Assessing Citizenship Participation and Religious Ethics in Ecotourism Development near an Islamic Boarding School in Indonesia

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ABSTRACT

Citizenship participation in the empowerment of local potential is a prerequisite for every development plan. Community-based ecotourism development (CBED) involves the resources and unique characteristics of the local community, including physical and nonphysical components (values, norms, customs, and traditions). The aims of this research are (1) to describe the role of Isy Karima Islamic Boarding School in developing religious ethics; (2) to describe a mechanism for developing citizenship participation; (3) to map the aspects of citizenship participation in sustainable ecotourism development; (4) to analyze the stages of citizenship participation in sustainable ecotourism development; and (5) to analyze the activities of stakeholders in building sustainability. The research method used was qualitative descriptive, with a sociological anthropological approach. Three surrounding villages in the District of Karangpandan were chosen through purposive sampling to characterize the participation of local citizens in CBED. The data obtained were then analyzed using a single case analysis. The results show that Isy Karima Boarding School holds various activities for the empowerment of MSMEs, one of which is the development of partnership networks. Citizenship participation in the community around Isy Karima Boarding School in sustainable tourism development has grown and developed through a mechanism of awareness, training, counselling and guidance, and execution. The activities of stakeholders in building sustainable ecotourism have an impact on economic, socio-cultural, and political aspects. This impact can provide a basic reference for an ecotourism development model that includes community participation.

1. INTRODUCTION

Global ecotourism has experienced significant developments as a result of increased global awareness about the importance of preserving nature and culture. A greater number of people are looking for a sustainable tourism experience in which they can explore the natural wilderness, get to know local cultures, and participate in environmental conservation efforts [1, 2]. In ecotourism, tourists endeavor to learn about local cultures and traditions, to taste local foods, and to purchase goods from local producers. This helps to promote local cultures, to support the livelihoods of local communities, and to create beneficial relationships between tourists and their hosts [3-5].

In addition, the ecotourism trend is influencing the entire travel industry. Many travel and accommodation companies have made efforts to reduce their environmental impact by adopting sustainable practices such as the use of renewable energy, the reduction of plastic waste, and the restoration of a damaged ecosystem [6, 7]. Tourists are becoming increasingly aware of their carbon footprints and looking for ways to reduce them throughout their journey. All of this is a reflection of a global shift towards a deeper understanding about the importance of ecotourism in preserving the beauty of our natural world and the role that each individual and industry plays in these conservation efforts [1, 8-10].

Indonesia is a country with a wealth of diverse natural resources. National development in the tourism sector will progress well by making use of natural resources and human resources as the main capital [11-13]. It is essential for tourism development to include a social aspect in order to improve the living standards of the community. Law of the Indonesian Republic number 10 of 2009 about tourism, paragraph 1 point 3, states that tourism is defined as various kinds of tourist activities and is supported by a range of facilities and services that are provided by communities, entrepreneurs, central and regional government. The Government of Indonesia must make the best use of its tourism wealth, beginning by formulating policies and continuing with execution that is carried out according to plan.

The Indonesian people are encouraged to have a sense of belonging, and for this reason, communities should be involved in tourism management [14-18]. Under the umbrella of the sustainability paradigm, the government contributes to the facilitation of the transmission of both required knowledge and financial needs of rural communities. Community involvement begins at the planning stage and continues with implementation, monitoring, evaluation, and the benefits reaped from the results of the activities, so the policies made by the government must be community based. The

corresponding policy is contained within law number 6 of 2014 about village development, which states that the government, through the lowest administration unit, specifically the village, is given extensive authority for domestic development based on local potential resources. This is supported by government policy number 10 of 2009 about Tourism, paragraph 19 point 2, which explains that every individual or community in or around a tourist destination has the prioritized right to become a worker or laborer. These policies serve to ratify the involvement of communities in the development of local-based ecotourism, and provide the opportunity for local communities to understand and gain benefit from this development [19-22].

Community participatory management has been reported in many studies to be beneficial for the development of ecotourism. Participation in decision making helps citizens to control the direction of ecotourism development, which enables them to play an active role in the process of tourism planning [23-26]. In addition, empowerment can also motivate people to use and control social resources, and to participate in relevant decision making that is associated with the achievement of sustainable ecotourism development [27-29].

People must be encouraged to identify their own goals and to direct the ecotourism development towards increasing the fulfillment of the community's needs [20, 30]. It is also necessary to involve the community in decision making, as well as encouraging other stakeholders, such as the government, private parties, and other members of the community, to participate in decision making and to recognize the importance of tourism education for the community, in order to increase community capacity, especially in receiving the benefits of ecotourism [31-34]. Therefore, ecotourism development planning must accommodate the desire and ability of the community to participate and to gain the maximum benefit from the ecotourism development [35-38].

Indonesia is a country with numerous ecotourism destinations with varied characteristics, depending on the geographic location, the demographic conditions, and the local resources. Many of Indonesia's ecotourism destinations are a complex combination of an abundance of local resources, warm cultural attractions, and local cuisines, an example of which is the District of Karanganyar, an area that has great potential for developing ecotourism and the creative economy in the Province of Central Java. The ecotourism region around Isy Karima Boarding School has been popular since 2017. By relying on local potential, this research aims to discover the nature of the citizenship participation in the ecotourism and creative economy on the slopes of Mount Lawu.

The aims of this research are (1) to describe the role of Isy Karima Islamic Boarding School in developing religious ethics; (2) to describe the mechanism for developing citizenship participation; (3) to map the aspects of citizenship participation in sustainable ecotourism development; (4) to analyze the stages of citizenship participation in sustainable ecotourism development; and (5) to analyze the activities of stakeholders in building sustainability.

2. THEORY

2.1 Community participation in development

The participation, involvement, and togetherness of citizens, whether as individuals, social groups, or community organizations is extremely important in development. Participation is based on individual awareness, whether directly or indirectly, without any coercion from another party [39-42]. A community has access to the process of decision making, contributes to development efforts, and benefits from the results of development, so citizenship participation covers all aspects of interaction between the community and the government. The results of research by study [43] show that social capital, with the support of infrastructure, socio-economic institutions, and family encouragement, complemented by activities such as counselling that are appropriate for the needs of village women in terms of the methods and materials presented, contributes to independence, in particular among women, in village communities.

Citizenship participation is understood to be a process of communication which influences decision making outside the mode of voting, through group involvement and an economy of co-determination [44-46], with the aim of reaching not only the decision makers who are responsible and the institutional representatives but also the general population. A good foundation for a participation process is a fair or equal opportunity to participate. A fair opportunity to participate can affect the diversity of interests, values, and knowledge [47-49]. This opportunity to participate leads to broader, fairer, and more informed decision making [47, 50-52].

Indicators of successful community-based development include: complementary communication roles shared by many leaders (the communication style adopted by leaders creates strong-emotional bonds which enable the community to feel safe in delivering input and advice); coexistence of physical and mental readiness (active and contributive involvement of the community for the sake of development without any material expectations); a balance between optimistic and realistic prospects (consistent action performed by the community to achieve the development goals); long-term planning and implementation (serious intention and consistent action by the community to realize the long-term roadmap design for tourism development); introspective attribution of challenges (willingness of citizens to admit their limitations and weaknesses, and openness to constructive advice); and divergence and coordination constructs in goal setting (readiness of citizens to face possible failures and learn from them) [53]. As a community-based ecotourism region, the District of Karangpandan urgently needs the participation of the local community in its ongoing development, since the local community owns the tourism resources that are being offered to the tourists.

Citizenship participation is a prerequisite for the implementation of tourism development. Development that does not involve the community will tend not to benefit the community itself [54-57]. However, in reality citizenship participation is often ignored. Community-based development is a development model that offers the greatest opportunities for village communities to participate in tourism development. It is hoped that the tourism development currently being implemented in Indonesia will be applied more evenly and in accordance with the concept of tourism development that is environmentally friendly and sustainable. The participation of the community helps to achieve decisions that are relevant for solving the community's problems [58]. Empowering people to contribute to achieving the goals of sustainable ecotourism development will help to reduce individual poverty and increase the community's economic empowerment [59-61]. In addition, empowering members of the community to

participate through entrepreneurship activities will help them to establish their own small businesses [62-65].

Citizenship participation includes the identification of problems and potential that exist in the community [66], such as choosing and making alternative decisions to solve problems, executing efforts to overcome difficulties, and involving the community in the process of evaluating changes that occur. Citizenship participation plays an important role in the success of development planning [32, 67-69]. Therefore, the community must be aware of its existence in order to have the desire to participate in development alongside the government. Citizenship participation is a form of community involvement in the formulation of policies and the making of decisions that affect the lives of the people in the community [70, 71].

2.2 Ecotourism and tourism impacts

Ecotourism is a type of tourism which aims to preserve nature and culture while providing economic benefit to local communities [72-74]. Some of the main characteristics of ecotourism are: (1) the aim to preserve the natural environment at the destination through an effort that causes minimal damage to the ecosystem; (2) frequent involvement of local communities in the development and management of the tourist destination, which provides them with economic benefit; (3) the goal to increase the environmental and cultural awareness of tourists so that they develop a greater concern for the preservation of nature [75-78].

Tourism can offer economic benefit to local communities through employment, local trade, and business opportunities [79-81]. On the other hand, tourism may also cause environmental damage such as deforestation, water and air pollution, and soil degradation. Tourism activities such as nature walks or mining can disturb the natural ecosystem and threaten the existence of wildlife [82, 83]. Tourism needs to use various resources, including energy, water, and food, all of which can place added pressure on the environment [84, 85]. The adoption of a tourist culture along with a change in local lifestyle may lead to the damage of cultural heritages [86, 87]. An increase in numbers of tourists can create problems such as traffic jams, rising property prices, and increased living costs, which can affect the quality of life of local communities [88, 89].

Sustainable ecotourism management is the key to minimizing the negative impact of tourism, and this can be done in the following ways: (1) careful planning of the ecotourism location, limiting the number of visitors, and identifying sensitive zones that need to be protected; (2) educating tourists about the importance of environmental and cultural preservation, and of respecting local regulations; (3) involving local communities in decision making and fair distribution of economic benefit; and (4) monitoring the impact of tourism on the environment and the local community, and making any necessary adjustments [90, 91].

2.3 Religious ethics in business

In spite of the differences that exist in religious teachings and practices throughout the world, there are a number of principles of business ethics that are commonly found in almost all religions. These principles reflect the universal values that guide ethical business practices. Some of the common principles that can be found in all religions in relation to business ethics are: (1) honesty and integrity; (2) justice; (3) social concern; (4) environmental responsibility; (5) avoidance of exploitation; (6) positive contribution and service; (7) avoidance of unethical practices; (8) concern for employees [92, 93].

Businesses should be run with integrity, with strong ethical principles, and with honest and transparent communication serving as the key to success in all business transactions [94]. In the world of business, which is full of competition, businesses with integrity will build a strong reputation, win the trust of customers, and create sustainable relationships [95]. The importance of honest and transparent communication in business should not be underestimated. Honest communication enables businesses to overcome problems and conflict openly, to avoid mistrust, and to maintain healthy relationships with customers and business partners [96]. The avoidance of unethical practices in business is an important foundation for maintaining sustainability, reputation, and integrity. It is not only about abiding by the law but also about running a business with strong moral and ethical principles [97]. Concern for employees is not only about fulfilling legal obligations but also about understanding that employees are human beings with needs, aspirations, and expectations. Businesses that respect the rights and welfare of their employees tend to have employees who are more involved, productive, and loyal [98, 99].

3. METHODOLOGY

This research provides a detailed description of citizenship participation in sustainable ecotourism development. The location of the research is the slopes of Mount Lawu in Karanganyar Regency. The research location was chosen based on purposive sampling with reference [90], due to the consideration that the location is developing sustainable ecotourism based on citizenship participation and the presence of Isy Karima Islamic Boarding School is playing an important role as an agent of change. The boarding school is located on the right side of Lawu Street, the main road that connects the districts of Karanganyar and Magetan. The main school building stands in the administrative area of Gerdu village. Taking into account the socio, economic and cultural effects, as well as the school community empowerment program, this study determined two other locations around Isy Karima Islamic Boarding School that were suitable to be included as part of the research location, namely Salam and Karang villages.

The research uses a qualitative method, which has the goal of uncovering and building a proportion or explaining the meaning behind a reality. As explained [100, 101], a qualitative descriptive method is defined as a procedure for solving the problem investigated, by describing the circumstances of the object of the research at the present time, based on the facts that appear or as they really are. The basis of the approach used in community development must be community characteristics [102]. A sociological approach is used to map the structure and work domain of the Islamic Boarding School. An anthropological approach is used to understand the product of dialectics of human thought as an interpretation of a doctrine or belief.

The techniques used for collecting data in the research are in-depth interviews, participant observation, focus group discussions (FGD), and a documentation study. The in-depth

interviews were conducted with 45 participants, including leaders of Isy Karima Boarding School, the religious institution acting as agent of change through the implementation of community development in three surrounding villages, in the form of religious tourism development. This program has brought countless numbers of visitors to the area, and this has provided the opportunity for developing nearby homes into homestays, restaurants, souvenir and merchandise stores, and recreation sites. In-depth interviews were also conducted with community leaders, farmers, micro, small, and medium enterprises (MSMEs), and village officials from the three selected villages. FGDs were also held to obtain data from diverse group members, including youth organizations, productive economic business groups, sustainable tourism actors, community leaders, artists, and village officials. Next, the literature review was combined with the field research and the results of the direct interviews with stakeholders, including managers of the Islamic boarding school, members of the local community, and tourists, in order to gain a more comprehensive understanding about citizenship participation and religious ethics in the context of ecotourism in Isy Karima Boarding School. The activities in the qualitative data analysis were carried out interactively and continuously throughout the stages of the research [103, 104]. The data analysis used in this research consists of data collection, data normalization, data presentation, and data verification to draw a conclusion.

4. RESULTS

4.1 The role of Isy Karima Islamic Boarding School in developing religious ethics

The component of Islamic culture is the origin of discourse related to universal and local actualization. Universal Islam recognizes the need for interaction with the Quran and Hadith, ritual and liturgy, prayer, social services such as paying tithes or zakat, the Hajj pilgrimage, and abstinence such as fasting. However, universal values may be determined by a local context and not implemented in full. Character education in Indonesia is much more detailed because it includes values such as religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, a spirit of nationalism, love of the homeland, appreciation of achievement, friendship/communication, love of peace, love of books, environmental concern, social care, and responsibility. The failure of Indonesian education to develop a national character, is partially due to the verbalistic nature of formal education values in educational institutions. This model of education also emphasizes the memorizing of lessons rather than their implementation. The education offered by Isy Karima Islamic Boarding School may be one way of minimizing the failure of education in Indonesia. *Pengajian* (religious gatherings with a speaker who conveys religious teachings to the participants) can be viewed as the main medium for transferring religious knowledge to the community as a guideline for their daily activities so that they always remain within the rails of truth. This tradition has existed and been practiced for generations.

4.2 Mechanism for developing citizenship participation

The position of Isy Karima Islamic Boarding School has undergone rapid developments in building and increasing the level of Indonesian education today, in terms of both quantity and quality. The school also supports the growth of values, character, and morals in the children of the Indonesian nation. The research results show that Isy Karima Islamic Boarding School contributes directly to the instilling of religious ethics in practitioners of micro, small, and medium enterprises (MSMEs), as seen in Table 1.

Table 1. The role of Isy Karima Islamic Boarding School in developing religious ethics

No	Entity of Religious Ethics	Role of Isy Karima Islamic Boarding School in Developing Religious Ethics	Implementation of Religious Ethics in Business
1	Category which demonstrates and outlines the character of God	To provide an understanding for the community (specifically MSME practitioners) that the utilization of materials made available on this earth by God is not for the monopoly of any one group but the right of all human beings.	MSME practitioners are taught that the true essence of materials available for the management of human beings is as a tool for actualizing their own spiritual selves. Whatever their status, wherever they live, and whenever their generation happens to exist, all human beings have the right to utilize and benefit from the wealth of this earth. Behave and act in a way that reflects joint ownership of all that is contained in the natural world in the interest of all human beings on the face of this earth.
2	Category which explains various aspects of man's fundamental attitude towards God	To provide people with an understanding that they are expected to respond in an ethical manner.	MSME practitioners should behave as God behaves in His response to mankind, and human beings should act in a way that is based on God's commands and prohibitions.
3	Category which demonstrates the principles and rules of behaviour that belong to and exist in the community	To provide an understanding for the community, specifically MSME practitioners, about business ethics according to Islam, and give examples of how the Prophet Muhammad traded.	MSME practitioners should behave ethically in order to acquire as much ownership as they desire.

In order to achieve good citizenship participation, it is necessary to start by raising the awareness of the community about the potential that exists in its own area, by providing training about the importance of preserving the living environment and social entrepreneurship. This is followed by the stage of transformation of knowledge, by providing training to build entrepreneurship skills using local potential that is in harmony with environmental balance, and the stage of providing supervision or guidance about social entrepreneurship by optimizing local potential to build

community independence, which is indicated by the presence of added economic value, strengthening of social capital in the community, and reinforcement of institutional capacity. The training provided focuses on the improvement of individual life skills, such as the ability to make souvenirs, to sew cloth, and to process locally available natural resources. In addition, intensive training is also given to improve English and Arabic language skills with the ultimate goal of creating a friendly atmosphere for overseas visitors. Another consequence of ecotourism is an increase in the number of visitors, which allows members of the local community to offer their houses as homestays. In connection with this, training on how to become a friendly homestay host is also a main part of the program, as seen in Table 2.

Table 2. Mechanism for developing citizenship participation

Mechanism	Implementation	Impact
Awareness	Through ecotourism administrators and involvement of the local community	The community has a collective awareness to develop the potential of its region by involving community leaders and village youth. Citizenship participation around Isy Karima Islamic Boarding School is very high, people are very enthusiastic to develop their region to become a tourism village based on ecotourism
Training and guidance	Isy Karima Islamic Boarding School provides training and guidance for the community	Isy Karima Islamic Boarding School participates actively in an external capacity by adopting the role of advisor and potential investor. Isy Karima Islamic Boarding School provides knowledge and training for the local community to help build independence
Execution	Execution always involves the community in every activity	People are starting to accept guests staying in their own homes, to build eating places, to work for the boarding school, and so on

4.3 Aspects of citizenship participation in sustainable ecotourism development

Citizen participation in sustainable ecotourism development is a key element that is needed to ensure that the ecotourism provides ongoing benefits, strengthens the local community, and preserves the environment. In this context, citizenship participation includes active involvement in planning, management, and decision making related to ecotourism. This creates a closer relationship between the local community and ecotourism managers, which in turn has a positive and significant impact on various aspects, as seen in Table 3.

Table 3. Aspects of citizenship participation in sustainable ecotourism development

Aspect	Activity
Potential of Products/ Tourist Attractions	Development and establishment of a concept of ecotourism that is "different" from existing concepts
	Concept of ecotourism development based on local potential, local culture, local wisdom, upholding environmental ethics
	Promotion and development of traditional local art and culture (horse riding, *pencak silat*) to become icons that are unique for tourists
	Participative development of tourism villages involving all stakeholders, based on the friendly and inclusive nature of the people
Support of Human Resources	Ongoing education and training about ecotourism, especially for communities living near tourist objects
	Intensive counselling for local farmers/MSMEs about agricultural/horticultural cultivation and post-harvest processing to improve competitiveness
	Creative economy-based entrepreneurship training for citizens of a productive age to develop local handicrafts, souvenirs, etc.
Sustainability of this impact	The sustainability of this impact is also related to the economy of the government and the community that is involved working in the tourism sector
Facilities and Infrastructure	Planning and building of facilities and infrastructure to match the concept and strategic plan of sustainable ecotourism
	Tourism village management institution coordinates with the different tourism village communities independently to build unique traditional facilities and infrastructure
	Priority for building road infrastructure to facilitate easier access for tourists to ecotourism destinations
Supporting Facilities for Tourism Activities	Optimization of the role of a Tourism Village Information Center, working together with local travel bureaus and guides
	Planning and building of supporting facilities for tourism activities

Citizenship participation facilitated by the boarding school in its role as an agent of change has the ability to develop local potential to become a sustainable community-based ecotourism region on the Lawu mountainside. Participation of the local community is a prerequisite for CBED in the villages surrounding Isy Karima Boarding School. Communities are beginning to become involved in designing a long-term roadmap for ecotourism development, holding discussions about the challenges that appear during the execution, and engaging actively in strategic business opportunities with professional companies. This is in line with Velan Kunjuraman [105] who explains that community participatory management has been reported in many studies to be beneficial for the development of ecotourism. The active involvement of local communities in decision making helps to control the direction of ecotourism development, which enables them to play an active role in the process of tourism planning [23, 46].

The commitment of the local government has been demonstrated by allocating village funds and funds from district government to develop ecotourism in this area. The presence of ecotourism combined with culture has established a Language Ecotourism Village near the boarding school which is located on the slopes of Mount Lawu. The presence of Isy Karima Islamic Boarding School in providing knowledge and training for the local community encourages its environment to develop, which ultimately leads to citizenship participation. The boarding school also facilitates

the active participation of diverse community groups in CBED. The Isy Karima empowerment model involves potential stakeholders, consisting of village leaders and officials, cultural practitioners, public figures, government tourism offices, MSME practitioners, agricultural extension officers, youth groups, tourism development groups, and local agriculture communities facilitated by Isy Karima boarding school board members. Regular monthly discussions are held to counteract possible challenges during the execution of the planned roadmap, to share information and stimulate the active participation of all related groups.

The growth of citizenship participation begins with the stage of raising awareness, followed by training and execution [106-109]. The growth of citizenship participation means creating awareness about the importance of ecotourism and awareness about the benefit of community participation. This includes providing education and information for local communities about the benefits of ecotourism, the potential positive impacts, and the ways they can contribute. The surrounding community is made aware about the potential of its own region by involving the village youth [110-112].

Subsequently Isy Karima takes on the role of providing training in creative economic development to improve the local economy. Participation in the execution stage includes offering manual assistance, material, and refreshments, which corresponds to the study of Manaf et al. [113]. People are beginning to open up their homes to provide homestays for visitors, to build small restaurants, to make handicrafts as souvenirs, to produce foods unique to the local area for visitors to buy, and to develop their own enterprises, working together with the boarding school.

4.4 Stages of citizenship participation in sustainable ecotourism development

Isy Karima Islamic Boarding School, as an agent of change located near to the tourism villages, participates actively in an external role as a facilitator, motivator, and "dynamisator" and is proven capable of growing citizenship participation in every stage of the ecotourism development so that the local community is motivated and inspired to develop its local economy, as seen in Table 4.

Table 4. Stages of citizenship participation in sustainable ecotourism development

Stage	Characterization	Impact
Community Control	The community participates in and controls the entire decision-making process In this stage the community has the power to regulate programs or institutions in relation to its own interests The community has authority and can negotiate with external parties that wish to initiate change	With the help of community leaders and young people through the *karang taruna* organization, the community is beginning to understand and help with the implementation of various activities, such as by providing homestays, participating in bazaars, and becoming more active in developing sustainable ecotourism, especially younger members of the community
Delegation of Power	The community is given full authority to make decisions related to certain plans The government negotiates with the community without pressure from above so the community has a degree of control over any decision that is made	Delegation of power aims to share tasks with members of nearby communities. Every element of the community has power and authority in developing sustainable ecotourism
Partnership	The community holds discussions with decision makers or the government to reach mutual agreements	Isy Karima Islamic Boarding School plays a role in activities of community empowerment, acting as a facilitator, motivator, and "dynamisator" in every activity. The role of village and district government is to help with bureaucratic matters to help facilitate all the activities that are a part of the ecotourism development around Isy Karima Islamic Boarding School

Citizenship participation in the community around Isy Karima Islamic Boarding School was initially difficult [102], because people did not have much idea about the development of a tourist destination. The active role of community leaders, along with the support of Isy Karima Islamic Boarding School, has encouraged members of the community to work hard to make the tourism village program successful by providing homestays, participating in bazaars, and playing a more active role, especially younger members of the community, in developing sustainable ecotourism. The community has the right to determine the decisions that are implemented in the development of the tourism region [114-116]. Isy Karima Islamic Boarding School plays a role in facilitating activities of community empowerment to stimulate the growth of citizenship participation in the community in order to make the sustainable ecotourism development more effective. Citizenship participation in the development of the tourism region is not only limited to participation in every stage of the development program but also includes the community

offering ideas or suggestions about improving the quality and appeal of the region in every meeting that is held, and having the authority to make decisions about certain plans for realizing sustainability.

4.5 Activities of stakeholders in building sustainability

Sustainable ecotourism development is carried out to empower, preserve, and improve the quality of the tourist object and tourist attraction, while paying attention to cultural preservation and quality of the living environment, and the continuation of the tourism business itself [117, 118], thereby ensuring a close and inseparable connection between tourism and the environment. Tourism is an activity that directly impacts the local community, as seen in Table 5. The impacts of tourism on the community and the area of the tourist destination include economic, socio-cultural, and political impacts [119].

Table 5. Activities of stakeholders in building sustainability

Aspect of Sustainability	Performance Indicator	Stakeholder	Stakeholder Activity
Economic Sustainability	Preserve the sustainability of the government in building the local economy	Village Apparatus	Form productive economic business groups and facilitate guidance from related agencies
		Counsellor	Provide counselling about processing agricultural products
		University	Provide community service in the local area to make organic fertilizer and organic pesticide for the farmers own use and to sell
	Avoid sectoral imbalance in agricultural and industrial development in the village	Counsellor	Coordinate with counsellors from companies to ensure the smooth transfer of technological innovations to farmers
		University	Facilitate networking with cooperation, leading to the formation of business partnerships
Social Sustainability	Achieve equality	Counsellor	Provide counselling involving both men and women in the cultivation of crops and vegetables
	Provide social services	University	Provide counselling for women about processing food from local farm products, and provide counselling for men about livestock farming and making organic fertilizer and organic pesticide
Environmental Sustainability	Preserve resources that are stable	Farmers Group	Strong solidarity between group members in an effort to preserve the balance of natural resources and the environment
	Avoid exploitation of natural resources and function of environmental absorption	Village apparatus	Enforce strict punishment if members of the community break regulations that have been agreed upon in the village, even if the regulations are not written down

The impacts that are encountered by citizenship participation in ecotourism development can be divided into 3 aspects: the economic aspect, the socio-cultural aspect, and the political aspect. Development of the tourism industry has a huge impact on the economy of a region, which includes providing more equal work opportunities and increasing the income of the community [80, 120, 121]. From an economic perspective, the presence of tourism will have various effects on both the government and the community. The sustainability of this impact is also related to the economy of the government and the community that is involved working in the tourism sector. Based on previous research, it is known that the economic impact of developing the tourism region around Isy Karima Boarding School will open up broader work opportunities for the surrounding community, which in turn will increase the income of those members of the community who are willing to participate. Ecotourism can also have a social impact, such as encouraging a sense of solidarity and cooperation, and increasing citizenship participation in developing and managing local potential. It is hoped that through the various tourism activities implemented, more people will develop an awareness to retain and strengthen their sense of community. One of the positive outcomes of this, which is quite interesting to note, is that better relations are formed between members of the community. Meanwhile, the political impact is to establish cooperation between the village and the political life in the area where the tourism is being developed, including cooperation between the local community and the boarding school, to develop the potential of the area.

5. CONCLUSIONS

The presence of Isy Karima Boarding School in the midst of the community indirectly arouses the religious ethics of the surrounding community, especially MSME practitioners, to strive for excellence. Isy Karima Boarding School holds various activities for the empowerment of MSMEs, one of which is the development of partnership networks. Citizenship participation in the community around Isy Karima Boarding School in sustainable tourism development has grown and developed through a mechanism of awareness, training, counselling and guidance, and execution. The aspects of citizenship participation in sustainable ecotourism development include: the potential of products/tourist attractions, the support of human resources, the motivation of the community, facilities and infrastructure, and other supporting facilities for tourism activities. The stages of citizenship participation in sustainable tourism development include the stage of community control, the delegation of power, and partnership. The activities of stakeholders in building sustainability have an impact on economic, socio-cultural, and political aspects. These impacts lead to the integration and effectiveness of sustainable ecotourism development. Isy Karima Boarding School is an example of an ideal school with a direct impact on community development, and the characterization study provided by this research can be used as a basic reference for an ecotourism development model that includes community participation. Further studies are required to measure the economic contribution of community-based ecotourism.

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