

# Tourism-Based Community Empowerment of People with Disabilities

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**Abstract:** This study explores a tourism village-based community empowerment model in Karangpatihan, a village with a significant population of people with intellectual disabilities, aiming to improve their economic and social welfare. Using an intrinsic case study approach with qualitative methods, informants were purposively selected, including the village head, Rumah Harapan managers, active programme participants, and their families. Data was collected through interviews, observation, and documentation, then analysed using Huberman's interactive model. The programme's training in batik ciprat, handicraft making, and tourism management significantly improved outcomes. Participants' income increased by 30%-40%, supported by sales of crafts and tourism roles. Socially, stigma against disabilities lessened as participants engaged in guiding tours and ticket management. Challenges included limited digital marketing innovation, insufficient training continuity, and low initial motivation. Recommendations include enhancing digital marketing through social media training, e-commerce platforms, and diversifying local products. This model demonstrates strong potential for replication as an inclusive and sustainable rural development strategy.

**Keywords:** Disability empowerment; Economic improvement; Social welfare; Tourism

## Introduction

Empowerment is a development model rooted in community participation. This model aims to improve the dignity and well-being of individuals, especially those who face poverty and underdevelopment (Chambers, 1995). Efforts to provide power or strength to the community in order to get out of the problems they face are known as community empowerment actions. Indirectly, it can be interpreted that the empowerment process carried out consistently will have an impact on increasing community participation, this is in line with Paschalia et al. (2022). In the context of community development, empowerment provides opportunities for individuals to develop skills, increase

knowledge, and gain control over decisions that affect their lives (Stoykova, 2021). Thus, empowerment is key in creating socio-economic self-reliance and sustainability.

The high poverty rate in Indonesia is a major challenge that requires innovative solutions. BPS (Central Bureau of Statistics) data shows that the poverty rate as of March 2023 reached 9.36%. In East Java, the economic contraction of 2.39% in 2020 further exacerbated the inequality of resource distribution (Sopandi, 2021). These figures not only illustrate the need for intervention, but also highlight the importance of an integrated approach to improving community welfare. In this context, village-based empowerment, particularly through the development of tourism

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villages, emerges as one potential strategy to address these issues. By utilising local potential, this approach focuses not only on economic growth, but also on social and cultural empowerment of the community.

This research offers a new perspective in village-based empowerment with a focus on individuals with intellectual disabilities (tunagrahita). Karangpatihan becomes a unique example where empowerment is conducted through the management of a tourism village, an approach that has not been widely explored in the literature. The uniqueness of this study lies in the combination of economic empowerment and social inclusion, where people with disabilities are not only the beneficiaries but also the main actors in the management of the tourism village.

This is in line with research from Madan et al. (2024), which states that citizens with disabilities are one of the empowerment concepts that are needed to train mentally and also skills to be able to live normally in the social environment of the community. This research provides evidence that this approach can turn social stigma into opportunities, while creating an inclusive development model that can be replicated in other communities. This expression is supported by research from Sathiyah & Tomaselli (2024), which reveals that the stigma embedded in each group or community will be a strong reason for the empowerment process to take place.

Previous research shows a variety of relevant approaches in community-based management. Parmawati et al. (2023) underlines the importance of local resource management in supporting sustainability, as is done in Karangpatihan Village utilising the tourism potential and resources of residents with disabilities. In addition, Khasanah et al. (2023) outlines the role of tourism in supporting sustainable economic development, which emphasises the importance of collaboration between communities, government, and other institutions, as applied in Karangpatihan Village by involving the Village Government, Private Sector, and residents.

While community-based empowerment has been recognised as an effective development strategy, this approach often excludes marginalised groups such as people with disabilities. In many cases, individuals with disabilities are still seen as a burden rather than a resource (Sousa et al., 2022). This research is important to show that tourism village-based empowerment can provide dual benefits: improving the economic well-being of marginalised individuals while preserving local cultural values. With increasing attention on inclusive development, this research becomes relevant as a guide for policy makers and development practitioners in creating effective and sustainable strategies.

### *Village-Based Empowerment*

Tourism village-based empowerment is an approach that actively involves communities in developing, managing, and promoting local tourism assets (Anugrawati & Pradana, 2021). In addition, community participation in all stages of tourism development—from planning to implementation—increases the sense of ownership and responsibility for the sustainability of the programme (Assen, 2021).

Community participation is an important element in the success of this model. By involving citizens as key stakeholders, tourism village-based empowerment is able to shift the development paradigm from government-centred to community-based. This approach is in line with the view that social and economic sustainability can only be achieved through active collaboration between various parties (Chin et al., 2024). In addition, tourism village-based empowerment enables sustainable human resource development, by encouraging community innovation and adaptation to the dynamics of the tourism sector. Rinaldi et al. (2024) suggesting that locally-based empowerment can improve welfare without compromising environmental sustainability, in line with the principles applied in Karangpatihan through an inclusive approach.

### *Karangpatihan: Potential and Opportunities*

Karangpatihan Village has its own potential and uniqueness, especially in community empowerment, where people with disabilities the main subjects in tourism management. In addition to the uniqueness of this empowerment, Karangpatihan Village also offers a variety of interesting destinations. Not only natural attractions such as Mount Beruk, Mimang Waterfall, and Selotundo Cave, but also educational tourism at Rumah Harapan which provides craft and batik training, as well as historical tourism at the Patirtan Den Panji Site or known as Sendang Beji. In addition to the abundant potential of natural resources, Karangpatihan Village also attracts attention because there are several hamlets with a number of residents with disabilities, making it unique as a community with an inclusion approach (Fatayati & Gani, 2020).

The community in Karangpatihan Village is facing various problems, mainly due to economic pressures and the high price of basic commodities. As a solution, many residents have been using cassava-based gaplek or tiwul rice as their main meal for years. However, this resulted in malnutrition, which is believed to be one of the causes of mental retardation passed down through generations in this area. This condition has also led to an increase in the number of people with tunagrahita in several dusun in the village. The number of families with people with mental retardation currently stands at 98

people, an increase from 69 people in 2011 (Karangpatihan Village Data, 2019).

Related to the news and the condition of the community, the Karangpatihan Village Government together with local residents were finally motivated to carry out community empowerment, especially for people with disabilities. There is an awareness that people with disabilities cannot always depend on assistance, so they need to be empowered to be independent in fulfilling their daily needs. The village government, community leaders, youth groups, and local residents work together to run empowerment programmes through mentoring methods (Nurhayati et al., 2020).

One of the results is the establishment of the Rumah Harapan Social Welfare Institution (LKS) in Dukuh Tanggungrejo, Karangpatihan Village. Rumah Harapan is an empowerment centre for people with disabilities, providing them with training and opportunities to live more independently. In addition to empowering individuals, Rumah Harapan also fosters families of people with disabilities, helping them to understand and support the special needs of their family members.

The programmes run directly involve residents with disabilities, because every individual has the same right to live with dignity despite having certain limitations. One of the programmes to increase their participation is through a tourism village-based empowerment programme, an empowerment programme that has been running for more focused aspects, but there are several inhibiting factors in the empowerment process, the results of research from Rosilawati, show that tourism village-based empowerment in the community in Karangpatihan Village there are obstacles, namely the community is less able to promote tourist sites effectively, as well as minimal innovation from the management of tourist attractions (Rosilawati et al., 2021).

From the main problem, namely the condition of the Tunagrahita community which still depends on the surrounding community both economically and socially, as well as the lack of participation in the environment, therefore the need for tourism-based empowerment for the Tunagrahita community is an important thing to do, the support of diverse local tourism potential supports this empowerment process.

In addition, monitoring and evaluation are required on an ongoing basis, in accordance with Nostalgianti et al. (2024), emphasising the importance of sustainability evaluation and development strategies for village tourism, which is also a focus in tourism management. Finally, this study aims to describe the empowerment programme of the Tunagrahita Community based on Village Tourism while maintaining local wisdom, as

well as looking at the existing supporting and inhibiting factors.

**Method**

Research This research uses a qualitative approach with a descriptive case study design. The research aims to describe the tourism village-based community empowerment programme in Karangpatihan Village in depth. Case studies were chosen because case studies provide the ability to explore phenomena in complex real-life contexts according to Sukmadinata (2005), each case has unique properties or characteristics that distinguish it from other cases. This research was conducted in Karangpatihan Village, Balong Subdistrict, Ponorogo Regency, East Java, which is known as "Kampung Tunagrahita".

**Table 1.** Triangulation Matrix

Data Source	Key Information	Compatibility with other sources	Inconsistencies with Other Sources
Interview	Informants' opinions on the success of training in batik making and tourism management by persons with disabilities.	Supported by direct observation of training activities and documentation of training results.	Some informants felt that the training was not integrated with digital product marketing.
Observation	Direct observation of training activities in batik making, tourist ticket management, and mentoring activities for the disabled community.	Consistent with interviews on the stages of programme implementation, including difficulties with trainees' initial motivation.	There are differences in the level of active participation of people with disabilities compared to that reported by certain informants.
Documentation	Activity reports, training photos, and batik ciprat craft products.	Support claims in interviews and observations related to participants' skills improvement and training sustainability.	There is no in-depth information on product marketing constraints or further development.

The research subjects were selected using purposive sampling technique, with the following criteria: Key

informants: Village Government: Village Head and Village Officials who are directly responsible for planning and implementing empowerment programmes in Karangpatihan Village during the 2019-2025 period, Harapan House Manager: The main facilitator of empowerment activities, who has direct experience in training and assisting persons with disabilities, then Persons with Disabilities: Residents of Karangpatihan Village with tunagrahita conditions who actively participate in the empowerment programme, and finally Family or Relatives: Family members who accompany persons with disabilities during programme implementation. The total number of informants was 12 people, consisting of 4 Village Government Officials, 4 Harapan House Managers, and 4 people with disabilities and their families.

Data Collection Techniques include: In-depth interviews: Conducted in a semi-structured manner with guiding questions to gather information on programme implementation, impact on residents, and challenges faced. Direct observation: This involved observing empowerment activities such as skills training, craft production, and management of tourism objects in the village. Documentation: Collection of relevant documents such as activity reports, statistics of residents with disabilities, photographs of activities, and other supporting data. Triangulation was conducted by comparing data from the three sources to ensure validity and consistency of findings.

The triangulation matrix to visualise the comparison of data from various sources in the research is shown in Table 1.

#### *Explanation of Matrix Usage*

Data Source Column: Lists the methods used for data collection, such as interviews, observation, and documentation. Key Information Column: Describes specific findings from each data source. Conformance with Other Sources Column: Identifies data or information that supports or is consistent between the various sources. Inconsistency with Other Sources Column: List information that differs or conflicts between data sources, if any.

Data analysis techniques were carried out using the Huberman and interactive model (Miles et al., 2014) which includes: Data Collection, Collecting all information from interviews, observations, and documents. Data Condensation, Reducing data to filter information that is relevant and in accordance with the focus of research.

Data Presentation, Organising data in the form of thematic narratives to facilitate the identification of patterns and relationships. Verification and Conclusion Drawing, Interpreting data based on triangulation and supporting literature to produce valid conclusions. Data

validity techniques are maintained through: Triangulation of methods: Comparing the results of interviews, observations, and documentation to get a comprehensive view. Member checking: Requesting confirmation from informants regarding key findings to ensure correct interpretation of the data (Norman K. Denkin cited by Rahardjo (2012). This research was conducted from September to October 2024, which included three main stages: Field data collection (interview, observation, documentation).

## **Result and Discussion**

### *Rumah Harapan Karangpatihan Village, Ponorogo*

Rumah Harapan Karangpatihan is a forum that focuses its activities on the Tunagrahita Community in Karangpatihan Village in empowerment by providing training to the Tunagrahita Community, so that they can have skills, and independence. The Rumah Harapan Self-Help Group (KSM) was established in 2013, built from the mutual cooperation of the Karangpatihan Village Community as an effort to improve the economic conditions of the Community, especially the Tunagrahita residents. In addition, according to Sepprian (2018), Rumah Harapan is a place that really equips Tunagrahita residents to be more independent.

From the beginning Rumah Harapan was a self-help group, until in 2015 it turned into the Rumah Harapan Social Welfare Institution (LKS). According to Mr Eko Mulyadi as the Head of Karangpatihan Village and also the Patron of Rumah Harapan, the history of the formation of Rumah Harapan began with the large number of Tunagrahita residents in Karangpatihan Village. This began around the 1950s when there was an epidemic in agriculture so that residents ate improvised food without thinking about nutritional content. As quoted from the following interview:

"Regarding the history of Tunagrahita residents, I do not know directly, but based on the stories of grandparents and grandmothers, it is because of poor nutrition, around the 50-60s it was still the beginning of independence, especially since this area is remote, so nutritional intake was lacking because pregnant residents only ate Tiwul (processed from cassava) daily, eventually these mothers lacked nutritional intake and resulted in Tunagrahita conditions in their offspring".

Based on this phenomenon, the surrounding community was moved to work together to provide solutions and make changes based on these conditions, this is in line with Septiarti et al. (2020), which states that empowerment patterns can indeed take place effectively when all parties are involved. This is also supported by the results of the interview with Mr Eko Mulyadi.

"So in Karangpatihan Village there are 89 Tunagrahita residents, now these people are

unemployed, they live dependent on others (parents or relatives who are equally poor). For those who are physically strong, some of them work as farm labourers, but the other 80% are unemployed. From that condition, we try to make them independent through empowerment activities through Rumah Harapan".

Furthermore, according to Mr Samuji as the chairman of Rumah Harapan, explained that Rumah Harapan used to be a community post with various programmes, but since 2015 it has focused more on the welfare of Tunagrahita residents through empowerment. As in the following interview:

"Following up on the condition of the Tunagrahita residents, they actually also have the same rights as all of us, and they also want to mingle with us, so in 2015 we started empowering them. Because before that, when we wanted to empower them, we had to be together with other Ponorogo residents so that we could not monitor them directly, so finally Pak Lurah and I took the initiative to make Rumah Harapan as a place of empowerment from training to mentoring".

From this history, Rumah Harapan Karangpatihan Village was established and several administrators were formed to handle and train the skills of Tunagrahita residents so that they are not unemployed and have independent income. Rumah Harapan operates as a centre for skills development and empowerment. The mission of this institution is in line with the concept of empowerment written by Yulianingsih et al. (2020), which emphasises providing opportunities for individuals to improve skills, knowledge, and control over decisions that affect their lives. In addition, based on the history of the formation of Rumah Harapan from the year of its establishment until now, it is in line with Calabuig et al. (2024), which states, Empowerment Institutions need time to run optimally and sustainably, because from each programme there will be evaluation and planning in programme innovation.

The following is the structure of the Rumah Harapan Management: Eko Mulyadi as patron, Samuji as Chairman, Teguh Cahyono as secretary, Sumarsih as treasurer, in the field of training there are, Setiya Budi, and Imam Hajat, in the field of public relations there are, Yamud, and Paimin, and in the field of marketing there are Suci and Gito.

*Empowerment Model*

Rumah Harapan is an empowerment centre in order to help improve the welfare of people with disabilities. This institution acts as a facilitator in training, mentoring, and managing local potential. These stages are in accordance with Gafara et al. (2017), which states Rumah Harapan as a place to empower citizens with

disabilities in Karangpatihan Village which includes skills training, programme assistance and management of local potential.

*Graphs*

The empowerment initiatives implemented by Rumah Harapan are in line with the "Ladder of Citizen Participation" model proposed by Arnstein (1969). This model highlights the transition from passive participation to active involvement, which is seen in the transformation of the role of citizens in managing tourism activities.



**Figure 1.** Stages of the Empowerment Programme

Furthermore, this concept also supports the theory in Nguyen et al. (2024) which suggests that empowerment improves the social functioning of individuals with disabilities through active engagement in economic and social activities. Through empowerment, they gain new relevant skills and confidence to contribute in society.

In addition, the collaborative approach involving Rumah Harapan, local government, and tourism awareness groups reflects the role of driving actors as "Social Engineers" as described in Einali et al. (2021), Rumah Harapan serves as a prime mover that aligns local potential with market needs to support village economic sustainability.

Based on the results of research that has been conducted, both through observation, interviews and documentation, the researcher will relate to tourism-based community empowerment, the tourism-based empowerment model is effective for increasing the independence and welfare of the community, this is in line with research by Hermawan et al. (2023), which states that tourism-based community empowerment is a solution to creating an economically independent community and has a high level of participation in the community.

*Tunagrahita Residents Training*

As a programme that aims to foster the skills of Tunagrahita residents so that they are able to participate in the community and have the expertise to earn income independently, this is supported by research of Ramadani et al. (2020), which states that citizens with disabilities need to be given provisions in supporting their skills to be able to live independently and be able to participate in social life. then Rumah Harapan provides some training, in the process of training the facilitators teach by means of simple practices and adjusting the abilities of the Tunagrahita residents who are empowered. Because the ongoing programme still considers the capacity of the trainees, this is in line with the statement of Febriyan et al. (2022), stating that Tunagrahita residents in Karangpatihan Village need a simple training model for them to be able to understand the training concept easily. Based on the results of interviews and also independent observations, there are several training activities provided, including the following.

*Handicraft Making*

In order to train tunagrahita residents to have the skills to create opportunities to have independent income, Rumah Harapan conceptualises empowerment activities with handicraft training such as bracelets and prayer beads.

Tasbih and bracelets are one form of handicrafts from the empowerment programme carried out by Tunagrahita Rumah Harapan residents, this craft is made of small beads which are then designed using clear threads. According to Mr Sumarji as the chairman of Rumah Harapan, the price of prayer beads and bracelets is RP 10,000 with details of Tunagrahita residents who make given RP 5,000 per item sold. To make the craft requires accuracy in calculating the number of beads needed. To make prayer beads require 33 beads and for bracelets require 12 to 18 beads. Here are the results of an interview with Mr Sumarji:

"So this handicraft aims to stimulate the minds of the Tunagrahita residents, by counting the number of beads needed, although yes sometimes a lot of people are not careful, it should be 15 only installed 12, but yes, you have to be patient in teaching, sometimes yes the youth group helps"

The empowerment process by making handicrafts in the form of bracelets and prayer beads is still running although sometimes a little order, tunagrahita residents remain in training, patiently monitored by the assistants/facilitators. From every process that takes place the results are also finally good, although the residents experience mental retardation conditions but can be neat in making crafts. This is in accordance with the research by Hidayat & Syahid (2019), stating that citizens with disabilities when given continuous

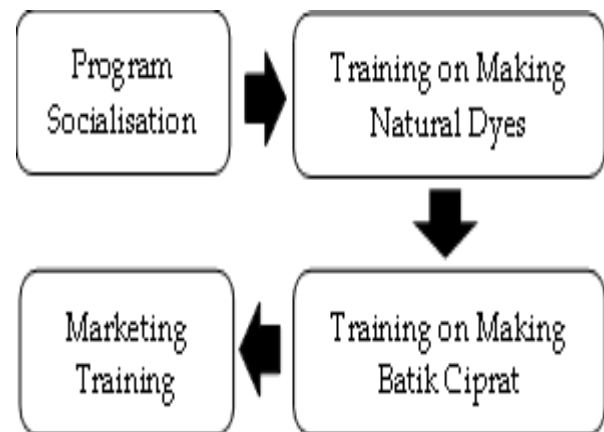
assistance and given targets they will adjust and will slowly achieve these targets.

*Ciprat Batik Making*

At this training stage, the main target of this programme is the people with disabilities in Karangpatihan Village, Balong District, Ponorogo Regency. The implementation of this service programme involves various parties, including Rumah Harapan, Karangpatihan Village Government, entrepreneurship speakers, and batik practitioners.

Collaboration in an empowerment programme is very effective in achieving success, this is supported by a statement from Husadani et al. (2021), stating that the involvement of various parties is needed, in supporting an empowerment programme to run optimally. This programme is implemented to help residents with disabilities in overcoming the problems of low economic levels and the lack of participation of residents with disabilities. This programme is implemented through four stages, namely: programme socialisation, training in making natural dyes, training in ciprat batik making techniques, and training.

*Graphs*



**Figure 2.** Stages of Rumah Harapan's batik training programme

The first stage of this programme was socialisation, which was aimed at the Tunagrahita community. At this stage, information was conveyed about the service plan to be implemented, as well as coordination with partners to ensure the smooth implementation of the programme. In addition, a mapping of potential training participants was also conducted. The second stage was training in making natural dyes. This training was given directly to residents with disabilities. The following is an example of a natural dye drawing.



Figure 3. Ciprat Batik Natural Dye

The third stage was the training in making ciprat batik. At this stage, the tunagrahita batik makers were trained to make ciprat batik with new designs using modified brushes to create various motifs. For those with better communication and understanding skills, copper batik stamps and electric canting were also provided for use. The use of these new tools aims to produce ciprat batik products with higher value.

The last stage is technology-based marketing and sales training. In this stage, Rumah Harapan helps in terms of promotional tools. Regarding the continuation of the batik ciprat training for the tunagrahita community, it is held regularly every Wednesday at Rumah Harapan. To ensure they are able to produce quality products, the training is repeated. The duration of the training varies depending on the ability of each individual. Some are able to produce crafts within a week, while others take a month or even several months to be able to make products properly. Here is an example of the Batik Ciprat products produced.



Figure 4. Batik Ciprat Product made by people with Tunagrahita

#### Keset Making Skills

Doormat is one of the handicrafts used and needed in household life, capitalising on raw materials from the remnants of used clothing fabrics which are then used by Tunagrahita residents by sewing. According to information from Mr Samuji's interview, Rumah Harapan trained Tunagrahita residents by making mats with capital from donated funds, community self-help, until finally they could produce mats. As the results of the interview with Mr Samuji are as follows:

"For making mats, usually someone donates, if no one donates, we usually buy used fabrics from convection, but we also choose fabrics that can still be used, usually one sack costs 2500 / kilo".

Then Mr Samuji also explained that the making of mats is usually done at Rumah Harapan and sometimes it can also be brought to their respective homes to be worked on, following the results of the interview with him:

"When there is a visit or group at Rumah Harapan, they usually bring their fabrics to the house to work on, but this is only for those who can really do it, because they use tools and if they are proficient, I allow the tools to be brought home, so that the work is maximised".

When training and also a simple process, the Tunagrahita residents are gathered and trained by the management one by one, then given an understanding of the process of selecting colours, installing tools, and assembling to design in the final process. In addition, mat work can be done in their respective homes with the aim of making it easier to work on.

#### Tourism Potential

The next phase of action is Tourism Management: Residents are involved in supporting tourism activities such as simple tour guides, ticket management, and selling local snacks. In this stage, the involvement of the village government, Rumah Harapan managers, and POKDARWIS is very important in providing intensive assistance to residents with disabilities.

The tourism aspect is considered capable of being one of the empowerment models that increase participation and self-confidence for Tunagrahita residents, this is in line with research by Shilfani et al. (2022), stating that the empowerment of tunagrahita residents based on tourism villages forces tunagrahita residents to interact with the general public and indirectly, this right is able to increase their self-confidence. This is also supported by research from Yusuf et al. (2022), which states, residents of tunagrahita will feel involved in participation in the social environment, when they are involved in aspects of village promotion through tourist villages.



Figure 5. Beruk Mountain

There are several main reasons why Karangpatihan Village has the potential to be developed as a tourist village. The first reason is according to research by Arum & Haryanti (2021), stating that the potential of Karangpatihan Village is very supportive to become a Tourism Village, it is supported by the environment that is located in the foothills and also a beautiful environment far from the city. Secondly, based on the situation analysis, this village has various potentials that support the development as a tourist village. The following are some of the tourism potentials owned by Karangpatihan Village, Balong District, Ponorogo Regency.

Beruk Mountain is a natural tourist destination that offers a beautiful panoramic view of the mountains from a height. The area is also equipped with various facilities, such as an arena for outbound activities, camping areas, and photo spots.



**Figure 6.** The Ngoro Den Panji Site

The Ngoro Den Panji Site is a historical site in Karangpatihan Village that holds ancient statues from the Hindu-Buddhist period. This site is thought to be a relic of the Ancient Mataram Kingdom in the 10th century AD, precisely during the time of Mpu Sendok in East Java. Research on the Ngoro Den Panji Site was conducted by the Trowulan Antiquities Preservation Centre (BP3), which identified the historical significance of the site.



**Figure 7.** Dong Mimang Waterfall

Dong Mimang Waterfall Dong Mimang Waterfall Dong Mimang Waterfall has its own charm because of

its location between two mountains, namely Mount Rimbang and Mount Rajek Wesi. This waterfall has a height of about 15 metres, with a clean environment, natural atmosphere and cool air, creating a stunning panorama for visitors.

#### *Accompaniment*

In a programme, it must have good goals and results, therefore a professional assistant is needed, this is in line with Rifdan et al. (2023) which states that the assistant/facilitator is a key factor in success in community empowerment. In addition, the purpose of the companion is as a guide or mentor so that the process runs well and the program is maximised. This opinion is supported by Astuti et al. (2024), which states that facilitators/assistants are a key factor in the success of an empowerment.

The mentoring process in empowering Tunagrahita residents in Karangpatihan Village includes, Craft Making Assistance, and Product Marketing Assistance.

#### *Craft Making Assistance*

The empowerment programme at Rumah Harapan Karangpatihan Village, to ensure the smooth running of the programme, uses a companion / facilitator, because the empowered residents have mental retardation, therefore it is necessary to use assistants to be more proficient. This is supported by research from Widajati & Mahmudah (2022), which states that special facilitators are needed to assist individuals with disabilities in carrying out a target or programme. As also relevant to the results of the interview with Mr Sumaji, as follows:

"For assistance such as making mats and prayer beads, we bring in facilitators from outside the city to conduct training for the village facilitators, then the facilitators from our village teach the Tunagrahita residents, while for making batik ciprat there are already our residents as assistants".

In the process, out-of-town assistants do it voluntarily, as well as facilitators of the Rumah Harapan management. They do not expect a salary or other forms of what they provide in assisting the Tunagrahita residents. In addition to assistance in making Batik Ciprat, Tasbih, and also Keset, there is further assistance in marketing products from the empowerment programme.

#### *Marketing Assistance*

In marketing the products of the empowerment programme at Rumah Harapan, the distribution is to improve the economy of residents, such as research from Andriana (2017), which states that the expected result of an empowerment is to be able to improve the welfare of



empowered residents, and this is also based on Mr. Samuji's statement that Rumah Harapan distributes the business results of Tunagrahita residents, especially handicrafts in various ways, including being marketed in several tourist attractions in Karangpatihan Village, as stated in the following interview:

"The problem of sales is actually not too grandiose, usually marketed at tourist attractions in the village, and also marketed when there is a batik bazaar, handicrafts are marketed, besides that sometimes also ordered by the government, agencies, as souvenirs".

Based on the results of the interview, the market share used in marketing products from the empowerment results at Rumah Harapan varies, ranging from Bazaar or Exhibition Events, Government or local offices. In addition, Karangpatihan Village also has a tourist icon so that this is a good place to market handicrafts from Tunagrahita residents such as Mount Beruk, Sendang, and others, although sometimes the products marketed through tourist attractions are still less attractive.

#### *Assistance In Managing Tourism Potential*

In the action stage, tourism management in Karangpatihan Village is conducted through a collaborative approach involving residents with disabilities, the village government, and tourism awareness groups (POKDARWIS).

The process starts with basic training for the community to understand their role in tourism activities, such as becoming simple guides, managing entrance tickets, and providing basic services for visitors. Residents are also trained to keep the tourist areas clean and preserve the natural beauty in key destinations such as Gunung Beruk, Patirtan Den Panji Site, and Don Mimang Waterfall. Intensive mentoring is carried out by Rumah Harapan administrators, who ensure that each individual understands their duties gradually. In addition, to support the sustainability of the programme, economic activities such as the sale of local products-including handicrafts and snacks-are integrated with tourism management.

This process not only improves the skills of residents with disabilities, but also strengthens their sense of responsibility for the success of the tourist village. This is in line with research from Fatayati & Gani (2020), which states, The empowerment process will run optimally when participants are involved as the main actors in running the programme, empowerment is directly involved as a subject With active involvement and support from various parties, tourism management becomes an inclusive forum that empowers the community while increasing the attractiveness of Karangpatihan Village as a tourist destination.

The last stage is Evaluation, which is carried out by reviewing the predetermined success indicators and surveys conducted by the Rumah Harapan management regarding the empowerment programme. Evaluation is important because it is a benchmark for developing the next empowerment programme, this is in line with research from Prarikeslan et al. (2023), which states that, evaluation can be a strong foundation for making the programme more optimal and innovative. The results of this programme show that homeless people now have independent economic income. In addition, after being evaluated, the homeless who participated in the training at Rumah Harapan earned daily, quarterly, and annual income.

In addition to earning income, they also have the ability to participate in tourism management and produce batik works. The following are excerpts from the interview: a. Indicators The tourism-based community empowerment strategy carried out is the exploration of potential. "After exploring the potential, it turns out that there are many things that can be used as tourist attractions. With the POKDARWIS (Tourism Awareness Group) already formed, the village government also provides training and assistance to Tunagrahita residents to get involved in tourism management" (Interview, 14 September 2024).

In addition to providing assistance and training for Tunagrahita residents in managing tourism, the village government also collaborates with Rumah Harapan to participate in providing assistance in batik, this is certainly a strategy for tourism preservation, based on the following interview: "One of the strategies carried out by the Village Government is to form the Rumah Harapan Social Welfare Institution (LKS). Because Rumah Harapan is to advance and develop tourist attractions in Karangpatihan Village, and also explore the potentials that have been seen to be developed later. In addition, it provides training and assistance for residents in managing tourism and making home products to be marketed" (Interview, 14 September 2024).

#### *Results of Community Empowerment Through Rumah Harapan*

Empowerment of the Tunagrahita community is formed by providing skills, with the aim that Tunagrahita residents are able to move the economy independently. Economic factors that increase in the lives of Tunagrahita residents support them to stop the negative impact of poor nutrition, this is in line with research from Shilfani et al. (2022), the economic aspect is a crucial factor in welfare and fulfilment of basic needs.

The empowerment activities of the Tunagrahita residents are centralised in Rumah Harapan, all

activities are carried out in accordance with the skills that have been built through the empowerment programme. This is in line with research from Purnomo et al. (2024) which reveals that the empowerment process at Rumah Harapan has been going on intensively since 2015 and has empowered many Tunagrahita residents and poor residents in Karangpatihan Village.

As for developments in economic factors that imply training in making handicrafts such as batik ciprat, tasbih, and mats as well as assistance in managing tourism potential after empowerment has an impact on several things.

In the results section of the Empowerment programme for Tunagrahita Residents in Karangpatihan Village at the House of Hope includes, Livelihoods and Social Conditions. Having a job, in the field of handicrafts, produces handicrafts from prayer beads, mats and also batik ciprat. Likewise, related to the assistance of Tunagrahita residents have jobs in maintaining tourist attractions, from tickets, parking lots, to selling; Income, Daily concept income: The community gets daily income from the handicrafts they do. Kaset craft, from 1 Kaset gets Rp 10,000. Tasbih crafts Rp 5,000 per seed, other crafts are still in the training process. Tourism Management Revenue: from the results of tourist tickets and parking lots, the Tunagrahita residents receive 30% of each incoming tourist, and related amounts change according to time.

Quarterly Concept Income: Quarterly income is usually from Batik Ciprat because the marketing process is when there is an order, and the time range from the initial making to completion is about 3 months, each Tunagrahita resident receives 40% of the sales proceeds, related to the nominal depending on the type of motif ordered and the type of fabric used.

Meeting Needs, Needs that can be met are basic needs, such as rice, side dishes, cooking spices and others. As for secondary needs, some can and some still cannot be fulfilled independently, so sometimes they get help from the government or relatives, such as house renovation assistance.

#### *Social Condition of the Community*

Fulfilled Nutrition, Tunagrahita conditions caused by nutritional deficiencies can be slowly overcome by fulfilling basic needs from daily income through empowerment. Starting from the food consumed makes nutritional deficiencies overcome. This can be seen from the condition of children born to Tunagrahita residents who are healthy and able to attend school normally; Mobility Ability Ability in mobility, such as to the market, to the shop, and to places that are considered as community centres. Tunagrahita residents are confident in mobilising to these places. Social Participation,

Participating in Gotong-Royong activities or participation in activities, such as community service, Kenduri, and similar events, Tunagrahita residents are active in social participation in the community.

With empowerment, the welfare of Tunagrahita residents is no longer dependent on others. The Tunagrahita residents have economic independence through training in making Batik, Crafts to tourism management. Although not all needs are met and there is still assistance from the Government, this empowerment programme helps Tunagrahita residents in meeting basic needs. Despite having limitations in terms of reasoning ability. The results of empowerment are in line with the theory from Chin et al. (2024) which explains that empowerment aims to make people independent, not have dependence on others, and be able to have expertise in supporting their lives better.

#### **Conclusion**

This research concludes that tourism village-based empowerment in Karangpatihan Village has had a significant impact on the economic independence and increased confidence of the community of people with intellectual disabilities. Through training programmes such as making batik ciprat, doormats, and prayer beads, participants gained practical skills that directly increased their income. For example, the handicrafts produced were able to be sold with an average daily income of IDR 10,000 per item, while the tourism ticket management activities contributed an additional 30% of the village's total tourism income. In addition, the programme succeeded in creating new business opportunities involving people with disabilities as well as increasing income from the tourism sector through the management of destinations such as Gunung Beruk and Rumah Harapan that attract tourists. Another positive impact was seen in the participants' increased confidence, which manifested in their ability to interact directly with tourists and promote products independently. The participants also demonstrated more active participation in their families and communities, such as engaging in gotong-royong activities and community events. In addition, the programme succeeded in raising awareness among the general public about the potential and rights of people with disabilities, achieved through positive interactions between tourists and participants, and supported by media coverage that supports social inclusion. This success demonstrates that the tourism village-based empowerment model is an inclusive approach that can be adapted in other communities to improve social and economic well-being. The implications of this research include the need for more inclusive tourism infrastructure development, optimisation of local

product marketing strategies, and continuous monitoring and evaluation to ensure the long-term impact of this empowerment programme. In addition, the success of this programme emphasises the importance of collaboration between the government, private sector, and community to support the sustainability of the empowerment programme. With an integrative approach, the programme not only improves the quality of life of people with disabilities but also strengthens the village economy and social solidarity of the community as a whole.

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#### Author Contributions

This work was completed with the collaboration of all authors. K.I.C. and Y.H. conceptualisation, observation, conducting research, methodology, data collection, and analysis; T. and E.S. draft review and editing, supervision, validation; R. translation and grammar checking. All authors have read and approved the published version of the manuscript.

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#### Conflicts of Interest

The authors declare no conflict of interest.

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