



Mapping the Tourism Village Potential at Triangle of Diamond Banyuwangi

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ABSTRACT

Banyuwangi Regency refers to the tourism industry as its leading source of regional income, promoting its tourism destination icon: The Triangle of Diamond. In addition to being an icon, The District Medium-Term Development Plan of Banyuwangi 2016-2021 asserted the Triangle of Diamond as its major project in the Tourism Development Area (TDA). Mount Ijen Crater in Licin District is assigned as TDA I, Plerkung Beach in Tegaldlimo District is designated as TDA II, and Sukamade Beach in Pesanggaran Subdistrict is registered as TDA III. It is expected that tourism is well-developed in rural areas and may increase the prosperity of its people. The analysis of the interactive model of Miles and Huberman (1992), we collected data, gave and recapitulated scores, and determined the final category as a tourist village. The results showed that Kemiren Village in area I, Kalipait Village in area II, and Sumberagung Village in area III are categorized as tourism villages. The three villages have corresponding advantages in cultural aspects, which can then be used to determine a tourism village development strategy. The area I involved the villages of Kemiren, Tamansari, and Kampunganyar. Area II involved Kedugasri, Kalipait, and Purwoagung villages. Area III involved the villages of Sarongan, Sumberagung, and Kedungwungu. Kemiren, Kalipait, and Sumberagung villages have the same advantages in cultural aspects, which can then be used to determine a tourism village development strategy.

INTRODUCTION

Banyuwangi Regency has established the tourism industry one of the leading regional revenue generators. The positive response from the former Minister of Tourism, Arief Yahya, was conveyed to provide assistance for Banyuwangi tourism development (Sofia, 2019). This event has elicited responses from the upstream and downstream line, inspiring rural communities to contribute. The Diamond Triangle is a symbol of Banyuwangi as a tourist destination. The Government of Banyuwangi has introduced this symbol to the community with the hope that locals will recognize Banyuwangi's natural potential and how it can be exposed.

The Triangle of Diamond Banyuwangi takes place in a rural area in three different sub-districts. Apart from being an icon, in the 2016-2021 Banyuwangi District Medium-Term Development Plan (RPJMD), the three areas are the Tourism Development Area (TDA). Mount Ijen Crater is the foremost tourist attraction in TDA I's Licin District. TDA II is Tegaldlimo District, with Plerkung Beach as its primary attraction. TDA III is the Pesanggaran Subdistrict, with Sukamade Beach as its primary attraction. The natural wealth of the three regions provides opportunities for the growth of tourist villages. It was expected that tourism would also be developed in rural areas and increase the prosperity of its people.



Figure 1. Triangle of Diamond Banyuwangi
Source: Banyuwangi Regency Medium Term Development Plan (RPJMD) 2016-2021

On the other hand, some problems are overlaid in several villages that are developing tourist areas. One of which is the absence of standard tourist village criteria as a reference for regional mapping and the absence of a tourism village development model that serves as a blueprint (Arida & Pujani, 2017). The unresolved issue is perceived as impeding the village's progress. As the Head of the TDA I Village Tourism Awareness Group, Kang Edi bemoaned about the unresolved issues that prompted village administrators to adopt other village development models without regard for the village's potential. In addition, concerns related to the legality of a tourism village have not been published by related parties, causing a leaking or undisbursed funding. There is skepticism that the anticipated plan does not afford benefits for future development, without incurring intolerable material, financial, and social costs (Brauer & Dymitrow, 2014; Kachniewska, 2015; Spellerberg et al., 2007).

There is an intriguing void the planning of a village in managing its wealth. Adopting another village blueprint indicates that a village lacks professional aptitudes. Management of a tourism village commands a synergistic interaction of different elements, including the government, the tourism industry, higher education institutions, the media, society, and the environment (Sumarto et al., 2020).

The mapping of tourist villages is crucial to the initial planning that ensures the cohesion of all elements. By employing the blue ocean strategy, it is anticipated that the outcomes will contribute to the development of an innovative tourist destination. Different with from the red ocean strategy, the blue ocean strategy is how to create value through innovation from a product (Agnihotri, 2016; Leavy, 2018; Yang & Yang, 2011). This contribution is required in the hope that there will be no loss of regional income, particularly in the surrounding villages; the village may benefit from the multiplier effect. In addition, with the support of the nine village locations, which are indeed in the Triangle of Diamond Banyuwangi area, it is expected that they will be able to produce a superior tourist village.

It is necessary to conduct research on the Triangle of Diamond Banyuwangi region's potential as a world-class tourism village in order to close the existing knowledge gaps. Three villages will be selected in TDA I, TDA II, and TDA 3 to map tourism villages. First, for TDA I, Mount Ijen Crater in Kemiren Village, Tamansari Village, and Kampunganyar Village. TDA II Plengkung Beach in Kedungasri Village, Kalipait Village, and Purwoagung Village. TDA III Sukamade Beach in Sarongan Village, Sumberagung Village, and Kedungwungu Village. The initial assumption is that the nine village with the closest proximity to tourist attractions and can be marketed as tourist villages. The purpose is to obtain the details of the conditions and potentials of the nine villages in the TDAs, which will later be used to assess the criteria for Tourism Villages in the Triangle of Diamond area. This study may be a reference for appraisal criteria. In the future, the result may also contribute regional policies for the development of rural communities.

METHOD

This research employed a qualitative and descriptive research approach. Descriptive research was not intended to test particular hypotheses but rather describe the variables, symptoms, or conditions without requiring the administration or control of any treatment (Arikunto, 2010). As for data collection, we conducted observation, documentation, and in-depth

interviews with the help of a checklist instrument of tourism village criteria. The procedure of determining the informants used was purposive sampling with interview criteria carried out on stakeholders as the base informants in the Triangle of Diamond Banyuwangi area, including (a) Village Head, (b) Chair of the Tourism Awareness Group (Pokdarwis), (c) The chairman of village-owned enterprises, and (d) communities nearby the research location. From the base informants, snowball sampling was used to determine the next informant until the researcher determined that the required data for this study had been collected (Sugiyono, 2017).

Data processing and analysis techniques we employed referred to the model Miles & Huberman (1992), with modifications adapted for this study, namely (a) Data collection involves the criteria in determining a tourism village from Arida & Pujani (2017), namely from the aspects of nature / bio-biology (total score 42), physical environment (total score 39), culture (total score 67), amenities/infrastructure (total score 19), institutional (total score 24), human resources (total score 16), people's attitudes and life arrangements (total score 27), and accessibility (total score 12); (b) Data Reduction by selecting the main ideas, focusing on the essential things, looking for themes and patterns. The data obtained were then analyzed using the scoring method with the provision that the maximum score for each aspect has been recorded in the data collection. The scores on each aspect are then totaled and adjusted to the range of scores from Arida & Pujani (2017), namely Very fulfilling if the total score is 191-254, Qualified if the total score is 127-190, It is sufficient if the total score is 64-126, Less fulfilling if the total score is 0-63; (c) Data Display is in the form of narrative text accompanied by brief descriptions and tables; (d) Drawing the Conclusion (Verification) in the form of criteria mapping results from the nine tourism villages in the Triangle of Diamond Banyuwangi area.

RESULTS AND DISCUSSION

According to Law No. 10 of 2009 concerning Tourism, tourism areas are defined as areas or areas developed and used to provide complete facilities and services aimed at tourists either for recreation, deepening experiences, or other purposes. The diversity of types of tourist attractions in a tourist area can have an impact on the development of a tourist village. A tourism village is one form of implementing community-based and sustainable tourism development (Arida & Pujani, 2017). Furthermore, Sugiarti (2008), explains that village tourism is a form of rural tourism that provides many benefits by developing numerous resources owned by rural areas.

Each village has diverse resources, which enrich the region. This diversity may cause village management unequal in terms of management. This potential can be enhanced in order to establish a tourist village (Mair & Reid, 2007; Pearce et al., 2013).

The existence of a tourist village is inseparable from rural tourism. Rural tourism stems from images shaped by the history, geography, and culture of the local area. Tourists and/or managers can create images. With this collective image, simple objects are transformed into tourist destinations; hence, rural tourism can be interpreted as the rediscovery of a place from a social, anthropological, authentic, cultural and ethnic identity perspective (Baldacchino, 2015; Cánoves et al., 2004; Lane, 1994).

Arida & Pujani (2017), define several criteria that a village must possess to be considered a tourist village. These values urge

tourism village development programs to encourage rural communities to manage their natural and cultural potential creatively, produce economic benefits, and face global competition. The conditions and potentials possessed by the nine villages in the Triangle of Diamond Banyuwangi area that meet the criteria for a Tourism Village have different results.

Tourism Development Area (TDA) I Tamansari Village

Tamansari Village has a natural or bio-biological view of beautiful rice terraces, namely the Terracotta Gandrung Park. The physical environment of Tamansari Village also has a unique natural phenomenon, namely Glass Cave, located around the road to Ijen Crater (Erek-Erek). Located close to Mount Ijen, Tamansari also has a peak (Gantasan), which may help people monitor wildlife around the Ijen Mountains. Suroan is one of the unique traditions held by Krajan Hamlet. According to the interview results, the traditions and traditional ceremonies held by Tamansari residents were divided according to the customs of each hamlet. Along the main village road, it is easy to find residents' houses, which are used as homestays on both sides.



Figure 2. Tourism Center at Tamansari Village

In an effort to fulfill the needs of tourists, the BUMDes also utilizes its office as both a tourism center and a hub for the tour guide association. In addition, access to village roads, toilets, parking, traditional markets, and waste management are also quite adequate in Tamansari Village (Figure 2). Approximately 64 houses are used as homestays. No specific institution concentrates on managing tourism activities, such as tourism awareness groups or POKDARWIS. The public's perception of tourism is still classified as euphoric. This is evidenced by the community's efforts to meet the needs of tourists in an effort to make their stay more convenient, without considering the potential consequences.

Tourism Development Area (TDA) I Kampunganyar Village

The natural condition in Kampunganyar is still relatively natural and has a typical chilly mountain air temperature. Its potential includes waterfalls, plantations, agro-tourism, and rice fields. The community uses many springs for tourism purposes, such as Jagir Waterfall, one of the leading nature-based tourist attractions in Kampunganyar (Figure 3).



Figure 3. Jagir Waterfall

Japuro Keli-Kelian Tourism, Tamansuruh Bathing Place, and Agro-tourism. Facilities related to tourism are pretty adequate. There are residents' houses utilized as homestays at several points near tourist attractions. For institutions in Kampunganyar, there are only the Village Government and Pokdarwis. Public awareness of village tourism is still lacking. The condition causes some of them to be closed to visiting tourists.

Tourism Development Area I Kemiren Village

Kemiren Village has an exciting and attractive natural or geographical landscape. It has rice fields and terraces on the main village road. The location of this village is on a plateau of a highland, in the Sukosari hamlet. Kemiren Village has several customs and traditions that are annually celebrated, starting from Barong Ider Bumi, Tumpeng Sewu, the Arak-procession, to Barong art. Traditional games in Kemiren Village are still alive, although on a relatively small scale, such as playing barong-barongan and wasp drums. The sacred dances in Kemiren that are still alive and always displayed when guests come are the Gandrung and Jaran Goyang dances. There are also many Banyuwangi dance studios in Kemiren Village, such as the Sapu Jagad Studio, Sanggar Siswo Budoyo, and Sanggar Tresno Budoyo. The number of residents' houses that can accommodate for homestays is 55 units. Regarding the traditional Banjar or traditional leader structure, it is part of joining the Youth Organization, which includes Pokdarwis.



Figure 4. Barong Ider Bumi, Culture at Kemiren Village

Barong Ider Bumi is the main traditional art and culture-based attraction in Kemiren Village that resembles an animal in the form of a lion with a body that has wings and is performed like a lion dance from China (Figure 4). The initiative is bolstered by Government Village Policy No. 19 of 2015 concerning Customary Institutions. Just like Tamansari, people's perceptions of tourism are still classified as euphoric. The view may be seen in their

openness in every village tourism development plan. Society is more open and welcoming to new people, especially tourists.

Tourism Development Area II Kalipait Village

Kalipait Village has a unique and beautiful natural or geographical landscape, such as a stretch of teak tree plantations beside the road. Several species of birds also inhabit this teak plantation or forest. Additionally, there is easy access to observing fauna, such as monkeys that roam around the road to Alas Purwo. The village's location is near the Alas Purwo Forest, thus causing zoning or division of areas by PTPN and Perhutani. This village has a myth or legend in the form of the Mbah Dowo burial site, which the community believes can grant them everything they desire. Most of the people of Kalipait Village use the house as a homestay for guests who want to stay overnight. In addition, some buildings are primarily functioned for homestays but are not yet operated. Tourism institutions have also begun to be formed to increase the potential for village tourism.



Figure 5. Home stay at Kalipait Village

Figure 5 is an example of a homestay for tourists in Kalipait Village. The people of Kalipait Village have a community awareness that can be said to be active and open to tourists coming in and out of the area.

Tourism Development Area II Kandangan Village

Kandangan Village has a unique and beautiful natural or geographical landscape in the form of Poncomoyo Beach, which offers a beautiful sunset view (Figure 6).

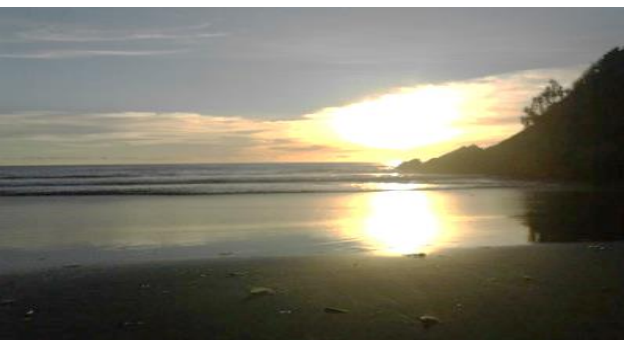


Figure 6. Poncomoyo Beach

In addition to the coastal landscape, Kandangan also has plantations under PTPN XII Sumber Jambe and Sumber Bopong. Kandangan Village does not have unique and distinctive mythical stories and traditional rituals. However, only a small portion of the homes in Kandangan Village are used as homestays. The portion is not huge, as tourist attractions are distant from this area, namely in Sarongan. The cultural system of cooperation is

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still being preserved to reduce both internal and external problems in the Kandangan community.

Tourism Development Area II Kedungsari Village

The unique and enchanting landscape of Kedungsari Village consists of rice fields, bays, and mangrove forests. In this rice field, there are also many groups of Blekok birds that flock for food. Some community members also have a side profession in the form of becoming a usadas or healers. This village has several rules for maintaining the arts and entering the temple—the existence of a village institutional structure that works effectively by following its duties and responsibilities. The temple is Purwo Gumuk Gadung (Figure 7).



Figure 7. Purwo Gumuk Gadung Temple

Notwithstanding, in particular, no section examines tourism potential and its development efforts. Because the youth who join the Youth Organization is still focused on BUMDes activities only, the arrival rate of outsiders is also said to be very small, not more than 25%.

Tourism Development Area III Sarongan Village

Sarongan Village is one of the villages that becomes the access point for tourists traveling to Rajegwesi Beach or Green Bay. The environmental circumstances along the road are very natural, with large rice fields and green plants. The legend of Ki Ageng Wilis, known as the figurehead of Sarongan village, is very much attached to the village. The traditional rituals found in Sarongan are sea picking and baritan. Even though Sarongan has marine wealth, the wealth of rice fields is not inferior. Sarongan village has multiple resident's houses used as homestays as Sarongan is very close to Meru Betiri National Park, and many tourists need lodging. This village has disaster mitigation as an early prevention effort when a disaster strikes. The people of Sarongan Village lack a positive and open perception of tourism. However, it is still being carried out in terms of cooperation and has become a culture.



Figure 8. Muara Mbaduk Beach

This village also has a landscape of Muara Mbaduk Beach (Figure 8) that has just been opened for tourism. Moreover, there are also Japanese Caves and the Meru Betiri Forest that contain a variety of flora and fauna, such as turtles and wild boars.

Tourism Development Area III Kedungwungu Village

Kedungwungu Village has a novel natural or geographical landscape, namely a stretch of rice fields and green plants on the side of the road (Figure 9), which makes it quite cool.



Figure 9. Landscape at Kedungwungu Village

Kedungwungu Village has a myth or village legend related to the Sumber Kepuh spring. This source is used for daily activities by the surrounding community, and even though it is the dry season, this source never runs dry. According to the legend, there was a ritual asking for rain because of a drought in the village by holding a puppet show, and until now, every year, a thanksgiving event has been held regularly around the spring. This village does not yet have a customary institution or a tourism awareness group. The residents of Kedungwungu Village have a positive perception of the presence of tourism, though.

Tourism Development Area III Sumberagung Village

Sumberagung Village has an unspoiled natural landscape, starting from citrus and dragon fruit plantations, Pulau Merah Beach, the foot of Mount Tumpang Pitu, Mount Lompong, Mount Bayur, and Bukit Kapur (Mount Gamping). Although Sumberagung has abundant natural resources, the temperature in this area is relatively high, ranging from 230°C to 300°C. This area is also classified as dry during the dry season, with rainfall around 2000-3000 mm. This village has a unique traditional ritual of picking the sea, suroan, cleaning the village, and baritan. A top-rated destination in Sumberagung Village, namely Pulau Merah Beach, attracts many people, and multiple houses are used as homestays. A Tourism Center has also been provided for tourists who need tourist information and is located near Red Island Beach. Red Island Beach is the perfect place in Banyuwangi to see the sunset because the sunset is so beautiful with the red sky and because there is an island in the middle of the beach (Figure 10).



Figure 10. Red Island Beach

This village does not yet have a customary institution that focuses on regulating customs, traditions, and rituals in the area. The magnitude of the positive impact felt by the community means that the villagers are also very open to the presence of tourists in and out of the area. This openness is also shown by the involvement of residents in the field of MSMEs in producing products to sell as souvenirs to visiting tourists.

In addition, several studies that have been conducted earlier related to the substance of this study include the research of Park & Lee, (2019), which investigated various policy experiences regarding the smart village strategy in Korea. The Korean government recognizes that agriculture is not the only driver of rural employment and wealth creation. Rather, it recognizes that variety non-agricultural activities in rural areas are crucial for revitalizing rural economies. The intelligent village campaign as a rural development strategy is closely linked to rural tourism in Korea. Along with introducing the historical development strategy in Korea, this research presents the current and possible future characteristics of the rural development strategy in Korea.

On a similar note, Sumarto et al., (2020) explain, due to its impact on economic growth and people's well-being, every nation is currently focused on developing tourism. The majority of tourist destinations in the city of Yogyakarta promote art and culture as tourism icons, including village tourism destinations. However, tourist villages in the city have not fully received the attention of tourists. The results of the discussion illustrate that the management of a tourism village requires the synergistic interaction of several elements, including the government, the tourism industry, higher education institutions, the media, society, and the environment. Interaction can at least be a solution in improving the quality of tourism village management. Triple-Helix focuses on the innovation-related interactions among higher education institutions, industry, and government on innovation. This study aims to map the tourism potential of nine villages in the Banyuwangi Tourism Development Area (WPP). The Banyuwangi WPP is divided into three regions with different potentials for each region.

Table 1. Village Assessment in Tourism Development Areas I

Aspect	Village		
	Tamansari	Kampunganyar	Kemiren
Nature / Bio Biological	21	17	13
Physical Environment	15	12	13
Culture	26	12	39
Amenities	15	8	14
Institutional	7	3	9
HR	13	7	15
Attitude & order of life	20	14	21
Accessibility	6	8	8
Total Score	123	81	132

Source: Author calculation

The assessment results in table 1 shows that Kemiren Village got the highest score and was categorized as fulfilling as a tourist village (127 <132 <190) the range of scores from (Arida & Pujani, 2017). Kemiren Village has advantages in cultural aspects when compared to other villages. The cultural wealth possessed by Kemiren can become the main attraction for tourists to visit. Meanwhile, Tamansari Village (64 <123 <126) and Kampunganyar

Village (64 <81 <126) are categorized as sufficiently fulfilling as tourist villages based on the range of scores from (Arida & Pujani, 2017). Compared to Kemiren, Tamansari has a much lower value on the cultural and institutional aspects, although it is superior for the natural/bio-biological aspects. For Karanganyar, compared to Tamansari and Kemiren, the focus of Karanganyar development has not been on the tourism sector. In other words, it is still looking for village attractions that can be seeded for tourism. At the same time, the other two villages have started to develop a tourist village. Many aspects need to be considered if Karanganyar wants to make his village more fulfilling as a tourist village.

Table 2. Village Assessment in Tourism Development Areas II

Aspect	Village		
	Kalipait	Kedungwungu	Kedungasri
Nature / Bio Biological	20	14	25
Physical Environment	32	23	23
Culture	50	20	22
Amenities	12	8	8
Institutional	14	5	8
HR	9	14	12
Attitude & order of life	26	25	25
Accessibility	7	9	9
Total Score	170	118	132

Source: Author calculation

In Tourism Development Areas II (Table 2), the assessment result was that Kalipait Village received the highest score compared to the other two villages. Kalipait Village was categorized as “fulfilling” as a tourist village (127 <170 <190) the range of scores from Arida & Pujani (2017), in the second place is Kedungasri Village, which also had the fulfillment category as a tourist village (127 <132 <190) the range of scores from (Arida & Pujani, 2017). Unlike the others, Kedungwungu Village only received a sufficiently fulfilling category as a tourist village (64 <118 <126) the range of scores from (Arida & Pujani, 2017). Kalipait Village received the highest score on cultural aspects compared to other aspects, while other villages with cultural aspects only got half of it. A high assessment of the cultural aspect is inseparable from Kalipait, which has a myth or legend in the form of the Mbah Dowo burial site. The community believes the grave will grant their every wish. Various traditions are also found in Kalipait Village, starting from cleaning the village, wayang, suroan, and many more.

Table 3. Village Assessment in Tourism Development Areas III

Aspect	Village		
	Sarongan	Kandangan	Sumberagung
Nature / Bio Biological	38	17	23
Physical Environment	23	16	22
Culture	25	5	42
Amenities	17	9	14
Institutional	11	9	16
HR	14	13	16
Attitude & order of life	21	21	22

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Accessibility	9	9	7
Total Score	158	99	162

Source: Author calculation

In Tourism Development Areas III (Table 3), Sumberagung Village earned the highest rating and was fulfilled as a tourist village (127 <162 <190) the range of scores from (Arida & Pujani, 2017). Second position was Sarongan Village with the category of fulfilling as a tourist village (127 <158 <190) the range of scores from (Arida & Pujani, 2017). The last position was Kandangan Village in the sufficiently fulfilling category (64 <99 <126) the range of scores from (Arida & Pujani, 2017). Sumberagung got the highest score in the cultural aspect, compared to the other two villages. Sumberagung Village has a unique traditional ritual of picking the sea, suroan, cleaning the village, and baritan.

CONCLUSION

Banyuwangi is currently focusing on tourism development areas, which are comprised of three regions. Mount Ijen Crater in Licin District as Tourism Development Areas I; Plengkung Beach in Tegaldlimo District as Tourism Development Areas II; and Sukamade Beach in Pesanggaran Subdistrict as Tourism Development Areas III. The natural wealth of the three regions provides opportunities for developing tourist villages. After assessing the potential and criteria for tourism villages, the results of Kemiren Village in Tourism Development Areas I; Kalipait Village in Tourism Development Areas II and Sumberagung Village in Tourism Development Areas III were categorized as fulfilling tourism villages. The three villages have the same advantages in cultural aspects when compared to other aspects. These findings revealed that further research could focus more on tourism development strategies by optimizing the advantages of tourist villages.

This research is limited to the village area near the tourist attraction in the Tourism Development Areas in Banyuwangi. Apart from that, it only discusses potential in terms of tourism villages. It is hoped that further research will be able to provide ideas about development strategies in other villages in Banyuwangi that are considered to have potential as tourism villages.

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