

INSTITUTIONAL STRENGTHENING AND COMMUNITY EMPOWERMENT MODEL IN THE DEVELOPMENT OF JATILUWIH VILLAGE AS A COMMUNITY BASED ECOTOURISM VILLAGE

A STUDY AT JATILUWIH VILLAGE, BALI PROVINCE – INDONESIA

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Abstract

The purpose of this study is to formulate a model of institutional strengthening and community empowering by carrying out stages of implementation and evaluation of Ecotourism Village development model through training and community-based mentoring. The method used was quantitative and qualitative in the form of existing data and Participatory Rural Appraisal technique and profound interviews. The study found the formation of community socio-economic institutional model as well as training programs and assistance to the community in the management of tourism business which is indicated by the increasing number of diverse tourism services, and the intensity of cooperation. In the third year it is expected to deliver real result to the existence of Jatiluwih village as community-based ecotourism village through evaluative activities that Jatiluwih village turn into a tourist destination visited by many of domestic and foreign tourists and improving welfare.

Keywords: *Institutional Strengthening, Community Empowerment, Community-Based Ecotourism, Economic Development*

INTRODUCTION

Sustainable tourism development is a development that meets the needs of today's tourists, while protecting and encouraging opportunities for the future. Sustainable tourism products are integrated in harmony with the local environment, society, and culture, thus contributing to permanent profit and not become victims of exploitation in tourism development more focused on the use of natural resources, and human resources development in the long term.

Bali Province was awarded as the best tourism destination (*Island Destination of the Year*) in *China Travel and Meeting Industry Award 2013*. The Bali provincial government programs the development of 100 culture-based ecotourism villages with the aim of increasing tourism destinations and encourages the economy rural area. Ecotourism is an alternative tourism development to meet the challenges of ecological, social and cultural aspects of society. Ecotourism are translated in the form of visit or travel to an environment, both natural and artificial nature and culture that is informative and participatory that aims to ensure the preservation of nature and socio-culture. Ecotourism focuses on three main points, which are; the natural or ecological sustainability, economic benefits and directly give access to everyone to see, know, and enjoy the natural scenery, the local intellectual, and the culture of local communities. One of the ecotourism village is the village of Jatiluwih located in Tabanan Penebel District, Bali Province, Indonesia with the potentials of terracing rice fields and farming culture and the uphold of principle of *Tri Hita Karana*. In addition to the natural potential, Jatiluwih village has religious traditions and arts as Bumbung dance, Sidekarya mask dance, and traditional house tour.

Jatiluwih village is an ecotourism village that has been named by UNESCO as a World Heritage with its uniqueness of terraced rice fields and a variety of cultural attractions. Based on the research in the first year of the object and attractions as well as readiness in the development of community based ecotourism, it showed considerable potential and has a strategic position of internal strength in response to the external conditions. But there are some obstacles in the development of the Jatiluwih village that is the lack of community involvement in the development of ecotourism although awareness of the benefits of ecotourism is quite high, lack of knowledge, skills and creative ideas of the community and tourism services, and the lack of support on infrastructures such as roads, parking lots, home stay and souvenir center, and several other problems.

The aim of this study is (1) Develop a socio-economic institutional strengthening model and community empowerment of Jatiluwih village in the development of Community Based Ecotourism; (2) Implement and evaluate the development model of ecotourism village through training and community-based mentoring.

LITERATURE REVIEW

The Concept of Tourism Village

Tourism village is a rural area that has the potential uniqueness and tourism attraction that is characteristic of the socio-economic and socio-cultural life, unique customs, village spatial structure of which are managed interestingly and naturally along with the development of supporting tourism facilities. Tourism village is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of a society that blends with the culture and the prevailing tradition (Nuryanti, 1993).

Based on the patterns, processes and management types, tourism village is divided in two forms, namely, structured type and open type. Structured type is characterized as follows; (1) a limited area equipped with specific infrastructure; (2) the location is generally separated from the local population so that the impact is expected to be controlled; (3) the land is not too large and the planning level are modest and coordinated. While the open type characterized by the merging of areas and life structures, both space and pattern, with the local population.

The concept of tourism village development includes several principles, as follows: (1) not in contrary to the customs or the culture of local population; (2) physical development to improve the quality of village environment; (3) Taking into account the elements of locality and originality; (4) Empowering village communities in every aspect of the tourism; (5) Taking into account the supporting capability and environmental insight (Ministry of Culture and Tourism, 2001). Development of village tourism is a part of tourism business directly related to services, which requires cooperation with various components of the tourism organizers, like the government, private industry, and society.

Community-Based Ecotourism

The pattern of community-based ecotourism is tourism development patterns that support and enable full participation of local communities in the planning, implementation, and management of ecotourism businesses and all profits obtained (Ministry of Culture and Tourism and WWF-Indonesia, 2009). Community-based ecotourism can create employment opportunities for local people; reduce poverty through ecotourism income from services for tourists, travel services, guide fees, transportation fees, homestay, selling handicrafts, and others. Ecotourism brings a positive impact to the environment and indigenous cultures, which in turn is expected to foster a sense of identity and pride among the locals.

The level of implementation of ecotourism should be seen as part of an integrated development planning that carried out in an area. To that end, the involvement of all parties ranging from community level, society, government, business entity and non-governmental

organizations are expected to build a network and run a good partnership according to each role.

Some of the key aspects in community-based ecotourism are: (1) Society to form a committee or institution for the management of ecotourism, by the support of government and Society organizations. (2) The principle of local ownership is the management and ownership by the local community wherever possible be applied to facilities and infrastructure of ecotourism, the territory of ecotourism and others. (3) Homestay to become primary choice for accommodation facilities at tourism sites. (4) Guides are local people and (5) Pioneering, management and maintenance of tourism is the responsibility of the local community.

Institutional and Empowerment of Community

The Meaning of Institutional Economics

Institutional can be defined as restrictions that made to form a pattern of a harmonious interaction between individuals in political, social and economic interaction (North, 1990). Institutional as the rules prevailing in society (*arena*) that determines who is entitled to make a decision, what action can and cannot be done, what rules generally accepted in the community, what procedures must be followed, what information should or should not be provided and what profit individual will receive as a result of their actions.

North (1990) says that reformation undertaken will not deliver tangible results only by improving macroeconomic policy alone. Successful reformation requires the support of a set of institutions that can provide the right incentives to all economic actors. Some examples of institutions that are able to provide such incentives are patent and copyright law, contract law and land ownership. For North, institution is laws and the coercive nature of such, also norms of conduct that form the interaction between humans repeatedly.

At this point the institutional economics log on to proclaim that economic activity is strongly influenced by the layout between economic actors (the theory of political economy), the design rules (economic theory of transaction costs), norms and beliefs of an individual / community (social capital theory), incentives for a collaboration (the theory of collective action), the model agreement contrived (contract theory), choice of ownership of physical and non-physical assets (property rights theory) and others.

In essence, there is always incentive for individuals to deviate, so that the economic system can not only be guided by the market. In this case it is necessary to have non-market institution to protect market in order not to be trapped in a never-ending failure that is by designing rules / institution (Yustika, 2013).

Empowerment Theory

According to Merriam Webster and Oxford English Dictionary in Hutomo (2000), the word empower contains two meanings; (1) to give power or authority to or power shift or delegate authority to other parties; (2) to give ability to or enable or attempt to give the ability or power. There are four concepts of economic empowerment by Sumodiningrat (1999) in Hutomo (2000), briefly stated as follows: (1) the economy of society is an economic activity organized by the society; (2) economic empowerment of society is an attempt to make a strong, large, modern, and highly competitive economy in the right market mechanisms; (3) what is meant by structural changes is a change from traditional economy to modern economy, from weak economy to strong economy, from subsistence economy to market economy, from dependence to independence; (4) economic empowerment of society is not enough only by increasing productivity, providing equal business opportunities, and only providing capital injections as stimulants, but it must be guaranteed the existence of cooperation and close partnership that developed between the advanced and the weak and underdeveloped; (5) policies in the economic empowerment of society; (6) society empowerment activities.

According Kartasasmita (1996), the economic empowerment of society is "the effort of deployment of resources to develop the economic potentials of society to improve their productivity so that the productivity of both human resources and natural resources around them could be increased". According Suharto (2005), empowerment as a process has five dimensions, namely (1) enabling, (2) empowering, (3) protecting, (4) supporting, (5) fostering. Furthermore, Suharto (2005), describes empowerment can be done through three approaches, namely (1) micro approach, (2) mezzo approach, (3) macro approach.

Community empowerment is a complex process. Sumodiningrat (1999), said that community empowerment can be seen from the point of view: first, the creation of an atmosphere that enables communities to develop; second, increase society's ability to build through various grants, training, infrastructures development both physically and socially, as well as institutional development in the region; Third, protection by siding with the weak to prevent unbalanced competition, and create a mutually beneficial partnership.

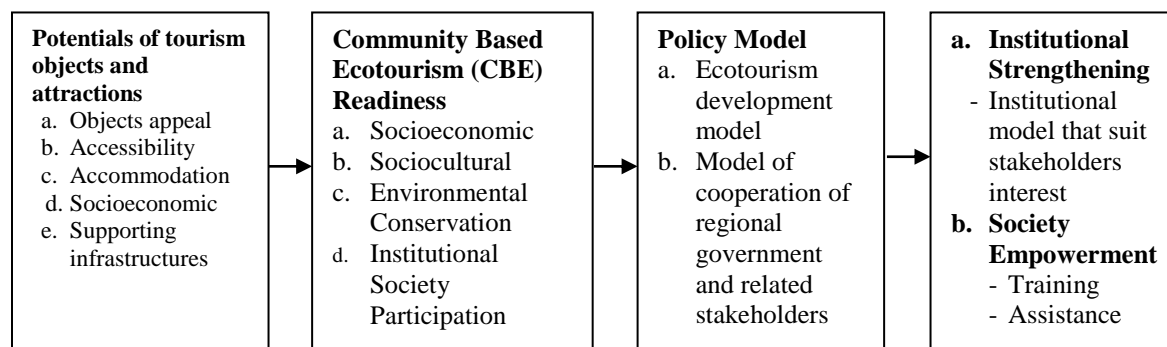
Empowerment is fundamentally a process that is executed with awareness and full participation of every parties to increase the capacity and capability of the community as development resources to be able to recognize problems faced in developing and helping themselves towards a better state, able to explore and exploit the resources available for self-interest and the group, and is able to existing themselves clearly by getting benefit from it. Empowerment is a "process to become", not an "instant process". As a process, empowerment

has three stages, namely awaring, capacitating, and enablement (Wrihatnolo and Dwidjowijoto, 2007).

Conceptual Framework

Seeing the potential of the Jatiluwih village as Ecotourism village such as tourism attractions, accessibility, accommodation, social economy, while local communities have not been able to manage in a professional manner, that make quite a lot tourism players come from outside the region. To break this chain of fecklessness of society so that access is increasingly widespread, higher entrepreneurial ability, and better tourism management, it needs support from the government through institutional strengthening and community empowerment by training and assistance in the field of entrepreneurship, foreign language training and environmental conservation. Thus can be designed a conceptual framework of research, as follows.

Figure 1: Research Concept Framework



RESEARCH METHODS

Research Design

This research is an Action Research as it covers two aspects: the aspect of research includes a baseline study on the potential of objects and tourism attraction of Jatiluwih village and readiness of the community in the development of Community Based Ecotourism (CBE). While the aspect of action or enrichment includes empowerment and business assistance through a variety of community tourism management training as well as evaluation and monitoring activities.

Research Location and Target

Location of the research determined by purposive sampling that is in the village of Jatiluwih, Penebel, Tabanan District, Bali Province, Indonesia. The reason for choosing the location is that the village of Jatiluwih has the potential of natural, demographic and cultural characteristics that

support ecotourism village development, also supported by the geographical position that near to other tourism objects, making it an attractive tourist destination package. The target of activities are Jatiluwih village society, regional government and other relevant stakeholders.

Data Analysis Technique

The type of data used is perception data, thus the analytical methods used in this study is a qualitative approach with the technique of Participatory Rural Appraisal. Participatory Rural Appraisal (PRA) or Rural condition Participatory Understanding is the approach and method that enable the community together to analyze the problems of life in order to formulate plans and policies significantly.

ANALYSIS AND RESULTS

Institutional Strengthening and Jatiluwih Village Community Empowerment

Aspects of Jatiluwih Village Institutional Strengthening

Institutional is a system of social entity or organization that making efforts to reach certain goals. The aspect of Institutional word has a core of study of behavior with values, norms and rules that adhere. Institutions can be divided into two types of formal and informal institutions as well as local institutions. By the activity, it is divided into three categories, that are; public sector (local administration and regional government), voluntary membership and cooperative sector, private sector (services organizations and private business). So the notion of institutions is a social system which makes an effort to achieve specific objectives that focus on the behavior with values, norms and rules to follow, and has the form and the area of activity.

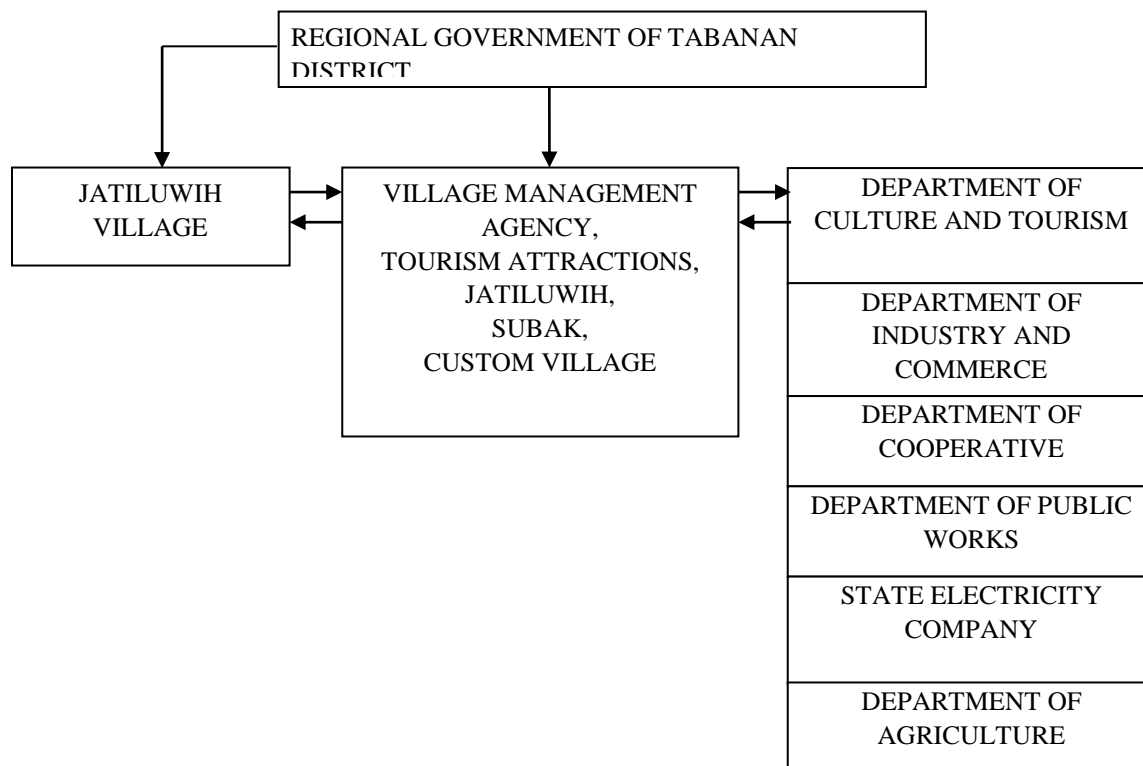
Institutionally, those directly involved in community empowerment in Jatiluwih village development as community-based ecotourism village, are as follows (1) Tabanan regency (Department of Culture and Tourism) Tabanan; (2) Department of Industry and Commerce of Tabanan, (3) Department of Agriculture and Horticulture of Tabanan; (4) Department of Cooperative of Tabanan; (5) Jatiluwih Tourism Attractions Management Agency

Institutional Strengthening Model

Based on the results of Focus Group Discussion (FGD) with the regional Government Unit of Tabanan district that consist of relevant agencies such as Department of Culture and Tourism, Department of Industry and Commerce, Department of Agriculture and Horticulture, Department of Cooperatives, Department of Public Works of Tabanan, the Environment Agency, also the Jatiluwih Tourism Village Management Agency, things that still become constraints in achieving the aim of making the village of Jatiluwih as a community-based ecotourism village are; (1)

People do not fully understand the development plans of Jatiluwih village as an ecotourism village, so that it needs to be comprehensively socialized and delivered in stages; (2) The quality of Human Resources in Tourism management of Jatiluwih village still has to be improved; (3) infrastructure such as roads, parking lots and tourism facilities are inadequate; (4) Lack of funds from local revenue of Tabanan to build supporting tourism infrastructure; (5) The time to deliver the information to the public is very limited because society already busy to work for living and also practicing religious ceremonies; (6) The absence of synergy and coordination between relevant institutions and agencies in the development of Jatiluwih village as ecotourism; (7) Community participation in Jatiluwih village development activities as ecotourism village is still very little; (8) The desire of some people to sell their agricultural land. Institutional mechanisms that best suit the wishes of Stake Holder, is as follows.

Figure 2: Most Suitable Institutional Mechanisms desired by Stake Holder



Based on Figure 2 above, the shape of institutional mechanisms of such are hoped to accommodate coordination, interaction, and collaboration among; government of Tabanan, Jatiluwih Tourism Attractions Management Agency, and the village apparatus in delivering empowerment of society of village Jatiluwih particularly in the field tourism, so the benefits of ecotourism village can be enjoyed by the whole society in a sustainable manner.

Jatiluwih Village Community Empowerment

Efforts to empower society in Jatiluwih can be done by three ways. Firstly, to create a condition or atmosphere that allows the potential of society to develop (enabling), in which the starting point is the recognition that every human being, every society, has potentials to be developed; Secondly reinforcing the potentials or the power that society of Jatiluwih village has (empowering), in order to have this more positive steps are necessary, beside the creation of condition and atmosphere. This reinforcement is following concrete steps, and involves the provision of various inputs, as well as the opening of access to the various opportunities that would make people become empowered; Thirdly, empowering also has the meaning of protection, in the process of empowerment, it must be prevented that the weak are getting weaker due to the lack of empowerment, therefore protection and siding with the weak are in the basic needs of the concept of empowerment in the village of Jatiluwih.

The main approach to the concept of empowerment is that societies are not only as the object of this development of tourism, but also the subject of the development itself. Based on such concept, then the Jatiluwih village community empowerment should follow the approach as follows: (1) A directed empowerment, which is popularly called partiality. This effort is aimed directly for those who really need it, with programs that are designed to tackle problems and in accordance with the need of Jatiluwih village community; (2) This empowerment program should be directly involve or even carried out by the society of Jatiluwih to be effective, because by doing so it will be in line with their willingness, ability and needs. In addition it will also improve the ability of communities in designing, implementing, managing and be responsible of efforts to improve themselves and the economy; (3) Using a group approach, because as an individual, society are difficult to solve problems. This group approach is the most effective and more efficient in resources usage; (4) The economic empowerment, economic empowerment policy of Jatiluwih village are expected to a) provide opportunities or greater access to production assets (especially capital), b) strengthen the position of transaction and partnership in the local economy, so that economic actors of Jatiluwih village not only as a *price taker*, c) educational and health services, d) strengthening small industry, and encourage the emergence of new entrepreneurs, e) spatial equity, so that all economic activity in Jatiluwih village can run and grow in harmony; (5) The activities of community empowerment of Jatiluwih village is expected to a) improve the knowledge and skills of the human resources (HR), b) improvement of access to tourism facilities and infrastructure. The efforts that have been undergone in order to empower Jatiluwih society are as follows.

- 1) The weakness of foreign language mastery, especially English in the community and the youth of Jatiluwih village. Therefore, it has given foreign language training, especially

English for three months. By the foreign language training, it is expected to provide an opportunity for society member to guide foreign tourists who visit Jatiluwih village. This is consistent with one of the key aspects in the development of community-based ecotourism village that is the tour guides are expected to be of local people. Moreover, society as tourism actors will be more confident in communication and interaction, also it makes no need of a third party in dealing with foreign tourists.

- 2) Training in the field of entrepreneurship, because small businesses that exist in the village of Jatiluwih mostly are family business, in other words the business has not managed by good management. There are still few people who are directly involved as tourism actors or entrepreneurs in support of tourism. To be able to take advantage of opportunities from the development of ecotourism in Jatiluwih village, communities as the primary stakeholders must be empowered, one of which is economic empowerment by providing training in the field of entrepreneurship. This training is given with the aim to improve the performance, and business continuity are developed in the community. Training that provided, in the form of a) Improving the knowledge and skills of ecotourism actors in the field of business management, b) Management and continuity of funding and the benefits of ecotourism, training are given on ways to create market opportunities, good service to customers, and to maintain the quality of products and services offered to consumers, in this case the tourists who visit. And cooperating with the Department of Industry and Commerce of Tabanan, and cooperative institutions in helping people to be able to obtain capital.
- 3) Training, Innovation, Promotion and the use of information technology, such as the Internet and e-mail, to open up market access for products that characterizes the village of Jatiluwih, such as brown rice, and brown rice tea. Training of techniques to pack and present in order to attract tourists.
- 4) Environmental and cultural conservation training, in order to develop Jatiluwih village as ecotourism village that has specific characteristics because of the concern for the preservation of the environment that will provide economic benefits to local communities. Therefore any ecotourism activities should follow the principles of sustainable management such as; based on the nature, ecological sustainability, social and cultural aspects of society. Training on environmental awareness is provided through training on waste management, providing accommodation which is environmentally friendly, the concept of homestay in houses of local communities that would strengthen the accentuation of Balinese culture to tourists with Balinese architecture that is environmentally friendly, providing cooking courses and serving local specialties, as well as educate the stakeholders of its role in the preservation of the natural environment. Training of environmental

management should pay attention to the noble values that apply in the governance of society's life. Thus opens opportunities for local people as big as possible to participate in managing the environment, based on local knowledge, including customary institutions. Actualization of the principles of environmental preservation is in the implementation of ecotourism. The success of ecotourism as an early prevention of land conversion, is also determined by the role of ecotourism actors themselves, such as tourism industry, tourists, local communities, government, private sector and academia. The tourism industry that moves ecotourism stick to the principle of nature conservation and sustainable tourism.

CONCLUSION

From the discussion and study of the results of this research it is concluded that:

- 1) Model of socioeconomic Institutional strengthening of Jatiluwih village in the development of Community Based Ecotourism (CBE), is an institutional mechanism in accordance with the wishes of stakeholders, which are coordination, interaction, enforcement and cooperation between the Government of Tabanan, Jatiluwih Tourism Attractions Management Agency and Jatiluwih village apparatus in realizing the work program to achieve the purpose of forming Jatiluwih village as a community-based ecotourism village.
- 2) Empowerment Model of Jatiluwih village community in the development of Jatiluwih as community-based ecotourism village is as the following; Jatiluwih Village Community Empowerment emphasizes the empowerment of Human Resources, by providing the sharing of knowledge and education in the communities, that include; (a) Training of foreign languages, especially English to the community and the youth of Jatiluwih village for three months, with the hope that they can be the tour guide for foreign tourists, communicate directly with them, who visited Jatiluwih village without having to rely on a third party; (b) economic empowerment by providing training in the field of entrepreneurship to improve their knowledge and skills of business management, ways of creating market opportunities, good service to customers, and to maintain the quality of products and services offered to tourists visiting; (c) Training, Innovation, and Promotion by using information technology, such as the Internet and email to open up market access for products that characterizes Jatiluwih village, such as brown rice and brown rice tea; (d) Training of Environmental and Cultural preservation, which includes; training on waste management, providing an environmentally friendly accommodation, homestay concept by utilizing houses that already exist with Balinese architecture that environmentally friendly, also educating stakeholders about their role in the preservation of the natural environment.

RECOMMENDATIONS

Based on the problems that still encountered in institutional strengthening and community empowerment in the development of Jatiluwih village as community-based ecotourism village some suggestions or recommendations proposed are;

- 1) The effort of strengthening and optimizing the role of local institutions of society such as Subak institution, custom village, and sekehe-sekehe (groups) that already exist, are carried out ongoing and involving community to participate actively starting from planning, implementation, evaluation, to the village development programs.
- 2) Through the existing institutions programs and plans of development of Jatiluwih as ecotourism village need to be socialized comprehensively and delivered in stages so that society as a whole to understand the village development programs and the active participation of the community can be improved.
- 3) The need for rules that bond and rules of spatial that still maintaining the ecological balance despite the socio-economic dynamics of society and still cling on to the concept of Tri Hita Karana. It is a concept of values of local wisdom of Bali which maintain the balance of Parahyangan, Pawongan and Palemahan, a concept maintain a balance between religion, human life and the natural environment.
- 4) Strengthening the institutional function of local communities, in this regard Jatiluwih Tourism Attractions Management Agency as mediator in adopting the needs of the community.

FUTURE RESEARCH

Based on the results of this research, the development of the village of Jatiluwih as ecotourism village can be a creative economy business that is very potential not only for the improvement of rural economic growth, but also in an effort to defend the values of the local culture. It is therefore important to explore creative ideas of society through active participation, supported by the role of Regional governments and other stakeholders in maintaining and developing the Jatiluwih village existence as a community-based ecotourism village. The next research would be best to observe the evaluation and monitoring of the program of institutional cooperation and community development activities in a sustainable manner, in accordance with the dynamics of rural development and tourism in the village of Jatiluwih as a tourism village. In addition, model of community-based tourism village development can be implemented widely in other areas that have potentials of ecotourism village.

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