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# **Empowerment of Local Communities in The Development of Tourist Villages in Kampung Raja Prailiu, East Sumba District, East Nusa Tenggara**

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## **ABSTRACT**

This research focuses on the empowerment of local communities in the development of the tourist village of Kampung Raja Prailiu, East Sumba District, East Nusa Tenggara. The study recognizes the pivotal role of community involvement in tourism development, highlighting both its positive and negative impacts on the local population. The goal of establishing tourist villages is to concurrently preserve the natural environment and stimulate economic growth in the region, envisioning an eco-friendly tourism model for the future. Employing the concept of community empowerment, this research aims to analyze the extent of community participation in Kampung Raja Prailiu's tourist village.

Kampung Raja Prailiu in Sumba is renowned for its distinctive traditional houses and unique cultural practices. This serene village offers visitors an authentic experience, showcasing the preservation of traditional Sumba houses, megalithic Raja graves, and the production of original Sumba woven fabrics. The village, located near the city, successfully maintains its cultural heritage, making it an attractive destination for tourists. Given its potential, effective development of the tourist village hinges on the empowerment of the local community, a critical aspect this research seeks to explore.

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Keywords: Empowerment, Local Communities, Tourist Villages

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## **1. Introduction**

The focus of this research is "Empowerment of local communities in the development of tourist villages in Kampung Raja Prailiu, East Sumba District, East Nusa Tenggara (NTT)". According to Pitana, the direct development and advancement of tourism will involve and include the local community, thereby exerting various influences on the local population, both positive and negative. The goal of developing tourist villages is to preserve the natural environment and enhance economic growth in a region, so that by implementing this concept, it becomes a form of environmentally-friendly tourism in the future (Juwita in Theofilus Retmana P, 2013).

Community empowerment is an economic development concept that encompasses the values of the community in order to build a new paradigm in development that is people-centered, participatory, empowering, and sustainable (Chamber, 1995). Community empowerment is a development process that encourages communities to take the initiative in initiating social activities to improve their own situations and conditions. The aim of this research is to analyze community empowerment in the Tourist Village of Kampung Raja Prailiu.

Tourism encompasses various types of activities supported by facilities and services provided by the community, entrepreneurs, the government, and local authorities. Furthermore, as stated in Law No. 10 of 2009 regarding Tourism, Indonesia has diverse and unique tourism potential that should be developed for the tourism sector. In the development of tourist villages, the community plays a role. According to Nuryanti (1993), a tourist village is a form of integration between attractions, accommodation, and supporting facilities presented within a community's way of life that is integrated with prevailing customs and traditions.

Previous research has explored the cultural tourism potential in the Tourist Village of Kampung Raja Prailiu as well as development strategies. The results of that research indicate that the cultural tourism potential in Kampung Raja Prailiu includes traditional ceremonies, the way of life of the community, historical heritage, arts, and crafts of the community. Given the tourism potential in the Tourist Village of Kampung Raja Prailiu, it is necessary to conduct research on community empowerment in order to develop the tourist village effectively.

This research has its own urgency, and the benefits of conducting this research are to determine the results of the analysis regarding community empowerment in developing the Tourist Village of Kampung Raja Prailiu. This will attract tourists to visit the tourist village and enjoy the cultural potential present there.

Kampung Raja Prailiu Sumba is one of the serene villages known for its distinctive traditional houses and unique traditions. Visitors can enjoy the authenticity of Sumba's traditional houses, the steadfast preservation of traditional Sumba people's houses, megalithic Raja graves made of natural stone and cement, and the conservation of original Sumba woven fabrics (Kawuru and Kombu fabrics) because the majority of the village's population earns a living by selling handwoven fabrics. The village is located near the city but still maintains and preserves its culture, making it an attraction for tourists to visit. With the potential present in this tourist village, it can drive the development of the tourist village through the empowerment of the local community in the Tourist Village of Kampung Raja Prailiu.

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## 2. Methodology

Data analysis is a systematic process of searching and organizing data obtained from interviews and observations. This is done by grouping data, selecting important information, and drawing conclusions to make it easily understood (Sugiyono, 2007: 333-345).

In this research, the data analysis technique used is qualitative analysis, as described by Miles and Hubberman. The steps of data analysis include:

- a. Data Reduction: This stage involves simplifying data by selecting, focusing, and validating raw data. The goal is to transform raw data into meaningful information, making it easier to draw conclusions. In this research, data reduction is used to analyze the Empowerment of the Local Community, forms of empowerment, and constraints in community empowerment in the Tourist Village of Kampung Raja Prailiu.
- b. Data Presentation: Data presentation is generally in narrative form, especially for qualitative data. Data is presented in the form of meaningful information, facilitating the process of drawing conclusions in the analysis of local community empowerment, forms of empowerment, and constraints in community empowerment in the Tourist Village of Kampung Raja Prailiu.
- c. Drawing Conclusions: The final stage in data analysis is drawing conclusions. This is done by considering the results of data reduction and referring to the problem formulation to be solved. The organized data is compared with each other to obtain conclusions as answers to the existing problems. In this research, the focus of drawing conclusions is on the empowerment of the local community, forms of empowerment, and constraints in community empowerment in the Tourist Village of Kampung Raja Prailiu.

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## 3. Results

### Overview

Kampung Raja Prailiu is a tourist attraction located in Prailiu Village, Kambera District, Waingapu City, East Sumba Regency, East Nusa Tenggara. It is conveniently situated near the city center, making it easily accessible. The distance from Waingapu City to the Tourist Village of Kampung Raja Prailiu is approximately 2 kilometers, accessible by both two-wheeled and four-wheeled vehicles.

Based on information and references from sources, the most comprehensive review and study revolve around the last king who ruled the kingdom of Prailiu, namely King Tamu Umbu Djaka. The Traditional Village of PrainguPrailiu, commonly known as Kampung Raja Prailiu, is one of the kingdoms on the island of Sumba that still exists. However, since the passing of Umbu Djaka, who was the last king, in 2008, there has been no appointment of a new king up until now. King Tamu Umbu Djaka passed away in 2008 but was only buried a year later due to the significant cost of his funeral. His tomb is a 40-ton stone burial.

When viewed from the history of kingdoms on the island of Sumba, the Traditional Village of PraingPrailiu is still considered part of the Lewa Kambera Kingdom, with PrainguPrailiu being the last capital of the Lewa Kambera Kingdom, also known as Swapraja during the Dutch colonial period. Currently, there are direct descendants of the Lewa Kambera king who reside in the Traditional Village of PrainguPrailiu or serve as heirs to the Lewa Kambera Kingdom, namely Mr. Tamu UmbuPingi Ai and his younger brother Tamu UmbuNggabaRihi Eti. Even though there has been no appointment of a new king since the passing of the late King Tamu Umbu Djaka, his descendants continue to preserve and uphold the authenticity of the culture and customary traditions in Kampung Raja Prailiu.

### The Empowerment Process of the Community in Kampung Raja Prailiu

In the process of tourism development, it is crucial to involve the active contribution and role of the community. This ensures that the community is not marginalized in terms of existence, culture, characteristics, and livelihoods. Consequently, the community can benefit from the tourism development. The participation of community members in decision-making is valuable for exchanging opinions regarding the needs of the community arising from the existence of tourist attractions, as well as for resolving issues that may arise in the process of developing these attractions.

In this regard, the community of Kampung Adat Prailiu has begun to play a role in tourism activities by implementing all agreed-upon ideas and policies. This includes efforts to maintain the environmental integrity of the tourist attraction to ensure it remains safe and clean. This is achieved through communal efforts in cleaning the surrounding environment every Saturday, aiming to enhance the comfort of both tourists and the local community visiting Kampung Adat Prailiu.

The stages of community empowerment activities commence with the location selection phase, followed by the socialization of community empowerment, then the actual community empowerment phase, and finally, the phase of community self-reliance. These theoretical stages include:

1. Location Selection Phase: Kampung Raja Prailiu possesses tourism potential that serves as an attraction for tourists. According to Tamu UmbuPingi Ai, the initial reason people started visiting Kampung Adat Prailiu was to get acquainted with and understand the life of the surrounding community. Over time, it has become an attraction for cultural tourism due to its various other appealing features, such as:

a. Community Life in Kampung Raja Prailiu: Aligned with the initial attraction for visitors to Kampung Raja Prailiu, some of the community's own attractions include the daily life of the surrounding community, encompassing activities from morning to night, including participation in customary events and other fundamental activities like welcoming guests, among others.

b. Ikat Weaving: There is an interest in learning about or studying the history or values embedded in the patterns or designs found in Sumba Timur's Ikat Weaving. Additionally, there are often tourists who want to learn how to weave or purchase these ikat textiles as souvenirs or for other customary purposes. The weaving process starts with spinning the threads, coloring them using natural dyes like madder roots and indigo leaves, and the actual weaving process takes months or even years. Due to this extensive process, the price range for Sumba Timur's woven fabrics varies depending on the pattern, coloring, and duration of work, starting from Rp. 300,000 to Rp. 10,000,000. The authenticity of the weaving process is maintained by the community of Kampung Raja Prailiu and adapts to current market demands.

c. Distinctive Accessories of East Sumba:

As an additional way to enhance one's appearance, the distinctive accessories or jewelry of East Sumba serve as an attraction for tourists, especially when they want to don traditional East Sumba attire. These accessories include necklaces, bracelets, headbands, and various other ornaments. Beyond their decorative function, these pieces of jewelry are also part of the customary traditions that pride the people of Sumba.

One of the most captivating items for tourists is the traditional antique beads, brightly orange like the glimmer of the sun at dusk. These beads are usually strung together to form necklaces, worn layered around the neck. The people of Sumba refer to them as "manikAnahida" or "Muti Salak," which are integral to the culture and serve as symbols of the wearer's identity. The number of strands worn in the necklace signifies the wearer's position and status in the culture, as well as their wealth and economic capabilities, and indicates their success in life. Additionally, the Anahida necklace is also used as a dowry, holding the same value as gold, silver, and livestock.

d. Traditional Attire of East Sumba:

As one of the ancestral legacies passed down and preserved to this day, traditional attire stands out as a prominent attraction. Apart from being an identity for each region, it is widely used in various cultural events and serves multiple functions in marking age or social status, continuing the tradition from generation to generation.

The components of men's traditional attire are as follows:

1. Hinggi Kombu in Red: Consisting of two pieces, one piece is the "HinggiKalambung" (a cloth) tied around the waist with motifs like mahangkatikutau, karihu, eagles, garudas, horses, and tau lapingiandung, symbolizing strength, agility, and grandeur for the wearer. The other piece, known as "HinggiPaduku," is hung over the shoulder to complement the "HinggiKalambung."
2. Matching Shirt: Customized to complement the worn cloth.
3. KalorungPaputi: A white belt used for reinforcement when tied or looped (kalambung).
4. Dester: Worn on the head, matching the color and motif of the cloth.
5. Kabelang: A sword tucked at the waist, symbolizing a strong and robust man.
6. Kalumbut: A betel nut container, a second greeting after a guest is seated. It contains betel nut, offered to guests during customary receptions or when visiting family homes for various customary occasions like funerals, ceremonies, weddings, or community celebrations. Kalumbut is a complement to men's traditional attire.

The components of women's traditional attire are as follows:

1. Sarung and Selendang:
  - Sarung/LawuPahikung or Pahudu: Adorned with motifs like Tau Kawini Marianja, snakes, and karihu, symbolizing women who uphold the artistic culture. The sarung is not tied but rather held in place by hand, representing grace, decorum, and good character in women.
2. Selendang La Kundu: Unfurled, draped scarf with the same motifs as the sarung. The kebaya (blouse) can be of any color that matches the actual color for coordination and harmony.
3. Sisir Tinggi: Made of turtle shell with carved motifs of greatness such as deer, chickens, horses, mamuli, and Ana MahangKatikutau. It is worn on the head with a hair wrap and a red or teak-coloreddester, symbolizing the adornment of women, both in everyday life and in dance performances for men and women.
4. Earrings/Pulla Kawuku Uma: Especially for East Sumba where women wear them.
5. Muti Salak/Anahida: Worn around the neck and hands, symbolizing adornment. Muti Salak or Anahida is commonly worn by all layers of East Sumba society, whether in community celebrations, weddings, or dance performances.
6. MbolaPahappa (Betel Nut Container): Carried by the bride when bidding farewell to her family's home or when moving to the groom's house. It is an essential part of women's traditional attire in besan (bridal) ceremonies. MbolaPahappa comes in two types: one with a cord, brought during the besan ceremony, and another carried to the groom's house. It is offered to guests visiting the house during customary occasions.

e. Traditional Houses:

There are several traditional houses that have been well-preserved and are still inhabited by the community, including some direct descendants of the last king who ruled the Kingdom of Prailiu. These traditional houses are known as Uma Mbatangu. They have tall, pointed roofs resembling towers where ancestral objects (TungguMarapu) are stored. Each traditional house has three parts: the lower, middle, and upper parts, reflecting the natural symbols in the perspective of the Sumba people, namely the lower realm (the realm of spirits), the middle realm (the realm of humans), and the upper realm (the realm of gods). Thus, the house is not only a residence but also a place of worship and a center for social and economic gatherings.

f. Traditional Dances:

These are cultural legacies that have been passed down and preserved by the local community for generations, performed during customary events, welcoming guests, and more. Over time, some traditional dances like Kabokang and Kandingang are now also performed during open-to-the-public events

such as cultural exhibitions and for the purpose of shooting short films, advertisements, and more. The traditional dances, Kabokang and Kandingang, are expressions of joy in welcoming guests. In Kampung Raja Prailiu, they are usually performed when guests or tourists visit.

g. Megalithic Graves:

There are several family graves of the Kingdom of Prailiu that are well-maintained and preserved. Tourists are intrigued by the history and meaning of the carvings on these megalithic graves. The stone graves of Raja Prailiu are adorned with carvings of deer, horses, crocodiles, and turtles. They are more majestic compared to other stone graves. This uniqueness is what draws tourists to visit and learn about the culture of East Sumba in Kampung Raja Prailiu.

h. Customary Ceremonies:

As ancestral heritage, customs and traditions are still being carried out by the descendants of kings and the surrounding community, such as during funerals, weddings, and more. These customs have now become one of the main attractions for tourists. Some of these attractions have made Kampung Raja Prailiu a venue for cultural events, tourism exhibitions, film shooting locations, and more. The latest development is that it has become a popular pre-wedding photo spot with a cultural ambiance, further elevating its popularity as one of the Cultural Tourism Villages in East Sumba. One significant ceremony was held during the passing of Raja Tamu Umbu Djaka in 2008, but he was buried a year later due to the need for substantial funds. His grave is a 40-ton stone tomb. Offerings like pigs, horses, and even 100 pieces of fabric were placed in the stone tomb, representing contributions from the community.

i. Signature Foods of East Sumba:

When visiting Sumba, local cuisine is one of the attractions, especially when visiting Kampung Raja Prailiu. Some food exhibitions have been held, and a simple lopo (traditional hut) was once built to showcase or introduce East Sumba's signature foods to visiting tourists. However, during the Seroja storm, the lopo suffered damage, and plans for its reconstruction are currently under discussion and will soon be realized. Here are some popular signature foods of East Sumba that are also preserved as tourist attractions:

1. Kaparak: This specialty is made from pounded corn, which is then roasted without oil. After a change in color and fragrance, it is mixed with crushed peanuts, sugar, and can also be added with grated coconut.
2. Jagung Titi: The main ingredient is corn, pounded until it becomes flat. The preparation process starts with frying the corn without using oil or roasting it. The taste of Jagung Titi is similar to popcorn but is the original version without additional seasonings.
3. KadapetWatar: Kadapetwatar is a type of dry cake made mainly from corn, bananas, and a mixture of peanuts. These three main ingredients are mixed, then shaped into rounds. Afterward, they are wrapped using corn leaves, and the taste is sweet.
4. Mangulu: Manggulu cake is made from kepok bananas. These bananas are cooked and then dried by sun-drying. Then, red beans are fried without using oil and the skin is removed. After that, the beans are pounded together with the dried kepok bananas. Once they are both fine, you can start shaping them. Manggulu cake will be packaged with dried banana leaves. This is based on the tradition of Sumba people where dried leaves serve as a wrapping container that also helps preserve the food.

Community Empowerment Socialization Stage:

Awareness of the village's potential, which, if developed optimally, can increase the income of the surrounding community and thus improve the economy of Prailiu Village, is achieved through socialization with the local community. The establishment of the East Sumba Ikat Weaving Gallery in 2018 by the Bank of Indonesia served as a focal point for the works of the people of Raja Prailiu Village, such as ikat woven fabrics and distinctive accessories of East Sumba. According to Mr. Tamu UmbuPingi Ai, an elder in Raja Prailiu Village, the presence of this gallery has brought more organization to the promotion and trading of their creations.

According to Mrs. Rambu Aris Tengalunga S.H, Head of the Department of Tourism and Creative Economy Resources Development in East Sumba, community empowerment is crucial to achieve a high level of Human Resources (HR) and to uplift the local community's prosperity. Therefore, active involvement from the local government, particularly the Department of Tourism and Creative Economy, is necessary. Their role is to prepare and preserve Raja Prailiu Village as a Tourism Village, aiming to enhance HR development, preserve the attractions, and improve the quality of life for the local community. One of the steps taken is the socialization on how to preserve Raja Prailiu Village.

Community Empowerment Process Stage:

In this context, community empowerment through the development of the Raja Prailiu Village as a tourist destination results in activities such as SME (Small and Medium-sized Enterprises) groups, community empowerment activities, and environmental efforts within the Traditional Village of Prailiu. This motivation begins with internal influences from the community itself, acting as a driving force for self-improvement and understanding the potential and attractions of the Traditional Village of Prailiu they inhabit. This motivation is further fueled by the increasing number of visits from not only local, but also national and even international tourists. There is an interest in witnessing and learning traditional dances, mastering the art of weaving, wearing traditional Sumbanese clothing, and purchasing souvenirs. This dynamic has become one of the sources of income for the surrounding community, igniting a greater enthusiasm for developing their talents and skills. The community also learns to recognize the potential of the traditional village, becoming more active in weaving, learning traditional dances, and maintaining the cleanliness and safety of the tourist village environment. The positive feedback from the surrounding community towards the government's actions is evident.

Therefore, in the effort to empower the community and preserve the Traditional Village of Prailiu, several supporting steps have been taken, such as: a. The Regional Government of East Sumba conducts socialization for business capital assistance through the Department of Trade in collaboration with Bank NTT. b. Centralized placement of community works, such as woven fabrics and souvenirs, in the East Sumba Ikat Weaving Gallery, a program supported by the Bank of Indonesia. c. Direct involvement of the community in providing facilities and infrastructure, such as buildings and supporting equipment for tourism activities. d. Regularly conducting meetings or discussions regarding the development of local community empowerment in conjunction with directly related community members. e. Discussions on the establishment of the Management Board of Raja Prailiu Village, which will soon be formalized. f. Regular meetings for the administration of community empowerment and the management guidance of the community. g. Plans for

collaboration with third parties, such as Non-Governmental Organizations (NGOs).

Stage of Community Empowerment and Independence:

The existence of the Raja Prailiu Village as a tourist destination is expected to elevate the community's standard of living through the continuous development of this tourism village. According to the interview with Mrs. Murtiana Amur, a seller of East Sumba ikat woven fabrics, she began her business in the gallery in 2018 and experienced positive economic impacts from selling ikat woven fabrics. The community is starting to recognize the tourism potential that exists and is being developed as one of the sources of income. The local economy is assisted through the presence of the East Sumba Ikat Weaving Gallery.

According to Mrs. Kahi Ana Awa S.E, Head of Creative Economy Development Division, Department of Tourism and Creative Economy in East Sumba, the lives of the local community have become more prosperous due to the economic improvement since Raja Prailiu Village became the first point of entry for tourists. This is because it is situated in the heart of the city and is easily accessible from the airport. One of the direct impacts on the community is the clarification and centralization of the trading market.

#### **Empowerment Forms in Raja Prailiu Village**

a. Thought Participation In this thought participation, the community led by the village elders in Kampung Raja Prailiu regularly hold discussions or meetings regarding plans or policies to be implemented in preserving Kampung Raja Prailiu. Some of the discussions have resulted in communal activities every Saturday morning to maintain the cleanliness of the surrounding environment. There are plans to establish a conscious tourism group which will soon be formalized in the near future. There are also plans to improve facilities and infrastructure such as parking spaces, entrance gates, ticket booths to support tourism activities, and the construction of rest houses, among others. These plans are expected to be supported by Bank NTT. In this case, it is evident that the community actively participates in the development of the tourist village through the ideas that have been deliberated.

b. Physical Participation The form of participation in the development of facilities or infrastructure for the development of the tourist village is that the community in Kampung Raja Prailiu plays a very active role in maintaining and conducting environmental cleaning activities around the tourist village every Saturday at 6 AM to preserve the cleanliness of Kampung Raja Prailiu. The community takes care of facilities whose construction also receives financial assistance from Bank Indonesia, such as toilets, gallery buildings, and directional banners in the tourist village. There is an increasing awareness among the community in preserving and conserving Kampung Raja Prailiu.

c. Participation in Skills and Expertise On November 19, 2016, for the first time, the Indigenous Village of PrainguPrailiu participated in the Indigenous Village Revitalization Program, which was inaugurated by the Ministry of Education and Culture and signed by Hilmar Farid, the Director General of Culture. Then, on February 24, 2020, Kampung Raja Prailiu was designated as the first Digital Tourism Village in Sumba, inaugurated by senior deputy Destry Damayanti from Bank Indonesia. The inauguration of the Digital Tourism Village and the QRIS pilot program, a collaboration between the East Sumba Regency government, the Bank Indonesia Representative Office in NTT, and Bank NTT, aimed to develop tourism as the prime driver of the economy. QRIS, which embodies the spirit of UNGGUL (universal, easy, profitable, and immediate), aims to promote transaction efficiency, accelerate financial inclusion, and advance micro, small, and medium-sized enterprises (MSMEs), ultimately stimulating economic growth.

The Digital Tourism Village program aims to facilitate tourists visiting Kampung Raja Prailiu in finding information about the tourist village or handicraft products like woven ikat through QR code scanning on the products. The people of Kampung Raja were introduced to digital technology to facilitate buying and selling transactions at the East Sumba Ikat Weaving Gallery. According to an interview with Ms. Stephanie Yolanda Toelle, an employee of Bank NTT, the installation of QRIS barcodes and the establishment of DIA BISA agents for farmers and micro, small, and medium-sized enterprises (MSMEs) involved in ikat weaving in Kampung Raja Prailiu are part of the programs by Bank Indonesia and Bank NTT to promote the economy in Kampung Raja Prailiu.

d. Participation in Property According to Mr. Tamu UmbuPingi Ai, one of the village elders who played a significant role in the development of Kampung Raja Prailiu as a Tourist Village, the focus of promotion is to encourage young people to promote through social media, and this has significantly increased the popularity of the tourist village. Additionally, in several regular discussions, plans were made to create a dedicated social media account for promoting Kampung Raja Prailiu.

In terms of promotion, the community has also embraced the use of social media as a primary promotional tool. They are more enthusiastic about uploading photos and videos or other content related to Kampung Raja Prailiu, such as when there are dance performances for welcoming guests. This is further supported by tourists who visit; when they upload content, they tag the location of Kampung Raja Prailiu on Google Maps and use the hashtag #kampungrajaprailiu on their social media accounts.

One of the community members who regularly promotes is Ms. Imelda Hunggu Hau, who is also one of the speakers. She promotes her products, such as woven ikat, through her personal Instagram account @imeldahungguhau. She has been promoting since 2017, and during the pandemic, she became even more active in promoting ikat fabric due to the decrease in tourist visits to Kampung Raja Prailiu. The impact of social media promotion includes expanding the reach of product promotion, introducing it to social media followers or friends who may visit Kampung Raja Prailiu, and ultimately boosting the local economy. The community is becoming increasingly aware of the use of technology to promote their creations or products, reaching a broader audience.

After becoming a Tourist Village, the Indigenous Village of Prailiu was included in the National Cultural Week in October 2021, which was one of the 14 tourist attractions in Indonesia. The short promotional video for it was directed by Buyung Nasution. Furthermore, Kampung Adat Prailiu is now also part of SabdaPesona Indonesia by the Ministry of Tourism. Their latest development plan also involves collaboration with the Bandung Institute of Technology (ITB) and the National Veterans Development University of East Java, also known as UPN Surabaya, for digital tourism development.

#### **Challenges in Community Empowerment**

Challenges Faced by Kampung Raja Prailiu as a Tourist Village. In the process of preserving itself as a tourist village, there are several challenges faced by the elders, village leaders, and the community in Kampung Raja Prailiu, such as:

a. Lack of historical information sources related to the kingdom, village history, meaning of woven motifs, and other related historical aspects. According

to Mr. Tamu UmbuPingi Ai, in addition to the lack of information sources, this is also due to the limited interest of the younger generation in seeking information about the history of the Prailiu Kingdom and the Traditional Village of Prailiu. This remains a special concern and is being addressed collectively by the customary leaders, elders, and the entire community around the Traditional Village of Prailiu.

b. The organizational structure of the management committee has not been established yet. To address this, several meetings and discussions have been held by the elders and the community residing in the Traditional Village of Prailiu, resulting in a plan to establish the Tourism Awareness Group that will involve cooperation from every element of the Traditional Village of Prailiu community, focusing on aspects of safety, cleanliness, and others.

c. Insufficient additional funds for implementing various development or preservation plans for Kampung Raja Prailiu.

d. Lack of supporting facilities and infrastructure for tourism activities. While some supporting facilities have been built and provided through community self-help efforts and assistance from the local government, the rapid growth of Kampung Raja Prailiu's popularity as a Tourist Village necessitates additional facilities and infrastructure such as guest pick-up vehicles, lodgings, security posts, parking spaces, and more.

e. Community empowerment is still lacking in terms of self-development, such as becoming local guides, photographers, etc. In order for tourism activities to run smoothly and have positive impacts on the surrounding community, there is a need for continued community self-improvement to develop the skills required to become local guides or photographers. This is also a future plan for community empowerment in other aspects.

f. Price competition in the buying and selling of woven fabric as souvenirs. Sometimes, in search of profit or quick earnings, some artisanal weavers sell their woven fabrics at prices that do not match the quality of the fabric, such as selling at excessively low prices. This can lead to a depreciation of the value or significance of the woven fabric, and tourists may also feel uncomfortable.

g. The readiness of the community in using digital enablers, where the community is not yet fully prepared to adapt from traditional to digital transaction patterns, and the readiness of supporting facilities and infrastructure is still lacking. This issue remains a special concern for every element of the surrounding community.

In addition to all the above-mentioned challenges, as we are aware, over the past two years, the tourism sector has been affected by the Covid-19 pandemic, which has also been felt by the community of the Traditional Village of Prailiu, such as a significant reduction in tourist visits due to restricted public mobility, resulting in a severe lack of income from tourism activities.

Then, in March 2022, tourism activities slowly started to resume with visits from some local and national tourists, which happened as the pandemic in Indonesia gradually became more manageable. Up until now, several measures to address challenges and obstacles have been discussed, and some have been gradually implemented, such as the plan to build lodging houses which will be implemented soon, among others.

a. The increasing development of tourism activities in the Traditional Village of Prailiu has had positive effects on the community, including: b. Increased enthusiasm and initiative from the community to develop and preserve existing tourist attractions. c. Establishment of points of contact between the community and guests, such as the awareness of wearing traditional clothing when receiving guests, improving hospitality by laying out mats as a sign of warm welcome to guests, and offering betel nut, coffee, or tea, among other gestures. d. Enhanced cooperation among the community members, such as when guests arrive, several community members voluntarily attend to the cleanliness and security of the surrounding environment.

Each of the positive aspects above serves as a further impetus to nurture, prepare, and accompany the community so that they become increasingly ready to adapt to changes, due to the tourism activities in Kampung Raja Prailiu.

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#### 4. Conclusion

From Totok Mardikanto's theory, which consists of stages in community empowerment activities starting from the Location Selection Stage, Community Empowerment Socialization Stage, Community Empowerment Stage, to the final Community Empowerment Stage, it shows that in each indicator of community empowerment in Kampung Raja Prailiu, these stages have been implemented. The community has actively played a role in developing and preserving the tourist village. The cultural tourism potential, such as woven ikat, megalithic graves, traditional houses typical of East Sumba, and customary ceremonies, continues to be preserved amidst modernization. The development of Kampung Raja Prailiu is supported by third parties, namely Bank Indonesia NTT (BI) and Bank NTT, which have transformed Kampung Raja Prailiu into a Digital Tourist Village.

In the empowerment process, there are several self-help actions carried out by the local community, such as regular communal work activities every Saturday morning in the surroundings of Kampung Raja Prailiu. There is also support from the local government, such as the Department of Tourism and Creative Economy, which collaborates with Bank NTT and Bank Indonesia in establishing the Kampung Raja Prailiu Ikat Weaving Gallery in 2018, serving as a hub for the concentration of local community's works.

However, the empowerment efforts have encountered challenges, such as the absence of an official management organizational structure for Kampung Raja Prailiu. This is also a topic of discussion in the regular meetings or discussions held by the local community with the elders, and it is now a plan to formalize the organizational structure which will soon be realized. Various other challenges are consistently addressed and overcome one by one by each relevant party involved in this project.

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