

The Revitalization of Sangiran World Heritage Area Through the Special Interest Tourism Development Based on Local People

Warto Warto, Tundjung Wahadi Sutirto and Rara Sugiyarti
Faculty of Cultural Science of Sebelas Maret University, Surakarta, Indonesia
warto2013@staff.uns.ac.id, {tundjungsutirto, rarasugiyarti88}@gmail.com

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Abstract: The Sangiran area World Heritage is a famous archaeological site worldwide. Sangiran site has important significance for the development of Indonesia's history and culture from the earliest times. However, Sangiran site has not been used optimally for historical learning activities, research, and tourism. The advantages of Sangiran have not contributed significantly to the welfare of the people living around. Consequently, illegally fossil taking and trading are common in Sangiran. This study examines the revitalization efforts of Sangiran site through the tourism development based on local people. By using participant observation and in-depth interview as well as focus group discussion (FGD), this research found several things: first, Sangiran area has a uniqueness that can be developed into the attraction of special interest tourism. Second, the development of ancient tour in Sangiran is still fully managed by the local government, so it has not involved many local people yet. This is related to the status of Sangiran as a protected area so that the people cannot freely develop the tourism. Nevertheless, the people continue to be enhanced their role gradually in revitalizing Sangiran site through the tourism activities.

1 INTRODUCTION

Tourism has become an important sector in the effort to preserve the nation's historical and cultural heritage, and it is expected to contribute positively to the improvement of the people's welfare. Through well-planned tourism activities, the opportunities and job vacancies are increasingly opened to the people who are able to increase revenue. In the national development paradigm, the development of tourism is not only directed to achieve a certain growth (pro-growth) and pay attention to environmental preservation (pro-environment), but it is also directed to stand for the poor (pro-poor) so that they are able to gain new job opportunities (pro job) in order to improve the living standard. In such a context, the tourism sector should be developed in accordance with its potentials and resources. One of the important components of tourism that need to be developed is tourist attractions offered to tourists.

Sangiran has been recognized as a world heritage which has great potential to be a superior tourist attraction in Central Java in particular and in Indonesia in general. On the other hand, the uniqueness and authenticity of the attractions owned by Sangiran become a strong attraction for tourists.

In addition, there is a change in the interest of global tourists who tend to look for unique and authentic things to be the target of the visit. This change of interest was caused by an awareness of how important it is to preserve the environment which has quality decrease. Going back to nature has become a new spirit which inspires and gives direction for the world of tourism, both for visitors and managers of tourist attractions. Regarding this, Sangiran becomes one of the archaeological sites which offer various uniquenesses. The problem is how to synergize among the interests of local people, government, and the entrepreneur with the tourists' interests in developing the area of Sangiran as a tourist attraction or special interest attraction. Sangiran has been facing several challenges in realizing its existence as a world recognized of the archaeological site. There has been fossil stealing and trading through the black market which involves foreigners and local residents. In addition, Sangiran site which is located in the midst of residential and agricultural land often raises tension in the control/land use between the people and the agency management of ancient human sites (BPSMP) of Sangiran. As a result, the high valued of Sangiran

site has not been able to provide the maximum benefit for the local people.

Relating to the problems especially in preserving Sangiran site to remain sustainable and free from the threat of damage, it is needed to conduct revitalization in sustainable manner. This can be done through empowerment and people's participation so that they are directly involved in the management of Sangiran site. Through tourism special interest activities, for example, there are opportunities for local people to develop various types of tourist attractions which depend on the potential and the richness of local culture. Sangiran site does not only offer tourist attraction in the form of unliving ancient objects (death-monument), but it also offers other living-culture attractions. Thus, the revitalization of Sangiran area is not only limited to the cultural artifacts in the form of fossils, but also to the potential of local people who live in the middle of Sangiran site area. This is in line with the UNESCO's monitoring record in 2008: "The value of inherent cultural heritage in Sangiran is increasing when it also involves and considers the traditional character underlying the present village on this site, which consists of the traditional architecture of bamboo and wooden houses, the lifestyle of rural people, and people's crafts practiced in local communities today. This excellence can raise the value of cultural heritage which will provide its own strategic value in the context of conservation and development of the site in the future" (Soekronedi and Haryono, 2015).

Revitalization is part of conservation efforts of cultural products. The conservation concept includes four main components, namely preservation, restoration/rehabilitation, reconstruction, and revitalization. Revitalization is an effort to change a cultural result adapted to the development of people and have a new function without removing the cultural artifacts. The revitalization of Sangiran site is intended to explore and give new meaning to the site without changing the substance and shape. Sangiran site formerly only served as an assessment place of paleontology experts in tracing the evolution of life living creatures millions of years ago, but its function was adapted to the changing times, for example, it is used as a source of historical learning and cultural attractions. Revitalizing cultural heritage contains elements of maintaining, defending, preserving and developing. However, maintaining and preserving do not need to make cultural heritage as a dead thing. Defending a cultural heritage means holding the context in which the culture was born and developed. Revitalization

means making the cultural heritage survives and thrives in the context of its people.

One of the ways to empower or revitalize the cultural heritage objects is giving a new meaning to the relics in the context of the times. Besides, in line with the development of tourism industry, the cultural heritage can be used as an interesting tourist attraction. One of the interesting attractions is a cultural tourism attraction that specifically offers uniqueness. Cultural tourism is a kind of special interest tourism where tourists do tourism activities because of a special motivation to visit a place that has a unique culture such as the living way of people, daily life, customs, traditional ceremonies, buildings/architecture, music, and dance, performing arts, crafts arts and so on (Soekadijo, 1997). Tourists often travel to enrich their knowledge, gain experience, and expand their association with other nations. So, they travel based on cultural motifs.

The same thing is stated by Kruja and Gjyrezi (2011): "...special interest tourists enjoy activities in contact with nature, beauty of a conserved natural area, the pleasure of watching the fauna in its natural habitat, of exploring, dis-covering and learning, overcoming obstacles and feeling the pleasure of overcoming them... Above all, there is the pleasure of sharing experiences with friends and relatives". Furthermore, it is stated that special interest tourisms include adventure tourism, rural tourism, cultural tourism, religious tourism, ecotourism, culinary tour, heritage tourism, health tourism, nature reserve tours, etc. It can be stated briefly that special interest tourism is part of tourism activities that aims to satisfy individual or group specific desires or needs. The special interest tourism emphasizes four major experiences, namely rewarding, enriching, adventuresome experiences, and learning experiences. Clients engaged with special interest tourism (SIT) are seeking to learn more, enrich their awareness, and express themselves. They expect high standards of service and individualized focus. Many wishes to travel in an environmentally sound manner and to have authentic experiences be they: cultural, social or environmental, in which they have a positive engagement with the host community.

Special interest tourism is often associated with the concept of alternative tourism. Alternative tourism is a new kind of tourism that emphasizes the aspects of conservation and environmental sustainability, both natural and cultural. The development of alternative tourism is a reaction to the tendency of conventional tourism trends that pay less attention or even exploit the environment of tourist destinations. Then it appeared new kinds of

tourism such as for as green tourism, cultural tourism, rural tourism, ethnic tourism, ecotourism, etc., which emphasizes on the authenticity and originality of the tourist destinations (Nasikun, 1995; Picard, 1996). In its development, alternative tourism is more emphasized or oriented to the participation of local community (Community Based Tourism/CBT). So, CBT firstly aimed to preserve the natural and cultural environment by actively involving local people (Dengnoy, 2003; Giampiccoli and Kalis, 2012; Lopez-Gusman et al., 2011). The environmental degradation occurred around the object of tourism, for example, because the local people were less involved in the tourism management. The changing of tourism tendency towards tourism based on nature and culture underlies the development of CBT (Mallet, 2003; Zhahmirzadi, 2012; Goodwin and Santili, 2009; Asker et al., 2010).

The development of environmental tourism is increasingly accepted by the people worldwide. It happened because the behavior and interest of the world tourists shifted in looking at tourism as a social, economical, and cultural activity. They do not longer perceive a place/area and local people as an object that can be enjoyed for a moment and brought economic benefits, but as a tourism resource that must be preserved and conserved together in order to be enjoyed by future generations. Therefore, the development of tourism should be designed by involving the people (Bramwell and Lane, 1993; Okech et al., 2012; Avcikurt et al., 2015) on the one hand, and paying attention to the changes in the interests of world tourist (Nasikun, 1995; Fandeli, 1999). The revitalization of ancient sites became an alternative tourist attraction which is based on local people and environmentally friendly is a very relevant step. It does not only involve the provision of tourist attractions derived from an authentic and unique cultural heritage (Boniface and Fowler, 1993; Dragulanescu and Drutu, 2012; Gartner, 2005), but it also provides the possibility of preserving cultural richness through the tourism activities by actively involving the local people.

As stated by Lacmanović and Iva Bulatović, the research themes of tourism based on people have been largely undertaken and generally told about "...Involvement of local communities in the decision-making about sustainable development of community-based tourism by reducing the negative and increasing the positive effects as evidenced by the level of participation and the distribution of decision-power". Further, it was disclosed that, "... The relationship between the local community and

tourism sector is an important issue in the marketing management of tourist destinations in theoretical and practical terms. It is especially important to consider specific issues relating to sustainable tourism marketing processes and the participation of local people in the process" (Lacmanovic & Bulatovic, 2014).

This paper specifically discusses the revitalization model of Sangiran archaeological site through the development of tourism based on local people. The description is begun by giving a general description of the potential of Sangiran site as a world heritage which has an important significance for the research and the development of science. Furthermore, it discusses the attractions of special interest that can be offered to tourists, both in the form of attractions related to the collection of fossils from the pre-literacy era and the classification of Sangiran area which was divided into clusters, formations and land coatings as well as the fossil type found. Then, it was discussed about the people's participation in the revitalization of Sangiran site through the management of tourism in Sangiran, and the description was ended with a conclusion.

2 METHODS

This qualitative research emphasizes on the revitalization of Sangiran archaeological sites through the development of special interest tourism based on people. As stated by Denzin and Lincoln (2009), qualitative research emphasizes on the unobserved process and meaning in terms of quantity, intensity, and frequency. This research emphasizes the nature of reality that is socially constructed, the close relationship between the researcher and the subject studied, and the pressure of the situation that forms the research. The priority is to seek the answers to the questions that highlighted the way in which social experience appears as well as the acquisition of its meaning (Denzin and Lincoln, 2009).

In this research, the data were obtained through in-depth interviews, direct observation, and document studies. In-depth interviews were conducted with a number of informants which were selected randomly (purposive sampling) according to the problem under study. In addition, focus group discussion (FGD) methods were used to explore the opinions of many people about certain issues related to the development of Sangiran site as a special interest tourism attraction. The direct observation of the Sangiran area site was done to obtain some data

about tourist attractions offered in Sangiran and the activities of tourists who are observing, enjoying, and collecting new knowledge and experience in the places visited. The observations were also conducted to watch the activities of local people involved in tourism activities in Sangiran area. Other data were obtained from written documents and artefacts especially the remained fossils of pre-historical life presented at the Sangiran Museum. The data validity was done by data triangulation and experts' review. The interview data from some informants were compared each other or also compared to the observation data and documents. The data was then analyzed by interactive model starting from data collection, data reduction, data presentation, and conclusion drawing/verification. This step was done cyclically to get the answers that match to the research question.

3 RESULT AND DISCUSSION

3.1 Sangiran as a tourist attraction

Sangiran has been recognized as a world heritage and has been widely known by the public, but has not been successfully developed into a major tourist destination. The number of visitors at the main museum Sangiran, for example, both domestic and foreign in 2013 and 2014 respectively recorded 245,180 and 294,470. Domestic tourists consist of students, collage students, the general public, and from government agencies (BPSMP Sangiran). Student visits to Sangiran are usually associated with certain subject assignments, such as history or Social science. However, the visit is also a collective activity managed by the school to conduct a study tour to various tourist attractions. Meanwhile, the general public of various social classes and ages visit the Sangiran museum for recreation and adds to the experience. They are generally concentrated in the Sangiran museum which presents various fossils of ancient life. They rarely visit other cluster museums, because Krikilan cluster (main museum) is the first popular and known to the wider community.

Sangiran Site is the largest archaeological site in Indonesia. In the conservation area is stored not only cultural artefacts relics millions of years ago, but also a living or living culture that became an integral part of Sangiran site. The location of sites that are in the middle or together with the population shows that between the artefacts that are death-monument and live-monument coexist. Therefore, developing

the Sangiran area into a tourist attraction must take into account the two potentials. Sangiran not only offers traces of historical relics of civilization of the past, but also offers a culture that is still actual life in the midst of Sangiran society. In addition, in the region of Sangiran not only stands indoor museum just like the main museum cluster Krikilan and other clusters, but also presented with very complete an outdoor museum or natural museum. Thus, it is how to enjoy Sangiran site as a different tourist attraction by enjoying other tourist attractions outside Sangiran.

There are several special interest tour packages offered to tourists to visit Sangiran. First, Explore Sangiran Dome. This package can be done by anyone, such as students, students collage, and the general public from all major and age. The activities are begun by visiting the museum Krikilan and see the entire collection of fossils presented in the museum through display and audio-visual. After that, the visitors continue to explore other clusters such as Ngebung, Basi and Dayu. This trip should use the vehicle because it is located far apart. In Dayu cluster, for example, visitors watch Sangrat stratigraphy directly where the discovery of fossils various types. The next session, visitors can enjoy Sangiran site by hiking, which is around the site by walking. This is because a lot of interesting sites and not yet reached by the vehicle. For example, the location of the discovery of Meganthropus, the mud volcano site, the salt water site, the fossil discovery site S.17, as well as the soil surface sites that contain marine fossils. In addition, when there is a process of excavation, tourists can see first-hand how the archaeologists find fossils, or even they can directly participate in doing fossil excavations.

Other special interest tourism activities are related to education especially in introducing the knowledge and skills of palaeontology to students. The knowledge is excavation and how to care / handle fossils with the correct standard. For the younger generation, the activity is an activity that can be a challenge and trigger the curiosity of the younger generation of cultural artefacts, especially fossils that has age years. For this purpose, camp area should be provided that can be utilized by visitors who are interested in deepening and practice the science of palaeontology/ archaeology. This activity requires an expert counsellor in order not to cause negative impact, especially in treating the fossils that very precious. Now, being developed alternative attractions are monument sites and stratigraphy locations (outcrop) of ancient land that presents the attractions of the ancient land

formations in Sangiran. However, some locations are in the process of acquisition by BPSMP Sangiran.

Other attractions that can be offered is touring followed by the automotive club. Touring can take advantage of the road in the area of the site that can be skipped small / medium vehicle comfortably. There is also important event calls Sangiran Festival, which presents various cultural richness of local people, ranging from folk art (Gejok Lesung music, Sangir theatre, ancient dance), handicrafts, children's clothing, traditional food, and other cultural attractions that support the efforts of the preservation of the site Sangiran as world heritage.

As well as special interest tours in general, special interest attractions in the Sangiran area will provide an authentic experience to every visitor. In addition to enjoying the attractions that offers, visitors gain new knowledge and experience about archaeology, grow their appreciation and reward, and ultimately want to participate in preserving and looking after it. First, rewarding. By looking at the collection of fossils at Sangiran Museum directly, as a trail of millions life of years ago, tourists will grow their appreciation and appreciation of the object/ attraction. They realize that Sangiran site has significance for the Indonesian people in particular and for humanity in general. The Sangiran site is not only a cultural treasure of the nation that gives so strong a hint about the history of the development of pre-Indonesian civilization, and the place where palaeontologists test and prove the evolutionary theory of living beings that adapt to nature for millions of years, but the Sangiran site and the whole fossil which it conveys to human beings to its origin. Second, enriching. Tourists gain new knowledge and experience when looking directly Sangiran site that no other in the world. Their knowledge of ancient life grew larger and deeper after seeing all traces of the past relic of human fossils, flora, fauna, and other cultural artefacts. This kind of knowledge is different from the knowledge gained through reading books or other media whose objects cannot be seen or touched directly. Their experience is also enriched through direct interaction with local people living in Sangiran area. They are not only see the artefacts that have died (fossils), but also can see the living culture of local communities.

Third, adventure some experiences. The adventure experience offered through special interest tours at Sangiran archaeological sites is visiting five different clusters / museums that have different characteristic. Visitors who have been only concentrated in the museum cluster Krikilan (main

Museum) which presents a complete collection of all the fossils findings in the region since the colonial era until now. With the development of other clusters, visitors are challenged to visit each of the distant museums. They have to walk or ride a motorcycle to get to every museum. Therefore, it is not only kalster museum Krikilan, there are others that Ngebung cluster museum, Bukuran, Dayu, and Manyorejo. Museum Dayu administratively entered the district of Karanganyar, while other clusters are in the district of Sragen. Fourth, learning experiences. Tourists learn a lot about pre-dawn life. They learn about ancient human civilizations, their physical characteristics, their way of life and their means of support, in contrast to modern humans. Visitors can also see animal fossils and ancient plants, the Sangiran's physical environment on the map of Java or Indonesia before and after the ice age melts, and the various types of equipment used by ancient survive. In addition, tourists can also learn about the layers of soil in Sangiran that show the age of fossils found in every layer of soil. In the layer of Kalibeng found many fossils of marine animals, layers Pucangan save fossils of animals living in swamps and fossils pithecanthropus erectus, in layers Kabuh found ancient elephant fossils and other large animals and ancient human fossils, whereas in Notopura layer not found the remains life. The process of excavation and the type of soil layer is the attraction for tourists to learn about the ancient life that has become extinct.

3.2 Community Participation

Local community is an important component that cannot be separated in an effort to preserve and maintain Sangiran site as a cultural heritage. Therefore, in order to preserve and develop Sangiran become a tourist attraction requires appreciation and support of local communities in order to appreciate the cultural richness is very high value. Cultural artefacts owned by this Sangiran site, for example, should be treated not just a dead item that has only economic value that is easily traded, but as a cultural richness in which it stores pedagogical values about past civilizations. Thus, each person feels possessed of the cultural richness, it becomes an integral part of the journey of history.

Growing the attitude of owning and caring about Sangiran site is not easy. When society is still faced with the problem of basic needs that are difficult to overcome, respect for the wealth of cultural heritage is minimal. Especially if the cultural heritage has a high economic value that can be the foundation of

basic needs fulfilment. The occurrence of fossil theft in Sangiran, for example, in fact in such a context, although economic problems are not the only factor. But in general it can be said, Sangiran fossil hunting mode caused by poverty. Residents living on dry, barren land can easily sell their fossil findings to others who reward them adequately to fulfil their needs. Residents living in the area of 59 square kilometres of sites generally know exactly which locations are potentially containing fossils. They also know the general features of the land that are thought to hold fossils or artefacts from the period of 1.5 million to 700,000 years ago.

The development of the Sangiran area as a tourist attraction should remain based on the interests or needs of the local community. In other words, the development of a tourist area must be through a participatory approach in which the community actively participates in the planning, management, and utilization processes of the results. Approach from the top who tend to pay less attention to the real needs of local communities is the time should be coupled with the approach from the bottom of listening to the aspirations of the community. Such an approach, it can birth the type of tourism activities that have a positive impact on improving the quality of tourism objects and attractions and will get public support. Win-win solution in means of guaranteed community benefit from tourism activities become the key word in effort to develop community-based tourism.

The role of the Sangiran community has been limited to activities related to the conservation of the site, especially in the protection, preservation and preservation of ancient fossils. Various educational activities or socialization about Sangiran archaeological sites and the significance of this site as the nation's cultural heritage and the world in a sustainable way has been done. Under the supervision of Kemendikbud (Ministry of education and culture), UNESCO, BPSMP Sangiran, local government and village government, Sangiran region revitalization has been done through a conscious tourism group (Pokdarwis) and Sangiran conservation group (Young Guardian Club). The formation of Pokdarwis Wonderful Sangiran by the community around Sangiran become supporters in providing information related Sangiran through guiding activities. Pokdarwis activities include Sangiran socialization, increased knowledge and skills in tourism such as Sapta Pesona (seven charm) and scouting, souvenir making, and others. Through these activities the public knowledge of the Sangiran site continues to increase and ultimately can provide

the correct information to visitors who come. Through the Information Corner (Poksi) local residents who help the government provide information about Sangiran properly and at the same time can be a tour guide for visitors who come to Sangiran. Meanwhile, the participation of youth / students in the empowerment and Sangiran preservation area is contained in Young Guardian Club (YGC). YGC is a community consisting of high school and junior high school students around Sangiran who play an active role in Sangiran site preservation. Beyond that, there is *Rumah Baca* (reading house) Sangiran which provides learning media about Sangiran for people living in this area. This reading house was developed by Pokdarwis Wonderful Sangiran as literate movement to the community through education.

The involvement of residents in the conservation and security of Sangiran site is accompanied by community empowerment effort that is the effort to build a strong social, cultural and economic foundation for the people around the site through activities that are carried out or associated with archaeological activities. Community empowerment begins with socialization activities on matters relating to tourism. For example about the provision of services are for visitors, cleanliness, hospitality, and so forth. Then held skills training to create souvenirs (nuances) archaeological nuances. With the involvement of higher education institutions such as UNS, ISI Surakarta, UGM, UNDIP, and UNY, this training produces souvenirs that attract tourists who come in Sangiran. Residents also open restaurant, photography, transportation, lodging and other tourist services that visitors need. The stronger the social, cultural, and economic basis of the population, the conservation of the Sangiran site becomes easier. The case of theft and sale of fossils is diminishing and the concern of the population of the Sangiran site as socio-economic resources is increasing.

Briefly it can be said, the revitalization of Sangiran archaeological site is done by synergizing the needs of local residents, Local Government, Provincial Government, national and international interests. Therefore, continuously enhanced knowledge and public awareness is the importance of Sangiran as world heritage. Sangiran is not just where the blinds are found, the frightening giant bones of what the locals once understood, but they have important meanings for science and humanity. These artefacts become socioeconomic resources that can be empowered to improve welfare. Therefore, the government in a planned and

sustainable way makes socialization programs to increase knowledge and awareness of the community to maintain and preserve Sangiran. For example, BPSMP Sangiran cooperates with various universities to conduct research, journal writing, scientific writing competition at high school level, junior high school painting competition, art training of Gejok Lesung traditional music, making souvenir made from resin and waste wood, and partly. Thus Sangiran revitalization indicates the involvement and empowerment of local communities intensively in order to obtain maximum results.

4 CONCLUSIONS

The revitalization of Sangiran archaeological area through the development of special interest tourism brings a good positive impact on the existence of Sangiran site and to the people who live around. In view of the tourism development, Sangiran region has uniqueness and speciality that can be developed into a special interest tourism attraction. Tourists can see first-hand the various types of ancient human fossils, flora, fauna, and other cultural heritage traces. In addition, visitors can witness the process of finding and extracting fossils, stratigraphy/soil outcrops where the discovery of various fossils, and living-culture community who live there. Through ancient tourism activities, visitors are given a deep understanding of the importance of Sangiran site for science and education. They gain an authentic experience about the Sangiran site, adventure experience in Sangiran area, and can learn with the citizens. Increased understanding and awareness of visitors to the Sangiran site can suppress the negative impact of tourism activities such as environmental damage Sangiran and fossil sales.

Public participation in the revitalization Sangiran site achieved through a number of activities that support the preservation of Sangiran and tourism service provision activities. Through Pokdarwis and Young Guardian Club, the citizen is directly involved in the Sangiran site conservation activities and at the same time enhances their knowledge and skills. In cooperation with higher education institutions, BPSNP and local governments make socialization and training programs on tourism to empower communities. Armed with this knowledge and skills, people can participate in the provision of tourism services such as accommodation services, scouting, restaurants, souvenirs, and art atrocities of the people. In short, the revitalization of the Sangiran area is done in two directions: Empowering

death monument in the form of traces of ancient life into special interest tour packages, and empowering living culture and local knowledge that is actually still practiced by the local community. Both are symbiotic and mutually reinforcing so the existence of the Sangiran site as a world heritage can be preserved and developed.

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