Village Development Model

The strategy of developing Majapahit Village into a tourist village is divided into two models. The first model begins with the organization of socio-cultural potential in the form of four main carrying capacities and four additional carrying capacities. The main carrying capacity of socio-cultural potential: Mokole Waworuo Tomb, Lawatu Cave, Mokole Waworuo Keris/Spear, Majapahit Fleet Landing Port. Furthermore, there are four additional carrying capacities for socio-cultural potential: Special Food, Public Education Institutions, Religious Education Institutions, and Houses of Worship. Natural potential is in the form of four main carrying capacities: Durian Plantations, Cocoa Plantations, Protected Forest Areas, and Clove Plantations. It is equipped with four additional carrying capacities: rice field farming, patchouli plantation, pepper plantation, and coconut plantation.

The second model organizes a comprehensive development strategy by considering the linkages between various components, such as: government recognition of the status of indigenous villages, economic diversification by directing the livelihood of the population based on tourism, local community participation, digital tourism marketing promotion, nature conservation so that it becomes sustainable ecotourism, and protection of cultural and natural heritage.

Government Recognition as the Status of Customary Village, One of the main strengths of Majapahit Village is its existence as part of the historical traces of the Kingdom of Luwu, Kemokolean Waworuo, and Majapahit Work. This heritage is manifested in heirlooms such as the Mokole Waworuo Keris and the Mokole Waworuo Spear, the Mokole Waworua Tomb, the Spring Cave, and the Lawatu Cave which are considered sacred by the community. The development of tourism in Majapahit Village must depart from the recognition of the cultural values inherent in these objects and places in the form of designation as a Regency Level Cultural Heritage. This means that the management of sites and heritage must be carried out customarily by legitimate heirs (such as H. Songkeng's descendants), but it needs assistance from the local government and cultural preservation institutions such as BPCB Makassar.



Figure 2. Village Development Model Involves Components

This development can be realized through the revitalization of the heirloom washing ritual which is routinely carried out as part of the tradition of the Luwu Kingdom. The ritual not only serves as a means of spiritual preservation, but also has the potential to become an authentic cultural tourist attraction. For this reason, it is necessary to form a village customary committee that functions as a liaison between indigenous peoples, village governments, and

tourism stakeholders. This committee will design the procedures for tourist visits to sacred sites without compromising their sacred value, through a system of reservations, visit zoning, and cultural interpretation conducted by trained local guides.

In addition, the proposal of the Majapahit people for their village to be designated as a Customary Village should be fully supported. This status will not only provide legal legitimacy and protection of cultural heritage, but also become a unique differentiator in the tourism map of Southeast Sulawesi. As a Traditional Village, Majapahit Village can develop tour packages "Jejak Luwu" and "Jejak Majapahit" that integrate historical narratives, spiritual experiences, and direct interaction with the extended family of To Masaguni and To Ammase; community groups that have historically been the guardians of the heritage.

Nature Conservation, the Mekongga Mountain Protected Forest Area (HLGM) is a strategic ecological asset, not only because of its function as the upstream of three watersheds (Konawehea, Toari, and Iwoimendaa watersheds), but also because of its extraordinary biodiversity richness such as Sorume orchids (*Dendrobium utile*), Anoa (*Bubalus quarlesi*), and Sulawesi Julang (*Rhyticeros cassidix*). Visitors are highly motivated to do activities such as hiking, camping, nature exploration, and photography in the region. However, the limitations of facilities, such as trekking trails, interpretation boards, waste management, and road access are still the main obstacles.

Its development strategy should be oriented towards sustainable ecotourism, which places conservation as a top priority, while still providing direct economic benefits to the community. To achieve this, strategic cooperation is needed between local governments, forest managers (Perhutani or KLHK), universities, and local communities. One of the concrete steps is to form a village-based ecotourism business unit, which is managed by the Majapahit Village-Owned Enterprises (BUMDes). This unit is responsible for the provision of guide services, homestay accommodation, tourist information centers, and the development of safe and sustainable trekking routes.

Economic Diversification (Tourism-Based Livelihood), Majapahit Village has a large plantation land, including cocoa (160 ha), cloves (120 ha), durian, coconut, pepper, and patchouli. This potential can be developed into an attractive educational agro-tourism, especially considering the local government's policy that is actively revitalizing cocoa plantations as a national leading commodity. Agro-tourism programs in Majapahit can offer direct experiences to tourists: from picking cocoa fruits, processing them into chocolate, to tasting traditional drinks from enau or palm sugar.

Partnership plans with chocolate investors from France and the Netherlands who have expressed interest in building a processing industry in the region can be used as an additional attraction, for example through visits to mini-factories or artisanal chocolate-making workshops by local farmers. In addition, patchouli plantations, which are the source of livelihood for some people, can be developed into unique attractions: tourists are invited to see the process of refining patchouli oil and buy the final product as high-value souvenirs.

Although Majapahit Village has extraordinary natural and cultural potential, limited infrastructure is a major obstacle in attracting large numbers of tourists. Based on the data, supporting facilities such as access roads, trekking trails, information boards, waste

management, and health facilities are still in the "ordinary" category; An inadequate condition to support the comfort of tourists, especially during the holiday season.

Digital Marketing: Online Tourism Promotion, Without a strong marketing strategy, the potential of Majapahit Village will be difficult to be recognized by the domestic and international tourist market. Branding development must build a narrative that unites two main identities: the cultural heritage of Luwu Sovereignty and the natural beauty of Mount Mekongga. This narrative can be packaged into a tagline such as "Majapahit: The Trail of the Kingdom at the Foot of Mount Mekongga" or "Majapahit: Where Culture and Nature Unite".

Marketing channels must utilize digital media such as; social media, village websites, and cooperation with travel platforms; but still maintains authentic content that shows the real faces of the Majapahit people. Documentary videos about heirloom washing rituals, vlogs of climbing to the Majapahit Spring Cave, or Tolaki culinary cooking tutorials by PKK mothers can be content that attracts the attention of young tourists.

Collaboration with the provincial and district governments is also important in including Majapahit Village in the Southeast Sulawesi regional tour package, such as "Luwu Historical Tour" or "Mount Mekongga Expedition". Participation in provincial and national tourism village competitions, as has been done through the PKK, also needs to be improved as a means of promotion and periodic evaluation.

Community Involvement: Local Community Participation, The long-term success of tourism village development is highly dependent on the quality of governance and community readiness. Research shows that local communities are generally willing to be involved in ecotourism development, but their capacity in terms of tourism skills, business management, and service is still limited. Therefore, continuous training programs should be an integral part of the development strategy.

Cultural and Natural Heritage Protection, Majapahit Village stands at the intersection of two great wealths: sacred cultural heritage and enchanting nature. Its development as a tourist village should not only be oriented towards increasing the number of tourist visits or economic income alone, but should be a means of identity preservation, community empowerment, and environmental conservation. A comprehensive strategy that also integrates cultural values, natural potential, community participation, and good governance will make Majapahit Village not only a tourist destination, but also a model of village development based on local wisdom and ecological sustainability in Eastern Indonesia.

This strategy requires a long-term commitment from all parties: the people of Majapahit as the owners of cultural and natural heritage, the local government as facilitators, academics as companions, and investors as strategic partners. With measurable steps and a clear vision, Majapahit Village can affirm its position as a superior traditional village and cultural-ecological tourism village, as well as a valuable gift for the preservation of the heritage of the Kingdom of Luwu, the Kingdom of Majapahit and Kemokolean Waworuo as well as the biodiversity of North Kolaka.

DISCUSSION

This kind of approach is in line with the principles of Community Based Cultural Tourism (CBCT) which emphasizes the active participation of the community in the management and

interpretation of local culture as a tourist attraction (Richards, 2022). In the Indonesian context, a similar model has been successfully implemented in Penglipuran Village, Bali, and Wae Rebo Village, NTT, where traditional preservation goes hand in hand with the economic benefits of tourism (Widya et al., 2023).

Traditional Bugis and Tolaki cuisine also needs to be developed as an integral part of the tourist experience. Community restaurants or public kitchens managed by PKK women can provide lunch packages based on local ingredients, as well as a means of preserving local culinary wisdom. This model is supported by a study by Abidin et al. (2022) which shows that community-based agrotourism is able to increase the income of the community/farmers while strengthening local food security.

Infrastructure strategies must prioritize the principle of sustainable development: infrastructure is built adequately to support a comfortable tourist experience without damaging ecosystems or disrupting the socio-cultural fabric of society. The main priorities include: (1) the repair of the Majapahit-Lanipa axis road to facilitate access, (2) the construction of a visitor center at the entrance of the village which also functions as a cultural and nature education center, and (3) the provision of safe trekking trails with interpretation boards with cultural and ecological themes.

This approach is based on the principle of sustainable tourism infrastructure as stated by Hall (2023), which emphasizes the need for infrastructure that is not only functional, but also environmentally friendly and socially sustainable.

Cultural and natural preservation efforts in Majapahit Village are in line with the principles of Community Based Ecotourism (CBET) which emphasizes the empowerment of local communities as the main managers of ecotourism (Zhang et al., 2021). In Indonesia, the CBET approach has been successfully implemented in Lore Lindu National Park and Komodo National Park, where conservation and tourism run synergistically (Suardana et al., 2023).

In this study, it is emphasized that tourist villages are built by the community for economic improvement without the exploitation of nature and culture that are preserved by the community. In the process of developing this tourist village, there are limitations between natural resources and their communities (Rizal & Bahri, 2021). This means that the development of natural resources manifested in the form of tourist villages does not damage the natural environment.

From a case study conducted by Rizal (2022) regarding the potential of tourist villages in Nagari Saniangbaka, it shows that the support of diverse natural potentials makes many choices for tourists who will visit. It is interesting to note that Majapahit Village apparently has natural potential and cultural potential that can be synergized in developing village tourism. On the other hand, it is supported by its strategic lieutenant on the side of the trans-Sulawesi road. In addition, it also has cultural and historical sites across regions and ethnicities. The spring cave has historical value, because it is believed to be the historical heritage of the Empress of the Luwu Kingdom named Wetappacina along with her husband Anakaji, where this spring was used as their bath. Furthermore, from generation to generation, the people and nobles of Luwu still preserve the magical position of water from the Majapahit Spring Cave, in addition to visiting this site, not a few residents also take water from this spring for their daily needs.

Traditional villages are a meeting point between rural tourism and cultural heritage, with uniqueness derived from sustainable cultural genes. Villagers play the role of preservers of traditional villages, conveyors of cultural heritage, and active participants in rural tourism, all of which encourage villagers to take key positions in this field of tourism. However, this research centered on the residents of Majapahit Village has not been systematically explored. This gap may be due to the marginalization of villagers in rural tourism and cultural heritage development, challenges related to villager-centered impact measurement, and lack of adequate measurement tools (Yanan, 2025). Using Shangzhuang Village and Guoyu Village in China as a case study, conducted by Yunan (2025) found that providing new tools for village leaders, tourism developers, and policymakers to effectively integrate villagers' perspectives into rural tourism and cultural and natural heritage preservation efforts.

Here are five recommendations for areas to improve tourism competitiveness and win the market: (1) Know customers, (2) Dedicated geographic strategy, (3) Ensure the provision of quality travel experiences, (4) Healthy aviation environment, (5) Strong partnerships between the Government and industry

In accordance with the tourism supply and tourism needs of Ban Phu Village, the following suggestions should be implemented to develop Ban Phu Village cultural tourism: (1) The government should increase investment in Ban Phu, (2) Tourism promotion should be strengthened, and (3) Local infrastructure development should be improved (Liu, 2018).

Hapanasan Hot Springs Natural Tourism (HHSNT) is located in Rambah Tengah Baru Village, Riau Province. The results of Kholizah's research (2024) show that the value of the attraction criteria is 83.33%, the accessibility criteria are 95.83%, the accommodation criteria are 83.33%, the criteria for supporting facilities and infrastructure are 80%, the criteria for the availability of clean water are 73.88%, and the criteria for socio-economic environmental conditions are 66.66%. Overall, the HHSNT area is feasible to be developed with a percentage of 80.50%. The development of HHSNT can provide many benefits to the community, economy, and environment of Rokan Hulu. The development of HHSNT can contribute to sustainable development while preserving the nature and cultural heritage of the region for future generations.

CONCLUSION

The uniqueness of the cultural background of Majapahit Village that can be developed into the development of a tourist village consists of eight potentials. The potential dimasud is: Mokole Waworuo Tomb, Lawatu Cave, Keris/Spear Mokole Waworuo, Majapahit Fleet Landing Port, Special Food, General Education Institutions, Religious Education Institutions, and Houses of Worship.

The uniqueness of the natural background of Majapahit Village, which can be developed into a tourist village, consists of eight potentials: the potentials in question are Durian Plantations, Cocoa Plantations, Protected Forest Areas, Clove Plantations, rice field farms, patchouli plantations, pepper plantations, and coconut plantations.

The development of Majapahit Village into a tourist village, divided into two models, begins with the organization of socio-cultural potential in the form of four main carrying capacities and

four additional carrying capacities. Natural potential is in the form of four main carrying capacities and four additional carrying capacities. The second model is to organize a comprehensive development strategy by considering the linkages between various components, namely: government recognition of the status of indigenous villages, economic diversification by directing the livelihood of tourism-based populations, participation of local communities, promotion of digital tourism marketing, conservation of nature so that it becomes sustainable ecotourism, and protection of cultural and natural heritage.

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