



## IDEAS FOR GROWING THE CARE ECONOMY MODEL IN WUKIRSARI TOURISM VILLAGE, IMOIRI, BANTUL, SPECIAL REGION OF YOGYAKARTA

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### ABSTRACT

Wukirsari Tourism Village, located in Kapanewon Imogiri, Bantul Regency, Special Region of Yogyakarta, was pioneered in 2006 following an earthquake. The village is currently experiencing significant development and has achieved various accolades, including the titles of 'preneur village,' 'tourist village,' and 'prime village. Building on these achievements, Wukirsari Village was designated a 'cultural village' in 2023. On November 15, 2024, it received the 'Best Tourism Villages by UN Tourism' award from the World Tourism Organization (UNWTO). Furthermore, in 2025, Wukirsari Village was recognized as an 'Intellectual Property-Based Area' in the 'Copyright Work Area' category by the Ministry of Law and Human Rights of the Republic of Indonesia. These achievements have led to an increase in both mass and alternative tourism visits, resulting in a rise in the tourism village's annual income to 4 billion rupiah per year. Reflecting on history, why Wukirsari village was able to transform into a tourist village, because there are three keys, namely batik, puppets and tombs of kings. The pioneers of culture, especially batik and puppet weavers, are both significant to the Mataram Kingdom, where the kings who have died are buried in the tombs of the Imogiri kings. Using an exploratory qualitative research approach, informants were identified, and data was collected through observation, interviews, and literature review. Primary and secondary data were validated and integrated in content analysis, analyzed and concluded. The results indicate that the village government and tourism village stakeholders, utilizing income generated from the village, have the opportunity to contribute to improving community welfare. Additionally, managers have the chance to develop a care economy for cultural actors. The concept of the economy of care integrates the moral disposition of individuals and activities that focus on helping others, not centered on self-interest.

**Keywords:** *ideas, growth model, care economy, tourism village*



## BACKGROUND

In 2021, Indonesia possessed 1,838 tourism villages spread throughout the country (Andi Yuwono, 2021). This data is recorded by the Indonesian Tourism Village Association (Asidewi) and identified by the Ministry of Tourism and Creative Economy. From 1,838 tourist villages, 224 tourist villages are located in the province of Yogyakarta Special Region (DIY). The 224 tourism villages in Yogyakarta are categorized into pilot, developing, developed, and independent statuses, as shown in Table 1.

Factors that encourage the development of tourist villages in Yogyakarta include: 1) local government policies related to culturally independent villages, 2) synergy between local governments, the private sector, and local communities in maintaining Yogyakarta as a tourism destination, 3) natural resources in the form of rice fields, agricultural fields in the highlands, lowlands and the South Sea, and 4) cultural resources inherited from grandmothers. The stakeholder synergy strategy is realized in the promotion of local culture, empowerment of village communities and preservation of local culture and values (Roslina and Andas, 2020). The impact of this synergy strategy has been an increase in the soft power of Yogyakarta Special Region (DIY) and Indonesia. This is evidenced by Wukirsari Tourism Village's achievement of the 'Best Tourism Villages by UN Tourism' award from the World Tourism Organization (UNWTO) on November 15, 2024. *Best Tourism Villages by UN Tourism*. This award encourages the level of tourist visits, so that the outcomenya focus on economic growth and cultural preservation.

Table 1 Number of Tourism Villages in Yogyakarta

No	Tourist Village Status	Number
1	Pioneer	113
2	Developed	55
3	Advanced	40
4	Independent	16
	Total	224
Source: DIY Tourism Office 2024		

The four statuses of tourist villages written in Table 1 are managed by the community in groups of 216 tourism awareness groups. Tourism awareness groups serve as key actors and drivers of tourism villages. Therefore, the human resources (HR) within these groups require significant attention from both governmental and non-governmental organizations involved in HR development, such as universities, NGOs, and other professional associations. Efforts to strengthen human resources in tourism awareness groups should focus on improving HR quality through education





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and training. This will enable them to achieve better results in various tourism sectors, including 'celuk-celuk' tourism (Sari and Patimah, 2019), and provide professional tourism services.

Wukirsari Tourism Village, located in Kapanewon Imogiri, Bantul Regency, Yogyakarta, received the UNWTO 2024 award due to its successful management in sustainably combining the preservation of local traditions and cultural heritage. This success is achieved through community empowerment synchronized with the local natural environment, ensuring that all levels of society are involved and take responsibility according to their respective capabilities (Meleneo, 2024).

The locus of preservation of local traditions and preservation of cultural heritage carried out by the village government and the Wukirsari community consists of preserving the culture of batik, especially written batik and making puppets from cowhide, as well as other accessories. It is notable that the practitioners of local tradition and cultural heritage preservation are predominantly elderly, with an average age of over 60 years. Therefore, the pioneering of a tourism village in 2010, featuring batik and shadow puppet making as key attractions, created momentum for large-scale regeneration, given that batik itself is a significant tourist attraction (Sugiyanto & Santoso, 2018).

Several literature studies highlight problems faced by Wukirsari Tourism Village and other tourism villages in Kapanewon Imogiri, including: a) 70% of human resources (HR) involved in local tradition and cultural heritage preservation are over 50 years old, leading to delays in product optimization and limited technological proficiency, consequently unbalancing personal productivity becomes unbalanced; b) challenges such as low involvement of the younger generation and inadequate communication with local government hinder optimal management. This requires strategic development and maintenance efforts to improve tourism and community welfare. Human resource development efforts in Imogiri include increasing community involvement through monthly meetings, training, and empowerment activities aimed at enhancing productivity and service quality in tourism (Ifa, 2019).

While a focus on human resources in the Imogiri tourism sector is essential, broader strategies from other sectors should also be considered. For instance, the disciplined approach observed in military settings or comprehensive training in the banking sector could offer valuable insights for improving human resource management in tourism. This cross-sectoral learning can help address existing challenges and optimize tourism potential in Imogiri.

Human resource management in Wukirsari Batik Tourism Village in Imogiri is crucial for enhancing tourism potential and cultural preservation. The village is known for its batik artisans, and community-based initiatives



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play an important role in its development. However, challenges such as limited youth involvement and insufficient communication with local authorities hinder optimal human resource management. Efforts to address these issues include community meetings and cultural events aimed at engaging the younger generation and increasing community participation.

The importance of engaging youth is key to sustainable development and innovation in tourism (Ifa, 2019). Challenges in Human Resource Management (HRM) include ineffective communication barriers between Pokdarwis (tourism awareness groups) and the village government, which limit the potential for collaborative development (Ifa, 2019). Learning from neighboring villages, Giriloyo Tourism village uses a community-based approach, involving batik artisans in planning and activities through forums and meetings. This strategy helps in exploring tourism potential such as specialty tours and traditional culinary experiences (Suwarjo, 2019).

The activities of Wukirsari Tourism Village have a very significant economic impact on community welfare, thereby contributing to economic resilience by involving families in batik production, puppet production, and other handicraft production. However, the batik makers and puppet makers are over 60 years old. Based on this, this research is crucial with the intention of preserving culture and rewarding cultural actors with a model that provides old-age guarantees, thereby encouraging young people to continue cultural preservation. The model guarantees cultural actors in the economic corridor of care. This is in line with the challenges faced by Wukirsari Batik Tourism Village in managing human resources, active community involvement and strong cultural initiatives for future development. Creating the idea of a maintenance economy and involving the younger generation is an important step towards realizing a green economy based on a green culture.

## RESEARCH METHODS

Creswell's (2016) qualitative research method was employed, utilizing an exploratory approach that describes the processes and events under study, which are then presented in narrative form. Data is obtained from various sources with data collection techniques of observation, interviews and documentation studies. Informant selection was conducted using purposive sampling, where the sample was determined based on specific considerations and desired criteria to identify the appropriate number of samples for study (Sugiyono, 2018).

This research describes the problems studied and presents data obtained from the field regarding the activities of tourism villages in fostering a care economy. This approach aims to appreciate and respect cultural actors and facilitate the regeneration of cultural actors, ultimately contributing to the preservation of Yogyakarta as a tourism city. The data analysis technique integrates primary data and secondary data into content





analysis with the stages of data reduction, data presentation and conclusion drawing and verification (Sugiyanto, 2021). Meanwhile, to test the validity of the data, researchers conducted credibility tests through source triangulation, technical triangulation, time triangulation, triangulation between researchers and triangulation of results.

## RESULTS AND DISCUSSION

A variety of factors are driving the growth of tourism villages in Indonesia, including government support, the application of information technology, infrastructure development, local community participation, partnerships, and a diversity of attractive offerings. These factors are key in improving the competitiveness and sustainability of tourism villages. Additionally, Ariyana et al. (2023) identified other influential factors, including strengthening infrastructure, enhancing the capacity of human resources (HR) as managers, and bolstering the institutionalization of tourism villages in the area.

In the Special Region of Yogyakarta, local government support for tourism villages is very strong, as stated in the legal umbrella of the Law of the Republic of Indonesia Number 13 of 2012. Chapter I, Article 1, Paragraph (3) outlines special authority in favor of the people, while Chapter III, Article 4 covers principles, utilization of local wisdom culture, and spatial planning. This aligns with DIY Regional Regulation Number 25 of 2019 concerning Guidelines for the Institutionalization of Privileged Affairs in Regency/City and Kalurahan Governments. Chapter II, Article 5 states that the duties and functions of Privileged affairs, as referred to in paragraph (2), include the fields of culture, land, and spatial planning. These are further strengthened by Yogyakarta Special Region Governor Regulation Number 40 of 2020 concerning Tourism Awareness Groups and Tourism Villages.

Wukirsari Tourism Village, in collaboration with the government of Kaluraha Wukirsari, is able to integrate the culture of batik and puppet making which is united with spatial planning so that the activities of batik and puppet making communities are spread out in the bonds of tourism awareness groups. The role of tourism awareness groups as a binder of cultural activities has an impact on strengthening community empowerment through increasing human resource capacity. In the practice of cooperation between tourist villages and kalurahan, it becomes integrated with a democratic leadership model, and is open to members, encouraging the uniqueness of the locality of attractions, accessibility, and sustainable marketing efforts to strengthen the growth of tourist village development (Herbin Saragi, 2022). Evidence of the growth and development of Wukirsari tourism village which is integrated with the Wukirsari village, both of them get achievements alternately. Data on the achievements of Wukirsari Tourism Village and Wukirsari Village are presented in Table 2.



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Table 2 Tourism Village and Wukirsari Village Achievements

Year	Type of Achievement and Year	Description
2007	Longest Batik Sling Record, Muri Record	Tourism Village
	DIY Regional Government Preneur Village Predicate	Village
	Tourism Village Predicate DIY Regional Government	Village
	Premiere Village Title DIY Regional Government	Village
2022	Sustainable Tourism Village Kemenparkraf	
2023	1st Place Advanced Tourism Village, ADWI, Kemenparkraf	Tourism Village
2024	<i>Best Tourism Villages by UN Tourism</i> , World Tourism Organization (UNWTO)	Tourism Village
2022 5	Intellectual Property Based Area, Ministry of Law and Human Rights of the Republic of Indonesia 2025	Kalurahan
2025	Culture Independent Village Predicate, DIY Regional Government	Kalurahan

Source: secondary data 2025

Table 2, above, shows that the achievements of Wukirsari Village are balanced with the achievements of Wukirsari tourism village. This balance proves that Wukirsari Village plays an active role in encouraging tourism villages and tourism awareness groups to develop together under the control of Wukirsari Village. The collaborative efforts necessitate the maintenance of achievements, and the achievements of Wukirsari Tourism Village are deeply rooted in its culture. In maintenance requires costs, and these costs are of economic value.

The concept of economic value in care is rooted in the understanding that healthcare for cultural actors is essential, as cultural actors themselves are considered economic assets in human form. In this context, cultural actors in Wukirsari require medical care, social support, old-age care, and care in the event of work-related accidents. The provision of guaranteed care for cultural actors in Wukirsari village depends on the efficient production of health knowledge and effective public education. This is because health is one of several determinants of cultural sustainability. This perspective highlights the importance of investing in health to improve overall well-being and productivity (Patrycja Ręba 2021).

A. Familiarization with the Care Economy Concept for tourism village managers





The essence of the care economy is "care," as described by May (2023). The word "care" has a complex history, functioning as both a noun and a verb. As a noun, it symbolizes mental suffering, sadness, and surveillance. As a verb, care describes the act of caring. Thus, the concept of the care economy encompasses the recognition of caring activities as an important component of the economy, rather than merely a private household issue. Institutional and feminist economics highlight the importance of care in social provision, emphasizing its role in shaping economic processes and gender relations. Therefore, care is viewed as a collective responsibility, influencing labor market participation and future workforce development. This perspective focuses on economic growth and societal well-being (Zachorowska and Mazirkiewicz, 2015).

The concept of the care economy extends traditional economic rationality by emphasizing the importance of social relationships and gifts in economic interactions. It challenges mainstream economic views by highlighting that markets and state-building stem from the idea of care, which is rooted in concepts of gifts, bounty, grace, and charity. Critics argue for the primacy of gift-based relationships over purely contractual exchanges, advocating distributive justice over commutative justice in economic practice. Scalzo, et al (2018).

These two concepts of the care economy align with Patrycja Ręba's (2021) assertion that the care economy is rooted in healthcare, and that healthcare is an economic good beneficial to humans. Thus, care becomes a fundamental aspect of human existence, encompassing various attitudes and emotional responses to self and others (Todd J. May, 2023).

Primary and secondary data on batik cultural actors in Wukirsari Tourism village show that 80% of batik makers are over 60 years old and the number of young generation as cultural heirs has not reached 20%. Based on this data, it is important that batik cultural actors become subjects in the care economy. By allocating tourism village revenue to the care economy, it is expected to attract the younger generation to become batik cultural actors.

## B. Initiating a Care Economy in Wukirsari Tourism Village

A strategy involving collaboration among the government, private sector, and local communities is crucial for encouraging the growth of tourism villages. This strategy focuses on preserving local culture, developing infrastructure, effectively promoting tourism, and ensuring community involvement. By working together, these stakeholders can enhance the village's attractiveness as a tourist destination, benefiting the local economy and preserving cultural and natural resources (Lisna Sari, et al. 2024).



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This strategy has apparently been implemented by the Wukirsari tourism village manager; however, the manager may not fully realize that this strategy also impacts an expansive economy aimed at ensuring the welfare of individuals and communities. Based on this, batik and its supporting resources drive the flow of goods and services produced by individuals, families, and communities. This contributes to village and local revenue, ultimately boosting state revenue, as evidenced by the tourism village's annual income reaching four billion rupiah.

Based on the above, the activities of Wukirsari tourism village reflect both material and emotional dimensions. Both dimensions require care to avoid scarcity, thus necessitating a social reorganization of care to address evolving demands and ensure equitable provision (Fernández, 2017). In the Wukirsari Tourism Village, the social care relationships among batik cultural actors are currently limited to the cooperative, named Koperasi Jasa Kampung Batik Giriloyo.

According to the Cooperative's bylaws, the remaining results of operations (SHU) are distributed at the end of the year to members who remain active and productive in batik making. If a member is no longer able to make batik due to age, illness, or other factors, they automatically leave the cooperative and do not receive a sustainable guarantee. They only get their rights as long as they are members. Therefore, it is necessary to propose ideas regarding a care economy for batik cultural actors. This will enable the administrators and members of the batik cooperative to understand the care economy by integrating care into economic thinking, based on ethics, social justice, and environmental sustainability, while advocating for valuing care work and promoting collective welfare and equality. This supports Wendy Harcourt's (2023) study, which posits that care, as a fundamental social science concept with an interdisciplinary approach, prioritizes human relationships, social justice, and environmental care in economic understanding.

This aligns with Slaughter's (2023) opinion that nursing is synonymous with care, understood as a relationship rather than merely an activity, which positively impacts the individual being cared for. This relationship is based on identity, emphasizing the expansion of the self to include the interests of others, rather than focusing solely on reciprocity. Thus, mutuality and solidarity emerge as fundamental expressions of the human condition, rooted in shared identity rather than individualistic interactions. With the implementation of a care economy for batik cooperative members in Wukirsari Tourism Village, it is proposed that a portion of the tourism village's business results, particularly those within the cooperative, be allocated to provide guarantees to members instead of SHU. This guarantee, in the form of cash managed by the cooperative and stored in financial institutions, ensures that the value for each member is equal and can be accessed





once the individual is no longer able to produce batik due to business or other factors.

This policy of guaranteed care instead of SHU correlates with Marge Piercy's (2023) study, which states that care is a relative term and varies significantly depending on context and relationships. It is emphasized that care is not an idea but is influenced by personal experiences, cultural backgrounds, and individual perspectives shaped by the dynamics of human connections and surrounding circumstances.

### C. Economic Model of Care

According to James B. Campbell (2007), a model is a formal description of a system or phenomenon used to predict its behavior. Thus, a model is employed to predict the behavior of a system or phenomenon. Ultimately, information derived from the system's behavior under various conditions allows the model to serve as a basis for decision-making. The decision to grow the care economy in the Wukirsari tourism village is part of a long-term social and economic investment for the sustainability of batik culture in the Giriloyo batik cooperative.

Therefore, the model in the context of the care economy, viewed as a form of reproductive work integral to economic analysis, eventually evolved to advocate for a radical reconceptualization of economic activity (Schmitt, 2018). Thus, the concept of the care economy emphasizes its crucial importance for social and economic analysis. Therefore, the model developed in Wukirsari Tourism Village aims to reduce poverty and promote cultural sustainability based on fundamental concerns for economic production and social sustainability (Lazzaro, 2020). Thus, this model falls into the category of paid social and material care, which is essential for the well-being of individuals and the functioning of society. It supports productive labor and challenges traditional economic theories, such as Ito Peng's (2019) model, that often overlook the importance of care in the economy.

This model supports Leonardo Boff's (2020) opinion that the essence of care respects human existence, encompassing loving, gentle, and protective relationships, especially with the vulnerable. It exists not in the realm of power, but rather as care that connects humans to the earth, sharing a common destiny to ensure that no one is left vulnerable, and well-being is assured. The model encourages the emergence of ethical considerations and highlights the experiences of those often overlooked (Talia Schaffer, 2023). Thus, the birth of various classical batik motifs in Imogiri reflects cultural resilience, adapting to social change while maintaining traditional values (Iswahyudi et al., 2023)].

The care economy model developed in Wukirsari Tourism Village is essentially a way to reward elderly cultural actors and attract the younger generation, thereby fostering a green batik culture. Thus, batik,



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an integral part of Indonesia's cultural identity, will be preserved through non-formal learning with economic value, integrating older and younger generations. Zubaedah (2023) further emphasized that batik needs to be introduced to children as a learning tool, requiring community participation to ensure its positive acceptance across all segments of society.

The care economy model can address the challenges of human resource management in Wukirsari, as it fosters a willingness among the younger generation to become batik makers. Moreover, the younger generation possesses the skills and knowledge to optimize marketing strategies, improve financial reporting, and enhance communication with external parties to support tourism and cultural activities (Nursaid & Armawi, 2016).

## CONCLUSION

The awards represent a significant achievement, serving as a strategy that synergizes stakeholders through cultural promotion, community empowerment, and the preservation of culture and local values. This has positively impacted the soft power of Wukirsari Village. Wukirsari Village and Wukirsari Tourism Village, driven by Pokdarwis, have successfully pioneered the establishment of a care economy without diminishing the activities of the Giriloyo batik cooperative. Through 'Econo-care,' which focuses on batik cultural actors in Wukirsari Tourism Village, it serves as a solidarity movement for youth who appreciate batik culture, free from political influence. This allows youth the freedom to move towards a transformation that emphasizes the importance of care and solidarity in advocating for initially marginalized populations.

The model developed in pioneering the care economy in Wukirsari Tourism Village represents a decision on the form of reproductive work, integral to economic analysis. It ultimately aims to address the challenges faced by elderly cultural actors and the reluctance of youth to continue batik culture. Thus, this model confirms that the essence of the care economy lies in respecting human existence, encompassing loving, gentle, and protective relationships. It emphasizes respect for the elderly to attract the younger generation through non-formal learning and provides space for their freedom.

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