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Social Entrepreneurs in Tourism Village: A Case in Batulayang Village, Cisarua, Bogor, West Java, Indonesia

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ABSTRACT
Tourism villages, as an integral component of the tourism industry, play a crucial role in enhancing community capacity and increasing local income. To achieve sustainability, tourism villages must develop and implement appropriate strategies. This study aims to analyse the factors that shape the entrepreneurial spirit of social entrepreneurs and to identify the determinants influencing social entrepreneurship within tourism villages. The study employs a qualitative case study approach using a single holistic design to examine a complex phenomenon in its real-life context. A total of twelve informants were purposively selected to provide insights into the development of social entrepreneurship in Batulayang Tourism Village. The findings reveal that Batulayang Tourism Village has effectively utilised and optimised human, social, natural, and cultural capital to develop a diverse range of tourist attractions. Through the mobilisation of these forms of capital, the local community has successfully fostered community-based tourism development and promoted sustainable tourism practices. Consequently, Batulayang Tourism Village has emerged as a reference and role model for the development of community-based and sustainable tourism villages.

Keywords: *Tourism Village, Tourism, Social Entrepreneurs, Batulayang, West Java, Indonesia.*

INTRODUCTION

Currently, tourism villages are community-based business entities that continue to grow. The development of tourism villages in Indonesia in quantity continues to increase; the

Ministry of Tourism and Creative Economy of the Republic of Indonesia claims that the growth of Tourism Villages in 2024 increase to 6014 from 4573 tourist villages in 2023 and 3419 tourist villages in 2022 and 1831 tourist villages in 2021.

Table 1. The Increasing Number of Tourism Villages

Year	Sum
2024	6014
2023	4573
2022	3419
2021	1831

Source : (Ministry of Tourism and Creative Economy, 2024)

The growth of tourism villages illustrates that tourism villages have an essential role in increasing community capacity and income (Geni & Lisnawati, 2025). Desa wisata adalah bagian dari agenda pemerintah pusat dan daerah dalam mengembangkan pariwisata. Karena itu, studi tentang desa wisata menjadi perhatian pemangku kepentingan (stakeholder) pariwisata untuk mendukungnya (Junaid et al., 2022). The growth of tourism villages continues to rise, as seen from the increasing number of participants in ADWI (Anugerah Desa Wisata Indonesia). In 2021, 1,831 tourism villages participated, increasing to 3,419 in 2022, 4,537 in 2023, and 6,016 in 2024 (Geni & Lisnawati, 2025).

The national growth of tourism villages has also had a significant impact on the development of tourism villages in Bogor Regency, one of the regencies in West Java Province. Currently, the regency is home to more than 70 tourism villages across various categories (Tribunnewsbogor.com, 2023). Batulayang is one of the tourism villages in Bogor Regency classified within the advanced category (Jadesta, 2025). The village has achieved numerous accomplishments, including recognition as a sustainable tourism village.

Located in Cisarua District, Bogor Regency, West Java

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Province, Batulayang has altitude of 825 - 1000 meters above sea level and surrounded by 60% hills and 40% plains. It is located among other villages, such as North Tugu, South Tugu, and Cilember Village. The town's position at the foot of the mountain provides advantages for Batulayang Tourism Village. The following is the position of Batulayang Tourism Village, Cisarua District, Bogor Regency, West Java, Province, Indonesia.



Figure 1. Position of Batulayang Tourism Village
(Source: Googlemap, 2025)

Batulayang Tourism Village has several waterfalls, including Kembar waterfall and Asmarandana waterfall, so it has become a tourist attraction for nature-based tourism activities. When viewed from activities based on culture, tourists can do various kinds of activities, including doing traditional dances called jaipong dance, cooking liwet rice, making traditional drinks called wedang layang, and harvesting agricultural products such as chili, eggplant, leeks, and other. Batulayang Tourism Village currently has various accommodation options, such as homestays.

The development of Batulayang Tourism Village must be connected to the concern of the community and the wishes of the community who want their village to become a tourist destination based on nature and social or community. So, the people in Batulayang Tourism Village already have a social entrepreneurship spirit.Social entrepreneurship is a social activity to overcome various social problems by utilizing the potential around the social environment or society, both natural, cultural, and artificial, into community efforts pioneered by the community. Social entrepreneurs must be community-based; thus, the key to the success of social entrepreneurs in tourist villages depends on the existence of local communities (Aji, 2020a). Sheldon et al., (2017) stated that social entrepreneurship in tourism is a process that creates innovative solutions to immediate social problems and mobilizes the ideas, capacities, resources, and social agreements required for this sustainable social transformation. his is in line withMuryanti, (2020), who stated that social entrepreneurship in tourism villages is an important concept to realize the welfare of rural communities. This concept refers to the dedication of individuals who have the character of leaders who cooperate with their communities actively to realize collective welfare. Social entrepreneurs will impact applying sustainable livelihoods approaches (Laeis & Lemke, 2016). Aquino et al., (2018) stated that social entrepreneurship tourism is suggested as a market-based strategy to address social problems while maximizing the benefits of the tourism potential available to achieve sustainable tourism in villages.

However, there is currently no research in Batulayang Tourism Village that raises social entrepreneurship, resulting in there being still people in Batulayang Tourism Village who need to understand social entrepreneurs and How have human, social, natural, and cultural capital been utilised to foster social entrepreneurship and achieve sustainable development in Batulayang Tourism Village?. Based on this, we will analyze Social Entrepreneurs in Tourism Village (A Case Study in Batulayang Village, Bogor West Java, Indonesia).

Research Objectives

This article aims to find out and analyze how have human, social, natural, and cultural capital been utilised to foster social entrepreneurship and achieve sustainable development in Batulayang Tourism Village.

LITERATURE REVIEW

Social Entrepreneur

There are several definitions related to social Entrepreneur, including the opinion expressed (Richter, 2019), which states that Social entrepreneurship is defined as a process of creating social value through the key entrepreneurial dimensions of pro-activeness, risk management, and innovation, which are constrained by and respond to the environment, sustainability objective and the social mission of the organization. In line with this, states that the purpose of social entrepreneurs is directed at eliminating the

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negative consequences or externalities that may arise from commercial operations while distributing positive and sustainable outcomes to local communities and beneficiaries. It is designed to minimize the negative effects or externalities that commercial businesses can have on actors employed in their operations. In other words, social entrepreneurship employs high inclusivity and creativity in dealing with societal problems while considering the population's adaptive capacity(Zeyen et al., 2013). Continuous innovation is linked with inducing the wider sustainable societal transformation that is engendered by social entrepreneurs (Choi & Majumdar, 2014). Nevertheless, it has been explicated that this envisioned positive and sustainable societal change should flow through to the community level, placing these localities at the heart of the social entrepreneurship agenda(El Ebrashi, 2013).

Social entrepreneurship is a key aspect of intensifying explorations into a "new economy" and "whole systems change" that include such expressions as Conscious Capitalism, the Next System Project, Regenerative Capitalism, Economics for the Common Good, the movement towards localization (as in Transitions Towns and the Business Alliance for Local Economies); along with the rise of the so-called Sharing Economy (Sheldon et al., 2017b). So, A social entrepreneur can be defined as one who uses business principles to solve social problems. Other definitions suggest a continuum, extending from those with a purely social mission to hybrid models that include the profit motive to different degrees (Lee & Jay, 2015). Given the many social problems people face today, opportunities for social entrepreneurship can be found in many levels and sectors of society. In tourism, social entrepreneurs can find opportunities to fulfill their societal responsibilities (Aquino et al., 2018a).

Based on above review social entrepreneurship as a process that combines entrepreneurial innovation with a social mission, emphasising community empowerment and sustainable outcomes. While the definitions proposed by Richter (2019), Zeyen et al. (2013), and Choi and Majumdar (2014) highlight different dimensions—such as innovation, inclusivity, and societal transformation—they collectively underscore the central role of social value creation within specific social and environmental contexts. But in this study, we primarily adopt the conceptual framework of Sheldon et al. (2017) and Aquino et al. (2018), as these definitions explicitly link social entrepreneurship to tourism, community-based development, and sustainability. This framework provides the most appropriate analytical lens for examining how human, social, natural, and cultural capital are mobilised in Batulayang Tourism Village to foster social entrepreneurship and achieve sustainable development.

Tourism Social Entrepreneur in Tourism Village

Tourism Social Entrepreneur can be defined as a process that uses tourism to create innovative solutions to immediate social, environmental, and economic problems in destinations by mobilizing the ideas, capacities, resources, and social agreements, from within or outside the destination, required for its sustainable social transformation (Sheldon et al., 2017b). Porter et al., 2015),states that Generating positive and sustainable development outcomes for local communities was found to be one of tourism social entrepreneurs' primary motivations. In line with this, The most common identified positive tourism social entrepreneur outcomes for local communities are job creation, increase in income, patronizing local suppliers of materials for utilization in tourism social entrepreneur, and generation of funds for educational programs (Franzidis, 2019; Sakata & Prideaux, 2013; Sloan et al., 2014).

The tourism social entrepreneur approach in tourism villages will always be connected to the role of the community in the village or what is often referred to as community-based tourism. Moreover, tourism social entrepreneurship in tourism village activity is built upon seven community capitals which are human, natural, built, financial, social, political, and cultural capital (Aji, 2020a). Sheldon et al., 2017), describe tourism social entrepreneurs as 'change agents' who utilize their talents and passion to drive the sustainable development of destinations. Also, according to their role in rural tourism development, social entrepreneurs have been theorized as opportunists, catalysts, and network architects (Mottiar et al., 2018). By employing their entrepreneurial skills alongside their philanthropic visions, these individuals act as the facilitating entities for destinations to accomplish community aspirations (Porter et al., 2018).

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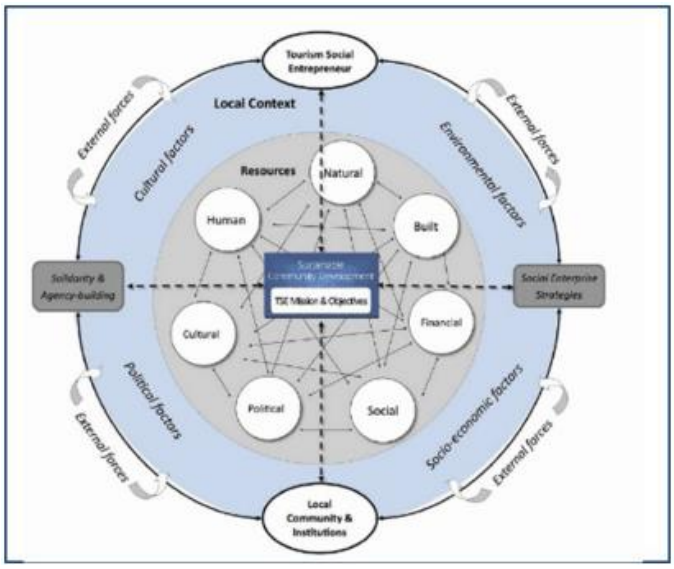


Figure 2. Tourism Social Entrepreneurship Development (Aquino et al., 2018)

Figure 2 shows that building a tourism social entrepreneur can be done by individuals or organizations that serve as actors in Tourism Social entrepreneur, including tourism social entrepreneurs, local community, institutions, and other entities and organizations (Aquino, R. S. et al., 2018), In addition, the forming factors of tourism social entrepreneurs consist of human, natural, built, financial, social, political, cultural dan human.

Based on objective of study, social entrepreneurship as a bottom-up process rooted in community participation and local resource utilisation. Human and social capital represent the foundational drivers of community initiative and collective action, while natural and cultural capital constitute the primary tourism assets upon which social entrepreneurial activities in Batulayang are based. Financial, political, and built capital, although important, functioned more as enabling or contextual factors rather than as core drivers of social entrepreneurship in this specific case.

Research conducted by (Aji, 2020b; Aquino et al., 2018c) shows that the human and social capitals are crucial community capitals in the tourism village in applying the tourism social entrepreneurship concept. Natural capital utilizes natural resources as the community uses these natural resources as objects for tourist attractions. Meanwhile, the social capital uses community togetherness as its main component of community-based tourism. The social system is a key part of the concept of tourism social entrepreneurship, while cultural resources are secondary attractions in the tourism village. Culture is one of the capital concepts of tourism social entrepreneurship.

Framework of Thinking

This paper has compiled a frame of mind by adopting the theory and results of the research. The frame of mind in this paper is presented in the following picture.

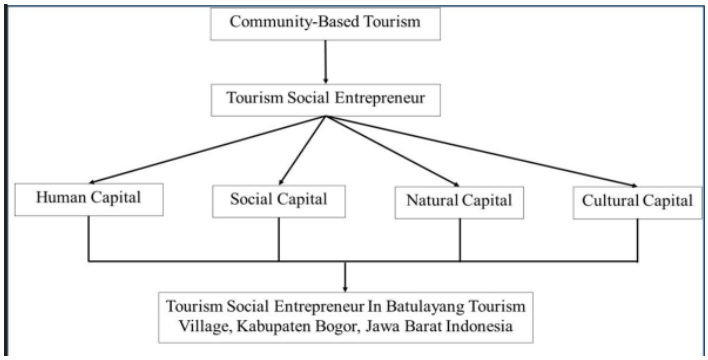


Figure 3. Framework of Thinking (Aji, 2020; Aquino et al., 2018).

Based on this frame, the research is directed at what dimensions can form Tourism Social Entrepreneur In Batulayang Tourism Village, Bogor Regency, West Java, Indonesia. The dimensions are human capital, social capital, natural capital, and cultural capital.

METHODOLOGY

This research uses a qualitative case study method. This method is used to describe phenomena that are specific to a particular location. This study applies a single holistic model because there is only one unit of analysis (Yin R K, 2009). There are three rationales for using this model, to confirm the theory, to describe unique phenomena, and to uncover information. This study uses observations and in-depth interviews to collect data to uncover Batulayang Tourism Village's social capital.

A total of twelve interviewees were selected as primary data sources, comprising the tourism village management team, homestay managers, representatives of the Village-Owned Enterprise (BUMDes), members of the Tourism Awareness Group (*Kelompok Sadar Wisata*), and respected village elders. The general question guiding the interviews concerned how the process of social entrepreneurship development has evolved in Batulayang.

Statements are used to record and document certain phenomena and find their essential aspects (Yunus H S, 2010). In-depth interviews are conducted directly with confident respondents who must know or have the authority

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to access data (Yunus H S, 2010). In-depth interviews must have epistemic values such as descriptively adequate, reactivity transparent, and relevance (Zahle, 2019).
Lastly, the data is analyzed by using descriptive analysis to depict the reasons behind a phenomenon rather than to prove or reject a hypothesis (Taguchi, 2018). The study employed a thematic analysis approach. Interview transcripts were analysed through a systematic process of data familiarisation, initial coding, theme development, and theme refinement. The coding process was guided by both deductive categories derived from the conceptual framework (human, social, natural, and cultural capital) and inductive codes that emerged from the empirical data.

RESULT AND DISCUSSION

Results

Social entrepreneur research in Batulayang Tourism Village has found four community capitals that are owned to be developed, while the four essential capitals are human, social, natural, and cultural capital. Human capital, also called human resources, is necessary to create social entrepreneurs in Batulayang Tourism Village. The reference is from the competence these human resources possess, as seen from their education and skills. To increase the capacity of human resources in Batulayang Tourism Village, the community creates a community that acts as a manager and implementer of tourism activities.

The communities include tourism awareness groups, village administrators, village-owned enterprises, and homestay managers. Each of these communities has its duties and functions. Increasing the community's capacity and capability is essential to create and maintaining a sustainable tourism village (Hubbard et al., 2019). Therefore, the people of Batulayang Tourism Village have conducted various training, including tourism village management, improving typical village culinary, and specific beverage innovation, increasing MSME creativity, and increasing marketing and promotion of tourism villages. The training was held by the Bogor Regency Culture and Tourism Office, educational institutions, and related institutions.



Figure 4. Community Capacity Building Activities (primary data: 20225)

With training and mentoring, professional human resources will be created to create products and provide tourism services. This is per the opinion (Y. Xu & Li, 2020; Zaidi et al., 2019). which states that one factor that affects economic growth besides globalization and the availability of natural resources is human resource factors.

Realizing the skills for tourism and business opportunities to increase family income. In addition, the talents kept also play a role as a valuable activity to maintain the local wisdom of the village. Based on this, human resource capital becomes a social entrepreneur in Batulayang Tourism Village. Temuan penelitian berdasarkan wawancara diringkas sebagai berikut:

Table 2. Interview Matrix of Social Entrepreneurs

Poin of interview	Result
Human Capital	The young people or teenage here have their uniqueness and talent to be used to attract tourists. The skills possessed by human resources consist of expertise in making traditional drinks, namely "wedang layang," farming, traditional dancing "jaipong," cooking "nasi liwet," loading various souvenirs made from plastic waste and being an instructor of children's games. These talents as potential to be tourist attractions and attract tourists and are not found elsewhere
Social Capital	We take great care in maintaining the roads and access here. In recent years, we have often been isolated due to flooding and landslides below. Now, you can see the progress of the roads and bridges, and almost all facilities have been repaired. The requests of tourists staying here guide our efforts to improve our facilities and roads. A homestay manager was formed to regulate the provision of places to stay and provide food for tourists. Homestay managers will implement a rotating system to ensure that tourists can use all homestays. If there are

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	residents' houses that tourists do not occupy, the residents will be used as a food team tasked with providing tourists' food needs. However, for the sustainability of the food supply, a food team was formed consisting of five household groups, each composed of ten homemakers. Each group is responsible for serving fifty portions of food to tourists. With this system, each group will inevitably get a turn to work and earn additional income. This condition is one of the activities of social entrepreneurs in tourist villages and, simultaneously, will create entrepreneurship and food services.
Nature Capital	Batulayang has always maintained a good relationship with Perhutani, sir. They own the forest. The forest holds a variety of natural resources, especially the scenery and waterfalls within it. Beautiful and incredible mountain scene and beautiful landscape scenery are one of the tourist attractions in Batulayang Tourism Village; in addition, this village has a waterfall called twin waterfalls that have its uniqueness; the waterfall flows through Batulayang Tourism Village.
Culture Capital	Batulayang Tourism has a cultural capital that has existed for a long time, namely jaipong dance, traditional games, and traditional drinks, namely wedang layang. Jaipong dance is a traditional dance typical of the Sundanese tribe that will be performed if there are certain events, such as wedding parties, welcoming guests, and tourist attractions, by inviting tourists to dance together. Traditional games are games that are often done in childhood using simple equipment. Wedang layang traditional drink is a traditional specialty drink from the ancestors' heritage; the drink consists of ginger, brown sugar, and lime. Wedang layang has a fresh and delicious taste and warms the body. This is very suitable to be served in Batulayang Tourism Village because it is located in hills and mountains, so it has excellent air and tends to be cold To add to tourist attractions, the manager of Batulayang Tourism Village made a natural swimming pool whose water comes from the waterfall. Another natural potential is the pine forest area that stretches with cool and beautiful air. This village also has plantations for agricultural activities. Batulayang Tourism Village offers nature-based tourism activities, such as hiking, camping, tracking, forest study, bird watching, and tea walking. This tourism activity indicates that the natural capital of Batulayang Tourism Village has encouraged residents' creativity by applying the concept of tourism social entrepreneur in its tourism activities. This natural capital provides opportunities for residents to find alternative incomes without leaving their main livelihood.

Source: primary data (2025

Human capital serves as the foundation of village tourism by implementing various innovations in product development and tourism packages. Various activity packages, ranging from agriculture to arts and culture, include agricultural product processing training, art performances, *wedang layang* (traditional Batulayang drink) making, and more. These efforts have succeeded in increasing the number of tourists, with more than 6,000 people visiting the village in one year. The role of human resources (HR) is crucial to supporting tourism development. Village officials, managers, the community, and tourists all play a role in this process.

Social capital can be seen from community involvement in providing tourism facilities and infrastructure. Social capital is an essential factor in the process of community empowerment to develop rural areas. In addition to involvement in providing tourist facilities and infrastructure, other modes of socialization are the existence of social norms and values, local wisdom, social order, and culture. It also positively contributes to creating social entrepreneurs in Batulayang Tourism Village based on social capital.

Research conducted by (Kim et al., 2016), shows that social capital will affect the desire of tourists to return to visit tourist villages. Tourism activities involving social capital in Batulayang Tourism Village can be seen from the existence of accommodation facilities which are the homes of residents or communities known as Homestays. Currently, Desa Wisata Batulayang has 40 homestays with 120 rooms.



Figure 5. Homestay and Culinary Activities (primary data, 2025)

Natural capital in tourism activities dramatically

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contributes to biodiversity and has good ecosystem values. If managed properly, natural capital will provide welfare for its people.(McKenna et al., 2019), stated that natural capital is an asset that can contribute to nature-based tourism activities. In line with that, (Ma et al., 2019), noted that natural capital is a natural resource that, if appropriately managed, will be used as a driving factor in the development and job creation and contribute to increasing community income.



Figure 6. Natural capital and natural products (primary data, 2025)

Culture results from human creation and works in tangible and intangible forms. One culture usually found in tourist villages is the traditional clothing, dance, typical food, traditional equipment, historical relics, and also local or regional languages. Culturally based tourism activities will provide memories and experiences for tourists. Research on cultural tourism has been conducted by (Cheng et al., 2018), in the study shows that cultural tourism will create engagement, cultural contact, memorable tourism experience, and destination loyalty.



Figure 7. Cultural Capital-Traditional Games and Dance (primary data, 2025)



Figure 8. Traditional Beverage *Wedang Layang* (primary data, 2025)

Based on the cultural capital owned and good cultural utilization will contribute to adding tourist attractions to Batulayang Tourism Village. The culture packaged by the community and used as a tourist attraction has proven that the people of Batulayang Tourism Village have implemented tourism social entrepreneurs who utilize cultural capital as a tourist attraction. The following table shows the relationship between human, social, natural, and cultural capital in creating social entrepreneur tourism in Batulayang Tourism Village.

Table 3. Tourism Social Entrepreneurs

Social Entrepreneur	Attraction	Tourist Activity
Human Capital	Wedang Layang	Tourists can make a typical drink of batulayang village, namely wedang layang and taste it
	Farming	Tourists carry out farming activities, planting and harvesting vegetables (chili, leeks, and eggplants)
	Dancing Jaipong	Tourists participate in jaipong dancing
	Cooking Liwet Rice	Tourists are taught to cook liwet rice and eat together
	Souvenir	Tourists is directly involved in making souvenirs typical of batulayang village (knitting and making bags from plastic waste)
	Kids Games	Tourists are invited to do children's games together

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Social Entrepreneur	Attraction	Tourist Activity
Social Capital	Accommodation (Homestay)	There are 40 homestays and 120 rooms that are ready to be used as a place for tourists to stay overnight with a rotating system
	Culinary (Food)	There are 5 household groups consisting of 10 housewives who are responsible for serving meals in rotation
Nature Capital	Tea Plantation	Tourists can walk through the tea garden on foot or by car
	Waterfall	Tourists do hiking to the waterfall and enjoy the atmosphere of the waterfall above the siege
	Vegetable Plantation	Tourists can carry out plantation activities from planting to harvesting
	River	Tourists do river crossing activities with and swimming
	Pine Forest	Tourists can do activities in the pine forest
	Natural Scenery	Tourists can enjoy beautiful and beautiful natural scenery
Cultural Capital	Jaipong Dance	Tourists can engage in jaipong dancing with dancers
	Traditional Games	Tourists do a variety of traditional games activities
	Traditional drinks	Tourists can enjoy traditional concoctions in the form of warm drinks called wedang layang

Source: primary data, 2025

Based on the table, it can be seen that tourism social entrepreneurs in Batulayang Tourism Village, Bogor Regency, consist of human capital, including wedang layang, farming, jaipong dancing, cooking liwet rice, souvenirs, and children's games, for social capital consists of homestays and food (culinary), while for natural capital consists of tea gardens, waterfalls, vegetable plantations, rivers, pine forests, and natural scenery. For cultural capital owned by Batulayang Tourism Village consists of jaipong dance, traditional games, and traditional drinks.

Human capital in the context of social entrepreneurship is not merely about possessing skills, but about mobilising those skills to create social value, generate collective benefits, and contribute to sustainable community development. In Batulayang Tourism Village, the community's ability to transform traditional knowledge and everyday practices into structured tourism products reflects entrepreneurial innovation embedded within a social mission. For instance, the production of wedang layang is not simply a culinary activity; it becomes a social entrepreneurial practice when it is organised as a participatory tourism experience, generates income for multiple households, preserves cultural heritage, and strengthens local identity. Similarly, traditional dancing and farming activities are transformed into community-based tourism attractions that distribute economic opportunities across residents rather than concentrating profits in the hands of a few individuals. Thus, these activities demonstrate key characteristics of social entrepreneurship: innovation in utilising local resources, collective participation, reinvestment into community welfare, and alignment with sustainable development objectives. By explicitly analysing how human capital is converted into socially oriented tourism enterprises, the study can move beyond description and demonstrate the mechanisms through which human capital fosters social entrepreneurship in Batulayang Tourism Village.

From a social entrepreneurship perspective, the rotation system demonstrates how collective organisation and trust-based networks are mobilised to generate shared value. Rather than allowing accommodation and food services to be monopolised by a small number of households, the system ensures equitable distribution of economic opportunities among community members. This addresses a common social problem in rural tourism development, namely income inequality and elite capture of tourism benefits. By implementing a rotating allocation mechanism, the village reduces internal competition, prevents social fragmentation, and promotes fairness in income generation. Moreover, the system embodies the core characteristics of social entrepreneurship: innovation, inclusivity, and social mission. The innovation lies not in the physical infrastructure itself, but in the governance mechanism that structures participation. The social mission is evident in the prioritisation of collective welfare over individual profit maximisation. The model transforms

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tourism from a purely commercial activity into a community-driven enterprise designed to enhance social cohesion and economic resilience.

In terms of shared value creation, the homestay and food team system simultaneously generates economic returns (income for households), strengthens social relationships (trust, reciprocity, and cooperation), and supports sustainable tourism development. It therefore functions not only as an operational arrangement, but as a social entrepreneurial mechanism that integrates business activity with social equity and community empowerment.

For Natural and Cultural Capital there are natural attractions such as waterfalls and pine forests, or cultural elements such as jaipong dance and traditional games, does not sufficiently demonstrate how these resources are "utilised and optimised" within a social entrepreneurship framework. It should be structured into organised tourism products managed by the community. This may include guided eco-trekking services led by local youth, community-managed camping packages, environmental education programmes for student groups, locally operated equipment rental services, or the development of small-scale stalls selling food and handicrafts near the forest area. These initiatives illustrate entrepreneurial action because they involve value creation, service innovation, and income generation rooted in local participation. At the same time, when profits are distributed collectively or reinvested into village development, the activity reflects the social mission characteristic of social entrepreneurship.

Discussion

Tourism social entrepreneurs will succeed and develop depending on the quality of human resources or local communities. Therefore, Batulayang Tourism Village, in its management, has empowered the community and implemented community-based tourism and can carry out social entrepreneurship tourism. Community involvement has realized this by utilizing social capital as the main tourist attraction. This condition is proven by displaying interests based on culture and environmental conditions. Meanwhile (WorldBank, 2026) explained that tourism activities based on social capital would prioritize tourist attractions such as cultural attractions and attractions that rely on their environment. Batulayang Tourism Village is where most people come from the Sundanese tribe and have a Sundanese culture. Hence, the social environment also has local wisdom that describes the life of the Sundanese people in Indonesia in the past.

All communities in Batulayang Tourism Village participate in developing their village into a leading destination in Bogor Regency. This community participation and involvement is clear proof of good social capital. Social capital will lead to collective activities to obtain predetermined goals (Nurita et al., 2026; Son & Matsushita, 2026). The community capital owned by Batulayang Tourism Village has contributed positively to tourism in its village. This can be seen from the many tourists who visit the town and various motivations for visiting, including learning about culture, enjoying the beautiful environment and nature and being involved in community activities. Thus, the people of Batulayang Tourism Village have maintained their local wisdom and culture and become a tourist attraction. Community involvement in tourism activities will positively contribute to increasing income and realizing the economic independence of rural communities. This is indirect because the people of Batulayang Tourism Village have implemented social entrepreneur tourism in their village.

Although Batulayang Tourism Village has implemented social entrepreneur tourism and has received a positive impact, things still need to be considered to increase the level of tourist visits and enrichment of community-based tourist attractions. The current digital era is one of the challenges for Batuayang tourism village. Therefore, Batulayang Tourism Village must have a good bargaining position by increasing the competitiveness of tourism villages at the regional, national, and international levels. Strengthening the digitalization of tourism villages is an exciting thing to be implemented (Nurita et al., 2026).

This study demonstrates that tourism social entrepreneurship in Batulayang Tourism Village is embedded in the mobilisation of community capital, particularly human, social, natural, and cultural capital. The findings indicate that social entrepreneurship in this context is not driven primarily by individual profit-seeking behaviour, but by collective action oriented towards shared welfare and sustainable development.

First, human capital emerges as a foundational driver of tourism social entrepreneurship. The community's skills in producing *wedang layang*, performing *jaipong* dance, engaging in farming, preparing traditional cuisine, and creating handicrafts represent more than cultural competencies; they constitute entrepreneurial resources. These capabilities are transformed into structured tourism products through training, mentoring, and community organisation. In line with (Ekonomi et al., 2025; Yuliawan et al., 2025), this process reflects innovation aligned with a

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social mission. Human capital in Batulayang is not merely about labour availability, but about the ability to convert local knowledge into socially oriented economic opportunities that enhance household income while preserving local identity.

Second, social capital plays a critical role in ensuring equitable benefit distribution and collective governance. The homestay and food team rotation system illustrates how trust, reciprocity, and social norms are institutionalised in tourism management. Rather than concentrating tourism revenue in a few households, the rotational mechanism distributes opportunities across community members. This model directly addresses a common social problem in rural tourism development. Consistent with (Bishwokarma et al., 2026; Nurita et al., 2026; M. Xu et al., 2025) strong social capital facilitates collective action and shared objectives. Within a social entrepreneurship framework, this system generates shared value by combining economic returns with social cohesion and fairness.

Third, natural capital functions as a strategic asset for community-based enterprise development. The waterfalls, pine forests, plantations, and mountain landscapes are not merely passive attractions; they are actively organised into guided trekking, agricultural experiences, environmental education activities, and nature-based tourism packages. As suggested by (Sianipar et al., 2026; WorldBank, 2026) natural capital contributes to economic diversification and rural livelihoods when managed sustainably. In Batulayang, the transformation of natural resources into community-managed tourism products reflects entrepreneurial innovation grounded in environmental stewardship. This aligns with the sustainable livelihoods perspective, whereby natural resources provide alternative income sources without displacing traditional occupations.

Fourth, cultural capital reinforces both economic and social objectives. Traditional dance, games, and culinary practices are repackaged into participatory tourism experiences, thereby generating income while safeguarding intangible heritage. Cultural preservation and economic development are thus integrated rather than treated as competing priorities (Delina et al., 2025). As noted by (Zhang et al., 2026), cultural tourism enhances engagement and memorable experiences, which may strengthen destination loyalty. In Batulayang, cultural capital contributes not only to tourism attractiveness but also to community pride and intergenerational knowledge transmission.

Collectively, these four capitals interact dynamically rather than functioning independently. Human and social capital act as enabling forces that mobilise natural and cultural resources. Without community competence and cooperation, natural and cultural assets would remain underutilised. This finding supports prior research (Aji, 2020; Aquino et al., 2018) that emphasises the centrality of human and social capital in tourism social entrepreneurship.

Importantly, the case of Batulayang illustrates that social entrepreneurship in tourism villages operates as a bottom-up development mechanism. The emphasis on community participation, shared governance, and equitable benefit distribution demonstrates alignment with community-based tourism principles. The model reduces dependency on external investors and strengthens local economic resilience.

However, the study also reveals limitations. Financial, political, and built capital—although acknowledged in the broader theoretical framework—were not central to the analysis. These capitals may function as enabling or contextual factors and warrant further investigation in future research. Additionally, the increasing digitalisation of tourism presents both opportunities and challenges for strengthening competitiveness and market reach.

In conclusion, Batulayang Tourism Village provides empirical evidence that tourism social entrepreneurship can serve as a practical pathway towards sustainable rural development. By mobilising human, social, natural, and cultural capital in an integrated manner, the community has created shared value, preserved local heritage, and enhanced economic welfare. The findings reinforce the theoretical proposition that social entrepreneurship in tourism is most effective when grounded in community capital and collective action.

CONCLUSION AND IMPLICATION

Conclusion

This study examined the factors shaping social entrepreneurship in Batulayang Tourism Village and found that its development is driven by the mobilisation of four forms of community capital: human, social, natural, and cultural. Human and social capital function as the primary drivers, enabling the transformation of local skills, trust-based relationships, and participatory governance into socially oriented tourism enterprises. Natural and cultural resources provide the foundation for sustainable economic activities while preserving environmental integrity and local heritage.

Overall, social entrepreneurship in Batulayang is not

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merely about tourism activities, but about a community-led process that converts local assets into inclusive, sustainable enterprises. The case demonstrates how tourism villages can operationalise social entrepreneurship as a strategy for equitable rural development.

Implications

This study contributes to the literature on tourism social entrepreneurship by demonstrating how community capital can serve as an operational framework for analysing socially oriented tourism development. The findings reinforce the proposition that human and social capital function as primary drivers, enabling the strategic mobilisation of natural and cultural capital. The study therefore extends existing conceptual models (Aquino et al., 2018; Sheldon et al., 2017; Sianipar et al., 2026) by providing empirical evidence from a rural Indonesian context that social entrepreneurship in tourism is most effective when grounded in collective governance, local knowledge, and shared value creation. Furthermore, the research highlights the importance of analysing capital interaction rather than treating each form of capital in isolation.

From a practical perspective, the findings suggest that strengthening community capacity-building programmes—particularly in leadership, entrepreneurship, and digital marketing—is essential for sustaining tourism social entrepreneurship. Policymakers should prioritise support mechanisms that enhance human and social capital, as these constitute the foundation for equitable and resilient tourism development.

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DECLARATIONS

The authors declare that this research was conducted independently and objectively. There are no competing interests, whether financial, professional, or institutional, that could have influenced the research design, data collection process, analysis, or interpretation of the results. All findings presented in this article are solely based on empirical data obtained from the field.

ETHICAL APPROVAL

This research complied with institutional ethical standards for social and hospitality research. Prior to data collection, the research protocol, including the use of observation, in-depth interviews was reviewed and approved by the academic authority of the Hotel Business Program, Podomoro University.

Ethical considerations applied in this study included:

1. Protection of participants' identities,
2. Confidentiality of information related to management of tourism village
3. Restriction of data usage solely for academic and research purposes

INFORMED CONSENT

Informed consent was obtained from all participants before the research was conducted. Each informant received a detailed explanation regarding the objectives of the study, the data collection methods, the type of information requested, and the expected duration of participation. Participants were informed that their involvement was entirely voluntary and that they could refuse to answer any question or withdraw from the study at any stage without any repercussions. Their involvement was voluntary, with the option to withdraw at any stage without any negative consequences.

DATA AVAILABILITY

The data underlying this study can be obtained from the corresponding author upon reasonable request, subject to ethical restrictions and confidentiality requirements.

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