

HOMESTAY TOURISM AS TOURISM DEVELOPMENT IN PEMUTERAN TRADITIONAL VILLAGE

Donna Ekawaty¹, Mezi Julian², Gilang Fahreza³, Nanang Kohar⁴
Bina Sarana Informatika University^{1,2,3,4}
Email: donna.doe@bsi.ac.id

Abstract

Homestay tourism is an activity in a homestay located in a traditional village environment. Homestay tourism is a special attraction for visiting tourists. Homestay tourism has not been widely utilised by homestay owners and managers. Homestay tourism is a new challenge for residents in meeting the needs of tourists. This is one of the causes of the researcher's interest in conducting research related to Homestay Tourism as a tourism development. The research aims to obtain information on the needs of homestay tourism in facing the challenges of tourism development, contributing to improving the economy of local communities, preserving local culture, preserving local culture and the surrounding environment, and being able to find novelty in the world of hospitality to increase the economic value of local communities. This research uses a qualitative action research method using a problem approach by mapping tourism objects, making observations, and taking documentation of homestay owners and managers. The results of the study show that homestay tourism is capable of standardised tourism development, increasing the economic value of local communities, helping local economic development, and preserving their cultural heritage. The researcher hopes that there will be ongoing and continuous research.

Keywords: *Homestay Tourism, Local Wisdom, People's Economy, Tourism Development, Traditional Village Traditions.*

A. INTRODUCTION

The tourism sector is a development capital that needs to be improved along with regional development and investment. Based on the mandate of the President of the Republic of Indonesia in the letter of the Cabinet Secretariat Number B 652/Seskab/Maritime/2015 dated 6 November 2015 regarding the direction of the President of the Republic of Indonesia regarding the acceleration of tourism destination development and the Early Year Cabinet Meeting on 4 January 2016.

The need for post-Covid-19 tourism is huge. The changing times require tourism lovers to get new ones. Foreign and domestic tourists are looking for something new to relieve fatigue from the routine they live in. They come to tourist destinations that are considered interesting, natural, and have their own uniqueness from others. Homestay as part of the national tourism amenity has a role in increasing the economic value of village communities. Homestay as a known accommodation with relatively affordable prices for various groups is increasingly in demand by tourists, both local tourists, domestic tourists, and foreign tourists who are looking for unique experiences ranging from building architecture, culinary, culture, and customs. Homestays provide many opportunities for travellers to learn more about the culture, traditions and customs of daily life by interacting directly. Homestay is an interesting alternative to staying in a hotel or resort. New experiences become lifelong memories when making a homestay a tourist attraction (Saleh, 2022). Homestay is an alternative form of tourism where tourists are given the opportunity to take part in life in a village with a unique community (The ASEAN Secretariat, 2016). According to Minister of Tourism Regulation no. 9 of 2014, homestay is a term for two types of accommodation including residential houses occupied by tourist cottage owners and tourist houses that rent out some of the rooms to be used by tourists to interact in the owner's daily life (tourist lodge), and commercial residential buildings. rented to tourists even without an owner (tourist house) (Kementerian Pariwisata dan Ekonomi Kreatif, 2014). Homestay is a combination of accommodation with the uniqueness of local culture that involves local villagers to restore local cultural identity (Donna, 2022; Kementerian Pariwisata dan Ekonomi Kreatif, 2017). Participation, synergy and cooperation of all stakeholders in tourist destinations (DTW) that have uniqueness are the key to

* Donna Ekawaty

Received: February 26, 2024; Revised: June 09, 2024; Accepted: June 30, 2024

developing or not tourism in the area. Homestay provides its own experience in interacting with local communities, interest in learning about local culture and uniqueness encourages the development of rural tourism (village tourism) (Herman et al., 2021). Tourist attractions for tourists include the way of life of the community, language variety, marriage ceremonies, tooth cutting, circumcision and other social activities (Oka, 2010). learn cultural attractions by utilising the cultural potential of the place visited (Sajangbati et al., 2017). Pemuteran Village policy in tourism management is left to Krama Desa Adat by giving tasks to Pecalang in turn to guard (Agustana & Suprpta, 2024; Wirdika, 2019).

Homestay tourism has not been widely utilised by homestay owners and managers. Homestay tourism is a new challenge for residents to meet the needs of post-Covid-19 tourists. Homestay tourism development has great potential in improving the local economy. Tourism must be able to provide livelihoods for local businesses (Hermantoro, 2015). The statement is in line with what is included in the Indonesian Law No. 10 of 2009 (Kemenparekraf, 2009), which explains that tourism increases government revenue, increases economic growth and improves people's welfare through the strengthening of natural resources, economic growth, environmental carrying capacity, social and cultural, defense and security. The people's economy independently manages economic resources that can be cultivated and controlled from various community business sectors. People's economy as an effort to build a strong, large, modern economy and a highly competitive culture in the correct market mechanism, is the power of the whole community to manage its own economy (Sumodiningrat, 2000). People's economy as an idea about the way, nature and purpose of development with the main goal of improving the destiny of people in rural areas (Sarhini, 2004). Tourism development must be able to provide livelihoods for local economic enterprises (Hermantoro, 2015). By staying in homestays, tourists directly contribute to the income of the host family. This can reduce poverty and help local economic development. Homestay is able to increase the economic growth of local communities, restore identity and local cultural identity (Donna, 2022; Kementerian Pariwisata dan Ekonomi Kreatif, 2017). Increasing the number of basic sectors in a region will increase the flow of income from outside the region to the region (Donna, 2017).

In addition, as tourists are attracted to the uniqueness of local culture and traditions, local communities are encouraged to maintain and preserve their cultural heritage. Nonetheless, the development of homestay tourism also faces several challenges. Ensuring good service standards in each homestay is one of the main challenges. In addition, competition with commercial accommodation that offers more complete facilities also needs to be faced by offering unique experiences that cannot be found in hotels or resorts. Environmental sustainability is also an important concern, so sustainable tourism practices such as waste management and the use of renewable energy must be implemented.

Local wisdom as the personality, cultural identity of a community in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and have been tested so that they can survive continuously in the management of nature oriented towards environmental sustainability to act and behave towards something, object or event that occurs in a certain space (Edi, 2012). Local wisdom is not only about knowledge, understanding and customs about people, nature and how to have a good relationship between people, but also about knowledge, understanding and customs about people, nature and how to have a good relationship between all inhabitants of the ecological community (Kerap, 2002). Local wisdom is a culture that belongs to a particular community in a particular place to defend itself from global currents and as an identity (Yunus, 2012).

The problem in the research is how can homestay tourism be an attraction for foreign and domestic tourists, and how can homestay tourism increase the economic value of local communities? The solution to the problem is carried out using a problem approach, including mapping tourist objects, making observations and carrying out documentation. Mapping tourist objects, observing, and taking documentation with related parties, including homestay owners, homestay management, Traditional Prajuru, Traditional Environmental Advisor, and village heads. Tradition (Purwanto, 2014) is a message, but it is an unwritten message; the maintenance of this message is a task from generation to generation in tandem. Traditions, also widely known as adat (customs), are unwritten rules for organizing life together (Mandali, 2010). Adat is the custom of the community, and groups of people gradually make it a custom that should apply to all members of the community (Hilman, 2008).

Customary villages are villages that live traditionally as a manifestation of customary institutions of government units managed by indigenous people and have the right to manage the territory and life

of the community within the customary village environment with its management, namely Prajuru Adat (Wirdika, 2019). Customary rules or Awig - Awig are the main key to maintaining harmony between people and Hyang Widi Wasa (Parahyangan), others (Pawongan) and the natural environment (Palmahan) in accordance with the teachings of Tri Hita Karana (Hendriyo & Erlangga, 2017). Tradition is a message, but it is an unwritten message; the maintenance of this message is a task from generation to generation in tandem (Purwanto, 2014). Traditions, also widely known as adat (customs), are unwritten rules for organising life together. Adat is the custom of the community, and groups of people gradually make it a custom that should apply to all members of the community (Hilman, 2008).

Tourists can stay longer in a homestay as a holiday destination with activities of the homestay owner, such as farming and gardening, weaving, trekking, following local traditions, picking and processing coffee beans, picking grapes, ikat weaving, following a series of traditional ceremonies, cooking local specialities, starting from the composition of spices used, cooking time, equipment used, to the philosophy or history of a dish (Eticon, 2020). Standardised homestays provide tourists with a sense of comfort, security and memories that encourage them to stay longer in a tourist destination (Saleh, 2022). Homestay as a place to learn new culture (living culture) such as artefacts, behaviours, traditions, customs and values that underlie a typical practice in a culture. Culture can be understood as a way of life that is typical of the local community or a daily reality in the social dynamics of society in an area (Koentjaraningrat, 2015). Homestay as one of the government's strategies to promote tourism, where in homestay there is interaction in the form of daily community life activities that are integrated with applicable procedures and traditions (Dinas Pariwisata Bulukumba, 2020).

This research has a scope consisting of people's economy, local wisdom, tourism development, traditional village traditions, homestay tourism. The research was conducted with the aim of being able to find novelty in the world of tourism that is able to increase the economic value of local communities, help local economic development. and preserve their cultural heritage.

The novelty of this research is the creation of homestay tourism as a new part of tourism development, capable of increasing the economic value of local communities, reducing poverty, contributing to local economic development and preserving their cultural heritage. The hope of this research is that homestay tourism is able to answer challenges as a sustainable tourism development and is able to increase the economic value of local communities. Researchers hope that there will be ongoing and sustainable research from other researchers.

B. RESEARCH METHOD

Qualitative methods (Sugiyono, 2016) are carried out in a scientific (scientific), rational (reasonable), empris (easily observed by human senses) and systematic (logical) manner. This research uses a collaborative action qualitative research method. This method is used as a means of obtaining primary data from the researched in an interactive way. Qualitative theory helps researchers in making research questions, guiding how to collect data and analyse data (Creswell, 2009). The data collection technique uses primary data from informants as a source that provides information and information as research material (Sulistyo, 2016). Communication takes place in the form of mapping tourist attractions, observation to homestays by making observations and documentation of homestay tourism activities directly to homestay owners, homestay managers, customary environmental advisors, customary prajuru and village heads to obtain information, according to the data needed in the study (Sugiyono, 2016).

Observation and documentation of observations in one time package any important information from informants is immediately analysed (Hasan, 2015). Making observations through the process of seeing, observing, observing, and recording behaviour systematically in the form of written materials including archives, correspondence, pictures, and recordings (Herdiannyah, 2013; Mahmud, 2011). Taking photo documentation to obtain images of various local wisdom. Qualitative data analysis is carried out continuously from beginning to end, inductively, determining patterns, determining models and determining theories (Sugiyono, 2014). Qualitative method research places more emphasis on historical data analysis (Flick, 2006).



Figure 2. Action Testing Cycle

The action method is a scientific way of discovering new problems and actions in solving problems and improving work situations, where the data obtained meets valid, reliable, and objective criteria (Sugiyono, 2014). The action research method focuses on certain actions as a systematic procedure for researchers to obtain information about the actions and consequences of these actions in order to improve performance (Creswell, 2012).

Conducting an action research method where the initial problem in the research is clear by setting the steps as in Figure 2. If the action is proven consistently, then a conclusion of the action taken can be made (Coghlan & Brannick, 2010).

C. RESULTS AND ANALYSIS

Gerokgak sub-district has tourist destinations that must be preserved, guarded, and maintained. In carrying out activities that use facilities in tourist attractions, it cannot be separated from customary rules (*Awig awig*). *Awig awig* is the key to maintaining the balance between the Creator, humans, and nature in accordance with the teachings of *Tri Hita Karana*.

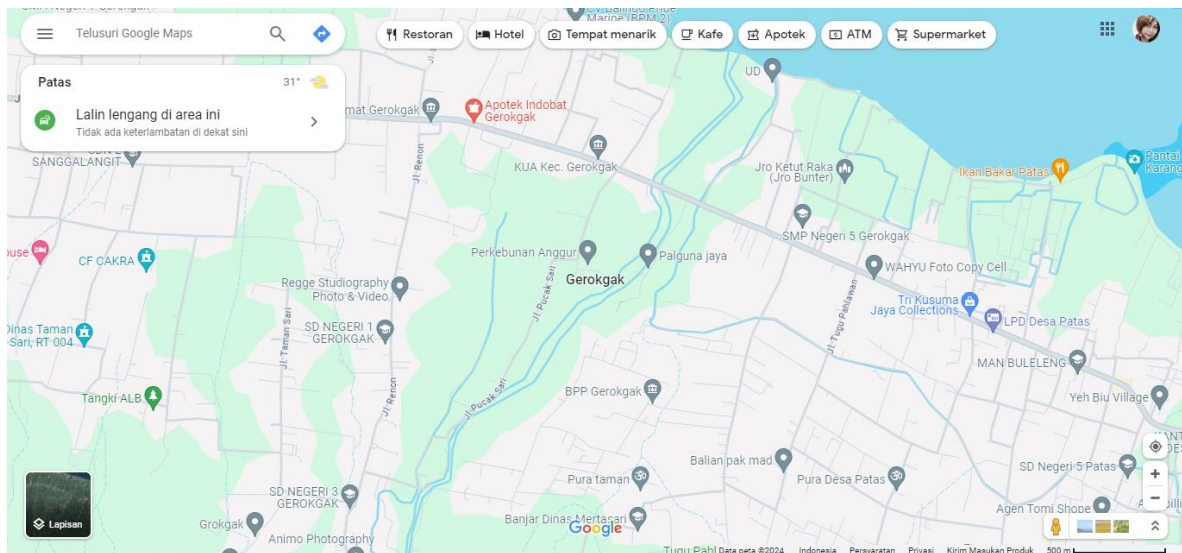


Figure 3. Map of Gerokgak Sub-district area (Google MAP, 2024)

The research was conducted in a traditional village, Gerokgak District, Buleleng Regency, Bali Province. Gerokgak is one of the sub-districts in Buleleng Regency. The territorial boundaries of Gerokgak District

consist of the Northern Region bordering the Bali Sea, the Eastern Region bordering Seririt District, the Southern Region bordering Jembrana Regency, and the Western Region bordering the Bali Strait.

Table 1. Pemuteran Traditional Village boundaries

Table 1.
Gerokgak sub-district

NO	BOUNDARY AREA	DESCRIPTION
1	Western	Bali Strait
2	East boundary	Seririt sub-district
3	South	Jembrana sub-district
4	North	Bali Sea

Gerokgak sub-district includes 14 villages as follows: Banyupoh, Celukan Bawang, Gerokgak, Musi, Patas, Pejarakan, Pemuteran, Pengulon, Penyabangan, Sanggalangit, Sumberklampok, Sumberklima, Tinga-Tinga, Tukadsumaga.



Figure 4. Map of Villages in Gerokgak Sub-district (AG, 2019)

Homestay tourism is a new thing that can change their thinking patterns in an effort to increase the economic value of the community. They began to try to make homestay tour packages according to the season, weather, needs and desires of guests. However, they are not ready to fully accept the presence of other people in the house. They do not want their guests to be disturbed while they are doing their regular activities. This is an obstacle to creating homestay tourism. Homestay tourism has a family concept by utilising "what is there, without existing and making it exist". So that the existing potential is able to increase their household income

Homestay tourism is a tourist activity in the form of the daily activities of the owner/manager of the homestay. The activities they do turn out to be a special attraction for some tourists. They began to try new things, including the introduction of daily specialities, starting from how to obtain food ingredients, processing, cooking, serving and enjoying food. Homestay owners and managers began to try to create homestay tour packages according to the season, weather, needs and desires of the guests. This research uses action analysis as a solution to the obstacles they have faced so far, considering that homestay tourism is in a traditional village environment.

Mapping of tourist attractions. Together with the homestay owner and related parties, including the village head, Prajuru Adat, Indigenous Village Environmental Advisor, homestay owner and homestay manager, map the tourist attractions of Pemuteran Traditional Village.



Figure 5. Mapping tourist attractions

Pemuteran Traditional Village has eight potentials based on Awig - awig. The eight potentials include natural resource potential, water resource potential, biological resource potential, Balinese culinary potential, geographical potential, arts and cultural institution potential, tourist attraction potential and accommodation potential. Table 2 below shows the eight potentials of Pemuteran Traditional Village.

Table 2.
 Eight potentials owned by Pemuteran Traditional Village (Wirdika, 2019)

POTENTIAL	CATEGORY	NAME	CONDITION	USE
1. Natural resource potential	Beach	Pemuteran Beach, Menjangan Island	Well maintained	Utilised
2. Water resource potential	1) Air Kelebutan	Kelebutan Hot Water, Kelebutan Batu Kursi, Kelebutan Penirtaan Udeng - Udengan,	Well maintained	Utilised
	2) Air Panas	Yeh Panas Pemuteran, Banyuwedang Hot Spring		
3. Biological resource potential	Balinese speciality food crops	Gembal	Already extinct Exploited	Utilised
4. Potensi Khas Bali	Kuliner Makanan khas	1. Satay Lilit Bali, Jaja Unti, Be Guling Bali, Lawar Bali, Betutu Bali, Komoh, Jaja Begina, Jala Uli, Klepon, Pesan Tlengis, Dodol Bali, Serombotan Bali, Tum Bali.	Preserved	Canned own production, Company production, economically valuable
		2. Balinese Sayur Ares, Balinese Komoh, Balinese Urutan, Urab, Palem, Jakut Undis, Sambal Matah.	Preserved	Own production, no economic value
5. Geographical Potential	Seafood, Agriculture	Livestock Balinese Uyah, Balinese Cow, Balinese Pig, Balinese Goat	Preserved	Self-Production No economic value

6. Potential of Art and Cultural Institutions	Dance Studio	1	Active
7. Potential Tourism Attraction	- Nature attraction - Spiritual attraction	tourism	- Sea tourism, beach - Cave, Temple Active
8. Accommodation Potential	- Resort, Hotel, Villa, Lodging Homestay, Campsite	- /	Active

Observation and documentation. Conduct observation and documentation with relevant parties, including homestay owners and managers.

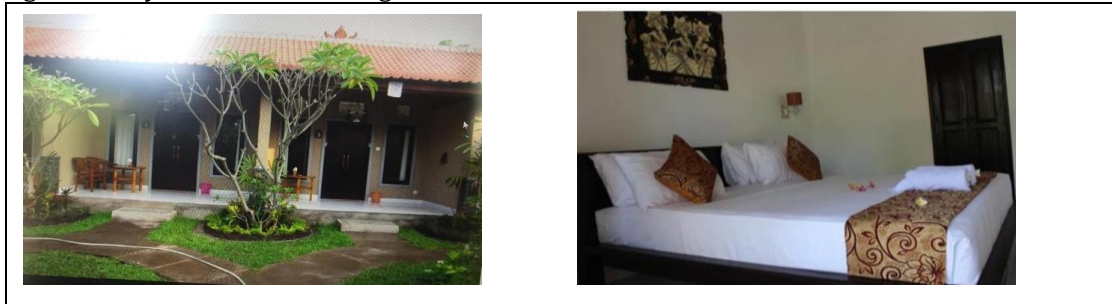


Figure 6. Magus Homestay (Ria, 2022)

Based on Table 3. homestay tourism can exploit all eight potentials. The mapping of tourist attractions showed the following results: Pemuteran Beach, Tanjung Budaya, Biorock Conservation, Kebon Anggur Tour, Batu Kursi Temple, Pemuteran Traditional Village Community Culinary Specialities and Pengerupukan Tradition, Nyepi Day Tradition.

Pemuteran Beach is a tourist attraction that is relatively cheap and economical. Access to the beach can be by foot, bicycle, motorbike, private car and public transport. In the area of Pemuteran Beach, there is Tanjung Budaya, which is used by local residents as a means of cultural performances by Pemuteran Traditional Village residents.



Figure 7. Pemuteran Beach and Tanjung Budaya (2022)

Biorock Conservation can be reached on foot or by two-wheeled vehicle. The site is still the traditional village of Pemuteran. Here tourists can see the beauty of the underwater world.



Figure 8. Marine Conservation Biorock (Komang, 2023)

After enjoying the underwater scenery, tourists can head to the vineyard. If it is harvest time, tourists can also pick and enjoy directly in the garden.



Figure 9. Vineyard Tour

Batu Kursi Temple is one of the spiritual attractions that can be enjoyed by local and foreign tourists. Positive energy and freshness can be felt by the visitors who come. Pura Batu Kursi is often visited by foreign tourists from various countries and can also be used as a place for mediation or yoga.



Figure 10. Pura Bukit Kursi

Learn to make a traditional menu of speciality foods from Pemuteran Village. These specialities are served to guests who stay overnight.



Figure 11. Traditional menu from Pemuteran Village

The holy day of Nyepi is celebrated by Hindus. On the holy day of Nyepi, no one in the Hindu community engages in any form of activity and there is no artificial light except the sun. On the holy day of Nyepi, the community gets closer to God, the creator of heaven and earth. Before carrying out Nyepi worship, one day before is known as Pengerupukan by carrying out the Ogoh ogoh parade tradition. Ogoh ogoh is a statue resembling a giant or bhutakala with a frightening face, symbolising human jealousy, greed and negative energy. The Ogoh Ogoh parade is a special attraction for tourists who come on the day of Nyepi. So that tourists can feel the atmosphere of family, peace and tranquility run by the owner/manager of the homestay.



Figure 12. Pengerupukan and Macaru traditions before Nyepi Day

The packaging of homestay tourism is taken from the daily activities that the community does together. Starting from morning, afternoon to evening. Cooking activities, preparing offerings, raising livestock, farming, gardening can be used as homestay tour packages. The uniqueness contained in the homestay tour package is the difference in the routine activities of tourists to be more valuable. So that homestay tour packages are able to increase the economic value of the local community.

D. CONCLUSION

Homestay tourism created by homestay owners is able to attract tourists to come back and experience unique local life. Homestay tourism is able to answer challenges and has great potential as a sustainable tourism development, able to increase the economic value of local communities through empowerment, and able to contribute to cultural and environmental preservation. The cooperation and involvement of local residents, as well as the involvement of village officials, Prajuru Adat, and the local government is a form of business that should be maintained, so that the economy of the residents becomes better.

To ensure that homestay tourism continues to successfully face the challenges of tourism development and make maximum contributions to the local economy, cultural preservation, and the environment, it is recommended to increase training for hosts in homestay management and guest services, and utilise digital technology for wider promotion. In addition, collaboration between the government, local communities, and tourism organisations needs to be strengthened to create adequate infrastructure and implement sustainable tourism practices. Regular monitoring and evaluation are also important to ensure that quality standards continue to be met and homestays can continue to develop positively.

REFERENCES

- Agustana, P., & Suprpta, N. (2024). Kebijakan Desa Adat Dalam Pengelolaam Pariwisata Pemuteran Kecamatan Gerokgak Kabupaten Buleleng. *Https://Ejournal.Unipas.Ac.Id.* <https://doi.org/https://doi.org/10.37637/locus.v16i1.1717>
- Coghlan, D., & Brannick, T. (2010). *Doing Action Research in Your Own Organization*. Sage.
- Creswell, J. W. (2009). Qualitative, Quantitative, and Mixed Methods Approaches. In *Research Design*. Sage.
- Creswell, J. W. (2012). *Educational Research*. Pearson.
- Dinas Pariwisata Bulukumba. (2020). *Buku Panduan Pelatihan Manajemen Homestay*. <Https://Www.Scribd.Com/>. <https://www.scribd.com/presentation/497455401/TOR-Pelatihan-Homestay>
- Donna, E. (2017). *Peningkatan Usaha Ekonomi Rakyat Di Kawasan Strategis Karimunjawa Melalui Pengembangan Bahari* [STIEPARI]. <https://repository.bsi.ac.id/repo/files/349842/download/Tesis-Donna-Ekawaty.pdf>
- Donna, E. (2022). HUMAN RESOURCES ACCOMPANIMENT OF HOMESTAY. *Rethinking Tourism*. <https://universitasbsi.academia.edu/DONNAEKAWATY>
- Edi, S. (2012). *Budaya Indonesia Kajian Arkelogi, Seni, Dan Sejarah*. Rajawali Pers.
- Eticon. (2020). *Panduan Pengembangan Homestay Berbasis Masyarakat di Desa Wisata*. Eticon.
- Flick, U. (2006). Qualitative and Quantitative Research. In *An Introduction to Qualitative Research* (pp. 32–43). Sage.
- Hasan, A. (2015). *Tourism Marketing*. PT Buku Seru.
- Hendriyo, W., & Erlangga, D. P. (2017). *Menjaga Putaran Harmonisasi Pemuteran*. Jelajah.Kompas.Id. <https://jelajah.kompas.id/terumbu-karang/baca/menjaga-putaran-harmonisasi-pemuteran/>
- Herdiansyah, H. (2013). *Wawancara Observasi dan Fokus Groups Sebagai Intrumen Penggalan Data Kualitatif*. PT Rahagrafindo Persada.
- Herman, Lantang, A. G., Lathifah, S., & Widjaja, H. R. (2021). *Prototipe Kolaborasi Stakeholder dalam Pengelolaan Homestay: Studi Kasus di Desa Wisata Kembang Kuning Lombok Timur*. CV Bintang Semesta Media.
- Hermantoro, H. (2015). *Kepariwisataan, Destinasi Pariwisata, Produk Pariwisata*. Perpustakaan Nasional R.I CV Aditri.
- Hilman, H. (2008). *Pengantar Ilmu Hukum Adat Indonesia*. CV Mandar maju.
- Kemenparekraf. (2009). *UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 10.TAHUN 2009 TENTANG KEPARIWISATAAN. 1*, 12–42.
- Kementerian Pariwisata dan Ekonomi Kreatif. (2014). *Peraturan Menteri Pariwisata dan Ekonomi Kreatif RI Nomor 9 Tahun 2014 tentang Standar Usaha Pondok Wisata*.
- Kementerian Pariwisata dan Ekonomi Kreatif. (2017). *Panduan Teknis Pengembangan Homestay Desa Wisata Untuk Masyarakat*. Kementerian Pariwisata Republik Indonesia. <https://www.scribd.com/document/444995096/Panduan-homestay-untuk-masyarakat-v5>
- Keraf, A. (2002). *Etika Lingkungan*. Kompas.
- Koentjaraningrat. (2015). *Pengantar Ilmu Antropologi*. Rineka Cipta.
- Mahmud. (2011). *Metode Penelitian Pendidikan*. CV Pustaka Setia.
- Mandali, K. sodong. (2010). *Ngelmu Urip*. Yayasan Sekar Jagad.
- Oka, A. Y. (2010). *Buku Pariwisata Budaya Masalah dan Solusinya*. Balai Pustaka.
- Purwanto. (2014). *Evaluasi Hasil Belajar*. Pustaka Pelajar.
- Sajangbati, B. A., Harwindito, B., & Sapii, U. A. (2017). Daya Tarik Masyarakat Desa Adat Using Kemren Dalam Mempromosikan Wisata Budaya Di Banyuwangi. *Sains Terapan Pariwisata, Vol 2. No.* https://jadesta.kemenparekraf.go.id/desa/adat_osing_kemiren
- Saleh, M. (2022). *Buku Standarisasi Pengelolaan Homestay*. Budi Utama.
- Sarbini, sumawinata. (2004). *Politik Ekonomi Kerakyatan*. PT Gramedia Pustaka Utama.
- Sugiyono. (2014). *Metode Penelitian Manajemen*. Alfabeta.
- Sugiyono. (2016). *Metode Penelitian Pendidikan*. Alfabeta.
- Sulistyo, J. (2016). *Metode kualitatif dan Metode Kuantitaif*.

- Sumodiningrat, G. (2000). *Visi dan Misi Pembangunan Pertanian Berbasis Pemberdayaan*. IDEA.
- The ASEAN Secretariat. (2016). *ASEAN Homestay Standard*. The ASEAN Secretariat.
- Wirdika, I. K. (2019). *Profil Desa Adat Pemuteran* (Issue 97). <httpsdpma.baliprov.go.idwp-content/uploads/2022/03/78-PROFIL-DESA-ADAT-PEMUTERAN.pdf>
- Yunus, R. (2012). *Nilai-Nilai Kearifan Lokal Sebagai Penguat Karakter Bangsa Studi Emperis* (Juni). Deepublish