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The Subject Identity in The Growing Space of a Tourism Village: A Case study of Sidomulyo Village Flower Market

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Abstract. The transformation of rural spaces into tourism destinations often reshapes the identity of local communities and their interaction with physical and social landscapes. This study examines the evolving subject identity within the growing spatial context of Sidomulyo Village, known for its flourishing flower market. Employing a qualitative case study approach, this research explores how tourism development has influenced the socio-cultural, economic, and spatial dimensions of the village. Data were gathered through in-depth interviews, field observations, and document analysis to identify key factors shaping identity construction. Findings reveal that the village's transition to a tourism hub fosters both opportunities and challenges, with local identity being negotiated between traditional agricultural roots and emerging market demands. The study contributes to broader discourses on rural tourism development, spatial dynamics, and community identity, offering insights into sustainable practices for balancing growth with cultural preservation.

Keywords. Subject identity, Tourism village, Local identity, Rural development

Introduction

Batu City or commonly abbreviated as KWB (Kota Wisata Batu/ Batu Tourism City) refers to the tourism movement as the most important part of the development stretch in Batu City. Previously, Batu was better known as the Agropolitan City, only in the era of Mayor Edi Rumpoko's leadership was it changed to Batu Tourism City. The change has implications for the reduction of agricultural spaces into tourist spaces. Massive tourism development is the main marker in its development, especially artificial tourism. Jatim Park 2, Jatim Park 3, Eco Green Park, Museum of Transport, Batu Love Garden (BALOGA) are a few of the many tourist destinations. The face of Batu City, is a face of glitter that bewitches anyone who comes, especially tourists from outside Batu City, both local and foreign tourists. Conditions that continue to give an overview of 'tourism' are economic magnets that are a shame if they are not maximised (Hafezi et al., 2023).

The village is also an important asset for the manifestation of Batu City as a Tourism City. A policy on Tourism Villages was initiated. Village tourism focuses on the potential of the village. Strengthening the potential, it is hoped that later tourist villages will emerge with

their own uniqueness and characteristics. Potential will refer to the empowerment of a social group. This allows the emergence of empowered villages that are able to be independent based on the ability to support themselves based on what they have (Singgih & Nirwana, 2016). Expectations that of course must be overshadowed in such a way by Batu City government policies that must provide space for community potential to grow.

One of the villages that is expected to contribute to the beauty of Batu City's tourism arrangements based on local potential is Dewa Sidomulyo. The village with the potential of these flower plants, has been known to provide a cool and comfortable colour when we mention Batu City. Batu City is oozing in such a way by natural beauty. The diversity of flower plants is able to provide a complete picture of how potential when mobilised properly and massively, will be able to transform into a collective community movement.

Sidomulyo Village seems to be able to show us this. As soon as we enter Sidomulyo Village, we are greeted with a gate that reads Welcome to the Flower Tourism Village. Left and right of the road are lined with flower sellers who fill the road, with colourful flowers that are very pleasing to the eye. Hanging flowers in small and medium-sized pots seem to narrate a series of images of the beauty of colour. Not only are bright and dark greens dominant, other colours also emerge as a form of beauty balance. The row of flowers in the hanger forces the eyes to keep staring without blinking. A gaze that must be divided between the left and right sides of the road. Although there is a bit of a disturbing picture, because the flower seller uses the sidewalk to place the flowers.

Pavement is compacted by rows of flowers from small, medium to large sizes. The colours of the flowers are arranged by size, making the view of the image of flowers as a narrative of beauty and coolness continue to snake straight, without giving us the opportunity to see anything else. Pots of various colours are also deliberately displayed in neat rows, with a variety of brightly coloured flowers tucked in between. Likewise, fruit plants of various kinds become another frame that reinforces the collage that 'plants' are the main image of Sidomulyo Tourism Village. Citrus fruits hang in small and medium sizes that seem difficult to grow at home, if we do not have sufficient knowledge and a special commitment to plant sensitivity. Sawo fruits hang beautifully in small, medium and large sizes. Star fruit is like that too. The variety of fruits makes another magma that is able to bewitch anyone who passes by to simply enjoy, stop and even linger. That is Sidomulyo Village with its flower potential.

Flowers for sale are beautifully displayed on the side of the highway leading to the legendary Selecta tourist attraction. If we go inside Sidomulyo Village, we will get a cooler oasis. From one of the gates in Sidomulyo Village, we are led to make the statement that this is truly a Flower Tourism Village. 10 metres from the gate, rows of flowers line up neatly in every house in Sidomulyo Village. From the terrace of the house, the edge of the road that is fairly narrow, flowers are still the main scenery. On either side of the road, flowers burst out in beautiful and bright colours. This shows that the owner is indeed focused on making flowers as his economic footing.

As the road descends, flattens and twists slightly before reaching the Flower Tourism Market, flowers remain as the main memory of anyone who sees. The rows of flowers are like a maze that makes our minds do not give a chance to stories about others. Flowers become a treasure in the mind of anyone who sees. Small, medium and large houses are all traced only about flowers. The movement of flowers is an important economic marker.

The left and right sides of the road are also coloured with other economic activities. There are cafes, fried food vendors, meatball vendors. All side by side with flowers. Sometimes we have to hold our breath, to occasionally have to share the road with other vehicles. Because

economic activities other than flowers, sometimes in the throat of about 20 to 30 cm take the right or left side of the road. This is where caution becomes an important part of how we behave.

This picture shows that the people of Sidomulyo Village are able to realise their potential. Almost all people refer to flower cultivation as their main accentuation in the economic repertoire. This shows that personal awareness has emerged, which in turn binds as community awareness. This condition allows them to move as a social group in collectivity (Hayat, 2022). Interest is a manifestation, a shared awareness emerges to be mobilised as a force. Based on this, people who are limited by Batu City as a tourism credo, still place community identity as a basis for action. Whereas tourism often represents the transformation of social space into material space (Okazaki, 2008). A definition that ultimately leads to the capitalisation of space. The accentuation of the subject's identity in the crisp and coquettish movement of tourism artificialisation shows that the community is able to bind the way they perform collective actions (Yunus, 2014).

Literature review

Subject Identity

Identity is a sign of the binding of a social group in the same behavioural and value system. There is an umbrella of values produced, which ultimately becomes the way they act not as individuals, but as a social group. The main reference is about the system as a social system (Parsons, 1951). There is no individual space. Interestingly, in the subject's consciousness, it is not that the individual is lost but that the individual mobilises communal power to transform into collective action. In the end, the individual gives rise to a conscious space of 'I' as 'we'. The implication is that something that becomes a shared manifestation is defined in the daily actions of individuals, as a result of the strengthening of shared values (Henderson, 1935).

Awareness of being together becomes a common thread to integrate oneself as physical and mental. As physical, the phenomenon of society can be seen from social relations between individuals that are limited by social values. There is a role as a limitation. This is where it manifests as collective action. Individuals realise they are not limited by their consciousness. This context gives rise to groups as a shared consciousness. Therefore, the picture of the social group is recorded as a community where each individual realises his identity, not for the individual ego but for the ego of the group.

Self as soul, refers to the awareness of nature as a manifestation of 'bermuhababah'. This context refers to the relationship to nature as a way of appreciating the self to find its individual identity. Nature is finally understood as a space for manifestation of protection rather than manifestation of exploitation (Durkheim, 2015). In their daily actions, they refer to flowers as the reality of their 'welfare' sign. The people of Sidomulyo Village move flowers from the phrase 'potential' to the phrase 'power'. This condition allows them to initiate in the corridor of empowerment. Potential is processed to create stimuli for power, not relying on other groups, but strengthening the group as a way of understanding the power of potential for common interests. This condition gives rise to social groups in the realm of collective consciousness.

Zizek's thoughts on the subject are used as a backdrop to look at the phenomenon. Zizek sees that in the subject, the self moves from 'the Real' to 'the Symbolic'. The real is the daily experience. The experience in the community continues to see 'the Real' as a natural narrative presented in daily experience without any other pretensions. The experience becomes knowledge that continues to grow and is bound in the corridor of daily experience. Here the

natural narrative moves not to change, but to strengthen. People see in the same sensory experience. Restricted about them as a social group in the same narrative.

'The Symbolic' as the next definition of the "Real" movement in Zizek's thought is the logical implication of what has been the "Real" of individual action (Arifin, 2017). The experience of the 'Real' in the repertoire of contemplation in the momentum of becoming the 'Symbolic' remains bound in the narrative of the contemplative. Therefore, when Batu City proclaims itself as Batu Tourism City, the 'Symbolic One' is still bound by the definition of the 'Real One'. The symbolisation still refers to flowers as potential that must be mobilised as power by them and for them.

Village Tourism

Village tourism is a concept of community empowerment based on local potential that aims to integrate the natural attractions, culture, and daily life of villagers into a tourist experience. In theory, the concept of village tourism is closely related to the community-based tourism approach, which places local communities as the main actors in management, decision-making, and benefit sharing (Tosun, 2000). According to Cooper, (2020), community-based tourism creates a synergistic relationship between cultural preservation, natural resource management, and improving community welfare. In Indonesia, village tourism is a growing phenomenon, as awareness of the importance of sustainable development increases.

Flower market in a tourist village is not just a trading space, but also a symbol of interaction between local communities and tourists. This concept refers to the community-based tourism approach, where local communities are the main actors in designing, managing, and benefiting from tourism activities (Mazengiya, 2022). This approach places the community as the owner as well as the actor who has control over the utilisation of their village's potential, as proposed by Murphy, (1986) in the theory of community participation in tourism development. In the flower market, community involvement can be seen from the process of cultivating, packaging, and selling flowers, all of which are integrated into tourism activities.

Existence of the flower market also has a significant economic dimension (Rahman et al., 2022). It creates a new space to increase community income, both through direct sales to tourists and through product diversification, such as cut flowers, dried flower crafts, and educational tour packages (Roziqin & Syarafina, 2021). From a local economic perspective, community-based flower market management can help strengthen the village's economic resilience to external pressures, such as market price fluctuations or declining tourist visits (Sadler, 2015). Thus, the flower market is not only an attraction but also a pillar of the village economy.

Methods

This research was conducted in Sidomulyo Village, Batu Sub-district, Batu City, focusing on the phenomenon of flower plants as a shared identity of the local community. This location reflects the cultural and economic treasures of the community recorded through flower trading activities at the Sidomulyo Village Flower Market. The research subjects were flower plant sellers in the market, which became the centre of the dynamics of social and economic interaction. Type of research is phenomenology with a qualitative approach. Phenomenology rests on the human ability to produce knowledge (Giorgi & Giorgi, 2003). Knowledge exists in the opposition of space, namely voluntaristic and deterministic. Conditions that record humans in a liberated and limited world. Phenomenology relies on the daily experiences of research subjects. Phenomenology emphasises the importance of the everyday experiences of research

subjects as the main source of knowledge. Research subjects are seen as having authority over their own knowledge, which is obtained through direct interaction with their environment.

The knowledge gained does not come from outside, but grows subjectively with the research subjects in the context of their lives. Therefore, a deep understanding of this experience can only be achieved if the researcher is fully involved in the world of the research subject. This involvement is the main basis of the phenomenological approach, where the researcher not only observes, but also seeks to understand the meaning inherent in every action, decision, and perception of the research subject. Therefore growing subjectively, alongside research subjects in their everyday experiences becomes an important part of phenomenology. Therefore, confining oneself (epoche) in the reality of the research subject is important (Kuswarno, 2009). By doing epoche, researchers can approach the reality of research subjects purely and objectively, so as not to mix personal perspectives with subject experiences. This is so that we are kept away from assumptions. The ultimate hope is an honest and natural narrative.

Data were collected through observation, interviews, documentation, and data analysis using a phenomenological approach. Observations were made by observing the activities of flower sellers during transactions, both on quiet (Monday-Thursday) and busy (Saturday-Sunday) days, to understand social relations in the market. Interviews were conducted in an unstructured and in-depth manner, linking Slavoj Zizek's concept of the subject (Arifin, 2017). Documentation in the form of photos and videos covered the social and economic attributes of the flower market. Data analysis uses Alfred Schütz's Epoche approach, allowing researchers to understand the real experiences of the research subjects before entering the typification stage (Rasid et al., 2021).

Results and Discussion

In Sidomulyo Village, on the basis of tourism, the community has recorded traces of flowers as potential. In this credo, they increasingly initiate flower plants to be used as a way to make the identity of the Flower Tourism Village, not merely artificial, but actually strengthen what has been the potential. This is where the collective awareness of moving flower plants as potential becomes a 'power'. The community is not determined, but the community actually raises 'The Symbolic' to be increasingly manifested in daily actions. This is because the stock of knowledge of the community is driven by the 'Real' in the natural narrative of their daily lives so far.

According to Zizek, refers to the whole subject (Wattimena, 2018). That is, there is an awareness of the bond between nature as the basis of value and flowers as the basis of action. Nature is a representation, therefore, the determination of nature must be maintained while still placing it in the corridor of contemplation. Flowers are planted, not for display but to show the awareness of social groups in the repertoire of potentials that move into power. Nature is a value system, an umbrella for the social group to behave and act.

The oasis of morning coolness in the small river that crosses the village and splits the riot of flowers, points to the ability of the community to continue to place nature in the repertoire of usefulness not profit. Beneficence refers to actions that still place equilibrium as the basis for action. Morning in the streaks of dew that began to disappear, because it began to be replaced in a full stop of cool sunlight is a beautiful oasis. Moreover, the dew drips one by one in the arrangement of thousands of beautiful plants, which seem to be deliberately presented to incarnate as a unity of beauty.

Flower plants as potential are behavioural systems. The sociological interpretation is that they move the community to be one in the identity of welfare, namely planting them for

the common good and ultimately becoming an economic backing to be celebrated as a shared 'power'. In the morning that began to challenge the afternoon, the sun increasingly radiated its heat, Sidomulyo Flower Market is not getting quieter, but growing in the grip of sellers and buyers to be integrated in the same bond, namely flower plants. The flower plants are still being embraced. Individual identity continues to move through the day in various complexities of flower plants as a working identity. Flower plants are still being grasped, this is where the value system binds the community in a common behavioural system.

Subject Identity in the Growing Space of Flower Tourism Village

Tourism has always catalysed the community in a showcase. This means that the community is invited to race to make themselves fit the desires of the market (Fennell, 2003). The market becomes the main support, even though the market often grows in the industrial corridor. In industry, capitalisation becomes an event about the shifting of the way society understands itself. The self only grows for the desires of those who buy. Such a portrait, of course, has implications for the loss of potential based on identity awareness. Through the subject awareness approach, researchers want to see further that communities are able to grow with their characteristics. From these characteristics, they try to build a common identity.

Sidomulyo Village through the Sekar Mulyo flower market tries to foster awareness of their potential. Flowers are considered a marker of who they are. Through flowers, the community is expected to realise there is room to build economic collectivity, without having to lose too much about their collectivity values. Therefore, the individual in the awareness of the shared subject becomes an important point of this research. It is explored to what extent the community is able to strengthen collectivity based on the experience of the knowledge they have.

Flowers are knowledge. Flowers bind the community, which in turn produces and reproduces knowledge-based values about flowers as the epicentre of social relations. The results show that flowers are a symbol of economic potential, flowers are derationalisation symbols, flowers are community power and flowers as a symbol of social awareness.

Flowers are a Symbol of Economic Potential

Flowers for the people of Sidomulyo Village are not just flowers that are only symbolised as plants with a collage of beauty. Flowers are a potential that can mobilise the community's economy. Through flowers, the people of Sidomulyo Village rationalise them into economic actions. This is as said by Darmiati, one of the flower traders at Sekar Mulyo Flower Market. According to her:

“Selling flowers here is fun for me. The income is not bad. I can use it for my daily life. My children's schooling until college also came from selling flowers here. There are many flowers in Sidomulya. There are many who sell them. Alhamdulillah, everything is selling well”
Interviewed, 23/05/2023

Darmiati's statement shows that flowers have become a daily life experience in the economic corridor. Flowers are able to become an economic chain that manifests the community, to continue to reproduce the flower-based economy. Reproduction has implications for the community's ability to reproduce business. This can be seen from not only the flowers that are sold, but also fertilisers and others. The community began to be able to integrate their lives in the corridor of flowers as the main point. As a point, flowers experience increasingly

complex meanings. The economic meaning remains as the community's main base of action. This is as said by Siti Khodijah, a flower seller at Sekar Mulyo Market who has several powders.

“Selling flowers, I can eventually sell other things. But it still has something to do with flowers. For example, I sell fertiliser, wet husks, and so on. So there are more customers. Customers buy flowers and ask me what fertiliser I use. I tell them the fertiliser I use. I also sell the fertiliser here. Eventually, they bought flowers and fertiliser. Alhamdulillah, the result is not bad”. Interviewed 25/5/2023

Based on this statement, it shows that flowers are seen as an economic potential. The tendency that emerges is that they try to reproduce the economy of flowers. They try to do creativity so that flowers can be diversified in many forms of economic benefits. This condition shows that flowers as an economic epicentre are able to become a manifestation of acting in the logic of profit and loss.

Flowers are Derationalised Symbols

Derationalisation refers to the loss of space in logic that is interpreted quantitatively. That is, economic measures are not the basis of logic action (Wu et al., 2022). When flowers are derationalised, it means that they are considered a symbol that is able to provide images of protection and usefulness. The image of protection refers to the ability of those who not only place flowers as economic signs, but attach flowers to environmental signs. The environmental sign, refers to flowers as part of what lives in their daily lives and what lives not only provides financial benefits, but is able to provide a reminder sign, if flowers are a sign of the ‘ecological One’. As the ecological one, humans must tie flowers to traditional values.

The order relates to the flower as not just a physical presence. Flowers are the presence of a sign of us who must care for, maintain and continue to maintain the balance of the ecosystem. This is where flowers are derationalised. That is, flowers are not just an economic or welfare logic, flowers are a sign of what provides ecosystem balance. Humans end up treating flowers not merely as rational logic (for economic benefit), but flowers are derationalised, events where flowers grow as signs about ecological balance. In this interpretation, ecological is balance. In order to be in balance, flowers must be grown as a way of life in people's daily lives.

A way of life is a boundary. So flowers are symbols of the boundary signs of how humans behave in life, not only treating flowers in an economic manner, but also treating flowers in a transcendental manner. That is, flowers are a blessing. In barakah, the relations that eventually emerge are symbols of goodness. This is where flowers are derationalised. The important realisation is that flowers are not just for sale, but flowers are a manifestation of life. In flowers they find a shared consciousness. This is as said by Darmiati:

“Flowers must be cared for. Take care of them like a human being. Be kind to the flowers. You can't just do whatever you want. The one who mediates my life is this flower”. Interviewed 7/6/2023

This statement shows that the function of flowers ranges from the logical to the illogical. In logic, their economic manifestation is shown by the chain of their economic life based on interest. Meanwhile, in non-logic, they give high value in their daily actions, which place

flowers as ecological symbols. A symbol that, if not cared for properly, will bring them wrath. This is where non logic finds room to grow.

Flower is Community Power

Power refers to strength. In power is recorded about how a social group tries to be identified as a unified identity. Here, each individual finally realises that there is something about us together. This can arise, because there is mutual attachment as social cohesion. In the end, the self is a shared manifestation. What grows is not about the selfish self, but the communal self. In this context, there are subject bonds in their daily actions. They will make interest a collective consciousness. As a collective consciousness, the behaviour of one individual is integrated in the behaviour of another individual. There is a common attitude in behaviour. Which in turn provides collective balance. This is as expressed by Darmiati:

“If there is a seller who has not come. We also sell the merchandise. We don't keep influencing buyers to buy from us. No, we don't. I help sell it. I believe fortune will not be mixed up. In fact, if we help each other, fortune becomes a blessing”. Interviewed 27/2/2023

Based on the results of the interview, it shows that interest is a joint manifestation. In the manifestation, there is a bond about the seriousness of being together. That way, the bond will be practised in their daily reality. There is an effort to continue to maintain shared consciousness in the bond of subjectivity. This is where power emerges as a logical implication of the strength of collective consciousness. They are not scattered. This is where they are actually growing awareness of the subject. The subject as a collective, which appears in the daily behaviour of the community.

Flowers are a Symbol of Social Consciousness

Social consciousness is a bond between individuals in a social group, which places the values of society as the basis for individual action (Barocas et al., 2022). Flowers are the order. In addition to providing economic benefits, flowers are also able to be represented as a way for humans to show their social being identity. In flowers, humans allocate their time to live in social spaces. As an economic support, flowers are not only discussed in terms of economic goods, but also in terms of social harmony. For example, helping each other to sell flowers is a form of social bonding. They can sell them for more than the set price, but the extra profit is not taken by the seller but given to the original seller. This can happen because flowers are a bond about us living together. In being together, it is not about us having to keep competing, but us having to help and complement each other. This is where flowers are translated into the reality of social awareness. This is as Darmiati said:

“If there are traders who have not come. I usually sell them. Sometimes I sell them at a high price. But the profit is still for the person who owns the flowers. I have the awareness to help”. Interviewed 6/3/2023

This shows that there is a social awareness that is recorded in the daily behaviour between traders. Conditions that make it clear that flowers bind traders not only to economic meaning, but also social meaning. In social, social consciousness is its manifestation.

Conclusion

Based on the results of the study, it shows that the Sidomulyo Village Flower Market is able to record traces of the subject in society, even though they grow in a tourist arena that tends to be very showcase and industrial. This is shown from the representation of flowers in the four subjects' consciousnesses. The subject consciousness is recorded in flowers as a symbol of economic potential, flowers as a derationalisation symbol, flowers as community power and flowers as a symbol of social awareness.

Four reproductions of flowers show that people are still embedded in their value system. Whereas everyday representations are values that they produce based on people's daily experiences. In the end, in their dynamisation, they remain as a community in the corridor of shared knowledge, which is knowledge that they produce and reproduce together in the roots of their local values. From here, they are able to continue to position themselves in social groups that are not only aware of the realm of competition (economic perspective), but still provide a portion of the social realm (attachment based on subjective relations that strengthen communality).

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