



Empowerment Of Communities Through Preservation Of Traditional Tourism Villages To Increase Local Economy In Trenggalek District, East Java Province

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ABSTRAK

Abundant natural wealth and cultural peculiarities are one of the assets in the development of the community's economy. Likewise in Trenggalek Regency. Not only beautiful natural conditions, Trenggalek Regency has traditional arts and cultural offerings that are rich in meaning and exoticism. The potential of Trenggalek Regency can basically contribute to improving the local economy so as to reduce poverty levels. Therefore the aim of this research is to implement community empowerment in the preservation of traditional tourism villages in order to improve the local economy in Trenggalek Regency. This research uses an action research approach with a community empowerment strategy based on the ABCD (Asset Based Community Development) methodology or Asset-Based Community Assistance. The collected research data is then processed and analyzed descriptively. The results showed that community empowerment activities in the preservation of traditional tourism villages began with an FGD to map and identify assets and customs in the location of traditional tourism villages, which was then carried out in accordance with community expectations. Watulimo Subdistrict has customs/ culture according to their respective local wisdom. The impacts that arise from the implementation of community empowerment and the plan for the preservation of traditional tourism villages are varied. The implementation of empowerment is able to have a positive impact on the preservation and development of traditional tourism villages, such as the formation of customary institutions and the construction of cultural houses.

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1. Introduction

The State of Indonesia is included in a vast archipelago consisting of various tribes, different ethnicities and races, so it is also known as the country with abundant natural resources (Putri, 2016). The natural potential of each region can be utilized in the tourism sector. This is able to provide an opportunity for an area to advance and escape from the poverty zone.

The diversity of regions and the natural wealth in Indonesia which holds a lot of potential as well as valuable opportunities to develop tourism which forms the characteristics of local wisdom (Rohim, 2013). Therefore, to explore the potential and policies in developing tourism, the government must have an important role so that the hearts of local people are moved to build their respective villages or cities and have greater awareness in exploring potentials. As in traditional tourism villages, which have specificities related to customs and culture that absorb local wisdom. So that they are able to give priority to the local wisdom of their respective regions.

Like in East Java Province which has abundant natural potential. The richness of nature and the uniqueness of culture in East Java make tourism potential attracting tourists. The Central Statistics Agency (BPS) regarding the Development of East Java Tourism in October 2018, The development of foreign tourist visits in East Java in the last three years has tended to increase. One of the reasons for this is the attention and efforts of the local government by creating new interesting tourist objects to visit in East Java, in addition to tourism promotion, both places, accommodation facilities, and events carried out by related agencies which



are increasingly intense. The number of foreign tourist visits to East Java in October 2018 reached 25,845 visits. This figure is an increase of 4.06 percent compared to the previous month which reached 24,836 visits. Compared to the same month in 2017, the number of foreign tourists coming to East Java has increased by 26.45 percent from 20,439 visits.

One of the areas in East Java that offers the potential for natural beauty is Trenggalek Regency. Not only beautiful natural conditions, Trenggalek Regency has traditional arts and cultural offerings that are rich in meaning and exoticism (Wahyuni, 2020). The potential of Trenggalek Regency can basically contribute to improving the local economy so as to reduce poverty levels. The East Java Central Statistics Agency (BPS) in 2017, stated that the poverty rate or percentage of poor people originating from all residents of East Java Province in 2017 was 11.77%. Meanwhile in Trenggalek Regency itself, the poverty rate in 2017 reached 12.96%. This shows that there is still a need for a poverty alleviation strategy in East Java Province. This strategy is to carry out tourism villages that have flourished and become stakeholders by way of community empowerment (Dinas Koperasi dan UKM Provinsi Jawa Timur, 2018).

The Central Statistics Agency (BPS) related to the results of the 2018 East Java Village Potential (Podes) data collection, shows that one of the potential villages / sub-districts presented is tourism potential in the village / kelurahan. Tourism development in villages / wards can be a step towards advancing the economy of villages / wards in East Java. According to the 2018 Podes data collection, a tourist village / kelurahan is a rural area that has several special characteristics to become a tourist destination. The existence of tourism villages is regulated / stipulated in local regional regulations (Perda). In general, residents in tourist village areas have unique traditions and culture, as well as nature and the environment that are still preserved. The 2018 Podes Data Collection notes that there are 262 tourist villages in East Java.

A tourism village can be interpreted as a village area that is developed with virtually no change but is more inclined towards exploring the potential of the village and the elements that are in the village (operated and represented by the villagers) so that tourism products can function when they are still in a small-scale state until they change. become a series of tourism activities, as well as the availability and fulfillment of all needs during a tour as an attraction and supporting facilities (Primadany, 2013).

The beautiful natural atmosphere in rural areas with an atmosphere that is still cool, clean and a number of customs contained therein, can make tourists easily enjoy when they enter a tourist village. However, tourists do not only enjoy the beautiful rural atmosphere that is still beautiful. Tourists who visit can also enjoy the culture, art of farming, the environment around the local community and customs (Jaya, 2020).

The development of tourism village activities will be able to have a broad positive impact including the economic, social and cultural conditions of the surrounding community as well as physical environmental conditions. In general, tourism villages can have a positive impact on the condition of the village community, such as with improved facilities and infrastructure. For example the construction of public facilities, street lighting, and road repairs. As well as the opening of new job opportunities with the existence of a tourist village for the surrounding community, namely the existence of lodging, parking lots, guides, and food stalls (Mustikaningsih, 2021).

The solution that the government can do to increase economic development by moving the economic sector is through tourism. Apart from certain economic groups, tourism can also be reached by the lower classes. Economic activities that can be established by the community around tourist objects, such as transportation services, food stalls, lodging, etc. So that these activities can reduce the unemployment rate and increase people's income (Santosa, 2020).

A growing tourism can provide many advantages and benefits. The tourism development sector has become a mainstay sector for competitors with other economic activities, including other related sectors. With the existence of extensive activities towards the development of the tourism sector, the support and active role of the community is needed. Therefore, community empowerment around tourist village locations is important (Assa, Sabijono, & Rondonuwu, 2019).

The process of creating, developing, and strengthening the quality of the community by adjusting the characteristics of activities and the community having the potential to work independently is the meaning of community empowerment (Sabtimarlia, 2015). Community empowerment aims to increase the potential of the community to be able to improve a better quality of life for all members of society through self-help activities (Endah, 2020).

The local community involved in regional processing is an early model for tourism development that has received a lot of attention from various groups. According to (Nardin, 2019) human resources tourism

means "all people who are involved and / or contribute their energy and thoughts to all the potential contained in the tourism business in order to achieve the welfare of life in a balanced and sustainable order".

Community stakeholders can empower the area around tourist destinations, so that any activities and activities of tourists will be more easily organized when development and environmental sustainability are also maintained (Andriyani, Martono, & Muhamad, 2014).

The process of community empowerment in tourism development can have a collective character because it is not done individually so it can make it a measure of success because in various sectors it can integrate with each other (Sari & Zulfan, 2019).

Community Empowerment is also a very potential strategy in order to improve the economy, which in turn can create a more community-centered development (Mustanir, Muhammadiyah, & Rappang, 2019). Community strategies embed active community participation into effectiveness, efficiency and independence. Empowerment according (Margolang, 2018) is a process in which a person will become strong enough to participate in various controls and be able to influence events, as well as institutions that affect his life.

2. Literature Review

2.1 Community Empowerment

The root word for empowerment can be interpreted as effort, the ability to do something and energy. According to Merriam Webster and the Oxford English Dictionary empowerment in English "empower" has two meanings. First is to give power or authority to (transfer power or delegate authority to other parties and give power), second is to give ability to or enable (an effort made to provide empowerment or ability) (Suparnyo, Wicaksono, & Ariyani, 2016).

Empowerment according (Effendi, Barkey, & Jamil, 2014) is a method that is carried out by the people, organizations and communities in a way that is directed to dominate their lives or in other words, empowerment is defined as a process where strong people participate in institutions and events that can affect their lives. Empowerment is a "process of becoming" and not an "instant process". So that empowerment is included in a facilitator process, an active process between motivators, the whole process and group communities who need empowerment by improving skills, providing facilities, increasing knowledge and achieving opportunities to access social welfare systems to improve community welfare. Enabling (creating a conducive atmosphere), empowering (guidance and support), foresting (maintaining a conducive and balanced condition) are the processes of the formation of empowerment (Putri, 2017).

2.2 Local Economic Development

According to (Susanti, 2013) The definition of local economic development is a partnership process of local governments, community groups, and the private sector that has been established with the aim of managing resources so that job creation and the economy are better motivated in certain areas. It is used to emphasize local control, with the use of local human potential, physical and institutional abilities. Initiatives in local development are the immobilization of new actors, resources, organizations and institutions developed and strategic action through local systems dialogue (Susanti, 2013).

According to (World Bank Group, 2019), the economic process is carried out together with the government, non-governmental organizations and entrepreneurs so that conditions can be better again leading to economic growth and the availability of jobs at the local level. But the essence of the partnership process between local governments and stakeholders is part of the tourism sector for better management of human, natural and institutional resources in a partnership pattern so that it has the aim of stimulating regional economic growth and creating new jobs.

2.3 Tourism Village

Tourism in Sanskrit does not mean tourism or tourism (Arida & Pujani, 2017). But the synonym of tourism is the meaning of tour. Tourism is divided into two words, the first is pari (many times, many, circling, and complete), while the second word tourism (traveling, traveling), the meaning of this word is synonymous in English, namely travel which means traveling from one place to another. another place and done many times (Sidiq & Resnawaty, 2017). In the situation and conditions of tourism, it means a planned trip, whether carried out by individuals or in groups, by moving from place to place with the aim of getting pleasure and satisfaction (Sudirah, 2015).

General definition of tourism according to (Gautama, Yuliawati, Nurhayati, Fitriyani, & Pratiwi, 2020) which means as a whole in the activities of the general world, government, and society whose job is to

manage, organize and serve the needs of tourists. For a technical definition, it is a series of human activities individually or in groups that are in their own territory or in another country (Hidayah & Rahayu, 2017). These activities provide convenience services, supporting factors from the government or society for the realization of the wishes of the tourists.

Village in Sanskrit is *deshi* with the meaning "land of birth" or "land of spilled blood" (Komariah, Saepudin, & Yusup, 2018). The village said according to (Andriyani et al., 2014) has a term that refers to "a region in general". Meanwhile, the meaning of the village according to (Sahabudin, 2020) is a word that has a level smaller than or almost the same as "dusun, dukuh, kampung" with other terms old law, *wanua* and *gampong* (Tohari, 2014). Regarding the village in Law Number 6 of 2014, it means that the village is a community unit with territorial boundaries that has the authority to regulate and manage government affairs, the interests of the local community based on community initiatives. Traditional rights and rights of origin that have been recognized and respected in the government system of the Unitary State of the Republic of Indonesia (Presiden RI, 2014).

Tourist Village According to (Ahda, 2018) is "A rural area that offers an overall atmosphere that reflects the authenticity of the village, both in terms of socio-cultural life, customs, daily activities, building architecture and village spatial structure, as well as the potential that can be developed as a tourist attraction, for example: attractions, food and beverages, souvenirs, lodging, and other tourist needs".

Based on Law no. 10 of 2009 regarding tourism, a tourism village has a more specific meaning than the definition of a village (UU RI. No 10, 2009). A tourist village is a tourist destination, also known as a tourism destination that integrates tourist attractions, public facilities, tourism facilities, and accessibility which is presented in a structure of community life that integrates with prevailing customs and traditions. Tourism village means a village that prioritizes the theme of tourism products (Sudirah, 2015).

3. Research Methods

This research was conducted in Trenggalek Regency, East Java Province. This activity is carried out for a period of 6 (six) months, starting from March to August 2019.

This study uses an action research approach. This action research is related to things that happen in the community or target group, which requires active participation and collaboration between the researcher and the target and in the end the results will be directly applied to the community concerned. Action research is a strategy in solving problems by utilizing real action in an innovative development process (Sugiyono, 2016).

The community empowerment strategy is based on the ABCD (Asset Based Community Development) methodology or Asset-Based Community Assistance. The ABCD methodology is more concerned with emphasizing community strengths and / or assets from an implementation perspective. Compared to looking at existing problems or shortcomings, the ABCD methodology is more prominent in seeing the possibilities that can be done and positive things.

Participatory community empowerment invites the community to recognize and better appreciate the potential they already have, then immobilize assets to initiate their own empowerment and an action process towards change.

The research data collected in this study are then processed and analyzed descriptively. Research data related to the identification of potential tourist attractions are used to determine the assets owned by the traditional tourism village, thereby facilitating the development of the area which is then used as a reference for empowerment. The results of community empowerment using the ABCD (Asset Based Community Development) strategy or Asset-Based Community Assistance are further analyzed to determine the impact of community empowerment in the preservation of traditional tourism villages in order to improve the local economy. The results of the implementation of further activities are evaluated to produce policy recommendations on things that need to be done in order to improve the local economy through community empowerment in the preservation of traditional tourism villages in Trenggalek Regency.

4. Result and Discussion

4.1. The potential of the Traditional Tourism Village of Watulimo District

Trenggalek Regency has tourism potential in the form of history, natural tourism, culture or art with the characteristics and uniqueness of its people. The potential for this type of tourism has spread in various



districts in Trenggalek Regency. The tourist area in Trenggalek Regency is divided into 3 types of tourist areas, namely special interest tourism, cultural tourism areas, and natural tourism areas.

The natural beauty that is seen through the natural tourism area is very prominent. One of these natural attractions includes mountains, baths, caves, and beaches that make them interested in developing them. Watulimo District is a natural tourist area in the form of Prigi beach and other natural phenomena.

Tourist attractions that present historical and cultural elements are also found in this area. For example, if this cultural tourism area can be managed properly, it will be able to make a significant contribution to the Regency Government. The Lubuh Laut ceremony (Larung Sembonyo) is an event that is located at the location and cultural tourism activities in the Regency, namely in the Watulimo District, Prigi Beach Area. Trenggalek Regency also has special interest tourism objects which are divided into 2, namely historical tourism and artificial tourism, including tombs or petilasan and recreational parks.

4.2. Traditional / cultural assets of Sawahan Village

a. The activity of wrapping reeds during durian flowering

Alang-alang which is usually a weed on agricultural land, but for the people of Sawahan Village, alang-alang has unique benefits. During the flowering period on the durian tree, people tie reeds to the durian tree, the community believes that reminding the reeds can strengthen the durian tree flowers so that they do not fall off easily and in the end they are able to produce a lot of fruit.

b. Installing clots to repel squirrels on the durian tree

Klotakan is a traditional tool that is installed on a durian tree to treat squirrel pests from the durian tree. This klotakan is a kind of kenthongan made of bamboo, with a bat made of wooden slats, and woven bamboo sheets as a driving force for wooden slats. The woven bamboo sheet will be blown by the wind, then move the wooden slats to hit the kenthongan, thus producing a sound to repel squirrel pests.

c. Slametan gunung durian at harvest time

Slametangunungan durian in Sawahan Village is carried out when the durian harvest time arrives. Besides that, it is very easy to find durians in front of every resident's house during the harvest period. This slametan was attended by almost all residents in the Sawahan Village, which was attended by local officials, as well as tourists. The mountains of durian that have been made are then paraded around the village and taken to the field. In the midst of the community, gunung durian is wrapped in slametan events, accompanied by prayers and contested by slametan participants including tourists.

4.3 Traditional / Cultural Assets of Watulimo Village

a. House of Culture

The existence of the Cultural House is a special asset owned by Watulimo Village in terms of cultural preservation. At the Cultural House there are historical sites, namely megalithic stones (5 menhir stones) which are placed standing not far from the Cultural House. RumahBudaya also has assets of traditional instruments including traditional musical instruments. The existence of this Cultural House helps to develop and preserve arts in Trenggalek Regency. Starting from cultural arts activities such as gamelan, campursari, dance, painting, jaranan which includes senterewe jar, pegon jar, and even turonggoyaksojaranan. In preserving the art of dance, the Cultural House also held traditional dance exercises consisting of about 150 young dancers, under the guidance of the RumahBudaya dance teachers. Dance practice is usually done every Friday and Saturday in the afternoon. More than that, there is also a dance competency test which is held every semester. Every year RumahBudaya also holds birthday celebrations. This celebration includes art performances ranging from dances to wayang performances which are held one day and night. Along with this activity, many traders and various traditional trenggalek specialties also appeared..

b. Jaranan

A traditional art event where the dance uses a horse but not a real horse or so-called jaranan. Until now, people still use the art of jaranan to always be displayed at events as their Javanese culture. Likewise, the people of Watulimo Village who are still developing this art by displaying jaranan art events when there are certain events.

4.4 Customary / Cultural Assets of Tasikmadu Village

a. Larung Sembonyo

Slametan rituals located on the coast with a giant buceng / tumpeng that will be trotted towards TPI (Fish Auction Place). Larung, which means sweeping an offering, where the offerings are agricultural products and sea products to be grateful for God's grace. The ritual that used to be to commemorate the marriage

between TumenggungYudha Negara and PutriGambarInten.Which then until now was developed as a community custom as a form of gratitude towards the Almighty. This custom is commemorated once a year, namely in the month of Selo, on the Kliwon Javanese market day.

b. Tayuban

Tayuban is one type of Javanese traditional culture, namely the existence of an association and art studio which also has its own gamelan instruments, as well as sinden as a singer, remo dancer and jaipong. The implementation of tayuban, which is carried out or the Javanese term is considered, namely when there is a wedding party. In general, panjak / tayub members conduct social gathering to respond to tayuban. In the performance, tayuban is often accompanied by dancers between the men and the dancing sinden, wearing a scarf worn around the neck, and accompanied by gamelan music.

4.5 Community Empowerment and Preservation of Traditional Tourism Villages

Community empowerment activities in the preservation of traditional tourism villages in the Watulimo District area first began with the process of Focus Group Discussion (FGD) activities. This FGD activity is intended to map and identify assets and customs in the location of customary tourism villages, then develop empowerment plans so that the activities carried out are right on target and according to community expectations. In general, the FGDs which were conducted in the traditional tourism village in the Watulimo District area presented various related elements, including: East Java Province DPMD, Trenggalek Regency DPMD, Trenggalek Regency Perhutani Office, Trenggalek Regency Bappeda, Trenggalek Regency Tourism Office, Watulimo District Head, Village Head related, humanists, community leaders, and the surrounding community. The Sawahan Village was also attended by the Tourism Awareness Group (Pokdarwis). Meanwhile, Watulimo Village was also attended by the owner of the cultural house, the dance coaches at the cultural house and the surrounding community, especially the parents of the dance participants.

In particular, the implementation of community empowerment in the Traditional Tourism Village in the Watulimo District area in the preservation of traditional tourism villages is carried out through various programs as shown in the following table:

Table 1.
Community Empowerment In the traditional Tourism Village Of Watulimo District

Village	Forms of empowerment
Sawahan	<ul style="list-style-type: none"> a. Establishment of customary institutions The Village Customary Institution is part of the organizer of the village customs functions. This customary institution will be formed by the village government and village communities. This customary institution will later become a partner in empowering, preserving and developing village customs. The establishment of customary institutions in Sawahan Village is currently in the process of coordinating with the village government and village communities. b. Construction of a cultural house The construction of a cultural house in Sawahan Village is currently in the planning stage. This house is planned to be built not far from the tourist location of Durensari. The cultural house to be built will later also be a place to store traditional tools, including as an effort to preserve regional arts. c. Construction of 3 platforms The construction of 3 platforms in Sawahan Village is currently in the planning stage. The construction of 3 pavilions is the philosophy of the three hamlet UMKM activities in Sawahan Village. These activities include: palm sugar production, kolangkaling production, and durian processed production. This activity is packaged traditionally as part of efforts to preserve culture in Sawahan Village. d. Contribution of material For Sawahan Village, this contribution was given in the form of giving materials worth Rp. 10,000,000 for the construction of a cultural house. e. Contribution of the rest of the building from the sub-district office The contribution of the rest of this building is the result of coordination and submissions to the sub-district office. The remaining buildings will be used for the construction of cultural houses and 3 platforms in Sawahan Village f. Local government special assistance funds This grant is the result of coordination and submissions to local governments. The assistance funds that will be obtained are IDR 150,000,000. These funds will later be used to help build a



Watulimo	<p>cultural house and 3 platforms.</p> <p>a. Construction of an outdoor art stage The construction of an outdoor art stage is currently in the planning stage of the development process. This art stage will be built at the site of the Watulimo Village Cultural House. The existence of this arts stage will later be used for performances as well as a show of artistic talent and creativity from the RumahBudaya students.</p> <p>b. Contribution of material To the Cultural House in Watulimo Village, researchers contributed in the form of giving material worth Rp. 5,000,000 to build an outdoor art stage.</p> <p>c. Empowerment of RumahBudaya students Students of the Cultural House in Watulimo Village are students in the preservation of regional arts. This empowerment is carried out in order to increase the performance and creativity of students in the arts.</p> <p>d. Establishment of customary institutions The formation of customary institutions is currently in the coordination stage with community leaders including cultural observers in Watulimo Village.</p>
Tasikmadu	<p>a. Projected development of customary tourism villages This activity is still in the projection stage. With a complex integrated tourism concept covering the Watulimo District area. The presentation of the concept of traditional tourism, which started from Lowo Cave in Watulimo District, was continued with the presentation of the Watulimo Cultural House with its various arts. Furthermore, Durensari offers a tour which is a combination of village tourism and traditional tourism. Until the trip ended at a traditional dish in Tasikmadu Village with various existing customs.</p>

4.6 Impact of Community Empowerment and Conservation of Traditional Tourism Villages

The impacts that arise from the implementation of community empowerment and the plan for the preservation of traditional tourism villages are varied, among others:

a. Establishment of customary institutions and construction of cultural houses

The emergence of plans for the establishment of customary institutions and the construction of cultural houses in Sawahan Village has made the community participate in making an inventory of the art and cultural forms owned by the village community. Besides that, planning is also carried out in the procurement of traditional equipment, including plans for artistic activities that will later be carried out.

b. Construction of 3 platforms

The appearance of the plan to build 3 platforms has attracted the interest of the community in conceptualizing three hamlet UMKM activities in Sawahan Village. These activities include: palm sugar production, kolangkaling production, and durian processed production. This activity will later be packaged traditionally as part of efforts to preserve culture in Sawahan Village.

c. Providing material contributions

Contributions in the form of materials that have been given to Sawahan Village have been able to attract support from the sub-district to participate in contributing in the form of material (the transfer of material from the sub-district office to Sawahan Village) and also attracting support from the regional government to participate in providing material contributions.

d. Construction of an outdoor art stage

The construction of an outdoor art stage that will be built at the site of the Watulimo Village Cultural House will later function as a means for RumahBudaya students to channel their artistic talents and creativity.

e. Material contributions

The contribution of material to the House of Culture in Watulimo Village for the construction of an outdoor art stage, has made a thought for cultural observers to develop this art stage.

f. Empowerment of Rumah Budaya students

The existence of empowerment among students of the RumahBudaya in Watulimo Village can increase interest for students to continue to improve their talents in the field of traditional arts.

5. Conclusions

Community empowerment activities in the preservation of traditional tourism villages in the Watulimo District area first began with the process of Focus Group Discussion (FGD) activities. This FGD activity is aimed at mapping and identifying assets and customs in the location of customary tourism villages, then empowering them according to the expectations of the community. As for the analysis of assets owned by the surrounding community, namely: customary / cultural assets, human resource assets, natural resource assets, physical assets, association / group assets. Based on a study of custom / cultural assets, several villages in Watulimo District have customs / cultures that are in accordance with their respective local wisdom. The impacts that arise from the implementation of community empowerment and the plan for the preservation of traditional tourism villages are varied. The implementation of empowerment is able to have a positive impact on the preservation and development of traditional tourism villages, such as the formation of customary institutions and the construction of cultural houses.

The need for the establishment of customary institutions in villages with abundant customary / cultural assets to empower, conserve and develop the existence of customary / cultural assets in the village.

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