

Millennial Community Participation in Development Sumberbulu Tourism Village, Central Java

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Abstract

Sumberbulu Hamlet is a Tourism Village located in Karanganyar Regency, Central Java Province. The people of this village are trying to develop their village into an advanced tourist village that is attractive for many tourists to visit. However, in its development, community participation in village development is felt to be not optimal, especially the participation of people who are classified as millennials. Therefore, this study aims to reveal the forms and levels of millennial community participation in efforts to develop their villages. This study used a descriptive qualitative method with informants from several residents belonging to the millennial age group and village officials. The results of the study show that the form of participation is included in Pseudo-Participation, while the level of participation, in general, is at the Partnership level. It is recommended that the village government and other stakeholders can improve education and training for millennial communities in the development of tourism villages, so that they can strengthen their abilities and knowledge in developing tourism in Sumberbulu village.

Keywords: Tourism Village; Society participation; Millennial Society.

A. INTRODUCTION

In line with the goals of tourism development, since 1992 the Government of Indonesia has developed tourist villages in several provinces of Indonesia. The government has specifically discussed tourism villages as an alternative form of tourism with the escalation of flagship programs in digitalization, air connectivity and homestays (Wirdayanti et al., 2021).

The development of a tourist village is defined as efforts to complement and improve tourist facilities to meet the needs of tourists (Rajagukguk & Sofianto, 2020). The development of a tourist village is one of the best examples of community-based development, by prioritizing local community empowerment in the field of development (Sutawa, 2012; Gushendi, 2019). The main objectives of developing a tourist village are to increase economic growth, and people's welfare, eradicate poverty, overcome unemployment, preserve nature, the environment and resources, and promote culture (Basalamah & Mawardi, 2022).

In the process of developing a tourist village, of course, the participation of the community itself is very much needed as the main actor in encouraging the success of the development of a tourist village. Participation is community participation in the process of identifying problems and potentials that exist in society, selecting and making decisions about alternative solutions to deal with problems, implementing efforts to deal with problems, and community involvement in the process of evaluating changes that occur (Widayuni, 2019; Gushendi, 2019). There are three reasons why community participation in the development of tourist villages is important. First, participation is a tool for obtaining information about the situation and conditions, needs and attitudes of the local community, without whose involvement a development program or project will fail. Second, the community will trust a development program or project if they are involved in the preparation and planning process because they know the ins and outs of the project. Third,

participation is a democratic right of the people if they are involved in development (Murigol, 2017).

According to Midgley, the forms of community participation in efforts to develop tourism villages are: a) participation in making village development programs, b) participation in decision making. Participation in decision-making is very important because the community demands to participate in determining the direction and orientation of development, c) Participation in taking benefits. This form of participation is inseparable from the quality and quantity of program implementation results that can be achieved (Midgley, 2003).

Arnstein (2021) with his theory called Ladder of Citizen Participation, states the level of community participation in developing villages consists of eight parts which are: First level is manipulation where in this form, people are expected to only follow whatever is given by the authorities, in this case, the government. This makes this form categorized as non-participation. Second level is therapy, in this type the community is guided by the government which makes them dependent so that they have a mental block to being independent. The problem is fully faced by the government. This form is also classified as non-participation. Third level is informing, communities are beginning to understand what their rights and authorities are, but communication is still one-way between the government and the community. They still can't negotiate so the benefits they get are relatively small. This form begins to lead to real participation. The fourth level is consultation. Communities began to listen to their ideas and opinions. There have been meetings between the government and the community in discussions and meetings. Communication occurs in two directions and the steps of participation are increasingly evident, but in this form, participation is only limited to imaging, the realization of ideas from the community is not necessarily realized.

In the next level is placement. In this level communities are given a legitimate power and can make plans for their activities, of course, with the approval of the government. This is like the formation of organizations, bodies or institutions in the village by the government. The sixth level is partnership, where the government cooperates with the community and their opinions and ideas are listened to and begin to be realized in work programs so that the needs of the community can be realized. This form is like a Memorandum of Understanding (MoU) with related institutions to develop Tourism Villages. The seventh level is delegated power, in this level communities are starting to be able to negotiate with the government and decisions are in the hands of the community, and in last level is citizen control, in this highest-level communities are already independent and can manage tourist areas or villages with their management without intervention from other parties.

Several studies have been conducted relating to community participation in developing tourist villages, including research conducted by Gushendi (2019), which concluded that the community actively participates in developing the Dadapan tourism village. The form of community participation is in the form of participation in ideas, energy, and creative innovation (Gushendi, 2019). In contrast to the findings of research conducted by Putra (2020), which shows that the form of community participation in Carangsari Tourism Village in Petang District, Badung Regency is consultation with an apparent and passive nature, with minimal community participation and only obtaining economic benefits. Community participation tends to be top-down. Furthermore, the researchers concluded that not all tourist villages have participating communities, so an evaluation of tourist villages is necessary (Putra, 2020).

Research conducted by Palimbunga (2018) concluded that the form of community participation in tourism development in Tablanusu Village includes the planning, implementation and monitoring stages. At the planning stage, the Tablanusu community has been able to

communicate but is limited. Initiatives come from the government and are one-way only. At the implementation stage related to programs designed by the government and community participation in the informal sector. At the monitoring and evaluation stage, the community is only the recipient of information from the local government (Palimbunga, 2018). Research conducted by Pantiyasa et al found forms of community participation in Nyambu Village, Kediri District, Tabanan Regency including money participation, material participation, tool participation, and thought participation (Pantiyasa, 2020). The results of Suradiva's research concluded that youth is the only supporting actors in the management of tourism villages in Batubulan Village (Suradiva et al., 2018).

From the several previous studies that have been put forward, there are not many studies that specialize in the participation of the millennial generation in developing their villages. There is no specific demographic in determining this generation group. However, when referring to the year of birth, the millennial or Gen Y generation is currently between 15-36 years old (Stern, 2002; Garikapati et al., 2016; Kemnkopmk, 2021) This is interesting because the research conducted by Widayuni indicates that in implementing the development of a tourism village, not all residents have participated in it. Only a few teenagers or young people participate in developing their villages (Widayuni, 2019). The millennial generation tends to be more indifferent to social conditions, including the environment around them. They tend to focus more on lifestyles of freedom and hedonism. They tend to want instant things and don't value the process (Dewi, 2018).

In the context of developing a tourist village, of course, the role of the millennial generation is very much needed. The Minister of Tourism and Creative Economy, Sandiaga Uno invites millennials to revive superior tourist villages. According to Sandiaga, the millennial generation has extraordinary creativity in producing brilliant ideas, and out-of-the-box innovations or breakthroughs. So why should the millennial generation be involved in building a tourist village? Apart from being creative, this is also based on the 2020 population census data that 53% or around 90 million of the entire population in Indonesia is dominated by millennials and generation Z. That is why millennials and generation Z have an important role in helping the Ministry of Tourism and Economy's flagship program Creative in building tourism villages (Kemenparekraf, 2021).

Based on the background that has been stated, this research focuses on examining millennial community participation in the development of the Sumberbulu tourist village, Mojogedang District, Karanganyar Regency, Central Java Province. Sumberbulu Tourism Village carries the concept of tourism based on local wisdom that relies on natural preservation and agrarian cultural traditions, which are packaged into tour packages by carrying out the principles of friendly tourism and guided by Community Based Tourism. More specifically, the purpose of this research is to reveal the forms of participation, participation levels, and obstacles faced by millennial communities in developing the Sumberbulu Tourism Village, Karanganyar Regency, Central Java.

B. RESEARCH METHOD

This research uses a descriptive qualitative approach. According to Creswell (2014), descriptive qualitative research is a type of research that systematically and thoroughly describes a phenomenon or event. The purpose of this research is to generate an in-depth and detailed description of the phenomenon being studied, in order to provide a better understanding of it. Thus, this research seeks to dig for in-depth information about millennial community participation in developing Sumberbulu village as a tourism village. Data collection was carried out using in-depth interviews, Focus Group Discussions (FGD), observation, and documentation. Observations are made by observing the activities carried out by millennial communities in carrying out tourism

village development activities. Research sources were determined by purposive sampling technique. According to Sugiyono (2021), this sampling technique allows researchers to choose research subjects who are representative and have characteristics relevant to research. The main informants for this study were nine people belonging to the millennial generation aged between 19 to 28 years as it can be seen in Table 1.

Table 1. Informant Demographic Characteristics

No.	Code	Gender	Age	Education	Role
1	KR	Female	20 years old	Vocational High School	Secretary of the tourism village
2	RIK	Male	19 years old	Vocational High School	Tour guide
3	WUL	Female	23 years old	Vocational High School	Herbal medicine producer
4	ALD	Male	21 years old	High School	Pokdarwis, youth organization and barista
5	SOF	Male	22 years old	Vocational High School	Pokdarwis and Youth organization
6	YAY	Female	28 years old	High School	Coordinator of tourism village activities
7	TIN	Female	24 years old	Diploma 3	Head of BUMDES dusun Sumberbulu
8	ID	Female	25 years old	Vocational High School	-
9	AT	Male	27 years old	High School	-
10	SUM	Male	-	-	Head of Pendem Village
11	SUN	Male	-	-	Head of Pokdarwis Dusun Sumberbulu

Source: Authors, 2022

This study uses a qualitative descriptive analysis method. Miles, Huberman, & Saldana (2019) suggests that this method is carried out by describing and analyzing data in detail, so as to provide an in-depth understanding of millennial community participation in the development of the Sumberbulu tourist village. To analyze the data using the process of data reduction, data presentation, and conclusion. Meanwhile, to test the validity of the data using data source triangulation techniques by comparing and checking the data that has been obtained so that valid and reliable information is obtained.

C. RESULTS AND ANALYSIS

Profil of Sumberbulu Tourism Village

Sumberbulu Hamlet is one of the hamlets located in Pendem Village, Mojogedang District, Karanganyar Regency, Central Java. This hamlet was designated as a Tourism Village based on the Decree of the Karanganyar Regent No. 556/378 of 2020. The name of Sumberbulu hamlet comes from a spring (sendang) which is under a bulu tree (Figure 1). There are six well-maintained springs, including Sendang Gondang, Sendang Bulu, Sendang Pancuran, Sendang Awak, and Sendang Mbah.



Figure 1. One of the Water Springs in Sumberbulu Hamlet

Source: Authors documentation, 2022

Topographically, Sumberbulu Hamlet is a plateau with an altitude of approximately 400 feet above sea level (masl) with a total area of 414,116 m². This hamlet has a population of 449 people with a total of 142 household heads (KK), consisting of 208 males and 241 females, with the following age structure: ages 0 to 5 years (30 people), ages 6 to 12 years (52 people), ages 13 to 17 years (27 people), ages 18 to 45 years (164 people), ages 46 to 60 years (83 people), and over 60 years of age (93 people). Seeing this age structure, Sumberbulu Hamlet has many residents belonging to the millennial age who certainly have great potential to develop their village.

Most residents of Sumberbulu make a living as smallholder farmers, some are private employees, entrepreneurs, and civil servants. To add to their welfare, they work part-time by raising fish and trading. Many residents are also involved in the activities of the UMKM, KWT, and KUBE groups. Some of these groups include Sumber Mulyo Farmer Group, Pandan Sari Organic Farmer Group, KUBE Mudo Makaryo, P 2 WT Group, KTH Sumber Urip Mulyo, KWT Sumber Urip Mulyo, UMKM Sumber Mulyo, UMKM Manunggal Roso, and UMKM Maju Lancar.

Geographically, the location of Sumberbulu Hamlet is very suitable for agricultural areas, supported by abundant rivers to irrigate the rice fields. Considering the health aspect, Sumberbulu Hamlet prioritizes environmentally friendly organic farming programs. Livestock manure is used as compost so that ecosystems or life chain systems are well formed, which in turn makes the climate in Sumberbulu Hamlet cool and healthy.

In the arts sector, many residents are actively developing arts, including Reog (Figure 2), Jatilan, Gamelan, Kondangan, and Rasullan art. Several residents belonging to the millennial age group is actively training their younger siblings in the arts of reog, dance, mortar music, and angklung. The ability of millennials is based on the artistic spirit that they have passed down from generation to generation. Some types of traditional food that are preserved and developed include Bancaan, Gethuk Sukun, Wedang Larahan, Pepes Bumbu Uceng, Gethuk Palawija, and Jamu. They also still using traditional tools such as Lesungan (Figure 3) to process the rice.

The social activities of Dusun Sumberbulu are very well developed. The tradition of cooperation and harmony between residents is felt even though there are differences in both economic, social and religious backgrounds. They realize that this difference is a positive side to support and strengthen each other based on high values of tolerance (tepo seliro).



Figure 2. Reog Dance

Source: Authors documentation, 2022



Figure 3. Lesungan

Source: Authors documentation, 2022

Forms of Millennial Community Participation in Developing the Sumberbulu Tourism Village

Based on the results of interviews with informants (Figure 4), it was revealed that the contribution of the millennial community to the Sumberbulu Tourism Village development program, in addition to taking the form of time and energy, also provided ideas, suggestions, criticisms and input at meetings including meetings discussing tourism village promotion activities, Village Management General Meeting Tourism, GIPI institutional strengthening, Tourism Village Forum Coordination Meeting.



Figure 4. Interviews with Informant

Source: Authors documentation, 2022

In general, this research found that the millennial community actively participates in discussions and decision-making in tourism village development programs (Figure 5). Even so, there are still some who do not dare to defend their ideas and opinions because they still have doubts and lack self-confidence regarding the ideas they convey. As stated by KR as follows: *"I believe the ideas and opinions that I put forward at the meetings are good and if realized they will be very profitable, but I don't know why I don't dare to defend my ideas so they can be implemented, maybe because in there were a lot of senior people and big people in those meetings which made me feel uncomfortable"*. This was reinforced by Mr SUN as follows: *"In fact, these millennials have extraordinary ideas, but they don't dare to defend their ideas, maybe because of their lack of self confidence."*

Regarding the benefits felt by the people of Sumberbulu Hamlet as a Tourism Village, some millennial people do not participate directly by opening business opportunities or becoming members of working groups, for example, ID (traders) and AT (farming workers), they are not involved in activities organization/work group. This is because Sumberbulu Hamlet has not been declared a Tourism Village for so long and the work carried out by the informants had been carried out long before the village became a Tourism Village. However, some of the other millennial sources participated as tour guides (RIK), herbal medicine craftsmen (WUL) (Figure 6), and baristas (ALD). They did not prioritize the amount of material income (money) they received but prioritized the participation and experience they gained to advance the village. For example, ALD said: *"What I got was an experience like those pieces of training, sir. We participate in these community activities and continue to invite other communities to join too. The point is to unite the village community where there was no interaction before or there isn't an association so everyone can join in like that."*



Figure 5. Organizational meetings attended by millennials

Source: Authors documentation, 2022



Figure 6. Jamu (Herbal medicine) Stall

Source: Authors documentation, 2022

This opinion is in line with what was put forward by YAY, he said: *"Indeed, the income is not as big as expected, but because we also want and are willing to help in tourist villages, so whatever (money) we receive, we are sincere because we intend to help, many young people who help the management (organization) even though they are already students"*. The essence of the words of the informants shows that millennial participation is solely based on the desire to further develop their village.

The research findings show that the form of millennial society participation in the Sumberbulu Tourism Village is Pseudo Participation. As stated by Midgley, there are two community

participation, namely Authentic Participation and Pseudo-Participation. The criteria for authentic participation are the community's contribution to the program, community involvement in decision-making, and evenly receiving program benefits. If one of the three criteria is not met, then the form of participation is Pseudo-Participation (Midgley, 2003).

The millennial community has ideas and has provided suggestions and input in the formulation and decision-making of tourism village development programs. Their ideas and opinions are listened to and considered by more senior people and government officials. However, not all people can take advantage of program development in various forms of business/real work. The findings of this study are in line with the findings of research conducted by Susolowati, which concluded that the form of community participation in the Kandri Village in the development of the Kandri Tourism Village is still in the form of pseudo-participation or pseudo-participation (Susilowati, 2020).

There is one criterion that cannot be met, namely receiving benefits to the community evenly because not all residents of the Kandri Village participate directly by opening business opportunities or becoming members of the working group. In contrast to the research conducted by Palimbunga, relating to the formulation and decision-making of the development program for the Tabalansu Tourism Village, Papua, concluded that the people of Tablanusu have been able to communicate but are limited. Initiatives come from the government and are one-way only. Communities are allowed to express their opinions and have their opinions heard, but they cannot get guarantees that their views will be considered by the government (Palimbunga, 2018). Likewise, research conducted by Putra (2020) revealed that community participation that occurred in the Carangsari Tourism Village, Petang District, Badung Regency as a whole was low in the form of pseudo and passive consultations. The community is not involved in the process of developing a tourist village and only obtains economic benefits.

Level of Millennial Community Participation in Developing the Sumberbulu Tourism Village

Initially, the development of Sumberbulu Hamlet was carried out through the development of UMKM. Many PKK women are involved to take advantage of their potential for sale, for example, banana chips, bitter melon chips, herbs, ornamental plants, and souvenirs (bags, bracelets, paintings, handicrafts). The main initiator who pioneered the establishment of Sumberbulu Hamlet to become a Tourism Village was Mr SUN who currently serves as the Chairperson of the Sumberbulu Hamlet Pokdarwis, and TIN who currently serves as the Chairperson of the Sumberbulu Hamlet BUMDES. They are very focused on developing activity programs and motivating the community to want to participate in developing Sumberbulu Hamlet as a Tourism Village.

The Pendem Village Government has a desire for Pendem Village to become a Tourism Village. But as stated by the Village Head, for initial branding, while only appointing and developing Sumberbulu Hamlet as a Tourism Village, even though in practice when visited by tourists it sometimes involves several UMKM from outside Sumberbulu Hamlet whose marketing is carried out through BUMDES.

Concerning the role of the village government in the development of a tourism village, SUN (Pokdarwis chairman) put forward the following:

"For the time being, the village head is just following along, just following in the sense that he doesn't have this idea yet. This is so related to the Sumberbulu tourism village because of the concept We have our concept for the Sumberbulu Tourism Village, so maybe the village head himself doesn't understand what the concept is in Sumberbulu, so he's been following it all this time."

Even so, the support from the Village Government, especially the Pendem Village Head, was considered quite good. For example, concerning financial assistance, the parties that have assisted are the Village and Provincial governments (they have not received assistance from the District and Regency parties, both material and moral assistance).

The village government once assisted in launching Sumberbulu Hamlet as a Tourism Village and funds for welcoming the Minister of Tourism (Sandiaga Uno). As stated by SUN: "*... so, the village funds that have been included in the tourism village (program) in 2019 are approximately thirty million for the launching of the tourism village, and yesterday 2021 there were 87 million and six hundred, so that's to prepare for several tournaments. So, the welcoming of the Minister and also the supporting facilities. Then we will get provincial assistance in 2020 of more than 100 million for camping grounds*".

Regarding the construction of facilities, even though there is financial assistance from the village government, for the construction of roads and lighting most of them still rely on self-supporting funds, both from community contributions (voluntary contributions), sales proceeds from UMKM, and income from tourist visits. The progress of Sumberbulu Hamlet as a Tourism Village is heavily influenced by the participation of the millennial community. This was confirmed by SUM (Village head). He said: *...it's like this sir, for Pendem Village itself it doesn't have anything, sir. Indeed, we don't have one, only we can embrace it from young people, from Karangtaruna. The capital is also from the community itself. Not from others, other potential anyway. especially from Karangtaruna as the spearhead of the vanguard of young people. As for the other potentials, Pendem village used to be an underdeveloped village, sir.*"

Based on the results of the interviews, it can be seen that the level of participation of the millennial community in efforts to develop their villages is included at the partnership level. This is indicated by the good cooperation between the government and the community. Some of the opinions and ideas of the millennial community are listened to and realized in the work programs they create so that people's wishes and needs can be realized. They have carried out several Memorandums of Understanding (MoU) with related institutions to develop Tourism Villages, for example, the MoU which was carried out with Akparta Mandala Bhakti Surakarta, aimed at guiding the community to become business actors in the tourism sector, the MoU with the Indonesian Minister of Tourism and Creative Economy and the RI Wamendes PDDT for development Creative Tourism Village, MOU with accommodation providers (homestays), MoU with craftsmen, and MoU with mass media journalists to make coverage and news about Sumberbulu Village and HR training related to journalism.

Factors Driving and Hindering Millennial Communities in Developing the Sumberbulu Tourism Village

The progress of Sumberbulu Hamlet as a Tourism Village is influenced by several factors, both internal and external factors. Internal factors that encourage the millennial community in efforts to develop the Sumberbulu Tourism Village include the spirit of cooperation, a strong motivation to advance their village, and a strong desire to learn and improve competencies that are useful for developing a Tourism Village. They are very enthusiastic to take part in various pieces of training organized by the government or by other parties. In addition, they often hold comparative studies to other tourist villages. Likewise, they take advantage of knowledge and input from academics and students who conduct research and KKN in Sumberbulu Hamlet. In line with the conclusions of research conducted by Gushendi who stated that the driving factor for the development of community tourism villages was the enthusiasm and desire of some people to participate in the

development of tourist villages, but other factors also influenced them, namely the economic factors of the community which were still relatively low. , thereby encouraging them to participate in the development of the village of Dadapan, Pacitan Regency (Gushendi, 2019). Likewise, research conducted by Murigol, concluded that the motivating factor for community participation is the desire for changes to be better in their village (Murigol, 2017).

Another internal factor is the existence of a fairly good understanding of the millennial community regarding the concept of sustainability and the benefits of developing a tourist village, thus encouraging them to participate in efforts to develop their village. As stated by Aditama and Sari (2020) which shows that an understanding of the concept of sustainability can be a driving factor for the community in developing a tourist village.

While external factors are natural beauty factors, support from village government officials and village community support and compliance in carrying out development programs. As stated by YAY: *"...what we feel in building this village is the existence of a tourism village driving team that is solid and works sincerely a supportive community, and village officials who are actively involved."* The inhibiting factors felt by the millennial community in efforts to develop Sumberbulu Tourism Village include difficulties in managing time between school, work, and organizational activities, not having the courage (self-confidence) to negotiate with other people or the government (village, sub-district, district and province), and the income of the millennial community is not fixed (stable). Even though there were several inhibiting factors found, the results of this study indicate that in general the participation of the millennial community is quite good, so that they are able to develop Sumberbulu Village as an attractive tourist destination for tourists to visit. This is in line with the results of research conducted by Rizki and Suryanto (2022) which show that millennial community participation can enhance the development of tourist destinations.

CONCLUSION

Sumberbulu Hamlet is one of the Tourism Villages which is included in the category of developing Tourism Villages in Indonesia. The main capital for the advancement of this Tourism Village is not because of its natural potential, but the most important thing is the efforts to maintain natural conditions and traditions passed down from generation to generation, among other things they take good care of and maintain springs (sendang), maintain a culture of cooperation, obedience to older people (seniors), preserving traditional dance arts or making medicines (herbs).

The form of millennial community participation is included in Pseudo-Participation, they provide a lot of input in the form of ideas, suggestions, input, and criticism in making tourism village development programs, but they do not have the courage or confidence to defend their ideas to be included in Tourism Village development programs. Concerning program implementation, millennial people have been able to take advantage of these programs by realizing various forms of real businesses that generate money even though the amount is still far from what they expected, for example becoming tour guides, making crafts, and opening cafes.

The level of participation of the millennial community in developing Sumberbulu Hamlet as a Tourism Village is generally at the Partnership level. In this case, the community has started to cooperate with the Government, particularly the Village and Provincial Governments. Their opinions and ideas, although not all of them, are relatively listened to and are starting to be realized in work programs so that people's needs can be realized little by little. This form of cooperation is mostly manifested in Memorandums of Understanding (MoU) with several related institutions to develop Tourism Villages.

Factors that encourage and hinder millennial community participation are dominated by internal factors, factors that encourage especially motivated to continue learning and a very strong desire to advance and develop Tourism Villages. While the inhibiting factors are the inability to manage time between learning activities at school, organization and work and the lack of self-confidence in defending ideas or ideas to be included in the Tourism Village development program.

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