COMMUNITY EMPOWERMENT BASED ON TOURISM VILLAGE DEVELOPMENT IN FORMING COMMUNITY-BASED LEARNING (CBL) IN GUBUGKLAKAH VILLAGE, PONCOKUSUMO DISTRICT, MALANG REGENCY

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Abstract: This study aims to examined community empowerment based on tourism village development, informing community-based learning in Gubugklakah Village, Poncokusumo District, Malang Regency. This research uses a qualitative approach with a case study method. The location of this research is in Gubugklakah Village, Poncokusumo District, Malang Regency. Informants in this study were the village government, Pokdarwis, and social groups in Gubugklakah Village and stakeholders in developing Gubugklakah tourism village. Data collection used observation and in-depth interviews. Data analysis used the Miles and Huberman interactive model. The results showed that the community empowerment strategy based on tourism village development informing community-based learning in Gubugklakah Village, Poncokusumo District, Malang Regency included environmental potential analysis, strengthening the role of village youth as agents of change, building public trust through a community-based learning approach, and community network development. The results obtained from the implementation of this strategy are economic community empowerment, which can improve living standards and increase community awareness and commitment in developing villages.

Keywords: Tourism Village, Community Based Learning, Community Empowerment

Introduction

Community empowerment is not judged from an existing economic establishment in the community, but several aspects can be used as a reference for the community in the value of an empowered society. The community is empowered if the community itself can build each individual so that they have the initiative to carry out social activities to fix their situation and condition. In addition, the activities that are often carried out in the empowerment process are that the community acquires sufficient skills, knowledge, and power to influence their lives and other people of concern (Adamson & Bromiley, 2013; Sianipar et al., 2013).

Community empowerment is related to a sense of community and the sustainability of community-based projects based on skills and capacity building through education in the community. Community development is limited to a theory about how to develop rural areas and has the meaning of possible developments at the community level. Community development should reflect community actions and awareness of self-identity. From this, it is known that community empowerment can strengthen the power of people who have poor economic conditions and improve other aspects such as skills and in terms of education to get a better life. The prospect of community empowerment is more for people who do not have more strength or experience in facing life's challenges (Hacker et al., 2012; Simmons et al., 2015).

Community empowerment needs fundamental steps in handling it. The steps taken in realizing community empowerment are: establishing a climate that allows the community to develop by making people aware and providing motivational encouragement to develop, involving the community to describe and plan their territory, strengthening the existing potential by strengthening the community in the development community. Assistance for lower and middle-class groups through strengthening access by creating access from informal groups to formal groups and technical strengthening for capacity building of empowered groups (Imbaya et al., 2019; Kasmel & Andersen, 2011)

The strategic environment owned by the local community includes, among others, the production, economic, social, and ecological environment. Through empowerment efforts, community members are encouraged to have the ability to utilize their resources optimally and to be fully involved in their production, economic, social, and ecological mechanisms. Mentoring is an activity to facilitate the community or clients to solve problems and increase the capacity of human resources. The mentoring process included community empowerment activities wherein empowerment changes and improvements in thinking and behavior abilities. Providing people with the resources, opportunities, knowledge, and skills to increase their capacity to determine their own future and to participate in and affect the life of their community (Ife, 2016). Therefore, it can be interpreted that community

empowerment is preparing the community in the form of resources, opportunities, knowledge, and expertise to increase the capacity of the community in determining their future and participating and influencing life in the community itself. from empowerment (Sutawa, 2012).

Empowerment in the field of education is a process of simplifying the community, both simplification of empowerment, the problems faced, the need to solve problems, and reading opportunities that can be utilized both for themselves and for others. In terms of the meaning of awareness. Education as a practice of liberation from the shackles of ignorance, injustice, and pressure from other parties (Edwards, 2019; Freire, P., Illich, I., Fromm, 2006). Education can also be assessed to provide understanding to the community through the formation of learning communities as a form of implementing lifelong education. Lifelong education is one of the studies in the field of informal education which emphasizes that education takes place from the time humans are in the womb until the end of life, including learning to develop themselves through the potential of the living environment and local wisdom as a vehicle for learning for the community. (Barros, 2012; Kurawa, 2020).

Mentoring is an effort that is carried out systematically to facilitate the community to achieve a change for the better. Mentoring is also an effort to provide education for the community to provide learning as a reinforcement for their survival. Learning activities in this community are included in informal education. Mentoring can be done in various forms of informal learning programs that exist in the community, one of which is in developing tourist villages (Carr et al., 2018; Peer, 2012).

The development of rural tourism benefits the emergence of tourism alternatives to fill the shift in tourist interest and can also be used as a solution to the problems of poverty, culture, and nature conservation. Tourism Awareness Groups (Pokdarwis) as community companions in developing tourism villages have several important roles, such as subjects or actors of development where the community is an important actor who must be actively involved in the planning and development process of tourism, together with stakeholders have a role with related links. From both the government and the private sector. In this case, the community has a role and responsibility to encourage tourism development in their area jointly. This is expected to obtain significant economic benefits from the development of tourism activities to improve the quality of life and social welfare of the community concerned. On the other hand, as a driving force in creating a conducive environment and atmosphere, the community has a role and responsibility as a good host for guests or tourists who visit to create a conducive environment and atmosphere, namely realizing Sapta Pesona in society.

Sapta Pesona is an essential element that must be realized to realize a conducive and ideal environment for the development of tourism activities in a place that encourages the growth of tourist interest to visit. As one of the essential elements in supporting the development of tourism destinations, it certainly cannot be realized without steps and efforts to pioneer, grow, develop and implement consistently. As one of the movers in the community, the Tourism Awareness Group has a role in realizing the Sapta Pesona.

Mentoring can be done in various ways, including through facilitation, strengthening, protection, and support. Social assistance is centered on four areas of tasks or functions, namely enabling, empowering, protecting, and supporting (Suharto, 2014). Therefore, mentoring is a learning activity whose purpose is to increase human resources. People who have limited access to their lives, through this assistance, will be able to increase their abilities and be able to reach access to their welfare. Mentoring also makes people learn according to their environment. What people experience daily is also included in learning activities because, again, the learning process in this mentoring is not like learning activities in schools but following the characteristics of each environment (Merriam & Kee, 2014; Pilz & Wilmshöfer, 2015; Robinson-Pant, 2014).

There are four main functions of community assistants in community empowerment activities: resource persons, trainers, mediators, and movers. Community assistants are resource persons because of their expertise in acting as sources of information and managing, analyzing, and disseminating in various ways or approaches considered adequate. The assistant as a trainer performs the duties of mentoring, consulting, coaching, and delivering material for capacity building and community behavior change. The role of the mediator is carried out when problems and tensions occur between opposing groups. The facilitator as a driver plays more of a role as a party that provides encouragement or a motivator for the group so that they can build themselves and participate in the development (Weil et al., 2012).

The concept of community-based learning is implementing the community, by the community, and for the community. The community manages the concept of learning by utilizing existing facilities in the community, emphasizing the importance of community participation in every learning activity, and answering the community's needs. The concept and practice of community-based learning to create an innovative, skilled, independent, and competitive society by conducting learning programs that suit the community's needs.

Community-based learning will also affect community participation as a controlling force in the implementation of various community empowerment programs. Community involvement starting from the planning process to evaluation in empowerment programs is a real learning experience. With

that understanding, a person can participate when he finds himself with or in a group through various processes of sharing values, traditions, feelings, loyalty, obedience, and shared responsibilities. It should also be noted that the experience aspect of the community is an important thing that must be considered in forming community-based learning (Ratten & Welpe, 2011; Yep, 2014).

Gubugklakah Tourism Village is one of the villages that has developed its village through a community participation approach. The result of the development of the tourist village is that in 2017 the Gubugklakah Tourism Village was named the best national tourist village. Geographically, Gubugklakah Village is located at a position of 7°21'-7°31' south latitude and 110°10'- 111°40' east longitude. Gubugklakah Village is a village located in Poncokusumo District, Malang Regency. This village has agricultural potential and charming natural beauty. The village, which has 384.05 hectares, is located in the west of the Mount Bromo complex. The distance between Gubugklakah Village and the District is 10 km, the distance between the village and the district is 35 km, and the distance between the village and the province is 125 km. Gubugklakah Village is located on the slopes of the foot of the mountain with a topography of highlands and undulating hills. Gubugklakah village is located at an altitude of 900-1100 m above sea level. Where this region has an average temperature of 16-18 °C. This village has 2000-3000 mm of rainfall with six months of rain. Gubugklakah Tourism Village is located in Poncokusumo District, is the only strategic area of Poncokusumo District, which is located at the eastern end of Malang Regency, has considerable tourism potential, which includes mountainous areas located on the slopes of Mount Bromo and Mount Semeru. The people of Gubugklakah Village are the indigenous descendants of the Tengger Tribe, who are commonly known to live and live under the foot of Mount Bromo. The Tengger Tribe community has a unique relationship in kinship. The lineage of the Tenggerese people is based on the bilateral principle, namely the lineage of the father and mother. There are three kinds of kinship groups in the Tengger Tribe community.

Based on the explanation above, the researcher is interested in studying community empowerment strategies in developing tourist villages to form community-based learning in Gubugklakah Village, Poncokusumo District, Malang Regency. This is motivated by the existence of community-based learning, which contributes significantly to change in empowerment. The purpose of this study is to examine community empowerment based on tourism village development in forming community-based learning as a form of implementing lifelong education.

Methods

The type of approach used in this research is a qualitative approach with a case study method, namely research that describes or makes a systematic description of the facts in this study. In using this qualitative approach, the researcher is an essential instrument of the process in qualitative research as a whole (Yin, 2011). Researchers are involved in the continuous experience with informants to obtain information by paying attention to and exploring phenomena that occur in the field to be interpreted and given meaning to then be adapted to the research objectives, namely studying community empowerment strategies to form community-based learning.

The location of this research is in Gubugklakah Village, Poncokusumo District, Malang Regency. Some of the informants in this study were the people of Gubugklakah Village. They were involved in developing tourism villages, including the Tourism Village Institute (Ladesta), Pokdarwis and social groups, and stakeholders in developing the Gubugklakah tourist village. The research subjects were selected based on an analysis of the tendency of Gubuglakah Village's public recognition of its existence in the development of tourist villages. Determination of informants or data sources is done by snowball sampling technique starting from discovering key informants. With this snowball technique, it is hoped that informants will be able to provide information and opinions about the meaning of community empowerment strategies to form community-based learning. According to Mohajan (2018) qualitative research is a description of the social situation obtained from the results of research through various data sources and then narrated. In this regard, the data collection techniques used in this study include:

a) In-dept interview

Informants carried out this in-depth interview method to collect data on: (a) the role of each party involved in community empowerment based on tourism village development in forming community based learning; (b) community empowerment process based on tourism village development in forming community based learning; and (c) the results of community empowerment based on tourism village development in forming community based learning.

b) Participation observation

In this study, researchers used direct observation, namely direct observation, by referring to the observation guidelines for the symptoms of the subjects studied. The subjects in question are the people of Gubugklakah Village who are involved in the development of tourist villages, including the Tourism Village Institute (Ladesta), Pokdarwis and social groups, and stakeholders in the development of the Gubugklakah tourist village. This observation aims to collect data about

community empowerment based on the development of tourism villages informing community-based learning.

The data collection instrument used interview guidelines and observation guidelines. In this case, it is also equipped with a recording device and field notes (self-report or fieldnote). While the data analysis technique uses Miles and Huberman interactive analysis, which consists of several stages, including: (1) data reduction: making a summary; category coding; make reflection notes; data sorting, (2) data display; and (3) verifying data and making conclusions that have been made previously which are still temporary will change if strong supporting evidence is found at the next stage of data collection. Initial conclusions that are supported by valid and consistent evidence when researchers go into the field in order to collect data, then conclusions are credible. The result of the verification is a complete, comprehensive, and accurate conclusion (Miles et al., 2013).

Result And Discussion
Community Empowerment Strategy Based on Tourism Village Development in Establishing Community-Based Learning

In order to develop the Gubugklakah tourism village, of course, it cannot be separated from various community empowerment strategies. Community empowerment strategy in the form of approaches, methods, and techniques used to develop knowledge, skills, and attitudes of the community to develop their area through the use of existing resources (Hidayat & Syahid, 2019; Pill & Bailey, 2012; Samperompon & Mahbub, 2021). The strategies adopted in developing a tourist village in Gubugklakah, Poncokusumo District, Malang Regency are as follows:

1. *Environmental Potential Analysis*

The existence of various natural and artistic potentials in Gubugklakah Village is very potential for the development of tourist villages. Local wisdom in the form of nature and culture is one of the potential villages that become a tourist attraction starting to become excellent in the current era. The attraction of this Gubugklakah Village is the natural scenery of the mountains which are still very original because they are located in the complex of the Bromo Tengger and Semeru National Park areas. The existence of agricultural land, waterfalls, rivers and forests that are pristine and unpolluted, as well as a safe and peaceful rural atmosphere. Along the road in the village of Gubuk Klakah, there are many apple plantations, both planted in gardens and in front of people's houses, cultivation of mushrooms, strawberries and horticultural crops such as tomatoes, onions, and others. Gubugklakah village also has homestays that line this village road. Many beautiful natural scenery in the form of shady trees, waterfalls such as Coban Pelangi, Coban Trisula and the river which is the estuary of the waterfall.

In addition, Gubugklakah Village is one of the villages that still adheres to existing cultural values. There are various cultures that are still preserved and preserved until now. The culture or art is also sourced from the religious teachings of the local community, namely the teachings of Islam. Local arts typical of Gubugklakah Village are in the form of Karawitan, Campur Sari, Al Banjari and Terbangan, Pencak Silat, Tayuban, Jaran Kencak, Kuda Lumping, Bantengan and Mask Dance. In addition, there are also several ceremonial rituals such as the karo ceremony and sadranan which are the original ceremonies of the descendants of the Tengger Tribe.

Based on these conditions, local wisdom in the form of nature and art owned by Gubugklakah Village is considered as one of the sources of community knowledge contained in nature, tradition and history, education, art, religion and other creative interpretations. This means that local wisdom in the village is one of the regional and cultural products of the community that was born because of the needs of the community which contains values, norms, and rules as guidelines. (Mungmachon, 2012).

Tourism villages are generally managed by the community, the results are for the community and used for community welfare and tourism village development. Local wisdom must be maintained by the local community from all forms of change that can eliminate local identity. Changes in local wisdom can be influenced by various factors, both internally and externally, such as population growth, the presence of outsiders entering certain communities, and other forms of modernization. (Dahliani et al., 2015; Hilman & Hendriawan, 2018).

2. *Strengthening the Role of Village Youth as Agents of Change*

Change agents act directly through a process to bring about change. The process of procuring these changes can positively influence the community and establish an orderly system to spearhead its implementation. Based on the results of the analysis of the village's potential, on August 20, 2010, a tourism village institution (Ladesta) was formed and a tourism awareness group (Pokdarwis). According to the Pokdarwis guideline in 2009, Pokdarwis should not talk about funds or money. In addition to making Pokdarwis for village development, they also created a tourist village institution or Ladesta for business and made the Gubugklakah village community better from social and economic aspects. The formation of a tourist village cannot be separated from the originator or driving force of

the tourist village; Anshori and his five colleagues, namely Heri, Hari, Anang, Muksin, and Agung, agreed to create two groups, namely the tourism village institution and the tourism awareness group. The beginning of the establishment of Ladesta stems from the concern of Ansori and his colleagues because many tourists visit Bromo Tengger Semeru National Park (TNBTS) without visiting Gubugklakah Village. Then they took the initiative to create a tourist village and sell tour packages.

Besides being initiated by Anshori and his colleagues, the role of village youth in the development of the Gubugklakah Tourism Village is undeniable. Until now, the driving force for the progress of the tourist village is the majority of the village youth itself. At first, the village youths and the driving force of the Gubugklakah Tourism Village were just an ordinary youth associations who filled their free time to gather without any discussion or ideas to form a tourist village. Because most of the population there works as a farmer, the only thing they do every day is in the agricultural sector. In 2008 the village youths who just gathered without any activities were guided by a community leader there to form a group which at that time was called "Gubug Pelangi".

Apart from Ladesta, there are other youth groups in Gubugklakah Village, namely youth organizations and mosque youth. Karang Taruna cooperates with Ladesta through communication to market each other. If there is a need, they communicate with each other, share, and complement each other. These groups have an agreement that is carried out together, namely to always coordinate in any case, because they believe that an individual or even a group cannot stand alone if there are no supporters and reinforcements. The main goal of mutual coordination to build their village is to enrich the youth with knowledge and skills so that the whole community can work in Gubugklakah Village. They cooperate to develop the village from the social, cultural, religious, and customs aspects.

In connection with the findings of the research above, it is concluded that the role of youth as agents of change in community empowerment through the development of tourist villages in Gubugklakah, Poncokusumo District, Malang Regency is in the facilitator aspect which includes social animation skills, mediation and negotiation, providing support, consensus building, facilitation groups, the use of resources and skills, and the ability of youth to organize can increase the power and ability of the community so that the community becomes more empowered. Through empowerment, communities can assume the power to act effectively to change their lives and environment. As a community empowerment process, it promotes community participation, organizations and communities to improve individual and community control, political efficacy, quality of life improvement, and social justice (Kasmel & Andersen, 2011; Percy-Smith & Burns, 2013; Schwartz & Suyemoto, 2013).

3. *Building Community Trust through Community Based Learning Approach*

The third strategy is to build public trust. In this regard, an approach by inviting the community is needed. Public trust is an essential element to create community participation in development. Such as inviting Pokdarwis members to participate in recitation congregations or other community activities to invite community members to develop their villages. After the formation of Ladesta, there was a vacuum for one year and three months because Ladesta still did not understand how to develop their village into a tourist village and did not know what activities would be carried out. Nevertheless, over time their anxiety began to disappear by working together and working together to commit to building their village.

Indeed, it is not easy, the journey of the initiator and Ladesta's colleagues in developing the Gubugklakah Tourism Village. They faced many challenges, one of which was from the village apparatus who did not support the existence of the Gubugklakah tourist village. At that time, the village apparatus did not support it because they also did not know the direction and purpose of the tourist village. Village officials regard Ladesta as an institution that does not meet their expectations. However, slowly, as time goes on, Ladesta also has explicit activities or programs, and the results are visible, which then village officials and the community have also begun to accept.

At first, it was pretty challenging to invite the community, especially the youth, to develop, because at that time, they were in an economic crisis, and apple tourism had begun to be unreliable, plus they were selling in rest areas, and they were not producing. Then to invite these people to develop, namely by convincing them that this tourism village business will be successful and productive. For example, in homestays, it is taught to have a homestay. The most important thing is that the house is clean, it does not need to be luxurious, and the owner of the homestay or house is friendly to guests.

Ladesta has also won the national champion of the community and village officials who previously did not accept Ladesta to accept and support a tourist village and even join together to build a better village. Growing confidence in the community in building a change for the better is not easy. To convince the public that everything Ladesta does is not against the rules and norms, Ladesta is highly upheld. This is a form of convincing the community of a tourist village, especially in Gubugklakah. One example is homestays. That is managing homestays. There is clarity about the rules and norms that apply in the community. Like not allowed to stay in one room between men and women

who are not married. Moreover, the mutually agreed rules create a tourist village that can be trusted and eliminates negative labels from the community regarding tourist villages.

The formation of Ladesta was based on the cooperative attitude built together in the village, and there was no profit to make money. The beginning of the formation of Ladesta was permanently colored by polemics and conflicts which were finally resolved because the youths united for the betterment of the village. In approaching the community, all Ladesta administrators are equipped and given lessons that even though many people reject and criticize, there must still be a good relationship between Ladesta and the community. They are taught not to retaliate with hurtful words and actions. The critical point emphasized, in this case, is that the activities carried out by Ladesta in developing the Gubugklakah tourism village have a positive impact on the community. In addition, in the presence of informal learning that is accustomed to building trust in the community, it can be a practical approach to developing tourist villages.

Based on these conditions, it can be interpreted that giving trust to the community in development is very necessary. This is one of the efforts to establish sustainable development. If the community is given trust, it can determine the development process according to their needs. The community-based learning approach through informal education is a means for the community to analyze existing problems and opportunities, as well as find solutions according to the resources they have, so that community development is more beneficial (Callanan et al., 2011; Engle, 2018; Green & Haines, 2015; Ledwith, 2020).

4. *Community Network Development*

The development of community networks is essential in the implementation of development. Community networks are one of the essential elements that determine the sustainability of development implementation. Gubugklakah Village also received a visit from Gadjah Mada University Real Work Lecture (KKN) students. On this occasion, the local community received information about village development related to administration to manage the establishment of a tourism village institution. The arrival of the Gadjah Mada University Real Work Lecture (KKN) students increased the local community's enthusiasm. The community was excited when the KKN students were taught things they did not know before, considering that there had been no support from the village so far.

However, over time apart from coming from Gadjah Mada University Real Work Lecture (KKN) students, now in developing the tourist village, Ladesta can expand the network to several stakeholders, including village government institutions, namely youth organizations, BPD (Village Consultative Body), PKK, Linmas (Community Protection), and is now also supported by village officials. As for networking with the government, namely the Tourism Office, the Agriculture Office, and support from the province. In addition, it also helps build networks from travel in several big cities, which are dominated by Jakarta travel.

In this case, it can be interpreted that establishing a network needs to be done to support the success of community development. To develop a network, good communication is needed in order to form good cooperation. Good cooperation can connect between the social system that pioneered change and the social system that will be fostered. A strong network is expected to increase community participation in implementing better development, starting from determining and making decisions on development programs and implementing mutually agreed development programs. (Alison, 2019; Islam & Morgan, 2012; Kumbamu, 2018; Markley et al., 2015).

Results of Community Empowerment Based on Tourism Village Development in Forming Community Based Learning

Community empowerment is a development for each individual and group for their capacity to develop and be better. Empowerment is the emergence of individual awareness, his existence, the potential and power he has, and the emergence of the urge constantly to try to improve his empowerment. Empowering the community is an effort to empower the dignity of the layers of society, which in their current condition are unable to escape the trap of poverty and underdevelopment, so it is an effort to enable and empower the community (Merino & Carmenado, 2012; Mohamad et al., 2013).

After Gubugklakah Village was developed into a Tourism Village, many changes for the better occurred in the lives of the Gubugklakah people. Previously, most people's jobs were farmers. Now they are increasing in the tourism sector. A tourist village initiated by Ladesta plays a role in organizing groups (jeep groups, homestays, marketing, etc.) in the Gubugklakah Tourism Village. The activities or work carried out in the tourism sector have an impact on increasing people's income. One of them is through agro-tourism management. The community has tourism products or tour packages in apple agrotourism, dairy cow agrotourism, rafting and tubbing, outbound and camping activities, vegetable and fruit farming activities.

In addition to the management of agro-tourism, the community also increases the economy through the management of homestays. In managing agro-tourism and homestays, the community is always taught to interact with tourists to support harmonization between managers and tourists. To

support the development of agro-tourism and homestays, training and socialization regarding the management of homestays are always carried out. Likewise with other groups. Organizing groups in Ladesta is always done through training, outreach, or hands-on practice. This was done to create learning for these groups.

Currently, the tourism village institution has 70 members, and 81 houses are used as homestays. One thing is understood by the members or management of Ladesta, namely that they are not allergic to criticism and always prioritize responsibility. Moreover, one of the things that makes Ladesta growing day by day is that all guides are given provisions or learning to always convey to tourists when tourists are not satisfied with the services provided by Ladesta to be immediately communicated to Ladesta to support the evaluation of the Institute.

In addition, now the community also has the awareness to develop themselves through regional development. This is obtained from the efforts of Ladesta members to provide understanding and learning to the community through providing examples of other areas that are able to develop their territory through other tourist villages. Giving these examples makes the community learn and obtain information to make various innovations in the Gubugklakah tourist village. The community also gained a new understanding of the management of the tourism village development program, namely making a plan, implementation, and evaluation. The whole process needs to be carried out through a collective agreement that is taught through real action-based learning with the local community that can have a positive impact on the sustainability of the community's commitment to development and their standard of living.

Based on these conditions, it can be interpreted that there are results from the existence of an informal learning process that occurs in the Gubugklakah community. Informal learning is the implementation of lifelong education, learning that can take place anywhere and anytime, such as in the family and community environment. Informal learning is not the same as learning in formal education that has been planned, has a curriculum, and its implementation has been systematic. Informal learning does not occur with planned curricula, textbooks and didactic materials, instructor attendance, clear educational goals, evaluation procedures, and the like. Informal learning occurs in a more diffuse and disorganized way (Callanan et al., 2011; Latchem, 2014).

The overall results of community empowerment based on tourism village development in forming community based learning are formed through a communication process (Almack, 2012; Manaf et al., 2018). Communication also becomes a bridge for the informal learning process in the community. This is in accordance with the explanation which emphasizes that the informal learning process takes place by involving interpersonal interactions that are carried out intentionally and/or unintentionally (Dennen & Myers, 2012; Roebuck, 2016). Transferring knowledge and skills to the community to develop villages is a process of transferring information in the form of knowledge, attitudes, and skills between individuals, between groups and between individuals and groups and vice versa, can be done intentionally or unintentionally.

In further review, the empowerment of rural communities is meaningful for increasing income, among others, it revolves around seeking village communities to become leading actors in development and can utilize resources optimally and responsibly with the community starting and having the strength and increasing the ability to take advantage of their potential, This includes strengthening the internalization of existing life capacities, both personal and social (Ahmad & Talib, 2015; Ansari et al., 2012; Arida et al., 2019; Friis-Hansen & Duveskog, 2012)

Conclusion

Based on the results of the research that has been described, it can be concluded that there are four community empowerment strategies based on tourism village development informing community-based learning in Gubugklakah Village, Poncokusumo District, Malang Regency as follows.

First, the analysis of environmental potential can be interpreted that the attraction of Gubugklakah Village is the natural scenery of the mountains, which are still very original because they are located in the Bromo Tengger and Semeru National Park complex areas. The existence of agricultural land, waterfalls, rivers, and forests that are pristine and unpolluted and a safe and peaceful rural atmosphere. In addition, Gubugklakah Village is one of the villages that still adheres to existing cultural values. Various cultures are still preserved, such as Karawitan, Campur Sari, Al Banjari and Terbangan, Pencak Silat, Tayuban, Jaran Kencak, Kuda Lumping, Bantengan, and Mask Dance, as well as ceremonial rituals such as Karo and Sadranan ceremonies which are potential areas that should be developed as an effort. Branding.

Second, strengthening the role of village youth as agents of change, namely moving young people to develop Gubugklakah Village through the formation of Ladesta and Pokdarwis. Furthermore, it also mobilizes youth organizations and mosque youth to participate in the development of the Gubugklakah tourist village. Third, build public trust through a community-based learning approach. In this case, the youth provide knowledge and understanding to the community.

This is done in order to create awareness through informal learning processes in the community. Fourth, the development of community networks is carried out through collaborating with KKN students, village government institutions, namely youth organizations, BPD (Village Consultative Body), PKK, Linmas (Community Protection), village officials, Tourism Office, Agriculture Service, and support from the province. In addition, it also helps build networks from travel in several big cities which are dominated by Jakarta travel.

The results obtained from implementing this strategy are the community's economic empowerment, which can increase the standard of living. This is indicated by the variety of work undertaken by the people of Gubugklakah Village, who are now entering the tourism sector as agro-tourism and homestay managers. On the other hand, there is also an increase in community knowledge in managing tourist villages. Thus there is an increase in community awareness and commitment in developing the villa.

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