



The Community Participation in the Development of Gunung Salak Tourism Village, Tabanan, Bali, Indonesia

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ABSTRACT

Gunung Salak Village Tabanan has the potential to attract natural tourism, customs, arts, and culture based on Hinduism, and is a strong potential to support its development into a Tourism Village. The development of Gunung Salak Tourism Village aims to improve the economy and advance the quality of life of the community. Data were collected through observation and interviews with purposive sampling method involving village leaders and Gunung Salak Village officials, namely Perbekel, Bendesa Adat, Kelian Dinas, Kelian Adat, BPD, Pokdarwis, and Head of BUMDes. The collected data were tabulated and validated through Focus Group Discussion for further analyzed by qualitative descriptive. The results showed that the level of community participation was very good at the partnership level (level 6) where the position of the village government and the community became equal in authority and responsibility. It can be seen that participation is following Arnstein's characteristics, namely: initiation of submission of ideas and proposals from the community which is carried out in stages through Banjar institutions through customary and service groups. planning is still being assisted by another party, namely the Bali State Polytechnic, the power-sharing structure is carried out through Pokdarwis with Bumdes. While the forms of participation include the dimensions of thought, the dimensions of energy, and the dimensions of matter. Suggestions that can be submitted are that the village still needs assistance from the university for human resources training and determining the concept of developing the Gunung Salak Tourism Village based on local potential.

Keywords: *Community Participation; Tourism Village; Tri Hita Karana; Partnership; Gunung Salak*

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ABSTRAK

Desa Gunung Salak Tabanan memiliki potensi daya tarik wisata alam, adat istiadat, seni, budaya yang berlandaskan agama Hindu yang merupakan potensi kuat untuk mendukung pengembangan Desa Wisata. Pengembangan Desa Wisata Gunung Salak bertujuan untuk meningkatkan ekonomi dan memajukan kualitas hidup masyarakat. Data dikumpulkan melalui observasi, wawancara dengan metode *purposive sampling* dengan melibatkan pemuka desa dan aparat Desa Gunung Salak, yakni Prebikel, Bendesa Adat, Kelian Dinas, Kelian Adat, Bank Pembangunan Daerah, Pokdarwis dan Ketua BUMDES. Data yang terkumpul ditabulasi dan divalidasi melalui *Focus Group Discussion* untuk selanjutnya dianalisis dengan deskriptif kualitatif. Hasil penelitian menunjukkan bahwa tingkat partisipasi masyarakat sudah sangat baik pada level partnership dimana posisi pemerintah desa dan masyarakat menjadi setara dalam kewenangan dan tanggung jawab. Terlihat partisipasi sesuai dengan karakteristik Arnstein yaitu: inisiasi penyampaian ide dan usulan datang dari masyarakat yang dilakukan secara bertahap melalui lembaga banjar melalui kelian adat dan dinas. Perencanaan masih dibantu oleh pihak lain yaitu Politeknik Negeri Bali. Struktur pembagian kekuasaan dilakukan melalui Pokdarwis bersama Bumdes. Bentuk partisipasinya meliputi dimensi pemikiran, dimensi tenaga dan dimensi materi. Saran yang dapat disampaikan yaitu pihak desa masih perlu pendampingan dari pihak perguruan tinggi untuk pelatihan sumberdaya manusia dan penentuan konsep pengembangan Desa Wisata Gunung Salak yang berbasis pada potensi lokal.

Kata Kunci: *Partisipasi Masyarakat; Desa Wisata; Tri Hita Karana; Kemitraan; Gunung Salak.*

1. Introduction

Gunung Salak Village Tabanan has the potential to attract natural tourism, customs, arts, and culture based on Hinduism, and a strong potential to support development into a village Tour. The development of Gunung Salak Tourism Village aims to improve the economy and increase the quality of life of the community. The development concept is based on community involvement in resource management so that economic, social, and aesthetic goals can be achieved and can maintain cultural integrity, biodiversity, and ecological processes (Lu & Nepal, 2009). The World Tourism Organization provides a more balanced definition of the use of natural resources. wisely and can meet the needs of conservation-oriented producers. The concept of development will be maximally useful if it combines local wisdom known as *Tri Hita Karana* (THK), which is a concept/philosophy of Balinese Hindu society that has been applied in a social system (Ghosh, Siddique, & Gabbay, 2003). Pitana argues that THK regulates the values of Balinese life (Roth & Sedana, 2015), Windia and Dewi state that THK is formed from the values of life in Bali and provide general guidelines regarding the three relationships of THK. Sustainable development in Bali is guided by a sustainable local philosophy called *tri hita Karana* (THK) which maintains a harmonious balance between human relationships with God, humans with humans, and humans with nature (Astiti, Wayan, Windia, & Lestari, 2015); (Utama et al., 2020).

One of the key factors in the development of community-based tourism is community participation in the tourism development process itself which is planned by the community voluntarily based on awareness so that its sustainability can be maintained. Sustainable development is defined in *caring for the earth* as an effort to improve the quality of human life but still depends on the carrying capacity of the ecosystem (Paramitasari, 2010). According to Sharpley, the concept of *sustainable development* is a collaboration of the development and sustainability of the world (Sharpley & Telfer, 2015). Yaman & Mohd is characterized by four conditions namely: 1) community members must participate in the tourism planning and

development process, 2) education for hosts, industry players, and visitors/tourists, 3) wildlife habitat quality, energy use, and microclimate must be understood and supported, 4) investment in alternative forms of transport. Conceptually, the basic principle of community-based tourism is to place the community as the main actor through community empowerment in various tourism activities, so that benefits are prioritized for the community (Neno Rizkianto, 2018). The existence of community participation to jointly build and manage tourism is called the development of a tourist village with the concept of *community-based tourism* (Rahman & Idajati, 2017); (Utama et al., 2021).

The importance of community participation in tourism development is also stated by Ashley who argues that residents are managers'/land users, workers, and decision-makers in tourism development (Nurhidayati, 2012). According to Slamet, community participation concerns community participation in development (Ngongare, Rompas, & Kiyai, 2019). Adisasmita further argues that community participation is a form of social *empowerment* that is oriented towards achieving development outcomes carried out in (rural) communities. As the main subject, the community has absolute rights in full to the development of their territory from the planning, management, and supervision processes in their area (Martini & Wandi, 2019); (Utama et al., 2021).

Divides participation into three levels, namely as follows: (1) Initiation Hofsteede *participation* is participation that is initiated by village leaders, both formal and informal, or from community members regarding a project that will later become a necessity for the community. (2) *Legitimacy participation* is participation at the level of discussion or decision-making about the project. (3) Execution Participation is participation at the implementation level (Lakshmi et al., 2003). The form of participation can be in the form of real participation which has a form and participation is not real (Laksana, 2013). Real participation can be in the form of material and energy, while participation that is not real is ideas. Arnstein describes eight levels of community participation, namely *Manipulation, Therapy, informing, consultation, placement, partnership, delegated power, and Citizen control*. These eight levels have their respective meanings and characteristics and these eight levels are further grouped into three major groups, namely *nonparticipation, tokenism, and citizen power* (Arnstein, 1999).

In realizing the Vision of Gunung Salak Village, namely realizing Gunung Salak Village which survives in the economic, cultural, and social. The tourism sector is placed as a leading sector which is supported by the agricultural sector and other sectors. The development is carried out by prioritizing community participation in planning to implementation so that it can have a large economic impact. This study to determine the level of participation, and forms of community participation in the development of Gunung Salak Tourism Village.

2. Metode

Data were collected through observation, interviews with *purposive sampling* involving village leaders, and Gunung Salak village officials, such as Perbekel, Bendesa Adat, Kelian Dinas, Kelian Adat, and Badan Perkreditan Desa, Pokdarwis, and Head of BUMDes. The collected data were tabulated and validated through FGDs (*Focus Group Discussion*) to be further analyzed with qualitative descriptive (Utama dan Mahadewi, 2012).

3. Result and Discussion

Topographically Gunung Salak Village, Selemadeg Timur, Tabanan is a hilly area whose population is mostly Hindu with the concept of "*Tri Hita Karana*". They have a mission, namely "survive in the economic sector, agricultural and plantation sectors based on the spirit of paras Paros sarpanaya. One of the breakthroughs made in the development of tourism by realizing Gunung Salak Village as a Tourism Village based on the Tabanan Regent's Decree No. 180/225/03/HK & HAM/2017. Various potential tourist attractions that are owned, must be

managed properly, and transparently by forming BUMDes which will later handle the management of water business, LPD, Cooperatives, and Pokdarwis.

The tourism development of Gunung Salak Village is focused on the potential for unique, beautiful natural tourist attractions, religious values, and man-made products that are the target or purpose of tourist visits. The goal is to improve the economy and advance the quality of life of the community, in line with the village's mission. The concept of development is community-based and based on *Tri Hita Karana* (THK). Potential tourist attractions exist such as hills with very beautiful terraces, very wide plantation panoramas, springs, waterfalls, traditional dances, and cultural arts based on Hinduism. There are several potential tourist attractions owned by Gunung Salak Village such as Waterfall Kanciana, Tibu Sampi Waterfall, Penglukatan Sudamala, Goa Lindung at Br Gunung Salak, and also very beautiful rice field and plantation views, trekking, painting studio, and traditional Okokan mebarung dance at Apit Yeh.

Due to limited ability, time, and energy, the preparation of the Gunung Salak tourist village development plan requested that it be fostered by the Bali State Polytechnic (PNB) in the form of Village Development. Furthermore, the PNB Village Development Team coordinated and agreed on the process of preparing the Gunung Salak Tourism village development plan as follows: 1) The community together with the Village Government proposed a priority scale for Tourism Village development, 2) The PNB Village Development Team absorbed the aspirations of the community and the Gunung Salak Village government, 3) Data collection and information, 4) Preparation of a draft development plan for Dewi Gunung Salak, 5) FGD Discussion of the Gunung Salak Development Plan, and 6) Meeting for the Finalization of the Dewi Gunung Salak Development Plan.

The process for proposing the development priorities of Gunung Salak Village is carried out in stages. The absorption of the aspirations of the community at the lowest level is carried out by the customary group and the service department in each Banjar. In the structure of the village government, the proposed program of activities related to the implementation of THK (Parahyangan, Palemahan dan pawongan) related to religion, custom, art, and culture is carried out by the customary group at the Banjar level with the Bendesa Adat at the village level. Meanwhile, proposals related to the implementation of the THK relating to the implementation of administration, planning, and synergy with the district government are carried out by the departmental officers. The leadership duet at the lowest level (Banjar level) is very important in increasing community participation in drafting the concept of development in general and the development of Tourism Villages in particular.

In general, participation can be interpreted as the right of community members to be involved in the decision-making process at every stage of development, starting from planning, implementation, supervision, and preservation. Society is not only an object but also a subject of development. This view is similar to (Abe, 2002) who argues that community participation is a right, not an obligation. This is in line with (Sanoff, 1999); (Randolph, 2004); (Adiyoso, 2009), where every citizen has the right to participate in government affairs, either directly or indirectly. It is further sharpened by (Arnstein, 1999) that there are two perspectives in viewing community participation in tourism. The two perspectives are (1) the participation of local communities in the decision-making process, and (2) related to the benefits received by the community from tourism development. The emphasis is on community involvement in decision-making by accommodating the wishes and goals of local communities in the development and their ability to absorb the benefits of tourism. The concept is deepened in opinion (Arnstein, 1999) describes 8 levels of community participation and these levels have their respective meanings and characteristics, classified into three major groups, namely *non-participation*, *tokenism*, and *citizen power*, the following is an illustration of the ladder of participation by (Arnstein, 1999) as seen in the Table. 1:

Table 1. Illustration of the Ladder of Participation by (Arnstein, 1999)

<i>Citizen Power</i>	<i>Citizen control:</i>	Initiation comes entirely from the community in the planning, implementation, operation, responsibility, financing, and maintenance processes.
	<i>Delegated power:</i>	Initiation has come from the community to plan, implement, operate, responsibility, and maintenance by requesting assistance from related parties.
	<i>Partnership:</i>	Initiation has come from the community but the planning is still being assisted by related parties due to the similarity of roles
<i>Mechanism</i>	<i>Placation:</i>	The community has carried out the above activities voluntarily, already knows the benefits, has the desire to have an opinion, and the community is invited to submit suggestions regarding the development of a tourist village, but only part of the opinion was accepted.
	<i>Consultation:</i>	The community has carried out the above activities voluntarily, already knows the benefits, and the community can make suggestions regarding the development of a tourist village, although there is no guarantee of acceptance.
	<i>Informing:</i>	The community has received information about the benefits of developing a tourist village but has not been allowed to express their opinion in submitting a proposal.
<i>Non-participation</i>	<i>Therapy:</i>	People carry out tourism village development activities because they are forced and already know the benefits.
	<i>Manipulation:</i>	People carry out tourism village development activities because they are forced and do not know the benefits.

Source: (Arnstein, 1999)

Based on the results of observations and interviews with informants, it was found that the typology of community participation in Gunung Salak, when associated with the ladder of participation (Arnstein, 1999) is at the *partnership* where the position of village government and community is equal in authority and responsibility. It can be seen that the degree of community involvement in the participation process is based on how much power the community has in the decision-making process.

The community involvement that has been carried out since the beginning has become one of the factors that make community participation run until now. (Cornwall, 2008) said that community participation that was carried out from the beginning of planning could increase the possibility of participation going well in the future, this is because with If the community is involved from the start, the level of self-responsibility for the program can increase. This increases the community's self-esteem for their involvement in the program. Pokdarwis is one of the institutions that manage tourism activities in Gunung Salak Tourism Village. Participation in developing tourism allows the community to participate in the tourism development of Gunung Salak Tourism Village itself. The concept of developing the Gunung Salak Tourism Village can accommodate community involvement, and increase local wisdom and rural life in its development so that tourism development does not damage local wisdom based on Tri Hita Karana.

At level six, namely *partnership*, following the characteristics of (Arnstein, 1999) which essentially includes: 1) Initiation has come from the community but the planning is still assisted by related parties due to the similarity of roles, 2) Position between the community and the government (village), district, province and central) are equal in the project, 3) There is a power-sharing structure between the government and the community through institutions, and 4) Community involvement is real and has the same capacity as the government.

The results of the research through observations and interviews obtained the characteristics of the community participation of Gunung Salak Village as follows:

- 1) Initiation has come from the community, where the community is allowed to provide input on the development of Gunung Salak Tourism Village according to the existing mechanism in the village. The mechanism for submitting ideas and proposals is carried out in stages through the Banjar institution through customary groups and agencies.

Suggestions, ideas, and opinions of the community will be brought by the Banjar kelian to village meetings, pokdarwis meetings, or other meetings.

- 2) The planning is still assisted by related parties with the similarity of roles. Due to limited time and capacity, the village cooperates with PNB in planning the development of a tourist village. As stated (Dewi, Fandeli, & Baiquni, 2013), which states that ideally, the development of a tourist village should involve four parties, namely the community which is the subject and object of development, the government which functions to regulate by providing regulations, academics as thinkers who help formulate tourism village development plans and the private sector (investors). who are investors, actors as well as marketers?
- 3) The power-sharing structure is carried out through Pokdarwis with BUMDes. The Gunung Salak Village Government has formed an agency that manages all types of village businesses called BUMDes. The structure shows that BUMDes is in charge of savings and loan businesses, shops, and Pokdarwis. Because the tourism village is one of the existing business units of BUMDes, the Pokdarwis manager is responsible for the BUMDes. To manage a tourism village properly, the manager has sections such as product, marketing, operational and financial sections.
- 4) There is community involvement in the development of Gunung Salak Tourism Village in the form of thoughts, energy, and materials.

The form of community participation in Gunung Salak was further developed into three dimensions, namely: The thought dimension includes participation in the form of thinking in the development of tourist villages. The results of observations and interviews regarding the submission of program proposals which were carried out through customary and service personnel, this is in line with the research results of (Karnayanti & Mahagangga, 2019). However, the difference is that in Gunung Salak Village, the adat group and the service department absorb aspirations at the Banjar level to be discussed at the village level. In rural communities where social relations and kinship are very large, the community is more comfortable conveying to customary and service members in their respective banjara. Ideas and proposals submitted by community members are submitted to the Perbekel or village government officials and can be submitted at group meetings and village meetings.

Community participation has shown quite good indications. This is reflected in several proposals submitted, based on the priority scale, which have been widely absorbed to be included in the Tourism Village development program, receiving positive responses from Focus Group Discussion participants which include Kelian, BPD, Pokdarwis, BUMDes, Perbekel, and Gunung Salak Village officials, as well as the Bali State Polytechnic Team (GNI) from academics. As stated by the village, the short and medium-term development priorities are: Tibu Smpi Waterfall, Penglukatan Sudamala, socializing Sapta Pesona, and maintaining village cleanliness through waste management. That priority was decided as the basic foundation for the development of Gunung Salak Tourism Village. Apart from the proposed development in the economic sector, what is also important in the field of human resources. It seems that this has received public attention, given the limited competence of human resources, it is necessary to develop according to their talents and professions.

The forms of Participation of Ideas in the Management of the Gunung Salak Tourism Village are in the form: there are:

- a) Actively channeling opinions in meetings at the Banjar Adat and Pokdarwis levels
- b) Provide input on the discussion of the preparation of the Gunung Salak tourism village development plan
- c) Provide input on the discussion of the development plan of the Gunung Salak Tourism Village

- d) Provide criticism for village development tourism delivered through Banjar institutions
- e) Participation in assisting the problem-solving process in land acquisition and its designation.

The dimension of energy, in the form of donations in the form of energy or physically needed in the development of Gunung Salak Tourism Village. Observation results obtained show that participation is very good. This can be seen from the participation of the community who volunteered to help lead the PNB Team to map the potential of tourist attractions, and measure locations. Forms of Personnel. Participation in the Management of Gunung Salak Tourism Village.

- a) Participation in collecting data on potential Gunung Salak Tourism Village
- b) Participation in finding elders and village leaders who know very well about the history of Gunung Salak Village
- c) Participation in community service to maintain the cleanliness of tourist village facilities and infrastructure
- d) Participation in maintaining facilities and infrastructure of the tourist village
- e) Participation in bringing planners to meet with informants
- f) Participation in preparing the visiting area
- g) Community participation as a tour guide

Material dimension, namely donations in the form of materials in the development of tourist villages, such as donating land and other donation funds. The results of observations and interviews with Perbekel and other villagers showed that participation was very good. Forms of Material Participation in the Development of Gunung Salak Tourism Village are in the form of

- a) Participation in providing land donations for parking facilities
- b) Participation in providing land donations for road facilities to tourist attractions
- c) Participation in providing bathrooms
- d) Participation in providing houses as lodging
- e) Participation in contributing funds for development The temple will be used as a tourist attraction for Mount Salak.
- f) Participation in the provision of private vehicles as tourist transportation
- g) Participation in providing agricultural land as a tourist attraction

4. Conclusions and Suggestions

This study concludes that the level of community participation is very good at the partnership level (level 6) where the position of the village government and the community are balanced in authority and responsibility. It can be seen that participation is following Arnstein's characteristics, namely: initiation of submission of ideas and proposals from the community which is carried out in stages through Banjar institutions through customary and service groups, and planning is still assisted by other parties, namely the Bali State Polytechnic. The power-sharing structure is carried out through Pokdarwis and BUMDes . While the forms of participation include the dimensions of thought, the dimensions of energy, and the dimensions of matter. Suggestions that can be submitted are that the village still needs assistance from the PNB for Human Resources training and determining the concept of developing the Gunung Salak Tourism Village based on local potential, and their wisdom.

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