

**The Sense of Place Value and The Actors Involved:  
Indigenous Entrepreneurship in Indonesia**

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INTRODUCTION

*Directions of Indonesian Tourism Policy and Its Challenges*

Tourism industry has received the attention of Indonesian government since the 1990s. President Soeharto signed a tourism constitution and recognized the potential benefits of this industry in terms of increasing job opportunities, supporting regional development, increasing national income, appreciation toward the motherland, enriching national cultures, strengthening the nation's identity, and tightening inter-nations bilateral relationships (Constitution Number 9, Year 1990). Nineteen years later, in the era of President Susilo Bambang Yudhoyono, tourism also became the attention of the Indonesian government, which resulted in the ratification of Constitution Number 10 Year 2009. During this era, there were regulations that governed tourism institutions in the central and regional units. During the President Joko Widodo's era, attention toward Indonesian tourism became even stronger with the ratification of Constitution Number 50 Year 2011 which regulates long-term vision to strengthen Indonesian tourism in much detailed and measurable operations. In President Joko Widodo's era, there have been at least 10 new airports, 2,764 kilometers of highway (Yanwardhana, 2021), and the establishment of 10 National Tourism Strategic Areas in Indonesia. These were implemented to increase tourists' access to Indonesian tourism destinations. The outcome of these efforts has been positive; as of 2017 the income from

tourism industry has reached US\$15.24 billion, and rose up to US\$21 billion in 2019 (Badan Perencanaan Nasional/National Development Planning Agency, 2019).

The government has put in aggressive efforts to actualize their vision. This is clearly demonstrated in the massive development of infrastructures within relatively short timeframe. However, building such infrastructures to increase accessibility and other physical facilities may not be sufficient for the realization of entrepreneurial vision in tourism industry. Other factors that are also important and can be time consuming include: 1) The sense of place value of the destinations, as tourists visit to ‘sense’ the place. Accessible destination may not be sufficient if the tourists could not experience the appeal of the destination, and tourists’ spending in the area would be unlikely; 2) The actors involved in the industry, especially the local people. These two factors have been emphasized in the Indonesian Tourism Constitution, whereby developing a tourist destination requires identification of the uniqueness of the area, as well as readiness and support from the local people. In this matter, the local community surrounding the destination have a crucial role. Positive relations between stakeholders are important in realizing entrepreneurial vision (Moriggi, 2020, Dana, Etemad, Wright, 2008) Indonesia still needs to consider all stakeholders to increase the sense of place value and map the actors involved.

Despite a 87% decrease in tourism visits during the COVID-19 pandemic, tourism industry was projected to recover by the year 2023-2024. During this time, tourists’ behaviors would be more responsible, and they would seek for more authentic experiences that may bring an impact on the local community (UNWTO, 2021). Therefore, this situation brought a strategic timing to begin mapping the sense of place values and the key actors involved behind the destination. Hence when it is time for tourists to return to visit, the community will be ready to welcome them and cultivate the benefits from the rise of tourism industry. To date, there are several authors who have attempted to comprehensively map the values of a destination in

Borobudur area, including Fatimah (2015, 2018), Fatimah and Kanki (2012). However, the main focus has been solely in Borobudur, whilst in addition to this, this chapter will discuss other destinations including Sade in Lombok, West Nusa Tenggara, and Pasar Terapung Lok Baintan, South Kalimantan. This chapter aims to identify the sense of place values and the actors involved behind the industry in various destinations, namely Balkondes Borobudur, Sade Village in Lombok, West Nusa Tenggara, and Pasar Terapung Lok Baintan in South Kalimantan. The three destinations are examples of indigenous entrepreneurship in tourism.

### *The Sense of Place Value*

Tourists arrive to seek for authentic experiences, which can be obtained from the place that they are visiting (Prebensen et al, 2018). The meaningful experience during their visit gives them values. Experiences that tourists have when they are visiting such unique destinations are known as sense of place, or the relations that people are experiencing in a destination specifically. In this case, it was where the tourists interact and engage in transactions in the tourism area.

A place could foster a feeling of topophilia (Tuan, 1990) within the visitor's self. Sense of place serves as a stimulus for the five senses as well as cognitive aspects that are experienced. Therefore, management of sense of place values to foster affective, sensory, and cognitive experiences for visitors are essential to sustain tourism in the area. This is especially important in traditional market areas, which embody specific characteristics in each location and become certain attractions for tourists.

Sense of place is the product of connections between the place and the visitors, which has both physical (material) and social (non-material) aspects (Najafi & Bin Mohd Shariff, 2011, Hashemnezhad et al., 2013). The intensity of such connections may vary (Shamai, 1991; Shamai & Illatov, 2005), and can be driven by different factors (Cross, 2001). Meanwhile, the

physical (material) factors are those that visitors can experience in the destination where the interactions and transactions between the tourist and local community take place. These can arise from the characteristics of the site where the market is located, the architecture and physical exterior, the interior of the shopping spaces and its arrangements, the variety of products being sold, as well as the focal points of the area which serve as landmarks (Kusumowidagdo, et al, 2019). In addition to the physical (material) aspects that are tangible, there are also non-material aspects that can influence the creation of sense of place value, namely the narratives about the place, characteristics of the sellers and visitors and their interactions, as well as events, activities and promotional programs which attract visitors. Both material and non-material aspects complement each other comprehensively to form the sense of place of a destination, which is particularly relevant for traditional markets.

### *The Actors*

The sense of place value cannot simply appear without the active involvement from the actors. These actors serve as the value provider, as they facilitate the authentic experiences for tourists. Gronroos (2011) has explained the role of value provider and value creator. In tourism industry, value provider are the actors that would give experiences for tourists. Whereas, value creator are the tourists, as they would be the one transforming the values offered by the provider into value in use. Gronroos emphasized more on the consumer/tourists than the provider. Meanwhile, this chapter will focus on the value provider, which in this case is the indigenous people.

The indigenous community embody special characteristics. They usually preserve traditional values, are cultural and more collectively oriented rather than seeking personal gains. The indigenous people are also not competitive (Peredo et al., 2004). Therefore, indigenous community may require guidance to develop their business, considering they are

more likely to abide by collective-communal values. This is also supported by Dana (2015), who described that indigenous people engage in many collective, shared, and egalitarian activities. Indigenous communities have received the government's attention as it was expected that they could also be a part of the upcoming development of tourism industry (Santoso, 2021). This also aligns with what was written by Ratten (2020), where policymakers have begun to emphasize the important role of the community to develop the potential in their area.

Every places have distinct configuration of actors as well as the relations that emerge between the actors. Morgan and Hunt (1994) mapped several actors that are involved within a business unit such as those acting as suppliers, the lateral actors (competitors, NGOs, Government), buyers, and the internal actors (employees, business divisions). The tourism industry certainly involves different actors as it is contextually different from typical business unit. Every actor has their resources, which need to be identified so that they could be properly managed and utilized to attain common goals. The relations between actors and stakeholders would occur smoothly if they could benefit each other. In contrast, relations would become tenuous if there are no benefits given to each other (Homans, 1958). As a result, the sense of place value would be difficult to construct. Therefore, maintaining quality relations between actors and ensuring that each could obtain a benefit become crucial.

*The Contexts: Balkondes Borobudur, Sade Village Lombok, and Pasar Terapung Lok Baintan*



Picture 1. Map of Indonesia and locations of the three destinations (Source: Author)

Indonesia is spread across 5,120 kilometers from the East to West and more than 1,700 kilometers from the North to South. There are 15,506 islands, consisting of 1,331 tribes (Hargo, 2017, Ministry of Communications and Information Technology, 2013). These make Indonesia one of the largest archipelagic countries in the world. Indonesia consists of both land and sea, and its various tribes become a large tourism potential as each tribe has its own uniqueness. Indonesia also has many historic sites, which become its own attractions (value) for tourists to visit and to sense the place (Dana, 2014).

*The Sense of Place Value in Balkondes Borobudur, Sade Village Lombok, and Pasar Terapung Lok Baintan*

Among the numerous tourist destinations in Indonesia, there are three that will be discussed in this chapter, namely the Balai Ekonomi Desa (Village Economic Centre/ Balkondes) Borobudur in Central Java; the Sade Village in Lombok, West Nusa Tenggara; and Pasar Terapung Lok Baintan in South Kalimantan. These three destinations are community-based tourism industry, and by the year 2023-2024 they are expected to become more popular among tourists who seek for authentic experiences.

Table 1. General characteristics of Balkondes Borobudur, Sade Village in Lombok, and Pasar Terapung in Lok Baintan

	Balkondes Borobudur, Central Java	Sade Village, Lombok, West Nusa Tenggara	Pasar Terapung, Lok Baintan, South Kalimantan
Location	Rural. On the plains near Menoreh hills and Borobudur Temple, Central Java.	Rural. On the plains in Lombok, West Nusa Tenggara.	Rural. At the Banjar River, South Kalimantan.
People	Communal/collective	Communal/collective	Communal/collective
Year of establishment	Since 2015	Since the 1990s	Since the 1950s (tradition during the

			Banjar Sultanate), assisted by tourism office since 2015s
Function	Rest area and homestay	Residential areas	Weekly market which only opens for 3 hours (6 AM – 9 AM)
Positioning	Support system for Borobudur, ‘super priority’ tourist destination	Support system for Mandalika, ‘super priority’ tourist destination	Routine activity of the locals which has lasted for several decades
Transportation modes surrounding the area	Off road cars, Bicycles, Horse Carriage	Walking (in sites)	Small boat ( <i>jukung</i> ) Medium-sized boat ( <i>klothok</i> )
Challenges for the destination	Declining tourist visits. during the COVID-19 Pandemic. Requiring support from external actors for innovations.	Declining tourist visits. during the COVID-19 Pandemic. Requiring support from external actors for innovations.	Declining number of sellers. Declining tourist visits during the COVID-19 Pandemic. Requiring support from external actors for innovations.

### *Sense of Place Value in Balkondes Borobudur*



Picture 2. Borobudur Temple (from left to right: relief example, view from the ground level, the stupa within the temple complex) (Source: Author)

Borobudur is a Buddhist Temple which has been constructed to honor Buddha and erected since around the 9<sup>th</sup>-10<sup>th</sup> century, located just outside Yogyakarta city. Construction of Borobudur Temple began around the year 700 AD and completed around the year 825 AD, during the reign of King Wangsa Syailendra of the Old Mataram Kingdom. The unique and three-tiered construction symbolizes the three realms in Buddhist cosmology. The stupa and

mandala constructions were inspired from India. Its unique construction reflects a combination of Buddhist and Indonesian ancestral worships.



Picture 3: Location map of Balkondes Borobudur (Source: Author)

Balkondes Borobudur in Magelang is a node complex consisting of a series of local tourism markets including rest area, meeting halls, and homestays surrounded by open-air garden. With regards to the physical aspects, the sense of place is formed by itself as it is highly influenced by the presence of Borobudur Temple. This historic site has been named as one of the World Heritage by the UNESCO. The surrounding area was then developed by extending the nodes to cultivate its potentials. The area of Balkondes Borobudur is in the south of the temple. The management of the area embodies natural atmosphere as an ecotourism area.



Picture 3. Area within Balkondes Borobudur (rest area and homestay) (Source: Author)

The Javanese architectural style, including the traditional building called *joglo*, fosters the creation of sense of place value. The *joglo* hosts an open-air café facility in the area. Moreover, the homestay buildings are dominated with wooden materials, both reflected in the architectural style and the interiors. The area offers a variety of coffee products, where customers could purchase ground coffee to take home or enjoy on-site. In addition to coffee, the area also offers various bamboo crafts as souvenirs, including fruit bowls, tissue boxes, ashtrays, and bamboo bracelets. There are other crafts made of fiberglass, clays, stones, woods, and metals, which are made into cooking utensils, miniatures of the Borobudur Temple, masks resembling local characters, and photo frames. These are the products of local craftspeople in Magelang. The *joglo* architecture is prominent in various facilities including the café which sells local coffee products, which becomes a special focal point of the area. This also becomes the *genius loci* of the area.

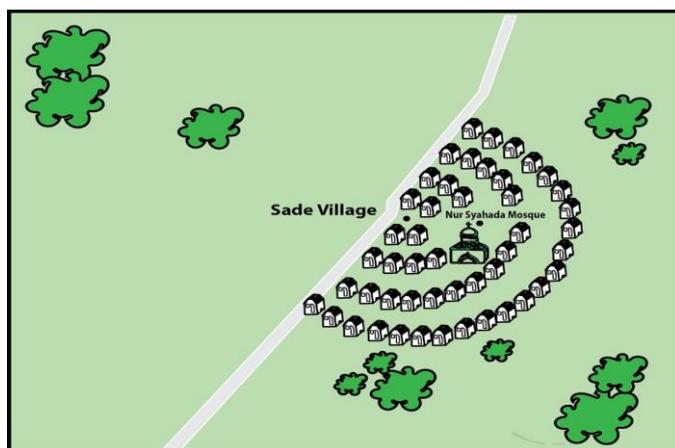
With regards to social aspects, the Borobudur area carries a history which brings certain memories for the tourists. For example, the legend of Borobudur Temple, which is the main attraction of this tourism area; and the legend of Menoreh hills, where the Balkondes is located.

Meanwhile in the legend of Menoreh hills, it was written that the area was used as a hiding place for Prince Diponegoro, a figure of a local hero during the Javanese War (1825-1830) who fought against the Dutch colonization at that time. This area is also well-known as a coffee producer area. In addition to the history of the area, the narrative of Balkondes is also highly influenced by its potential as a coffee beans producer, which is physically well-presented in the café/rest area.

Another interesting factor about the area is the many facilities for activities such as bike-riding, horse carriage riding, and village tours. There are events hosted to entertain visitors including Borobudur Cultural Fest, mask-making demonstrations, crafts-making demonstrations, cooking demonstrations, and music concerts. These events provide relations among the visitors.

#### *Sense of place value in Sade-Lombok, West Nusa Tenggara*

Sade is an indigenous village located within the Rembitan Village in Central Lombok, with a total area of 550 square-meters. This area is inhabited by the locals, who still maintains the traditions. The socio-cultural dimension serves as a good background for the tourism potential in this area, and at the same time represents a very specific tourism product as an entrepreneurial effort.



Picture 4. Area map of Sade Village (source: Author)

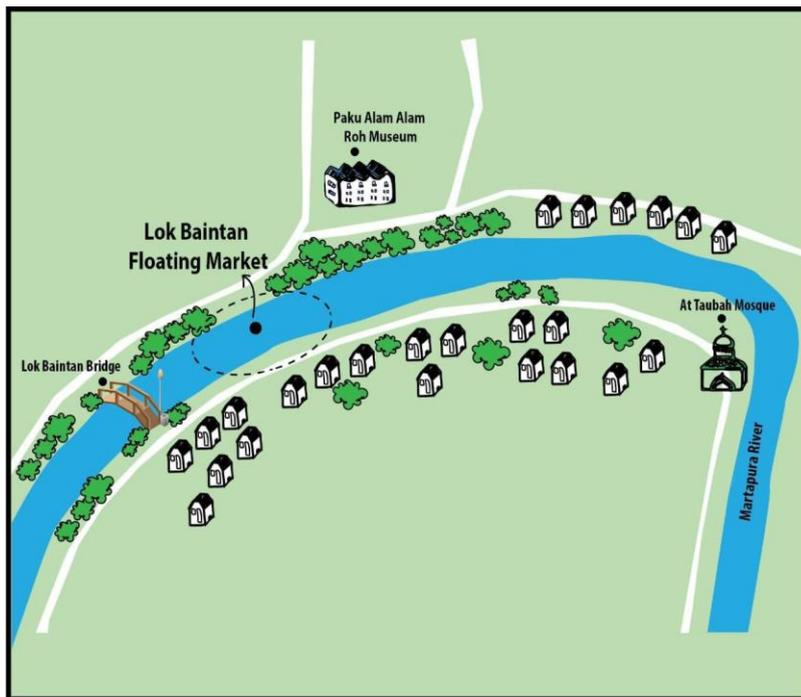
The area of Sade village is marked by a unique entrance gate. In terms of the space, Sade is unique for its arrangement patterns, the building types, and the unique alleys surrounded by local residences where woven products are displayed at the terraces. The residences are within close distance from one another, which gives a covered atmosphere. Through the alleys in this village, the tourists are able to enjoy visual experience of Sade, including by interacting with the local sellers who offer local crafts and souvenirs.



Picture 5. Sade-style handmade woven fabric on display (source: Author)

In this area, there are focal points which are important as the identity of the area. For example, the *pohon cinta* (tree of love), which is a tree that symbolizes love stories of Sade people; and the granary that has a unique and prominent shape.

*Sense of place value in Pasar Terapung, Lok Baintan*



Picture 6. Area map of Pasar Terapung, Lok Baintan (source: Author)

One form of traditional market that may attract tourists is a floating market. Pasar Terapung is a well-known floating market in Indonesia, located in South Kalimantan. From historical perspective, rivers are critical for trade circulations using barter system. Traditional floating markets have started to become extinct, however Pasar Terapung Lok Baintan remains a popular tourist destination.

Pasar Terapung Lok Baintan, which is located in Lok Baintan village, starts operating at 4 AM. The unique location and area strengthen the *genius loci*, as a 'place' element within the marketing mix chain. As described earlier, sense of place value is constructed through physical (material) and social aspects (nonmaterial/ social interaction). In terms of physical aspects, the river corridors and its various elements, including the item arrangements on the boat area, *jukung* boats and motorbikes passing by, the variety of items being sold and particular focal points, all create the sense of place value in Pasar Terapung Lok Baintan. Such sense of place

serves as an entrepreneurial selling point for the area. The community of sellers and the environment are highly attractive.

The river corridors have specific characteristics, as they are surrounded by riverside houses where the people actively engage in household activities. These houses are interconnected by bridges and footpaths. There are decks on the riverside of Lok Baintan river as well. The surrounding trees create a natural atmosphere. In the Lok Baintan River, boats are where transactions take place. Typically, the sellers are the local women, who sell farming products cultivated by their husbands. These women ride the *jukung* boats while carrying various products. The *jukung* boats are operated manually following the river flow (without a motor), but there are also motorboats in the area of this market.



Picture 7. Acil-acil (seller) activities in Lok Baintan

Products as the elements of their marketing can be represented by the traded goods such as handicrafts, fruits, and vegetables, fishery products, local culinary products like cookies and breakfast food. The interesting thing, which becomes the focal point, is the colorful setting made by the traded products.

Socially the area of Lok Baintan has potential due to its long history. Second, in addition to its animated situation, the market has a special atmosphere with the sound of the river waves and the casual jesting of the merchants. The style of these women wearing unique costumes also gives a distinctive look. In order not to get overheated by the sun, they put cold powder on their faces. The brownish skins look so contrast with the white powder smeared unevenly on the faces. They wear conical hats made of grass straws and floral-patterned clothes. Lastly, their style of interaction is fascinating, they often deliver poems to entertain customers and let them get into their boats.

The other marketing aspect is promotion. Besides the word of mouth, the market is usually promoted by the local tourism office as well as the media. From the industry sector, many parties have offered sponsorships and collaborations for the development of the businesses and for holding events. This social, physical setting makes entrepreneurial value offered to visitors/tourists.

## FINDINGS

Table. 2 The comparison in term of sense of place between Borobudur *Balkondes*, Sade Village of Lombok, and Lok Baintan Floating Market

Core Category	Category	Sub-category	Borobudur <i>Balkondes</i>	Sade, Lombok	Lok Baintan
The material value of the sense of place	The material space	layout pattern	cluster arrangement, plain area	Cluster environment arrangement, lowland area	Linear river corridor area.
		type of buildings	rest area and homestay, Javanese architecture of <i>Joglo</i>	the traditional architecture of Sasak-Sade	In the river corridor, floating houses are integrated into the floating market

	The material non-space	Traditional food	Tempeh <i>mendoan</i> , <i>beyong</i> fish dish, <i>slondok</i> snack, coffee	Coffee	Local food, musk, santol, durian, <i>kemen</i> , bingka cake, fried giant prawns, salted fish, local vegetables.
		Souvenir and local craft	merchandise from bamboo, fiberglass, pottery	Hand-woven fabric	souvenir-mini boat
The non-material value of the sense of place	Interactional (social)	Two-way Interaction: tourist with indigenous people	Touring by off road cars <sup>6</sup> / bicycle/ horse cart around the village area together, activities with local craftsmen such as batik and pottery making	Accompanied by a local tour guide around the village, dancing with traditional dancers, weaving with women weavers.	Reciprocati on of rhymes between the seller and the buyer, the seller-buyer contract
		Festival	Festivals such as Borobudur Cultural Feast, Balkondes Jazz	Tourism event	Tourism event, annual <i>jukung</i> festival
	Non-interactional	Narration	There are narratives associated with the splendor and glory of the Borobudur temple	The narratives like the tree of love, the history of Sade Village	Narratives about the origin of the floating market and the history of the Banjar Kingdom
		situation	The serenity of the rural atmosphere; natural sceneries of mountains, sunrise, sunset,	The authentic cultural atmosphere of the oldest Sasak tribe in Sade	The unique atmosphere of the floating market: the sounds of splashing water, river waves,

					paddles, and motorboats.
		fashion	Javanese traditional costumes ( <i>surjan, kebaya, blangkon</i> )	Sasak-Sade tribe's traditional costumes	The local traditional hat used by the sellers ( <i>tanggui</i> )
		Cultural experience	cultural experiences from visiting Borobudur and village economy center	cultural experience, traditional arts in Sade	cultural experience, traditional arts, the custom of Lok Baintan

In general, there are similar elements in every location of the study. The aspects that form the sense of place from the perspective of visitors are categorized. These aspects are both material and non-material. The material aspects can be the environmental arrangement and type of architecture, while the non-material ones include traded products like souvenirs and local crafts. These findings support the findings from previous research regarding the aspects and the formers (Najafi & Sharif, 2011, Hashemneshad et al., 2013; Kusumowidagdo et al., 2019). In filling in this category, there are many different elements.

The different elements are influenced more by local culture and geographic conditions so that the categorization of the elements can have different essence in every location. Culture and geography initiate the creation of the genius loci of a region. For example, Borobudur Balkondes geographically is located in a plain area with a cluster system arrangement. Its attractive location, which is close to a hilly area, provides opportunities for events that allow interaction with local communities such as touring by bicycle and horse cart, as well as other activities. Located in Central Java, which has a Joglo style building, Borobudur Balkondes has made this traditional architectural style a distinctive feature of the region. Its proximity to the Borobudur temple provides an opportunity for the public to bring up various narratives in the form of the local souvenir industry.

Second, the Sade Village area in Lombok, which is a tourist village, is located in the lowlands and has a cluster residential arrangement system. The corridors between the buildings are used as display spaces for local handicrafts. In this tourist village area, Sade architecture becomes a form of building that gives identity. In this village, local people demonstrate their activity of weaving cloth. This is a very distinctive attraction.

Third, the Lok Baintan area, which is in the river corridor, provides visitors with different experiences. Floating houses stand in rows on the banks of the river, and boats and motorboats peddle their wares in the morning. This unique view becomes a special value for visitors. In addition, traders, women wearing distinctive local clothes, who can communicate well with visitors and often present rhymes to them, are the main attraction for the region.

Table. Actors participating in Borobudur Balkondes, Lombok’s Sade Village, and Lok Baintan floating market

		Village Economy Center of Borobudur	Sade Village of Lombok	Floating Market of Lok Baintan
Actors	Indigenous enterprise	Based on community- Village-owned enterprises under the supervision of the village head	Based on community- community association of tourism – Taruna Aldek Mas, under the supervision of the customary chief	Based on community
	Actors regularly running the activities	The youths of Borobudur village; not accepting employees from outside the village	Almost all people in the village: youths of Sasak tribe living in the village, dancers, weavers	Mostly women (around 75 woman) Independent- women (traders & owner of mini boat- <i>jukung</i> ), amang arul- the owner of medium boat ( <i>klothok</i> )
	External supporter	Ministry of State-Owned Enterprise as the sponsor that founded Balkondes dan homestay, dan assists the programs,	the central government, universities, private sectors, local	The local tourism office, private sector, SOE (state-owned enterprises as CSR program), assisted by

		local and regional government, the Ministry of Public Works and Public Housing helping build the infrastructure, the Ministry of Tourism, travel agent, private sector, universities	government, travel agents	the tourism office since 2015s
	resources given by external actors	Skill building, financial assistance, networking, promotion, mentoring	skill-building, financial assistance, networking, promotion	Financial assistance, mentoring, networking
	Assistance conducted by external actors	The Balkondes program began in 2016 but previously there had been a lot of assistance and mentoring conducted by the central government or state-owned enterprises	In the 1980s there had been assistance from the central and local government, especially through the Ministry of Tourism	Done regularly by the tourism office, especially to the women traders and <i>amang arul</i> (owners of motorboats/ <i>klothok</i> )
	consumer	local and foreign tourist	local and foreign tourist	local tourist, foreign tourist, and local people

The similarity of the three locations is that the management of tourist attractions is carried out by indigenous people in a joint institution (not owned by individuals). This shows that the existence of communality in tourism management. The results and benefits obtained are not only felt by one person but also by the local community. In addition, the role of community leaders, both the formal ones such as village heads and neighborhood association (RT) heads as well as the informal ones such as *amang arul* (owner of the *klothok*), is very dominant. Without their support, a program cannot run.

This tourism management is closed, which means that the providers and operators of tourist attractions are local people so that they do not open opportunities for people from outside. Therefore, it can provide local youths with jobs. For example, in Borobudur village,

its youths do not need to go to other regions to look for work because in their village there are already jobs available.

What is also found in these three places is the role of external actors. The Borobudur Balkondes get the most support from external actors, especially from the central government because Borobudur is a super-priority destination, which is expected to be the prima donna of Indonesian tourism. Sade also receives a lot of assistance and attention from the central and local governments because Sade is a supporting system of a super-priority destination, namely Mandalika in West Nusa Tenggara. Lok Baintan in Kalimantan is a fascinating destination, and it gets a lot of support from external actors but not as much as Borobudur or Sade. This is in line with Peredo (2004) who stated that the local community needs assistance from external actors. Peredo did not explicitly explain how long the assistance should take. Data show that assistance to local communities cannot only be carried out for 1-2 months but it can take decades. The motor of change/innovation is usually triggered by external actors but is subsequently carried out by the local community.

#### **POLICY IMPLICATIONS:**

1. The material and non-material values of the sense of place need to be preserved because they attract tourists to visit and experience the place.
2. The indigenous people can participate in community-based tourism as seen in these three places. This could be conducted by identifying the key actors including formal and nonformal indigeneous community leaders.
3. Long-term assistance by external actors needs to be conducted to make the indigenous people able to learn and participate in community-based tourism to develop their local potentials.

4. Innovation can be made through dialogue with external actors or tourists so that the indigenous people can give tourists memorable experiences.
5. Visiting a certain indigenous community cannot be equated with the experience of staying in a five-star hotel and being served by professionals. Therefore, tourists also need education. Visiting a place and meeting local indigenous people, tourists can contribute to the local economy and the preservation of their local culture.

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