

Inclusive Development of Multicultural Tourism: A Study on Tourist Villages in Yogyakarta through the Communicative Constitution of Organization (CCO) Framework

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ABSTRACT

The purpose of this study is to examine how CCO practices operate within inclusive development in multicultural tourism in Yogyakarta City. The objects of this research are Cokrodiningratan, Sosromenduran, and Prenggan urban villages. This study employs an exploratory qualitative method using in-depth interviews with informants from the village tourism organizations in the three villages. The findings show that inclusive development communication practices through the four CCO flows in these villages display diverse dynamics, yet overall function quite well. Although the level of participation among culturally marginalized groups varies – such as the Chinese community in Sosromenduran who tend to focus more on business activities, the Kalang ethnic group in Prenggan whose involvement is mostly symbolic, and the Chinese community in Cokrodiningratan who are actively engaged in organizational management – the overall process still reflects collective efforts to create participatory spaces. Role allocation, activity coordination, and relationships with external institutions indicate that multicultural tourism in Yogyakarta is not solely supported by economic and cultural resources, but also by communication practices that are inclusive, reflective, and sustainability-oriented.

INTRODUCTION

Tourism is one of the industries that plays an important role in a country's economic development (Sudirman, 2022). According to the DPR RI website, the largest sector in terms of Indonesia's foreign exchange earnings in 2020 was the tourism sector. Seeing a significant opportunity, the government made the tourism sector one of the flagship programs in national development. The Ministry of Tourism and Creative Economy/Indonesian Tourism and Creative Economy Agency expressed that in January 2023, the number of foreign tourist visits to Indonesia was 735,945. This figure represented an increase of 503.34% compared to the number of tourist visits in January 2022, which was 121,978 (Dayu Venata, 2023).

Tourism as an economic force was the third-highest export revenue category in the world in 2015, representing 10% of global GDP, 30% of service exports, and 1 in every 10 jobs worldwide. The World Economic Forum (WEF) on May 24 2022 showed that Indonesia's ranking rose 12 places, from 44th in 2021 to 32nd in 2022 out of 117 countries worldwide. Looking from a regional area perspective, Indonesia is among the top ten fastest-growing tourism destinations in Asia. Within this group, Indonesia ranks 6th after Japan, Singapore, China, South Korea, and Hong Kong, all of which are among the developed nations in Asia. Indonesia's position is ahead of Thailand, Malaysia, Vietnam, and India (travel.kompas.com, 2022).

Indonesia is considered a multicultural country because its diverse cultures. A multicultural society is composed of different ethnic and cultural groups. The most important factors driving the formation of multiculturalism are historical background, geographical conditions, and open-mindedness toward foreign cultures (Agustianty, 2021). Indonesia is an archipelago located on the equator in Southeast Asia, with 17,504 islands of various sizes scattered around the equator and blessed with a tropical climate; about 6,000 of which are uninhabited. Another well-known named for Indonesia is Nusantara. There are approximately 300 ethnic groups in the country and the cultural heritage of each group has been influenced by Indian, Arab, Chinese, and European cultures over the centuries, including its own unique culture, Malay. Therefore, Indonesia is an archipelago with a wide variety of ethnic groups, races, religions, beliefs, and languages (Kiswahni, 2022).

One of the tourist cities in Indonesia with ethnic and cultural diversity is Yogyakarta. Yogyakarta's condition, with its multicultural society, presents its own opportunities and challenges in the development of multicultural tourism. The multicultural tourism presents itself as the potential for cultural tourism among the people of Yogyakarta, the Javanese tribe, and the cultural potential of the migrant communities, which can grow together without undermining each other. From the beginning of its growth in the 18th century, the population of Yogyakarta has been diverse. This is similar to the diverse society of the Dutch East Indies, as stated by J.S. Furnivall(1944). In that pluralistic society, there were various social groups, each playing a different economic role, not associating with each other even though they lived side by side in a single political entity, namely the Dutch East Indies. According to Furnivall (1944), a pluralistic society

consists of two or more elements that live separately without intertwining within a single political entity (Nagata, 2001).

Beside the indigenous people of Java, there are Chinese, Arab, Bugis, and European people. In the 20th century, Yogyakarta's society became increasingly diverse. As education developed, many people from various regions in Indonesia flocked to Yogyakarta to study. Similarly, many residents from various regions migrate to Yogyakarta to work and settle (Juningsih & Lucia, 2015). The arrival of Chinese and Arab people in the city of Yogyakarta is related to economic activities, namely trade. Similarly, the arrival of the Dutch in the city of Yogyakarta was related to governmental and economic activities, namely plantation and factory endeavors. In time, Europeans settled in Yogyakarta because of activities related to education and missionary work (Adrisijanti, 2007). As a multicultural region composed of various ethnicities, cultures, and religions, Yogyakarta faces unique challenges in development. Additionally, the diversity of gender, economic conditions, social status, and so on in society presents additional obstacles that must be addressed. All these existing differences have the potential to create minority, vulnerable, and marginalized groups, making them susceptible to discrimination, violence, and oppression in the development process.

Inclusive development is an alternative approach to tourism development within the multicultural community of Yogyakarta City. Within the scope of inclusive development, the involvement of all community elements, without marginalization, is key to the success of the development itself. The concept of social inclusion in the development process is a new approach that promotes openness and includes everyone with diverse backgrounds, characteristics, statuses, ethnicities, abilities, cultures, and other differences (Warsilah, 2015). Simply put, an inclusive society can be defined as a society that can accept various forms of diversity and differences and accommodate them within the existing social structures and infrastructure. The various forms of differences and diversity include cultural, linguistic, gender, racial, ethnic, and economic stratification. Inclusive development emphasizes the active role and involvement of all components of society, especially those who are marginalized. That is why inclusive development strongly leans toward a social democratic framework (Prasetyantoko, 2012) and is intertwined with governance matters. Inclusive development requires the active role of society, both through a representative democratic system and direct democracy (participatory mechanisms), which means that inclusive development relies on the voice of the grassroots.

Previous research using the CCO approach was Organizational Communication Strategies at GPIB Margo Mulya as a Tourist-Friendly Church (Fariszy, R, 2025). This study aimed to analyze the organizational communication strategies implemented by churches to become tourist-friendly and their implications for the community and management of places of worship. Another study using the CCO approach is Communication as Constitutive of Organization: Practicing Collaboration in an English Language Program (Miranda, A, 2023). In her study, Miranda observed that in an English language program at a large university in the US, a work team was formed with the jargon

“collaboration”. The results showed that the team used communication strategies such as mitigation and inclusive language, language that indicates participation. Through this practice, members negotiated their membership and position within the team, which in CCO terminology is included in the membership negotiation flow. Further research using the CCO perspective is Change of Tourism Organizations: Implications from a Review of Cultural Tourism Research (Ziling Zhang & Muyang Guo, 2022). This research began with the recognition that tourism organizations exist in a highly dynamic environment (requiring tourism organizations to make strategic, structural, and cultural changes). The results of the study indicate that tourism organizations must implement multi-faceted changes (not just technical ones) to adapt and survive in a highly dynamic industry.

The above studies show that the CCO approach has not yet been used to examine the topic of multicultural tourism in the context of inclusive development. This study examines how CCO practices are implemented in the urban villages of Cokrodiningratan, Sosromenduran, and Prenggan in the city of Yogyakarta, which has a majority Javanese population that includes culturally marginalized communities, namely non-Javanese cultures, which are developing tourism through village tourism organizations. This is where the research gap of this research.

LITERATURE REVIEW

Multicultural Tourism in Yogyakarta

Multiculturalism is said to be an ideology that recognizes and glorifies differences in equality, both individually and socially. The root word of multiculturalism is culture. Etymologically, multiculturalism is formed from the words multi or many, culture, and ism (flow/understanding). Essentially, the word contains a recognition of human dignity, living within their communities with their own unique cultures. Thus, each individual feels valued and carries a responsibility for living together with their community (Mahfud, 2006).

Communicative Constitution of Organization Approaches Theory

Model Four Flows was developed by Robert D. McPhee and Pamela Zaug as one of the main approaches within the Communicative Constitution of Organization (CCO) tradition. McPhee & Zaug (2009) identified four "flows" or streams of interaction that together produce the existence of an organization: membership negotiation, self-structuring, activity coordination, and institutional positioning. The core claim of this model is that organizations are constituted by four interconnected types of communicative flows - not by pre-existing structures or solely by individual actions. In other words, organizations are not the backdrop for communication; organizations are the effect of those communicative practices.

Inclusive Development

An inclusive society can be defined as a society that can accept various forms of diversity and differences and accommodate them within the existing

social structures and infrastructure. The various forms of differences and diversity include cultural diversity, linguistic diversity, gender diversity, racial diversity, ethnic diversity, and economic stratification. An inclusive environment is a social environment in which community members are open, friendly, remove barriers, and enjoy each other's company because every member of society, without exception, respects and embraces every difference (Lenoir, 1974). Being open to the concept of an inclusive environment means that everyone who lives, is present, and is active in the family, school, or community environment feels safe and comfortable in obtaining their rights and fulfilling their obligations. The inclusive development approach encourages previously marginalized groups to participate and be involved in urban development, thus enabling the process of social inclusion (Wirutomo, 2012). Thus, inclusive development emphasizes the active role and involvement of all components of society, especially those who are marginalized. That is why inclusive development strongly leans toward a social democratic framework (Prasetyantoko, 2012) and is intertwined with governance matters. Inclusive development requires the active role of society, both through a representative democratic system and direct democracy (participatory mechanisms), which means that inclusive development relies on the voices from the grassroots.

METHODOLOGY

This research employed a qualitative exploratory approach because it is considered more suitable for describing on-the-ground facts and examining the dynamics of organizational communication both in the organization and inter-organizations in realizing multicultural tourism. This approach also sought to deeply understand the visible phenomena arising from diverse interactions and activities among multiple stakeholders, and to measure the depth of a phenomenon so that hidden data can be brought to light. The research method used in this study was an exploratory qualitative method. Creswell (2017) explained that exploratory qualitative research is an approach to exploring and understanding the meaning behind individuals' or groups' response to social or human issues. Howitt (2010) also explained that exploratory qualitative research attempts to generate information and knowledge in areas that have previously been under-researched. This approach seeks fundamental knowledge and ideas in this new field. In the process, this exploratory qualitative research used open-ended questions in combination with observation.

The research was conducted in three urban villages in Yogyakarta City with a majority of Javanese people that include communities with cultural marginalization, namely non-Javanese culture; which are developing tourism through village tourism organizations. First is the Cokrodiningratan Village. Cokrodiningratan Village, through the existence of tourist villages, optimizes intangible potential, namely the diversity of the community within the village. In Cokrodiningratan Village, there are at least 100 residents of Chinese descent, 100 residents of Madurese descent, and several student dormitories from outside Yogyakarta located there (Interview with the Head of RW 02 and the Head of the village tourism organization , 2025). The diversity of the community within the

village has both the potential to give rise to diverse cultures and cause conflict between residents if the diversity is not handled wisely. Fortunately, in the Cokrodiningratan sub-district, such conflicts between diverse ethnic groups are very rare. The cultural diversity they possessed was precisely what the tourist village optimized in developing multicultural tourism through the Kirab Budaya Saparan tourism package. This cultural ceremony is held every month of Sapar (Javanese calendar) and takes the form of a parade showcasing cultures from various marginalized cultural communities living in Cokrodiningratan, namely Javanese, Madurese, Chinese, and cultures from non-Javanese student dormitories located there, such as those from Lampung, Central Kalimantan, and Aceh.

RESEARCH RESULTS AND DISCUSSION

In Yogyakarta City, there are three tourist villages (Kamwis) with multicultural communities: Cokrodiningratan Tourist Village, Sosromenduran Tourist Village, and Prenggan Tourist Village. This article will discuss how organizational communication occurs within each village tourism organization in realizing multicultural tourism development in Yogyakarta. The characteristics of the three tourist villages are different. Cokrodiningratan Tourist Village is identical with the presence of the Kranggan Chinatown Community, and its diversity is evident in the existence of student dormitories from outside Yogyakarta, as well as Chinese and Madurese communities who live there. Sosromenduran Tourist Village has the advantage of being located in the city center (including the Malioboro area, which is the shopping and tourism center of Yogyakarta), and the presence of Chinese culture developed there also represents a potential for diversity. Meanwhile, in Prenggan Tourist Village, the tourism potential lies in the cultural heritage of the Omah Kalang from the Kalang tribe. Furthermore, diversity is not apparent in the social interaction of the community because the tribe's small size.

An approach using one of the organizational communication theories, namely the Communicative Constitution of Organizations (CCO) theory, was used to analyze the processes occurring in each of the tourist village organizations. In CCO, everyday interactions between members and communication are at the core of what shapes an organization (Griffin, Ledbetter, & Sparks, 2022). Thus, communication gives an organization its existence. CCO believes that communication is the key to an organization's existence because humans' ability to communicate results in systematic and organized methods of action; for them, an organization is not just an establishment, but a group of people, authority, identity, social responsibility, or a strategy (Bencherki, Basque, & Kuhn, 2022). However, it's more about corporate social responsibility, which encompasses collectivity to listen to diverse voices seeking different goals and collaborate with stakeholders outside the company (Bencherki, Basque, & Kuhn, 2022). Robert McPhee believed that organizations are like rivers; containing sudden changes, active interactions, and violence (Griffin, Ledbetter, & Sparks, 2022). He also believed that communication can bind organizations together. Additionally, he emphasized that constitutive communication is a

multiprocessor concept that is a flow of circulatory systems or a field of messages that shapes an organization (Cooren & Martine, 2016). The four flows of CCO are membership negotiation, self-organization, activity coordination, and institutional positioning, An organization only exists if the four operational flows are present, as they enable a group of people to interact effectively within social practices.

Membership Negotiations

This is the entry point for an organization because it creates a way to find new members through recruitment and interviews that separate someone (an outsider) from the original members. This membership shapes the norms in their work environment. Thus, in membership negotiations, new members must adjust or adapt to the workspace where they collaborate with fellow members or their superiors (Rothrock, 2019). More importantly, membership negotiations help select influential members. This serves as a way for them to build relationships both within the organization and externally. To support the progress of tourist destinations, the Yogyakarta City Government issued Yogyakarta Mayor Regulation Number 115 of 2016 concerning the Implementation of Tourist Villages. The regulation states that to support tourism activities based on regional potential—including natural attractions, social life of the community, arts, culture, traditions, crafts, and culinary arts—it is necessary to have programs and activities in the tourist villages within the Yogyakarta City area. Several sub-districts in Yogyakarta City that have seized the opportunity to establish tourist villages are Cokrodiningratan Sub-district, Sosromenduran Sub-district, and Prenggan Sub-district.

In Kamwis Cokrodiningratan, membership is established through consensus. At the beginning of the management formation, the Cokrodiningratan government (in this case, the village head) will invite all RW heads and the old management to form the new management. The selection of the chairman is agreed upon through consensus, and positions within the management structure are assigned based on the potential of the prospective managers. This was expressed by the Head of Cokrodiningratan Village:

“At the beginning of the formation of the Kamwis Cokrodiningratan management, we invite the old management and all RWs.” For the chairman position, there is already a candidate from the previous management. So, the candidate's name is put forward to the forum and is usually agreed upon through deliberation.” (Interview with the Cokrodiningratan village head, 2025)

Additionally, membership involves all representatives from each RW to maintain the activity of the RW. A similar condition can also be found at Kamwis Sosromenduran. The village began to develop after receiving assistance from the Ministry of Tourism's National Program for Community Empowerment (PNPM) Mandiri Pariwisata. In 2012, local village figures collaborated with the village administration to continue developing the Kamwis. Furthermore, in addition to local figures, the membership of Kamwis includes representatives from organizations present in the village, such as Karangtaruna, PKK, Pokdarwis, etc. This was stated by the head of Kamwis Sosromenduran:

“Since 2012, we have involved representatives from each village organization to be included in the Kamwis management structure. At least one or two people from each organization are represented. This is to make it easier to coordinate. Because people who want to join the organization are usually people who really want to do social work.” (Interview with the chairman of the Kamwis Sosromenduran, 2025).

In the management of Kamwis, the involvement of all organizations is a supporting factor that makes coordination easier. Just like the Kamwis, these organizations are also under the guidance of the village administration, so it is hoped that it will be easier for them to synergize in tourism development:

“We are both appointed by the village head, and the organization often coordinates at the village office. Most of our activities are at the village office, so we see each other frequently, which makes communication easier.” (Interview with the chairman of Kamwis Sosromenduran, 2025).

In supporting multicultural tourism in Sosromenduran Village, the community tourism forum already has a good membership selection process where all organizations in the village and residents with potential are involved. However, membership in Kamwis does not include culturally marginalized citizens, namely the ethnic Chinese. This is because there is no interest from the Chinese residents to join the management of the Kamwis Sosromenduran:

“The Chinese residents here are already busy with business, so they don't have time for cultural development. It's not that I don't want to join Kamwis, but I really don't have the time.” (Interview with a Chinese figure, head of RT 29, Sosromenduran).

On the other hand, the village head of Sosromenduran stated that the non-involvement of the Chinese residents was not because the village administration was closed off:

“We have RT/RW meetings, right? For example, if there's a change in Kamwis management, we offer it to the RT/RW to see if any of their residents are interested or have the potential to become Kamwis managers. In reality, there isn't. There's one head of RT 29 from the Chinese ethnic group, with the majority of its residents are also Chinese, but none joined.” (Interview with Sosromenduran village head, 2025).

Meanwhile, in Prenggan Village, the selection of new members comes from former members of the Heritage Area Preservation Organization (OPKP) of Kotagede and the old management, as well as through the mapping of available human resource potential in the community. In the early stages of its formation, the membership of Kamwis Prenggan came from all members of OPKP Kotagede. In 2012, OPKP changed its name to Kampung Wisata (Tourist Village) through the National PNPM Program initiated by the Ministry of Tourism and Creative Economy. OPKP members who later changed their name to Kamwis are former bureaucrats who worked in the tourism/cultural departments and cultural observers in the Prenggan area. Additionally, young people are involved in the management because they will fill the next management positions. This is in line with what the head of the Prenggan Kamwis stated as follows:

“Well, if it started with OPKP back in 2007. Now, it comes to whoever wants to. Because this is considered social work, Kamwis can't be a primary job. What's clear is that young people will still be included in the management. We'll include them in the training as well. At that time, for the regeneration of Kamwis, there was training from the ministry for young people. In that training, it was clear who was active and who wasn't.” (Interview with Kamwis Prenggan's chairman, 2025).

Since its inception, Kamwis Prenggan also recruits potential human resources from the community in addition to former OPKP members and old administrators:

“We involve those who have the human resource potential to be involved in tourism development. Usually, the previous management already has names they wish to include. Then we will approach them.” (Interview with Kamwis Prenggan leader, 2025).

The recruitment process for members/officials at Kamwis Prenggan differs from that at Kamwis Cokrodiningratan or Kamwis Sosromenduran. While Kamwis Cokrodiningratan and Kamwis Sosromenduran involve external organizations, Kamwis Prenggan membership is determined by the old management. Before the change of management, they will determine who has the potential to continue the management and also map out potential people in the village area to be involved.

Within the process of membership negotiations, it was observed how the organization determines influential members. In the Kamwis Cokrodiningratan organization, membership involves all RW heads and representatives from each RW to maintain their activeness. For position within the organizational structure, it is adjusted based on the human resource capability:

“For membership, 2 people are selected from each RW. This is to ensure all RWs are active in Kamwis Cokrodiningratan. One is the RW head, and the other is from the community members who are potential candidates for the management because they have certain skills, such as crafts or cooking businesses.” (Interview with Kamwis Cokrodiningratan leader, 2025).

The involvement of the Chinese-ethnic RW 02 chairman in the Kamwis Cokrodiningratan management structure also has a positive effect on the development of multicultural tourism: “Mr. Michael is the head of RW 02 and is of Chinese ethnicity. For example, if Kamwis Cokrodiningratan arranges an event and needs a Chinese art performance, we usually involve them directly in the coordination. He has been the head of the RW for 10 years and is very supportive of village activities and Kamwis Cokrodiningratan.” (Interview with the head of Kamwis Cokrodiningratan, 2025).

In the membership negotiation process at Kamwis Cokrodiningratan, the involvement of all RWs in the management structure produce a positive impact. Community involvement of human resource with potential in the management supports Kamwis Cokrodiningratan. In addition, the presence of a Chinese-ethnic RW head who is also a member of the Kamwis Cokrodiningratan becomes a supporting factor in the development of multicultural tourism.

The above conditions differ from those at Kamwis Sosromenduran. In addition to representatives from organizations in the village such as Karangtaruna, PKK, Pokdarwis, etc., Kamwis membership includes local figures. This was stated by the deputy chairman of the Kamwis Sosromenduran:

“Our Kamwis chairman, Bu Ipung, is also a figure. She is a member of the DIY Regional People's Representative Council. We deliberately asked her to be the leader because she is a prominent figure. Additionally, for example, if there are former officials who become figures in our community, we include them in the management. Of course, the presence of that figure isn't for technicality, rather for the positioning of Kamwis.” (Interview with the deputy chairman of Kamwis Sosromenduran, 2025)

Meanwhile, in Kamwis Prenggan, influential members were already present at the initial formation of Kamwis. The Kamwis was born from OPKP Kotagede, whose members are considered influential people as they are former bureaucrats/officials living in Prenggan.

“Kamwis Prenggan also involves influential people in its membership. Yes, because Kamwis started from OPKP Kotagede, where OPKP is made up of former officials. On top of that, those with potential in tourism development are involved. Usually, the previous management already has names they wish to include. Then, we approach them.” (Interview with Kamwis Prenggan's leader, 2025).

To support the development of multicultural tourism in Prenggan (involving the Kalang tribe's culture, namely the Kalang house), the Prenggan campus included one person of Kalang descent in the management, namely the owner of the Kotagede Heritage Home Stay:

“Coincidentally, there's a person of Kalang descent who wants to join the management in the field of preservation. I asked personally, ‘*Nguwongke* (Let's go).’ He expressed his wish to participate in events for several times, rarely participate in meetings. Even so, it's understandable because he's occupied.” (Interview with Kamwis Prenggan's chairman, 2025).

In the development of multicultural tourism, the involvement of the Kalang ethnic community in the Kamwis management is more about the needs of Kamwis itself:

“There is one person of Kalang descent whom we have included in the conservation field. The motivation is, beside making it easier for people to access information, to make it easier for us to access information related to tourism in Prenggan. He is the owner of the homestay, hence it is beneficial for Kamwis; when we have guests, we will naturally prioritize the homestay,” (Interview with Kamwis Prenggan's chairman, 2025).

In practice, community involvement with cultural margins in tourism development agenda is seen in the management of Kamwis Prenggan, due to closeness to the management. In terms of material possessions, they are already financially established, occupied with their businesses, which led to the tourism development agenda becoming a non-priority.

Institutional Positioning

Coreen and Martine (2016) stated that in the second stream of CCO theory developed by McPhee, various elements such as policies, procedures, budgets, work units, control systems, and hierarchical structures play an important role. These elements serve to support the creation of structured organizational process control and design mechanisms; strengthen binding expectations among organizational members (Griffin, Ledbetter, & Sparks, 2022); and help build understanding of work norms and customs (Hulscher, n.d.). By utilizing documents, formal instructions, and collective data, organizations are able to monitor and adjust strategies aimed at optimizing the achievement of established goals (McPhee & Iverson, 2009).

According to procedure, tourist villages in Yogyakarta City, including Kamwis Cokrodiningratan, Kamwis Sosromenduran, and Kamwis Prenggan, have a management structure that is regulated in Yogyakarta City Regulation Number 115 of 2016, Article 9 regarding institutions. The village tourism management consists of advisors and daily managers. The village tourism facilitators include elements from the sub-district, village, community leaders, and cultural figures within the village tourism environment. Meanwhile, the structure of the daily administrators of the tourist village consist of a chairman, secretary, treasurer, and divisions that handle specific affairs according to the respective areas of the tourist village.

This section also examines how human resources are organized within each work unit in the Kamwis organization. At Kamwis Cokrodiningratan, the arrangements are adjusted to the potential of each human resource. This mirrored the statement from the chairman of Kamwis Cokrodiningratan:

"Placement in the divisions within the Kamwis Cokrodiningratan management will be adjusted based on the human resource potential. For example, if there are people in the community with painting abilities, they will be placed in the spatial planning and beautification division. Later, those with good external network will be included in public relations. Everything is done through deliberation." (Interview with Kasaningrat chairman, 2025).

The same condition is also being implemented at Kamwis Sosromenduran. The management was formed through consensus based on the organization's needs and the competencies of available human resource:

"For manager placement, we will adjust it according to human resource competencies," (Interview with deputy chairman of Kamwis Sosromenduran, 2025).

The same thing also applies to Kamwis Prenggan, as stated by its head:

"If there are residents who are skilled in *karawitan*, we include them in the field of attractions and culture. According to their respective potential" (Interview with Kamwis Prenggan's chairman, 2025).

In this study, it was assumed that all organizations involved in multicultural tourism development activities are social community organizations that are not solely profit-oriented. Even if the members of the organization generate profit from their activities, it does not become the primary goal. They also do not receive a monthly salary for the social work they do. As a social

organization of the community, every decision made is always based on the principle of deliberation and consensus. The control system implemented in those six organizations is also based on kinship principles.

At the Kamwis Cokrodiningratan, the management coordinates once a month to carry out their duties, facilitated by the village office. The monthly meeting is also a forum to assess member activity. If there are inactive members, the Kamwis chairman is only notified without implementing any consequences.

“For example, at the monthly meeting, it's clear who attends actively and who doesn't. Ones who notified of their absence, and ones who don't. More often than not, they do let us know. Besides, this is a social activity with no remuneration, so there's no need to insist. There is one inactive RW, but they are welcoming when we have activities there, so there's no problem.” (Interview with Kasaningrat's chairman, 2025).

A similar situation also applies to the Kamwis Sosromenduran, which has less strict rules regarding the activity of its management. No written warning is given if an officer becomes inactive during the organization's operation.

Kamwis Prenggan also implements the same pattern. In the organization's operations, Kamwis Prenggan prioritizes kinship principles and consensus. Even when it comes to inactive members, everything is resolved in a family-like manner. There are no written penalties or warnings regarding member inactivity.

From this observation, it appears that the control system for the organization's operations in the tourist village is carried out with kinship principles. This is evident from the fact that every decision is made through consensus. For example, if some officers became inactive, the problem is resolved amicably. This happens because a tourist village is a social organization that is not solely for economic purposes.

Activity Coordination

McPhee stated that an ideal organization approach goals that have been systematically formulated (Rothrock, 2019; Griffin, Ledbetter, & Sparks, 2022). This goal serves as an elaboration of the organization's mission and vision. Within this framework, organization members are expected to be able to identify their respective roles and demonstrate active commitment in carrying out tasks according to their field. After going through the process of forming structures and their roles, members are expected to consistently fulfill their organizational obligations. Therefore, coordinating activities requires targeted management and adaptability to dynamic environments to achieve the desired results (McPhee & Iverson, 2009). This approach highlights the organizational work processes that occur when individuals carry out their responsibilities. Thus, cooperation and coordination among members become essential components in achieving collective goals.

To achieve a successful implementation of an activity, which is considered an organization goal, the Kamwis Cokrodiningratan management holds monthly coordination meetings. As for the preparation, it can be done in the form of a committee meeting that also involves external parties of Kasaningrat. After the

activity is completed, the management regularly conducts evaluation meetings. Meeting arrangements are determined based on need:

“Usually, the monthly meeting is held once a month. Every time there's an event, a committee is formed and activity meetings are held. After the event, there will be a management meeting to evaluate how the event went. So, for future events, we can improve based on that evaluation.” (Interview with chairman of Kamwis Cokrodiningratan, 2025)

The meeting is usually facilitated by the Cokrodiningratan Village Office. As stated by the Head of Cokrodiningratan Village:

“For meetings, we provide the venue and snacks. It's not necessary for me to attend every meeting, just as needed. My position in the organization is an advisor, not an officer”. (Interview with Cokrodiningratan village head, 2025)

As stated by the Village Head above, the Village Head is seldom invited to every monthly meeting. Reports are requested from each division regarding their upcoming agendas. Additionally, the meetings explore whether there are any obstacles encountered in carrying out routine tasks or planning activities.

One of the multicultural tourism activities promoted by Kamwis Cokrodiningratan is the cultural parade within the traditional Saparan tourism cultural attraction. In the cultural parade, various cultures from all ethnic groups living in Cokrodiningratan are showcased, such as cultures from the Chinese, Madurese, and the cultural potential of out-of-town students living in the student dormitory. During the parade, each marginalized cultural community will showcase their culture through dances and/or songs from their region, complete with their traditional attire.

In the implementation of the Saparan cultural parade, the committee naturally involves people with cultural marginalization. The minority community was only involved as performers, not as organizers of the event. Whereas the event committee are in the hands of the members of the Kasaningrat daily management. This is as stated by a Madurese figure in Cokrodiningratan:

“During the parade, I was only asked to fill in. Later, we will receive an invitation from Kamwis Cokrodiningratan to join the parade event.” (Interview with DMS community leader, 2025)

A similar situation also occurred in Chinese society and among the residents of the non-Javanese student dormitory in Cokrodiningratan:

“Usually, there's a letter from the Kamwis Cokrodiningratan to me as the head of Kampung Pecinan Kranggan. The letter requests attendance at the initial coordination meeting for the parade preparations. Later in the meeting, we will propose the Chinese cultural performance.” (Interview with chairman of Kranggan Chinatown, 2025).

“Leader of RW 2 will send a letter to the dormitory because our dormitory is within its jurisdiction. After the letter is received, usually there will be coordination regarding the technical involvement of out-of-town students in the Saparan Parade. Usually, coordination can happen up to 5 times before the procession. However, we aren't part of the committee structure, just participating as a performer.” (Interview with the head of the Central Kalimantan student dormitory, 2025).

"For the technical details, there will be a letter from head of RW 2. If no one is unable to receive the letter in the dorm, it's usually just left on the porch table. Later, the RW will send me a WhatsApp when the letter has been placed in the dormitory. The letter usually contains a coordination invitation for the Saparan parade activity." (Interview with the head of Lampung Student Dormitory, 2025).

To achieve multicultural tourism, the coordination of activities is not only carried out by daily management of Kamwis Cokrodingrat, it also involves various communities with different cultural backgrounds. This is where inclusive development communication, which is the foundation of multicultural tourism development, is realized.

At Kamwis Sosromenduran, the organizational work process is evident through the implementation of bi-monthly coordination meetings as an effort to ensure the continuity of organizational activities. Preparations for the activity were made through committee meetings, including external participation. After an activity is carried out, the management holds an evaluation meeting as a mechanism for reflection and continuous improvement. As for the implementation of the committee meetings, it will be adjusted based on the urgency and needs of the planned activities:

"If it's a routine meeting, it's usually held every two months and facilitated by the village office. If the meetings are even, they are often based on need. Yes, like now, there's going to be a ruwahan event, so we can have meetings every day." (Interview with deputy chairman of Kamwis Sosromenduran, 2025).

In creating tourism packages, coordination is also carried out with business owners who have potential for tourism development in Sosromenduran. For instance, a Chinese citizen is involved, although it is not Chinese culture that he developed:

"We visited some entrepreneurs whose businesses are indeed interesting for tourist packages. Such as the house of the Brata statue (owned by the Chinese), something like *blangkon*, and the patchwork house," (Interview with Deputy chairman of the Sosromenduran Kamwis, 2025).

In coordinating multicultural tourism activities, specifically when guests book a *liong* and *barongsai* performance tour package, coordination is sufficient by contacting the owner of the Singa Mataram Studio and hold a brief meeting:

"If there are guests who requests a *barongsai* or *liong* package, it is to us, Singa Mataram. They need to tell us that there will be guests on a certain date so please prepare for it. Later, we'll have a meeting with them along with checking the technical equipment," (Interview with deputy chairman of Kamwis Sosromenduran, 2025).

At Kamwis Prenggan, regular coordination meetings are held once a month as an effort to ensure the continuity of organizational activities. Preparations for the activity were made through committee meetings, including external participation. After the activity is carried out, the management holds an evaluation meeting as a mechanism for reflection and continuous improvement. As for the committee meeting schedule, it will be adjusted based on the urgency and needs of the planned activities:

“Routing meetings are held once a month. When there are guests, we hold additional meetings, so we can have meetings several times a month.” (Interview with Prenggan Kamwis chairman, 2025).

Aside from being assisted by the administrators in carrying out the activities, Kamwis Prenggan always asks for help from the youth organization (*Karang Taruna*) for technical execution. The presence of students conducting field studies at Kamwis Prenggan also serves as a human resource potential for the technical implementation of activities at Kamwis Prenggan.

“We always accept interns here. It also serves as a strategy for us to be backed up by the energy of the young people, because at times the *Karang Taruna* is busy with its own affairs,” (Interview with Prenggan Kamwis chairman, 2025).

Overall, the three Kamwis has executed activity coordination to realize the implementation of multicultural tourism. Coordination of activities has been carried out routinely, and communication as well as coordination with marginalized communities have also been well-implemented.

Institutional Positioning

Aside from the implementation of structured work strategies and organizational governance systems, the main distinguishing factor between an organization and a mere collection of individuals lies in its ability to build and negotiate relationships with the external environment. This capability plays an important role in strengthening organizational identity, as active participation in various institutional networks contributes to increased legitimacy and recognition from external parties (Schoeneborn, Kuhn, & Karreman, 2018). Within this framework, institutional positioning is directed toward managing strategic relationships, which includes public communication, partnerships with investors, labor relations, cross-sector collaboration, support from sponsors, and organizational capacity development initiatives (Schoeneborn & Dan, 2018).

In their relationship with the community, organizational leaders tend to cultivate harmonious relationships with the people residing in their area. Organizational leaders also coordinate with other organizations to collaborate on a specific project for the mutual benefit of both organizations. At Kamwis Cokrodiningratan, the implementation of good public relations is evident in the form of collaboration with external parties such as the Kranggan Chinatown group, the Darah Madura Sejati (DMS) group, and the out-of-Java student dormitory group. These groups reside and live alongside the local Cokrodiningratan community.

Collaboration with the Kranggan Chinatown group, DMS, and out-of-Java student dormitories has been carried out well, especially when there are upcoming tourism events. On the other hand, the village administration also considers the diversity present in Cokrodiningratan Village to be a potential that needs to be preserved and developed. The village, as the smallest form of government, strives to accommodate these differences and develop them as potential for village development. The village head, as the leader of the local government, also strives to maintain good relations with the cultural marginal groups in his area:

"Most of the Chinese and Madurese people who live here already have local ID cards. So, we consider them our citizens. We consider everyone equal, whether they are Javanese, Madurese, Chinese, or from any other background, as long as they have an Indonesian ID card. Usually, if the village has an event, we send them invitations. Conversely, when they have events, there are invitations for the village head, and I always try to attend" (Interview with the Village Head of Cokrodiningratan, 2025).

Both Kamwis Cokrodiningratan and the village government have established good relationships with external organizations. This condition is attributed to the understanding of diversity on the part of both the village head and Kamwis Cokrodiningrat. That diversity is not something to be feared, but rather to be used as a potential for the development of Kamwis Cokrodiningratan and the village:

"If we have an event or guests that require the involvement of Chinese, Madurese, or student dormitory performances, then we invite them. Usually, they will immediately accept our invitation and help us." (Interview with the head of Cokrodiningratan Village, 2025).

On the contrary, something rather different was found in Kamwis Sosromenduran. Although many Chinese people live in the Sosromenduran area, they are not involved in multicultural tourism development with Kamwis:

"Yes, we are Chinese citizens, but no one pays attention to the Chinese culture here. We respect whenever there is a village event, but if there's a *barongsai* performance at Sarkem Fest, the organizers don't reach out to us for the *barongsai*. They arrange it on their own." (Interview with a representative of the Chinese community, the head of RT 29, 2025).

The village government, in this case, the village head of Sosromenduran himself, admits that there is indeed no involvement of the Chinese community in the development of their own culture:

"They are already occupied with their own business, you see. Their orientation is toward material things, no longer toward culture. There is no involvement in cultural performances like Sarkem Fest." (Interview with the head of Sosromenduran village, 2025).

Only one person from the Chinese community (the marginalized culture) is involved in Kamwis. This is because they own a home-based statue business that is included as one of the destinations in the Kamwis package.

"Yes, there is one Chinese resident involved in Kamwis. We ask for permission to the owner to include them as a destination in the Kamwis package. Later, if any of our guests buy a statue, we will receive a commission." (Interview with chairman of Kamwis Sosromenduran, 2025).

The involvement of marginalized communities in developing their culture to be included in the tourism agenda is non-existent. Therefore, the *barongsai* dance group (Singa Mataram) in Sosromenduran consists of Javanese residents of Sosromenduran, excluding people from the Chinese community:

"All the *barongsai* players are local indigenous people, which means Chinese culture has been accepted. So, those cultural differences actually become prospects for the residents of Sosromenduran because they are able to optimize

them as a source of income as well." (Interview with the head of Soromenduran village, 2025).

The lack of involvement of ethnic minorities with marginal cultures (Chinese ethnicity) is due to their tendency to focus on business rather than cultural engagement. This does not hinder the local residents of Sosromenduran from developing multicultural tourism. Therefore, the community independently developed Chinese art, namely *barongsai*, through the Singa Mataram *barongsai* group, which was founded by the indigenous residents of Sosromenduran.

On the other hand, the relationship with the local community is already well-established in Kamwis Prenggan. Those who have potential and are willing to get involved in Kamwis also become a supporting force in the development of Kamwis:

"If people have home-based businesses like making cakes, we ask for their willingness to join Kamwis. Later, if Kamwis has guests, they can provide the snacks. Yes, our relationship is good because we are also neighbors, together developing Kamwis," (Interview with the head of Kamwis Prenggan, 2025).

In developing multicultural tourism, Kamwi Prenggan also built good relationships by involving the Kalang ethnic community in the management of Kamwis:

"There is one person of Kalang descent whom we included in the preservation field. The motivation is, beside making it easier for people to access information, to make it easier for us to access information related to tourism in Prenggan. He is the owner of the homestay, and that is beneficial for Kamwis because when we have guests, they will naturally be given priority," (Interview with the head of Kamwis Prenggan, 2025).

In carrying out the organization's work rhythm, Kamwis Prenggan also collaborates with external parties such as the tourism office, universities, and entrepreneurs in Prenggan:

"When it comes to collaboration with universities, it's through KKN students or internships at Kamwis. We ask them to help with the technical aspects of the event. There are also those who help with social media content creation and cleaning the secretariat." (Interview with Kamwis Prenggan chairman, 2025)

Collaboration with the tourism office is done regularly because the existence of Kamwis Prenggan is under the governance of the city's tourism office. Meanwhile, to support multicultural tourism, cooperation is being carried out with several entrepreneurs who manage Omah Kalang in the Prenggan area:

"Regarding cooperation to support multicultural tourism, we have already collaborated with 9 owners/managers of Omah Kalang in Prenggan. And there's an Memorandum of Understanding (MoU) for all of that, related to guests from Kamwis who will be visiting those 9 destinations." (Interview with Kamwis Prenggan chairman, 2025).

So far, Kamwis Prenggan has signed MoUs with Sekar Kedaton Restaurant, Kotagede Heritage Home Stay, Cokelat Tugu, Kafe Omah Kalang, Anshor Silver, Omah Dhuwur Resto, Ndalem Nathan, H. S Silver, and the As-

Java souvenir center. These MoUs contain agreements for cooperation between Kamwis Prenggan and the owners/managers of these Kalang houses regarding visits from Kamwis members to these locations:

"If we have guests, we call the other side to inform them that there will be a visit from so many people. Why is this MoU important? Because if there's an MoU, our guests will be better taken care of (served to the fullest extent). For example, if you go to H. S. Silver and say you're a guest from Kamwis, they'll definitely turn on the store lights. But if only one or two people come without mentioning they are our guests, they won't be served." (Interview with Prenggan Kamwis chairman, 2025).

In positioning itself with external institutions, Kamwis Prenggan already holds a fairly strong position due to its MoU with parties related to tourism. The MoUs with external parties support Kamwis Prenggan in providing maximum service for tourism activities.

CONCLUSION AND RECOMMENDATION

From the research results, it can be concluded that inclusive development communication (as seen through CCO practices) in three villages with marginalized communities has been carried out well. In the first stage of CCO, namely membership negotiation, the practice of finding new members and determining influential members is already in accordance with the principles of inclusive development communication that involves all members of the community. Contrastly, the Chinese community in the Sosromenduran sub-district, which is considered a marginalized culture, is unwilling to participate in developing their own culture for multicultural tourism purposes. Instead, the marginalized culture is developed by local communities by including barongsai and liong performances in tourism packages, with the lion dance performance executed by local citizens. In the Cokrodiningratan sub-district, all culturally marginalized communities are involved in the Saparan Cultural Procession event. The Chinese-ethnic RW head, who is also the head of the Kranggan Chinatown village, actively participated in the development of Kamwis and was included in the Kamwis organizational structure, making the development of multicultural tourism in the area easier. Meanwhile, in Prenggan Village, the majority of Kamwis members are people who are genuinely concerned with the development of tourism in Prenggan (former members of the OPKP of Kotagede) and hold strategic positions in the community. Only one person from the marginalized culture (the Kalang tribe) is involved in the Kamwis management, and they hold a non-strategic position. The involvement of the Kalang tribal community is more oriented toward honoring him and facilitating the technical aspects of the Omah Kalang Exploration Tour Package.

ADVANCED RESEARCH

The research conducted is still limited to internal organizational communication, viewed using the CCO approach, and therefore does not yet capture how inter-organizational (multi-stakeholder) communication works. It is hoped that further research will also examine how inter-organizational

communication plays a role in the development of multicultural tourism. In principle, developing multicultural tourism requires not only strong internal communication within organizations but also strong inter-organizational communication. The synergy between the two is expected to develop and sustain multicultural tourism, thus positively impacting societal progress.

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