

Exploring A Sustainable Homestay: A Qualitative Study of Owner's Participation

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Abstract

Even though community participation was a crucial component of sustainable tourism, actual community participation was hard to achieve in developing countries. Only a few studies explored the local community participation in tourism villages. In response to this gap, this article explored owners' participation to sustain their homestays. The research was built on descriptive and qualitative methods. The data were gathered by semi-structured interviews, participant observation, field notes, and photography. A sample population (6 persons) that include rural people and managers from a village. The result showed that cleanliness awareness was the homestay owners' fundamental problem. The study also revealed that the homestay owners had not elaborated on their cultural uniqueness to create an unforgettable experience. They tried hard to design their homestays based on their knowledge rather than visitors' demands. The external parties' intervention, such as scholars, had to support the homestay owners to gain new insight into hospitality attitudes.

Keywords: Community Involvement, Empowerment, Local Wisdom

A. Introduction

In many developing countries, community participation has cultural limitations. Community participation is a significant aspect of sustainable tourism development (Idziak et al., 2015), various studies have confirmed that local community participation is a prerequisite for sustainable rural tourism (Hanrahan et al., 2017). Rural tourism can be found worldwide (Su et al., 2020). In developing countries, it has rapidly become a widespread concern and is increasingly essential, especially in tourism that highlights local wisdom and potential (Dolezal & Novelli, 2020). Sustainability focuses on balancing economics, socio-cultural, and

environmental factors (Cheng et al., 2019). Several sustainability studies have been conducted to see the impact of tourism on the local community (Acharya & Halpenny, 2013). However, further research is needed to describe the role of residents in the tourism development process.

One of the most income-generating businesses in rural tourism is homestay. Homestay managers are generally women (Panta & Thapa, 2018), so homestays are considered one of the tourism products that support women's emancipation (Acharya & Halpenny, 2013), which is in line with the spirit of woman equality. Homestay is a new concept in the hospitality industry (Jiang & Yin, 2021), where tourists stay in a community residence for gaining experience of community customs and socio-cultural, as well as the natural beauty of the village (Ogucha et al., 2015). The homestay owner (Sen & Walter, 2020) enjoys the family income (Ryu et al., 2020). Homestays in rural tourism empower women (Hillman & Radel, 2021).

The woman participation in managing homestays creates several benefits, such as changing their perspective on the environment, the role of women, and local culture (Bhalla et al., 2016), improves the opportunity to participate in various capacity building programs, fosters economic independence, self-confidence, and skills (Panta & Thapa, 2018). At the national level, the Government encourages community participation in rural tourism -especially among women- to develop tourism products that support the preservation of the cultural environment (Ministry of Tourism and Creative Economy, 2020). Women's participation is needed to anticipate local tourists increasing by 239% (compared to 2020) in 2024 due to the COVID-19 issue.

Kampung Pondok Rawa, located in Dusun 2, Tugu Utara village, Bogor District, maintains responsibility for residents' wellness by establishing a Decent Living House, which is called RuTiLaHu program. Since Dusun 1 dan Dusun 3 has been developed as a tourism destination, the local Government feels the need to provide homestays. Then, the local Government has taken the initiative to link the RuTiLaHu program with the homestay development program. The local Government offers to turn houses that have been renovated (through the RuTiLaHu program) into homestays. In 2021, the local Government decided to complete five houses in RuTiLaHu program.

These five houses were willing to convert their houses into homestays through a persuasive approach. Homestay plays a crucial role in improving the local community economy and enjoying a better standard of living (Rasoolimanesh et al., 2018), improving social welfare (Panta & Thapa, 2018), and social awareness (Cheng et al., 2019). Nevertheless, sustainable issues often challenge homestay development due to a lack of local community participation (Jaafar et al., 2020). This paper aims to explore homestay owners' participation to sustain theirs.

B. Literature Review

Sustainable Tourism

A sustainable perspective includes 3 (three) dimensions: economics, sociocultural, and environmental factors (Park et al., 2015). In sustainable homestay development, the economic dimension focuses on the appropriate policies and strategies to guarantee the homestay owner's benefit and mitigate its negative impacts (Fong et al., 2017). Socio-cultural relates to how homestay owners maintain their social identity and its uniqueness (Acharya & Hapenny, 2013). In the current study, sociocultural sustainability refers to preserving the long-term social relationship (e.g., effective communication), lifestyle, and quality of life (e.g., happiness) of the homestay owner (Fong et al., 2017). However, renting out part of rooms influences relations among family members. The variety of tasks as homestay owner will limit their spare time so that their free time to get in touch with a family member or friends are limited. Furthermore, relatives and friends may be reluctant to visit/her family, who manages the homestay, because it might bother the tourists (Albert et al., 2020). In this study, environmental sustainability is defined as preserving the natural environment for future well-being in rural tourism (Fong et al., 2017). If the homestay owners are satisfied with these three pillars, they will support homestay development (Eslami et al., 2019).

The opportunities to determine their own decisions and mutual benefit prospects can establish homestay owners' participation in tourism (Zhang et al., 2020). Their role as a subject in their territory begins in the planning stage of developing a tourism village (Ryu, 2019). At the planning stage, community acceptance of tourism development in their village must be accepted. Giving insight on positive and negative impacts leads to local community support (Gan, 2020). Community acceptance in the planning phase increases community participation at the stage of tourism activities implementation (Ryu, 2019). Various studies have shown that the positive perception of the local community toward the tourism development in their village encourages them to have awareness (Phelan et al., 2020). Tourism development should place the local community as a subject in their territory (Weng & Peng, 2014).

Community empowerment in rural tourism is essential and expected to be distributed fairly, considering diversity and anticipating the negative impacts of tourism development (Nguyen et al., 2021). Fostering skills and expertise of homestay owners is going to implement a fair distribution quickly (Zielinski et al., 2020), such as waste management training and service knowledge (Phelan et al., 2020), marketing strategy to maximize profits and minimize business losses (Ngo et al., 2020), social entrepreneurship for sustainable social and economic (Dahles et al., 2020), the ability to use smartphones in their business (Xu et al., 2018). Completing skills can facilitate a more equitable distribution of community empowerment so that communities do not feel alienated in their territory (Cuong, 2020).

Community Participation

Popularized the role of community participation in the development process, academics began to examine the role of community participation in tourism development (Tosun, 2006). Tosun (2006) simplified community participation into 3(three) categories: (1) spontaneous, (2) induced, and (3) coercive (Table 1). *Firstly*, spontaneous participation refers to voluntary action, and it is base-up on external support. Its dimensions are active participation, direct participation, informal participation, and authentic participation. Active participation occurs when the community themselves creates the purpose and content. Direct participation involves physical interaction and a face-to-face relationship between those persons in whom a community has vested the authority to make decisions, and the people affected. Informal participation occurs out of structured interaction, such as the interaction between tourism activists and community members or between local leaders and tourism activists. Authentic participation is not imposed from above. The community has its demand to decide its affairs.

Table 1. Community Participation Typology (Tosun, 2006).

Spontaneous	Induced	Coercive
1. Active.	1. Passive.	Non- participation
2. Direct.	2. Indirect.	
3. Informal.	3. Formal.	
4. Authentic.	4. Pseudo-participation	

Secondly, induced participation is sponsored, mandated, and officially endorsed participation. This is the most common model in developing countries since, in some developing countries, the government has a central role in initiating participatory action and institutionalizing it. The typology of induced participation is passive, indirect, formal, and pseudo-participation. Passive participation is people's actions that have been thought out, designed, and controlled by a particular institution. Indirect participation involves the community in participatory activity, but there is no personal interaction with the spokespeople, such as people's reaction to problem situations through signing petitions. Formal participation refers to officially structured and sanctioned those rules, and the government determines the participation content. Thirdly, coercive participation is compulsory, manipulated, and contrived participation.

Community participation is critically related to tourism support and mitigating positive and negative impacts of tourism, although intelligence influences action or participation tendency (Chang, 2021).

Participation tendency refers to a preparation status of an individual for the target response (Carmichael, 2000). The higher the participation tendency, the higher the social network (Chang, 2021). It also positively affects the community's

environmentally responsible behavior (Cheng et al., 2019). Furthermore, Cheng et al. (2019) found that community clean-up days can promote environmentally responsible behavior and, at the same time, create community cohesiveness as well.

Park et al. (2018) found that the community leader exhibits high levels of participation, especially in the decision-making process; however, the great majority of community members are passive and even in low-level participation. The passive community member had little experience in tourism planning and was not given an equal opportunity to participate in the decision-making process about tourism development. This result relates to the study by Ryu et al. (2020) that community participation in the planning phase impacted the implementation phase in tourism development (Ryu et al., 2020). The low-level participation was characterized by a low level of education background, poor living conditions, and low socio-economic status (Park et al., 2018).

Rural Tourism and Homestay

Rural tourism emphasizes the role of local communities as tourism drivers (Idziak et al., 2015), both in maintaining cultural and environmental identities, economic actors and social regeneration in their communities (Pookhao Sonjai et al., 2018). Homestay management activities can drive community participation to maintain cultural and environmental identity (Phelan et al., 2020). The participation of the community as economic actors can occur indirectly, such as supplying vegetables and fruits to homestay owners, or directly such as a food provider, accommodation manager, transportation services (Rasoolimanesh et al., 2018), and any other services, for example as a tour guide or managing special tours (Dolezal & Novelli, 2020). This involvement is not just participation but is directed at mutually beneficial relationships (Zhang et al., 2020).

Homestay is a growing concept in rural tourism, which is relatively newer than conventional accommodation (Rai et al., 2020). It provides an alternative form of lodging with the opportunities to live with the community and interact with local culture (KC, 2020). It is often managed by women (Acharya & Halpenny, 2013). Scholars argue that managing homestays contribute the most significant income to rural tourism (Rasoolimanesh et al., 2018). It is identified as achieving economic sustainability (Acharya & Halpenny, 2013). In terms of the social aspect, a community that manages homestay will expand/their role as a decision-maker and have higher confidence (Xu et al., 2018). Self-confidence relates to sustainable awareness (Fong et al., 2017). Sen & Walter (2020) states that community participation in managing homestay affects their environmental perspective. In this role, a homestay owner gets information that tourists visit the village to enjoy the culture and natural ecosystem (Rastegar, 2019), so those two tourism potentials must be maintained.

C. Research Methodology

North Tugu Village is one of the villages in the southern region of Bogor District. The total area of the village is 1,703 ha. The village is surrounded by tourist destinations in Sukamakmur district, South Tugu Village, Batu Layang Village, and Pacet Cianjur District. The position of North Tugu Village is at an altitude of 650-1200 M above sea level. The average air temperature in this area is around 23.91 degrees Celsius. It is located only about 44 km from Bogor City, about 78 km from Jakarta City, and about 95 km from Bandung City. The total population of the village is 10,291 people, consisting of 5,336 males and 5,155 females. The number of family heads is 3,078 families, with a productive workforce of 839 people (8% of all people).

North Tugu Tourism Village (NTTV) began due to a tourism program that the local government, Bogor District, socialized. Based on the program, each village with tourism potencies arranged a tourism village committee. Fortunately, the head of North Tugu Village is interested in developing North Tugu Village as a tourism village, so this village is currently known as NTTV. NTTV includes 3 (three) dusun: Dusun 1, Dusun 2, and Dusun 3. Dusun 1 and Dusun 3 has developed a wide range of attraction, such as green natural scenery, walking trails, Curug Batu Gede Cisuren, Campsite, outbound facilities, and flora education; however, Dusun 2, which is called Kampung Pondok Rawa has not been developed as a tourist destination. At the end of 2021, the Village Head initiated to convert with five residents' houses through the RuTiLaHu program to be homestays (Figure 1).

The participants in this study were 6 (six) people: an advisor of the Bogor Tourism Association, a Tourism Development Activist of NTTV, and four homestays owners (Table 2). A homestay owner is not interviewed because she is at work and cannot be contacted.



Figure 1. The homestays in Kampung Pondok Rawa

Table 2. Participants profile

Participant's Code	Gender	Age (Years)	Occupation	Educational Level	Residence Time (Years)
1	Male	49	Advisor of Bogor Tourism Association	Graduate school	Non-residence
2	Male	40	Tourism Development Activist	High school	20
3	Female	38	Homestay's owner	Elementary school	20
4	Female	45	Homestay's owner	High school	20
5	Female	45	Homestay's owner	Elementary school	20
6	Female	38	Homestay's owner	Elementary school	20

This study used a descriptive and qualitative method to study human elements of a given topic to examine how individuals' experiences in their natural setting (Nguyen et al., 2021), from which social matter can be interpreted. Data collection includes primary and secondary data. The primary data (figure 2) was collected through semi-structured interviews (Table 3), participant observation, field notes, and photography. It is shown in Figure 2. This approach was helpful to provide a depth of subjective understanding, as ideas and opinions are more clearly and deeply articulated. It also allowed a wider breadth of community responses (Creswell, 2013), and data triangulation, to homestay owners in Kampung Pondok Rawa. The secondary data was collected through watching the official website of NTTV, SIDRA, YouTube, and interviews with Tourism Development Activists. The data was conducted from May 12 up to June 7, 2021.

Table 3 Research Instrument

Discussion focus	Information to elaborate	Data collection method	Participants
General description of the research object.	General description of NTTV and Kampung Pondok rawa.	Secondary data and interview.	Tourism Village Activist of NTTV.
Homestay owner needs.	The needs of homestay owner in Kampung Pondok Rawa.	Interview	Advisor of Bogor Tourism Association.

Discussion focus	Information to elaborate	Data collection method	Participants
	Efforts to encourage clean and healthy living behaviour in homestay communities in Kampung Pondok Rawa.		Tourism development activist of NTTV.
Homestay owner participation to sustain theirs.	Homestay owner participation to provide adequate homestay facilities and implement the local wisdom.	Interview and observation	Tourism development activist of NTTV.
	Homestay owner participation to maintain relationships among family members and neighbours.		Homestay owners.
	Homestay owner participation to take care of the environment, including maintaining plants and, the cleanliness of the homestay.		

The data were analyzed by the Miles and Huberman model, which includes 3(three) data analyses: (1) data reduction, (2) data presentation, and (3) conclusions (Creswell, 2013). The validity test was completed by testing credibility, dependability, and confirmability. The credibility test was conducted by observing, triangulating, and member checking.

D. Result

The study found two things: the needs of homestays' owners, and Homestay owner participation to sustain theirs.

The Homestay Owner Needs

The homestay owner needs to cover: (1) the needs of the homestay owner in Kampung Pondok Rawa and (2) efforts to encourage clean and healthy living behavior. Firstly, the needs of homestay owner in Kampung Pondok Rawa. One of the Bogor Tourism Association advisors stated that the homestays' owners need a soft ability to improve their awareness of cleanliness and healthy living. The homestay owners in Kampung Pondok Rawa need knowledge of cleanliness and healthy living behavior, such as improving environmental awareness and minimizing domestic waste (participant 1, Advisor Bogor Tourism Association).

Currently, homestays owners of Kampung Pondok Rawa are encouraged to be aware of Cleanliness, Health, Safety, and Environmental Sustainability. However, the community has still lacked the awareness to keep the surroundings clean. The environment in Kampung Pondok Rawa is still dirty. The village

officials hold consultations with the RT, community leaders, and some residents to discuss environmental cleanliness. Furthermore, the waste committee that consists of local youth was formed. This committee is responsible for managing community waste. This team door-to-door visits residents' homes to socialize the environmental hygiene program. In this program, the team gives 1-2 trash bags to each resident's house. Residents were asked to sort between dry plastic waste and wet waste. Then the team will pick up the trash every week. There is no special fee for garbage collection. Residents give according to their ability; some pay 5,000 (IDR) per week, but others pay less than 5,000 (IDR). However, residents do not separate dry plastic waste from wet waste in practice, so the waste management team is in charge of sorting the waste.

Furthermore, dry waste such as pampers and plastic is burned using a chimney machine. Burning time is between ½ to 1 day, depending on the amount of waste burned. The ash from the burning is used as compost for fertilizer in the residents' fields. Young people carry out this environmental protection activity. The homemakers only help collect garbage. Besides that, we also have a *Kerja bakti* program arranged two times a month. The community takes part in this activity. They collect garbage around the homestays area. Its activity is shown in Figure 3 (Participant 2, Tourism Development Activist).



Figure 3 Collecting garbage around homestay, and *kerja bakti* activity

Homestay Owner Participation in Providing Adequate Homestay Facilities And Implement The Local Wisdom

Homestay development in Kampung Pondok Rawa was initiated while North Tugu Village has RuTiLaHu program. RuTiLaHu is one of the local government programs to improve the local community welfare through housing improvements. The local government finances the residence houses around 12,000,000(IDR) to 13,000,000(IDR) per RuTiLaHu, and there might be self-financing. The local government plans a RuTiLaHu program for 5(five) houses at the end of 2021. Next, these houses are going to be converted into homestays. The Tourism Development Activist stated that, at first, the local community was

reluctant to participate in homestay development. From the point of the homestay owner, the study found that, at first, the community was not interested in managing the homestay. After the Tourism Development Activists make a persuasive approach, the residents selected to manage homestays feel disposed to participate.

The local community is generally interested in participating in the RuTiLaHu program, but they do not want to convert their houses to be homestays. After explaining the benefits of managing homestays, they changed their minds (Participant 2, Tourism Development Activist).

In August 2020, the Tourism Development Committee had asked about my willingness to put the house into function as a homestay. However, at that time, the husband was not willing. So, I just went with it. Before Ramadan around April 2021, the Tourism Development Committee asked again about my willingness to manage a homestay. I see that the RTLH program has also been proven. Residents' houses were repaired and became more presentable. The Tourism Development Committee explained that if the house was converted into a homestay, it could increase household income.

Moreover, I like to cook. I can offer guests breakfast and lunch/dinner. From it, I will get additional income again. Guests also do not stay every day. The Tourism Development Committee also explains that in the early stages of operating the homestay, he would help pay attention if there were minor deficiencies, such as bedrooms needing sheets or mats, and facilitate the soft ability to manage homestay. Tourism Development Committee will also help promote homestays through social media. Now I am excited to manage a homestay (Participant 3, Homestay owner).

Participant 4 is the readiest homestay owner to receive guests among the four homestay owners selected as participants regarding the economic aspect. The homestay owner's educational level is Senior High School. The higher the educational level, the higher participation (Park et al.,2018). In the village, the owner's husband is the RW head. The homestay consists of 2(two) floors. This house has a green fence at the front; on the left, a road will later be built stairs to reach the 2nd floor, while on the right of the house, there is a fishpond. The house is in the middle of the land so that the house has good ventilation. The homestay owner greeted the guests warmly. Unfortunately, all homestays have not designed homestays interiors in Sundanese style or adopted local wisdom. The only Sundanese style is the existence of a fishpond in two homestays.

My job is as a housewife, and we built this house on purpose to be a homestay. I prepared a room consisting of 2 (two) single beds so that it is enough for 2 (two) people, a large wardrobe to store clothes, the bathroom

in the room is equipped with a bathtub, a complete TV room with a large sofa, dispenser, and a 30-inch TV. We expect to increase family income through managing homestay. If guests want to order food, we can provide breakfast, lunch, and dinner. We buy vegetables and other foodstuffs at the traditional market (Participant 4, Homestay owner).

I think we must share with the guests for living room, restroom, and kitchen. The privacy room for the guests is only the bedroom and the restroom (Participant 3, Homestay owner).

I have lived in this house for over twenty years. I used to work in the tea plantation, that is why we live here. My husband is still working on the tea plantation, but I have quit. I am interested in renting out my house for a homestay to increase my income. However, this house is not liveable. Thank God there is a RuTiLaHu program. The room that will be functioned as a homestay is a room in the front right after the living room, but now it is not tidy. (Participant 5, Homestay owner).

The guest will stay in the room located at the back of the house. This room has its living room and entrance to its terrace. There is a fishpond in front of the terrace, but it still must be tidied up and given gardening to make it look beautiful. Construction is still waiting for RuTiLaHu's funding. However, my husband and I are coffee farmers. We use the income as coffee farmers to repair our houses (Participant 6, Homestay owner).

Homestay Owner Participation to Maintain Relationships among Family Members and Neighbours

In Kampung Pondok Rawa, the homestay owners pay attention to their privilege regarding maintaining relationships among family members, such as separate living rooms and terraces, providing guests with their in-out access to the homestay. While the guests have their access, the owner and her family can gather with the family without being disturbed by guests.

Our guests are placed on the top floor, while we stay on the lower floor. If guests want to go to the upper room, they can use the stairs built on the left of the house. So, guests can go in and out of the house with their keys. (Participant 4, Homestay owner).

The house at the front, which has its living room, restroom, kitchen, and terrace, will be used as a homestay, while my family and I live at the back. (Participant 3, Homestay owner).

The room that will be functioned as a homestay is a room in the front right after the living room, but now it is not tidy. Our room is on the left side of the house. (Participant 5, Homestay owner).

The guest will stay in the area located at the back of the house, and the guests have access to go in and the homestay. We live in the front area, and it has its living room and bathroom. (Participant 6, Homestay owner).

The relations among residents are good. They are usual to help each other. This good relationship is triggered by recitation activities held once a week. It takes on Sundays after the Ashar prayer, approximately from 04.00 up to 05:00 P.M. One of the homestay owners is Ustadzah, who coordinates the community in Pengajian activity held at the mosque. Another activity that connects residences is Kerja bakti. It is the activity of service cleaning in the neighborhood. The males do Kerja bakti and the females prepare snacks and coffee for those who work in devotional service cleaning. One of the owners of the homestay also participates in Posyandu. Posyandu is an activity to take care of babies by weighing and giving them vitamins every month at the date of 20.

In my village, I am active as an ustadzah. I lead recitation activities every Sunday at Bada Ashar. The activity is giving a religious lecture or reciting the Holy Qur'an together. It is called pengajian. Almost homemakers attend pengajian. This activity increases good relationships among residents. Every week there is a Kerja bakti activity here, my husband helps clean the surroundings, and I only prepare cakes and coffee (Participant 5, Homestay owner).

Homestay Owner Participation to Take Care of The Environment, Including Maintaining Plants and The Cleanliness of The Homestay

All homestay owners take care of the environment to maintain plants in the homestay. They plant hedges, plant trees in pots, and decorate fish ponds with various plants. However, regarding the homestay cleanliness, there must be some improvement, especially in the kitchen and the bathroom. Those areas are the dirtiest area in the homestay. There is only a garbage bin in the homestay in the kitchen.

I participate in keeping the homestay clean. The Tourism Development Committee has socialized waste management to my house. The Tourism Development Committee formed a waste community. It consists of young residents. Each household is asked to collect waste in plastic bags distributed by the waste community. Garbage bags are pulled out every week. There is no fixed fee. Sometimes I give 5,000(IDR) per week, but often less than 5,000(IDR) depending on my money. Garbage is usually mixed in 1 (one) bag. In addition, to keep the environment clean, my son-in-law participates in going royong activity, which is held 2 (two) times a month. This is routine, but sometimes it can be done 4-8 times a month. Its activities are cleaning culverts, and sewers. This gotong-royong activity

is also an opportunity to connect with neighbors and build cohesiveness among residents (Participant 3, Homestay owner).

We participate in socializing the residents to provide garbage bins at their houses and planting plants (Participant 6, Homestay owner).

E. Discussion

Homestay Owner Needs

The explanation from the advisor of the Bogor Tourism Association is in line with the human resources development target of community strengthening (Ministry of Tourism and Creative Economy, 2020). The homestay owner, who is aware of cleanliness and health, is attracting visitors.

Due to COVID-19, visitors prior cleanliness in every activity. Clean and healthy living behavior must be reflected by the homestay owner when she receives guests and maintains the cleanliness of each room in the homestay (the bedroom, bathroom, kitchen) (Ministry of Tourism and Creative Economy, 2020). It is found that the homestay owners require knowledge and skills improvement of cleanliness living behavior.

Discuss among the RT, community leaders, and some residents to discuss environmental cleanliness, and encourage clean and healthy living behavior of homestay owners in Kampung Pondok Rawa. Some scholars (Dolezal & Novelli, 2020) argued that community participation would be higher if they were involved in the planning stage. The discussion result is the waste committee establishment, and at the implementation phase, the homestay owner supports the cleanliness activity well (Ryu et al., 2020).

Homestay Owner Participation to Provide Adequate Homestay Facilities and Implement The Local Wisdom

The decision of the Village Head of Kampung Pondok Rawa to encourage participants of the RuTiLaHu program to manage homestays is a form of directly encouraging community participation in rural tourism (Dolezal & Novelli, 2020). The homestay owners are socialized to provide the essentials room in a homestay that can be shares such as living room, and kitchen, and so provide adequate separated rooms such as bedroom, and restroom for guests (Ministry of Tourism and Creative Economy, 2020). However, at the first they don't interested in managing homestay, but they change their minds after the Tourism Development Activist of NTTV socializes the tourism insight such as the economics benefit of managing homestay (Phelan et al., 2020). In term of homestay facilitations, participant-4 has the highest participation level or spontaneous (Tosun, 2006). Her educational level is Senior High School, the higher educational level will be the higher participation (Park et al., 2018). The four homestays owner who participated in the study, decorate their homestay in a modern way, both in the form of buildings, furniture, and room interiors. For example, participant-4

completed the bathroom with a bathtub. The homestay owners tried to adjust the facilities to the conditions of houses in urban areas, the interior of the room has not been arranged based on local wisdom. However, tourists who visits tourism village and stays in a homestay mainly search for natural and cultural attractions (Acharya & Halpenny, 2013), it would be better if the interior carried Sundanese culture.

Homestay Owner Participation to Maintain Relationships among Family Members and Neighbours.

The community in Kampung Pondok Rawa agreed to manage homestay, but the homestay concept in the village isn't designed to satisfy the guest' need to interact with the owner to learn the local culture (Rai et al., 2020). The homestay owners are very considerate of guests' privacy, such as they provide their own entrance and exit for guests, and especially participant-3 builds separate house for guests, or the homestay owner lives in next door to her homestay. This situation might be the barrier for the guests to learn local culture while they stay in the homestay (Rastegar, 2019). Separating space for guests are to maintain the comfort of the homestay owner itself. Although there is a desire to gain economic benefits, they do not want to lose communication among the family members. When housewives manage homestays, of course, the work increases, namely having to take care of guests. So, communication with family members is reduced (Eslami et al., 2019). The separation of living spaces and the existence of separate entrances and exits allow homeowners to have time with family.

Since the RuTiLaHu program implementation is in process, Village Head encourages community participation to maintain environmental cleanliness through forming waste committee and doing kerja bakti. However, the level of participation is still in the category of passive participation. The people actions is still controlled by a certain institution (Tosun, 2006), in this case the Village Head, Tourism Development Activist of NTTV, and RT/RW Head. This might be caused by the low level of participants' educational background. In this study, most of the homestay owners are elementary school level, and only a homestay owner graduated a high school level. The Educational level affects a person's tendency to participate (Park et al., 2018). However, this passive participation still has a positive side. Kerja bakti activities that are carried out continuously every week can form good relationships among the community (Cheng et al., 2019).

Homestay Owner Participation to Take Care of The Environment, Including Maintaining Plants and The Cleanliness of The Homestay.

Since the community decides to take advantage in managing homestay, they try to keep the environment beautiful. The homestay owner has the awareness to plant various plants in the homestay yard and participate in supporting community service activities. This supports the opinion of Sen &

Walter (2020) that activities as a homestay manager will trigger awareness to protect the environment. The four participants who are the homestay owners' plant green plants around the homestay. The participant who is most concerned about keeping the environmental green is participant 4. Participant 4 plants hedgerows, and so does various plants in pots in the yard of the house. Another natural environment that is created is a fishpond. But homestay owners participation for the room's cleanliness in term of sustainable environment still requires lots of improvements (Cheng et al., 2019; Chang & KC,2021; Eslami et al., 2019; Fong et al., 2017; KC, 2020; Park et al., 2015) . The only garbage bin in the homestays is in the kitchen.

F. Conclusion

The objective of this paper is to describe homestay owners' needs and their participation to sustain economics, socio-culture, and environment in Kampung Pondok Rawa, Dusun 2, in the North Tugu Tourism Village, Bogor District. The first important lesson from the study is concern with identifying the most community needs for a sustainable homestay, which includes cleanliness and healthy living behaviour. To address this soft skill needs, the key lesson from this research urgently suggests experiencing the community through applied training Cleanliness, Health, Safety and Environmental Sustainability. Another finding is their need to be supported by external parties, such as the Village Leader, the Head of RT/RW, and Tourism Development Activist of NTTV.

For economics aspect, it is true that tourists need comfortable lodging, but it is important to re-confirm tourists motive to visit Kampung Pondok Rawa. Do they prefer to live in modern buildings or staying in local cultural characteristics? Furthermore, in the point of socio-cultural dimension, the homestay owners try comfort for both the homeowner and guests by dividing the spaces in the homestay so that guests have their own exit and entry doors, living room, dining room, and terrace. This minimizes the negative impact of homestay owner life flexibility because there are other people in his house (Albert et al., 2020). On the other hand, this condition causes a shift from the homestay concept where guests want to better understand the habits of the local community by living side by side with the homestay owner (KC, 2020). Finally, regarding sustainable *environment*, homestay owners have been maintaining cleanliness by doing kerja bakti, support waste committee in collecting garbage, burning garbage, and planting around homestay. However, there must be the number of trash bins both in the homestay and in the neighbourhood to make the guests easier to dispose trash. In addition, homestay owner needs knowledge and skills to improve their awareness to reduce waste production and sort the waste.

The implication of the study, it offers scholars an opportunity for assisting the community to enrich their knowledge, skill, and attitude regarding their needs to participate in homestay development. To conclude, this study contributes to

finding the ways to serve homestay owner in the initial homestay development to encourage their participation. The homestay owners participation in the plan stage is absolute (Nguyen et al., 2021). The challenge is to bring about positive and transformative change in them to aware of cleanliness and healthy living behaviour through their own initiative. Based on this attitude, a sustainable homestay could then progress more significantly.

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