

## **Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City**



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**ABSTRACT:** This research aims to ensure the active role of the Bagak Sahwa village community in making decisions on tourism by using the environmental area to obtain a fair share of income from tourism activities. Bagak Sahwa tourism village is expected to implement Community Based Tourism (CBT) effectively. However, the implementation by the local community has not been conducted as mandated in Law No. 10 of 2009. In some cases, it can even lead to community conflicts. The results showed that community participation in developing the tourism village potential was still low. The low quality of human resources also influenced this situation, and the resident-focused more on the agricultural sector. The road access is in poor shape, insufficient facilities, and infrastructure supporting tourism activities, the promotion of tourism objects is still deficient, and the quality and quantity of human resources are still low. The Social Entrepreneur model's presence has impacted a shift in society's perspective socially and economically. However, the Village community still upholds their ancestors' language and behavior patterns. The administrators involving the local community transmit knowledge based on these findings. Therefore, the local community is educated to actively participate in developing the village. They can collaborate with new things by involving millennials in tourism village activities to maintain local culture and wisdom.

**KEYWORDS:** Participation, Leadership, Entrepreneur, Values Local Products

### **INTRODUCTION**

A village should be able to develop the natural potential and sustainability in line with Law Number 6 of 2014, to prepare for autonomy of becoming independent. It is vital to recognize that the village's success depends on the participation of the residents. Therefore, developing the village's potential and natural sustainability and culture need to be preserved. One of the initiatives that can present the potential for a village is the creation of tourism. In this case, village development should know the characteristics, strengths, and weaknesses in detail. Therefore, the tourist village can be developed by selling the attraction, and the local community can participate in the development.

Community-Based Tourism (CBT) is a concept where the tourist destination's empowerment utilizes the local community in its development. Furthermore, CBT can be interpreted as sustainable tourism to improve welfare and life quality, maintain cultural preservation and provide input stages in developing a tourist destination. Three tourism activities that support the CBT concept are adventure, culture, and ecotourism.

The village is expected to implement Community Based Tourism (CBT) well. However, the implementation has not been carried out as mandated by Law No. 10 of 2009. Community participation is mandatory in implementing Community-Based Tourism (CBT) in the Village. These problems can be seen from the following phenomena: CBT principles have not been implemented involving resident participation. The village does not support tourism activities, lack of tour package products, and has the low quality of local human resources. The creation of the tourist village has not adequately involved residents, resulting in sporadic conflicts.

### **LITERATURE REVIEW**

According to Priasukmana & Mulyadin, a tourist village is a rural area that offers an atmosphere reflecting the authenticity of social culture, customs, and daily life. Moreover, the village architecture and spatial structure are unique and from socio-economic life or activities that are unique and interesting as well as having the potential to develop various tourism components such as attractions, accommodation, food and drinks, souvenirs, and other tourist needs.

A tourist village has the potential for uniqueness and a distinctive tourist attraction, in the physical characteristics form of the rural natural environment as well as social and the resident cultural life, managed and packaged attractively and naturally with the

## Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City

tourism support facilities development. It is also prepared to receive and mobilize tourist visits to the village and drive tourism economic activities that can enhance resident welfare and empowerment.

There are several criteria to be considered in developing a tourist village. In this research, the increasing tourist villages have not fully involved the local community. In some instances, it has triggered conflicts between local communities, such as in the Mangrove tourism in Setapuk Village. Furthermore, many tourist villages developed through government sponsorship and investment incentives have not applied the CBT principle involving resident participation. Therefore, the tourism village, which has much potential to be developed, has not been able to provide economic benefits for the local community.

Rural tourism consists of the overall experience, natural attractions, traditions, and unique elements that attract tourists (Joshi, 2012). Furthermore, the village's existence in tourism development is very important. Tourist villages have been able to color a more dynamic destination variety in a tourism area it is not always trapped in the developing mass trend.

The principles in developing tourist villages are one of the alternative tourism products that can provide the impetus for sustainable rural development and management principles, including:

- (1) Utilizing resident facilities and infrastructure,
- (2) Benefiting the resident,
- (3) Having a small scale to facilitate the reciprocal establishment's relationships with the resident easily,
- (4) Involving the resident,
- (5) Implementing the rural tourism products development.

The criteria that underlie the development of tourist villages development are:

1. Providing facilities and infrastructure owned by local communities stimulates participation and ensures access to physical resources, facilitating tourist villages' growth.
2. Encouraging increased income from the agricultural sector and other traditional economic activities. The community has an effective role in the decision-making process on the tourism form that utilizes the environmental area and obtains an appropriate income share from tourism activities.
3. Encouraging the local community entrepreneurship development. The planning principle that needs to be included in the "preliminary planning" are:

(1) Even though it is located in a tourist area, not all places and environmental zones have to be tourist attractions.

(2) The potential of a tourist village also depends on the willingness to act creatively, innovatively, and cooperatively.

Some villages may not be for tourist purposes even though tourism activities are conducted there. Therefore, to become the center of visitors' attention, the village should have 1) uniqueness, authenticity, and distinctive characteristics, 2) adjacent to a significant natural area, 3) relates to cultural groups or communities that essentially attract visitors and 4) the opportunity to develop basic infrastructure and other facilities. Building tourism potential in the village is not easy, especially in a situation with a natural and cultural environment.

Village potential is the power, strength, and ability to improve community welfare. It can be divided into two, namely: first, physical potential in the form of land, water, climate, geographical environment, livestock, and human resources, and second, non-physical potential in the form of communities with their patterns and interactions, social institutions, educational institutions, and village social organizations, as well as officials and civil servants

([https://static.banyumaskab.go.id/website/file/2211201409470014172\\_29220.pdf](https://static.banyumaskab.go.id/website/file/2211201409470014172_29220.pdf)). Strengthening village potential is to promote the realization of community independence. This opens up business opportunities for rural communities to improve the community economy sustainably.

In increasing the capacity of rural communities in developing tourist villages, community involvement is an absolute prerequisite. However, involving the community in developing a tourist village is difficult because every community has its characteristics. There is the potential for violence, and groups can ignite at any time like dry hay in the wind. The biggest obstacle lies in the capacity and understanding of the community in tourism villages. It can take a while to provide insight and construct infrastructure because community participation is crucial.

To analyze these problems, Fiquerola (in Pitana, 2005:117) stated that the criteria for success in developing village potential should consider the following aspects: community participation, leadership, social capital, local values, entrepreneurial spirit, and strengthening local products.

### RESEARCH METHOD

This descriptive research describes and analyzes community participation in developing the potential of the Bagak Sahwa tourism village, East Singkawang Sub-district, Singkawang City. The analysis was conducted comprehensively through data collection by

## Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City

conducting in-depth interviews and observations using taxonomic analysis techniques to analyze the descriptions of the research object (Bungin, 2013 :284). The taxonomic analysis technique focuses on certain domains, then sorts the domains into sub-domains, and more specific and detailed sections cluster with similarities.

Local communities make decisions on developing tourism potential that utilizes their environmental area. Therefore, they are guaranteed a fair share of income from tourism activities, promote local community entrepreneurship, and develop village tourism products. The data validity was tested using two techniques, including triangulation of data sources and techniques. Triangulation of data sources investigate credibility by checking the results obtained through several sources. Meanwhile, the methods analyze credibility by checking the data with similar source but in a different technique. The pattern with the credibility testing techniques produced additional data. Therefore, further discussions were performed with the relevant data sources to ensure the data is correct following the different viewpoints.

### RESULT AND DISCUSSION

A tourist village is used as a spot because of its attractiveness. Shah (2014) explained that a tourist village fulfills all the tourism elements with potential attractiveness. These include nature, cultural, and artificial tourism in a particular area supported by attractions, accommodations, and other facilities. This is consistent with the local wisdom of the community, and the elements are fully integrated to promote uniqueness.

Bagak Sahwa tourist village is the residence of the Salako Dayak tribe in East Singkawang Sub-district, Singkawang city, with a protected forest area supervised by the Natural Resources Conservation Center of the West Kalimantan Province. Flora and fauna in this area are quite well preserved, such as the corpse flower of *Rafflesia Tuan Mudae*, giant taro, river rocks, caves, forest durian trees, snakes, sun bears, spiders, and others. This village also preserves culture through studios and also some typical crafts. The cultural potential offered is the Ngabayotn Traditional ceremony, held annually every June 1, to give thanks for the abundant harvest. Bagak Sahwa is also included in the Gunung Raya Pasi Nature Reserve area, which offers the beauty of a protected forest with several flora and fauna of the tropical rain forest of Kalimantan.

This tourist village positively impacts the community's life by improving facilities and infrastructure, such as road repairs, street lighting, and construction of public facilities. Most residents had a livelihood as farmers before the declaration as a tourist village. A large number of jobs can affect the income of the residents, especially those involved in the tourism sector. The increase in population income will affect the economic condition, and the following is a summary of the latest data on the number of visitors.

**Table 1. NUMBER OF VISITORS TO BAGAK SAHWA TOURISM VILLAGE JUNE 2017 TO OCTOBER 2021**

No	Year	Number of Visitors (People)
1	2017	74
2	2018	81
3	2019	46
4	2020	0
5	2021- October	264

**Source:** The Tourism Awareness Group's Guest Book for Bagak Sahwa Tourism Village, October 2021

Based on Table 1, the number of visitors was 74 in 2017, then increased to 81 in 2018 and decreased significantly to 46 in 2019. In 2020, it coincided with the emergence of the COVID-19 pandemic, which caused public panic. This was followed by the closure of the location of the Bagak Sahwa tourist village and various government regulations that restricted people from doing activities outside the home when there was no urgent need, resulting in no visit. In May 2021, there were visitors, coinciding with the opening of the "By Fresh By Farm" garden tour located close to the protected forest tourism that flows through the Bebatuan River with clear water. From August through October of 2021, there was a rise from the average of 56 tourists to a total of 208. The tourism potential of this Tourism Village is in the form of natural and cultural potential. The potential for natural tourism is the Orchid Garden and the Dayo Ai' River. This is still highly guarded by the local community, and the natural beauty is an attraction for visitors. Cultural tourism potential was in the form of Parauman Traditional House, Salako Dayak Traditional Meeting House, Ngabayotn Traditional Ceremony, Chopstick Festival, Center for Handicrafts and Souvenirs, and Mancarsiat Studio. The potential for cultural tourism is also an attraction for visitors outside the island of Kalimantan who want to know about the Salako Dayak customs, Salako Dayak dances, and special foods not found in other areas.

The form of community participation is also essential for the achievement of sustainable and quality tourism. The Tourism Awareness Group (Pokdarwis), which manages tourism activities in the Bagak Sahwa Tourism Village, should be a forum for community participation. The Tourism Village has two Pokdarwis that manage different tourism objects, namely Pokdarwis By

## Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City

*Fresh By Farm* and Pokdarwis Dayo a'i. This Pokdarwis only involved a few community members because most chose to enjoy the existing potential, and most migrated to school and looked for work.

According to interviews with the tourism manager *By Fresh By Farm*, the obstacles in developing the Bagak Sahwa tourist village are that some access roads are damaged, and capital is not yet available. Mr. Polinus conveyed the same report as the Chair of the Pokdarwis for Dayo A'i Tourism Objects and Protected Forests. The obstacles in developing the potential of the tourism village were narrow road access, lack of tourism promotion, quality human resources, and capital for developing facilities and infrastructure to support tourism activities.

Lack of promotion of tourism objects, inadequate road accessibility, and lack of human and capital resources are obstacles to developing tourism potential. Meanwhile, the road to the Dayo A'i tourist attraction and the protected forest is not supported. The Village Government has not repaired the condition of the damaged road because it is waiting for development budget funds from the Singkawang City Government.

Another obstacle to developing the village is that the community does not want to sell land to outsiders for the development of the tourist village. This includes constructing restaurants around protected forests and Dayo A'i, as a form of garden tourism development by *By Fresh By Farm*, built by the private sector. Promoting tourist objects is still lacking because the people involved in the management have not mastered technology well, such as using the mobile phone as a tool to promote tourist attractions through social media such as Facebook and Instagram.

In addition, low human resources are an obstacle due to lack of knowledge in developing the potential of the Bagak Sahwa tourism village. However, the number of people involved in the development is still small since participation is restricted to non-productive age. People of productive age prefer to leave the village and migrate to find work or continue their education.

The steps taken by the relevant parties in developing the potential of the Bagak Sahwa tourism village include carrying out promotional actions to socialize the village's existence. Leadership and social capital to build the village have implications for increasing appreciation of cultural arts, supporting facilities and infrastructure, in the form of assistance programs for art equipment, costumes, craft tools, raw materials, and art studio facilitation.

Promotion is expected to provide more satisfactory results to bring more tourists, and the easiest way is through the word of mouth. The villagers were given these instructions in line with the requirements. Other promotions are also carried out through the Singkawang Department of Tourism, Youth and Sports website because the manager does not have a separate website. Oral socialization is considered less effective because it does not provide concrete evidence of the existence of the village. The larger community requires proof that this popular tourist destination has a lot to offer. There are various forms of promotion, one of which is through hotels.

The following is the result of an interview with Mrs. Vivi, the Head of Development and Promotion of Singkawang Department of Tourism, Youth, and Sports, explaining: "Our promotion is conducted through hotels in Singkawang City. Therefore, the hotel's tourists stay offers Bagak Sahwa Tourism Village as a tourist destination." Efforts through this promotion are considered more optimal when compared to word-of-mouth promotion. This method has several advantages: the manager works with the right party because the hotel is the first place to go when setting foot in another area.

The formation of the Tourism Awareness Group (Pokdarwis) before the issuance of the Decree from the Singkawang Department of Tourism, Youth and Sports, the Bagak Sahwa Tourism Village community had started to organize their area to become one of the commodities in the tourism sector to increase income for the surrounding community, namely by opening avocado and lemon garden tours. Visitors can pick the desired fruit directly from the tree, guided by '*By Fresh By Farm*' officers.

Leadership and social capital action programs to build the Bagak Sahwa tourist village are in the form of skills training, traditional food processing, and forest orchid marketing management to improve the economy of the tourism village community. Providing training for processing and packaging typical souvenirs made from quality local *cempedak* and durian is expected to increase women's income and provide marketing management training for forest orchids to increase the income of farmers and rubber cutters.

Local wisdom is broadly a cultural advantage of the local community and geographical conditions. This cultural product of the past is continuously used as a guide for life, and even though it has local value, it is considered universal. Local wisdom is also interpreted as custom. Customary wisdom is understood as everything based on knowledge, recognized by reason, and considered good by religious provisions. Customs are tested naturally and should be of good value because these habits are social actions.

All traditional ceremonies in the tourist village are arranged in a celebration that lasts for a week. Ngabayotn Dayak Salako ceremony is conducted by Dayak tribe located in Singkawang City. The Salako Dayak is a rice ritual as an offering ceremony to Jubata (God) and Awo Pamo (ancestral spirits) in the form of animals and various traditional dishes as a sign of closing the rice harvest period and the start of the time for farming. The Ngabayotn ceremony is held by Binuo Garantukng Sakawong in Bagak Sahwa Village, Singkawang Timur District, Singkawang City in June every year. This ceremony was followed by several other activities, such as the competition of chopsticks, Pangkak Gasing, slingshot, coconut fronds, souvenirs, traditional culinary booths, and a workshop with the theme of Dayak Salako.



## Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City

Building a tourism village based on local wisdom is a difficult activity when all components of the community are not supported. An example is the potential of existing local wisdom, such as rice harvesting activities that begin with certain ceremonies and rituals for asking for rain. This will not be potential local wisdom when conducted by each landowner. Due to a lack of coordination and participation from individual rice field owners and entire communities, the cultural potential of this practice is obscured.

The potential of this tourism village is in the form of natural and cultural tourism of the Orchid Garden and the Dayo Ai' River. It is still highly guarded by the local community, and the beautiful natural beauty attracts visitors. Meanwhile, cultural tourism potential includes Parauman Traditional House, Salako Dayak Traditional Meeting House, Ngabayotn Traditional Ceremony, Chopstick Festival, Center for Handicrafts and Souvenirs, and Mancarsiat Studio. This is also an attraction for visitors outside Kalimantan Island who want to know the Salako Dayak customs, dances, and special foods not found in other regions.

The potential of the natural beauty of Bagak Sahwa villages, such as the twin waterfalls and the hospitality of the residents, is a significant capital for tourism development. Furthermore, the village has abundant agricultural and forest products, such as rice, red ginger, white durian, and bitter bean. The community can process abundant gardens and agriculture into products with economic added value, such as processing ginger into powder which will become one of the typical souvenirs for tourists.

Bagak Sahwa village has the potential to support the vision achievement as a tourist village. The strengthening of the potential is conducted through three stages, namely (1) awareness, (2) training, and (3) mentoring. The awareness stage changes the community's paradigm of thinking about the village's potential. This stage is carried out by socializing on the development of tourist villages and their implications for improving the community's economy. The socialization process through village meetings is chaired directly by the head of Bagak Sahwa. In every meeting held, they always provide an understanding to the community of the village's potential to support the formation of Bagak Sahwa.

Changing this paradigm of thinking did not experience any problems because the Bagak Sahwa community could become a tourist village. The development cannot be separated from the participation of the community. Awareness in the form of changing the community mindset can facilitate this tourist village development. The development of Bagak Sahwa as a tourist village has the community's full support. The potential for cultural activity is not apparent because it is not performed communally and arranged by all rice field owners. For example, the community maintains the cleanliness and safety of the tourist environment. They actively preserve their culture and other activities supporting the development of tourist villages.

The second stage is concerned with providing training to the community, and the role of the government as a tourism stakeholder is needed. The government and the community have the same responsibility in developing tourist villages. However, the government should play a more significant role in inviting, inspiring, and stimulating the community. One of these tasks is realized through good cooperation between the government and the community (Saryani, 2013: 51).

The Singkawang Department of Tourism, Youth and Sports has not been maximal in developing the potential of tourism villages in Bagak Sahwa. Therefore, the government partners directly with the private sector in improving human resources through guidance, counseling, and training in tourism and farmer groups to increase agricultural products. Meanwhile, the manager of *By Fresh By Farm*, a partner of the Bagak Sahwa tourist village, provided various training to community groups.

The third stage is the assistance which is also conducted by the private sector at the request of the village head and the local community. It assists the administration and people of Bagak Sahwa in realizing their full potential and building the tourist village. The training on making woven baskets and miniatures as souvenirs for tourists is also inseparable from the efforts to develop this tourist village to improve the community's economy. Moreover, assistance in arranging Dayo A'i tourism objects has brought encouraging results. The location was still chaotic because there was no arrangement, and it was very unattractive to visit even though there was no charge to enter the tourist attraction. After the arrangement, the location becomes a very attractive tourist destination because it has clear and cool water in the middle of a beautiful protected forest.

The economic implications of developing Bagak Sahwa tourist village for the community are insignificant because the potential development has only entered the early stages. Bagak Sahwa village still needs assistance to "stand up straight, walk, and in the end be able to run" to pursue and realize the vision of becoming a tourist village. This assistance is needed from the Department of Tourism, Youth and Sports or the private sector as the capital owner.

Low human resources and a lack of professional experience in administering the hamlet as a tourist village are impediments to maximizing the tourism potential of Bagak Sahwa. Besides constraints on human resources, other obstacles faced are the supporting facilities and infrastructure to achieve the vision of the village as a tourist village.

### CONCLUSION

Community participation in developing the potential of the Bagak Sahwa tourism village is still low. Furthermore, the participation in the development of Tourism Villages is more on the physical aspect. It contributes more to physical development by improving infrastructure and structuring tourist objects. Meanwhile, non-physical aspects such as the contribution of thoughts related to tourism development planning have not been seen. The leadership and social capital action program to build the Bagak Sahwa tourist village

## Community Participation Model in Developing Bagak Sahwa as a Tourism Village in East Singkawang Sub-District, Singkawang City

is in the form of skills training, traditional food processing, and forest orchid marketing management to improve the economy of the Bagak Sahwa tourism village community.

The presence of the Social Entrepreneur model in the tourist village has an impact on a shift in society socially and economically, even though the people uphold the language manner and the behavior patterns of their ancestors. However, after the Tourism Village's existence, the social life of the community changed due to the influence of visiting tourists. Strengthening local products through cultural preservation, studios and some handicrafts typical of the tourist village can make a new choice for traveling. Therefore, strategic steps are needed, hence the tourism sector can become the mainstay of economic revival in Bagak Sahwa. The tourist village is believed to be a pandemic winner as tourism trends changed after COVID-19.

The existence of Bagak Sahwa tourist village is in the form of natural and cultural tourism, which is still highly guarded by the local community. Therefore, it becomes an attraction for visitors and is expected to reduce the urbanization of people from villages to cities. This is because many economic activities can be created with equitable economic benefits felt by the people. Institutional strengthening should also be used to develop tourist villages' potential through VOE and Tourism Awareness Groups and the engagement of cyber-savvy youth to attract millennial tourists. Human resources are needed to manage the tourist village promotion by utilizing social media.

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