

SUSTAINABLE TOURIST VILLAGES MANAGEMENT BASED ON JAVANESE LOCAL WISDOM ‘MEMAYU HAYUNING BAWONO’ BEST PRACTICE OF DESA WISATA PENTINGSARI, YOGYAKARTA

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Abstract

Purpose of the Study: This study aims to identify the potential of Pentingsari Tourist Village and tourist characteristics and analyze the presence of local wisdom *Memayu Hayuning Bawono* in Pentingsari Village, especially its implementation in the sustainable Tourist Villages management.

Methodology: This research uses a "multi-method" or mixed-method approach. In addition to conducting non-participant observation in the Pentingsari tourism village, researchers also conducted in-depth interviews with a purposive sampling method. While the accident sampling method was adopted to distribute questionnaires involving 72 respondents (tourists).

Main Findings: This research found that tourism and local wisdom have become unity and seem to strengthen one another. In other words, harmonization between the environment, arts and culture, and community life aspects through local wisdom, can become a tourism commodity. On the other hand, tourism provides economic and social impacts to preserve the local sense of the community.

Implication/Applications: This case study can be useful as a role model of sustainable tourism management based on local knowledge. Besides, this study can enrich references related to the concept of sustainable tourism based on local wisdom.

Originality of the study: The paper is original, and this is the current study to examine the local wisdom *Memayu Hayuning Bawono* in Pentingsari Village, particularly related to tourism issues.

Keywords: Tourist Village, Sustainable Tourism, Local Wisdom, *Memayu Hayuning Bawono*, Best Practice.

INTRODUCTION

Tourism is described as a sector that can provide economic benefits to local communities through the culture commercialization and job creation, especially in remote areas (Amoamo et al., 2018; Carr et al., 2016; Pereira, 2016; Qian et al., 2017; Walker & Moscardo, 2016). One type of tourism activities that involve local people is rural tourism or tourist village. In Indonesia, this phenomenon is growing and developing quite rapidly, especially with the policies support from the government (Bappenas, 2020). Rural tourism has long existed in Indonesia, even since the Dutch East Indies era. The diverse characteristics of Indonesian society, even since the days of the kingdom are believed to have been one of the attracting factors of tourist interest. Especially from aspects of *Adat Istiadat*, culture, art, language, religion or beliefs, behavior, physical appearance, to the place of residence based on topographical (Amaliatulwalidain, 2019; Firdaus, 2011). However, the term of Tourist Village which is widely known today has even begun to be initiated by the tourism ministry since 2005, through long-term development policies (Bappenas, 2020).

Statistics Indonesia noted that in 2019, Indonesia has 1,734 Tourist Villages spread across eight major islands, including Java and Bali (857), Sumatra (355), Kalimantan (117), Sulawesi (119), Nusa Tenggara (189), Papua (74), and Maluku (23). The dominance of several regions, such as the provinces of Java, Bali and Sumatra, is inseparable from the tourism development history since the Dutch East Indies Era (Sunjayadi, 2017). This growth might also be influenced by the Indonesian government focus to develop the economy through remote areas (villages). The Ministry of Villages (Kementerian Keuangan, 2019) recorded Village Funds in 2015 of IDR 20.76 trillion (IDR 280.3 million per village), in 2016 of IDR 46.98 trillion (IDR 463.6 million per village), in 2017 of IDR 60 trillion (IDR 800.4 million per village), in 2018 of IDR 103.79 trillion (IDR 1,400.8 million per village), and 2019 of IDR 111.8 trillion (IDR 1.5 billion per village). The data shows that the government consistently encourages villages (and their local communities) to be the tourism development subject, not just to be the development object (Sutiyo & Maharjan, 2017). This issue also encourages the enactment of regulations that are currently known as Law No. 6 of 2014 concerning Villages. This regulation is believed to have re-affirmed the existence of the *Adat* Village and its local wisdom (Eko et al., 2014).

The relationship between local people and tourism often leads to dualism. Tourism considered to be able to revitalize culture and strengthen the economy. However, on the other hand, is believed to be able to bring changes to the

Indigenous people way of life (de la Maza, 2016). Mainly because of the characteristics of this capitalist industry which is dominated by the market (Fletcher et al., 2016). This assumption is increasingly debated when the villagers are now beginning to have awareness and can adapt to develop tourism with a more responsible approach, especially with the principles of participatory (Arcana & Wiweka, 2015b; Arief et al., 2020), sustainable, ethical, and ecological. This phenomenon has also proven to build Indigenous socio-cultural identities that are more resilient and adaptive to current challenges. In other words, the relationship between local and global no longer considered as a process of dominating one another, but rather an adaptation that provides an alternative balance between the two (Pereiro, 2016). As a result, local people have more social and cultural resilience, especially in managing the tourism industry, which is very vulnerable or fragile (Qian et al., 2017).

Indigenous people "commodification" in tourism is an issue that has received the attention of academics since the mid-twentieth century, especially by anthropologists and sociologists through ethnographic approaches that focus on the identity, empowerment, and authenticity study (Carr et al., 2016). The indigenous tourism popularity since the 1980s driven by Western perceptions that indigenous people are actors who play an essential role in protecting indigenous cultural values and maintaining harmonious relations with the environment (Pereiro, 2016; Vermeersch et al., 2016). The author (Dodds & Butler, 2008) also defines indigenous tourism as a tourism activity that utilizes the culture of local people as the main attraction, and involves them, both directly and indirectly in its management (Walker & Moscardo, 2016).

Some of these arguments illustrate that Tourism Village is a highly complex phenomenon. As a result, the impact and benefits issue of the Tourist Village for the hosts, guests, or even the environment, has become quite a serious concern. Therefore, academics and practitioners in this field continue to look for alternative strategies that can encourage Tourist Village development towards sustainability.

The issue of sustainability itself has been initiated since 1973 and increasingly campaigned in 1980 through the World Conservation Strategy (Hall et al., 2005; Harris et al., 2012). Since then, this issue has spread to various industries, including tourism (Ritchie & Crouch, 2003). The phrase sustainable tourism then marks this industry's sensitivity to sustainability issues. UNWTO and the World Travel and Tourism Council (WTTC) are several tourism organizations that campaign for the involvement of countries in the world to support this movement politically (Gössling et al., 2009; Liburd & Edwards, 2010). This movement is campaigning for the principles of sustainability, including covering the economic, environmental and socio-cultural sectors (Arcana & Wiweka, 2015a; Carr et al., 2016; Chan et al., 2016; Hamidah et al., 2016; Mowforth & Munt, 2015; Pickel-Chevalier, 2015; Pitanatri, 2019; Whitney-Squire, 2016).

Tourism Village has been recognized as one of the tourism industries sectors that can support sustainable tourism development. The dominance of the Tourist Village as a nomination for the Indonesia Sustainable Tourism Award (ISTA) 2017-2019 and the ASEAN Sustainable Tourism Award (ASTA) at least demonstrates this argument. This recognition is based on the management of a Tourism Village that not only prioritizes economic benefits but also pays attention to environmental sustainability. Besides, the Tourism Village often adopts their local wisdom (culture) in planning, managing, and developing.

One local wisdom that is well known as a manifestation of the principles of sustainability is *Tri Hita Karana* in Bali. This local wisdom can also be said to be successful in conveying the message of sustainability to the smallest layers of society or called the Village. The exploitation of local wisdom as a driver of sustainable tourism development is believed to be more effective than just campaigning for principles or a Global code of ethics, which is often difficult to understand and implement by village communities.

One of the Javanese community' local wisdom that illustrates the principles of sustainability is the concept of *Memayu Hayuning Bawana*. This concept is a philosophy about Javanese cultural life. *Memayu Hayuning Bawana* means to beautify the beauty of the world. Until now, this philosophy still exists and is preserved in several regions in Java. One area that still maintains local wisdom is Pentingsari Tourist Village. An interesting phenomenon, as happened in Bali, is that this concept is not only used as a guide for the lives of local people. The local wisdom values have also been implemented in the management of Tourism Villages. This fact becomes interesting to study, especially to understand the sustainable Tourist Villages management in Pentingsari based on *Memayu Hayuning Bawono's* values. Therefore, this study aims to identify the Pentingsari Tourist Village potential and its tourist characteristics, as well as analyze the existence of the local wisdom of *Memayu Hayuning Bawono* in Pentingsari Village. Especially its implementation in the management of sustainable Tourism Villages. This case study can be useful as a role model of sustainable tourism management based on local wisdom. Besides, this study can enrich references related to the concept of sustainable tourism based on local knowledge.

LITERATURE REVIEW

This study uses several references related to research issues to build a research context to be more focused. Some of the previous studies used were related to tourist village, rural tourism, sustainable tourism, local wisdom, and the concept of

Memayu Hayuning Bawono.

Tourist Village (*Desa Wisata*) vs. Rural Tourism

Although rural tourism and tourist villages are two phrases that are often used to refer to the phenomenon of agricultural tourism activities, however, historically and characteristics, each sentence has a significant difference. ([Andayani et al., 2017](#)) argues that rural tourism is an activity of enjoying culture and tradition in a village. Besides, rural tourism is also often characterized by small-scale industries in rural areas that are dominated by natural potential, heritage, traditional communities, languages, and traditions or culture ([Chan et al., 2016](#); [Whitney-Squire, 2016](#)). This distinctive feature of the attraction offers a different experience for tourists ([Fletcher et al., 2016](#)).

Tourist Village is a product of the Indonesian government's policy in developing rural tourism. The Ministry of Culture and Tourism initiated the program through the PNPM *Mandiri* Tourism (Permen No. KM.18 / Hm.001 / MKP / 2011). Tourist Village is a form of integration between tourist attractions, accommodation, and supporting facilities framed by traditional community life. In simple terms, this tourism activity involves villages and communities, both directly and indirectly (Nuryanti, Wiendu. 1993: 2 in ([Kemenpar, 2019](#)).

In general, the Tourist Village considered part of rural tourism. Some distinguishing factors between the two are Tourism Village as a tourism product has its criteria consisting of 8 criteria and 23 sub-criteria adopted from the ASEAN CBT Standard. Tourism Village is recognized as one of the tourism products that represent sustainable tourism development. Especially in accelerating economic, socio-cultural and environmental growth in rural areas by involving local communities ([Arcana & Wiweka, 2015b, 2016](#); [Kemenpar, 2019](#); [Parantika et al., 2020](#); [Wiweka et al., 2019](#)). This phenomenon is also able to shift the paradigm of urbanization in Indonesia to "ruralization".

Sustainable Tourism

The principles of sustainable development are believed to be beneficial for Indigenous people ([Carr et al., 2016](#); [Setiawan et al., 2020](#)). The application of these principles to tourism can also benefit both destinations and increase the "sense of place" for tourists ([Walker & Moscardo, 2016](#)). Especially if it involves local communities in campaigning for environmental awareness, as well as providing positive experiences for tourists ([Pickel-Chevalier, 2015](#)). Three main pillars of sustainable development are currently recognized, including ([Hall et al., 2005](#)) Economic sustainability, Social Sustainability, and Environmental sustainability.

UNWTO defines sustainable tourism as "tourism that meets the needs of present tourists and hosts regions while protecting and enhancing opportunities for the future" (World Tourism Organization, ([UNWTO & UNDP, 2018](#))). Currently, sustainable tourism has been defined so diverse, according to the characteristics of an area. In general, some of these views emphasize the ability of a product or concept of tourism development to minimize negative impacts and at the same time maximize the positive effects of tourism ([Harris et al., 2012](#); [Miller & Twining-Ward, 2005](#)).

One issue that is often debated from definitions, concepts, or even indicators of sustainable tourism is the gap between theoretical and empirical scope. In other words, the idea that is considered ideal is quite challenging to implement at the operational level or the actual area, especially for stakeholders in rural areas. Therefore, several alternative ideas introduced, one of which was by adopting local wisdom to support the global principles of sustainable tourism. *Tri Hita Karana* is one of the local knowledges that inspires the adoption of local values into sustainable tourism development policies in Bali ([Wiweka, 2014](#)).

Local Wisdom

Value as a phrase can be interpreted through various points of view. Economists tend to associate it with the meaning of the word "value" or have a synonym with a price. In contrast, social scientists tend to view values as "value systems" or relate to the principles, norms, and beliefs of individuals or communities ([Bark et al., 2015](#)). ([Keraf, 2010](#)) illustrates local wisdom as knowledge, belief, understanding, insight, *Adat*, or ethics that guide human behavior in life in the ecological community. In other words, local wisdom is not only limited to human relations, but also covers broader vertical and horizontal relationships, or relationships between creature (humans with humans and humans with the environment), and spiritual relationships (humans with their beliefs).

Sibarani argues that local wisdom is society's fundamental knowledge derived from the noble value of cultural traditions to regulate the order of people's lives. "The local wisdom is the community's wisdom or local genius deriving from the value of cultural tradition to manage the community's social order or social life" ([Satyananda, 2013](#)). Indonesia, through Law No. 32 of 2009 concerning the protection and management of the environment (chapter 1, article 1, item 30), defines local wisdom as "noble values that apply in the community governance to protect and manage the environment in a sustainable manner."

The function of local wisdom as a community life regulator encourages this ideology to provide practical or technical

understandings of life. Therefore, the types of local knowledge include governance, shared values, as well as procedures and procedures, including the use of space and special provisions.

Philosophy of *Memayu Hayuning Bawono's* Concept

Equal to *Tri Hita Karana* (Bali), ideological concepts like this are not only about local wisdom, tradition, or culture. Historically this concept was part of a socio-political phenomenon. In the case of Bali, earlier, this ideology was used as a "symbol" of the movement to revitalize and preserve its original identity (Roth & Sedana, 2015). Some examples of local wisdom that still kept in Indonesia include *Sak-Sak* on the island of Lombok, *Pikukuh Baduy* in the Baduy tribe community, West Java (Banten), and *Memayu Hayuning Bawanain* Central Java.

One of the Tourism Villages that implements this local wisdom is Pentingsari Tourism Village. The local community still preserves *Memayu Hayuning Bawono* as a guide to community life. The word *Memayu* comes from the word *Hayu* or *Ayu*, which means beautiful or safe. This word then gets the prefix *Ma-* and gives the meaning of beautifying or enhancing safety. The name *Memayu* is also often pronounced as *Memayu*. The word *Hayuning* comes from the word *Hayu* by adding the pronoun *-Ning* (belong to), which means beauty, beauty, or safety (its safety). Therefore, the phrase *Memayu Hayuning* is interpreted as an activity that promotes safety, happiness, and harmony. While the word *Bawono* (often called *Bawana*) means the world, in terms of the physical world as well as the inner, mental, or spiritual world, *Bawono* consists of three kinds of meanings, namely:

- *Bawono Alit* (little) means personal and family
- *Bawono Agung* (huge) means community, nation, state and international (global)
- *Bawono Langgeng* (eternal), which is the afterlife.

Memayu Hayuning Bawono is a philosophy or noble value about the life of Javanese culture, which means to beautify the beauty of the world. Javanese people believe this concept not only as a philosophy of life but also as a character that everyone must-have. The philosophy of *Memayu Hayuning Bawana* is also found in the idea of *kejawen*. "*Sepi ing pamrih, memayu hayuning bawono (credo) sepi ing pamrih rame ing gawe, sastro cetho harjendro hayuning*". This sentence confirms that the human body (us) in the soul and body are interconnected and related as a unity in balance with the universal energy.

Memayu Hayuning Bawana is a cultural space, as well as a spiritual culture. *Bawana* is a world with all its contents. In Javanese cosmology, *Bawana* is seen as the *jagad rame* or the place of human life in reality. Besides, *Memayu Hayuning Bawana* is also a humanistic spirituality or cultural expression of Javanese people in the midst of the *jagad rame* (space culture). The essence of *Memayu Hayuning Bawana* is to maintain the balance and harmony of the relationship between humans and God or spiritual (*Manunggaling Kawulo Gusti*), between fellow humans (*Memayu Hayuning fellow*), and humans with nature (*Memayu Hayuning Bawana*).

METHODOLOGY

Data collection methods used in this study include initial gathering information from the internet, scientific articles, and travel promotion media related to the Pentingsari Tourist Village and *Memayu Hayuning Bawana*. Besides, researchers also conducted non-participant observation (for two months, starting from April to June) in the tourist village of Pentingsari (Yogyakarta) to observe the interaction between tourists and the local community, as well as the surrounding environment. To get greater length information, researchers conducted in-depth interviews (Sugiyono, 2015) with a purposive sampling method and guided by interview guidelines. Informants involved included experts consisting of academics and local wisdom experts, as well as managers of Tourist Villages. The questionnaire used to find out the motivation and attractiveness of the most interested visitors. This instrument consists of a set of questions (with rating scale measurement scale) involving 72 respondents (tourists), with an accidentally sampling method.

Table 1: Informant profile

Informant	Explanation
Professional (P)	P1, male, lecturer. P2, male, expert.
Local people (L)	L1, male, Tourist Villages manager. L2, male, local community

Source: Authors

Data collected through observation, questionnaires, and interviews are then analyzed using two approaches, both quantitative and qualitative or known as the "multi method" approach.

RESULTS AND DISCUSSION

Topography, Demography, and History of Desa Wisata Pentingsari

Pentingsari is a village located in Umbulharjo Sub-District, Cangkringan District, Sleman Regency, Special Region of Yogyakarta, or located 12.5 km from the Mount Merapi summit and about 22 km from the center of Yogyakarta. Administratively the area of the village is 103 hectares, consisting of 25 hectares of Tanah Pekarangan, 39 hectares of Tegal Land, 23 hectares of Tanah Sawah, 3 hectares of Agricultural Rice, 10 hectares of Tegalan, 1 hectare of Industrial land, 16.8 hectares of plantation, 5.8 hectares of Settlement, and 23.4 hectares of other sectors.

In 2007, Pentingsari Tourist Village was initiated by local community named Sumardi Wardikusuma, Eddy Ketaren, Ajung Ketaren, and accompanied by Tony Sukoyo and Agustin. On April 15, 2008, through the Sleman Regency Tourism Office Letter number 556/336, Pentingsari village was declared as Pentingsari Tourist Village. In 2008-2009, the town then began to gain recognition through several awards. In 2010, tourism activities in Pentingsari village were temporary suspension for eight months due to the Merapi mountain eruption. A year later, precisely in 2011, local communities together (gotong-royong) rebuilt their villages, including the tourism industry.

In 2011-2014, Pentingsari Tourism Village reached more than 2,000 visitors per month by offering various local wisdom-based tourism activities. This tourism recovery is believed to provide benefits to more than 80 percent of the local community. In 2011, Pentingsari Tourism Village received various awards, including the Citra Pesona Wisata / Cipta Award from the Minister of Culture and Tourism of the Republic of Indonesia, the People's Sovereignty Award, Best Practice of Tourism Ethics at Local Level from WCTE-UNWTO, and the Best Assistant for Empowerment in the Tourism Village. In 2012, this village became a judge and host of the Indonesian tourism village award (2012). Based on interviews with managers, this rapid growth experienced a phase of stagnation in 2013, especially in the aspects of innovation and creativity. Some programs such as Corporate Social Responsibility program, university support, and local government are considered to have succeeded in motivating rural communities to create innovation and change.

Product of Pentingsari Tourist Village

The tourism products offered by Pentingsari Tourism Village can be categorized into two groups, tourist attractions, and tourist activities, both of which consist of natural and cultural potential. The natural attractions of this tourism village include Sendangsari fountains, Kuning River, Pawon River, Ponteng Cave, and Tempuran.

Based on the survey results, visitors consider that the Sendangsari fountains, Kuning River, and Pawon River are the most popular natural attractions. In contrast, the natural attractions of Ponteng caves and battles are less desirable because of their remote access.

While the cultural attractions in Pentingsari Tourism Village include Watu Dakon, Watu Gajah, Watu Persembahan, Watu Payung, Watu Gandul, and Luweng, the survey shows that traditional buildings are beautiful to tourists as a cultural tourism attraction. Besides, Watu Dakon, Luweng, Watu Persembahan, and Watu Gajah are of interest to visitors because they have interesting stories and locations that are easily accessible. In contrast, Watu Gandul and Watu Payung were less desirable. After all, the access was quite extreme and had poorly maintained conditions.

In addition to tourist attractions, Pentingsari Tourism Village also offers a variety of activities that can involve tourists, both based on nature and culture. Based on the results of previous surveys, the natural scenery is one of the essential factors that attract tourists to visit this village. Some natural tourism activities that can be carried out include trekking, plowing rice fields, catching fish, playing mud football, planting and harvesting rice, outbound, volcano tour, harvesting agricultural and plantation products, and other agricultural activities. Besides, this Tourism Village also provides areas for outbound and camping, as well as some equipment rentals such as tents, jeeps for volcano tours, and other supporting facilities. The survey describes (Table 2) that tourists like most of the natural activities in Pentingsari Tourism Village. Some of the reasons are because most activities are part of the original culture of the village community and are carried out in pristine nature. This activity is considered to provide a different experience from the daily life of tourists.

Besides, Pentingsari Tourism Village also has very diverse cultural activities such as those related to customs, arts, traditional ceremonies, traditional buildings, cultural festivals, local wisdom, handicrafts, people's daily lives, and community hospitality. Tourists also have the opportunity to engage in several cultural activities, such as *Jathilan* or commonly known as *Kuda Lumping* or *Kuda Kepang*, *Cokekan* or *Karawitan*, *Gamelan*, art performances (dance and music), learning *gamelan*, learning classical dance, making batik, making *Wayang Suket* (*Wayang Rumpuk*), *Batik* house, *Djanur*, joined the patrol activities (night watch) with Pentingsari villagers, and take part in social service activities. The survey illustrates that the cultural tourism activities that are most in-demand by visitors are *Gamelan* Learning, *Wayang Suket* (*Wayang Rumpuk*) creations, musical performances, musical performances (music/dance), *Batik*, dance, *Jathilan*, night watch, and social service. Identical to natural activities, cultural activities are also often in demand because they have traditional characteristics. Most of these activities have also never been carried out by tourists, especially those from urban areas. Interacting with residents is also the main attraction, considering that Pentingsari villagers are known for their hospitality. They are also quite experienced and have open mind into tourism activities in their village.

Table 2: Respondents' Perceptions of Attraction and Tourism Activities in Pentingsari Tourist Village

	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Total	
	(n)	%	(n)	%	(n)	%	(n)	%	(n)	%	(N)	%
Natural tourist attractions												
Sendangsari Fountain	2	2.8	1	1.4	11	15.3	47	65.3	11	15.3	72	100
Kali Kuning	1	1.4	3	4.2	9	12.5	52	72.2	7	9.7	72	100
Kali Pawon	2	2.8	3	4.2	21	29.2	41	56.9	5	6.9	72	100
Goa Ponteng	11	15.3	20	27.8	27	37.5	13	18.1	1	1.4	72	100
Tempuran	12	16.7	18	25.0	22	30.6	18	25.0	2	2.8	72	100
Cultural tourist attractions												
Watu Dakon	4	5.6	10	13.9	12	16.7	43	59.7	3	4.2	72	100
Watu Gajah	9	12.5	17	23.6	29	40.3	16	22.2	1	1.4	72	100
Luweng	7	9.7	10	13.9	17	23.6	35	48.6	3	4.2	72	100
Watu payung	17	23.6	14	19.4	25	34.7	14	19.4	2	2.8	72	100
Watu Persembahan	13	18.1	16	22.2	15	20.8	26	36.1	2	2.8	72	100
Watu Gandul	23	31.9	17	23.6	19	26.4	13	18.1	0	0.0	72	100
Traditional buildings	0	0.0	1	1.4	7	9.7	46	63.9	18	25.0	72	100
Culinary	0	0.0	0	0.0	4	5.6	36	50.0	32	44.4	72	100
Natural tourist activities												
Trekking	0	0.0	0	0.0	4	5.6	35	48.6	33	45.8	72	100
Plowing rice fields	0	0.0	2	2.8	16	22.2	45	62.5	9	12.5	72	100
Catching fish	0	0.0	0	0.0	3	4.2	35	48.6	34	47.2	72	100
Planting and harvesting rice	0	0.0	3	4.2	18	25.0	40	55.6	11	15.3	72	100
Playing mud football	0	0.0	0	0.0	3	4.2	32	44.4	37	51.4	72	100
Outbound	0	0.0	1	1.4	14	19.4	39	54.2	18	25.0	72	100
Volcano tour	7	9.7	10	13.9	14	19.4	17	23.6	24	33.3	72	100
Harvesting agricultural and plantation products	0	0.0	1	1.4	10	13.9	50	69.4	11	15.3	72	100
Cultural tourist activities												
Jathilan	1	1.4	1	1.4	15	20.8	43	59.7	12	16.7	72	100
Karawitan	0	0.0	0	0.0	10	13.9	38	52.8	24	33.3	72	100
Gamelan	0	0.0	0	0.0	2	2.8	32	44.4	38	52.8	72	100
Art (Traditional Music/Dance)	0	0.0	0	0.0	3	4.2	46	63.9	23	31.9	72	100
Membatik	0	0.0	0	0.0	8	11.1	44	61.1	20	27.8	72	100
Wayang Suket	0	0.0	1	1.4	1	1.4	42	58.3	28	38.9	72	100
Djanur	0	0.0	1	1.4	20	27.8	36	50.0	15	20.8	72	100
Night watch	5	6.9	14	19.4	28	38.9	13	18.1	12	16.7	72	100
Social service	0	0.0	1	1.4	19	26.4	41	56.9	11	15.3	72	100

Source: Primary data

Socio-demographic Characteristics of Tourists

The survey illustrates that Pentingsari Tourism Village visitors are quite balanced between men (51.3%) and women (48.6%). Most visitors are also categorized as young generation (productive age) with an age range of 15-40 years. They also have quite diverse educational backgrounds, including a bachelor's degree (38.8%), Senior high school (33.3%), Diploma, and High school (27.7%). This survey also shows that 61.1% of visitors are full-time workers, and 36.1% are students. The study describes that the attraction and activities offered by the Pentingsari Tourism Village were able to attract young tourists. Mainly because this generation likes activities related to nature and culture, as well as challenging landscapes (Damanik et al., 2019; Setiawan et al., 2018; Wiweka et al., 2019; Wiweka et al., 2019; Yenny et al., 2020).

Most tourists need one to five days to plan their trip, with a length of stay in Yogyakarta for one to three days. They also tend to travel in groups or large numbers. The millennial generation is known to be familiar with the technology. However, the source of information that most influences (77.7%) tourists are still traditional or through WOM (word of mouth). This classic technique outperformed the internet media (66.6%), brochures (20%), even newspapers, magazines, and social media (Instagram & Facebook), which were only around 18%. This phenomenon might seem natural if

referring to that time, Pentingsari Tourist Village has not been aggressively promoting using social media, which has now begun to be developed slowly, including through various influencers.

The graph above (figure 1) shows that the motivation of tourists visiting Pentingsari Tourist Village in a row is to watch art performance and local culture (80.5%), enjoy the natural beauty (72.2%), looking for peace (69.4%), relaxation of mind (68%), increasing the knowledge (63.8%), enjoy leisure time and availability of funds (62.5%), natural tourism (61.1%), rural atmosphere (56.9%), increasing the experience (55.5%), feel the local way of live (50%), explore new places (47.2%), have some fun (40.2%), and spiritual purposes (34.7%). Whereas Social actualization/prestige and Follow the others/trends are not a motive for tourists visiting Pentingsari Tourist Village.

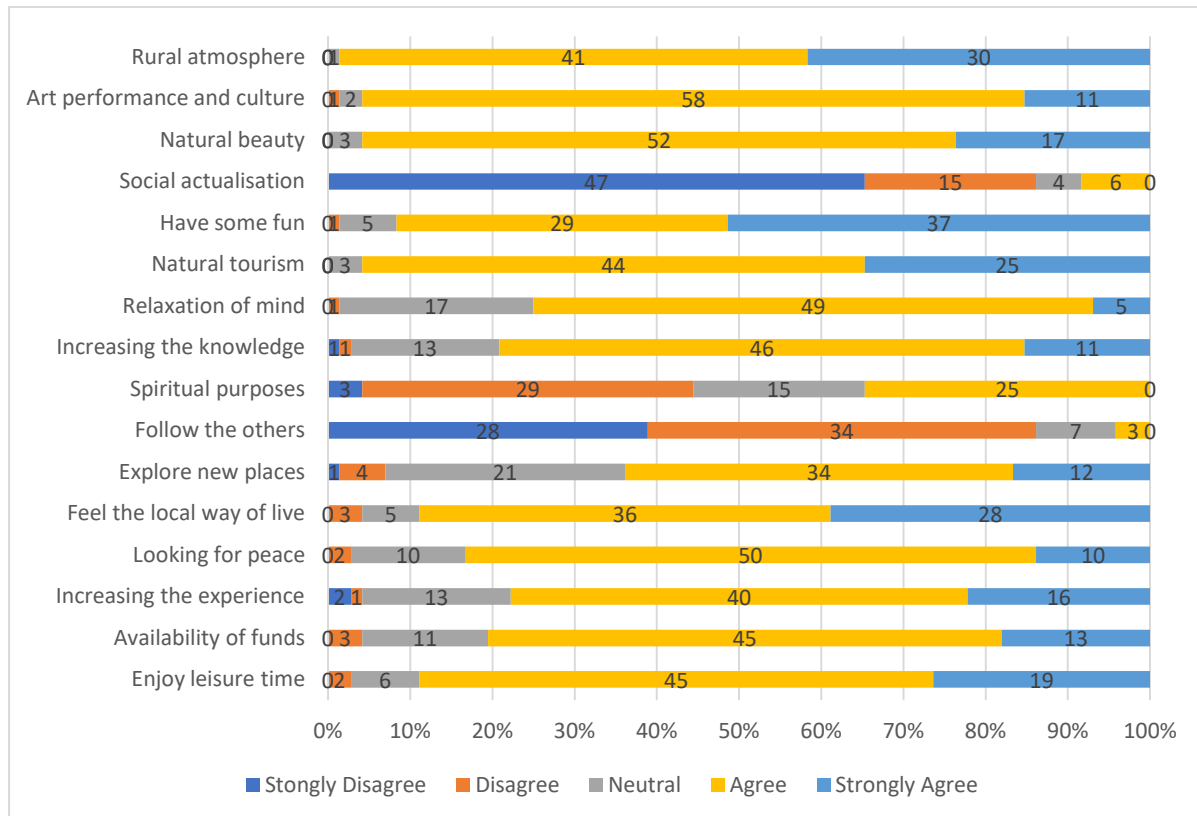


Figure 1: Tourists motivation visiting Pentingsari Tourist Village

Source: Primary data

This strategy also has a quite complex impact. From the economic sector, the involvement of local communities in various tourism activities has boosted employment opportunities and increased community income. Besides, in terms of (social) community relations, this involvement creates more intensive communication between people, especially in some routine meetings and daily tourism activities. Indirectly, the manager believes that this phenomenon has increased solidarity between communities. One example is community awareness to jointly maintain and improve public facilities, especially those that were considered less important but are now well organized.

Since tourism is believed to be able to provide benefits to the community, they now pay more attention to cleanliness, both environmentally and personally. Local people are well aware that tourists come to enjoy clean and natural conditions. The informant continued that the role of tourism is also very significant in the preservation of local culture. Before becoming a tourism commodity, local people tend less interested in their art and culture. Even the younger generation is very rarely interested in learning about their culture. The commodification of art and culture provides added value, especially in terms of the economy. As a result, several local cultures that are endangered, are now preserved by the community, even the younger generation. Although initially economic reasons that encourage the preservation of art and culture. But now, people tend to have a sense of respect and pride in their culture. They also have the confidence to become villagers. This character is generally increasingly lost in most rural communities in Indonesia. As a result, local people, or usually the younger generation, prefer urbanization or go to urban areas.

Although the process looks ideal, the manager revealed several obstacles faced by the manager and the community in developing the Tourist Village. Some of the challenges include the challenges of communicating and making people aware, difficulties in equating vision and goals, the quality of human resources, marketing products, competition with other Tourist Villages, and saturation of local communities to carry out monotonous activities. The manager believes that

the success of the Pentingsari Tourist Village development is due to the characteristics of the population that still preserves and implements the values of their local wisdom.

***Memayu Hayuning Bawono* as a symbol of the Pentingsari Tourist Village local wisdom**

Law No. 13 of 2012 concerning the Privileges of the Special Region of Yogyakarta, specifically article 4, states that the DIY privilege is implemented based on seven principles. One of which is the utilization of local wisdom through the maintenance, implementation, development, and strengthening of values, norms, *adat*, and traditions that inherited to the people of DIY.

The informants from professional or cultural experts (P1 & P2) stated that the concept of *Memayu Hayuning Bawana* had become the basis of behavior or life guidelines for the people of Java-Yogyakarta. The informant believes that its implementation is not only in terms of religious philosophy, but also has become a universal concept. In other words, the idea is the basis for all cultural values of Yogyakarta. Including religious-spiritual values, moral values, social values, customs and traditions, educational and knowledge values, technology values, spatial planning values, and architecture, livelihood values, art values, language values, cultural heritage values, and cultural heritage services, leadership and governance values, national and national values and "*Keyogyakartaan*" spiritual values. Nowadays, the implementation of the concept of *Memayu Hayuning Bawana* is believed to create a harmonious relationship between humans and nature (environmental aspects), humans with humans (aspects of society), and humans with God (spiritual aspects).

The manager (L1) and the community (L2) stated that the people in Pentingsari Tourism Village were aware of the values and concepts of local wisdom. They interpret that the idea of *Memayu Hayuning Bawana* is a part of their daily lives, where they live side by side among people, the environment, and also have a spiritual relationship with God. These three relationships in Javanese terms are called *Manunggaling Kawulo Gusti*, *Memayu Hayuning Sesama*, and *Memayu Hayuning Buwana*.

Manunggaling Kawulo Gusti

This aspect is a manifestation of the cultural (spiritual) issue, or human relationship with God (the Creator). Local people preserve this value by carrying out some traditional ceremonial activities that illustrate the life cycle of humans. Some traditions are carried out starting from when it was still in the form of a fetus or seven months old (*mitoni*; *tingkeban*), born (*brokohan*), broken umbilical cord (*pupak puser*; *puputan*), naming (*njenengi*), *aqiqah* (*kékahan*), down to the ground (*tedhun lemah*; *tedhak sitèn*), circumcision of boys (*sunatan*; *supitan*) and girls (*tetesan*), marriage (*omah-omah*), and death (*tilar donya*). Besides, the local community also still performs *Ruwatan* ceremonies to "cleanse" bad influences (*sukerta*) that may arise in a person.

Every month, throughout the year, the community has traditional ceremonies related to religion. Generally, this tradition relates to Muslims, such as the month of Sura (Muharram) as the first month at the beginning of each year in the Javanese calendar. In that month, the community performs several rituals or "*laku prihatin*" as a symbol of cleansing (*suran*), including the washing of heirlooms. Besides, there is the *Sapar* month (Shafar) with the tradition of *saparan*; the month of *Mulud* (*Rabiul Awwal*) with the *Muludan* tradition to commemorate the birth of the Prophet Muhammad; *Rejeb* Month (Rajab) with *rejeban* tradition; the month of *Ruwah* (*Sya'ban*) by carrying out the ceremonial cleansing of the cemetery (*nyadran*; *resik kubur*). In the month of Ramadan, there are usually almost no joyful ceremonial activities such as wedding receptions or circumcisions. But the *kenduri* ceremony (banquet) is still held on odd nights on the 20th of Ramadan (*maleman*), to welcome the descent of *Laylat al-Qadr* (Night of Decree).

In the month of *Sawal* (*Shawwal*), Javanese Muslims perform a festivity of *sawal*. In a month that is considered "good", people visit each other, forgive each other, to connect and strengthen brotherhood and affection (friendship). In the past, *kenduri* was a mystical ritual offering. Today, *kenduri* is an expression of gratitude to God Almighty. Traditional farming methods and traditional ceremonies such as *merti desa* or commonly known as *Bersih Desa*, are a symbol of appreciation for the gift of the Creator (God). Especially for sustenance, health, safety, the harmony of life, comfort, and tranquility of people's lives. The *Merti Desa* tradition is generally implemented by giving alms, which are expressed in the form of "*Gunungan*" (Javanese *wayang* term). This tradition is then adjusted to the character of the Pentingsari tourist village.

Various traditional and religious ceremonial activities carried out in Pentingsari Tourist Village are the implementation of local wisdom in daily life, especially in maintaining harmonious relations between humans and God. In 2011, this implementation also received an appreciation from WCTE-UNWTO as the Best Practice of Tourism Ethics at Local Level.

Memayu Hayuning Sesama

This aspect includes relationships between people. As stated earlier, the principal values of the community in this village are cooperation or togetherness. The Pentingsari Village community has become accustomed to involving all sections of the society in developing the town. The approach used is deliberation to reach a mutual agreement. As a respected party, the role of the elders is also critical in providing ideas. Therefore, almost every activity in Pentingsari Village is always supported by all community groups. Some forms of local community involvement include activities such as youth clubs (youth organizations), PKK (Family Welfare Empowerment), farmer groups, village tourism groups, tourism awareness groups, and other community groups. Most of these community groups are also actively involved in the development of the Pentingsari Tourist Village.

All development policies are also based on the principles of togetherness. In other words, the development of the community and benefit the local itself. This approach has also proven capable of eliminating business "competition" that often occurs in the tourism industry. Therefore, each community group continues to carry out their respective roles, such as farmers, artisans, homestay owners, food stall owners, and other supporting businesses. Tourism benefits are also always managed equitably so that they pay attention to not only humans but also the natural and cultural environment.

Memayu Hayuning Buwana

This aspect reflects the relationship between humans and nature. One of the community activities that support environmental sustainability is community service to clean the environment every Friday and Sunday. In addition to private facilities, these activities also frequently carry out repairs on public roads, clean up watersheds, do greening in public places such as village yards, and prohibit hunting. One interesting customary rule (village) is the policy of planting five trees for every single tree logging. This rule is believed to reduce the exploitation of nature and prioritize environmental sustainability. They believe that humans and the environment (nature) must live in harmony.

The three aspects above show that the local wisdom of the community or the concept of *Memayu Hayuning Bawono* has a philosophy that is in line with the idea of the sustainable principle. This social philosophy seems to be an ideal implementation of the illustration of a global view designed by environmentalists. It is believed that local communities in Pentingsari Village do not need to adopt the sustainable development code of ethics. One reason is the harmony between the three elements of life (spiritual, socio-cultural, and environment) has become part of their daily lives. Even the traditional values that are implemented then become the main attraction for Pentingsari Tourist Village. At present, tourism and local wisdom are ultimately very difficult to separate and seem to reinforce one another. As a tourism commodity, local wisdom can create a harmonious environment, arts and culture, and people's lives. On the other hand, tourism provides economic and social impacts to preserve the local wisdom of the community.

Management of Sustainable Tourist Villages in Pentingsari in the perspective of *Memayu Hayuning Bawono*

As one of the leading Tourist Villages in Yogyakarta, Pentingsari Village continues to make improvements to various aspects of the environment, socio-culture and society. The Tourism Village Manager also realizes that without the right approach, the potential of the Pentingsari Village can slowly be damaged, mainly due to the tourism high market demand. Therefore, although not explicitly "labelling" the value-based management of *Memayu Hayuning Bawono*, the manager of Pentingsari Tourist Village, describes the following approaches.

Implementation of *Memayu Hayuning Buwana* (environmental management) in Pentingsari Tourist Village

The principle of environmental management carried out by the Pentingsari Tourism Village is to preserve, manage and protect the environment. Protecting the environment is already part of the culture of the village community. Managers only educate and coordinate environmentally friendly development; the population is believed to have implemented it independently. Some activities related to the management and preservation of the environment include activities that involve farmer groups in plantations, greening, and protecting the presence of water sources, whereas youth farmer groups conducting nursery reforestation plants. The fish farmers group is directed to utilize water sources from the river, as well as women's farmer groups for the preservation of local tubers and the utilization of local food potential. Although the impact of tourism on development pressures is very high, however, the community consistently adheres to *Adat* rules, especially regarding the planting of five new trees for every single tree logging. These simple values are indeed very effective in suppressing overexploitation and are very difficult to find in other regions.

This village actively involves *Adat* and cultural interests in environmental preservation. Some activities such as cooperation or village cleansing, ecological conservation, greening the environment, actions of Friday ladies' cleaning, routine community meetings (RT, RW and Dusun), and planting of fruit and horticulture, are already part of the culture and customs local community. The community also maximizes the utilization of the potential of green plants and the utilization of water sources for livestock and fisheries activities. These activities can also meet the needs of organic fertilizer for agricultural activities. Therefore, activities such as mushroom cultivation, raising livestock, growing herbal plants, and another agriculture continues to grow in the community. In addition to creating new jobs, this activity can avoid the community from businesses that have the potential to damage the environment.

In addition to activities based on agriculture and animal husbandry, local communities are also trained to make tour packages by utilizing the potential of nature and the environment as its main attraction. This activity is carried out to increase public awareness of tourism activities. Some community activities offered in this tour package include gardening, agriculture, animal husbandry, fisheries and environmental preservation. Pentingsari Tourist Village is also often used as a location for entrepreneurship training for retired local governments. Besides, educational tourism is also mainly in demand by the student market segment or from educational institutions.

This phenomenon proves that tourism can provide added value to the natural environment. Conventional agricultural activities which generally have a low bargaining value, have now become commodities with more attractive selling and packaging values. Farmers and ranchers also increasingly appreciate the profession because it can bring higher economic benefits. The simple illustration is, nowadays, the capital of farmers and ranchers has been "funded" by tourists. Besides, tourists also become consumers of their agricultural and livestock products at much higher prices, compared to through intermediaries. This ecosystem suppresses land-use change and makes farming and breeding culture more sustainable in Pentingsari Tourism Village.

The Implementation of *Manunggaling Kawulo Gusti* (spiritual-social cultural relations) in Pentingsari Tourist Village

Besides being involved in tourism activities, some people from Pentingsari Village work as farmers, civil servants and entrepreneurs. It means that tourism does not necessarily change the livelihoods of local people, but instead provides a more diversified profession. Tourism is even able to provide added value to several occupations related to tourism activities, both directly and indirectly. Some examples of them, the tradition of farming which conducted traditionally, is currently still maintained. Now it is more packaged in a more attractive manner and involves tourists. Besides, commodification is also carried out in the *kenduri* culture. *Kenduri* is an offering activity that is sacred or mystical. Today, the feast is still maintained as an activity to express gratitude to God. To minimize the impact of social changes in local communities, especially from modern culture. The manager has anticipated by requiring tourists who visit always to respect and obey all the *Adat* rules of the Pentingsari Tourist Village community. One example is dangdut events, concerts, or traditional music activities that use a sound system above the 5000Hz frequency will be immediately rejected by the manager because it is not following the culture of the local community.

This strategy is expected to reduce the socio-cultural impact of direct interaction between local people and tourists. The manager also claims that this effort can be said to be quite successful in maintaining the original socio-cultural values of the local community. The community is also committed to preserving the character of their local wisdom rather than only considering the economic benefits received. Therefore, they are only open to tourists who want to visit and adapt to the local knowledge of the Pentingsari Village community. This phenomenon shows that even though tourism tends to be dominated and market oriented. However, Pentingsari Tourist Village can maintain its balance so that it can be said to be more product oriented.

Implementation of *Memayu Hayuning Sesama* (community relations) in Pentingsari Tourist Village

One of the Indigenous values implemented by local communities in managing Tourist Villages is togetherness or cooperation. Managers actively involve the local community as tourism businesses such as homestay owners, food and culinary supplies, as tour guides, providers of training places. They also include several community groups to make Pentingsari Tourism Village souvenirs. In addition to the community directly involved in tourism activities, the manager has also affected the wider community and is not directly related to tourism activities, such as groups of farmers, dairy farmers, batik arts groups, and *jathilan*. The locals are always actively involved in the development of tourism products, such as lava tours or visits to Mount Merapi, training in making herbs, and making batik. Most of the tourism businesses in Pentingsari Tourism Village are local people. This condition also has a positive influence on communication between people. Communities also become more flexible in sharing roles, between groups of people who run tourism businesses, groups of people who preserve culture, and other community groups that are not related at all to tourism activities. Managers also always prioritize deliberation in decision making related to the development of Tourism Villages. At present, Pentingsari Tourist Village has several community organizations or groups that support tourism activities such as *Karangtaruna* (youth groups), farmer groups, *PKK*, tourism awareness groups and other village officials.

CONCLUSIONS AND RECOMMENDATIONS

The study found that the market segment of the Pentingsari Tourist Village was mostly young people (of productive age) with an age range of 15-40 years. While their motivation to visit the village is to enjoy the natural conditions and life of the local people. In other words, the attractiveness and activities of natural and cultural tourism are still the dominant pull factors. The existence of the Tourist Village in Pentingsari has also given various positive impacts on the community. Besides, tourism is also believed to have encouraged the potential of natural resources and the local wisdom preservation of the local community. As one of the local knowledges which until now is part of the daily lives of local people, *Memayu Hayuning Bawono* can be said to reflect the principles of sustainable tourism. Especially the values related to human relations with the three aspects, known as *Manunggaling Kawulo Gusti*, *Memayu Hayuning Sesama*, and

Memayu Hayuning Buwana. The philosophy of the local community illustrates the relationship between humans and their spiritual aspects (God), the relationship between humans, and the relationship between humans and the environment. At present, other than as a guide to local community life. This local wisdom was also adopted in the management and development of the Pentingsari Tourist Village. Tourism and local wisdom then become very difficult to separate and seem to reinforce one another. Local wisdom can become a tourism commodity and create a harmonious environment, arts and culture, and people's lives. On the other hand, tourism provides economic and social impacts to preserve the local wisdom of the community.

LIMITATIONS AND STUDY FORWARD

One of the limitations of this study is the relatively short duration of the study. To get an in-depth analysis, especially related to local wisdom, researchers hope that further research can be carried out with a longer duration. Besides, researchers are expected to adopt an ethnographic approach by actively involving local communities.

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AUTHORS' CONTRIBUTION

This work was carried out in collaboration among all authors. Ramang H. Demolinggo and Kadek Wiweka designed the study, performed the statistical analysis, wrote the protocol, and wrote the first draft of the manuscript. Putu Pramania Adnyana managed the analyses of the study and the literature searches. All authors read and approved the final manuscript.

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