

## TRADITIONAL COMMUNICATION IN BUILDING CULTURAL TOURISM

### (CASE STUDY OF TRADITIONAL VILLAGE IN CIBEDUG CIKOLE VILLAGE, WEST BANDUNG)

Nunung Sanusi<sup>\*1</sup> Susan Susanti<sup>2</sup>

Universitas Sangga Buana YPKP<sup>\*1</sup>

SMK Lembang<sup>2</sup>

Email: [nunung.sanusia11@gmail.com](mailto:nunung.sanusia11@gmail.com)<sup>\*1,2</sup>

#### Abstract

This research aims to understand the dynamics of cultural communication in Cibedug Village, Cikole, West Bandung Regency. The main focus of this research is to identify how local cultural values are maintained and influenced by communication patterns that exist within village communities. Cibedug Village was chosen as the research location because it has unique cultural riches but continues to adapt to changing times and modernization. The research method used is a case study with a qualitative approach. Data was collected through participant observation, in-depth interviews with community leaders and local stakeholders, as well as content analysis of cultural documents and communication media used in the community. It is hoped that the results of this research will provide a deeper understanding of how communication interactions in village communities influence the maintenance and evolution of their culture. Apart from that, this research also has the potential to provide recommendations for related parties to further strengthen efforts to preserve local culture through a more effective and inclusive communication approach.

**Keywords:** Traditional communication, traditional village, cikole village, west Bandung

#### Abstrak

*Penelitian ini bertujuan untuk memahami dinamika komunikasi budaya di Desa Cibedug, Cikole, Kabupaten Bandung Barat. Fokus utama penelitian ini adalah mengidentifikasi bagaimana nilai-nilai budaya lokal dipertahankan dan dipengaruhi oleh pola komunikasi yang ada di dalam komunitas desa. Desa Cibedug dipilih sebagai lokasi penelitian karena memiliki kekayaan budaya yang unik namun tetap beradaptasi dengan perubahan zaman dan modernisasi. Metode penelitian yang digunakan adalah studi kasus dengan pendekatan kualitatif. Data dikumpulkan melalui observasi partisipan, wawancara mendalam dengan tokoh masyarakat dan pemangku kepentingan lokal, serta analisis isi dokumen budaya dan media komunikasi yang digunakan dalam masyarakat. Diharapkan hasil penelitian ini dapat memberikan pemahaman yang lebih mendalam tentang bagaimana interaksi komunikasi dalam komunitas desa memengaruhi pemeliharaan dan evolusi budaya mereka. Selain itu, penelitian ini juga berpotensi memberikan*

*rekomenadasi kepada pihak-pihak terkait untuk lebih memperkuat upaya pelestarian budaya lokal melalui pendekatan komunikasi yang lebih efektif dan inklusif.*

**Kata Kunci:** *Komunikasi tradisional, desa adat, desa cikole, bandung barat*

## INTRODUCTION

The success of developing tourist destinations carried out nationally and regionally is largely determined by the ability of the government, private sector, and society to understand and interpret the cultural potential that exists in their region. Understanding culture is the key to the success of developing tourist destinations in global competition (Kato, 2020). This is in line with the spirit of national development in various sectors related to nationalism. Culture-based tourism activities are an opportunity to strengthen culture which is a national treasure as well as a selling point for a community to be able to compete in the tourism sector. This is also a strategy to avoid the negative impact of tourism activities themselves because in its development it still pays attention to cultural values (Blapp & Mitas, 2020).

Indonesia is currently categorized as a third-world country, which is currently in the developing country category. Many aspects of the state have been improved by the Indonesian government, especially by increasing various development efforts that are evenly distributed in all sectors and fields in Indonesia. Indonesia is currently and since several years ago started to build various decentralized development efforts in each region so that each potential region in Indonesia can develop and realize regional values that can be sold (Cuomo dkk., 2021). The government has emphasized this effort with various programs being held to create a tourist village that is self-sufficient and can emphasize its potential value. The Coordinating Ministry for Economic Affairs of the Republic of Indonesia stated that tourism development can be realized through the development of tourist villages to increase Indonesia's economic growth. The development of tourist villages is one part of the tourism sector development plan in Indonesia (Ruhanen & Whitford, 2021).

According to Maxim & Chasovschi, (2021) village development cannot be separated from the important role of the community, government, and civil society organizations. Therefore, developing capacity and potential resources is a goal that needs to be achieved in going beyond pre-conditions. The concept of bottom-up development at the village level, is a development concept that comes from the community for the community itself, in making empowerment the main goal which refers to the needs of the community independently in utilizing local issues to increase the potential of existing resources (Briciu dkk., 2020).

Regulation of the Minister of Tourism of the Republic of Indonesia No. 29 of 2015, concerning the development of rural-based tourism (tourism villages). This can be an encouragement in preserving nature and culture which is an object of potential development that has selling value in the implementation of village community empowerment. The implementation of village tourism development encourages independent communities in driving community economic activities. With this

regulation, it refers to the implementation of the Cibedug Cikole Village Cultural Tourism, West Bandung, as a branding for each independent village, and involving community participation as a solution in its implementation. Cibedug Cikole Village, West Bandung Regency, located near the foot of Mount Tangkuban Perahu, precisely in Cikole Village, Lembang District, West Bandung Regency, West Java, Indonesia is one of the areas that has successfully implemented community empowerment through the concept of the village tourism program. By carrying out the concept of "Traditional Tourism Village for the Trustees ", Cibedug Village empowers its community with the potential of its local culture. It can be said that tourist villages are still an asset that must be improved to create prosperity for the tourist village community through guidance by the government and the private sector so that they can become regional tourism centers. In general, residents manage tourist villages independently in a natural atmosphere and tend to be popular with tourists because of their euphoria of "returning to nature".

Currently, the Cibedug tourist village can be called a creative tourism base which has its special features as a new tourist destination. Because tourism villages are included specifically, the creative role of city governments in optimizing tourism potential is still needed. In this interesting tourism concept, visitors can find out about various things that have become part of the culture of the local village community. This is one of the efforts to build an ideal environment to improve the standard of living of the people of Cibedug Village. The Ministry of Tourism formulated a strategic plan for the development of the Indonesian tourism industry, namely: (1) opening business and employment opportunities as well as the tourism sector; (2) Achieving sustainable socio-cultural benefits, socio-economic benefits for the community, and maintaining environmental quality; (3) increasing tourist satisfaction scores and expanding the market; (4) efficient, productive, transparent, KKN-free, responsible and reliable community institutions. The views of the Ministry of Tourism of the Republic of Indonesia in understanding the various challenges and obstacles faced first regarding tourism development in Indonesia in planning and implementing tourism development.

Regarding tourism development, the principle of development is Law Number 10 of 2009 concerning Communication Development Cibedug Village, which is located near the foot of Mount Tangkuban Perahu, Cikole Village, Lembang District, West Bandung Regency, West Java, Indonesia, has several important aspects in improving the quality of life and food security of residents: 1. Development of the Ruwatan Tradition: The Ruwatan tradition in Cibedug Traditional Village, which is usually carried out by the people of Cikole village in West Bandung Regency, has a strong spiritual meaning and has been developing since 2010. This activity involves various activities, such as farming, milking cows, and distributing harvests to the market. 2. Overtime Treatment Procession: Ruwatan Overtime is not just a tradition carried out by a community, but the rituals carried out during the procession have aspects of cultural communication. Messages are conveyed in verbal and non-verbal form by village elders as communicators. Offerings become a medium for conveying messages. God, the spirits of ancestors and magical powers that exist in nature become the recipients of the message.

In several activities, the residents of Cibedug Village show awareness and concern for the environment and their culture, and strive to improve the quality of life and food security. They also have a strong tradition of coexistence and cooperation. The fact that the local potential of Cibedug village as a popular tourist village has existed for a long time. In realizing empowerment, of course new ideas and innovations are needed in its implementation. The success of an innovation can be easily accepted by society through the information techniques used to socialize the innovation (Cros & McKercher, 2020). Cultural communication is something carried out by village officials as a strategy to increase participation. In carrying out the empowerment program, the manager, in this case the Kemiren Tourism Awareness Group (Pokdarwis) uses communication strategies.

Andrade, (2020) introduced the concept of participatory development communication theory. This is a process that focuses on each individual trying to explain and understand the message they receive in detail. Participatory communication emphasizes two-way events, conveying messages in detail based on the understanding of each communication actor involved, and ensuring the correct reception of the message. Participatory development communication is seen as "the most promising approach to reduce dependency and build community self-confidence and capacity." Village Law No. 6 of 2014 article 1 paragraph 12 concerning villages, states that community empowerment is an effort to develop community independence and welfare by increasing knowledge and attitudes, skills, awareness in utilizing resources through work programs and assistance that are by the essence of the problems and needs of village communities. Community empowerment can be realized with the participation of the community itself which plays a role in developing village potential. The development of this tourist village requires attention to the capacity and acceptance of the community to develop in achieving the tourism idea.

Appropriate communication studies are believed to be the right source in supporting progress in the tourism sector, providing the dissemination of innovative ideas and communication to increase knowledge of the community, to support the tourism potential of Cibedug Village which can help the economic welfare of the local community. From the explanation of good communication strategies above and remembering that village communities still tend to be harmonious with a sense of kinship in cooperation, through the potential for good reciprocal communication it can encourage the rapid development of Tourism Villages. This strategy obtains new humanist and cultural values in the dissemination process development so that it can change and organize the community's mindset in seeing the potential of the village. This strategy will make the Cibedug village community the main communicators to support the development and empowerment process of the Cibedug tourist village. This research aims to see how policy makers can use good and targeted cultural communication strategies to all residents of Cibedug Village so that not only the local government, but every level of society can take advantage of the natural potential and all other benefits in the village.

## **METHOD**

This research uses a qualitative descriptive research method with a case study approach, which aims to determine the cultural communication of community empowerment through the development of tourist villages. The data collection used was primary data sources, which means they were obtained directly by researchers through interviews and observations. The interviews were presented using a semi-structured technique, which means researchers were freer in asking several questions (Winarni, 2021). Observations carried out in the field aim to directly observe the research subject as the object under study by examining everything that can be used as material for research analysis (Jaya, 2020). Researchers will later go directly to the field to research, study the situation and conditions of several subjects. The validity of collecting this data uses triangulation techniques, namely by comparing the data obtained by researchers using something other than the data (Purwanza, 2022).

Compare the results of observations with the results of interviews with predetermined respondents, then compare them again with related literature. In this research, researchers obtained in-depth information from interviews conducted with the Chair of the Cibedug Village Group. The data analysis technique used in this research is data reduction to summarize, filter and sort data and find the most important focus according to expectations, presenting data in the form of systematic reports so that it can be easily understood, such as tables, pictograms and the like (Winarni, 2021), the last is drawing conclusions by reviewing the results of the analysis of the data obtained after that looking for a discussion of the data that is in accordance with the results of the research. This research was carried out to find out the cultural communication used by Cibedug Village, which is located near the foot of Mount Tangkuban Perahu, Cikole Village, Lembang District, West Bandung Regency, West Java.

## **RESULTS AND DISCUSSION**

There is society, there is culture, and so does traditional society. In indigenous communities live cultural values that will remain relevant if developed in today's educational context. However, the existence of indigenous communities is often considered as marginal communities, isolated and backward communities. A less precise terminology. Indigenous peoples are a social fact. In Indonesia, its existence is formally recognized legally as stated in the 1945 Constitution, article 18B paragraph (2), which reads: "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive by the development of society and the principles of the Unitary State of the Republic Indonesia, which is regulated by law". Furthermore, in article 28 paragraph (3), the 1945 Constitution states, "cultural identity and the rights of traditional communities are respected in line with developments over time and civilization". State recognition of the existence of Indigenous communities as well as the socio-cultural system that develops within them. A traditional society, such as the people of Kampung Cikondang, has a variety of values, including historical values, social values, artistic values, and knowledge values related to the environment.

The historical value of a local community can be seen from the importance of history for human life. The origins of an indigenous community are also a valuable study to be used in history learning, both in terms of understanding local history, understanding national history and developing historical awareness that must be possessed by all students. Each region, especially traditional villages, of course has its history with different types of sources. Apart from all that, the values contained in the origins of an indigenous community are very interesting to study. In fact, the ambiguity that often gives rise to different versions of the story becomes a place for creative, logical and critical thinking in connecting the various stories. According to Debeş, (2019) one of the social values in community development is to place more emphasis on society, rather than individuals. This means that every action of society prioritizes the public interest over personal or group interests, because by prioritizing the public interest, personal interests will also be fulfilled.

These values are the noble values of the Indonesian nation which are reflected in the state's foundation, Pancasila. Another meaning contained in this culture is that humans do not like to demand rights before they carry out their obligations properly. Personal rights will also be fulfilled after they fulfill their obligations correctly. For example, the obligation to protect forests or the environment will also have an impact on fulfilling one's own rights, both in the form of groundwater availability and protection from flood disasters. The Cikondang indigenous community currently still maintains noble cultural values in the form of caring for the environment, solidarity, cooperation, deliberation and harmony. They have the advantage of adapting to the natural environment, so that nature is no longer their enemy but becomes their friend to live in harmony. The solidarity of indigenous peoples is still well appreciated, which is demonstrated by behaving prosocially in everyday life.

In building houses and other private facilities, almost all community members are involved in the work. They work consciously that humans need each other. No human can fulfill all their needs without getting help from others. For this reason, cooperation is needed to facilitate the work being done. Administratively, the Cibedug Cikole traditional village, which is located in West Bandung Regency, is one of the traditional villages that maintains Sundanese ancestral culture and traditions. Some of the distinctive cultural aspects of the Cibedug Cikole Traditional Village are:

#### 1. Traditional Architecture

The houses in this traditional village were built following traditional Sundanese architecture. Buildings are generally made from natural materials such as bamboo, wood and palm fiber. Traditional house structures are usually in the form of stilts with a steep roof to protect from rain.

#### 2. Belief Systems and Customs

The people of Cibedug Cikole Traditional Village adhere to traditional beliefs and Sundanese customs. Traditional ceremonies such as seren taun, hajjat bumi, and various



other rituals are carried out as a form of gratitude to God and ancestors for the fruits of the earth and salvation.



Source: documentation 2024 Cibedug Village Cikole Village



Source: documentation 2024 Cibedug Village Cikole Village

*Ngaruwat Bumi* comes from the Sundanese word *care* or *ngarawat* , which means to collect or maintain. In general, this word has the meaning of gathering all members of the community and gathering all the produce of the land, both raw, semi-finished and finished/cooked. The following are earth conservation activities carried out in Cibedug Village, Cikole Village, Lembang, West Bandung.

### 3. Arts and Culture

This traditional village is also known for various traditional Sundanese arts such as angklung, calung and traditional dances. This art not only functions as entertainment, but also as a means to convey ancestral values and stories to the younger generation.



Source: documentation 2024 Cibedug Village Cikole Village



Source: documentation 2024 Cibedug Village Cikole Village



Source: documentation 2024 Cibedug Village Cikole Village

Flying was also an art in the past that used a musical instrument similar to a tambourine, as a medium to get closer to the creator. Flying Buhun in Cibedug Village, Cikole Village is served in the ngaruat tradition and other celebrations. The ngaruat tradition carried out by the Cibedug people is a form of effort to distance themselves from danger and as an expression of gratitude to the creator for the blessings that have been given.





Source: documentation 2024 Cibedug Village Cikole Village

Karinding is a traditional Sundanese art tool in the form of small blades that utilize a resonator in the oral cavity to produce a buzzing sound. Its initial function was as a tool to ward off boredom for farmers while waiting for the fields/gardens to be free from insects or birds eating in Cibogo. The next development is as a social function, namely as one part of the wealth of traditional musical instruments of the Sundanese people, especially the Cibogo people. Nowadays, karinding has metamorphosed/transformed into an independent art tool with its own unique sound. Namely a buzzing sound accompanied by an echo as a result of "flicking" the thumb on the karinding repeatedly. The source of the sound of karinding comes from the strength of the oral cavity with minimal exhalation, resulting in the frequency of the sound it produces being very minimal. Therefore, in order to play karinding in a show, you really need a sound system. Meanwhile, because of the nature of karinding tones which do not have a particular rhythm, karinding which is usually played in a performance is often accompanied and mixed and matched with other musical instruments. The following are karinding activities in Cibedug village.

The karinding musical instrument is often combined with other Sundanese musical instruments. Among the many Sundanese musical instruments that can be combined with karinding, there are two instruments that often form a quite harmonious combination when played together with karinding. The two Sundanese musical instruments are the Kacapi and Flute instruments. The collaboration of karinding with harp and flute accompaniment produces several names, namely *rampak karinding* and *kalinding*. *Rampak karinding* can be interpreted as meaning that the number of karinding played together with the Kacapi and Flute instruments is large enough to produce a blend (*rampak*) of Karinding. Apart from *Rampak Karinding*, another name is *Kalinding*. *Kalinding* is an abbreviation to name all the musical instruments played in the collaboration, namely Kacapi Suling Karinding.

4. Traditional Agriculture

The majority of residents in the Cibedug Cikole Traditional Village still rely on agriculture as their main livelihood. The agricultural system used is a traditional system that is environmentally friendly and sustainable. They grow rice, vegetables and various other plants using traditional methods passed down from generation to generation.



Source: documentation 2024 Cibedug Village Cikole Village

Tunggulan is a traditional art for the people of Cibedug village . Tunggulan is a sound produced by the collision between the pestle and mortar . Tunggulan is often heard at certain times, such as when storing rice in the barn. Sometimes, the tunggulan is deliberately rung loudly so that it can be heard from quite a distance. Several types of sounds produced from this art are: "trok", "tung", "dung", and "prek". The "trok" sound is produced from a blow between the pestle and the outer side of the pamoroyan. The "tung" sound is produced by hitting the pestle and the inner side of the pamoroyan. The "dung" sound is produced by hitting the pestle and the inside of the pamoroyan. And, "prek" results from the collision between the two in a cross position.

There are not many musical instruments used in this art . Just use simple equipment, namely: lisung (mortar), halu (pestle), and niru (sample). The mortar found among the Warungkondang community is a bit distinctive and unique because each part has its function. These parts are: panyongsong (the small hole in the tail of the mortar), pamebeukan (the small hole in the head of the mortar), pamoroyan (the hole in the body of the mortar), and Hulu Lesung (head of the mortar) . Initially, before tunggulan developed into an art form, it functioned as a means of communication . Its main function is to inform anyone who hears it that somewhere (the origin of the tunggulan sound) there are residents. Then, even after it became an art, its communication function still exists, namely as a sign to inform that someone is having khajat and/or to notify that the prospective groom has arrived. In other words, Tunggulan not only functions as a means of communication but also as a means of entertainment . The following are tutugan activities in kp. Cibedug, Cikole Village.

## 5. Social and Kinship Systems

The people in this traditional village live in a close kinship system. Mutual cooperation and cooperation are the main values that are upheld. All residents help each other in various activities, from traditional ceremonies to daily work.

## 6. Language

Sundanese is the main language used in daily life in the Cibedug Cikole Traditional Village. This language is not only a means of communication, but also an important part of their identity and culture.

## 7. Traditional Education

Traditional education is an important part of the life of the people of Cibedug Cikole Traditional Village. Children are taught about customs, arts and ancestral values from an early age. This aims to preserve the culture and traditions they have.



Source: documentation 2024 Cibedug Village Cikole Village



Source: documentation 2024 Cibedug Village Cikole Village

One area that still preserves its culture is West Java Province and one of the arts that still exists from West Java is traditional dance. Of course there are many traditional West Javanese dances with characteristic Sundanese movements that are different from dances from other tribes. One of the traditional dances typical of West Java is the Ketuk Tilu

dance. This dance is a dance that depicts joy, excitement or gratitude when the harvest season comes. The Ketuk Tilu dance is considered to be one of the traditional dances which is the forerunner of the more popular Jaipong dance. Some think that this dance implies it contains elements of the ronggeng dance in it. Tilu tap dance in Cibedug Village is an activity as a form of joy as well as a form of gratitude to welcome the arrival of harvest day. Apart from welcoming harvest day, the Ketuk Tilu dance is also usually performed in ceremonies asking for rain, earth hajat ceremonies and ngalokat cai. The

following is the Tilu tap dance in Cibedug Village. This dance is usually performed at night and is done by parading a village girl to a large area before the dance performance begins. Various traditional Sundanese musical instruments will also accompany the Ketuk Tilu dance and the girls' procession. This dance is a traditional dance which is included in social dances and is performed to show a sense of diversity and tolerance among the Sundanese people who take part in an event. In the beginning, before its function shifted to being a thanksgiving dance during harvest day celebrations, during the Dutch colonial era this dance was used as entertainment or glossary.

#### 8. Ecotourism

Currently, Cibedug Cikole Traditional Village is also starting to be known as an ecotourism destination. Tourists can learn about the lives of traditional communities, take part in traditional ceremonies, and enjoy the natural beauty around the village. This ecotourism not only provides economic benefits for local communities, but also helps preserve their culture.



Source: documentation 2024 Cibedug Village Cikole Village





Source: documentation 2024 Cibedug Village Cikole Village Cibedug Cikole

Traditional Village is a real example of how indigenous people can maintain their culture amidst the current of modernization. Through various aspects of daily life, they have succeeded in maintaining the traditions and values passed down by their ancestors. Thus, the Cibedug Cikole Traditional Village has several unique qualities and traditions that differentiate it from other villages. They have a culture of high tolerance, an independent food system, and a strong tradition of coexistence and mutual cooperation. The purpose of this ceremony is to express gratitude to God Almighty, as an effort to ward off evil (in the past when there were natural disasters) and to express respect for the ancestors. Ngaruwat Bumi, which is an annual tradition of the Cibedug community, is still carried out today. In 2023, in the Gregorian calendar, this tradition will be carried out in September, to be precise on September 4 - 5 2023. In two days the tradition of ngaruwat bumi is carried out.

## CONCLUSION

The Cibedug Village Traditional Village in Cikole, West Bandung Regency, has several conclusions that can be drawn to strengthen a culture of tolerance and harmony among residents of different religions and beliefs:

- a. Development of the Ruwatan Tradition: The Ruwatan tradition in the Cibedug Traditional Village has a strong spiritual meaning and can be a means of strengthening awareness of tolerance and harmony among residents. Thus, this tradition can be integrated into residents' routine activities to strengthen awareness of tolerance and harmony.
- b. Pasewakan Development: Pasewakan Saka Binangun, a place usually used to gather by Penghayat residents, can be used as a joint learning place for children and as a shared space for community activities. This can help strengthen awareness of tolerance and harmony among citizens.
- c. Education and Awareness: Inclusive education and awareness of tolerance can help reduce discrimination against the Faith-following community. Thus, inclusive education and awareness of tolerance must be strengthened among citizens.
- d. Cooperation and Mutual Cooperation: Cooperation and cooperation between members

of the Faith and the Muslim community can help strengthen awareness of tolerance and harmony among citizens. Thus, cooperation and cooperation must be strengthened in various community activities. e. Development of a Village Website: Building a village website can help strengthen awareness of tolerance and harmony among residents by providing information about community activities and different traditions. Thus, village websites must be strengthened with relevant information and contain examples of good practices of tolerance and harmony. By integrating the suggestions above, the Cibedug Village Traditional Village can become a better example in strengthening a culture of tolerance and harmony among residents of different religions and beliefs.

## BIBLIOGRAPHY

- Andrade, P. J. de O. (2020). *Cultural tourism and mobile digital devices: An analysis of tourists in Lisbon through sociological comics and video paper*. Instituto Politécnico do Porto. Instituto Superior de Contabilidade e Administração do Porto (ISCAP). <https://repositorium.sdum.uminho.pt/handle/1822/70091>
- Blapp, M., & Mitas, O. (2020). Creative tourism in Balinese rural communities. Dalam *Current Issues in Asian Tourism*. Routledge.
- Briciu, A., Briciu, V.-A., & Kavoura, A. (2020). Evaluating How ‘Smart’ Braşov, Romania Can Be Virtually via a Mobile Application for Cultural Tourism. *Sustainability*, 12(13), Article 13. <https://doi.org/10.3390/su12135324>
- Cros, H. du, & McKercher, B. (2020). *Cultural Tourism* (3 ed.). Routledge. <https://doi.org/10.4324/9780429277498>
- Cuomo, M. T., Tortora, D., Foroudi, P., Giordano, A., Festa, G., & Metallo, G. (2021). Digital transformation and tourist experience co-design: *Big social data for planning cultural tourism*. *Technological Forecasting and Social Change*, 162, 120345. <https://doi.org/10.1016/j.techfore.2020.120345>
- Debeş, T. (2019). Cultural tourism: A neglected dimension of tourism industry. Dalam *Culture and Cultures in Tourism*. Routledge.
- Jaya, I. M. L. M. (2020). *Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata*. Anak Hebat Indonesia.
- Kato, K. (2020). Debating sustainability in tourism development: Resilience, traditional knowledge and community: a post-disaster perspective 1. Dalam *Tourism Development in Japan*. Routledge.
- Maxim, C., & Chasovschi, C. E. (2021). Cultural landscape changes in the built environment at World Heritage Sites: Lessons from Bukovina, Romania. *Journal of Destination Marketing & Management*, 20, 100583. <https://doi.org/10.1016/j.jdmm.2021.100583>
- Purwanza, S. W. (2022). *METODOLOGI PENELITIAN KUANTITATIF, KUALITATIF DAN KOMBINASI*. Cv. Media Sains Indonesia.

Ruhanen, L., & Whitford, M. (2021). Cultural heritage and Indigenous tourism. Dalam *Indigenous Heritage*. Routledge.

Winarni, E. W. (2021). *Teori dan Praktik Penelitian Kuantitatif, Kualitatif, PTK, R & D*. Bumi Aksara.