

COMMUNITY-BASED TOURISM PERSPECTIVE IN THE MANAGEMENT OF CULTURAL TOURISM VILLAGE “KAMPUNG MAJAPAHIT” IN BEJIJONG VILLAGE, TROWULAN DISTRICT, MOJOKERTO REGENCY

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ABSTRACT. This study aims to determine the role of “Gajah Mada” institution in the management of “Kampung Majapahit” Cultural Tourism Village based on the perspective of community-based tourism in Bejijong Village, Trowulan District, Mojokerto Regency. “Kampung Majapahit” Cultural Tourism Village is a tourist village destination that offers local wisdom in the forms of a heritage site of the Majapahit Kingdom. The management of “Kampung Majapahit” Cultural Tourism Village engages local community under an independent institution “Gajah Mada” institution. However, several attractions that are not optimally managed by the Bejijong Village community, one of which is the Majapahit house. In this qualitative research, case study approach was employed to determine the role of “Gajah Mada” institution in the management of the “Kampung Majapahit” Cultural Tourism Village within the perspective of community-based tourism. The results of this research showed that the management of “Kampung Majapahit” Cultural Tourism Village by the “Gajah Mada” institution incorporates several roles that align with a community-based tourism approach, from its structure to its principles. In general, the management was not yet optimal due to some obstacles in the management of Mahavihara Majapahit, temple and Majapahit house. It is expected that “Gajah Mada” institution implement the community-based tourism to enhance the management of the attractions.

Keywords: community-based tourism; cultural tourism village; “Kampung Majapahit”; tourism; tourism village institution “Gajah Mada”.

PERSPEKTIF *COMMUNITY-BASED TOURISM* DALAM PENGELOLAAN DESA WISATA BUDAYA “KAMPUNG MAJAPAHIT” DI DESA BEJIJONG KECAMATAN TROWULAN KABUPATEN MOJOKERTO

ABSTRAK. Penelitian ini bertujuan untuk menentukan peran Lembaga Desa Wisata “Gajah Mada” dalam pengelolaan Desa Wisata Budaya “Kampung Majapahit” berdasarkan perspektif wisata berbasis masyarakat di Desa Bejijong, Kecamatan Trowulan, Kabupaten Mojokerto. Desa Wisata Budaya “Kampung Majapahit” merupakan destinasi desa wisata yang memiliki beberapa kearifan lokal, yang merupakan situs warisan Kerajaan Majapahit. Proses pengelolaan Desa Wisata Budaya “Kampung Majapahit” melibatkan masyarakat setempat dan dinaungi oleh lembaga independen yang bernama Lembaga Desa Wisata “Gajah Mada”. Namun pada kenyataannya, ada beberapa objek wisata yang masih belum optimal dikelola oleh masyarakat Desa Bejijong, salah satunya adalah rumah Majapahit. Namun kondisi tersebut ditinggalkan oleh Lembaga Desa Wisata “Gajah Mada” sedergan pengelola Desa Wisata Budaya “Kampung Majapahit”. Analisis tersebut dibangun dengan metode kualitatif dengan menggunakan pendekatan studi kasus untuk menentukan peran Lembaga Desa Wisata “Gajah Mada” dalam pengelolaan Desa Wisata Budaya “Kampung Majapahit” tentang perspektif pariwisata berbasis masyarakat. Hasil penelitian menunjukkan bahwa dalam pengelolaan Desa Wisata Budaya “Kampung Majapahit”, Desa Wisata “Gajah Mada” Institusios memiliki beberapa peran yang telah disematkan perspektif pariwisata berbasis masyarakat dari struktur ke prinsip. Namun, secara umum pengelolaan Desa Wisata Budaya “Kampung Majapahit” belum optimal sesuai dengan perspektif pariwisata berbasis masyarakat. Hal itu dikarenakan masih ada beberapa permasalahan di obyek wisata pengelolaan Mahavihara Majapahit, candi dan rumah Majapahit. Inilah tiga tantangan Lembaga Desa Wisata “Gajah Mada” dalam mengimplementasikan pariwisata berbasis masyarakat secara keseluruhan di masa depan.

Kata kunci: desa wisata budaya; *Kampung Majapahit*; lembaga desa wisata “Gajah Mada”; pariwisata; wisata berbasis masyarakat.

INTRODUCTION

Village development goes beyond physical construction as it also taps on the empowerment and engagement of the local community in developing the potential of their village. Village development also requires adequate management and contribution from the local community in the management process. Indonesia has set several village development programs with specific emphasis on the tourist village development.

This program highlights the concept of “One Village One Product (OVOP) (Koswara, 2020). Statistics Indonesia reported in 2018 that there were 1,734 tourism villages in Indonesia which included nature-based and cultural-based tourism villages.

In addition to the tourist village development, Indonesia has also begun to explore the potential of local wisdom and culture of cultural tourism village. Culture is a potent tourism object that offers unique experience for visitors. Efforts

to build cultural attractions are also based on the needs of tourists related to curiosity on the potential of cultural tourism in a region, especially in Indonesia. According to Santoso (in Kusuma, Wilopo & Abdillah, 2017), the demand for cultural tourism is rising as visitors start to know and enjoy the culture and historical relics of a region or country.

The development of cultural tourism villages can not be separated from the participation of local community in managing and developing the cultural potential of their village. The engagement of local community in the village development programs empower the community and improve the community welfare (Mayarni, 2021). Furthermore, local community can help improve the quality of cultural tourism potential for sustainable village development and higher competitiveness. The extent to which local residents engage with and contribute to the potential of cultural attractions within the village is significantly influenced by facilitators, typically under the guidance of the Cultural Heritage Preservation Agency (BPCB), the Tourism Office, and the local village government. Meanwhile, the participation of local community in building, managing and developing tourism potential of village is referred to as the *community-based tourism*.

An example of how local community contributed to the development of a tourist village is shown by the development of village tourism in Trowulan, Mojokerto Regency. In Bejjong Village, local wisdom is the center of a cultural tourism village development named “Kampung Majapahit.” The construction of the tourism village referred to the potent characteristics of Trowulan Subdistrict related to historical relics of Majapahit kingdom ranging from traditions, historical sites, and handicrafts typical of Majapahit Kingdom. “Kampung Majapahit” is a form of village development program that utilizes the local wisdom of Bejjong Village as the historical site of Majapahit Kingdom. “Kampung Majapahit” accentuates the characteristics of majapahit kingdom-style houses. Bejjong Village was inaugurated as a tourist village “Kampung Majapahit” with 211 typical majapahit kingdom house buildings built in each house of Bejjong villagers.

“Kampung Majapahit” is a housing project featuring designs inspired by the typical architecture of Majapahit-era houses. Each house within Bejjong Village is constructed with dimensions of 4 x 3 meters, reflecting this

historic architectural style. In accordance with the recommendations of Mr. Soekarwo - the Governor of East Java in the period 2014-2019, “Kampung Majapahit” should be developed as a cultural attraction with adequate facilities such as accommodation services, souvenir centers and majapahit handicraft industry. In addition, “Kampung Majapahit” also offers several other historical attractions such as Brahu Temple, Gentong Temple, Sleeping Buddha, and Siti Inggil Coffin.

The management of cultural tourism village in Bejjong Village is managed by the Tourism Village Institute (Ladewi) “Gajah Mada” chaired by Mr. Ismanto and involves the East Java Cultural Heritage Preservation Center (BPCB) and Mojokerto District Tourism Office. In addition, the development and management of “Kampung Majapahit” also includes the local community of Bejjong Village. In the initial process, the government carried out community outreach in advance to explain the plan of the village management and special rules in the construction of cultural tourism village “Kampung Majapahit”.

The management strategy involves emphasizing the Majapahit Kingdom’s heritage through the construction of Majapahit-style houses, thereby enhancing the “Kampung Majapahit” as a cultural tourism village with offerings such as homestays, souvenir centers, and Majapahit handicraft industries. Special guidelines have been disseminated among the Bejjong Village community, outlining the criteria for eligibility to receive a Majapahit house. Priority is given to residents whose homes are adjacent to or directly lead to Majapahit tourist attractions. The number of houses constructed is based on the financial support allocated to the village. If the homes near the sites do not fulfill the quota or the homeowners are unwilling to participate, eligibility may extend to other villagers. This process starts with the homeowner providing a written consent to rebuild their house in the Majapahit architectural style (Diptyanti, 2018).

The results of pre-survey conducted by researchers, especially in Bejjong Village, Trowulan Subdistrict, Mojokerto Regency showed the occurrence of problems in the management “Kampung Majapahit” by the community. The majority of the local community members have repurposed the Majapahit houses for various uses. Most Bejjong villagers have transformed these historical structures into

private living spaces, grocery stores, and food/beverage stalls. Conversely, only a small number of Bejjong's residents maintain the Majapahit houses for their original purposes. The following figure shows a Majapahit house that has been converted into a grocery store:

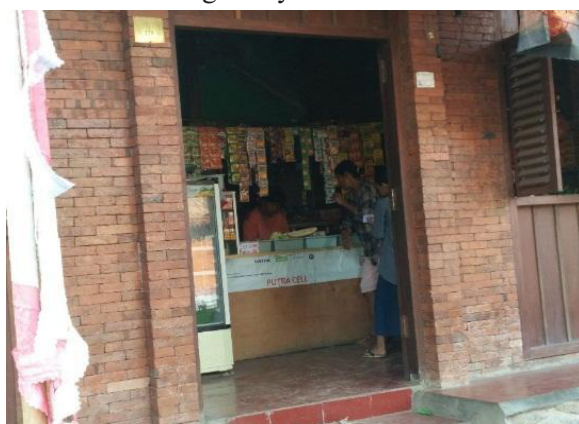


Figure 1. A house in Bejjong Village

Source: Research Documentation, 2019

The change in the function of Majapahit houses is a problem that should be addressed in the management of cultural tourism village in Bejjong Village. In addressing the challenges faced by cultural tourism villages, it is not only essential to devise strategies and solutions for control, but also to conduct thorough analyses concerning management practices for the sustainable development and growth of these cultural tourism villages. Rosyadi et al. (in Kusuma, Wilopo, & Abdillah, 2017) stated that problems in the development of tourist attractions can occur due to the absence of specific regulations in the management carried out by the local government.

Specific regulations governing the management and preservation of cultural heritage and tourism vary across different localities. Within the framework of local governance, various aspects are addressed through Local Regulations (Perda). These by laws are enacted by local governments to specifically regulate the oversight, management, and conservation of natural resources, as well as cultural heritage, thereby playing a crucial role in the sustainable development of tourism in these areas. Zoning and Spatial Planning: Local governments may establish regulations related to zoning and spatial planning to ensure that areas of special value, such as historical sites or cultural areas, are properly managed and preserved. Environmental Permits: Management parties, including local governments, may need to obtain environmental permits for activities that could affect the

environment or cultural heritage. Taxes and Financing: Regulations related to taxation and financing contribute to the preservation and management activities. Tourism Policy: Tourism-related regulations, both at national and local levels, can provide guidelines and rules

The social problems that occurred in "Kampung Majapahit" need to be addressed using effective strategies and solutions. "Kampung Majapahit" is managed by the local community and involves the mobilizer and the person in charge of the development of the cultural tourism village. These parties are the Tourism Village Institute (Ladewi) "Gajah Mada", the Center for Conservation of Cultural Heritage (BPCB) east Java and the Mojokerto District Tourism Office.

This research delves into examining the role of the "Gajah Mada" institution in managing the cultural tourism village "Kampung Majapahit" within a community-based tourism (CBT) perspective. Existing research mainly address the general tourism management processes and CBT applications at a broader scale. The development of "Kampung Majapahit" enhances the social, economic, and cultural conditions of the local community while also preserving the local wisdom of Bejjong Village in Trowulan District, Mojokerto Regency, as part of the historical heritage of the Majapahit kingdom.

Community-Based Tourism (CBT) Concept

Ideal tourism development should provide the benefits for the local community in terms of economic, social and cultural benefits. To accommodate this purpose, community-based tourism (CBT) offers a concept or perspective that focuses on providing benefits for the community and also the environment.

Community-based *tourism* (CBT) is an alternative tourism development that is considered more beneficial to the local community while also promoting the sustainability of the tourism. Community-Based Tourism (CBT) is intricately linked to the evolving human demand for tourism services, which has significantly contributed to the expansion opportunities within the tourism industry. Various types of tourist develop some alternative forms of tourism, such as cultural tourism, natural tourism, and ecotourism. CBT puts emphasis on the community development as an integral part of the program as subject and object.

CBT is supported by international organizations such as the World Tourism Organization (2005) as it empower the local communities and enhance the economic and

social aspects of the area. In addition, CBT also promotes the conservation of natural and cultural resources. The structure of CBT is categorized into four. Firstly, the structure of tourist institutions includes entities that function both as tour guides and as planners and managers of attractions. Secondly, there exists a framework within tourist institutions for cooperation or collaboration with local tourism industries, NGOs, and universities. Thirdly, a segment of tourist institutions is dedicated to providing direct services such as accommodation, food and beverages, and retail outlets for local products. Fourthly, tourist institutions should provide easy transportation access for tourists (in Lopez-Guzman, Sanchez-Canizares, & Pavon, 2011, pp. 73-74).

Meanwhile, in exploring the application of CBT, Hatton (1999) stated that CBT consists of four principles; social, economic, cultural and political principles explained as follows:

1. Social principles are defined as principles related to the ownership of local community authorities in granting permits related to development, operation, management, development to support tourism activities in the region.
2. Economic principle is defined as a principle related to the distribution of profits between the management and the local community from the tourism industry in the area. In applying economic principles on CBT, local community should not establish businesses other than business related to tourism activities. Hence, the local community obtains the exclusive rights and benefits from the program. Hatton translates economic principles in three forms, namely:
 - a. Joint ventures in the tourism sector are encouraged to allocate a portion of their profits for the benefit of local communities through corporate social responsibility (CSR) initiatives or revenue-sharing arrangements;
 - b. Dividing the benefits of tourism management associations to local community;
 - c. The existence of small/medium-sized businesses that include workers from local communities.
3. Cultural principle is a principle that requires respect to local culture, heritage, and tradition in tourism activities. In applying this principle, a tourism activity must be able to maintain, strengthen and preserve the local culture owned by local communities in the region.
4. Political principles relate to the role of local

and regional governments or management in making policies to allow proper implementation of social, economic, cultural principles in the tourism development (Suganda, 2018).

The four basic principles should serve as the central focus, guiding direction, and foundational pillars for the development and management of tourism to ensure strong sustainability and quality. Thus, community-based tourism (CBT) is a proper model that promotes the sustainability of the culture, social, economic and environmental aspects of a region. CBT is not exclusively managed by the government, but it also engages local community in the planning, development, management to the development of the program. In other words, community-based tourism is created by and for the community to explore the potential of local wisdom of their area. CBT does not only benefit investors, but it strongly favors the local community.

METHOD

This qualitative research was performed in the form of an instrumental case study. Case studies involve an in-depth exploration of a particular case through the collection of various information sources such as observations, interviews, and documentation. This approach is characterized by intensive, detailed examination of a program, event, or activity among individuals, group, or organizational levels to gain profound insights. An instrumental case study is a subtype of case study which concentrates on a specific case positioned as a means (instrument). It delves deeply into specific issues, problems, or concerns, presenting explanations to enhance understanding of the case.

Single instrumental case study was used in this research since the focus of this research is on the specific case of “Kampung Majapahit” cultural tourism village, particularly on the role of “Gajah Mada” institution in the management of the village. In exploring the case, researchers used a community-based tourism perspective as the conceptual framework of this research which consisted of several instruments including structure and principles. The data of this research then underwent a direct analysis and interpretation based on the conceptual framework of this research.

Purposive sampling was performed to select the informants in this qualitative research, where the research deliberately chose informants based

on specific criteria. As Creswell (2015) asserts, purposive sampling allows the identification of informants who are capable of providing data regarding the focus or problem of the research. The key informants in this study include Mr. Sumanto, the chairman of “Gajah Mada” institution and Mr. Mubarok - a member of the Founding Council. Four residents of Bejjong Village who were actively involved in the development of “Kampung Majapahit” were also selected. These informants provided valuable insights into the various perspectives and practices related to the utilization of Majapahit houses in Bejjong Village.

RESULTS AND DISCUSSION

Community-based tourism (CBT) is a sustainable tourism approach emphasizing cultural, social, economic, and environmental preservation within a region. Unlike conventional tourism models solely governed by authorities, CBT actively involves local community across all development stages, from planning and development to management and enhancement. CBT is driven by and for the community as the local residents who have broader knowledge and resources of their village. CBT prioritizes community engagement over investor profit, fostering a tourism sector deeply rooted in local participation and empowerment.

The development of the “Kampung Majapahit” is carried out in Trowulan Subdistrict where historical relics of majapahit kingdom ranging from traditions, historical sites, and handicrafts typical of Majapahit Kingdom are still preserved. Bejjong Village which was inaugurated as “Kampung Majapahit” in 2014 owns approximately 211 typical house buildings of Majapahit Kingdom. In addition, “Kampung Majapahit” is supported by several other historical attractions such as Brahu Temple, Gentong Temple, Majapahit Mahavihara (Sleeping Buddha) and Siti Inggil’s Coffin. “Kampung Majapahit” is a house building program designed with the architecture of houses typical of the Majapahit kingdom era with a size of 4 x 3 m built. “Kampung Majapahit” is designed to be a cultural attraction that provides proper accommodation facilities, souvenir centers and handicraft industry typical of Majapahit.

The management of “Kampung Majapahit” cannot be separated from the participation of the local community. An independent institution named “Gajah Mada” was established to

oversees all activities in the village. There are nine parts in the organizational structure of “Gajah Mada” to support the development of the village, particularly in terms of tourism industry development. The nine sections are Pokdarwis, Cultural Arts, Homestay and Culinary Crafts, Tour Guides, Transportation and Accommodation, Capital and Business, Public Relations and Publications, Livestock and Agriculture, and Community Police (*Polmas*). Local community is also involved in the development process up to the management of “Kampung Majapahit”.

Not only to include local communities, community-based tourism must also implement and run two elements that exist in the perspective of community-based tourism. These include the CBT principle by Hatton (1999). When referring to the perspective of community-based tourism and the results of the author’s interview with the Chairman of Ladewi (Tourism Village Institute) “Gajah Mada”, the management of the Cultural Tourism Village “Kampung Majapahit” run by “Gajah Mada” institution leads to both elements of community-based tourism. This can be seen through the activities carried out by “Gajah Mada” institution and the people of Bejjong Village in the process of managing the Cultural Tourism Village “Kampung Majapahit”.

The community-based tourism model comprises four key components. **Firstly**, it includes tourism organizations that serve both as tour guides and as coordinators and administrators of tourist destinations. **Secondly**, certain tourism entities engage in partnerships or collaborations with local tourism sectors, NGOs, and academic institutions. In the context of this research, “Gajah Mada” institution is designated to monitor the management of “Kampung Majapahit”. This institute is tasked with managing the village and collaborates with various organizations and universities to enhance the village’s cultural tourism potential. **Thirdly**, the model encompasses tourism organizations that directly offer services such as accommodation, dining, and retail outlets for local crafts under the management of “Gajah Mada” institution to promote Majapahit handicraft industry, including Batik and brass sculptures, with the involvement of Bejjong Village’s residents. **The fourth**, component involves tourism organizations that facilitate easy access to transportation for visitors. This is evidenced by the “Gajah Mada” institution’s initiatives in providing transportation services for tourists, including vehicle rentals for trips within and outside “Kampung Majapahit”, as

well as shuttle services to various locations. The pricing for transportation and accommodation services is adjustable to meet the diverse needs of tourists.

The second element is related to CBT's the principle. Hatton (1999) explained that in the process of community-based tourism management, at least four principles should be applied as a reference. In brief, "Gajah Mada" institution carries out the management of the village based on the four principles of CBT.

In implementing the community-based tourism (CBT) model in Bejjong Village, various principles are integrated to ensure holistic sustainability. Social principles underscore the active involvement of Bejjong villagers in managing tourist attractions, prioritizing their authority in the construction process of Majapahit houses, and including homeowners in discussions regarding homestay costs. Economic principles are realized through collaborative business ventures and craft industries with villagers, alongside training initiatives in business management. Revenues from accommodation services are shared with homeowners to promote economic equity. Cultural principles are upheld through annual cultural events such as Cultural Festivals and Majapahit Anniversary celebrations, alongside ceremonies like Majapahit *Sap Sap* and traditional Majapahit dance performance. Politically, engagement with the government at provincial and regency levels ensures support and training for managing cultural tourism villages, with the Bejjong Village Government.

Still nearby the area, there are other interesting attractions which can be further explored and developed by Bejjong Village community and "Gajah Mada" institution. Some of these attractions are Mahavihara Majapahit (Sleeping Buddha), Brahu Temple and Gentong Temple. To develop these sites, a collaboration should be established with the owner of Mahavihara Majapahit Foundation (Sleeping Buddha) and Mojokerto Regency Tourism Office. "Gajah Mada" institution is expected to strengthen and expand its role in the development and management of the tourism village.

From the overall explanation above, it is explained that the role of "Gajah Mada" institution in the management of Cultural Tourism Village "Kampung Majapahit" leads and corresponds to some elements contained in the perspective of community-based tourism (CBT) or community-based tourism. The role of "Gajah Mada" institution can be seen from

his presence as an independent institution that oversees the management of the Cultural Tourism Village "Kampung Majapahit". The role is shown starting from the duties and authority of "Gajah Mada" institution as a tour guide, planners to the manager of the attraction. In addition, the role of Ladewi (Tourism Village Institute) "Gajah Mada" can also be seen in the efforts or activities carried out in the process of tourism activities ranging from efforts related to social principles, economic principles, cultural principles and political principles. "Gajah Mada" institution's efforts in the process of managing the Cultural Tourism Village "Kampung Majapahit" have been able to increase the local wisdom owned by Bejjong Village as a heritage site of majapahit kingdom. In addition, it is also able to empower the people of Bejjong Village through tourism activities ranging from several trainings to become tour guides, business opening training and training to become community-based tourism managers.

However, in carrying out its role as an independent institution that oversees the management of the Cultural Tourism Village "Kampung Majapahit", there are still some tourism object management that has not been carried out by "Gajah Mada" institution optimally. The management is the management of Mahavihara Majapahit (Sleeping Buddha) attraction which is still managed privately by the foundation owner. Serta management of temple attractions that are still the involvement of the government, especially the Mojokerto District Tourism Office in terms of managing the levy on entrance fees of tourist attractions. "Gajah Mada" institution only acts as a facilitator or tour guide for tourists and not to manage the attraction directly. To date, "Gajah Mada" institution has not been involved in the management of the two attractions that are still managed by the owners of the foundation and the government, for example in the management of entrance fee levy.

In managing the Cultural Tourism Village "Kampung Majapahit", "Gajah Mada" institution deals with various challenges related to its institutional structure. Although "Gajah Mada" institution has a clear institutional structure, yet its role in enhancing the economic benefits of its program still needs to be improved.

In the management of the "Kampung Majapahit" Cultural Tourism Village from a community-based tourism (CBT) perspective, a notable issue arises with the local community's adaptation of Majapahit houses contrary to

the guidance from the village government, the Mojokerto Regency Tourism Office, and the Cultural Heritage Preservation Center (BPCB) of East Java Province. The majority of Bejijong Village residents, facing challenges in adhering to the recommended uses, have repurposed these historic dwellings for personal needs, such as converting them into private living spaces or even a coffee shop, as noted by one of the research informants. This situation underscores a pragmatic response to socioeconomic pressures, illustrating the complex balance between preserving cultural heritage and meeting contemporary living requirements.

CONCLUSION

“Gajah Mada” is a tourism management institution in charge of managing every tourism activity, ranging from the development of local community resources through training activities to the management of tourist attractions. The duties and authority of “Gajah Mada” institution are also inseparable from the cooperation with local government agencies of Mojokerto and several universities in East Java. In addition, “Gajah Mada” institution is also obligated to provide proper facilities for the visitors of “Kampung Majapahit” including tour guides and tour providers. In the process of managing “Kampung Majapahit”, “Gajah Mada” institution carries of multiple roles which should be delivered based on the structure and principles of the community-based tourism. “Kampung Majapahit” management has not fully embraced a community-based tourism (CBT) approach, primarily due to the predominant control exercised by the foundation owners and the local government, particularly through the Mojokerto District Tourism Office, over aspects such as the collection of entrance fees for the Mahavihara Majapahit (Sleeping Buddha) and temple tours. This centralized management model has resulted in a lack of transparency regarding management practices and rules among the local community, particularly affecting “Gajah Mada” institution. Consequently, the residents of Bejijong Village have not been fully engaged in the critical aspects of tourism development, including the planning, execution, and enhancement of tourism sites. Although the management of the tourism village conducted “Gajah Mada” institution is in accordance with the perspective of CBT, its business management has not been optimally carried out to provide greater economic

benefits. The repurposing of Majapahit houses by the Bejijong Village community, despite diverging from initial recommendations for the establishment of the “Kampung Majapahit” is not considered a violation of any rules. This perspective acknowledges that the inhabitants of Bejijong Village continue to uphold and preserve the Majapahit culture through the very existence and maintenance of these historic house structures. While many residents use these spaces for personal living quarters, grocery stores, and food or beverage stalls, such adaptations have not obstructed the efforts “Gajah Mada” institution in integrating Majapahit houses as tourist attraction where local community is involved in facilitating tourist with cultural experiences.

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