

AUTHORITY OF TEGALLALANG CUSTOMARY VILLAGE UTILIZING COMMUNITY PARTICIPATION IN MANAGING CEKING TOURIST ATTRACTIONS, TEGALLALANG DISTRICT GIANYAR REGENCY

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Abstract

The management of the rice terrace tourist attraction in Ceking, Tegallalang District, Gianyar, presents a unique tourism model due to its location between two villages. The terraces are situated in Kedisan Village, while the best viewpoints are in Tegallalang Village. This research aims to analyze the authority of the Tegallalang Traditional Village in utilizing community participation for managing the Ceking tourist attraction and to develop a suitable management model for community empowerment. The study employs a qualitative approach with case study methods, including data collection through in-depth interviews, field observations, and document analysis. The findings reveal that the Tegallalang Traditional Village's authority in managing the tourist attraction is not fully optimized due to limited community involvement. Moreover, while the attraction is popular among tourists, the facilities need improvement. The proposed management model emphasizes integration among traditional villages, Subak, government, tourism actors, and the Kedisan Village community, aiming to empower local communities through collaborative management.

Keywords: Rice Terraces, Community Participation, Tourism Management, Community Empowerment, Tegallalang.

A. INTRODUCTION

The management of the Ceking rice terrace tourist attraction in Tegallalang District, Gianyar, offers a unique tourism model. This uniqueness arises because the location of this tourist attraction is situated between two villages. The Ceking terraces themselves are located within the Kedisan village area, while the best vantage point to enjoy the beautiful view of these terraces is on the western cliff, which is part of the Tegallalang village area. In other words, the tourist attraction is in Kedisan village, while its management and marketing are carried out by Tegallalang village. To avoid conflicts of interest and ensure that all parties benefit, authority and empowerment are conducted fairly by the Ceking Tourist Object Management Agency (BPOWC), which was established by the Tegallalang Traditional Village in 2011 (Hidayat, 2011). BPOWC is directly responsible for the management, while the government plays a supporting role by providing Human Resources (HR) training. This article discusses the authority and empowerment of the community in managing and developing the Ceking tourist attraction (Kawuryan, et al., 2022).

The Ceking tourist attraction has been around for a long time, but its management was less than optimal until the Ceking Tourist Object Management Agency (BPOWC) was established by the Tegallalang Traditional Village (Lemy et al., 2019). Through BPOWC, the

process of empowering natural and human resources to manage the tourist attraction has been implemented to provide material benefits (Lestari & Budhi, 2015).

Tourism managed by traditional villages not only focuses on utilizing natural resources and community culture but also provides ample space for the community to manage these potentials. If the community benefits from these efforts, they will be more motivated to care for the existing potentials, thereby creating sustainable ventures. Management by traditional villages is based on three fundamental reasons conveyed by Korten (2016), namely local variety, local resource, and local accountability (Mayuzumi, 2022). Local variety refers to the diverse local community life that requires different management systems, where the local people best understand the situation. Local resource means that resources are traditionally controlled and managed by the local community. Local accountability indicates that management by the local traditional village is usually more responsible because the activities directly impact their lives (Pickel-Chevalier & Budarma, 2016).

Based on the background explained above, the research questions can be stated as follows: (1) How does the authority of the Tegallalang Traditional Village utilize community participation to manage the Ceking tourist attraction in Tegallalang District, Gianyar?; and (2) What is the most appropriate management model for the Ceking tourist attraction to serve as a means of community empowerment?

B. LITERATURE REVIEW

Participation and empowerment are important concepts in community-based tourism. Mikkelsen (2013) defines participation as an active process, where individuals or groups take the initiative and use their freedom to act. Participation can also be interpreted as community involvement in developing themselves, their lives and their environment. There are several approaches to participation, namely passive participation, where this approach states "we know better what is good for you" and is one-way communication with the community only receiving information. Active participation involves training and visits with two-way dialogue and communication. Additionally, there is a paid assignment contract approach that holds the principle of "if you do this, then the project will do that." Finally, participation on local demand is an approach driven by the expressed needs of the community, not by the designer (Mikkelsen, 2013).

According to Cohen and Uphoff (2017), participation can be divided into four types based on systems and mechanisms: Participation in decision making, implementation, welfare and evaluation. Participation in decision making the community participates in decision making and policy planning. This form of participation includes opportunities for the community to express their opinions regarding plans and programs being implemented, as well as evaluating ongoing decisions and policies. Implementation participation is community participation in operational development activities based on the plans that have been provided. Benefit sharing is community participation in enjoying and using the development results achieved. Participation in evaluation is the community's role in evaluating and monitoring development activities and their results. This participation concept is used to analyze the characteristics of the community and their participation in managing tourism destinations in Cheking, both in decision making, implementation of decision results, obtaining benefits and evaluation. (Kim et al., 2019; Kline et al., 2019).

Community Empowerment in Tourism Management

In the context of community empowerment, according to Bachrach & Botwinick (in Yuaningsih, 2021), an active role from the community at large is needed. This means that in every city tourist destination, community empowerment is very important to be involved and empowered, which is formulated separately in a city tourism destination development plan,

both individually and in groups. Community empowerment is a key element in managing community-based tourism (CBT). According to Susfenti (2016), community empowerment involves increasing the capacity and ability of individuals and groups in the community to take control of the development and management of tourism in their area. Research by Kontogeorgopoulos et al. (2014) show that the success of CBT is strongly influenced by external support, local leadership, and luck. Support from government and non-government organizations is also often a determining factor in the success of CBT initiatives (Susanto, et al., 2016).

In the context of tourism management in Ceking, an effective CBT model must pay attention to local community empowerment, active participation in every stage of development, as well as ongoing support from external parties (Muliantoro & Persada, 2017). Research by Mair and Duffy (2021) highlights the importance of place framing and negotiation in the development of community festivals, which can be applied in the context of tourism management in Ceking.

Sustainability in community-based tourism is an important aspect that ensures long-term benefits for local communities. The study by Kim et al. (2019) highlighted that intangible cultural heritage can be developed as a sustainable tourism resource, by involving cultural heritage practitioners in tourism management and promotion. In addition, research by Juniari & Mahyuni, (2020) shows that a community-based approach in tourism management can support environmental and economic sustainability in tourist areas.

Sustainability of community-based tourism also requires active participation and support from all stakeholders, including government, the private sector and local communities. In this context, the concept of tourism sustainability includes effective management of natural and cultural resources, as well as strengthening the capacity of local communities to be involved in decision making and management of tourism destinations (McCall & Mearns, 2021).

C. RESEARCH METHODOLOGY

Research Design

This research uses a qualitative research type and approach. Basically, qualitative research involves observing people in their living environment, interacting with them, and trying to understand their language and interpretation of the world around them (Sugiyono, 2019: 64). In this context, this research relates to the authority of the Tegallalang Traditional Village in utilizing community participation to manage the tourist attraction of Ceking, Tegallalang District, Gianyar Regency. The reason for using a qualitative research design is because this approach allows researchers to observe people in their environment, interact directly, and understand their language and interpretations. By using a qualitative research design, the data obtained will be more complete, in-depth, credible and meaningful, so that the research objectives can be better achieved.

Data analysis techniques are an advanced stage after obtaining the materials needed to solve a problem. In this research, qualitative data analysis techniques are used with an interactive model which includes data reduction and data presentation components which are carried out simultaneously with data collection. After data is collected, these three components interact, and if the conclusions are deemed inadequate, verification is carried out and field data is collected again (Miles & Huberman, 2014: 20). According to Miles and Huberman (2014), the three components are:

1. Data reduction is the process of selecting, simplifying and abstracting from field notes.
2. Data presentation is the organization of information that allows research conclusions to be drawn. Data presentation can be in the form of various types of matrices, images or schemes, work networks, activity links, and tables.

3. Conclusion or verification: in the data collection process, researchers must understand the meaning of various things found by taking notes, compiling rules, patterns, questions, possible configurations, causal directions, and various conclusion propositions which are then verified.

The qualitative analysis technique scheme with an interactive model is as follows:

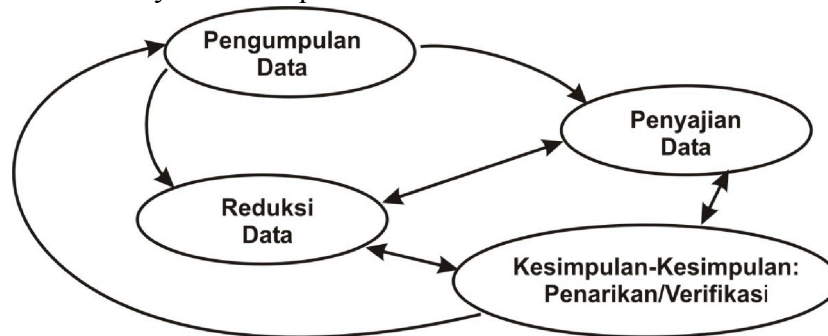


Figure 1. Interactive Data Analysis Model
(Source: Miles & Huberman, 2014)

The three components began with the data collection phase, during which the researcher performed data reduction and data presentation. After the data was collected, the researcher then proceeded with drawing conclusions through verification based on the information presented in the data.

D. RESULTS AND DISCUSSION

The Authority of Tegallalang Customary Village in Utilizing Community Participation in Managing the Ceking Tourist Attraction, Tegallalang District, Gianyar Regency

Desa Adat Tegallalang holds the authority to mobilize community participation in managing the Ceking tourist attraction in Tegallalang District, Gianyar Regency, in line with Mikkelsen's (2013) theory, which emphasizes that adat villages and communities actively take the initiative to engage in the development and management of tourist attractions. Although the Ceking tourist attraction has been officially recognized by the Gianyar Regency Government, its condition had not significantly improved previously, and it provided limited economic benefits to the local community.

The participation of the Desa Adat Tegallalang community is transformational, where participation is considered both a primary goal and a means to achieve higher objectives such as independence and sustainability. The community self-manages and maintains the Ceking tourist attraction to create broader employment opportunities and gain economic benefits, ensuring that the attraction can develop sustainably. The development of the Ceking tourist attraction has utilized the potential of the local community. The adat village and the Desa Adat Tegallalang community have been actively involved in tourism development at the Ceking attraction.

Firstly, participation in the decision-making process involves the community participating in the sangkep banjar (village meeting) to discuss the management of the Ceking tourist attraction, which led to the formation of the Badan Pengelola Objek Wisata Ceking (BPOWC). Secondly, participation in the implementation of decisions entails carrying out agreed-upon actions in the sangkep banjar to maintain and oversee the Ceking tourist attraction, such as providing supporting facilities, organizing buildings, and ensuring cleanliness and security. Thirdly, involvement in profitable businesses includes community members establishing art galleries, restaurants, cafes, or other commercial enterprises.

Fourthly, participation in evaluation involves BPOWC and Desa Adat Tegallalang staff holding monthly meetings to address issues related to the Ceking tourist attraction and assess progress in its management.

The benefits of participation by the Desa Adat Tegallalang and its community include creating wider employment opportunities for local residents, supporting cultural preservation, enhancing confidence in local resource conservation efforts, and providing direct economic benefits to the community. The Desa Adat Tegallalang community has opportunities to work as BPOWC employees, serve in restaurants, manage art shops, and act as local guides for tourists visiting the Ceking attraction.

The authority of Desa Adat Tegallalang in developing the Ceking tourist attraction supports the preservation of traditional agricultural culture in the area, as well as other cultural elements such as woodcrafts in the surrounding region. These cultures are not only preserved but also developed as main attractions at Ceking. Agricultural practices, such as terraced rice fields, are a key attraction, complemented by Desa Tegallalang's reputation as a center for woodcraft, making the area appealing to tourists. The preservation of local resources is ensured as these activities are continuously integrated into their daily lives. Agricultural practices inherited from the farmers in Desa Kedisan help maintain the rice fields amidst the prevalent land conversion in Bali. This activity not only fulfills ancestral mandates but also contributes to environmental preservation. Desa Tegallalang, known for its woodcraft expertise, strives to maintain its skills in crafting, which becomes a sought-after souvenir for visitors to both Desa Tegallalang in general and the Ceking tourist attraction specifically.

Economic benefits received by the community through their participation in BPOWC (Desa Adat Tegallalang) include income from entrance fees and revenues from *pacingkrem* (a form of local revenue) received from tourism operators. The community also gains economic benefits by opening art shops, restaurants, cafes, and food stalls. Some Tegallalang residents also earn income from renting out their shops to others. Although most residents are not directly involved in trading, they still benefit economically from rental income from buildings involved in tourism activities around the Ceking tourist attraction. Particularly after the increase in the number of tourists visiting Ceking, rental income from these buildings has also risen.

Local residents experience direct economic benefits from community participation in the Ceking tourist attraction. Revenue generated from entrance fees to the Ceking attraction is used for the operations and development of Desa Tegallalang. Meanwhile, residents open or rent out restaurants, food stalls, cafes, and art shops. Farmers with land, such as the Desa Kedisan community, also receive compensation as direct economic benefits. The community around the Ceking tourist attraction has gained financial advantages from tourism activities since it has been managed by the adat village, both actively and passively. Increased rice yields, maintained for sustainability and as a tourist attraction, result in higher income for the farmers..

The Appropriate Management Model for Ceking Tourist Attraction as a Community Empowerment Tool

Based on the previously outlined management issues, the optimal management model for the Ceking tourist attraction is through a management body established by the Desa Adat Tegallalang. Currently, the management of the Ceking tourist attraction has seen significant improvements since the establishment of the BPOWC (Badan Pengelola Objek Wisata Ceking). However, in the future, the management model by this body is expected to emphasize the concept of integration among all elements involved in the tourist attraction, such as the adat village, subak, government, tourism operators, and, of course, the residents

of Desa Kedisan. All these components are expected to collaborate in managing the tourist attraction with their respective roles as agreed upon. This model aims to better empower the local adat village community in the future.

The Ceking tourist attraction is situated on the border between two villages, Desa Tegallalang and Desa Kedisan. The main area of Ceking, consisting of terraced rice fields, is located in Banjar Kebon, part of Desa Kedisan. Meanwhile, the best spot to enjoy the panoramic view of the Ceking terraces is on the western cliff, which falls under the administrative jurisdiction of Desa Tegallalang, specifically in Banjar Tegallalang. This administrative division poses a challenge in community-based tourism management by providing space for local participation.

Both communities have the initiative and desire to be involved in managing their areas to gain economic benefits from the development of Ceking tourism, aiming to build their respective communities. This desire reflects the current shift in tourism development paradigm in Bali, which prioritizes a bottom-up approach. The government is opening more space for community participation in tourism development, as successfully demonstrated by the Desa Beraban community in Tabanan managing Tanah Lot tourism. The success of community-managed tourism in other areas has encouraged the Desa Tegallalang community to manage and develop the Ceking tourist attraction, hoping to maintain the sustainability of the tourism and enhance economic benefits for the local population.

Community-based development is an alternative to the bureaucratic paradigm failure, which is seen as creating dependency of village communities on the government. In the context of managing and developing the Ceking tourist attraction, this approach is implemented by Desa Adat Tegallalang through the BPOWC. Before being officially recognized as a tourist attraction in Gianyar Regency, Ceking was not managed professionally. Even after its official recognition in 2008, the condition of the attraction did not improve significantly and even appeared increasingly neglected and shabby. Facing this situation, Desa Adat Tegallalang, as an adat community, took the initiative to form a management body called BPOWC. The formation of BPOWC was carried out by Desa Adat Tegallalang with a focus on the community owning the terraced land in Ceking, without involving Desa Kedisan. This was due to the view that the Tegallalang community had more rights over the management, given that the main viewing path and tourist viewpoint were in their area. The community empowerment program initiated by Gianyar Regency Government includes education and training in tourism. The goal is to increase community awareness and knowledge about the tourism industry and to give them the opportunity to develop and manage the Ceking tourist attraction through the formation of a management body involving the Desa Pakraman Tegallalang community.

Since 2011, based on the Decree of the Bendesa Desa Pakraman Tegallalang Number: 055/VI/DPT/2011 on the Regulation of Ceking Area, the Ceking tourist attraction has been officially managed by Desa Adat Tegallalang through the BPOWC. This management body does not involve government elements, giving full rights to the community to develop and utilize the results of managing the Ceking tourist attraction for the benefit of the community and the development of the Ceking area. However, the challenges faced in community empowerment highlight the need for more optimal programs to encourage the empowerment of Desa Kedisan community. One of the efforts that can be made is to involve the Desa Kedisan community in the BPOWC. Additionally, farmers in Desa Kedisan, whose land is used for the tourist attraction, can also be given compensation and a monthly salary for maintaining their rice fields.

Furthermore, the establishment of a Management Body involving both Desa Pakraman Tegallalang and Desa Kedisan, supported by the government and tourism operators, is one

way to manage and develop the Ceking tourist attraction together. In this context, it is important not to rely solely on the dominance of Desa Adat Tegallalang in management but also to seek support from other communities, particularly Desa Kedisian, which has a significant role as the primary viewing point of Ceking.

Ongoing education and training programs are aimed at managers and local communities, especially farmers who own land in Ceking. This program also includes empowering local communities to become guides for tourists engaging in trekking activities in Ceking. Local communities, including farmers who are also members of the management body responsible for maintaining their rice fields, have the opportunity to take on dual roles as guides for trekking tourists.

To address traffic congestion on the road to the Ceking tourist attraction, the management body has implemented a parking facility program that has been operational since December 2014. However, the use of this parking facility is not yet optimal due to its distance from the main tourist viewpoint. Some measures that can be taken to improve management effectiveness include requiring all drivers (except buses) to park their vehicles in the provided parking area after dropping off tourists at the rest area. After the tourists finish their visit, the management staff will call the drivers to pick up the tourists at the rest area. Additionally, another alternative solution is to require all vehicles dropping off tourists to enter the parking area (except buses), and tourists will be dropped off at the parking area. They will then be transported by special vehicles provided by the management body to the rest area, accompanied by local guides.

The Desa Adat Tegallalang community is given the opportunity to participate actively, both through direct involvement in the BPOWC and by running businesses around the Ceking tourist attraction. The rice fields, which are the main attraction at Ceking, are owned by the Desa Kedisian community. Farmers who own the land are also encouraged to participate in a familiar manner, such as selling crafts like farmer hats and young coconuts to tourists. They also have the option to request donations from tourists, provided it is done ethically.

To strengthen the management and development program at Ceking, the Desa Adat Tegallalang community, in general, and the BPOWC, in particular, receive education and training through outreach from the Gianyar Regency Tourism Office. Furthermore, BPOWC provides education and training to tourism entrepreneurs and farmers with land around Ceking. In the Ceking area, there are two large communities: the Desa Adat Tegallalang community as managers and the Desa Kedisian community as landowners. Conflicts often arise between these two communities regarding the development and management of Ceking, as the Desa Kedisian community feels they have not fully benefited from tourism in their area. The differences in characteristics between these two communities also pose challenges in community empowerment efforts in managing and developing the Ceking tourist attraction. Based on the above description, it can be concluded that the Desa Adat Tegallalang community participates in the development and management of the Ceking tourist attraction. Their participation includes decision-making, implementing decisions, benefiting from the attraction, and conducting evaluations. However, community empowerment in managing the Ceking tourist attraction is still not optimal due to the uneven involvement of all communities. Positive responses from tourists to the Ceking tourist attraction indicate a great potential for visitation, but tourism facilities and amenities need improvement.

E. CONCLUSION

Based on the research findings and discussions, it can be concluded that the authority of the Desa Adat Tegallalang in utilizing community participation in managing the Ceking rice

terrace tourism attraction in Tegallalang District, Gianyar Regency, has not yet reached an optimal level as it does not involve all layers of the community comprehensively. Although the Ceking tourist attraction is appealing to visitors, the facilities and amenities need improvement. The appropriate management model for the Ceking tourist attraction as a tool for community empowerment is expected to prioritize the integration of various stakeholders involved, including the adat village, subak, government, tourism actors, and of course, the residents of Desa Kedisan. All these components are expected to collaborate in managing the tourist attraction with agreed-upon roles. This model aims to effectively empower the local adat village community.

To ensure that empowerment and the roles of each stakeholder are clearly defined, planning guidelines involving the government, Desa Adat Tegallalang community, and landowning farmers (Desa Kedisan residents) are needed, aligning visions and missions through partnerships to ensure the sustainability of the tourist attraction. For the future management and development of the Ceking tourist attraction, it is recommended to involve the Desa Kedisan community more extensively, as they hold most of the administrative area in the region. Economic incentives and the need to preserve agricultural traditions and green environments provide a strong basis for managing the Ceking tourist attraction through a community empowerment model. This approach aims to ensure that the ideal goal of developing sustainable tourism can be more reliably achieved.

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