

## Community-Based Tourism in Kresek Village Madiun East Java

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**Abstract:** This research aims to reveal the role of community in tourism development and formulate a community-based tourism in historical tourism areas of Kresek Monument in Kresek Village, Wungu District, Madiun Regency, East Java. This research is carried out with a qualitative explorative method. Data was collected through in-depth interviews, observations, Focus Group Discussions, and the study of documentation. Data validity was obtained through source triangulation. Data analysis with interactive analysis model. The result shows that the people succeeded to transform historical trauma into tourism potential through various recreational and educational activities, but the absence of synergy of policies among the stakeholders becomes a hindrance in developing the historical tourism area. Through a series of Focus Group Discussions, the model of Community-Based Tourism (CBT) was formulated for the empowerment of people in developing tourism in the historical tourism areas in Kresek Village. The community is actively involved in the selection, planning, and evaluation the tourism development. These models can be implemented in rural tourism development. The result of implementation models can contribute to the improvement of the economy and standards of living in the local community, the sustainability of tourism, and environmental conservation. The result of the implementation model can contribute to the improvement of economic standards of living in the local community, the sustainability of tourism, and environmental conservation.

**Keywords:** Community-based tourism, historical tourism areas, village

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### Introduction

Madiun is an important landmark in the history of Indonesia. There are many historical footprints left, among others, are historical sites. A historical site is a place which has historical value and social significance. In Madiun, there are plenty of historical sites that have the potential as a tourism asset, among others, is the Kresek Monument. This monument depicts the occurrence of The Indonesian Communist Party Rebellion in Madiun in the year 1948. Such event left a collective memory and deep inner wounds for the people of Madiun, not only directly it became the witness of history, but also for the next generations. Syafii Maarif called this Madiun Affair in 1948 left all kinds of wounds and traumatic collective memory. The Kresek Monument was built to commemorate the merit of those fallen heroes in that event (Gie, 1999). A traumatic tragedy repeated itself in the event of The Indonesian Communist Party Rebellion. Research by Aquarta and Soebijantoro shows that the Indonesian Communist Party Rebellion event was influential in the people's psychological condition due to trauma from the event which had happened twice in their region. The presence of Kresek Monument was getting more social significance for the local community and Indonesian people in general (Aquarta & Soebijantoro, 2014).

Kresek Monument has become a historical tourism area that is often visited. This historic monument is packed with visitors during the holiday season and on weekends. Meanwhile, on weekdays there are only tens of visitors who come for recreation. On Saturday and Sunday, the number of visitors can reach 500 people per day. Whereas in the holiday seasons such as Eid or

new year, it can reach about a thousand per day. The people have been actively involved in the development of Kresek Monument historical tourism site development. The community organizes itself in a Tourism Awareness Group of Kresek Village, namely "Mekar Group". According to Yusnikusumah and Sulystiawati, the participation of local people in tourism management and tourism potential is a strength that distinguishes them from tourism areas (Yusnikusumah & Sulystiawati, 2016). The existence of The Mekar Group in Kresek Village is interesting to be explored in connection with its empowerment in the development of Kresek Monument historical tourism site. This study formulated a community-based tourism (CBT) model in strengthening the existence of the historical tourism area of the Kresek Monument. The CBT model developed is unique because it is applied to communities in tourist areas with deep historical trauma as a novelty. The CBT model is directed at empowerment and independence of the community to achieve the success of tourism programs and their development based on historical tourism.

CBT is an approach of empowerment which involves and puts the people as the doer is important in the context of the sustainable development paradigm. CBT offers the opportunity to move the whole potential and dynamics of the people to balance the role of big-scale tourism business doers. CBT does not mean merely local and small effort, but it should be put in the context of community cooperation globally. The local community plays an important and main role in decision making which influences and provides value to their lives and environment (Usman, 2008).

In the concept of CBT, it is contained within a concept of people empowerment which is always connected to the characteristic of the people. The empowerment of people started with creating a conducive condition and circumstances which may allow the people's potential to develop. In achieving the goal of empowerment, numerous attempts can be carried out through various strategies, namely: 1) property and character that are more uniquely organized in a small-scale, a type of tourism to ecologically safe, and does not cause negative impacts as the ones resulting from the type of conventional tourism; 2) developing small-scale tourism objects and attractions and can be managed by local communities and entrepreneurs; 3) local community involves themselves in enjoying the benefit of the tourism development and it is more empowering the people (Nasikun, 2000).

CBT is most commonly practiced in rural contexts (Mtapuri & Giampiccoli, 2020). There are two models in the CBT, namely formal planning and emphasis on profit, and participation in planning and concerned with the balance of management in developing and planning the tourism. The second model emphasizes the effects of tourism (Garrod, 2001).

External facilitation is needed in the CBT. Good business mentoring must be provided to the local community so that they can eventually manage their enterprise effectively (Scheyvens & Russell, 2010). In managing tourism development with CBT approach, the government is an advisor of human resources, coordinator, and facilitator; participation of stakeholders as a tour operator, and travel agent to start a new business. In CBT, there is the equitable sharing of benefits, the use of local resources is sustainable which is managed by the community, the strength of local communities, and the link between regional and national with the global market to improve the activities of tourism (Yaman & Mohd, 2004).

CBT is also specific about its market. From a demand-side perspective, CBT enables tourists to discover local habitats and wildlife, celebrates and respects local cultures, rituals, and wisdom (Ardianto, 2012). As such, CBT should not be seen as a short visit, but specific circumstance and specific products. Services should also be viewed with a positive approach provided it is circumscribed within the various characteristics, include: ownership and management by the local community for their benefits, and also in the control (Jugmohan & Giampiccoli, 2015).

CBT is most commonly used as a development strategy in developing countries, although it is also can be applied in developed countries, and its origin and characteristics are linked to an alternative development approach (Mtapuri & Giampiccoli, 2014). The alternative more holistic approach of CBT recognizes that benefits can be a combination of social, economic, environmental, and cultural (Hasan & Islam, 2015).

Development strategies consist of attraction development, facility and accessibility, community empowerment, and additional development strategies consisting of promotion and tourism organization development (Damanik & Pratiwi, 2017). If only use the theory of the

strength of weak ties to explain CBT development, the existence and importance of efforts towards community-wide betterment are hindered. On the other hand, relying too much on community field theory may obscure the importance of linkages to outside the community for the development of CBT (Trejos & Cascante, 2010). Future theoretical efforts may want to incorporate a diachronic approach, which may involve an explanation of the evolution of networks and the formation of the community field.

CBT is tourism development that considers the sustainability of the environment and culture. This concept is used to achieve sustainable tourism. CBT is a community development and environmental conservation (Suansri, 2003). This means there are some paradigms in tourism development for maintaining tourism and empowerment which involve and puts the people as the doer is important in the context of the sustainable development paradigm.

Tourism development is a part of the development of the creative economy sector. There are many benefits from tourism development. Tourism is an economic sector that has been proven to alleviate poverty in the area because the management of tourism, it will have a trickle-down effect for the local community (Rohim, 2013). Further, with community-based tourism, the community or local people play an integral role in decision making and provide merits for lives and the environment.

## Methodology

Present the materials, methods, survey, questionnaire etc. used for the study. Author should explain whether this study is experimental, or review study, or simulation based or survey based. Discuss software, hardware's used during study with their brand names. Mention all research conditions, assumptions, theories followed. This section should be easy enough for any reader to repeat the study under similar conditions. This research method is a qualitative explorative. Data collecting is carried out through observation, interview, Focus Group Discussion (FGD), and study of documentation. Observation is performed with non-participative direct observation in various tourism development activities. The interview is carried out an open interview with a list of questions that have been systemized based on the initial picture obtained as well as independently through FGD. The informers are the members of The Mekar Group, local people, Village Head as well as relevant officials. The selection of those informers is performed selectively based on the data requirement.

In addition to collecting primary data, secondary data is also collected. Such data are the profiles of "Mekar Group", data of the area in general, and data concerning the tourism in the research site from the book and another source of literature, as well as the search of various information published in both electronic media as well as print. The researcher also collecting visual data in the form of photos and videos. Data validity was obtained through source triangulation.

The data analysis of this study adheres to the steps of qualitative research with an interactive analysis model, namely: data reduction, data display, and verification/conclusion (Moleong, 2011). Data reduction encompass the selection process, focusing, simplification, abstraction, data transformation, and categorization to simplify data organization. From that process, data display is carried out to be arranged systematically by showing the relation between data flow and depicting what has happened to facilitate the writer to conclude. The conclusion is carried out since the data collecting phase by recording and signifying the phenomena which display order, repeating condition, as well as dominant patterns or model.

## Results and Discussions

### Results

Kresék Village has a total area of 421 Ha/m<sup>2</sup> in a hilly territory with a land slope of 10 degrees, the average temperature of 33° C. Kresék Village is led by a Village Head. Kresék is a fertile area with abundant water availability from the water spring of Mount Wilis. The habitants mostly work as farmers and farm labor. Kresék Village has a natural tourism potential such as in Grape, agrotourism, and historical tourism. Its worldwide historical tourism is the Kresék Monument.

Kresek Monument has a total area of 2 Ha. Kresek Monument is a more easily accessible tourism area by the people of Madiun compared to other tourism areas such as Sarangan tourism in Magetan and Ngebel Lake in Ponorogo, East Java. From the City of Madiun, its distance is only 15 kilometers. Kresek Monument was built in 1987 and completed in 1991.

The historical event behind Kresek Monument was the rebellion of The Indonesian Communist Party which took place in Madiun in the year 1948. The area of Madiun was selected as a place to execute such action due to its highly strategic area and far from the center of government. Madiun was developing as a primary communication center which was not only connected with the main road of trans-Java and railroad which connected Surabaya and West Java, but also because it had plenty of rice fields, plantation areas, and the existence of port located in Pacitan in the South Beach of Java (Andreson, 2003).

Madiun had a strategic area, from economic aspect, area typology and military especially the air force because of the presence of Iswahyudi Airport. It had plenty of sugar factories, such as Rejoagung Sugar Factory, Kanigoro Sugar Factory, Pagotan Sugar Factory, Redjosarie Gorang-gareng Sugar Factory, Sudono Geneng Sugar Factory, Purwodadie Glodok Sugar Factory was viewed to meet the economic standard. The existence of a train workshop which was located near Rejoagung Sugar Factory and a rail track that connected Surabaya-Jakarta also gave an added value to the city of Madiun. The typology of the area which is flanked between 2 Mountains, namely Mount Willis and Mount Lawu was also a strategic area to defend from an attack and escape.

The event in Kresek Village commenced when the pack of Indonesian Communist Party escaped with its prisoners because they were chased by the Siliwangi army. When they took cover from the chase of Siliwangi Army, in the middle of the way, they turned into the house of a citizen named Rajiman. In that house, all prisoners were killed, but there was a victim which remained alive, named Suyud. Suyud drowned himself in the pile of dead victims. After the pack of The Indonesian Communist Party members went away, he came out and asked for help from the citizens. In that former house, a pavilion was established.

In the monument area, there are several sculptures and reliefs which have their meanings. In the entrance gate, there are 5 (five) sculptures of children and youths. Further, a large sculpture of a man carrying a machete was swung to a kneeled-down theologian. Some people still misunderstood and mistook that large sculpture. They thought the sculpture showed the mightiness of The Indonesian Communist Party, whereas it was meant to depict the ruthlessness of The Indonesian Communist Party. Parents told their children to convince them that it was true that The Indonesian Communist Party members were killing the theologians.

On the wall, there was a relief which depicted the chronology of the Indonesian Communist Party Rebellion event in Madiun in the year 1948 and also a message to the young generation to always preserve Pancasila and the Constitution of Indonesia of the year 1945. Even so, such relief is still not clear enough to depict the event's chronology. Another sculpture is the sculpture of the victims lying around with an inscription of the names of the victims.

Since 2012, the Kresek Monument tourism area is getting more and more developed. From a spatial aspect, a garden was made surrounding the monument by the Environment Office of Madiun Regency. The monument has also been equipped with a bath, wash, toilet facility from the Tourism Office. On the Westside, children's play rides were built such as flying fox, swing, seesaw, slide, mini train, birdcage, to be suitable for family recreation. A joyful stage was also built for large-scale activities. Around the monument, culinary tourism is also available. There are plenty of food stalls managed by the village's community. Those stalls provide a wide range of menus such as pecel (a traditional culinary), gram fish, soto, rawon (traditional culinary), and mushroom satays. The sellers are organized and they hold regular meetings.

Visitors on Saturday and Sunday can reach 500 people per day. The crowd is at its peak usually on the last weekend of the month. Meanwhile, during the holiday season such as Eid or new year, it can reach 1.000 visitors per day. The price of the admission is Rp 3.000 per pax, however, it is free on regular days. Since the garden layout is available, there is an increase of visitors who come to the Kresek Monument tourism location. Many of the visitors utilize it as a location for preceding without any additional charge.

The main source of income is the retribution from visitors and parking. The visitors of the monument from year to year gradually increase. Based on the Memorandum of Understanding (MoU), the composition of revenue contribution from the Kresek Monument is 50% for the Regional Government of Madiun Regency, 25% for management, 15% for the Village Government, and the remaining 10 is for "Mekar Group". The management, in this case is 5 (five) employees with 4 people bearing the status of government employees and 1 person a contractual employee. Village revenue of 15% goes into the cash of Village Owned Enterprise.

The Mekar Group initially was the Community of the People who Care for Kresek Tourism that is already a legal entity. Starting from the year 2005, they started to manage Kresek with an independent fund. The target of their activities is for Kresek to be highly visited. The type of activities is, among others, aerobic gymnastics and minion markets around the monument territory. The existence of The Mekar Group began from the initiatives of people who care about the tourism asset in their region.

In the year 2018, it changed into The Mekar Group after the issuance of Regional Regulation of East Java Province Number 6 the Year 2017 concerning Master Plan of Building the East Java Province Tourism for the Year of 2017–2032. Also in that year, the management of Kresek Monument tourism area was transferred into The Mekar Group through MoU between the regional government with Pokdarwis. The committee of The Mekar Group is authorized through the Decision Letter of the Village Head. The current President of The Mekar Group is Heri Purwadi, assisted by Vice President Juwanto, Secretary Tri Sugiatno, and Treasury Jiono. Total members are around 40 people.

## Discussions

By the MoU, the Kresek Monument tourism activity is fully managed by The Mekar Group. The Mekar Group is obliged to guard the Sapta Pesona and provide awareness to the people concerning the importance of Sapta Pesona to create a good impression for the Kresek Monument tourism area, and therefore expected to increase revenue. Sapta Pesona is safe, orderly, clean, beautiful, friendly, and memory. In practice, it is still not fully managed by The Mekar Group. The government of Madiun Regency still assign some of their employees to manage the monument, which comprises of 5 (five) employees with 4 people bearing the status of government employees and 1 person a contractual employee.

The main challenge in developing the Kresek Monument tourism area is that there are still traumatic emotions from the nearby people. There is also a haunted impression from the Kresek Monument. The initial purpose of the construction of the monument which was built in the New Order era is indeed to commemorate the ruthlessness of The Indonesian Communist Party, and therefore the buildings within it also give a scary impression. There are still visitors who are reluctant to spend their money surrounding the monument. Some of the mystical occurrences such as possession which have been experienced by the visitors also add the haunted feeling.

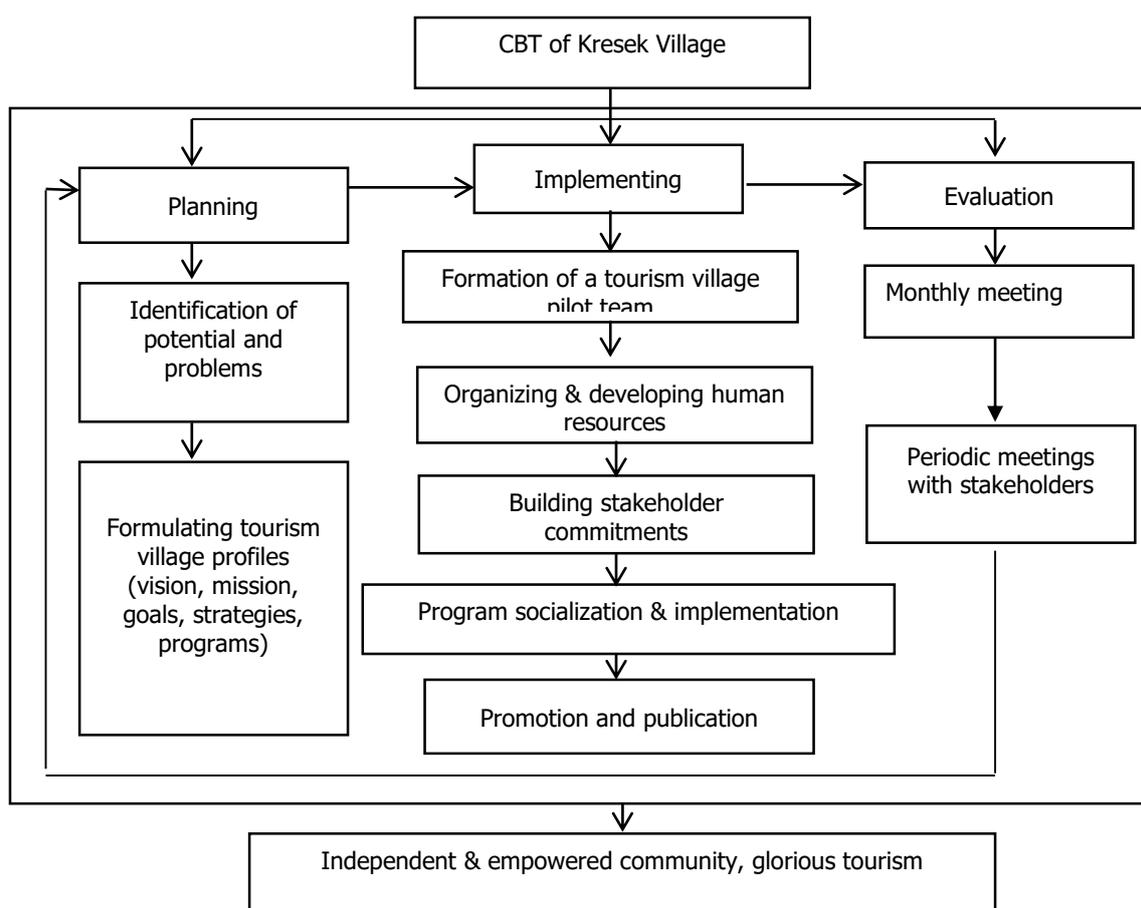
The community of Kresek Village does not have the guts to alter the initial buildings in the monuments such as the sculptures of victims of the ruthlessness of The Indonesian Communist Party. To abolish the feelings of trauma and haunted impression, the community of Kresek Village held several entertainment events such as puppet shows and music, in partnership with a sponsor, as well as a leisure walk with a motorcycle door prizes.

The community of Kresek Village also facilitates the development of educative tourism "Dairy Cows" for students, so that they come to Kresek not only to learn from historical tourism. Pokdarwis also plays a role in developing tourism area infrastructure such as the construction of connecting bridge with another tourism area. The construction of the bridges is sponsored by PT. INKA Madiun (a railroad company). The bridge encourages connectivity between the tourism area in Kresek and its surrounding territory.

The absence of synergy of policies among the stakeholders of Kresek Monument tourism area is also one of the hindrances in developing the Kresek Monument tourism. The synergy of policies should exist between Tourism Office, Environmental Office, the Village Government, and "Mekar Group" itself. Several times ago, there was an initiative from the people to develop Rice Fields Village tourism but it did not receive enough response from the village party. The motivation

of the people to develop the tourism area is big enough, but it is still not yet facilitated by the stakeholders in Kresek village.

Regional Regulation of East Java Province Number 6 in the Year 2017 concerning Master Plan of Building the Tourism of East Java Province for the Year 2017–2032 mentioned that one of its people empowerment program is increasing the capacity and role of the Tourism Awareness Group (Kelompok Sadar Wisata/Pokdarwis) in the development of tourism, and realization of tourism awareness in the tourism destinations of East Java. Based on the results of the FGD, the model of community empowerment was formulated by adopting the CBT development models as follows.



**Figure 1.** CBT of Kresek Village

The stages of the CBT implementation strategy in the development of the Kresek tourism village in more detail are as follows.

**Table 1.** The Stages of the CBT Implementation Strategy in Kresek Village

Step	Activities	Description
Planning	Identification of potential and problems	Potential and historical tourism development of Kresek Monument, "Dairy Cattle" educational tour, Grape nature tourism, Kajar agrotourism, Dongkrek art and culture tour
	Formulating tourism village profiles (vision, mission, goals, strategies, programs)	Vision, mission, goals, strategies and programs for developing tourist attractions

	mission, goals, strategies)	
Implementing	Formation of a tourism village pilot team	The formation of the team covers the fields of historical tourism development, educational tourism, nature tourism, agro-tourism, cultural arts tourism, culinary, homestay
	Organizing & developing human resources	Tour guide training, comparative study of each field, print and digital tourism information management skills.
	Building stakeholder commitments	Local government (Department of Tourism, Office of Environment), village government, local entrepreneurs
	Program socialization & implementation	Internal socialization in society Important and urgent program priorities
	Promotion dan publication	Promotion of tour packages and management of printed and tourist information (pamphlets / brochures/ tourist maps) and digital (websites, social media)
Evaluation	Monthly meeting	Evaluation of tourism village management activities
	Periodic meetings with stakeholders	Evaluate tourism village management activities with stakeholders regularly

The tourism activity should at least include three dimensions of interaction, namely: cultural, politic, and business (Usman, 2008). In cultural interaction dimension, the tourism activity provides the means for cultural acculturation of various ethnicity and nationalities. Through tourism, the culture of traditional agricultural society meets and harmonies with the culture of industrial modern society. Such culture greets each other, touches one another, adapts to each other and often, it creates new cultural products.

In the dimension of political interaction, the tourism activity can create two possible extremes, which are friendship between ethnicities and among nations, and on the other side, the types of exploitation oppression or neocolonialism. On the other hand, through tourism, each ethnicity and nations can discover or get to know the disposition, will and interest of other ethnicities and nations, but on another note, it can create a form of dependency, such as dependence of state revenue to the tourists from another country.

In the dimension of business interaction, tourism activities offer the collision of a business unit which provides various necessities for the tourists. The form presented by these business units can be of local, national as well as international scale. The development of tourism is aimed for economic interest, such as adding employment opportunities, increasing the state income as well as regional income.

CBT is a relevant concept for the empowerment of people in the development of tourism in the Kresek Village. The empowerment of tourism awareness groups should be carried out continuously in extracting, preserving and conserving the tourism potential. The increase of the role of society in the development of tourism requires various empowerment effort, for the people to be more actively and optimally involved as well as receiving positive benefit from construction activities which are carried out to increase their welfares (Rahim, 2012).

The local institutional aspect must be taken into account in designing a model of sustainable development in an area. This is so that problems that arise can be eliminated as early as possible and alternative policies can be obtained that should be adopted by policymakers, strengthened by local rules, and local government laws (Widhianthini, 2017). Community participation in tourism consisted in making a decision, and concerning the acceptance of advantages in tourism development (Timothy, 1999).

The organizing of local community in the development of tourism is a cycle that consists of several stages, namely: the stage of integration, mapping issues, potential and problems, the design of joint action, activity implementation, monitoring and evaluation, reflection, and the absence of feedback to re-mapping issues, potential and problems (Andini, 2013). Community

empowerment is carried out seriously, from, by, and for the people in participation. The emergence of the people's participation lies the foundation of two perspectives. First, the involvement of local community in the selection, design, planning and execution of the program to the lives of the people. Second, transformational participation as a goal to transform weak and marginal conditions into empowered and independent.

The coaching pattern of people empowerment in developing the tourism object is emphasized on the participation of the people. Empowered varies in the meaning of the philosophy of living in community, education, skill, attitude/manners, social rules, tradition, even to the appearance of the society itself (Sastrayuda, 2010). The people are involved in the selection, planning and execution of the program, so that there is a guarantee of attitude pattern and mindset as well as values and knowledge that are also being considered. The people can create tourism products that have a competitive and comparative advantage to enhance and facilitate the potential for community and tourism potential to improving the welfare of the local community (Purnamasari, 2011).

In Kresek Village, since the beginning, the community has been initiative and active role in developing the Kresek Monument tourism area. The community have succeeded in transforming a community history trauma into tourism potential, but they have not yet obtained sufficient facilitation from the stakeholders in Kresek village. The synergy of policies among the stakeholders becomes a hindrance for the tourism development area.

CBT model is relevant for the empowerment of people in developing tourism in Kresek Monument tourism area. The community is actively involved in the selection, planning and carrying out the tourism development, empowerment and independence of the people. Empowerment is started by creating a conducive situation and conditions which allow the people's potential to be developed.

People empowerment is carried out by, from, and for the people in participation. The emergence of the people's participation in the foundation of two perspectives, which is the first, the involvement of the local community in the selection, design, planning and execution of the program to the lives of the people, and second; transformational participation as a goal to transform weak and marginal condition into empowered and independent. Empowerment is started by creating a conducive situation and condition which allows the people's potential to be developed. Such an attempt can be performed through the extraction of various properties and unique characters which are organized in a small-scale, developing small-scale tourism objects and attractions by local communities and businessmen.

Imaging such as the appearance of the people as well as the appearance of the existing environment is also an attraction that is as important in inviting and attracting the tourists. Therefore, it should be preserved and maintained, especially the appearance that makes tourists feel secure, peaceful, and rise living spirit to create and have a better attitude. The ability of the people in providing various necessities for the tourists, ranging from the ability to accept or ability in presenting numerous attractions and required information, to the ability in making souvenirs that are special and interesting for the tourists. Ideas from the people need to be cultivated and developed continuously.

The skill possessed by people is also the key to the development of tourism. The skill in providing a range of tourists necessities, whether in the form of displaying attractions as well as required information, to the skill in making souvenirs which are special and interested by the tourists. The skill possessed by the people is highly connected with creativities and ideas or notions owned by the people, as such the coaching of creativity should always be cultivated and developed.

Tourism development should be able to be sustained and maintained in the future. It is necessarily a commitment from all parties to maintain the sustainability of the natural, social, economic, and local culture as a basic capital of tourism. The sustainability of local culture is important in tourism development. This is a key issue in the CBT program that it should aim to allow the visitors to experience the lifestyle of the local community as a way for them to learn about the local culture (Kayat, 2014). This model can be implemented in rural tourism development. The result of the implementation model can contribute to the improvement of

economic standards living in the local community, the sustainability of tourism, and environmental conservation.

## Conclusions

Since the beginning, the people have been initiative and active role in developing the Kresek Monument tourism area. The community has succeeded in transforming a community history trauma into tourism potential, but they have not yet obtained sufficient facilitation from the stakeholders in Kresek village. The synergy of policies among the stakeholders becomes a hindrance to the development of the tourism area. Through a series of the Focus Group Discussion, the model of Community-Based Tourism (CBT) formulated for the empowerment of people in developing tourism in the historical tourism areas in Kresek Village. The community is actively involved in the selection, planning, and evaluation the tourism development. These models can be implemented in rural tourism development. The result of implementation models can contribute to the improvement of the economy and standards of living in the local community, the sustainability of tourism, and environmental conservation.

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