



The Establishment of a Sustainable Tourism Village in West Kalimantan, Indonesia (Case Study of Pentek Sustainable Tourism Village at Mempawah Regency)

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Abstract.

The present study aims to explain the formulation and implementation of the tourism village policy in West Kalimantan, Indonesia. The existing tourism village policy and the fact that the village is centred on the national development agenda in Indonesia has shifted more attention towards all villages. By doing explanatory qualitative research through interviews, observation, and literature study at Pentek Sustainable Tourism Village in Mempawah Regency from August to October 2021, this research discovered that the tourism village manager can improve the management of natural, historical, and cultural tourism potential. Our finding showed that Pentek Tourism Villages' condition is classified as embryonic. However, according to social capital concept, the synergy between the government and the community can be an asset for accelerating the development of sustainable tourism villages in the future. Thus, this paper suggests a thorough review of Pentek Sustainable Tourism Village's available potential and resources, increased cross-sectoral collaboration that involves the community, the use of information technology to promote tourism villages, and conducting comparative studies from best practices of other national and international tourism villages.

Kata Kunci:

Desa wisata, Pembangunan berkelanjutan, Wisata alam dan budaya

Abstrak.

Tulisan ini bertujuan untuk menjelaskan proses formulasi dan implementasi kebijakan desa wisata di Kalimantan Barat, Indonesia. Kebijakan terkini desa wisata dan pemusatan perhatian pada isu desa dalam agenda pembangunan nasional di Indonesia telah menarik lebih banyak perhatian mengenai desa. Melalui penelitian kualitatif eksplanatif dengan wawancara, observasi, dan studi literatur di Desa Wisata Berkelanjutan Pentek yang berada di Kabupaten Mempawah sejak Agustus hingga Oktober 2021, penelitian ini menemukan bahwa pengelola desa wisata dapat meningkatkan pengelolaan sumber daya pariwisata berbasis alam, sejarah, dan budaya yang ada. Temuan kami menunjukkan bahwa status Desa Wisata Pentek masih tergolong kategori embrio. Meski demikian, berdasarkan pendekatan modal sosial, sinergi yang sudah terjalin antara pemerintah dan masyarakat dapat dijadikan modal berharga untuk pembangunan Desa Wisata Berkelanjutan Pentek di kemudian hari. Maka dari itu, tulisan ini menyarankan ulasan menyeluruh atas potensi wisata yang ada di Desa Wisata Berkelanjutan Pentek, meningkatkan kolaborasi lintas sektoral yang melibatkan masyarakat, menggunakan teknologi informasi sebagai sarana promosi desa wisata, dan melakukan studi banding dari kesuksesan desa wisata nasional dan internasional lainnya.

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1. Introduction

This paper aims to explain the preparation and implementation processes of Pentek Tourism Village development and its intersection with the Sustainable Development Goals policy in the Mempawah Regency. This, our research question is: How does preparing and implementing tourism village policies align with achieving SDGs in Pentek Village, Mempawah Regency, West Kalimantan? West Kalimantan Province become an attractive research area as one of the regions in Indonesia that has rapidly increased the number of independent villages through public policies based on an excellent human-based development orientation. According to the Indonesian Village Development Index (*Indeks Desa Membangun/IDM*), in 2024, a total of 1.079 were classified as independent villages or 52,74% of a total of 2.046 villages, while 495 were considered as advanced, with another 472 developing villages (Amad, 2024; Diskominfo Provinsi Kalimantan Barat, 2024). This achievement is undoubtedly very satisfying for a province ranked among the bottom five in the Indonesian Human Development Index rankings (Harmanta, 2024).

Furthermore, at the national level, during President Jokowi's second term, the Minister of Villages, Development of Disadvantaged Regions and Transmigration (Mendes PDTT), Abdul Halim Iskandar, conveyed an important message when he was inaugurated, namely to ensure that all residents experience village funds that have an impact on increasing human and economic development (Terasdesa, 2020). The Minister translated this message as part of the "No One Left Behind" policy and considered one of the main principles in the Sustainable Development Goals (SDGs) standard (Terasdesa, 2020). The policy is also closely connected to the 10th goal of SDGs, reduced inequalities, with the Indonesia national actional plan indicators concerning villages, such as the number of underdeveloped and independent villages (Sekretariat Nasional SDGs, n.d.). In addition to the initiative, the Ministry of Tourism and Creative Economy also encouraged villages in Indonesia to be oriented towards creating tourism villages. The concept of a tourism village is an old phrase in the Regulation of the Minister of Culture and Tourism Number PM.26/UM.001/MKP/2010 concerning General Guidelines for the National Programme for Community Empowerment Independent Tourism through Tourism Villages. In 2021, Sandiaga Salahuddin Uno, Minister of Tourism and Creative Economy, aspired to increase the number of independently certified villages in Indonesia to 244 based on each locality's uniqueness (Akbar, 2021). From 2021-2024, the Ministry of Tourism and Creative Economy initiated the annual national competition for tourism village named *Anugerah Desa Wisata Indonesia* (ADWI). The program from the Ministry of Tourism and Creative Economy is also related to the 8th goal of SDGs, decent work and economic growth, through the 8.9 target, which promotes beneficial and sustainable tourism (The Global Goals, n.d.).

Thus, our paper empirically focused on one of West Kalimantan Province's tourism villages, Pentek Village, located in Mempawah Regency. This site was selected for its unique position of Mempawah Regency as the only district committed to providing an SDG portal on its Facebook page and integrated tourism website at <https://mempawahtourism.com/>. However, the COVID-19 pandemic in 2020-2022 had severely impacted the tourism sector in Mempawah Regency. Access for tourists from outside West Kalimantan to Pontianak is restricted, as is access from Sarawak, Malaysia, through the Entikong and Aruk Cross Border Post. The limited access to West Kalimantan left only local tourism with strict health protocols. Once the pandemic was over in 2022, it is necessary to figure out how to achieve the village's SDG targets and establish a tourism strategic plan for the tourism village that could be compatible with the adaptation of the new normal.

Through this paper, we would like to contribute to the combination of the sustainable development-based tourism village concept that incorporates the potential of nature, history, and culture post-pandemic era. This combination explains the continuity between global-scale issues at the village level

and the public policy-making and implementation process. In addition, the impact of COVID-19 on the tourism sector will undoubtedly be an essential element to consider in how existing concepts from the previous pandemic era can be re-adapted after the pandemic.

For readability, this paper is divided into several sections. The following section provides a literature review on village tourism and its practices, as well as a discussion of the public policy and development approach concept. The third section covers the methodological decisions in the research. The fourth section explains the tourism village policy experience from Pentek Village, Mempawah Regency, West Kalimantan, Indonesia. Finally, the last section gives a summary and practical suggestions to overcome several challenges in the practice of tourism village policy in Pentek Village, Mempawah Regency, West Kalimantan, Indonesia.

2. Literature Review

From the literature, this paper finds two definitions of the tourism village. Both of them explain the connection between villages and tourism activities. However, in the first definition, the emphasis is on daily life in the village, which is utilised as a tourist attraction (Wahyuni, 2018). The latter definition considers the link between the object, accommodation, and supporting facilities while maintaining the village's locality (Wahyuni, 2018). Wahyuni (2018) supports Simanungkalit et al. (2017) argument that it divides three categories of tourism villages based on their level of development, including embryonic, developing, and developed tourism villages. The difference between the three categories lies in the extent of the manager's initiative and the flow of tourist arrivals. The embryonic tourism village is only in the start-up stage, characterised by the community's activities in managing the tourism village. Meanwhile, the status of a developing tourism village is marked by an increase in promotion and tourist arrivals, although yet to be sustainable. In comparison, developed tourism villages are at the next level of the two previous categories by receiving continuous tourist visits and professional management from cooperatives or Village-Owned Enterprises (BUMDes).

This paper attempts to explain the phenomenon of village tourism from the perspectives of public policy and international development studies. It argues that combining the two approaches can justify establishing a tourism village based on policies and achievements oriented towards global issues. Both of these are relevant in the context of tourism villages as a product of public policy formulated by the government to introduce the village to the world market. One justification for this argumentation is the development of the tourism sector and public policy in the post-pandemic era.

The public policy concept in this paper stresses the exploration of actions taken or not taken by the government, as well as the reasons and differences in the results achieved (Nazmi, 2018). At the very least, according to Nazmi (2018), the government has two options: implementing activity programmes or drafting subsequent policies from the primary policy. This paper uses this argument to explain the policy-making process on tourism villages conducted by the Mempawah Regency Government.

The second concept applied in this paper is the development perspective in studying International Relations. They are classified into two broad categories: state and human approaches. Sudagung et al. (2019) agree with Honke and Ledere's argument that the state approach emphasises the state's efforts to develop through bureaucratic activities. This approach focuses on increasing the government's capacity as an orientation in conducting development and placing the state as an actor in development. The second approach places human beings at the centre of policy by prioritising human resources, including literacy and political participation (Sudagung, A., D. et al., 2019). In our opinion, the best practice in conducting development is to combine the state and human approaches to ensure

the best possible outcomes. This paper examines the state and human approaches the government and communities took.

Moreover, there are two significant issues of relevance between public policy and international development, such as the government's focus on the environmental, economic and social sectors (Sudagung, A., D. et al., 2019) and the extent to which a country's leaders encourage the implementation of SDGs at the village level (Affandi et al., 2019). For this reason, explaining the tourism village phenomenon is relevant, focusing on formulating public policies and analysing the achievement of global development goals at the micro level.

This paper positions itself on several previous studies on the topic of government and community-based tourism village management (Afrilian, 2021; Arintoko et al., 2020; Dewi & Pratama, 2021; Jaya & Junaid, 2021; Junaid et al., 2020), sustainable development (Affandi et al., 2019; Hudaya & Astuti, 2020; Purwanto et al., 2021; Syaifudin et al., 2022), tourism potential in the village (Hasanah et al., 2020; Ishak et al., 2020; Musawantoro et al., 2020; Nurmala et al., 2022; Rijal et al., 2020; Vitasari et al., 2021; Wulandari et al., 2020), the use of IT and media (Bahtiar et al., 2020; Ramadhani et al., 2021; Winoto & Nuarini, 2021), and COVID-19 issues in the tourism sector (Gowinda et al., 2021; Lianawati et al., 2021). Previous research has outlined several patterns of tourism village management, including independent management by tour guides or community groups (Arintoko et al., 2020; Jaya & Junaid, 2021; Junaid et al., 2020), the government-centred management (Afrilian, 2021), and collaboration between government, private and community sectors (Dewi & Pratama, 2021). These three types of patterns can serve as a reference for us to identify the management model in our research site.

The study on villages and the Sustainable Development Goals conducted by Affandi et al. (2019) is essential because it synchronised the policy-making process made by the government with efforts to involve communities in its implementation. Hudaya and Astuti (2020) also support this argument by discovering that sustainable facilitation schemes can be an alternative to tourism village management. Their argument aligns with the earlier third management pattern, focusing on cross-sector collaboration. They both provide a more dominant portion of community involvement so that the community feels and wants to be involved in the economic activities in the village development process. This model is applicable in our case because we expect to create an equal relationship between policymakers and tourism actors in the real world. Several other studies reveal the application of sustainable development within the framework of tourism villages in Mandeh Village (Purwanto et al., 2021) and Mukapayung (Syaifudin et al., 2022).

The issue of village tourism is also closely related to the existing potential of the location. Several previous studies have shown the importance of existing peculiarities. These include natural, educational, historical, and cultural tourism potency (Ishak et al., 2020; Musawantoro et al., 2020; Nurmala et al., 2022; Rijal et al., 2020; Satrya, 2022; Vitasari et al., 2021; Wulandari et al., 2020). Some of these studies provide an alternative focus for research on tourism villages that can only have one speciality or even combine several aspects. One of them even tried to incorporate local wisdom, such as the concept of "*Pasang*" in the Kajang community (Nurmala et al., 2022) and the value of Pancasila (Hasanah et al., 2020) as a tourist attraction. Their findings encourage us to explore the uniqueness of our research site and the interconnectedness of these facets.

In addition, this paper finds several studies related to the development of tourism villages that promote the use of technology, namely by Winoto and Nuarini (2021), Ramadhani, Suswanta, and Shiddiq (2021), and Bahtiar, Segara, and Suyoto (2020). All of them provide opportunities for follow-up research on the use of technology as an alternative solution for tourism promotion during the adjustment to the COVID-19 pandemic. Their intriguing findings, supported by the success of

tourism in Bali (Gowinda et al., 2021) and Kulon Progo (Lianawati et al., 2021), show that similar studies during the pandemic era can also be performed in other settings.

3. Methodology

This paper uses a qualitative research method with an explanatory approach that explains a social reality (Flick et al., 2004). The research explored the community's daily life, the local potential of tourism villages in the Mempawah Regency, and the degree to which public policies are processed and implemented. The field research was conducted in Mempawah Regency, West Kalimantan, which includes Pentek Village, Sadaniang District, and Mempawah City, for three months from August to October 2021. Pentek Village is one of two villages in Mempawah Regency that has been declared as a tourism village based on the Governor of West Kalimantan Regulation Number 418/DISPORAPAR/2021 and the Regent of Mempawah Regency Regulation Number 29 of 2021.

The researchers collected the data through interviews, observations, and desk research. The interviews were recorded and transcribed along with the observation notes made during the fieldwork process. The researchers conducted the expert interview style defined by Bogner, Littig, and Menz (2009). According to them, experts are determined by the informants' function in the social (or governmental) structure and are identified as having policy authority (Bogner et al., 2009). However, experts, in their definition, can also be a group or person who profoundly understands an activity or social phenomenon because the interlocutors have extensive experience with it (Bogner et al., 2009). Therefore, the interview partners were selected purposefully in this research. The interview partners were the Regent of Mempawah, the Regency Secretary of Mempawah, representatives of the Education, Youth, Sports, and Tourism Office of Mempawah Regency, representatives of the local community, such as the Sadaniang Hill caretaker's relative, the village enterprise (*BumDesma*) and the *Karang Taruna*, the Head and Secretary of Pentek Village, the District Head of Sadaniang, and experts from Universitas Tanjungpura and Politeknik Ganesha Malang. This research ensures anonymising the interview partner's name to comply with the research ethics policy.

In the interview, we based our questions on the prepared interview guidelines. Several questions were asked related to the topic of village tourism policy's formulation and implementation, the development of village tourism, and the challenge of such development. For example, "What is the background to the establishment of tourism villages in Mempawah Regency?", "To what extent does the Mempawah Regency Government support efforts to achieve the 2030 SDGs, especially in the tourism and village sectors?", "To what extent do community aspirations or involvement encourage synergy between the development of tourism villages and the achievement of SDGs in the tourism and village sectors?", "What are the advantages of tourist attractions in Pentek Village?", and "How is promotion carried out to increase foreign tourist visits?". As the interview was semi-structured, the conversation followed our interview partner's answers rather than maintaining the order of questions in the guideline. Being open during the interview helped us gain various insights from the perspective of our interview partners.

Furthermore, observations were conducted by visiting the village several times, especially the leading tourist attractions and observing the daily life at a modern market where most people gather to enjoy internet access. In addition to the observation process, the researchers also tried the possible routes for tourists to visit the village from Mempawah.

The data analysis process was conducted by establishing initial codes since the first data collection (Charmaz, 2006). We examined the initial codes through the interview transcriptions and observation field notes. The process is also based on the previous desk research, which established a theoretical framework for tourism village, public policy, and perspective on development. Thus, as Charmaz

(2006, pp. 3–4) suggests, the codes were further classified into several analytical categories, such as the process of policy formulation and implementation, identifying the tourism attraction potential, and challenges in establishing the sustainable tourism village, which led to the structure of this paper. The empirical data were interpreted and presented according to the categories that emerged during the field research. Next, the data interpretation was compared with best practices from other villages to provide context for establishing and developing a better tourism village. During the analysis, this research applied source triangulation by comparing the data from the interview partners and literature to ensure data validity (Flick, 2004). The analysis stage ended with the conclusions phase.

4. Discussion

4.1. *The Formulation and Implementation of Tourism Village Policies in Mempawah Regency*

In Mempawah Regency, the local government declared at least two tourism villages: Pentek Village in Sadaniang District and Pasir Village in Mempawah Hilir District. However, based on our interviews and observations, there were striking differences regarding the sustainability of the two tourism villages, namely the support from village officials. The village officials were among those who officially initiated the designation of the tourism village. Meanwhile, in Pasir Village, there are different perceptions of tourism management between village officials and the community/society. Even though Pasir Village already has a mangrove tourist attraction behind the Heroes' Cemetery, it has been able to attract many tourists and has even cooperated with Bank Indonesia.

Both have an interesting pattern. Village officials and the community initiated Pentek Village, while in Pasir Village, it was only encouraged by the local community. These two patterns are common in the management of tourist villages. The results of our interview with a tourism expert from the Politeknik Ganesha Malang and tourism practitioners in Malang Regency also convey the same. Based on his experience, most of the prosperous tourism villages in Java have the support from village officials.

The designation of tourism villages in Mempawah Regency and generally in West Kalimantan is issued in the Regulation of the Governor of West Kalimantan Number 418/DISPARAPAR/2021, Regulation of the Regent of Mempawah Regency Number 29 of 2021, and Regulation of the Mempawah Regent No. 151 of 2021. The emphasis is on integrating village elements as a tourism ecosystem based on local wisdom. The term sustainable in point 11 emphasises long-term projections of preserving the natural and cultural environment through educating the public. The definition of a tourism village shown in this document is more in line with the second definition described earlier in the literature review section. The emphasis is on integrating village elements as a tourism ecosystem based on local wisdom.

In response to this document, a tourism expert from the Politeknik Ganesha Malang stated that the tourism village differs from the village tourism concept. In the interview, he explained that the main principle is that the community invited the tourists to experience the village's daily life, not changing the previous values and habits. Thus, this paper argues that the integration referred to in the regent's regulation is crucial between rural natural tourism and socio-economic-cultural life in the village.

Meanwhile, several villages that rely only on the community tend to develop slowly. The obstacles to development related to the administrative and bureaucratic processes must go through the village officials. Not to mention, more autonomous village funding is needed so that political support becomes essential. The village head has a significant authority in his area to support the journey of a tourist village. For example, in the case of one of the villages in Malang Regency, where our expert from Politeknik Malang facilitated the programs, community self-reliance supported by mentoring

from assistants can also produce a profitable tourism village. The supporting factor is that village officials provide no obstacles, allowing assistants to collaborate with the community to prepare tour packages. In addition, the companions' relationships with foreign tourist networks make it easier to invite tourists.

According to a tourism expert from the Politeknik Ganesha Malang, a tourism village or tourist attraction, in general, is very much determined by how many tourists come to that location. When they can successfully maintain the momentum and bring in tourists, more and more local people are interested in joining the tourism business in their respective villages. The village officials' support followed the growing enthusiasm of the community. Another case occurred in Bali, in the Jatiluwih Tourism Village, Tabanan. The development of a tourism village in Jatiluwih has yet to involve the local community (Wahyuni, 2018). In this case, the government is so dominant that it forgets that tourism villages should provide opportunities for people to be empowered.

Officially, the declaration of a tourism village in Pentek Village took place on June 10, 2021, which became the implementation of Mempawah Regent's Decree No. 151 of 2021 concerning establishing tourism villages. Regent Regulation No. 29 of 2021 is a legal document which shows that the process of implementing policies related to tourism villages in Mempawah Regency takes place in a top-down manner. However, our findings found that the previous initiatives from village communities and officials before the existence of this regulation. In that case, the Mempawah Regency conducted a bottom-up effort to formulate and implement the policies. The facts are that both head villages initiated the idea for the Pasir Village with Mempawah Mangrove Conservation and Pentek Village. At least with the existence of this regulation, legal tourism village development activities get political support and resources from the local government.

At the policy formulation stage, the Mempawah Regency Government was trying to adopt a mixed pattern by providing space for aspirations at the grassroots to be channelled through a legal framework at the regent level. The support from the executive in realising a tourism village showed that institutional alignment is an important asset. However, each tourism village has a different market segment. Pasir Village, the traffic lane for the north coast of West Kalimantan, is busy with travellers, while Pentek Village is located in the middle of forests and mountains and is not in a busy traffic lane. So, the legal framework support will strengthen financial support and resources to connect the two existing tourist villages.

This research also found this concept of connecting tourism villages based on an interview with the Head of the Tourism Sector of the Mempawah Regency Government. This simple idea will provide full support for Pentek Village so that Mempawah is known for its coastal areas and provides equal access and opportunities for inland (mountain) areas. In addition, the road access connecting the two villages' locations can also allow tourists to explore Mempawah in a single tour trip. So far, a few objects on the west coast, both natural tourism and Malay and Bugis culture, have dominated the list of tourist attractions in Mempawah. Nevertheless, Mempawah is unique because it combines nature tourism in mountainous and forest areas with Dayak culture in the upper reaches. The mixture of culture and natural tourism is one of the uniqueness of Indonesia's communal cultural characteristics (Cole, 2007).

Pentek Village represented a communal culture based on group activities and another side of Mempawah, which tourists have not explored. Based on the interviews with local government representatives and community leaders, this research found that Pentek Village was historically very strategic. The location is under the foot of Sadaniang Hill (local people call it Sadaniang Mountain). It is sacred to the Dayak people in Sadaniang District, as well as to Pentek Village residents and other villages around the hill. Even our interview partner told us that this Sadaniang area used to be an ancient kingdom before the existing Mempawah Kingdom. Historical tracing related to Pentek

Village and Sadaning Hill still needs further study. Due to our digital search, we have not found any documented written stories associated with this story.

One of our interview partners, the relative of the sacred hill caretaker (*juru kunci*¹), confirmed that there needs to be more literacy on the history of Pentek Village and Sadaniang Hill. So far, the Dayak people around the hill only pass the stories verbally. The elder or the caretaker of the sacred hill and cemetery only told folk stories and history about the Dayak people and Sadaniang Hill during special occasions. The listener(s) must perform a special ritual² with the caretaker if they want to listen to the historical stories in complete sequence. The ritual is performed by cooking *cucur*³ and chicken, complemented by burning incense, cooking *pulut*⁴, and praying. The *cucur* is combined with *bontokeng*⁵ and then served on a *layang*⁶ leaf. Our interview partners said this ritual was only carried out sufficiently for those who would listen to the story. Not everyone had to provide it individually. The purpose of holding the ritual is to maintain the story's accuracy from the Speaker (*Penutur*⁷), who received ancestral guidance upon the ritual.

According to his story, Pentek Village also has attractive historical and cultural tourism potential, as well as the natural tourism of rice fields, hills, and natural scenery. Their main problem is historical documentation, which still needs to be improved. However, efforts to collect information about Pentek Village have been carried out at least by the Mempawah Regency Government through the Facebook channel, website, and an android application called Sitawa, a mobile version of the Mempawah Tourism website. Despite such efforts, the information presented on the website is still inadequate when compared to some of the exciting stories about the history and culture of Pentek Village heard from the interviews. One particular challenge is the Dayak community's writing literacy culture, which is about their history and culture, which must be encouraged. Our interlocutor, a relative of the caretaker, told us there was a book about the history of the Sadaniang area when his father was the previous caretaker. However, after he died, the heirs could not find the book. In addition, it is also necessary to support historical and cultural research to explore the social aspects of tourism potential in Pentek Village. As suggested by Salim (2017), establishing an image of a tourist destination is a must, especially as an idea and impressions given to the visitors. An interview with a historian expert from Universitas Tanjungpura also revealed that the historical literacy in West Kalimantan is lacking and needs serious attention to rediscover more stories about history in each region.

4.2. The Sustainable Development of Pentek Tourism Village

Referring to the international development perspective, the human and state approach government-driven models have occurred in the Mempawah Regency. All parties, either through bottom-up or top-down schemes, have synergised. So far, the government has carried out the policy by considering

¹ The care taker of the sacred hill and locations at the village.

² The ingredients similar to another rituals of Kanayatn Dayak in West Kalimantan as explained by Mintosih and Widyanto (1997, pp. 50–76).

³ A traditional sweet food made of flour, rice flour, and palm sugar. In another community of Indonesia, *cucur* also used for rituals, for example in East and South Kalimantan (Saparuddin, 2024).

⁴ A small food made of rice with a mixture of coconut milk. In Sarawak, Malaysia, the same food made of a roasted glutinous rice in bamboo was also served for *Gawai Dayak* (School of Graduate Studies Universiti Putra Malaysia, 2022).

⁵ A special cake which made of rice in a bamboo, see Supriyadi (2008a).

⁶ A special leaf that existed in the area, usually located at the forest. For Dayak group, this leaf is essential due to its multiple purpose during the rituals (Supriyadi, 2008b).

⁷ According to our interview partner, *Penutur* is defined as someone who tells a story, especially some legendary or sacred stories related to the ancestors.

existing resources through institutional efforts and issuing regent regulations and decrees. Their action was also the basis for providing maximum budgetary support to the tourism village program. The designation of a tourism village at the provincial level also encouraged the Mempawah Regency Government to accelerate the development of the Pentek Tourism Village.

This research found that the condition of the Pentek Tourism Village was still in the pilot stage, primarily based on the classification of an embryonic category. Until the end of our field research in 2021, the condition of the tourism village needed more adequate support facilities, such as proper lodging, public facilities, tourist attractions, and transportation. Their problems arose due to the effect of the pandemic that prioritised the local government budget more to handle the COVID-19 case. However, the inauguration moment in June 2021 will at least be a starting point to continue preparing.

Our interviews with village and district officials and community representatives showed that villagers accepted the idea of a tourism village. Because they hoped it will positively impact the economy of Pentek Village. In addition, they also welcomed the concept of a tourism village that makes the community the centre of activity, not just an object. They expected to maintain their closeness to nature and customs because it is difficult to provide opportunities for outsiders to become tourism business actors. During our field research in 2021, there was an initial plan from PT. Antam to offer corporate social responsibility (CSR) as part of its assistance with the tourism village program. Still, in this context, assistance will be used as capital for the community through *Pokdarwis* (tourism development group), *BumDesma* (economic group of the village), and *Karang Taruna* (youth group) to manage it. The readiness of cultural arts activists has also begun to be encouraged.

Another interesting finding was that the Penta helix collaboration could have gone better. Meanwhile, only the government and the community drove the implementation of village tourism. There has yet to be any action from academia, the business sector, or the media. Our presence in Pentek in 2021 was the first academia from a West Kalimantan university to visit and focus on discussing tourism village. Even though they used social media to promote the tourism program, the empirical observation revealed that exposure from conventional media such as television, newspapers or radio must also be taken seriously. An interesting finding from the Google search during our field research period in 2021 with the keyword "Pentek village" only covered very little information about the village and the tourist attraction. There was only information about the declaration of the tourism village. However, the local media have not paid particular attention to Pentek Village.

Thus, to better explain the phenomena and the potential of Pentek Village Tourism, combining the concept of social capital (Affandi et al., 2019) at the research location was applicable. The empirical observation showed that the efforts of the volunteering community in Pentek Village were independent without government interference, including in the sectors of culture and the environment. In addition to the observation, the interviews with representatives of community leaders show that community members do not hesitate to expel companies who have encroached on mountains or land excessively. Even if they have obtained a business permit from the government, if they endanger nature, the local people can criticise the government for evaluating the permit. The local people spiritually believe that any disaster in the village results from the destruction of the environment around Sadaniang Hill due to the companies' activities.

The patterns of social capital in the research site combined with the value chain management concept (Affandi et al., 2019) show that the government can maximise the local potential of culture and the environment through social ties between communities. Involving the community in preparatory discussions until the designation of a tourism village makes residents feel and want to be involved in economic activities rolling in the village development process. This mutual interconnection can further develop tourism villages in the Mempawah Regency.

Even so, this paper argues, there are still three conditions challenging the sustainable development in the Pentek Tourism Village: the status of an embryonic tourism village, the lack of synergy between regional SDG targets and village SDGs, and priorities to overcome the pandemic is more critical than accelerating tourism villages. First, the condition of the tourism village, since it was established in May 2021 and inaugurated in June 2021, has yet to show significant movement. Based on our interviews, one obstacle was that the local officials must allocate the program to their village funds. Nevertheless, due to the pandemic in 2021, it has yet to be optimally budgeted. This condition needs to be revised to increase the capacity of human resources and tourism support facilities capable of heading to the global market. We argue that the cause is that there needs to be a comprehensive assessment in preparing the Pentek Tourism Village. According to Sugiana et al. (2022) and Dianasar et al. (2022), to know the potential of a tourism village, it is necessary to conduct an in-depth study on the aspects of attractiveness, infrastructure, environmental damage, accessibility, and development priority scales. They also need more visitor information boards in Pentek Village and online information to promote the village.

From the empirical observation, this research experienced confusion on our first visit to Pentek Village when positioning ourselves as tourists. On our second visit, we found the launching point of the late inauguration moment. Fortunately, we got there because we unintentionally stopped our car and approached a group of local people resting in the rice fields. However, on our next visit, village officials were willing to take us to several tourist attractions, such as the *Rumah Betang* (Long House) and *Batu Pabae*⁸. However, if we are foreign tourists who do not have access to bureaucrats, of course, we will need a lot of information to get there. Not to mention, there is also a possible language barrier. During our visits, in each observation and interview, most people still have the Dayak Kanayan accent even though they can speak Indonesian. Based on our experience, we can not translate several Dayak terms into Indonesian. In the meantime, we have not tested the local people or village officials by communicating in English. Nevertheless, based on the observation of the existing conditions, it is likely that not all of them can communicate in international languages if there are foreign tourists.

The embryonic village status also impacted the inability to apply the international promotion system and digital tourism. The field research showed that the youth are still preparing to support tourism villages. Institutionally, the organisation in the village still needs to be ready to act. In addition, we were also experiencing the blank spot of internet signal problems in the village area. Only certain sim card operators could get a phone signal with a weak internet signal. One exciting solution from the Mempawah Regency was providing free wifi at one point of location, namely the modern market. The area is right next to Nek Ugur's Tomb⁹ and at the entrance to the *Batu Pabae* tourist attraction. We found many youths and children playing with their smartphones on holidays at that location. According to several interview partners, students often studied online in the market area during school hours.

In addition to the situation, Pentek Village could imitate the best practices from various tourism areas that successfully transform their village accordingly. For example, the use of e-marketing applications as they did at the Puncak Sosok tourism area (Ramadhani et al., 2021), optimising communication via social media (Kondoj & Sambeka, 2022), and gamification of tourist villages through Android-based applications (Bahtiar et al., 2020). The use of technology can be an alternative for tourism actors in Pentek Village as part of alternative tourism efforts to adjust to post-pandemic era. The village officials could open up the potential of the tourist market to a broader audience because internet access no longer limits physical areas.

⁸ Sacred stone, which is believed by the locals as one of the legendary artefacts of the village.

⁹ A tomb of one of the prolific people who lived in the village was the early caretaker of the Sadaniang hill, which was believed to have spiritual power.

Second, the achievements of the tourism village and the national and village SDGs must still be interrelated. The interview with several stakeholders and interview partners revealed that miscoordination was a classic problem in Indonesia because each ministry/agency has its sectoral ego and indicators and is still trying to synergise data across agencies. Confusion occurs at the grassroots level because all agencies ask to report data; sometimes, the contents are the same. Therefore, each agency/ministry/local government tend to act independently without proper coordination. Less discussion has been held on introducing the concept of SDGs to the local people.

Third, the pandemic badly hit the start-up tourism sector in 2021. Because Pentek Village has not become a favourite tourist attraction, it has yet to receive more priority. The program must still be added to the budget diversion to solve the pandemic problem. Our interview partner from the local government of Mempawah stated that in 2021, the target of Mempawah Regency was to avoid attracting tourists, given the pandemic. However, the local government insisted on promoting tourist attractions through social media and websites as alternatives.

Moreover, this paper argues that the government had executed the policy accordingly but has not yet reached the global market. Because their efforts were left behind when compared with the other two areas in Indonesia with better tourist destinations, such as Bali and Kulon Progo. Both local officials implemented the CHSE (Cleanliness, Health, Safety, and Environmental Sustainability) program, rebranding tourism with the slogan "Sambanggo" in Kulon Progo and "We Love Bali" while previously limiting the number of visitors and gradually opening tourist destinations (Gowinda et al., 2021; Lianawati et al., 2021). Although the characteristics differ from those of the Pentek Tourism Village, their innovations were an excellent example for the Mempawah Regency Government when targeting tourist arrivals in the post-pandemic era.

Furthermore, another problem revealed during the field research was less connected tour packages for foreign tourists provided by tour service providers. Public transportation to Pentek Village has yet to be available, connecting Supadio Airport as the main entrance to West Kalimantan by flight or Pontianak City as the capital city of West Kalimantan. The option for foreigners was limited. They could take a bus or taxi directly from the airport or from Pontianak to Mempawah. Both options ended up renting a car with a driver because there was no public transportation to the village from Mempawah City. The best option would be renting vehicles from Pontianak City as they have many provider options. During the field research, the researchers had to plan the itinerary carefully because the travel from Pontianak City, the capital of West Kalimantan Province, to Mempawah was approximately two hours. In addition, the travel time from Mempawah City takes 30-60 minutes by car to Pentek Village, and most of the time, we found less settlement with only forests on the side of the road. It was also a fact that the government's tourism website needs to provide information on the travel options to reach the location and another alternative suggestion to enjoy connectivity between tourism and culinary objects in Mempawah. A good travel experience must be an essential consideration for the organiser upon the further development of Pentek Tourism Village soon.

The Pentek Tourism Village Organiser could conduct a comparative study to see the success of national or international tourism villages with similar topographical conditions, such as a tourism village on the slope of Merapi mountain, Sleman Regency. The villagers identified various integrated tourism objects, such as hiking trails, practising farming and raising fish, learning to cook local specialities, playing musical instruments, traditional dances or practising traditional dances, as well as producing handicrafts (Wahyuni, 2018). Similarly, in Pagar Alam of South Sumatra, the locals offered their traditional cuisine as the leading tourist attraction (Hamonangan et al., 2022). Another exciting location to compare is Nglanggeran Village in the province of the Special Region of Yogyakarta. The existence of an ancient volcano, the Nglanggeran Embung, and the Seasonal Waterfall become the

tourist attractions. The organiser offered nature tourism packages combined with the experience of being a resident living in the village (Wahyuni, 2018). The village tourism organiser has identified various flora and fauna typical of the Nglanggeran ecosystem. Efforts made by village tourism activists were to systematically collect data on the potential that exists and can even sell folklore or historical aspects of their area. This pattern provides a best practice for the organisers of the Pentek Tourism Village.

5. Conclusion

The research findings showed that Pentek Sustainable Tourism Village in Mempawah Regency was still far from the expansion stage to the global market. This was indicated by the fact that the existing tourism village category is still at the lowest level set by the Ministry of Tourism. Nevertheless, during the field research, there was already some alignment between the regency, district, and the village government and the community's willingness to advance Pentek Tourism Village. The practice applied the concept of social capital in sustainable development, which intersected with stakeholders' interests at the research site. The research also found that tourism potentials, such as natural resources and the Dayak people's history, culture, and local wisdom, can be featured as the leading tourist attractions.

From the research, this paper suggests several practical solutions for the local officials of Pentek Village and Mempawah Regency Government. First, the Pentek Tourism Village Organisers and village officials need to conduct a comprehensive assessment of the tourism potential and resources that are available in Pentek Village. Then, take a strategic step in the form of Penta helix coordination involving the community, academia, business, and media to accelerate the development of the tourism village. The combination of community initiatives and government support will enable them to establish the village into a tourist attraction which integrated the socio-economic-cultural life of the local community. Second, the tourism village organisers must apply IT through e-marketing or gamification to promote Pentek Tourism Village. Pentek Village could imitate the best practices from various tourism areas that successfully transform their village accordingly. The use of technology can be an alternative for tourism actors in Pentek Village to adjust to the post-pandemic era. The village officials could open up the potential of the tourist market by establishing online promotion to a broader audience because internet access no longer limits physical connectivity. Third, the Pentek Tourism Village Organisers could also conduct a comparative study to see the best practices of several national or international tourism villages with similar topographical conditions and get some inspiration from them. Finally, the local government and the Pentek Village local people must overcome the challenge of mastering English for communication and promotion purposes. Communication is essential as one of the supporting factors that can give a good impression so that tourists are willing to return to the village and recommend it to their network.

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