

Integrative transcendental planning in Rawabogo Village with a Hermeneutic approach

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Abstract

Purpose: This study aims to design integrative transcendental planning based on exploring phenomena in Rawabogo Village. Since 2011, Rawabogo Village has been designated as a tourism village with customs and cultural heritage. However, the development of tourism village planning has yet to show significant progress.

Research Methodology: Descriptive qualitative with a symbolic and critical hermeneutic approach, which produces integrative transcendental planning. The data is collected through remote observation and understanding of the information unit.

Results: The results provide an explanation and understanding that Rawabogo Village has the potential to be developed as a tourism village with the oral traditions of the Mount Nagara Padang site and local cultural life as the main attraction. This attraction must be aligned with stakeholder planning and understanding by sustainably implementing economic, innovation, cultural landscape, and community strategies. This strategy will have implications for tourism village planning in Rawabogo Village.

Limitations: The limitation of this research lies in the process of meaning, which is not too deep, and methods can only be implemented in small planning scopes.

Contributions: Integrative transcendental planning is a new contribution to the development of village planning and development paradigms because it does not only consider instrumental approaches but also communication and phenomenological approaches that are appropriate for village phenomena. Customs and cultural heritage are a phenomenon with significant potential that needs to be packaged sustainably to become a tourist attraction in Rawabogo Village.

Keywords: *integrative transcendental planning, cultural, hermeneutic, tourism village, sustainable*

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1. Introduction

Rawabogo Village has been one of the Tourism Villages in Bandung Regency since 2011 which has natural attractions, culinary, Sundanese cultural activities, the spiritual of the megalithic site of Mount Padang (Hariyanto & Sihombing, 2019), as well as the potential for fisheries, agriculture, and handicrafts (Sugiarto & Siswantara, 2012). However, Rawabogo Village had experienced a loss of culture and culture (Sugiarto & Siswantara, 2012); there were problems with tourism integration, misunderstandings related to traditions at Mount Nagara Padang, lack of action from the community, and a lack of collaboration between stakeholders in Rawabogo Village. These problems are inhibiting factors for village development and the sustainability of village planning (Widiastuti & Nurhayati, 2019). This study aims to develop sustainable village planning ideas that can pay attention to village needs. In addition to economic aspects, the sustainability of tourism planning needs to pay attention to

environmental and socio-cultural aspects (Pujiwiynasawa & Mahagangga, 2018). Sustainable planning pays attention to phenomena in the village, both tangible and intangible (Kalman, 2014). The tangible aspect relates to instrumental analysis, and the intangible aspect relates to the meaning or meaning behind the phenomenon.

Many instrumental analyses related to tourism have been carried out, Andrianto and Sugiana (2016) analyzing tourism village using the 4A tourism component and Ardiansyah and Fortuna (2020) analyzing visitor attraction using the 4A and SWOT approaches, as well as analysis of tourism innovation using the regional innovation system by Brandão (2014). Analysis related to communication and collaboration (Sekar, Mahar, & Dora, 2022) and Rasyidah and Zamzamy (2023) uses a community-based tourism approach to develop tourism villages, and CBT for sustainable local development (da Conceição Walkowski, dos Santos Pires, & Tricárico, 2019). In analysis related to meaning, such as Filiandani (2019) research which uncovers the meaning of signs in traditional traditions, as well as Djunatan's (2008) which has a section on conducting a semiotic analysis of stone stops at the Gunung Nagara Padang site. Analysis of meaning in phenomenology has been developed by I Indratno, Agustina, Chamid, Siddik, and Kuntoro (2020) and Nuryanto (2007), which state that phenomenology is essential in the context of planning as a paradigm.

Based on these studies, instrumental analysis, communication, and phenomenology/ meaning have yet to become a unified whole to be applied in sustainable planning. Meanwhile, based on the phenomena in Rawabogo Village, investigations need to be carried out more than instrumental analysis, so it requires analysis of communication and meaning. According to research Dyck (1998), there is a gap between planning theory and sustainability theory, so a combination of epistemological approaches, cultural pluralism, community, and existing planning theories is needed. This combination or integration is formed in integrative transcendental planning, where cultural values are in the esoteric quadrant, and awareness is the subject of the planning process (Imam Indratno, 2018).

Integrative transcendental planning involves three main points: instrumental, communication, and phenomenology/ meaning. In this research, integrative transcendental planning uses Paul Ricoeur's symbolic hermeneutic approach as an instrumental and phenomenological analysis and Habermas's critical hermeneutic approach as a communication analysis. This approach was applied in Rawabogo Village due to the urgency of understanding the community and village's social landscape and physical landscape before starting planning actions (Ryan, 2011). Integrative transcendental planning in Rawabogo Village creates a link between instrumental and rational planning models with the transcendental spirit (Imam Indratno, 2018) obtained from the exploration of symbolic hermeneutics (Verdiana, 2021) and critical hermeneutics (Purawinata & Indratno, 2021) on phenomena in Rawabogo Village. The exploration obtained relates to village potential, Sundanese customs, and culture, meaning at the Gunung Nagara Padang Site, oral traditions of cultural community, tourism, and cultural sustainability, as well as stakeholder communication and collaboration. Based on this exploration, this research has impacted forming transcendental-based integrative planning innovations, which can contribute to tourism village planning following the Rawabogo Village phenomenon.

2. Literature review

2.1. Tourism Instrumental Approach

Much research and analysis related to tourism and tourism village have been carried out such as Andrianto and Sugiana (2016) which identified using the 4A tourism components (attraction, amenity, accessibility, ancillary), where a tourism village requires appropriate 4A components to build rural tourism to meet the needs of the tourism village activities. Research using the 4A tourism component is an instrumental approach, such as Ardiansyah and Fortuna (2020), who conducted research using the 4A and SWOT components, then Brandão (2014) formed tourism innovation using the regional innovation system, Kantola, Uusitalo, Nivala, and Tuulentie (2018) used the internet-based public participatory geographic information system that can collect the views of tourists and residents regarding tourism, and Sedarati, Santos, and Pintassilgo (2019) uses the system dynamics (SD) method which captures dynamic behavior from time to time for tourism planning and development. However,

in this instrumental analysis, the researcher is limited to identifying at a distance/distantiation. It only produces explanations/ clarifications and has not yet reached an in-depth understanding or need.

2.2. Community-Based Tourism and Collaboration

Planning a village or tourism village is also related to communication and collaboration between the community and stakeholders. Communication and collaboration are needed to obtain a clear agreement and support the collaborative implementation of development planning. Research of Rasyidah and Zamzamy (2023) conducts the development of tourism village using community-based tourism, which can build the community's economy through tourism in the long term. Likewise Dragouni, Fouseki, and Georgantzis (2018) examined heritage tourism planning through community participation, which has implications for systematic studies of the dynamics of participation to inform the encouragement of participatory efforts. Collaboration and involvement of relevant stakeholders initiated by the local community, especially young people, can contribute to the success and sustainability of community-based rural tourism programs (Manaf, Purbasari, Damayanti, Aprilia, & Astuti, 2018). Efforts to increase stakeholder communication and attention to sustainability issues are necessary in tourism planning, influenced by a business ethic (Rahmafitria, Pearce, Oktadiana, & Putro, 2020).

According to Pakarinen (2018), the basis for the resilience of a village, region, or nation comes from a common basis of human values: history, morals, ethics, and communication skills combined with local government to transform the value base with multidimensional collaboration into sustainable practices for community development starting from the village level. Research of Pakarinen (2018) produced a Resilience Ball framework as the formation of strategy and collaboration in tourism villages. To evaluate the village as a system that develops sustainable tourism and to discuss development strategies, the Resilience Ball (RB) framework is outlined, using the concepts of sustainable tourism, community resilience, and collaborative governance. The collaborative process is a key element of communication-based planning. This communication approach is essential to analyze in a village plan. However, in these studies, it is still at the communication rationalization stage; there is no in-depth meaning of communication, so the motives and meanings behind the communication can be found.

2.3. Ricoeur's Hermeneutic and Habermas's Hermeneutic

The meaning of a phenomenon is needed to know the meaning behind what is seen or spoken and can produce understanding/verstehen. Meaning has various paradigms, such as phenomenology, semiotics, the spirit of place, and hermeneutics, which have done quite a lot of research. Ningsih and Rizki (2020) examines participatory communication in tourism village community groups using a phenomenological paradigm, and Daulay (2010) reveals that phenomenology is a study of phenomena or everything that appears from the point of view of a strong desire to know the truth. According to IMAM INDRATNO (2017), phenomenology becomes important in planning as a paradigm. Phenomenological research can be a valuable tool for exploring human experience and understanding the meaning behind it (Moustakas, 1994).

According to Hardiman (2015), Ricoeur's main hermeneutic ideas offer a method of dialectical relations between "understanding" and "explaining". Ricoeur's hermeneutic phenomenological ideas become an attempt to reveal the intentions behind the text, a way of reconstructing the meaning of phenomena and involving the practice of suspicion. Ricoeur's political thought is ultimately shaped by the interaction between hope and tragedy (Daughton, 2019). Ricoeur's hermeneutics has two steps: distantiation, where the reader critically studies the text, and appropriation, where the reading is continued post-critically, and the world is made open to the reader (Sastrapratedja, 2012). Research of Farooq (2018) reveals that the characteristic of Ricoeurian hermeneutics is the use of reflexivity, and its interpretation is carried out in three stages, namely surface/naïve interpretation, structural analysis, and depth interpretation. Research of Sumartias and Amina (2018) uses Ricoeur's hermeneutic method to uncover social meanings and interpretations by considering text, context, and contextualization. Paul Ricoeur's hermeneutic approach in this study can be an analytical solution that integrates the instrumental approach (distantiation) and the appropriation approach to phenomena in Rawabogo Village.

According to Hardiman (2015), Habermas's hermeneutics is a process of understanding through dialectics. According to Habermas, communication/communicative action is the most ideal action to form a free, independent, and free society in determining its own goals in life (Hardiman, 2015). The community must carry out verbal and non-verbal communications (communication action) to achieve collective awareness in the form of an agreement. The importance of language in achieving understanding and the need to move away from cognitive-instrumental rationality towards communicative rationality (Motta, 1991). Communication and institutional design are important in the planning process because planning needs to be seen as a communicative practice rather than a technical one (Healey, 1997). Habermas's hermeneutic approach in this study can be a solution to analysis using a communication approach (CBT, collaboration) followed by an approach to the meaning behind this communication in the context of phenomena in Rawabogo Village.

2.4. Sustainable Tourism Village

A tourism village needs to achieve specific criteria to become a sustainable tourism village. The tourism village itself has the criteria for developing a tourism village, namely having superior tourist attractions, institutional facilities/ support, adequate accessibility/ infrastructure, additions/accommodations to support tourism, and community involvement such as community empowerment and the formation of Tourism Awareness Groups (POKDARWIS) (Sekar et al., 2022). Sustainable tourism is closely related to stakeholder participation in the strategic decision-making process and the successful development of tourist destinations (Amerta & Made, 2017; Sánchez, Castro-Serrano, & Robina-Ramírez, 2021). Sustainable tourism villages can be achieved by upholding culture (Astawa, Sukawati, & Sugiartha, 2019), community values, and community participation, such as the Setanggor Halal Tourism Village, which develops its tourism by upholding Islamic culture and values (Adinugraha et al., 2020). Sustainable tourism village research uses an instrumental and community-based tourism approach, while Sesotyaningtyas and Manaf (2015) research sustainable tourism villages, which reveals that the participation of local communities in tourism activities will preserve local culture and empower the community economically. To ensure long-term tourism growth while protecting the environment and local culture, sustainable tourism development prioritizes integrating economic, social, cultural, and environmental issues (Kennedy, Tobing, & Toruan, 2022).

Villages with various phenomena and unresolved problems require exploratory investigations with integrated approaches to instrumental, communication, and phenomenological/ meaning approaches. Research Purawinata and Indratno (2021); (Verdiana, 2021) has investigated the meaning of collaborative cultural and communication phenomena in Rawabogo Village using Paul Ricouer's hermeneutic approach and Habermas's hermeneutic approach, where the approach has stages of instrumental analysis, communication, and also meaning. However, this research must form an integrative plan for developing the tourism village. So in this study, integrative transcendental planning will be carried out based on the continuation of previous research related to hermeneutic research in Rawabogo Village.

2.5. Integrative Transcendental Planning

Integrative transcendental planning is formed by integrating several approaches obtained from the gaps in research and current village planning. Previous research has carried out analysis using an instrumental approach such as 4A, then analysis using a communication approach such as community-based tourism and collaboration on the resilience ball framework, and analysis using a meaning approach such as phenomenology and hermeneutics. Based on these studies, the instrumental approach, communication, and meaning are important and inseparable parts of a plan. Planning with these approaches will produce an optimal analysis of sustainable planning. At present, there is no integrative transcendental planning implementation in tourism villages. Research of Imam Indratno (2018) has carried out integrative transcendental planning by exploring traditional settlements in Toraja, South Sulawesi. Integrative transcendental planning is linking instrumental and rational planning models with a transcendental spirit obtained from exploring phenomena (Imam Indratno, 2018). An integrative approach requires careful assessment of tourism's economic, social, and environmental impacts on development strategies

(Marcouiller, 1997). The importance of comprehensive and integrative planning for community development, as well as strong member and leadership capacities (Shiffman & Motley, 1990).

3. Research Methodology

This study uses a survey-based qualitative descriptive method resulting from the exploration of phenomena in Rawabogo Village and the preparation of integrative transcendental planning. This planning is a new contribution to the village planning paradigm, which integrates several approaches, such as the instrumental approach, then integrated with the communication and phenomenological/meaning approaches. The method used is descriptive qualitative through integrative transcendental planning with Paul Ricoeur's symbolic hermeneutic approach and Habermas' critical hermeneutic approach. The main ideas of Ricoeur's hermeneutics offer a method of dialectical relations between "understanding" (interpretation) and "explaining" (instrumental) (Hardiman, 2015). The methodological process involves distantiating and appropriation of information units to then collaborate and produce meaning (Faiz, 2015). Meanwhile, Habermas's critical hermeneutic is an interpretation of the process of Erklären (explaining) and verstehen (understanding) which can find self-explanations and discover actors' self-motivations based on communication (Hardiman, 2015). In critical hermeneutics, actors and their relationships are mapped through the Resilience Ball framework adapted from Pakarinen (2018).

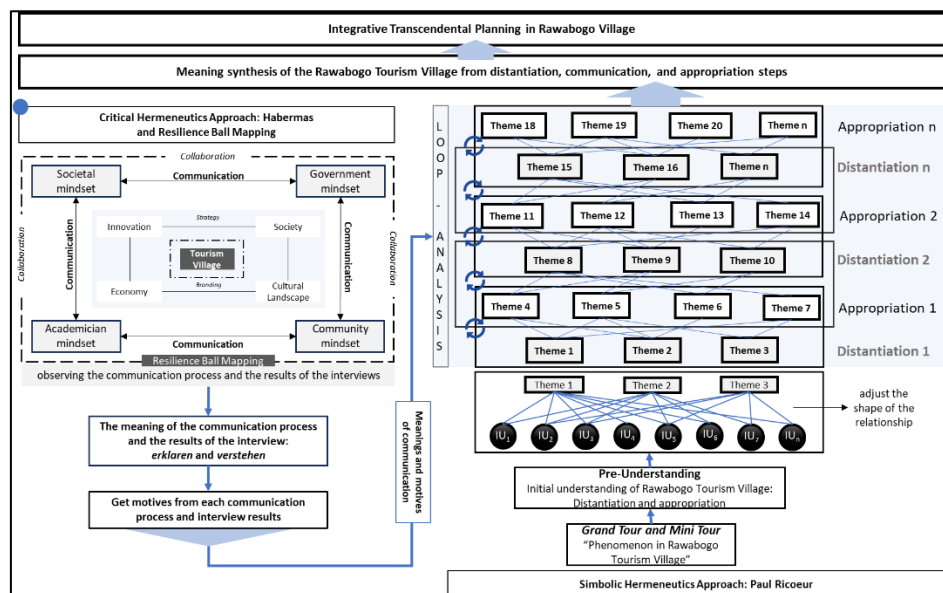


Figure 1. Research Analyze Process
Source: Researcher Analyze (2023)

4. Results and discussions

In this section, the researcher discusses the results and discussion with an overview of the research themes as follows, resulting from three rounds of distantiating and appropriation analysis and the communication process.

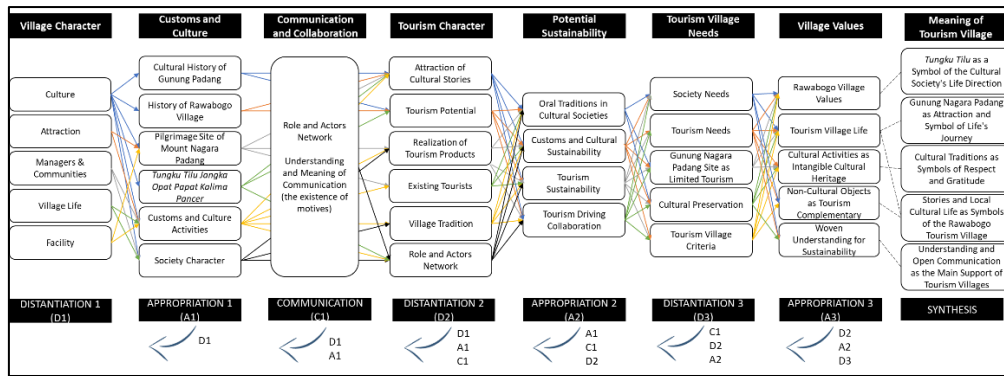


Figure 2. Research Theme in the Tourism Village of Rawabogo
Source: Researcher Analyze (2023)

4.1. Village Characters

Cultural activities that are still attached to the traditional community are the hallmark of Rawabogo Village. These characteristics have aroused the interest of visitors from outside the village and have the potential to become an attraction. The deep potential related to culture is only known by the indigenous community in Rawabogo Village. The attraction that has been quite developed is cultural activities, especially with the Gunung Nagara Padang Site. Cultural groups and the Tourism Driving Group (Kompepar) still operate independently and do not have ongoing collaborative efforts. However, several groups managed to manage the activities quite well, such as the Kasepuhan Ajar Padang Community, which took care of cultural activities, and the Pamidangan Cipta Mandiri Community, which took care of the Domba Show.

Community life in Rawabogo Village is dominated by agricultural or plantation activities and has the attitudes, behavior, and habits of the Sundanese as a characteristic. Even so, the Sundanese principles and culture are not fully carried out by all the people of Rawabogo Village today. Rawabogo Village provides several homestays, small stalls, rest areas, mosques, and fairly good main road access. However, there are still deficiencies in terms of cleanliness and readiness to welcome visitors from outside the village. According to Aprilia, Sunarti, and Pangestuti (2017), the attractiveness and availability of facilities have a significant impact on visitor satisfaction.

4.2. Customs and Culture

Gunung Padang is a place that is considered holy and sacred, where people come to seek peace from world affairs and get guidance from the Almighty. Gunung Padang serves as a form of awareness and a reminder that history and cultural traditions must be maintained as a form of respect for their predecessors. Pilgrimage to the Mount Nagara Padang Site is a spiritual journey that focuses on experiencing life (childhood, maturity, wisdom) and exploring self-understanding through the attractions of the Sundanese oral tradition. This pilgrimage serves as a reminder to strengthen zest for life, determination, and faith (Djunatan, 2007). Each stone stop on this site provides meaning and advice about living life and relationship with oneself, the universe, and the Almighty. Rawabogo Village takes its name from the existence of the Rawabogo Spring, which was once a "swamp" filled with white "bogo" fish.

Tungku Tilu Jangka Opat Papat Kalima Pancer is a motto and an oral tradition that becomes a basic guideline for living a life that can continue to develop in terms of its meaning. This value is a self-reminder that if there is a beginning, there will be an end; if there is diversity, then study the diversity first and then choose according to our heart's conviction. *Tungku Tilu*, namely three things that support life, such as *welas asih* (customs), *rohman rohim* (religion), and *silihwangi* (culture). *Jangka Opat*, namely four cardinal directions or four *mazhab* in Islam. *Papat kalima pancer*, namely the four directions or the four *mazhab*, the five of which are the *pancer* or center, namely the Almighty/*kanagaraan*/ each other's self-confidence. Traditional activities have an important meaning in respecting ancestors, maintaining traditions, sharing, gratitude and hope for blessings. Cultural

activities also play a role in preserving Sundanese arts, especially among youth and children. Problems in this village are caused by a lack of communication and delays in resolving conflicts that need to be resolved. The character factor of the Sundanese people who are "uncomfortable" is the cause of this happening. The community strongly desires to preserve Sundanese culture and culture but has not been supported by an adequate and mutually agreed upon sustainability plan.

4.3. Collaboration and Communication

The resilience ball in Rawabogo Village consists of several elements. Economic elements include cultural and artistic potential in the tourism sector, as well as businesses such as homestays, culinary, and micro-enterprises that have not run optimally. Elements of society such as traditional and arts leaders, community, and the general public. Infrastructure such as roads and waste management need improvement. Elements of innovation include the collaboration of various actors, such as village government, traditional groups, communities, Perhutani companies and PTPN, PLN, Korem, Babinsa, etc. Elements of the cultural landscape include the dominance of the Islamic religion, the existence of customary rules that are believed by indigenous groups, as well as the diversity of village morphologies such as gardens, rice fields, springs, and Mount Nagara Padang with 17 stone stops representing the journey of life. Networks of interrelationships between actors in communication and collaboration, learning about oral and cultural traditions, as well as mindsets which are the knowledge of the people of Rawabogo Village. In addition, branding innovation through plans for digitization, agro-tourism, reactivation of tourism village organizations, as well as strong and interconnected religious and cultural values expressed through meaningful symbols.

4.3.1. Roles and Actors Network

In this erklaren process, the researcher explains the roles of actors and networks between actors. The village government, academics, community, and society have a direct relationship in which they carry out their respective roles in the development of the Rawabogo Tourism Village. The community, in this context, is a provider of amenities for tourism sustainability. The government is a policyholder for the sustainability of tourism village. The community is a natural resource that seeks to maintain existing local wisdom. Academics are the parties who study or research related to the development of the Rawabogo Tourism Village.

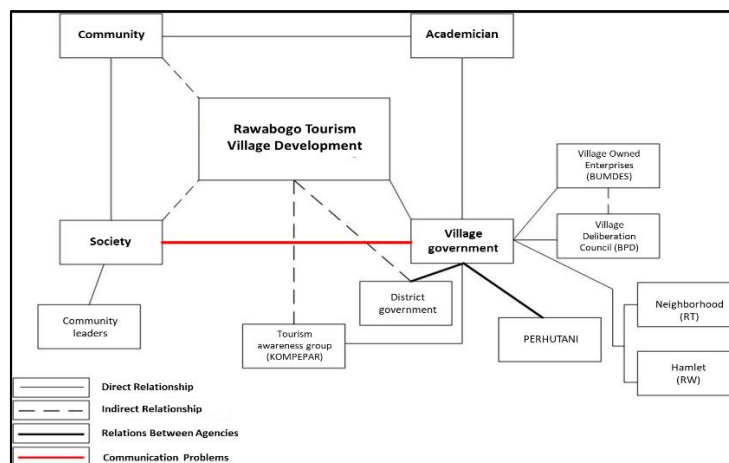


Figure 3. Network Conditions between Actors

Source: Researcher Analyze (2021)

4.3.2. Understanding and Meaning of Communication

In this verstehen process, an understanding was obtained that all actors expect the role of the Rawabogo Village government to move and mobilize the people in Rawabogo Village. Most of the people and communities already know the potential of Rawabogo Village but are unable to mobilize the wider masses. In addition, this communication provides an understanding that the village government is planning something beyond the wishes of the community. Based on Arnstein's level of participation

(Wicaksono & Yendrawati, 2023), community participation in the development of the Rawabogo Tourism Village is only limited to tokenism/justification so that the community agrees with what the government says. The community's most important wish is to move first and sit down together to discuss the Rawabogo Tourism Village. Meanwhile, the desire of the village government is to build facilities or a Tourism Center without discussing the direction of tourism village planning that is agreed upon by all actors. Two-way discusses and communication are essential for optimizing stakeholder synergy (Sulistiowati, Adisa, & Caturiani, 2021).

Table 1. Meaning of Actors Communication

| Num. | Actors | Meanings |
|------|-------------------|--|
| 1 | Society | The society understands the potential of Rawabogo Village to become a tourism village. Therefore, the society wants a balance between natural potential and cultural potential in Rawabogo Tourism Village. However, to support cultural tourism, traditional and cultural literacy is still needed in village communities. In addition, the community has provided a lot of input for the development of the Rawabogo Tourism Village, but until now, the realization is still lacking |
| 2 | Community | The community in Rawabogo Village runs individually; they have the desire to collaborate but have difficulty mobilizing masses other than their respective groups. They need someone who can mobilize the community in general and mobilize every community group in Rawabogo Tourism Village to collaborate. Of course, in this case, it is the authority of the Village Government as the top leader who must move the community to move. In addition, the younger generation and the community in the village can help move the community (Manaf et al., 2018). |
| 3 | Government | The Rawabogo Village Government already has its plan to develop the Rawabogo Tourism Village, which of course, goes through several considerations that have been considered by the Village Government. But the role and participation of the community in planning and implementing the development of a tourism village in Rawabogo Village is still very minimal because the Rawabogo Village government is still making decisions regarding the needs of the Rawabogo Tourism Village on its own. |
| 4 | Academics | Rawabogo Village has enormous potential to become a tourism village. Culture and nature are the main potentials in Rawabogo Village. An advanced tourism village can be realized with the role of the village government and other stakeholders in mobilizing the community and involving the community in making decisions and being willing to listen to and realize the needs of Rawabogo Village, which are agreed upon with the community. |

Source: Researcher Analyze (2021)

The meaning of the relationship from the results of the communication of the actors can be explored in meaning; that is, the network between actors needs to be strengthened. Each actor requires collaborative learning so that collective learning occurs among the actors involved. Collaboration strategy is an effort to develop communication interactions or cooperation between communities, groups, religions, nations and countries (Kasmahidayat & Hasanuddin, 2022). Equal perceptions among stakeholders are needed to determine a shared vision regarding the development of the Rawabogo Tourism Village. The development of the Rawabogo Tourism Village requires a woven stakeholder understanding. This woven understanding is a form of integrating the suitability of the perceptions of each stakeholder regarding information and awareness in the development of the Rawabogo Tourism Village. In this woven understanding, the linkage of the mindset of each stakeholder in the development of the Rawabogo Tourism Village will greatly influence the direction of its development itself. Thus, collective learning will be very helpful in equalizing the perceptions and understanding of each stakeholder.

Table 2. Motives of the Actors

| Num. | Actors | Motives |
|------|---|---|
| 1. | Village Government | Village governments tend to have an interest and look for opportunities in developing tourism village, so they tend to carry out physical development in Rawabogo Village, which results in a lack of transparency in village governance. |
| 2. | Traditional Figures | Traditional leaders feel they have a moral responsibility related to the culture in Rawabogo Village because they are caretakers that have been passed down from generation to generation in their families. Thus, traditional leaders are concerned about advancing cultural tourism in Rawabogo Village. Traditional leaders feel that the village government needs to prioritize cultural tourism for development. |
| 3. | Kompepar (Tourism Driving Group) | Kompepar wants to develop agro-tourism as a tourist destination apart from cultural tourism; they think that the natural wealth found in Rawabogo Village can compete with other tourism village in the vicinity, explaining that they want opportunities to get more significant profits so that they can improve the economy. |
| 4. | DeWi organization (tourism village organization) | The administrators of the tourism village organization want to move with clarity. They want a clear direction of movement based on a definite foundation and clear ADART. |
| 5. | Society | The people of Rawabogo Village have a high sense of cooperation; it is just that they will move to participate in activities when there are instructions or directions. Their involvement depends on whether there is an invitation to the community to get involved in an activity. |

Source: Researcher Analyze (2021)

4.4. Tourism Character

Cultural stories in Rawabogo Village are an additional attraction for cultural tourism potential. Cultural stories and oral traditions provide unique and useful narratives about life that are firmly preserved and passed down by cultural peoples for future generations. According to Anom (2020) myths are always present in cultural or traditional societies, serving as a means for the younger generation to understand the life stories contained in these myths. The biggest potential in Rawabogo Village is cultural tourism, which has attracted the interest of visitors. Meanwhile, the potential for village natural tourism, artificial tourism, and education has not been fully explored because it is still in the early stages of planning. The mainstay of tourism products are those from Padepokan Giri Padang, cultural and artistic activities, as well as sheep fighting shows. However, natural village tourism products, artificial products, and culinary tourism have not experienced significant development as an alternative to other tourism options.

So far, the majority of tourists visiting Rawabogo Village are driven by curiosity about the culture and culture there, including the Mount Nagara Padang Site. The majority of these tourists consist of cultural figures, communities, researchers, and students. Meanwhile, almost all tourists who aim to visit artificial tourism in Rawabogo Village come from the community around the village. Traditions in Rawabogo Village that attract attention and visits from people outside the village are carried out by cultural groups and are supported by the general public in Rawabogo Village. The implementation of this tradition has been made possible thanks to funds from cultural groups and donations from the general public in the village so that optimal actor collaboration has not been seen. The problem of collaboration between these actors is the lack of communication between the village government and the community and the lack of realization.

4.5. Potential Sustainability

In Rawabogo Village, oral traditions that include historical and cultural stories are still being preserved by the cultural community to pass on cultural heritage from generation to generation. This shows the strong desire of cultural peoples to share and convey stories and life advice. This phenomenon can be an attraction for cultural and educational tourism in the concept of storynomic tourism. According to Kartika and Riana (2020), oral traditions and folklore are at the heart of the concept of storynomic tourism, which is effective in marketing because it is able to convey stories in-depth and provide meaningful experiences for visitors. Continuation of customs and culture is crucial for villages that have excellence in their cultural life. The village of Rawabogo has a great opportunity to maintain the sustainability of Sundanese customs and culture as long as the people continue to respect them, and the role of cultural groups is central to the development of the Rawabogo Tourism Village.

Rawabogo Village can offer a unique experience in the world of tourism by combining traditional life and village culture with tourism activities, known as the "live in village" concept. In an effort to maintain tourism sustainability, it is important to focus on village potential without forcing things that are not appropriate. Apart from cultural tourism, which is the main attraction, support for other types of tourism, such as natural and artificial tourism (photo spots), is also important to increase the village's tourism attractiveness. The group that acts as a pioneer in tourism development in Rawabogo Village is sufficiently represented with the main focus on cultural development. However, these groups are still developing their individual potential. It is necessary to establish a forum for collaboration to facilitate discussions, involve stakeholders in decision making, and joint planning in order to achieve tourism sustainability (Amerta & Made, 2017; Sánchez et al., 2021). Sustainable tourism must be implemented to reduce the negative repercussions of tourism operations (Supheni, Ivada, Novianti, & Wiwin, 2022).

4.6. Tourism Village Needs

The people of Rawabogo Village need in-depth socialization regarding cultural potential and other tourism potential. They also need regular training and monitoring related to developing activities or products, as well as a common space or forum for discussing and collaborating with various groups and the village government. This need is a fundamental thing that has not been fulfilled for the people of Rawabogo Village. Soeswoyo (2020) emphasizes the importance of understanding tourism through tourism awareness socialization and *Sapta Pesona* for the tourism village community. Rawabogo Village has a great opportunity to become a tourism village because it has the potential, and there is quite strong enthusiasm from community groups. However, this opportunity has not been fully supported in terms of material and non-material management and support for the development of activities in tourism village. The development of Rawabogo Village needs to start with a woven understanding between stakeholders. In addition, adequate facilities have not supported tourism potential, so it is necessary to build 4A facilities according to general standards and local regulations that support tourism (Andrianto & Sugiyama, 2016).

The Mount Nagara Padang site in Rawabogo Village remains the main attraction, but tourism activities have restrictions. Physical development and the number of visitors are limited, and tourism activities require assistance from trusted caretakers/cultural tour guides. This assistance aims to increase the safety of tourism activities and reduce misunderstandings regarding activities at the Gunung Nagara Padang Site. Cultural preservation in Rawabogo Village is important because its main tourism potential is related to culture, including the maintenance of the Gunung Nagara Padang site. Rawabogo Village has covered most of the criteria needed to become a tourism village, but it is still not optimal. This village can offer two types of tours, namely one-day trips and overnight stays. However, Rawabogo Village still needs to improve the packaging of tourist attractions, filter local rules or cultural activities that are suitable for tourism, and increase the availability of comfortable and clean infrastructure and facilities.

4.7. Village Values

Village meanings and values are fundamental aspects that are reflected in the identity of Rawabogo Village. This village has values that include village life, stories, and culture, as well as the journey of

life. These values have been embodied in village culture through the concept of *Tungku Tilu Jangka Opat Papat Kalima Pancer*. Therefore, all people and leaders in Rawabogo Village need to understand and appreciate the role of the meaning of the *Tungku Tilu*, which has significant power. Life in the Rawabogo Tourism Village is closely related to village life, springs, cultural traditions, and the Mount Nagara Padang Site which is an important factor in the development of Rawabogo Village. Currently, the tourism village has adopted a cultural character, but there is still a lack of support and follow-up efforts due to the distance between the cultural group and the village government.

Miasih Bumi Nagara Padang is one of the cultural activities that has been recognized as an intangible cultural heritage. Apart from that, other cultural activities in Rawabogo Village are also a hereditary heritage from the ancestors, which are being maintained and preserved. Non-cultural tourism objects have the potential to be complementary in attracting tourists with interests other than culture and culture. The development of this potential requires great efforts to build it so that it can offer attractive attractions for visitors. Woven understanding from all stakeholders, especially the community and village government, is very much needed as an initial spearhead in planning and developing a tourism village. The key to this understanding is open communication (Rahmafritia et al., 2020) and transparency as well as providing a place to discuss together and make mutually agreed agreements.

4.8. Synthesis of Meaning and Sustainability

The synthesis of the meanings of the Rawabogo Tourism Village in a sustainable manner is based on an analysis of the combined results of the meanings of distantiation, appropriation, and the communication process, namely as follows:

1. *Tungku Tilu* is a symbol of the direction of the life of the cultural community, *Tungku Tilu Jangka Opat Papat Kalima Pancer* is an oral tradition from traditional leaders in Rawabogo Village, which has a meaning related to life, life support, and as a direction in carrying out life in the world. This verbal expression should be a guide for all elements of the village community in living life;
2. Gunung Nagara Padang is an attraction and symbol of life's journey, Gunung Nagara Padang is a site that offers stories and oral traditions about the meaning of life's journey, which is manifested in the form of a journey tracing the meaning of 17 stone stops. Mount Nagara Padang is the main attraction that attracts visitors from outside the village. The Mount Nagara Padang site can be a limited tourism potential that offers activities to explore the journey of life;
3. cultural tradition as a symbol of respect and gratitude, cultural tradition is a routine activity carried out by the people of Rawabogo Village which reflects a form of respect for ancestors or predecessors as well as a form of gratitude to God from present self and gratitude for everything that has been obtained. The existence of this form of activity is an attraction for the general public outside the village regarding the cultural character that is still maintained;
4. stories and local cultural life as a symbol of Rawabogo Tourism Village, historical/ cultural stories and oral traditions that are characteristic of cultural life in Rawabogo Village. The stories and local cultural life become the spirit of Rawabogo Village which with packaging and follow-up development support, will result in the progress of the Rawabogo Tourism Village; understanding and open communication as the main pillars of a tourism village, this woven understanding is a form of integration of the suitability of perception and awareness in the planning/development of Rawabogo Village. Integration of stakeholder understanding can be carried out by having a forum for communicating with each other in an open, transparent and sustainable manner and implementing strategies from elements of the economy, innovation, cultural landscape and society.

4.9. Integrative Transcendental Planning for Rawabogo Tourism Village

Integrative transcendental planning is a process of experiencing, acting, and thinking based on intuitive awareness by paying attention to physical (felt) and non-physical (not felt) elements of planning objects and subjects (Imam Indratno, 2018). The planning in this study resulted from a synthesis of meaning from the 3 approaches that have been carried out: instrumental (distantiation), phenomenology/meaning (appropriation), and communication. Integrative transcendental planning in Rawabogo Village produces a planning concept with the theme of living in a meaningful village as follows.

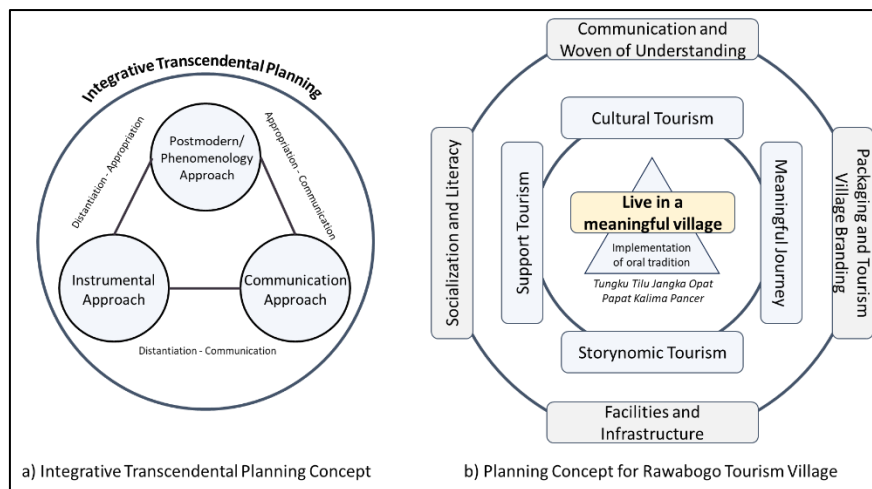


Figure 4. Integrative Transcendental Planning Concept for Rawabogo Tourism Village
Source: a) Adaptation of Imam Indratno (2018), b) Researcher Analyze (2023)

The concept of living in a meaningful village offers a trip with the nuances of meaningful village life with the implementation of the *Tungku Tilu Jangka Opat Papat Kalima Pancer* oral tradition. The concept consists of cultural tourism, supporting tourism, storynomic tourism, and life's journey. Based on these categories, it is necessary to support communication and understanding, socialization and literacy, building facilities and infrastructure, as well as packaging and branding of tourism villages that are carried out in a sustainable manner. In addition to the concept of living in a meaningful village, the following is planning for the direction of development and strategy for the Rawabogo Tourism Village.

Table 3. Direction of Development and Strategy for Rawabogo Tourism Village

| Num | Direction of Development | Strategy |
|-----|---|--|
| 1 | Protection of customary traditions, cultural preservation, and preservation of intangible cultural heritage to support cultural tourism in a sustainable manner | <ul style="list-style-type: none"> Dissemination of tourism potential, village values, and Sundanese cultural literacy for all the people of Rawabogo Village Maintaining and developing potential tourist attractions at the Mount Nagara Padang Site, such as natural, religious, cultural, and educational tourism Preserving the history, cultural stories, and cultural traditions of Mount Nagara Padang and Rawabogo Village as a form of respect and remembrance of the services of their predecessors Maintaining traditional activities and intangible cultural heritage as a form of gratitude, sharing, and hoping for blessings Preserving cultural activities as a form of preserving Sundanese arts in a sustainable manner Carry out attractive packaging and according to tourist standards to be able to develop culture into a tourist attraction while still being based on local elements |
| 2 | Strengthening collaboration between stakeholders through woven understanding by creating an open and comfortable communication space | <ul style="list-style-type: none"> Forming a collaborative forum for the entire community in Rawabogo Village in a sustainable manner Holding an open communication forum with all the potential drivers of the Rawabogo Tourism Village held by a neutral party Improving collaborative learning and collective learning for each actor in the Rawabogo Tourism Village |

| Num | Direction of Development | Strategy |
|-----|--|---|
| | | <ul style="list-style-type: none"> Increasing the integration of the suitability of the perceptions of each stakeholder through a woven understanding as the initial spearhead of the planning and development of the Rawabogo Tourism Village Increasing the role of the village government to be present as a community mobilizer in developing tourism village Creating transparent collaboration from various stakeholders, especially the village government and the community, in a sustainable manner Dividing stakeholder roles, training, and supervising the sustainability of the Rawabogo Tourism Village |
| 3 | Formation of the live-in village concept by offering a wide selection of tourism categories that are packaged in an attractive, culturally characteristic, and adaptive manner | <ul style="list-style-type: none"> Building village natural tourism, education, artificial tourism, and culinary as a support for cultural tourism and alternative choices for tourism categories Packaging supporting tourist attractions in an attractive way, such as forming tour packages while remaining by the character of the village Prioritizing the live-in village concept in all tourism categories in Rawabogo Village |
| 4 | Development of meaningful experiences for visitors through storynomic tourism, which contains oral traditions and introduction to village values | <ul style="list-style-type: none"> Maintaining the principles of Sundanese culture and implementing them in typical village life while keeping abreast of changing times Maintaining and preserving the oral tradition of <i>Tungku Tilu Jangka Opat Papat Kalima Pancer</i> and the values contained therein Carry out further sorting and packaging related to oral traditions that are appropriate and allowed to be published as storynomic tourism Offering meaningful experiences for visitors through storynomic tourism, which contains oral cultural traditions and the meaning of life's journey by a trusted caretaker/tour guide Developing village values into branding of the Rawabogo Tourism Village |
| 5 | Development and improvement of tourism support facilities according to standards while still taking into account local rules/culture | <ul style="list-style-type: none"> Improving tourism support facilities based on local rules and visitor satisfaction Build facilities and infrastructure that are adequate, comfortable, and clean according to standards Carry out visitor restrictions and physical development at the Gunung Nagara Padang Site |

Source: Researcher Analyze (2023)

5. Conclusion

5.1. Conclusion

Rawabogo Village has a main value in the form of culture and oral tradition of *Tungku Tilu Jangka Opat Papat Kalima Pancer*. *Tungku Tilu*, namely three things that support life, such as *welas asih* (customs), *rohman rohim* (religion), and *silihwangi* (culture). *Jangka Opat*, namely four cardinal directions or four *mazhab* in Islam. *Papat kalima pancer*, namely the four directions or the four *mazhab*, the five of which are the *pancer* or center, namely the Almighty/ *kanagaraan*/ each other's self-confidence. The cultural community in Rawabogo Village maintains and develops the culture and oral traditions. The main potential and capital of the village should be implemented and realized in the

development of the tourism village. The lack of understanding and agreement between stakeholders, especially the community and the village government, is one of the causes of the not-yet significant development of the Rawabogo Tourism Village. The existence of motives, the lack of an open communication process, and the unavailability of collaboration platforms have prevented the planning of the Rawabogo Tourism Village from being implemented.

The conscious process of meaning and planning is important in overcoming problems in Rawabogo Village. The meaning that has been carried out through several approaches, such as instrumental, communicative, and phenomenological, results in several syntheses to realize the concept of conscious and sustainable planning, namely 1) Tungku Tilu as a symbol of the direction of cultural community life, 2) Mount Nagara Padang as an attraction and symbol of life's journey, 3) Cultural tradition as a symbol of respect and gratitude, 4) Stories and local cultural life as a symbol of the Rawabogo Tourism Village, 5) Understanding and open communication as the main pillars of a tourism village. Based on this synthesis of meanings, a transcendental integrative plan was formed, which included concepts, directions, and strategies as the initial planning for the Tourism Village of Rawabogo. The concept of the Rawabogo Tourism Village offers a live in a meaningful village concept based on the implementation of the *Tungku Tilu Jangka Opat Papat Kalima Pancer* oral tradition in everyday life and travel. This concept is poured into the development direction of the Rawabogo Tourism Village as follows:

1. protection of customary traditions, cultural preservation, and preservation of intangible cultural heritage to support cultural tourism in a sustainable manner;
2. strengthening collaboration between stakeholders through woven understanding by creating an open and comfortable communication space;
3. the establishment of the live-in village concept by offering a wide selection of tourism categories that are packaged in an attractive, cultural, and adaptive manner;
4. developing meaningful experiences for visitors through storynomic tourism, which contains oral traditions and introduction to village values; development and improvement of tourism supporting facilities in accordance with standards while still taking into account local rules/ culture.

5.2. Limitation

The limitation of this research lies in the process of meaning, which is not too deep, where the researcher only carries out up to the third round of meaning analysis so that there is still the possibility of deeper meaning and reaching the true meaning. In addition, research using integrative transcendental planning methods can only be implemented in small planning scopes such as villages and regions because in-depth observations and investigations are needed from an instrumental and physical perspective, communication processes, and meaning/phenomenology to consciously understand.

5.3. Suggestions

Suggestions based on the findings of research limitations, namely the need for an in-depth process of meaning through a round of meaning analysis to reach the true meaning, which has been validated by the community and stakeholders in Rawabogo Village. The process of validation and meaning after the formation of the initial plan can be carried out to understand reciprocity and achieve true meaning. Integrative transcendental planning has implications for contributing to the development of a village planning paradigm and the development of a tourism village area capable of producing sustainable planning not only from an instrumental and physical perspective but also from looking at the process of communication and meaning/ phenomenology.

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