

Empowerment Based on Social Solidarity in the Management System of Sharia Homestay by the Muslim Community in Dieng Kulon Village

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History of Article:

Submitted: Apr 22, 2024

Accepted: Jun 16, 2025

Published: Jun 18, 2025

Citation Style (APA):

Sucipto, S. (2025).

Empowerment Based on Social Solidarity in the Management System of Sharia Homestay by the Muslim Community in Dieng Kulon Village. *Prosperity: Journal of Society and Empowerment*, 5(1), 38-52.

<https://doi.org/10.21580/prosperity.2025.5.1.20869>

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Journal of Society and
Empowerment

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Abstract: The tourism sector is one of the shortcuts to stimulate the economic development of a community. However, the significant growth potential is also accompanied by various risks, including negative impacts on social, cultural, and even economic aspects. This prompted the community in Dieng Kulon village to adopt a different approach in response to the rapid tourism development in the Dieng Plateau. Using a qualitative research method with a phenomenological approach, this article aims to explore how social solidarity-based empowerment of the Muslim community is implemented in the management system of Sharia homestay in Dieng Kulon village. The findings of this study indicate that social solidarity-based empowerment in the management system of Sharia homestay can be successful because the community possesses social capital in the form of land assets, as well as social solidarity in the form of trust, mutual assistance, and mutually beneficial cooperation. Furthermore, the social solidarity is derived from two factors: genetic, as most of the Dieng Kulon community is still bound by kinship ties (family); and even if not through kinship, there is a sense of shared identity as natives of Dieng Kulon. These factors bind the community of Sharia homestay entrepreneurs in Dieng Kulon to remain committed to achieving shared welfare while upholding Islamic values, norms, and teachings.

Keywords: Empowerment, Social Solidarity, Sharia Homestay

Abstrak: Sektor pariwisata merupakan salah satu jalan pintas dalam menumbuhkembangkan perekonomian suatu masyarakat. Kendati demikian potensi pertumbuhan yang sebegitu signifikan juga berbanding lurus dengan berbagai resiko berupa dampak negatif di bidang sosial, budaya, dan bahkan ekonomi itu sendiri. Inilah yang kemudian membuat masyarakat di desa Dieng Kulon kemudian memutuskan untuk melakukan sebuah upaya berbeda dalam rangka menghadapi sebuah kenyataan mereka hidup di tengah hiruk-pikuk pesatnya pariwisata di Dataran Tinggi Dieng. Menggunakan jenis penelitian kualitatif dengan pendekatan fenomenologis, artikel ini mencoba menggali tentang bagaimana pemberdayaan masyarakat berbasis solidaritas sosial dalam sistem

pengelolaan homestay syariah oleh masyarakat muslim di desa Dieng Kulon? Adapun hasil penelitian ini dapat disimpulkan bahwa pemberdayaan masyarakat berbasis solidaritas sosial dalam sistem pengelolaan homestay syariah bisa berjalan karena mereka mempunyai modal/energi sosial berupa aset tanah/lahan dan juga solidaritas sosial dalam bentuk rasa saling percaya, tolong menolong dan kerjasama yang saling menguntungkan. Sementara secara faktual solidaritas sosial tersebut didapat dari dua hal, yakni genetis, sebab sebagian besar masyarakat Dieng Kulon masih terikat garis keturunan (keluarga); dan juga walaupun tidak melalui itu, faktor kesamaan rasa sebagai putra-putri (pribumi) Dieng Kulon). Kedua hal ini mampu mengikat masyarakat pengusaha homestay syariah di Dieng Kulon untuk tetap pada komitmen meraih kesejahteraan bersama tanpa mengabaikan aspek tata nilai, norma dan ajaran agama Islam.

Kata Kunci: Pemberdayaan, Solidaritas Sosial, Homestay Syariah

Introduction

Tourism, recognized as a promising sector, has drawn the interest of various stakeholders looking to leverage it as a pathway to economic growth for communities. The United Nations World Tourism Organization (UNWTO) estimates, in its report "Tourism Towards 2030: A Global Overview," that global tourist arrivals will experience an average annual growth rate of 3.3% from 2010 to 2030 (UNWTO, 2011). The actual figures for international tourist arrivals during the period from 2011 to 2013 surpassed initial predictions, recording 995 million arrivals in 2011, 1.035 billion in 2012, and 1.087 billion in 2013. This reflects a growth in international tourism arrivals that exceeded estimates, with growth rates of 4.96%, 4.02%, and 5.02% respectively. Between 2015 and 2017, the number of international tourist arrivals continued to rise, notably with growth rates of 21.88% in both 2016 and 2017 (Kemenparekraf, 2018).

In Indonesia, the tourism sector is being actively promoted to improve the welfare of the population and alleviate poverty. The Ministry of Tourism and Creative Economy (Kemenparekraf) has reported a notable increase in both domestic and international tourist arrivals. In the first half of 2023, the number of domestic tourist trips reached 433.57 million, reflecting a 12.57% increase compared to the previous year. Additionally, international tourist arrivals in July 2023 totaled 6.31 million, marking an impressive 196.85% rise from 2022. A recent survey indicates that 76.19% of experts believe Indonesia's tourism sector is currently on the path to recovery. Looking back at the tourism trends from 2022, 35.71% of experts express optimism that the sector will fully recover by 2024, returning to pre-pandemic levels. The projections for 2023 estimate an influx of 7 to 9 million international tourist arrivals (Kemenparekraf, 2024).

It is not unexpected that the Ministry of Tourism and Creative Economy has taken steps to enhance the growth of the tourism sector and the creative economy. They conducted an expert survey involving 84 leaders and specialists from academia, government, and industry to produce

the "Outlook of Tourism and Creative Economy 2023/2024." This initiative aims to highlight the substantial potential for supporting economic growth in Indonesia.

While tourism holds significant potential for economic growth, it can also result in negative consequences and exacerbate social inequalities if not managed effectively. Many communities in tourist areas face this challenge, as the advantages of tourism are frequently reaped by only a select few. This issue is compounded when investment in tourism destinations becomes disproportionately focused on private entities, often at the expense of the original local residents. Rather than alleviating poverty, tourism can inadvertently foster new social conflicts within these communities (Daulay, 2006).

This is evident in the case of Teluk Hantu Beach tourist destination. In their research, Untari et al. (2021) concluded that the increasing number of visitors has resulted in the accumulation of waste at Teluk Hantu Beach, due to inadequate management, which leads to a decline in the environmental quality in the vicinity of the tourist destination. The accumulation of garbage on Teluk Hantu Beach is currently not a critical issue, but without prompt attention from management, the situation could deteriorate. A significant portion of the visitors, comprising 67%, are students. This is notable given that the beach also serves as a campsite and hosts various recreational activities, leading to social impacts. Interestingly, this high percentage positions students as representatives of the educated demographic, contributing to these negative effects (Nurhab, El Wardah, & Fryanti, 2021).

On a national scale, negative impacts are also observed in the development of tourist areas in Komodo Island, Labuan Bajo, East Nusa Tenggara. It not only has positive effects but also negative impacts that even lead to human rights violations (Nuraeni, 2022). Tourism development practices have led to disparities in the economic benefits enjoyed by local communities. Discriminatory government policies often favor private and foreign corporations, facilitating their involvement in tourism-related businesses. Furthermore, the enforcement of zoning policies in conservation areas limits the livelihoods of local residents (Barus, 2015). Another factor is the corporate acquisition of public land legitimized through the issuance of tourism business permits by the government, under the guise of tourism development support. These factors indirectly affect the livelihoods of the surrounding communities (Kurniawan, 2013: 125).

In light of the aforementioned realities, a policy that emphasizes a collective spirit is essential, rather than one that merely enriches a select few individuals in tourism management. This is precisely the approach being adopted by the community in Dieng Kulon Village, located in the Batur Subdistrict of Banjarnegara Regency. Situated in the highland tourism region of the Dieng Plateau, Dieng Kulon Village prioritizes more than just profit for individual gain; they are acutely aware of the potential pitfalls associated with improper management. As a solution, they have implemented a system for managing accommodations guided by the principle of social solidarity (Noor, 2011).

This social solidarity is expressed through a network of accommodation managers in the Dieng area who consistently share information regarding tourists. This collaboration is mutually beneficial for the managers and serves to uphold the values and norms they cherish as Muslims. They collectively agree that the presence of tourism in Dieng Kulon should not compromise these values. Such concerns are legitimate, as tourism can often lead to excessive freedom and social issues in various regions. In this context, the Muslim community in Dieng Kulon is dedicated to preventing such challenges (Sehabuddin, Warcito, & Sadiyah, 2016).

Their efforts have indeed borne fruit. The values they uphold have been preserved, resulting in an improved standard of living for the residents of Dieng Kulon Village, where poverty has nearly been eradicated. A notable indicator of this progress is observed during Eid al-Adha, when, despite its small size, Dieng Kulon contributes the highest number of sacrificial animals in the district—averaging around 70 sacrificial cows each year. Furthermore, an examination of the residents' homes clearly shows a significant reduction in the number of impoverished individuals. This illustrates the community's commitment to prioritizing togetherness in the pursuit of social welfare, even in a society increasingly influenced by rampant capitalism (Khatimah & Nuradi, 2021).

Methods

Research Design

This study adopts a qualitative research design utilizing a phenomenological approach, aimed at uncovering the lived experiences of the Muslim community in Dieng Kulon Village as they manage Sharia-based homestays, guided by the principle of social solidarity. The phenomenological method is chosen for its effectiveness in enabling an in-depth exploration of how individuals directly involved in this specific socio-religious and economic phenomenon construct meaning (Creswell, 2015).

The research is grounded in an interpretivist paradigm, emphasizing subjective meaning, contextual understanding, and community-driven narratives. Rather than seeking generalizability, this approach values the uniqueness and cultural richness of the Dieng Kulon community's experience in integrating Islamic values into tourism practices.

Research Site and Participant Selection

The study was carried out in Dieng Kulon Village, located in the Batur District of Banjarnegara Regency, Central Java, an area renowned for its rich cultural and religious heritage on the Dieng Plateau. The village is distinguished by its devout Muslim community and a unique approach to tourism management, particularly through Sharia-compliant homestay initiatives.

Participants were selected through purposive sampling, with inclusion criteria as follows:

1. Active involvement in the management or ownership of Sharia-based homestays.

2. Adherence to and understanding of Islamic norms, particularly related to hospitality, modesty, and communal ethics.
3. Recognized by their peers as having a strong commitment to community solidarity and cultural preservation.
4. Informants included homestay managers, local leaders, religious figures, and tourism facilitators

Data Collection

Data were gathered using three complementary techniques:

1. In-depth interviews. Semi-structured interviews were conducted to capture informants' experiences, values, and reflections regarding Sharia homestay management. Interview guides were developed thematically around Islamic principles, social solidarity, empowerment, and community resistance to market-driven tourism.
2. Participant observation. The researcher engaged in direct observation during field visits, including homestay operations, community gatherings, and daily activities. Field notes were taken to document interactions, physical settings, and culturally significant behaviors.
3. Document analysis. Relevant documents such as village regulations (Perdes: Peraturan Desa), tourism group guidelines (e.g., Pokdarwis Dieng Pandawa), religious rulings, and local community agreements were analyzed to understand the formal frameworks underpinning Sharia-based tourism.

The primary research instrument was the researcher himself, who maintained reflexivity and documented impressions and assumptions throughout the process.

Data Analysis

The data were analyzed using the phenomenological thematic analysis model proposed by Moustakas (1994), which involves several key stages:

1. Epoche (Bracketing). The researcher identified and set aside personal biases to approach the data with an open and neutral stance.
2. Horizontalization. All participant statements were initially treated with equal weight to identify significant expressions without premature judgment.
3. Thematic clustering. Meaning units were grouped into emerging themes such as trust networks, religious tourism ethics, economic solidarity, and resistance to commercialization.
4. Textural and structural description. Narratives were constructed to illustrate both what was experienced and how it was experienced by participants.

5. Synthesis. The final stage involved integrating all themes into a cohesive description of the essence of community-based Sharia homestay empowerment

Results and Discussion

Community Empowerment Based on Social Solidarity

Empowerment is understood as a continuous and deliberate process focused on local communities, highlighting the importance of mutual respect, critical reflection, compassion, and collective participation. Individuals who participate in this process often lack equal access to resources. Consequently, enabling them to take control of their circumstances fosters democratic engagement and a deeper understanding of their surroundings (Zimmerman, 2000).

Regarding the definition of empowerment, Gutierrez & Ortega (1991) added that there are several common elements that should be present. First, it is a process; second, it takes place within the community (as well as within organizations); third, it demands active participation, critical reflection, awareness, and understanding—specifically, an enhanced awareness of the impact of significant political and economic structures and interests; fourth, it entails access to and control over decisions and vital resources.

Furthermore, Harahap (2018) argues that the concept of empowerment means providing power or strength to weak groups who do not have the ability/strength to live independently, especially in meeting their basic daily needs such as food, clothing, shelter, education, and health.

Conceptually, community empowerment can be defined as a social action by the population of a community who organize themselves to plan and take collective action to solve social problems or meet social needs according to their abilities and available resources (Gunawan Sumodiningrat, 2018). In other opinions, community empowerment is defined as a concept of economic development that encompasses social values (Aslichati, 2011). This concept reflects a new paradigm of development that is people-centered, participatory, empowering, and sustainable (Alfitri, 2015).

Social solidarity pertains to the connections among individuals or groups that arise from shared moral emotions, which are reinforced through common emotional experiences. This concept is further classified into two types: mechanical solidarity, which is characteristic of rural communities, and organic solidarity, typically associated with modern societies and cultures (Hermawan et al., 2021).

Durkheim (2018) himself sees social solidarity as focusing on conscience. For him, conscience forms what is called mechanical solidarity. This solidarity represents a form of social cohesion grounded in shared values and commonalities among individuals within a society, heavily influenced by religious beliefs and collective practices. Furthermore, social solidarity emerges from the shared states of consciousness experienced by all members of the same community (Suhud & Islami, 2020).

In the concept of social solidarity, each member of society engages in similar routines, fostering a collective consciousness that binds individuals to rely on the overarching social system rather than on alternative systems. However, as society transitioned into the industrial era and embraced industrialization, individuals within the workforce became highly specialized and fragmented. This shift led to a decline in uniform behaviors and shared interests among individuals, who no longer necessarily held the same attitudes toward life. In this context, organic solidarity emerges, characterized by the interdependence of individuals resulting from the division of labor (Saharani, Putri, & Putra, A, 2023).

Therefore, according to Erwin (2015), there are two important aspects to consider: first, land as a communal asset that is not yet utilized and managed for productive purposes; second, strong social solidarity (mutual trust, mutual assistance, and mutually beneficial cooperation) at the family and community levels in meeting food and shelter needs. However, these aspects are becoming less common in modern society today (Hamid, Indriyanti, & Riyadi, 2023).

In conclusion, community empowerment rooted in social solidarity represents a comprehensive development initiative that emphasizes social values across four key dimensions: being people-centered, participatory, empowering, and sustainable. This approach is grounded in the principle of social solidarity, which prioritizes a shared conscience. Essential to this framework are trust, mutual assistance, and collaboration, all aimed at collectively enhancing living standards (Aisi, 2023).

Overview of Tourism Development in Dieng Kulon Village

Dieng Kulon Village is comprised of Dieng Kulon Hamlet, which is divided into two neighborhood units (RW) and eight community units (RT), and Karang Sari Hamlet, which includes two RW and five RT. As of the end of 2021, the population of Dieng Kulon Village was recorded at 3,641 residents. This village is administratively part of the Batur sub-district in Banjarnegara Regency. It is well-known that the Dieng Plateau tourist area spans two administrative regions: Wonosobo Regency and Banjarnegara Regency. Within Banjarnegara, the majority of tourist attractions are situated in Dieng Kulon Village. Notable attractions include Candi Arjuna, Sikidang Crater, Skuter Hill, Merdada Lake, and others. However, Candi Arjuna and Sikidang Crater are currently the most popular among visitors.

According to Efendi's research (2016), it is known that Dieng Kulon Village began to establish itself in tourism management and saw significant growth since 1995, when it recorded 132,415 annual tourist visits. In 2005, there was a notable decline in tourism, with only 68,385 visitors recorded. However, by 2015, the trend shifted positively, culminating in a significant increase to 350,830 tourist visits. According to findings from the Banjarnegara Regency Government in 2023, there were 110,000 tourist visits during the Eid holiday alone (<https://banjarnegarakab.go.id/2023/05/03/kunjungan-wisatawan-ke-dieng-capai-110-ribu-orang-selama-libur-lebaran/>). This indicates that achieving the visitor numbers from 2015 is

certainly within reach. Furthermore, the remarkable enthusiasm for tourism from the post-pandemic society presents a valuable opportunity that the community of Dieng Kulon Village should capitalize on.

To seize this opportunity, since 2007, the Banjarnegara Regency Government has established the Dieng Pandawa Tourism Awareness Group (POKDARWIS) through the decree of the head of the Banjarnegara Tourism Office number 556/136.a. which aims to achieve:

1. Assisting in the creation of the Sapta Pesona culture and tourism awareness among group members and the surrounding community.
2. Popularizing the Sapta Pesona culture and tourism awareness among group members and the surrounding society.
3. Improving the welfare of its members through various entrepreneurial activities.
4. Being a good host to tourists.

The establishment of POKDARWIS Dieng Pandawa in Dieng Kulon Village has proven to be a success, gradually generating creative ideas that enhance tourist visits. Since 2016, they have organized the Dieng Culture Festival (DCF), which has significantly impacted the local economy, benefiting not only Dieng Kulon but also nearly all satellite villages in the Dieng Plateau tourist area. In its inaugural year, the DCF attracted hundreds of thousands of tourists. To this day, the festival has become an annual highlight, receiving support from various stakeholders. The event was not held in the past three years due to the pandemic; however, things have returned to normal, reigniting public interest.

The remarkable growth in Dieng, particularly in Dieng Kulon Village, has triggered a domino effect across economic, social, and cultural dimensions, with both positive and negative outcomes. Operators in the tourism sector within Dieng Kulon Village recognize this reality and strive to uphold certain principles, especially those related to community norms and religious beliefs, as the residents are devout followers of Islam. They also emphasize the importance of social solidarity to mitigate feelings of jealousy among neighbors. Thus far, these guiding principles have proven effective in alleviating various potential negative impacts that could arise in the Dieng Kulon area at any time.

Management Concept of Sharia Homestay in Dieng Kulon Village

As discussed in the previous section, the positive progression of tourism management in Dieng Kulon Village has had a domino effect across various sectors. Economically, the influx of tourists—both from the Wonosobo and Banjarnegara regions, as well as from other parts of Indonesia and even abroad—has created a pressing demand for accommodations and supporting facilities. The residents of Dieng Kulon Village have seized this opportunity by establishing homestays, alongside a variety of shops and restaurants.

Tourists from diverse regions and countries, with their varied backgrounds and cultures, can sometimes present challenges as they may encounter situations that conflict with their own norms and religious values, particularly those of Islam. To address this issue, the community has embraced the concept of Sharia Homestay. This option has been favored due to its practicality in terms of costs and upkeep, offering an easier and more affordable alternative to building hotels, which are often perceived as more exclusive and less environmentally friendly because of their large, imposing structures. The term "Sharia" has been adopted to emphasize the community's commitment to upholding their values, norms, and religious beliefs. It is important to note that in Dieng Kulon, 99.6% of the population identifies as Muslim, with the majority adhering to the religious ideology of Nahdlatul Ulama. This indicates their alignment with the Asy'ari and Maturidi theological schools, the Shafi'i school of jurisprudence, and the teachings of esteemed Sufi scholars such as Imam Al-Ghazali, Syeikh Djunaid al-Baghdadi, and Syeikh Abdul Qadir Jaelani.

Historically, according to Hidayatullah (2022: 121), their religious practices emerged during the 16th and 17th centuries. Three prominent figures who were also Sayyids—Syeikh Karim, Syeikh Ngabdullah Selomanik, and Syeikh Adam Sari (Mbah Sembung)—emerged as successors to the previous generation of the Walisongo, the Islamic saints who played a pivotal role in spreading Islam in Java. Their approach to indigenous Islamicization reflected a strategic blending of local culture and sharia, emphasizing that these elements need not be in conflict. Instead, they worked to combine both to elevate the moral values of the Dieng community. This integration can be seen in the preservation of local traditions, such as the practice of dreadlocked hair and the Lengger dance.

The ideological legacy of these Sayyids is evident in the contemporary religious landscape of the community, where the majority of residents adhere to the Ahlussunnah Wal Jamaah creed. Since 1930, they have been formally associated with Nahdlatul Ulama (NU). NU is regarded as the most authoritative inheritor of the religious ideology of the Walisongo, as its leaders possess scholarly lineage and genealogical ties to them. Therefore, it is clear that the transmission of these religious patterns is the result of a prolonged process of indigenous Islamization by the Sayyid network in the Dieng region during the 16th and 17th centuries.

To preserve their rich heritage, the people of Dieng Kulon are resolute in not compromising their values for the sake of monetary gain, despite it being a temptation for some. As a result, the concept of Sharia Homestay has emerged as the preferred choice for those looking to establish homestay accommodations for tourists. This concept is broadly grounded in the decision of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 108/DSN-MUI/X/2016, which provides guidelines for tourism based on Sharia principles, encompassing several key provisions:

1. Sharia accommodation must not provide facilities for accessing pornography and engaging in immoral acts.
2. Sharia accommodation must not provide entertainment facilities that lead to polytheism, sinful acts, pornography, and/or immoral behavior.

3. Food and beverages provided by Sharia accommodation must have obtained a halal certification from the Indonesian Ulema Council (MUI).
4. Sharia accommodation must provide adequate facilities, equipment, and means for the implementation of worship, including purification facilities.
5. The management and staff of Sharia accommodation must dress in accordance with Sharia guidelines.
6. Sharia accommodation must have guidelines and/or procedures for accommodation services to ensure that the services provided align with Sharia principles.
7. Sharia accommodation must utilize the services of Sharia Financial Institutions in their operations.

Despite the limited knowledge, experience, and access available, most Sharia Homestays in Dieng Kulon village do not adhere strictly to the seventh point. For the community, this is not viewed as a significant issue, particularly in sectors like agriculture, where they have become accustomed to securing capital loans from conventional banks. Indeed, conventional banks have been more accessible to them for a considerable time. Currently, Dieng Kulon hosts two state-owned banks, BRI and BNI, along with one private bank, BPR Surya Yudha. However, as of now, there are no Islamic banks or similar financial institutions in Dieng Kulon village.

Empowering Society based on Social Solidarity in the Management of Sharia Homestays

In the context of empowerment grounded in social solidarity, Erwin (2015) identifies two key aspects that warrant attention. The first pertains to social capital or energy, represented by land that acts as a communal asset but has yet to be effectively utilized or managed for productive ends. The second aspect involves robust social solidarity, characterized by mutual trust, assistance, and cooperative efforts that are beneficial for all, both within families and across communities, to address essential needs such as food and shelter (Hamid, 2018).

In relation to these two aspects, there are several significant truths held and practiced by the community of Dieng Kulon. Firstly, land ownership is recognized as a vital communal asset. The community has come to understand the importance of land ownership for their autonomy. Despite rising land prices that can reach five to seven million per square meter, they refuse to accept such offers. As noted by a resident of Dieng Kulon (R: 45 years old), there appears to be an unwritten rule in the first ring area of Dieng Kulon that prohibits non-residents from owning land there. They understand that regardless of how enticing a high price may seem, it only offers temporary material satisfaction; what they truly worry about is the prospect of being displaced from their land in the future.

The village of Sembungan, recognized as the highest village in Java and situated within the Wonosobo region and the strategic tourism area of Dieng Plateau, has also implemented such measures. Renowned for its remarkable tourism landscape, which features attractions like the Golden Sunrise, Sikunir Hill, Sembungan Lake, and Sikarim Waterfall, the village has instituted stringent regulations concerning land ownership. Moreover, according to Hidayatullah (2022b),

only registered residents of Sembungan are allowed to open businesses such as restaurants, shops, or homestays in that area. The principle of self-reliance serves as the foundation for the stringent regulations they have established. The outcomes have been impressive; as noted in the study, their initiatives have evolved into a form of cross-subsidy that ensures the health and education of the local community. A similar attitude is gradually emerging in Dieng Kulon, though it may not be as exemplary as in Sembungan. This is evident in the presence of several eateries and restaurants, which, upon investigation by researchers, were found to be owned by a resident from Batang regency. However, when it comes to homestays, stricter regulations are enforced compared to those for shops and restaurants. While the situation may not be perfect, it does significantly enhance the welfare of the Dieng Kulon village community to some extent.

The second aspect is social solidarity, manifesting as mutual trust, assistance, and cooperation that is beneficial to all, at both family and community levels, particularly in addressing needs for food and shelter. In today's rapidly changing world, this sense of solidarity is becoming increasingly elusive, even in rural areas. While villages were once known as places where bonds of affection, care, and kinship thrived, this sense of connection is beginning to fade within village life. Only certain villages with robust cultural foundations are able to preserve various forms of wisdom and continue these practices as part of their way of life.

In this phase, it is accurate to classify Dieng Kulon as a village. The strong sense of community here is rooted in two key aspects: genetic ties and social connections. When tracing their lineage, it is evident that the residents of Dieng Kulon—particularly those in the first ring of the tourist area—maintain familial bonds. It is common for them to marry relatives, a phenomenon that has become increasingly rare in urban environments. This practice deepens their sense of care, brotherhood, mutual assistance, and collaboration as they strive to meet their livelihood needs.

From a social perspective, the solidarity among the residents stems from their shared empathy as native sons and daughters of Dieng Kulon, who recognize the importance of uniting to progress together. Without this commitment, they risk being adversely affected by investors and national policies. A pertinent example is their neighboring village, Karangtengah, which serves as the center for the strategic Geothermal Power Plant project and has suffered damage to its resources, particularly water. The combination of powerlessness and a lack of strong social solidarity previously hindered their ability to oppose the project. In contrast, Bakal village demonstrated its resolve by resisting the proposed expansion of the project managed by Geo Dipa Energi in 2023. As a result, the expansion was canceled, allowing them to protect their resources, especially water.

These events serve as a catalyst for the residents of Dieng Kulon village to foster social solidarity as much as possible. The principle of shared prosperity is clearly demonstrated through their efforts. A notable example is seen in the management of Sharia homestays, where community members create networks to promote each other's establishments. For every guest they refer, they receive a royalty in accordance with their agreements. This arrangement allows them to not only benefit from the guests who stay at their homestays but also gain from marketing opportunities

within the Dieng Kulon community. It reflects a mutualistic symbiosis rooted in social solidarity—a rarity in today's world where capitalism and industrialization often prioritize competition over collaboration. The residents of Dieng Kulon village have successfully shown that it is indeed possible to achieve shared prosperity.

The Dieng community indeed prioritizes welfare, but their aspirations extend beyond mere abundance; they strive for sustenance that is also blessed. This concept of blessing is attainable only when religious values and principles are upheld. This is why they adhere to the framework of Sharia homestays. While some may view the associated "restrictions" as potentially limiting from a business perspective, the community continues to embrace this model driven by their commitment to religious values. They believe that if they embrace "freedom" without boundaries, the values and norms they cherish may erode, ultimately leading to moral degradation for future generations.

Fortunately, approximately 99.6% of the residents of Dieng Kulon are devout Muslims, and the cultural narrative in Dieng reinforces these values. While some may view these beliefs as superstition or folklore from a conservative Islamic perspective, they effectively support the Sharia principles upheld by local homestay owners. The narrative surrounding the mystical qualities of the Dieng Plateau warns that those who violate social norms or engage in immoral behavior—especially adultery—will face consequences, a cultural phenomenon known as “kualat.” This is underscored by legends such as the disappearance of the Legetang hamlet, the emergence of toxic smoke at the summit of Mount Prau—attributed to climbers with ill intentions—and the revered status of the Dieng land itself, which serves as a deterrent for tourists seeking to engage in sinful activities. While these stories remain controversial and their authenticity is often debated, it is undeniable that they contribute a refreshing perspective to the implementation of Sharia principles within the tourism homestay sector.

This success is achieved through the implementation of stringent formal regulations, which include the requirement of official identification documents, marriage certificates, family cards, passports, and other essential paperwork. These measures are in place to ensure compliance with Islamic Sharia principles when renting accommodation. Together, these elements create a successful synergy that upholds values and norms while promoting shared prosperity among the residents of Dieng Kulon through Sharia-compliant homestay businesses. Despite the occasional disappointment these regulations may cause for visitors, the visitation statistics reveal a different narrative, with 100,000 visitors during the Eid holiday alone. This suggests that visitors are generally untroubled by such decisions. The balance between worldly and spiritual life is reflected in the community's prosperity and adherence to religious practices. The significant number of individuals undertaking Hajj, the completion of Qurban rituals (with 70 cattle in 2023), and the many young people pursuing education in Islamic boarding schools serve as clear evidence of this harmonious balance.

The phenomenon of social solidarity observed in the context of sharia homestay management in Dieng Kulon Village illustrates that community empowerment does not solely rely on external interventions or government assistance programs. Instead, internal strengths—such as local values, kinship ties, and a collective awareness—function as vital forms of social capital that promote independence and shared prosperity. The model of economic networking based on mutual cooperation and the spirit of collective advancement reflects a nuanced form of resistance to the capitalistic inclinations towards competition and individualism. In this sense, the residents of Dieng Kulon have demonstrated that solidarity transcends mere rhetoric; it serves as a practical foundation for constructing a more humane and sustainable alternative economic system.

The integration of Islamic values and local wisdom within the sharia homestay system fosters a unique synergy that not only promotes economic sustainability but also embodies the concept of *barakah* (blessing) as a shared spiritual value. This approach directly challenges the notion that sharia principles obstruct tourism development. In fact, by utilizing a collaborative and value-driven methodology, the sharia homestay concept presents a distinctive appeal that differentiates Dieng Kulon from other destinations. This highlights the idea that tourism development, which truly benefits local communities, can only flourish when governance is anchored in the fundamental values of solidarity, spirituality, and local empowerment.

Conclusion

The empowerment of the community through social solidarity in the management of Sharia homestays by the Muslim community in Dieng Kulon village has proven successful due to their social capital, which includes land and property assets, as well as a strong foundation of trust, mutual assistance, and cooperative relationships. This social solidarity arises from two key aspects: familial ties, as most of the Dieng Kulon residents are connected by lineage, and a shared identity as the native sons and daughters of Dieng Kulon. These elements foster a commitment among the Sharia homestay operators to pursue collective prosperity while adhering to the values, norms, and teachings of Islam. Consequently, through their solidarity, they have created a thriving network of Sharia homestays that promotes a climate of symbiotic mutualism within the community. Additionally, these efforts help to diminish social jealousy, as their initiatives are rooted in collaboration rather than competition.

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