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# THE SUCCESS OF TRADITIONAL VILLAGE-BASED TOURISM MANAGEMENT MODEL AMID COVID-19 PANDEMIC IN KUTUH VILLAGE, BADUNG REGENCY, INDONESIA

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## Abstract

The study's objectives were to look into the key success factors, processes, and implications of managing traditional village-based rural tourism in Kutuh Traditional Village. A case study design and a critical paradigm were used in this qualitative study. Data was gathered through interviews, observations, and documentation, with traditional village administrators, villagers, and the village's business management team serving as the primary sources. The rural tourism business has been successful in managing its rural tourism, according to the study's findings, because of its ability to combine traditional village institution principles and a quality management approach based on its traditional wisdom. This achievement has had a positive impact on the economic, social, cultural, and environmental sustainability of the village. To ensure business sustainability, management must develop detailed spatial plans based on the concept of green tourism rather than greedy tourism, immediately digitize its management business processes to become more efficient and effective through collaboration with digital operators and develop sustainable governance through the use of renewable energy, improve waste management, and rebrand Kutuh Traditional Village as a green tourism destination.

**Keywords:** Management Model, Rural Tourism, Traditional Village

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## Introduction

Village tourism, commonly referred to as rural tourism, is at the forefront of Indonesia's development as a tourist destination (Badan Pusat Statistik, 2019). In order to promote the growth of tourist villages, the government is intending to construct 100,000 homestays in popular tourist locations. Therefore, it is necessary to boost both the quantity and quality of rural tourism in order to improve visitor attention, overnight stays, and monetary spending. Kutuh Traditional Village in Badung Regency is one of the village tourism in Indonesia that promoted local attractions to attract tourists to stay longer and spend more.

Because many tourist villages have failed, it is critical to conduct research on successful rural tourism management models. In Yogyakarta, there are more undeveloped and unfit tourist villages than developed and successful tourist villages (Suryani & Antaqona, 2012). Even in Central Java Province, members of the local senators requested that the provincial government revoke the status of tourist villages that were unable to develop their potential (Jawapos, 2018). While in Bali, several tourist villages were not developing, despite having the status of a tourist village for more than five years (Tabelak, 2022). Furthermore, the management of rural tourism in the Kutuh Traditional Village was very conducive, as opposed to some conflicts in the management of rural tourism in other villages due to the distribution of business results that are not transparent and fair or the struggle for land for tourism objects.

There has been no comprehensive empirical study of rural tourism based on traditional villages. Previous researchers focused on supply and demand approaches, development strategies, TAIM models, interaction models, green tourism, management/marketing, destination management, attractions, and community participation and benefits of rural tourism as stated by Su (2011), Adeyinka-Ojo et al. (2014), Dinas Pariwisata Daerah Istimewa Yogyakarta (2014), Falak et al. (2014), Smitha (2014), Simanungkalit et al. (2016), Arbogast et al. (2017), Sugiwinata & Suryawan (2017), Yoga et al. (2017), and Liu & Wang (2020). Despite previous studies covering the model, management, and impact of rural tourism management separately, there hasn't been a comprehensive investigation of the success model in managing traditional village-based rural tourism that was beneficial to the sustainability of the economy, social-culture, and environment.

Based on practical issues, the practice of managing rural tourism in the Kutuh Traditional Village in Badung Regency needs to be researched because it has succeeded in bringing in six to ten thousand tourist visits per day and generated an income of more than 50 billion rupiahs in 2018 with a profit of around 14.5 billion rupiahs (Jayani, 2019) and has received praise from many parties, including President Joko Widodo (Desa Kutuh Kabupaten Badung, 2019). In addition, the company has got appreciation through CSR funds and visits from other villages from all over Indonesia that participated in a benchmarking study on the successful management of traditional village-based rural tourism. In addition, rural tourism in the Kutuh Traditional Village survived the Covid-19 pandemic.

Given the phenomenon of rural tourism management in Kutuh Village and the findings of previous research, it was very interesting to investigate the model of success determinants, management processes, and implications for the development of tourism villages in order to comprehend the reciprocal role of agents and structures in managing sustainable rural tourism in Kutuh Village. Thus, the purpose of this study is to (1) analyze the factors that determine the success of managing traditional village-based rural tourism in Kutuh Village during the covid-19 pandemic, and (2) investigate the process of managing traditional village-based rural tourism in Kutuh Village during the pandemic. covid-19, and (3) examining the effects of traditional village-based rural tourism management in Kutuh Village on environmental preservation, community welfare, and cultural and religious values.

## Research Method

This study was a qualitative case study in rural tourism conducted in Kutuh Village, South Kuta District, Badung Regency, Bali Province. This qualitative study employed a detailed and specific process for data collection, analysis, and interpretation. Data was gathered through interviews, observations, and documentation, with 27 people serving as primary sources: traditional village administrators, villagers, and the village's business management team. This research was conducted in a natural setting with no predetermined hypotheses. The case study research design, according to Stake in Bryman (2012), investigates the complexity and natural specificity of the case in question. In this study, the narrative method with a cultural approach was used.

While the cultural approach is used to view the phenomenon as a system from the cultural side, as presented by Triyanto (201), this study also aims to criticize various village government policies or higher, particularly those governing rural tourism in the Kutuh Traditional Village. According to Nkoane (2012), the paradigm used in this study was a critical paradigm, namely critical emancipatory research, and this approach not only criticizes the management of rural tourism in Kutuh Village but also provides recommendations for empowerment and transformation of sustainable rural tourism management.

## Research Results

### Determinants of Successful Management of Rural Tourism in Kutuh Traditional Village

**Local Community Leadership Factor:** The villagers and traditional village officers agreed that rural tourism businesses/Bhaga Utsaha Manunggal Desa Adat (BUMDA) has demonstrated successful operational and public leadership in rural tourism management both before and during the pandemic. The BUMDA reports told that the achievement of benefits in rural tourism management and public leadership was demonstrated by the number of visits by educational institutions, local governments, and other community groups to conduct comparative studies. Kutuh Traditional Village has become an example of successful traditional village-based rural tourism management as a result of this long-term leadership orientation. Odumeru & Ogbonna (2013) justify this by stating that transformational leadership is more long-term oriented and promotes economic, environmental, and cultural sustainability. Arbogast et al. (2017) stated the same thing, that local leadership is a key success factor in managing rural tourism. This is also consistent with the TQM theory stated in International Organization for Standardization (2015), namely that leadership is at the heart of the quality management system process.

**Quality Product Factor:** Based on the observation and tourists' reviews on OTA, Pandawa Beach attractions were very iconic, with a beach length of 800 meters and spacious parking facilities, which are advantages of this beach compared to other beaches in Bali such as Melasti Beach and Kuta Beach. Pandawa Beach's attractions and facilities can meet tourists' needs for something to see and capture, something to do, something to buy, something to learn, and something to participate. With 3,687 reviews on tripadvisor.com (Tripadvisor, 2021), the review score is four out of five. There were 1,460 special reviews, 1,495 very good reviews, 542 average reviews, 108 bad reviews, and 82 very bad reviews. According to this review, Pandawa Beach has product advantages in the form of high cliffs, wide beaches, and ample parking.

Gunung Payung is located 5.3 kilometers east of Pandawa Beach. This area was 200,000 m<sup>2</sup> or 20 ha in size, with four hectares of cliffs and 16 hectares of land. Meeting rooms used to receive visits for comparative studies were examples of facilities that were already operational and producing. Meanwhile, the soccer field facility, known as the Ball Village in Kutuh Village, has not been widely used and has not yet generated revenue. With 125

reviews, the review score on tripadvisor.com (Tripadvisor, 2021) is four out of five. There were 81 reviews that said they were special, 40 that said they were very good, 4 that said they were average, and none that said they were bad or very bad. This review implied that tourists are pleased with their visit to Gunung Payung.

Paragliding and Timbis Beach were packages that have been popular since 1990. It all started with paragliding attractions, but tourists soon discovered how much they enjoyed the sea and beaches. The tripadvisor.com review score (Tripadvisor, 2021) explained that this attraction was very appealing and safe as an adventure attraction, with a satisfaction rate of up to 94 percent. Complaints of 6% may appear minor, but they require serious attention. Timbis Beach was designed for tourists with adventurous needs, such as paragliding and the desire for a private experience in a quiet and exclusive setting. This beach was built to provide a variety of products and to compensate for Pandawa beach's weakness as a mass tourism destination. The beach club, wedding villas, and wedding venues were currently being bid on. The facility was scheduled to open in late 2022.

Aside from these main attractions, Kutuh Traditional Village, like any other village in Bali, had gamelan, dances, and religious ceremonies. This culture was not performed for tourists, but rather according to the Kutuh Traditional Village's customary rules, tourists would be able to enjoy this cultural treat if they visited during religious or other traditional ceremonies. Kutuh Village's rural tourism management differed from that of other tourist villages such as Penglipuran, Taro, and Pinge since they offered homestays to visitors. The benefit of tourists not living together in homestays was that the occurrence of local cultural acculturation was reduced. Tourists would benefit from staying in a hotel owned by Kutuh Village residents because their privacy was better maintained and there were no security or hygiene issues (Pusiran & Xiao, 2013).

**Human Resource Factor:** The BUMDA's 2021 reports revealed that Kutuh Traditional Village managed rural tourism using 100% local human resources. BUMDA employees were all natives. Indigenous residents were Hindu members of the Kutuh Traditional Village community who followed Hindu traditions and were registered with the Kutuh Traditional Village organization. This demonstrated that the human resources of the Kutuh Traditional Village could meet the quantity needs of BUMDA human resources.

**Capital Factor:** Kutuh rural tourism began in 2012 with the opening of Pandawa Beach. Traditional Village spent one billion rupiahs in 2013 to fund the construction and operation of Pandawa beach facilities. Over a three-year period, from 2018 to 2020, BUMDA was able to increase capital to around nine billion rupiahs, an increase of 80 percent. Because of this condition, BUMDA was able to survive and even perform well during the COVID-19 pandemic because of its reserved fund. The informants confirmed that initial capital was necessary, but collaboration with government and private companies were of utmost importance to get capital support through grants or CSR.

**The Existence of Rural Tourism Business Entity Factor (BUMDA):** Rural tourism in the Kutuh Traditional Village was managed by the BUMDA institution. This institution is owned by the traditional village, and its members are involved in the management of BUMDA. The Kutuh Traditional Village Regulation governed rural tourism management in the Kutuh Traditional Village. BUMDA was in charge of four business units: goods and services management, paragliding business units, Pandawa Beach tourism area management business units, and Gunung Payung tourism area management business units. The existence of BUMDA, which used a single gate policy, has reduced the open conflict of interest in the village, both internally and with outside parties. All informants agreed that this institution was more professional and open in dealing with a business whereas the traditional village institution could be more attentive to its village's religious ritual activities.

**Stakeholders Synergy Factor:** The development and management of rural tourism were for the benefit of the community. To achieve this goal, all stakeholders have to collaborate to complement one another and progress toward the same goal. BUMDA was capable of establishing mutually beneficial synergies with all stakeholders involved in the development of rural tourism in the Kutuh Traditional Village. Not only was the pentahelix being used, namely the government, society, businessmen, media, and higher education, but the decahelix is also being used, the addition of five new stakeholders, namely tourists including netizens, financial institutions, official villages, travel agents, and agents of change. The chief of the traditional villages and his team committed to working hand in hand with stakeholders to get financial as well as non-financial support.

#### **Rural Tourism Management Process in Kutuh Traditional Village**

**The Role of Agents in Producing/Reproducing Structures for the Advancement of Rural Tourism Management in the Kutuh Traditional Village:** Agencies were keen to develop green and integrated rural tourism that prioritizes sustainability. The agent continues to replicate the structure outlined in the Kutuh Traditional Village regulations to regulate all business units, both traditional village and outside parties and/or cooperating parties so that each related party was guaranteed legal certainty to conduct safe and comfortable business activities. This was so because the traditional village's officers committed to daring to be right. This is consistent with Giddens (1986) assertion that the structure and the agent have a dialectical relationship and influence each other, with the agent constantly actively reproducing the structure to suit the needs, competition, and business, and the structure ultimately being able to regulate the agent so that rural tourism can thrive. What was noteworthy in this context was the presence of an agent capable of acting as a long-term leader by utilizing noble values or local genius, namely respect for ancestors, *tri hita karana* (human harmony with humans, humans with nature, and humans with God), a strong desire to progress and prosper, courage to be right, create a legacy, be united, respect the opinions of others, and remind each other, love each other, help each other, and sustainability based on *purushartha* Hindu teaching.

**Application of Management Principles:** Quality rural tourism management must adhere to quality management principles such as "*kaizen*" and "*lean*," where today is better than yesterday and tomorrow is better than today, as well as eliminating activities that do not add value or waste. Based on the observation and interview it was revealed that the first principle of the quality management system implemented was to focus on the customer (International Organization for Standardization, 2015) in order to meet and even exceed consumer expectations. The BUMDA management was already customer-oriented and will become even more so in the future, focusing on environmental balance and the blessing of aristocratic nature. A transformational leadership model was the second principle. The third principle was that people were engaged to ensure that all employees and other stakeholders worked together to achieve the organization's goals. The fourth principle was the process approach, which states that the goal as a result of the process. BUMDA's management had taken a process-oriented approach. The fifth principle was data-driven decision making, where BUMDA recognized the importance of a data center and analysis in order to make effective decisions. Continuous improvement in economic, cultural, and environmental aspects was the sixth principle. The seventh principle was managing relationships with all stakeholders, where BUMDA has been able to balance short-term and long-term relationships.

**Management of Traditional Village-Based Rural Tourism in Kutuh Traditional Village:** Rural tourism management approaches vary. Simanungkalit et al. (2016) employ an innovative and systematic Destination Management Organization (DMO) model that includes the functions of coordinating, planning, implementing, and controlling destination organizations. From planning to controlling, this model employs a management function

model. Meanwhile, Arbogast et al. (2017) claims that DMOs perform two functions: marketing and management, which were later expanded by Adeyinka-Ojo et al. (2014) to become Destination Organization Management and Marketing Organization (DMMO). The DMMO includes stakeholders and tourism benefits for all, such as sustainability, financial benefits, a positive image, and the well-being of the host community.

BUMDA management has used the PDCA approach, which includes planning, implementation, monitoring, evaluation, and improvement. The PDCA was carried out in accordance with the regulations of the Kutuh Traditional Village Number 1 of 2014 and Number 5 of 2019 governing the establishment and management of BUMDA. Planning entailed creating a work plan as well as an income and expenditure budget plan. The format of the planning was determined by the regulations of the Kutuh Traditional Village. The Chief of Kutuh Traditional Village ratifies the planning documents after receiving approval from the Board of Commissioners and the Village supreme court. The Board of Directors implements BUMDA operations in accordance with the approved planning documents. The Supervisory Board conducts monitoring and evaluation using the approved planning documents references in the form of coordination meetings and special meetings to ensure that the Board of Directors practices good governance. Meanwhile, the improvement program was being carried out in accordance with the accountability report issued by BUMDA.

Until now, the management model in place was restructured in 2020. However, implementing professional management based on quality management principles took time and could not be applied directly because it took several factors into account. First, the previous governance model was still attached to the managers of the Kutuh Traditional Village and BUMDA. Second, it was feared that a conflict would arise, allowing some interests that were not in line with these principles to continue to be accommodated. Third, the chief and the villagers continued to value the harmony and integrity of the Traditional Village over seeking justice, which carries risks greater than the value of the money at stake. As a result, BUMDA management accepted this condition as a transition period for better conducive changes.

Prior to 2020, the relationship between structure and agent was designed in such a way that deviation was possible. The agent creates an organizational system in which the village financial institution was a part of the BUMDA, allowing the commissioner's authority to control the institution. In this case, the structure was used to legitimize the agent's interests. The proposed governance of an agency was one that allows the agent to act in his or her best interests. However, following a change in BUMDA governance as a result of village act number 5 of 2019, the village financial institution was released as an independent institution under Kutuh Customary Village rather than BUMDA. Since 2020, agents have been aware of the need to change, and these changes have been accommodated in a structure in which BUMDA manages only four business units, namely Pandawa Beach, Gunung Payung, paragliding, and goods and services. Furthermore, the Kutuh Traditional Village has established a planning agency to conduct integrated rural tourism area planning. This agency implements investment and development plans so that they did not conflict with BUMDA's role as manager. This finding supports Giddens' theory, which states that the structure of the agent is a duality that interacts with each other to make positive changes.

Another fact that supports Giddens' structuration theory was the ability of agents to maintain distance from the structure and conduct monitoring based on space and time. BUMDA management did not stray or exploit weak structures, but since 2020, BUMDA management as an agent has identified weaknesses in the structure and proposed changes that were approved by the traditional village commissioners. Meanwhile, according to Bourdieu's capital exchange theory, Kutuh Traditional Village and BUMDA represented four types of capital: economic capital, cultural capital, social capital, and symbolic capital as the output of the first three capitals. Owners of economic and cultural capital who could demonstrate their

success could persuade others to become the right leaders. These two assets, when combined with social capital and network ownership, could garner support from other stakeholders, increasing their qualifications to obtain appropriate symbolic capital to lead or manage Traditional Villages and/or BUMDA.

### **Implications of Rural Tourism Management in Kutuh Traditional Village**

**Implications for Community Welfare:** Business management has three bottom lines, commonly referred to as the "3P" or people, planet, and profit, which Elkington (1994) introduced as the triple bottom line (TBL) as a form of corporate social responsibility (CSR) and sustainable development (SD). First, people or employees must be satisfied in order to satisfy customers. Second, environmentally friendly business management aimed to ensure environmental sustainability for future generations. Third, every business was run effectively and efficiently in order to make a profit.

BUMDA has met its objectives in accordance with village act number 5 of 2019. Optimizing the potential management of the Kutuh Traditional Village; encouraging the development of economic activities; increasing traditional village income; improving community welfare, and creating employment and business opportunities for the Kutuh Traditional Village community are among the goals that have been met. The Kutuh Indigenous Village community recognizes BUMDA's performance in improving the welfare of the community by approving each BUMDA annual accountability report through the village's highest-level meetings or the highest authority in customary law in Bali. As a result, BUMDA has met the community's expectations by improving rural economic activities and the welfare of the Kutuh Indigenous Village community.

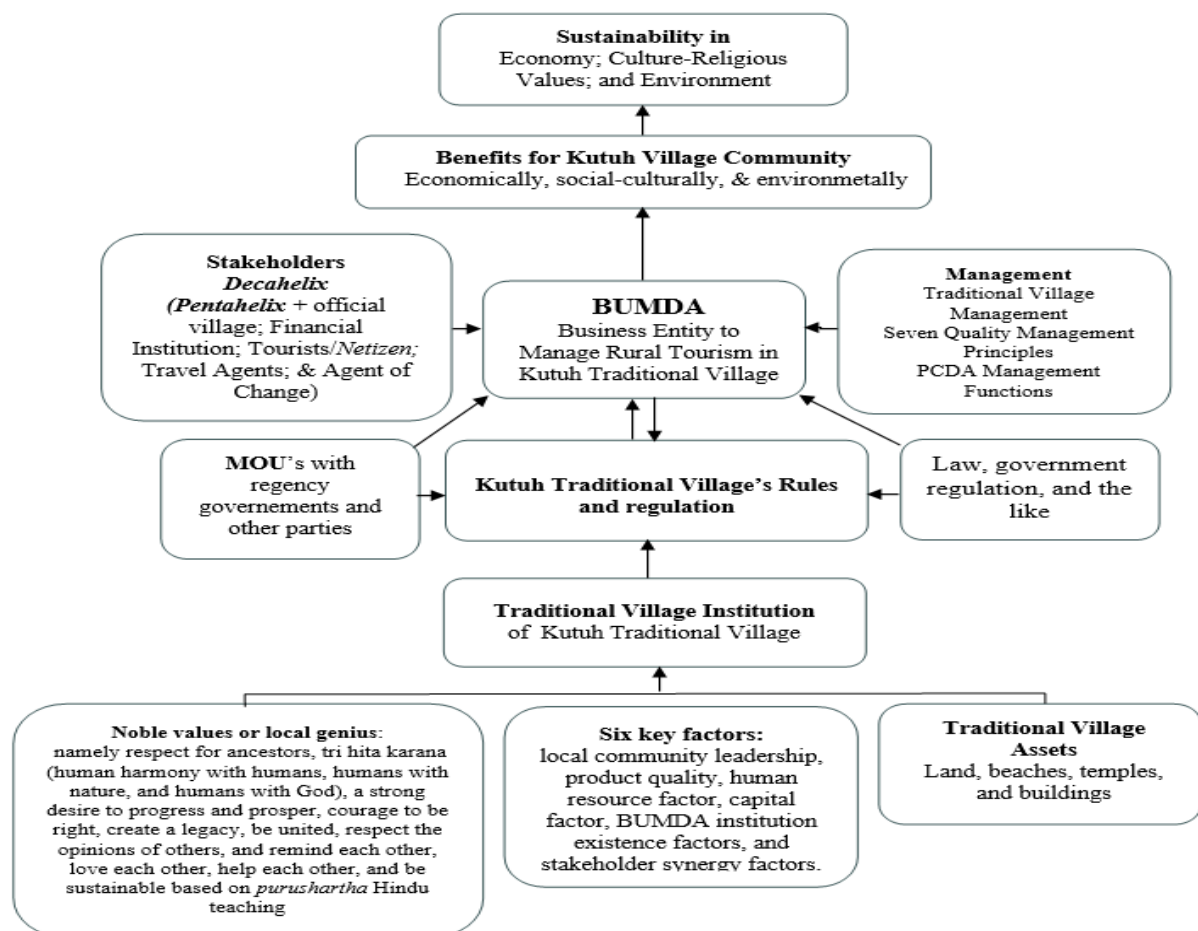
**Implications for the Maintenance of Cultural and Religious Values:** Villagers were very satisfied with the contribution of BUMDA to the preservation of culture and its religious activities. Traditional village management could use BUMDA profits to construct and/or repair sacred buildings, as well as finance religious ceremonies in all temples managed by the Kutuh Traditional Village. Furthermore, funds from the Kutuh Traditional Village could be used to supplement funding at the sub-village community and extended family (clan) levels. Funds from BUMDA profits were also allocated to fund a scholarship for villagers' further education and to purchase and/or repair gamelan to support growing dance studios, both for religious activities and for tourism performances. Consequently, Gamelan and angklung instruments could be used to accompany religious ceremonies and performing arts in each sub-village community. The village was able to develop Randu Natha dance which was the mascot dance of Kutuh Traditional Village and to perform *Barong* dances, *Legong Keraton* dance, and *Sanghyang Jara*. The *Kecak* dance, on the other hand, was used for performing arts for the benefit of tourists visiting Pandawa Beach.

**Implications for Preserving the Natural Environment:** The natural environment is the source, sustainer, and decomposer of life. One of the requirements for carrying out sustainable development, particularly rural tourism in the Kutuh Traditional Village, was the preservation of nature. According to Elkington (1994), the triple bottom line (TBL) as a type of sustainable development (SD) includes the 3Ps, namely people, profit, and the planet. Because the other two bottom lines were met, the sustainability of this planet or nature could be realized. The Kutuh Traditional Village's rural tourism management only used clean water for rinsing, toileting, eating, and drinking. While food resources were not in abundance because food and beverage ingredients were sourced from outside Kutuh Village. Tourism activities in Kutuh Traditional Village did not degrade the land because there was more than 95 percent green open space and no tourist activities that degraded the topsoil, such as offroading or trailing. Because there was so much green space and so little machine activity, there was no pollution or noise. Meanwhile, waste has been properly managed with the help of a fleet of two garbage trucks and waste processing in Jimbaran Village. There was also no

water pollution caused by tourism activities because toilet waste was collected in small septic tanks and motorized tourism activities at sea only use traditional fishing boats. The arrangement of traders' stalls causes aesthetic pollution. However, this issue has been identified, and solutions for rearrangement were being sought. As a result, it could be concluded that rural tourism activities in the Kutuh Traditional Village had no significant negative impact on the natural environment.

## Conclusion

First, the success of developing rural tourism in Kutuh Traditional Village was determined by six key factors: local community leadership, product quality, human resource factor, capital factor, BUMDA institution existence factors, and stakeholder synergy factors. Second, the process of managing traditional village-based rural tourism in Kutuh Traditional Village was seen through the role of agents in producing/reproducing structures; the application of management principles; and agents keeping their distance from structures and having an interest in producing/reproducing structures to improve BUMDA governance. It was worth noting that agents could act as long-term leaders by applying the principles of traditional village management and noble values or local genius that based on *purushartha* Hindu teaching. Third, traditional village-based rural tourism in Kutuh Traditional Village had positive implications for community welfare, cultural and religious values preservation, and environmental preservation. Figure 1 illustrates the success management model that were used to ensure the sustainability of rural tourism management in Kutuh Traditional Village. Further research is suggested to investigate the effectiveness of zoning model of the destination and its green destination branding.



**Figure 1** Kutuh Traditional Village's Rural Tourism Management Model

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