

Social Participation of the Ranu Pane Village Community in the Village Tourism Area Development

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Abstract

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Ranu Pane Village is an enclave village located in the Bromo Tengger Semeru National Park area. This village still maintains the traditional Tengger culture, which has natural potential in Lake Ranu Pane and Lake Ranu Regulo. Its located in a national strategic area of 10 priority tourist destinations; Ranu Pane village is direct to become a tourist village. Tourism development in the perspective of local independence embodied a community order that was carried out independently. Community participation is very decisive in the development of tourist villages so as not to be separated from the cultural values of the local community and the decline in environmental quality so that tourism management will be able to create a prosperous society together with nature conservation. This research is a qualitative descriptive study with direct observation techniques and library data collection. The purpose of this study was to determine the participation of the Ranu Pane village community in the development of a tourist village. Through SWOT analysis, obtained a strategy for the development of tourist villages. In general, it is necessary to increase the participation of the village community.

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1. Introduction

Bromo Tengger Semeru National Park (TNBTS) has a unique and essential value for maintaining hydrological functions, protection of natural phenomena; cultural protection; preservation of flora, fauna, and ecosystems, including their role as natural tourism objects. However, behind the wealth of natural resources, there is the culture of the Tengger people, which is quite stunning. The existence of Ranu Pane Village evidences this as one of the villages with the majority of the Tenggerese population who still maintains traditions.

Tourism potential with local wisdom and excellent natural conditions should be utilized and appropriately managed by the community. The tourism development trend in Lumajang Regency can be the background for developing community participation-based tourism villages. In addition to the status factor, the enclave village is flanked by a national park, making it seem like an isolated village. Communities are required to be more independent and look for other sources of the economy.

Tourism development in the perspective of local independence is an embodiment of the community order, which is carried out independently by the order itself to improve the quality of the order to maintain the preservation of nature and local cultural values and existing tourism objects. So far, the development of regional tourism aims to develop the local potential that comes from nature, socio-culture, or the economy to contribute to local governments and improve the welfare of the community. In this regard, currently, tourism development uses a community approach or community-based development. In this case, local communities build, own, and directly manage tourism facilities and their services. The community is expected to receive direct economic benefits and demands for active community participation in the development process from planning, implementation, monitoring, and evaluation.

Community participation is very decisive in the tourist villages' development so that it cannot be separated from the cultural values of the local community, and a decline in environmental quality occurs so that tourism management will be able to create a prosperous society and natural preservation. The form of related community participation is to monitor and control existing tourism development by determining the vision, mission, and objectives of tourism development, identifying protected, developed, and utilized resources for developing and managing tourist attractions.

This study aims to examine the participation Ranu Pane Village community in developing the Ranu Pane tourist village. This study is expected to know the level of community participation in the development of village tourism.

2. Literature of Review

Community Participation

According to Sumarto (2003), community participation is a process when the community, as individuals or social groups and organizations, takes part and influences the process of planning, implementing, and monitoring policies that directly affect people's lives. Meanwhile, according to Pitana in Palimbunga (2017), participation is an accessible contribution of local energy, time, and materials to support various development programs and projects and active involvement in every process. The active role in question starts from planning, determining the design, implementation to monitoring and enjoying the results or what is known as "genuine participation" or the community as tourism actors. Based on the views above, it can be concluded that community participation is an opportunity for the community to manage existing resources by taking an active role in tourist destination development.

Arnstein in Palimbunga (2017) defines a participation strategy based on the distribution of power between the community and the government. Community participation is identical with citizen power; Arnstein uses a ladder of participation; each

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rung of the ladder represents a different participation strategy based on the distribution of power.

Table 1. Community Participation Level

No	Participation Level	The Nature of Participation
1	Manipulation	Role by government
2	Therapy	Socialization so that people do not get angry
3	Announcement	In the form of a one-way notification
4	Consultation	People are heard, but suggestions are not always used
5	reassurance	Community suggestions are accepted, not consistently implemented
6	Partnership	The reciprocal relationship between government and society
7	Delegation of Power	Granting program power to the community (partially/wholly)
8	Community Control	The community holds power

Tourism Village Development

The development of tourism requires human resources which have high competence and those with medium and low competence. The obstacles faced in tourism development are relatively few when compared to other sectors. Tourism development, in this case, offers the right way to build supporting industries such as lodging, restaurants, tour bus rentals, boat rentals, souvenir industries, and others (Wardiyanto, 2010).

Community-based tourism is focused on balance and harmony between the environment, natural resources, and human resources imbued with the use of local wisdom as a tourist attraction, maintaining a sustainable environment, loving the culture and customs of the local community. Community participation in tourism development is defined as active involvement in the tourism industry's development process, starting from planning, development to monitoring and evaluating and taking benefits.

The main objectives of developing community-based tourism are to grow and develop a love for the community and the environment by sharing knowledge and experience with other communities. Second, it aims to preserve various cultural assets, history, and natural wealth to maintain and pass on to future generations. The advantages of community-based tourism development are the creation of broad employment opportunities for the community, supporters of cultural preservation, efforts to preserve local community resources, and economic benefits directly enjoyed by local communities (Pitana in Palimbunga, 2017).

According to Nasikun (1997), community-based tourism development has superficial characteristics that are adapted to regional capacities and local community resources such as:

- 1) small-scale so that it is easier to organize, for example, lodging or non-star accommodation whose human resources are not required have a special certificate. Accommodations in the form of homestays are generally equipped with simple facilities and family-friendly services.
- 2) Its more opportunities to be developed and accepted by the local community. Using local architecture, the construction of tourism facilities is more acceptable to the local community than tourism facility buildings adopted from outside areas.
- 3) provide more opportunities for local communities to participate in the planning, development, and evaluation processes, and;

- 4) The culture of community participation is prioritized, development favors the people who are the hosts, and for the sustainability of the socio-culture of the local community.

A tourism village is an area or region in which there are many tourist attractions (cultural, artificial, natural) that are packaged in such a way as to attract tourists to visit. Hadiwijoyo (2012) explains that the requirements for a tourist village are:

- 1) good accessibility
- 2) there are interesting objects
- 3) the community and officials accept and support
- 4) security
- 5) tourism village facilities are available (accommodation, telecommunication, human resources)
- 6) cool climate, and
- 7) relate to other objects that are already known to the broader community.

3. Method

This research is a qualitative descriptive study – data collection by observation and literature review. Observations were made by visiting the location directly and conducting interviews with figures who were considered to have high data source accuracy, namely the Tourism Awareness Group (Pokdarwis) and related agencies. In this study, the relevant institution is the Bromo Tengger Semeru National Park Center and the Lumajang Regency Culture and Tourism Office.

The data collected from the field results were analyzed descriptively qualitatively. I was using SWOT analysis as a problem-solving tool regarding the local communities' participation in the tourist destinations development.

4. Discussion

Ranu Pane Village Area

Ranu Pane Village is an enclave village located within the Bromo Tengger Semeru National Park area. Administratively, it is located in the Senduro sub-district, Lumajang Regency. With the administrative boundaries of the northern village of Ngadas Village, Malang, on the south side, it borders with Kandang Tepus Village, on the west side with Burno Village, on the east side with Argosari Village. Ranu Pane village only consists of 2 hamlets, namely Besaran and Sidodadi hamlet.

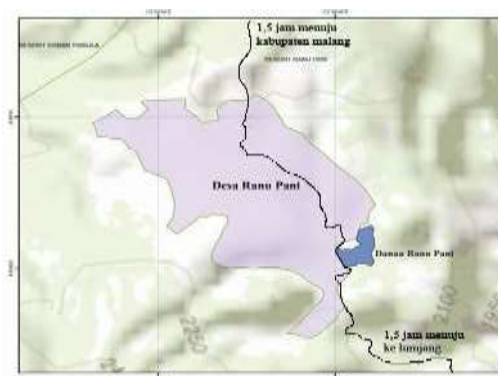


Figure 1: Ranu Pane. village settlement map
Source: TNBTS

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The location is about 2200 altitude MASL, 28 km from the center of the Senduro sub-district and about 45 km from the center of the Lumajang district. The Ranu Pane village has 265 ha with an area of 3,260.35 ha of conservation utilization zone. Besides Ranu Pane, there are two other lakes, Ranu Regulo and Ranu Kumbolo Lake. Regulo Lake is relatively easy to access because it is adjacent to Ranu Pane Lake. As a village on the back of Mount Semeru, this village is blessed with excellent natural conditions that make the villagers' main livelihood as farmers. The community's featured varieties are potatoes, carrots, and cabbage. The people majority are descendants of the Tengger tribe. Although they have diverse religions, they can tolerate each other. Apart from agriculture, another aspect that supports the economy is tourism, mainly from climbing Mount Semeru.

Socio-Cultural Community Conditions

As a village where the majority of the Tenggerese are, the people of Ranu Pane Village still hold on to their traditional cultural beliefs. Even though religiously, the community has held certain religions such as Islam, Christianity, Hinduism, the community still lives side by side and carries out the Tengger tribal traditions such as *Unan-Unan, kasado, Karo, entas-entas*.

Based on population data in 2013 data on the population of 1387 fermented souls of 641 men, 746 women. With an average education level limited to elementary school. Apart from the mindset of the people of Ranu Pane Village that they tend not to be open-minded, the existing educational facilities are also quite a barrier. To obtain a junior high school education, the closest is to the center of the Senduro sub-district, which is about 28 km away. The rest there are only one elementary school, two kindergartens, and 1 Playgroup.

In terms of religion, people who have now embraced various beliefs have sufficient worship facilities. There are two mosques, four prayer rooms, 1 Christian church, one temple, two studios. Generally, they find it difficult to change their habits and are open to changes that occur, and tend to be indifferent. It can be seen that when the information dissemination on tourist villages is carried out by the Culture and Tourism Office of Lumajang Regency, the community tends not to be proactive.

The sociology of Ranu Pane Village Community was formed based on three factors:

1. Socio- Education Factor

The knowledge level by the community can increase the awareness of the critical environment for humans. Unfortunately, people do not think so. In an interview with village leaders, Mr. Rudy, said that the average education level of the community is low. Elementary school-aged children are better off joining their parents in farming because it is considered clear to generate income.

2. Culture Factor

The people of Ranu Pane village believe that what has become their current habit is a legacy such as the type of livelihood and agricultural system. People think that this is not a problem because their ancestors did the same thing.

3. Socio-Culture Factor

The strength of existing customs makes people believe that the village can be saved from disaster by performing ceremonial rituals such as *Unan-unan*. It is not based on scientific studies but rather on the beliefs that exist in a community group.

These factors trigger the difficulty to change their main habits related to their daily work as farmers and their system. Foreign knowledge becomes challenging to apply. As the local Pokdarwis said, people are challenging to accept anything out of the ordinary.

Economic Condition of Rane Pane Village

The people of Ranu Pane Village have sufficient economic conditions. Agricultural products are pretty promising and can support them for a whole year. However, along with the increase in tourist visits to Ranu Pane Village with the primary purpose of climbing, there are types of work in fields other than agriculture that are important to support sustainable development. It is a good choice because the agricultural sector in Ranu Pane Village has the potential for ecological disasters.

Table 1. type of business community in Ranu Pane Village (non-agricultural)

No.	Business Type and Job Opportunities
1.	Porter
2.	Guide
3.	Parking Manager
4.	Jeep Driver
5.	Taxi bike
6.	Restaurant
7.	Souvenir shop
8.	Jeep Rent
9.	Lodging
10.	Hiking Rent tool

source: Nugroho, 2014

Table 2. Job Income Pattern

No.	Business Type	Total Provider	Income (x Rp.100.000)	Time Pattern
1	Warung	2	2 - 8 / day	Climbing season
2	Restaurant	3	1 - 80 / day	Throughout the year
3	Bike Parking Provider	1	10 - 75 / day	Climbing season
4	Car Parking Provider	1	4 - 45 / day	Climbing season
5	Jeep Driver	50 - 70	5,5 - 22/day	Climbing season
6	Outdoor Tool rent	1	100 - 200 / month	Climbing season
7	Street vendors	4	2 - 4,5 /day	Throughout the year

source: Nugroho, 2014

From these data, the economic condition of Ranu Pane village depends on climbing Mount Semeru. It was found that people who worked in the agricultural sector turned to the nature tourism sector when the climbing season arrived.

The entrepreneurial sector of the Ranu Pane Village community does not yet have an integrated system and changes in interests and levels of consistency. According to CRE (2003), social factors reflect the entrepreneurial climate of society and can be a measure of an individual's entrepreneurial potential. According to Juma and Timmer (2003), social learning is essential where individuals understand entrepreneurship. Through the participatory learning process, a knowledge transfer process gives rise to the distribution of benefits and shared views in society.

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According to Nugroho in the National Ecotourism Seminar (2013), the Ranu Pane community individually has an entrepreneurial spirit. However, social entrepreneurship or forms of business carried out communally and integrated still do not show sufficient entrepreneurial mentality. Based on the government's perception that community respondents do not have rules or entrepreneurial motivation innovations. They considered that the government did not support the entrepreneurial sector. Purnomowati, Negara, Nugraha (2012) indicated that farmer and mixed (entrepreneur and farmer) jobs are feasible, but mixed (entrepreneurial and agricultural) jobs have higher benefits than relying solely on the agricultural sector.

Community Participation Forms

The purpose of this analysis is to analyze community participation in tourism development in the village in the form of community involvement starting from the initial process of planning, actuating, and controlling the tourism development program in the village. Community participation is divided into community participation related to programs supported by the Central Ministry and the Culture and Tourism Office of Lumajang Regency and community participation in the informal sector. The form of community participation in tourism development in the village can be explained in several actions or activities which are described as follows.

a. Community Participation in Planning

Planning is a process that involves efforts made to anticipate future trends and determine the right strategy to realize organizational targets and goals. Activities in planning include:

- 1) Determine the target market, formulate a strategy to achieve the target market. Determine the required resources, set standards/indicators of success in achieving the goals and target market
- 2) Involvement of local communities, especially concerning problem identification or problems, and potential development and analysis. And forecasting of future environmental conditions, development of alternative plans and facilities.

The local government initiated planning activities in Ranu Pane Village. Regional development planning begins with a Forum Group Discussion between the government and local communities. The use of FGDs also serves as a medium for aspirations from the local community to convey problems and hopes for regional development activities, especially the Ranu Pane Lake area. So far, the FGD activities have been initiated by the Lumajang Regency Government through various related activities.

b. Community Participation in Actuating

Community involvement is needed for the protection effort of the Ranu Pane lake environment. This activity is routinely held by the Bromo Tengger Semeru National Park Center (BB-TNBTS). The focus of the activity is cleaning the lake from *Salvina molesta* weeds. These routine activities absorb many volunteers, not only the local community but also the community and students. The range of activities is about a week in the middle of the year.

Another form of community participation in the implementation is the association of porters and climbing guides. Semeru climbing provides many jobs besides being a farmer. The service product is quite profitable in nominal terms, but some problems

such as service price games often occur between porter service providers and climbing guides.

c. Community Participation in Controlling and Utilization

Community participation in supervision is carried out independently and through local tourism awareness groups (Pokdarwisa). According to Mr. Rudy, one of the community leaders, the government rarely reviews the routine activities of the village community. Government involvement in supervision is limited to significant activities such as the *Enthas-enthass* cultural festival and lake cleaning.

In terms of utilization, material benefits are obtained from public facilities such as parking and public toilets. For other community activities, such as ownership of climbing businesses, it is up to each individual.

Community Engagement Analysis

The Ranu Pane Village community who do not yet have a proper education level are difficult to work both socially and in relation with the government. With a low education level, efforts to plan the Ranu Pane Lake tourism area also do not get an optimal response from the community. In entrepreneurship, people tend to wait for action from the government rather than take innovation or collaborative action first.

In the sustainable development process with a participatory approach, the people of Ranu Pane Village are still in therapy. They still need education and guidance slowly and consistently in responding to development. There is a need for basic improvements starting from educational facilities to government consistency to increase community participation. According to a community leader, Mr. Rudy, efforts to improve human resources such as English language training and improving tourism services are hindered by the mindset of people who prefer instant work, namely farming, because the production is visible.

The monitoring and utilization of community results are not optimal. Its A lot of complaints by the community due to the unclear work system. Both in associations providing climbing services, tourism awareness groups, and the role of the government are considered minimal.

1. Inhibiting Factor

Ranu Pane village is geographically confined by rainforest land. There is only one main road with a width ranging from 4 meters to 6 meters. The dominant paved road is partly concrete. The mountainous area makes the travel route filled with sharp turns. To reach Ranu Pane Village from the center of the Senduro sub-district, takes approximately 1-2 hours by car. Geographical factors make it difficult for villagers to move. So that the development of both physical and non-physical is quite disturbed.

The causes of local government control feel lacking by the community. The irregular visit by the government makes communication between the community and the government is lacking. In addition, internal community conflicts often occur due to weak systems in business groups and communities. Community participation tends to lead to self-interest.

Lack of public awareness for education makes it difficult for people to develop new things. According to Faizin, a Pokdarwis figure, this does not mean that the villagers are

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stupid or lazy. However, education is not the main thing, and people prefer to invite school-age children to work in the fields rather than go to school. This condition impacts the lack of input from the community when the government goes to the field.

2. Supporting Factor

Through the Ministry of Energy and Mineral Resources and the Ministry of Tourism and Creative Economy, the Lumajang Regency Government and the National Park Center are paying attention to the Ranu Pane village area. The "new Bali" priority area in Bromo Tengger Semeru includes the Ranu Pane village area. The project to revamp the lake area into a tourist attraction was started in 2018 by the Lumajang Regency Government, as well as improving public facilities such as road access, village irrigation canals, tourism supporting facilities such as business stalls will be built in the future.

Ranu Pane village is located on the slopes of Mount Semeru. The main attraction is the potential for natural beauty, panoramic views of mountains and lakes, and excellent and beautiful air conditions. Mount Semeru climbing tourism is an opportunity for some rural communities in terms of livelihoods other than farming. It was evidenced by the existence of business opportunities in the field of rock climbing which is growing.

As a Tenggerese community that still adheres to culture, cultural richness through ritual celebrations is also a unique attraction. In addition, religious tolerance is relatively high, as evidenced by houses of worship of various religions in one village.

SWOT analysis

SWOT analysis is a strategic planning method used to evaluate the strengths, weaknesses, opportunities, and threats in a project (in this context, the project is an effort to preserve cultural heritage objects). From this analysis, the Ranu Pane village condition regarding the role of the perapen will be published and sorted based on the status of the impact.

Table 1. SWOT analysis

Strengths	Weakness
<ul style="list-style-type: none"> • The community still applies <i>Tri Hita Karana</i> and culture in traditional <i>enthas ethas, unan unan, Karo, etc.</i> • Both local and international tourists visit the village • As the entrance for climbing Mount Semeru • Ranu Pane and Ranu Regulo. lake tourism magnets 	<ul style="list-style-type: none"> • Lake ecosystem damage that reduces tourist interest by weeds and mud sedimentation • the distance from the village to the nearest crowd center (Senduro sub-district) is quite far • road access to the village is limited to one road, and there is no mass transportation • belum sepenuhnya sistem organisasi masyarakat
Opportunity	Threat
<ul style="list-style-type: none"> • The village is located in a national strategic area as "10 new Bali" or priority tourist destinations • The community still preserves the culture and accommodates by the government as a festival agenda. • various sources of non-agricultural work 	<ul style="list-style-type: none"> • the young generation of the Tengger tribe left the village • Enclave village status makes community land limited • the community prioritizes the economy without implementing environmental and cultural sustainability • The low quality of education and public openness

From the table it is determined directions preservation strategies based on the relationship of factors following:

a) strength opportunities

Integrating local culture with the work program plans of local and central governments without reducing existing social values. Bringing up the creative economy cluster in the contemporary tourism sector to attract foreign tourists and youth.

In addition, Mount Semeru climbing tourism is integrated with existing activities and work programs. For example, the set schedule for the cultural festival with the climbing season does not overlap and makes discomfort for tourists.

b) strength treatment

Provision of village youth to be ready to work in the tourism sector and insight into sustainable development. Some programs that can be used as pilots are debriefing on foreign language communication, Tengger culture studios, and briefing on good tourism management.

One of the tourism management briefings focuses on the construction of accommodation facilities. It is hoped that accommodations such as homestays, villas. Still apply local architecture and comfort for tourists.

c) weakness opportunities

Villages need facilities and infrastructure to deal with access and distance. One of them is to increase the convenience and ease of transportation, for example, unique public transportation routes from Ranu Pane village to and from the center of Senduro District, Lumajang Regency, and Ngadas Village Malang Regency. It can be imitated from the existing transportation system in Ngadas village, the Malang city - Ngadisari bus route by DAMRI 2020.

The transportation system is expected to use local workers. Communities that have experienced a diversity of non-agricultural jobs can take part in an integrated transportation system, improving the Ranu Pane lake ecosystem as a village tourism activity other than climbing.

The development of the built area in the lake area follows the regional planning plan so that it does not impact environmental damage.

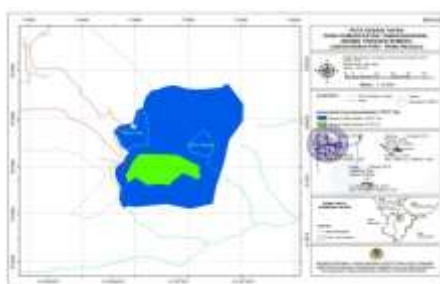


Figure 2. The Map Ranu Pane and Ranu Regulo lake tourism area plan
Source: BB-TNBTS

d) weakness treatment

The generally applied strategy is to carry out comparative studies to overcome the condition – providing greater insight into examples of prosperous tourism villages in terms of human resources and facilities. One of the villages that deserve to be used as a benchmark is Penglipuran Village, Bali.

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It is hoped that the younger generation can imitate the work system and youth organizations, both in the form of facilities and infrastructure, to cooperate between stakeholders (government, non-governmental organizations, entrepreneurs).

5. Conclusion

Ranu Pane Village has the potential of natural and human resources that can be developed into a tourist village. Another potential possessed by villages located in national strategic areas is culture. as the village of the majority of the Tengger tribe, cultures such as unan-unan are still preserved and supported by the local government. Villagers who tend to farm have a choice of livelihood through tourism. Villages far from economic centers are a significant challenge for village development even though it is a national strategic project, so that the community has obstacles related to village development.

Community participation in planning is classified as therapy. The people of Ranu Pane village have not been able to have their initiative, so the role of the government is to take the dominant initiative. The initiation of the community itself carried out by a handful of figures is considered unsuccessful because it does not have a significant impact, especially on the economy. In traditional ritual activities, the community still has to be coordinated by the government to run better. Community participation in the implementation is quite good in several activities such as routine lake cleaning and climbing service associations. Although in the process, the community is still experiencing internal conflicts due to differences in service prices between communities and coordination. Community participation in monitoring is considered lacking because the community has not been able to control the community's internal and routine lake clean activities. Supervision from the government also lacks due to the lack of routine interaction with the village community. In general, the participation of the people of Ranu Pane Village needs to be increased in planning, implementation, supervision, and utilization to reach a tourist village.

Based on the conditions and the role of communities found rural tourism development strategy which is based on a community based on the results of SWOT analysis in general:

- Integrating local culture with the regional and central government work program plans without reducing the social values in it.
- Bringing up the creative economy cluster in the tourism sector
- Provision of village youth to be ready to work in the tourism sector and insight into sustainable development. Some programs that can be used as pilots are debriefing on foreign language communication, Tengger culture studios, and a briefing on good tourism management.
- Provision of tourism management focusing on the construction of accommodation facilities. It is hoped that accommodations such as homestays, villas. Still apply local architecture and meet the comfort needs of tourists.
- They are improving the Ranu Pane lake ecosystem as a tourism activity.
- Development of built-up areas in the lake area according to the regional planning plan so that it does not impact environmental damage.

- Ease transportation includes unique public transportation routes from Ranu Pane village to and from the center of Senduro District, Lumajang Regency, and Ngadas Village, Malang Regency.
- Comparative studies to imitate the work system and youth organizations, the form of facilities and infrastructure, to cooperation between stakeholders (government, non-governmental organizations, entrepreneurs). The object of comparison is Penglipuran Village, Bali.

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