Community-based tourism: natural resource management to improve social resilience in Pasir Eurih Village

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Abstract. This article analyzes the challenges and opportunities of Community-Based Tourism (CBT) in Pasir Eurih Village, which is the oldest village in Bogor Regency that has a lot of cultural tourism potentials. Moreover, this research incorporated qualitative methods using interviews and document analysis by integrating the Quadruple Helix concept. In addition, the Quadruple Helix concept is an approach comprising four elements, namely academic, government, industry, and local community, which need to be synergized with each other. As a result, the local communities in Pasir Eurih village were the most involved party in developing communal welfare through their tourism programs. It was also found that the government’s guidance is not yet in accordance with the necessity of the village community and the program assistance is more top-down. Therefore, this study recommends all the four stakeholders to play their own parts without disregarding the internal communication among the actors to make the villages independent and resilient.

1. Introduction
It is known that tourism is one of the fast-growing sectors in the economy inasmuch as there are diverse benefits that can set a great deal of foreign exchange for the nation, broaden the job opportunities and present the national culture. Driven by a fairly resilient worldwide economy, a growing middle class in emerging economies, an influx of technologies, new business models, affordable travel expenses, and visa facilitation, UNWTO [1] reported international tourist arrivals increased 5% in 2018 to project 1.4 billion marks. The percentage was obtained two years faster than UNWTO’s prediction. At the same time, tourism export earnings have gone up to USD 1.7 million. It makes the sector an appealing global drive for economic advance and development, promoting better job-making and acting as a catalyst for innovation and entrepreneurship. In accord with the report from The Travel & Tourism Competitiveness released by the World Economic Forum [2], recently, Indonesia’s tourism competitiveness index tool in the world grew to 40th out of 140 countries in 2019, it is two levels higher from 2017, which it was ranked 42nd. From the raging scale, which is number 1 for the worst and number 7 for the best, Indonesia has a score of 4.3 from the total assessment of the factors, such as environmental sustainability, human resources, health, and others. Scores above 5 were obtained by Indonesia through tourism category priorities. The hygiene factor is one of the improvements made by Indonesia and is considered fairly decent.

A report by the Faculty of Economy and Business University of Indonesia [3] described in 2016, the tourism and travel sector contributed 30% more than the automotive manufacturing industry and accounted for 6.2% of Indonesia’s GDP. Regarding the employment rate, 6.7 million jobs, or around 5.6% of the total jobs were created by the tourism sector. In terms of export, the travel and tourism sector...
sector covered $13 billion or around 55.6% of service export and 8% of total goods and services exports. Between 1997 and 2016, Indonesia’s exports to the travel and tourism sector grew by 92%. For the next ten years, this sector is expected to increase by around 5.6% per year, this growth is greater than the mining sector by 2% and agriculture by 3.2%, and around 5.1% of total Indonesia economic expectation. Tourism is a prospective sector for empowering the local people’s economy and has a broad multiplier effect. Because businesses in the tourism sector are directly related to many other areas that affect the people’s economic lives. The concept of CBT is a very effective step to make the tourism sector provide optimal benefits to the local community. The CBT concept in Indonesia begins from a very small environment, such as Kampung Naga in Garut or a family burial complex in Toraja. However, this type of tourism is not supported by a strong economic base of the community to not depend solely on money spent by tourists. The villages in Toraja are the areas that benefit the most from tourism, they can enjoy the construction of road and communication infrastructure [4].

The West Java Province Government is one of the most ambitious institutions towards tourism development, even the West Java Governor’s vision is to make his province to be a Tourism Province and one of the regions that have large tourist attractions in Bogor Regency. This regency has become a priority for the provincial government to improve its tourist area. Bogor regency was ranked the tenth highest in the Indonesia Tourism Index by the Indonesia Ministry of Tourism in 2016, thus they make this sector the strength of the regional economy [5]. At the same time, the Regent of Bogor stated that one of her visions was to branding Bogor Regency as The City of Tourism and Sport, because Bogor regency has many natural attractions, sport facilities, and cultural tourism, one of them is located in Pasir Eurih village, Tamansari District [6].

Pasir Eurih village began to be known as one of the Sundanese arts and crafts tourist destinations and it is one of the tourist villages in Bogor Regency that has developed its creative industries. The legal economic institutions in Pasir Eurih village are included in the participatory sector group in a cooperative form that has existed since 2012, which uses as a forum to fulfill the basic need of its members in capital revolving establishment and marketing the tourism village [7]. Regarding the availability of homestays and culinary delights, Pasir Eurih village is considered to have the potential in developing its tourism activities. The chairman of Pasir Eurih Tourism Village said that from 26 tourism villages, Pasir Eurih village is the oldest tourism village in Bogor Regency which has a variety of tourism potential activity that is loaded with local wisdom, ranging from traditional games, fisheries, and agriculture education to handicrafts such as shoes and sandals production. With the readiness of its potential, Pasir Eurih village currently ranks 19th in tourism village at the national level which is then prioritized to get tourism development funds from the West Java provincial government in 2020. This research aimed to find out the success factors to develop CBT and the role of public policy in the development of CBT in Pasir Eurih village.

2. Literature review
This research explored the implementation of public policy toward the development of CBT programs through a quadruple helix in the establishment of BUMDes Karya Mandala in Pasir Eurih village, Bogor Regency.

2.1. Previous research
Studies on CBT development hinges on many facets. Nitikasetosooontorn [8] in her dissertation mentioned that there are six effectual key factors of CBT, participation in decision-making processes, local ownership, collective responsibility, leadership, and management, achieving authenticity, and achieving distinction. CBT is a concept of community development that will reinforce the potential of rural communities to manage existing tourism resources while ensuring the local community’s involvement in the process. Responsible Ecological Social Tour-Test (REST) handbook [9] states that the CBT model is possibly successful when it comes to the active role-taking of local residents in tourism research and development to implementation and evaluation. The excellence of CBT is also proven by what happened in another Pasir Eurih village, which is located in Banten Province. Even though it has the exact same name, the Banten’s Pasir Eurih Village uses the existence of indigenous people to manage
its forest. They use a zoning system of leuweung kolot, leuweung titipan and leuweung bukaan so that their forest use can be more sustainable.

Sartika and Wargadinata [11] analyzed the stakeholder perception about the success of CBT management in Indonesia. They found there are three important factors, namely: ownership, participation, and responsibility and their study raises the dimension of responsibility as one of the keys to the successful management of CBT. The quadruple helix innovation model for rural development taking Sukaraja Tourist Village as the case study [12]. The result shows that the process of village development is holistic and is impossible to be done just by single institutions; thus, the quadruple helix was found, which makes use of the synergies of the four institutions in the village, such as government, industries, education, and community as one of the solutions to drive the tourism village development professionally, therefore they have to run BUMDes. The development of village potential in Pasir Eurih Tourism Village as the author used as the main location, said that Pasir Eurih has diverse tourist attraction yet the not optimal quality of human resources, facilities and infrastructure and promotion have become the obstacles to increase the villagers’ welfare [13].

2.2. Theoretical framework

Village development can be carried out by the implementation of regional innovation systems. The development innovation models are inseparable from human urge to be able to promote the welfare of an area. The models have progressed, starting from linear innovation, triple helix, quadruple helix, quintuple helix to another n-tuple helix [12]. The Quadruple Helix is an approach that was first popularized by Robert Arnkil in 2010. This is a model of innovation system approach where the system illustrates the active interaction between four actors, namely the academic/ higher institutions / R&D practitioners, business, government, and the local community. Basically, this approach is intended to give more attention to the users of the innovation, or in this case is the local community, to be active in an innovation system as the subject or creator of the innovation itself. Furthermore, the model is characterized as long-term and connects all those actors, especially from the community as the users [14]. The Quadruple Helix concept contextualizes the triple helix by adding elements of civil society. Most of the proposed Quadruple Helix approaches focus on innovations produced by the community [15]. Applying the quadruple helix in a village entails an operational model that suits the area where it is implemented since every village has its own uniqueness. For instance, there are no higher education institutions. Moreover, the industry owned by the village is a small-scale industry with low technologies and owned by individuals plus the local community has a strong social relationship [12].

![Figure 1. The Implementation of Quadruple Helix in CBT.](image-url)
The scheme (Figure 1) presents some letters which are explained further. First of all, ‘A’ is an abbreviation of Academia, where the local community, government, or business may ask for help from universities or other educational institutions to conduct research on the village tourism potentials that can be developed. The educational institutions can also send representatives to assist and evaluate the CBT programs implementation by each stakeholder. The local community can work together with various education parties according to their background. Then ‘B’ stands for Business. It functions as the driving wheel of the economy which is also synonymous with equity participation. The presence of large companies or small-medium enterprises in the tourism village will help the income of the local community through the sale of CBT activities. Whereas ‘C’ means ‘Community’. In this Quadruple Helix model, a community’s character is vital as the user and actor of the participatory product. It has a unifying role from the other three stakeholders. The addition of community elements also distinguishes the Quadruple Helix from the previous concept, the triple helix.

Furthermore, ‘G’ has the meaning of ‘Government’. In implementing the CBT development, the government has the role of regulator. Where every policy that is made has a strong legal basis so that if there is fraud in the implementation of the programs, the perpetrators can get a fair warning or sanction. Moreover, ‘P’ is ‘Participatory Product’ which is made from the synergy of the four stakeholders (academia, business, community, and government) that surrounds it. The final participatory outcome in this research is CBT. Those stakeholders have their respective roles and are interconnected with each other in planning, implementing, and evaluating the CBT process. While ‘H’ represents the three key impacts of the existence of CBT programs, based on the research that Nitikasetsoontorn has conducted in 2014 [8], namely economy, environmental and social effects. Next is ‘D’ which denotes ‘BUMDes’. This legal entity is the main implementer of existing CBT programs, where all of the BUMDes members are the local residents. Through this BUMDes too, the three main impacts of CBT mentioned in the previous paragraph can be achieved.

Afterward, we have ‘E’ that signifies ‘Independent Village’. The seriousness in managing and activating the BUMDes program is believed to be able to bring underdeveloped villages into independent villages, which are also the goals of all elements of the Republic of Indonesia. This is also stated in the government’s third Nawacita, namely to build Indonesia from the periphery areas by reinforcing villages. Lastly, the ‘F’ is the community’s welfare. The CBT programs offer tangible economic benefits such as increased local incomes, education facilities, and infrastructures that are usually unreachable in villages. These programs as a whole will improve the local people’s life quality.

3. Village profile
Pasir Eurih village is 5 km from the city center of Bogor or around 60 km from the capital city. It is situated at an altitude of 350 – 500 m above sea level. The village can be reached by using vehicles both private and public. Almost all the infrastructure of roads and bridges in Pasir Eurih has also been paved. Initially, Pasir Eurih village was part of Ciomas Sub-district, Bogor Regency, and West Java Province. But around 2001, the Tamansari Sub-district was formed which consisted of eight villages, one of which was Pasir Eurih Village. According to the elders, the name of Pasir Eurih village comes from two words, Pasir and Eurih. Pasir menas top (high), whereas Eurih is a reed that can live anywhere, including on the top (hill). The Bogor Regency government put Pasir Eurih village to their tourism village pilot project with its surrounding area. It is called as Tamansari tourism area’s development zone which includes Sindang Barang Cultural Village, Parahyangan Agung Jagatkharta Temple, Curug Nangka Waterfall, Sukamantri Campground and The Halimun Salak National Park. This tourism zone provides cultural uniqueness during the Padjajaran Kingdom and the center of traditional art in Bogor.

The Pasir Eurih local community gives high support for the existence of the program. Their support can be seen from the establishment of Pokdarwis or Kelompok Sadar Wisata (Tourism Awareness Groups), which currently have three groups with 134 people as their total workforce. These groups are divided into particular divisions, such as; tour guides, handicraft studios, art and culture, traditional food, homestay, and photography [13]. As stated by Dinas Kebudayaan dan Pariwisata (Culture and Tourism Office) Bogor regency, there were almost a thousand tourists to visit Pasir Eurih village in 2014 and it kept growing. In addition to captivating more visitors, these groups also present plenty of package tourism activities, such as; 1). Tracking around the prehistoric sites from Kingdom Padjajaran.
2). Visiting Parahyangan Agung Jagatkharta Temple, 3). Learning how to make shoes and sandals from the craftsmen, 4). Planting and plowing the fields with the buffalo, 5). Learning how to do Pencak Silat (traditional self-defense) and Jaipong (Sundanese traditional dance), 6). Learning how to play Angklung (Sundanese traditional music instruments), 7). Catching the fish in the pond, 8). Learning how to play traditional games, and 9). Conducting a class about how to make Sundanese traditional food. Those packages are being offered with Rp. 50,000 – Rp. 150,000 per person. Moreover, Pasir Eurih village tourism has already been equipped with some proper accommodation facilities. There are clean and safe residential houses, which are part of the homestay program. The tourist will be experiencing a direct interaction with the homeowners who are also the natives while enjoying the indigenous rural activities.

4. Methods

The data analysis took qualitative research to further explain the data and the interview was conducted with government, local residents, business owners, and academia stakeholders. In line with the definition of qualitative research as the involvement of documents, interviews, observations in order to grasp and elucidate social phenomena.

The study took a triangulation method. In addition, it is defined as a multi-method approach held when data-gathering and analyzing. The core is that the observed phenomenon can be well-comprehended; hence, the upper level of truth is achieved from varying viewpoints. Furthermore, the qualitative method made the researcher the primary instrument. Accordingly, the quality of the research mostly depends on the quality of the researchers, incorporating their experience in conducting a study that might be of value. The more experience a person has in holding research, the more sensitive it is to understanding the studied phenomenon. Nevertheless, it is difficult for researchers to evade bias or subjectivity. Thus, the research used triangulation methods by comparing information in different ways. To derive reliable information and a complete idea of particular information, the researcher used a free interview and did an observation to check the reality. In addition, the study also included different informants to check the truth. Through these diverse views, it is expected to generate highly truthful results.

Figure 2. The Implementation of Quadruple Helix model in Pasir Eurih Village.
Table 1. The role quadruple helix stakeholders in Pasir Eurih village’s CBT program.

| Stage       | Academia                          | Business           | Community                      | Governance                     |
|-------------|-----------------------------------|--------------------|--------------------------------|--------------------------------|
| Planning    | Have cooperation with universities | x                  | Manage community discussion periodically. | Conduct Musrembang.             |
| Implementing| x                                 | Small Business Autonomy | Make Pokdarwis.               | Make Cooperative of Pasir Eurih Tourism Village. |
| Evaluating  | x                                 | x                  | Held an annual and internal meeting. | x                              |
|             |                                   |                    |                                | BUMDes Making                   |

4.1 Academia
In Pasir Eurih village (Table 1), it was the academics who took the research without any request from the local government. The research results conducted in Pasir Eurih village are more needed by the university than the Pasir Eurih people. In fact, from the research, we can map the village potential and it creates the village development plans making it easier to be implemented. The establishment of BUMDes is also felt to have less impact in making CBT programs. This is because the CBT program in Pasir Eurih had already been carried out by a cooperative. What is more, from the number of studies and journals conducted, according to google scholar there are only 16 studies on the Pasir Eurih village.

4.2 Business
There are no big companies that have ever done long-term cooperation in Pasir Eurih village (Table 1). Most types of businesses in the Pasir Eurih village are shoes and sandals craftsmen that have existed for years and are hereditary. Yet, the contribution of the existence of those craftsmen is where their workshop was included in the Pasir Eurih village’s CBT tour package which was initiated by the collaboration between the Pokdarwis and cooperative. Thus, the money obtained from the package can be used by local craftsmen to increase their income. The presence of CBT has also helped to promote the local craftsmen’s products, which has been suspended because it was covered by flooding of Chinese-made footwear to Indonesia.

4.3 Community
The tourism community in Pasir Eurih village can be fairly well guarded. It is proven from 25 tourism villages in Bogor Regency, there are only four tourism villages whose tourism programs are managed by the local community institutions, one of which is Pasir Eurih village (Table 1). The creation of Pokdarwis in Pasir Eurih is distinguished from that in Ponggok village, Klaten. In Ponggok, Pokdarwis was formed based on areas, while in Pasir Eurih was based on expertise groups. The quality of community-based tourism in Pasir Eurih village is no less than the residents of Ponggok village. Although the number of tourists that come to Pasir Eurih village is not as much as Ponggok village’s, yet Pasir Eurih village government has always involved the community in developing its tourism village program since the beginning. This is evidenced by the existence of 26 homestays that use local residents’ houses for staying-tourist, 10 shoe and sandals craftsmen who are ready to hold shoes and sandals making workshops, 12 local culinary makers that provide Sundanese food cooking classes that are difficult to find nowadays and 10 accessories craftsmen.

The Seren Taun ceremony, which is an event of thanking ancestors for the yields of the harvest, is an attraction for visitors to come to Pasir Eurih village and all members of the ceremony are native residents of Pasir Eurih. Regarding the evaluation, after every tourism event, the Pokdarwis (Tourism Awareness
Group) and cooperative members always estimate in the form of a simple gathering and the results of the meeting serve as a reference for other tourism.

4.4 Governance
Meanwhile, from the government side, it is an institution that has the authority to make and implement laws from both the central and regional governments (table 1). In Bogor Regency, the two agencies that are in direct contact with the program to promote community-based tourism through the establishment of the BUMDes are the Cultural and Tourism Agency and Agency for Community Empowerment and Rural Development. The tourism programs in Pasir Eurih village were included in the village deliberation or Musyawarah Desa (Musdes) as well as the village development planning deliberations or Musyawarah Perencanaan Pembangunan Desa (Musrembang) at the regency stage. The Cooperative of Pasir Eurih Tourism Village and BUMDes Karya Mandala are the results of the Musrembang. In the evaluation stage, the Pasir Eurih village program is under an institution called cooperative and BUMDes. These two organizations must send annual financial reports to the Bogor Regency Village Community Power Office or Dinas Pemberdayaan Masyarakat Desa (DPMD). However, the evaluation system is still reported on paper and sent manually to the DPMD office. The system is quite vulnerable because the report content can be manipulated easily. This was proven when the previous village head found misuse of the village fund thus hampering the village development process.

5. Conclusion and recommendations

5.1 Conclusion
The first institution that has authority to develop tourism villages in the government, both the central and regional governments. The synergy between departments and agencies in the central government, the collaboration between the central and regional governments are needed to achieve the vision and mission of Pasir Eurih villages. The government also plays an important role as regulator, supervisor, controller, and facilitator of BUMDes. The second organization is higher education as a provider of human resources and knowledge, as well as important socio-economic development actors. The education institutions have teaching and research missions as well as knowledge transfer to the local community. For example, by conducting training to all sectors of society through interaction with the students or further research on phenomena that happen in the community so that it can help check and build them going forward.

The third association is the industries as economic driver manufacturers. The village government can have a collaboration with a third party to increase their PAdes, where they can use it as one of the first sources of capital to create their tourism activities. The cooperation is not only in terms of increasing the capital but also providing job opportunity, hence the knowledge-transfer will occur. The last element is the local participatory as the connector of all those three factors. All activities and policies produced by the other three groups above must be carried out with the participation of the local communities and fully utilized for their welfare. BUMDes is an important institution in implementing CBT policies because this organization has a high value of local ownership but is also flexible with policies made for the local community welfare. BUMDes is also a tangible form of the embodiment from quadruple helix models. Where academia, business, community, and academics play their roles in its formation process.

5.2. Recommendation
The study recommends that there should be synergy between three other helixes, namely: academia, business, and governance. All the four stakeholders in the quadruple helix have to play their own roles without neglecting the internal communication between the actors in terms of making the community’s welfare an independent village.
Table 2. The stakeholders role recommendation in Pasir Eurih Village.

| Stage    | Academica                                           | Business                                      | Community                                      | Governance                               |
|----------|-----------------------------------------------------|-----------------------------------------------|-----------------------------------------------|------------------------------------------|
| Planning | Have more initiatives from the local community to contact higher institutions to map the village potentials. | Involve big companies to increase the PAdes.  | Manage community discussion periodically.    | Conduct a proper Musrembang.             |
| Implementing | Make the academy people as the program implementation guide | Produce a specific policy to benefit the investors and the local community at the same time. | Make Pokdarwis.                           | Issue a particular policy based on the village development vision and mission. |
| Evaluating | Get help from academy people to audit the expenditure. | Held a periodic evaluating meeting with both sides. | Held an annual internal meeting.            | Schedule a routine visit by the higher institutions of government. |

5.2.1. Academia. The community needs to have more initiative to collaborate with higher institutions (table 2). The academics also can help to research other village potentials other than tourism programs that have been carried out. The university can also help the village assistance in the CBT program, for instance, the search for the scientific way to increase the people’s economy without destroying the existing natural resources, the procurement of photography training programs, the creation of attractive souvenir packaging, the appropriate use of social media and others. As was done by the Ponggok village, the Pasir Eurih village could ask for assistance from certain educational institutions to audit the financial statements, so that the reports could be maintained in their accountability, therefore it may reduce the opportunities to misuse the village funds as happened before. The Pasir Eurih village can also ask for help to make indicators of success on a scientific basis for the CBT programs, they have proposed. This is important because they can make a special formula for the next CBT policies that can be done appropriately.

5.2.2. Business. The shoe and sandals industry in Pasir Eurih has been famous for a long time. It is said that the people from Cibaduyut, Bandung, who is currently famous as centers of shoes and sandals in Indonesia, learned how to make them for Pasir Eurih’s people. Because of the skills, a visit to the craftsmen workshop also becomes one of the strengths of the tour package program. However, since the invasion of Chinese products, the shoe and sandals market in Pasir Eurih has been paralyzed. The Pasir Eurih craftsmen can propose cooperation with big footwear companies that have been steady and make several local policies that benefit both parties. The community also can take advantage of the CSR programs of large companies to start their development business capital and also to preserve the existing natural resources (table 2).

5.2.3. Community. Pasir Eurih village is the oldest village in Bogor Regency which has a lot of cultural tourism potential. According to the Bogor District Tourism Office, in addition to being a place of comparative study, Pasir Eurih village is often used as a benchmark for the development of other tourist
villages in Bogor, due to its readiness in conducting tourism programs. There are 24 Pokdarwis which all of them are active in every tourism activity held (table 2). Unfortunately, the limitations of human resources make the development of tourism in Pasir Eurih village hampered. On the other hand, the dependence of Pasir Eurih on the tourism industry also had an adverse effect. For instance, the Kampung Budaya Sindangbarang case, as the main tourist attraction in Pasir Eurih village. Kampung Budaya Sindangbarang stands on the land of Pasir Eurih village, yet one of the elders’ descendants claimed the land to be sold for personal gain. The land dispute would inevitably affect the decline in the visitor number to Pasir Eurih village. However, besides being a cultural tourism village, Pasir Eurih is also famous as a natural tourism village. So even though there is a personal dispute over the ownership of Kampung Budaya Sindangbarang, actually Pasir Eurih Village can still survive, using its natural tourism village program.

5.2.4. Governance. At present, the Musdes and Musrembang activities are carried out only because of formalities so that village funds can be taken. In the future, village deliberation activities must be done properly, hence the strategies for achieving the vision and mission that have been made previously can be formed. The village government must also invite all society levels; thus, the village potentials can be optimized (table 2). If Musdes and Musrembang are carried out correctly, the government can make specific policies for Pasir Eurih village. For the evaluation stage of the CBT program, the Pasir Eurih village government can ask other parties with higher status, such as the Bogor Regency to conduct an assessment with indicators of success that have been made on research conducted by the academy stakeholder. And as happened in the village of Pasir Eurih, which is located in Banten, the existence of local communities can even force local governments to make special regulations that maintain harmony between indigenous peoples and forest ecosystems.

Relating to the case of village funds’ misuse by the Pasir Eurih’s village head, one of the triggers of the possibility that the village’s head was suspected of doing corruption was when a financial report of the use of village funds made as an evaluation process which is then submitted by the public to legal proceedings. Reflecting on this situation, there are two things that can be done, namely long-term and short-term solutions. In the short term, an independent institution can be formed to become a ‘watchdog’ of the village funds’ use, where the members might be from the residents or the outsiders who are competent in the field. Yet, in the long-term, one of the local community representatives said that the digital literacy of Pasir Eurih village’s human resources must be increased because the existence of technology can help the establishment of a transparent system for the use of village funds.

In this research, it was also found that the government’s guidance is not yet in line with the needs of the village community and the program assistance is more top-down. Mr. Agus, the head of the Agency for Community Empowerment and Rural Development in Bogor Regency, said that until now the formation of BUMDes was only accompanied by Bimbingan Teknik or Technical Guidance (BIMTEK), which was maximum happening for only two days. Though it takes even longer to assist the village community to form a BUMDes. He added that the village government was currently forced to form their BUMDes, but not all the villages had human resources who were ready to support the formation of BUMDes. Before BUMDes was formed, there were many organizations made by the government to develop the village’s potential. In Pasir Eurih village, which is already stable with its tourism village cooperative. In fact, he concluded, if every village did not always need a BUMDes to increase its income if other ways could boost the revenue of the village.

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