

INTERNATIONAL CONFERENCE ON CONTEMPORARY SOCIAL AND POLITICAL AFFAIR
THE FACULTY OF SOCIAL AND POLITICAL SCIENCE
UNIVERSITAS AIRLANGGA



ICOCSPA 2016



**PROCEEDING
RE-EXAMINING GOVERNANCE:
STRENGTHENING CITIZENSHIP IN THE CHANGING WORLD**

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Prologue

The Second International Conference on Social and Political Science (2nd ICoCSPA) 2016 was previously known as International Conference on Democracy and Accountability (ICODA 2015). The Conference is conducted by Faculty of Social and Political Science (FISIP Universitas Airlangga).

The word governance has a very strong color in the trajectory of social and political journey since the late 20th century. It does not only trigger the theoretical debate about the country and sovereignty but also opens an advocacy strategy against the despotic rule of the country. In countries with established democracies, governance practices showed significance when the citizenship have been entrenched. However, different conditions will be achieved in countries with relation between citizens and the unbalanced nation.

Instead of equalizing access in the space of participation, governance provides opportunity for market dominance over the country and even the civil society. Assessment of governance in strengthening citizenship is a big agenda, especially in this changing world. How can the governance and citizenship mutually strengthen themselves in social, economic, and political context within specific culture? What lessons can be learned from those cases? Are there any novelty cracks in the theoretical debate about governance and citizenship?

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Community Participation in Tourism Planning: A Study in Sumenep, Madura

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This paper discusses the implementation of community support in tourism planning in Sumenep, Madura Island. Community participation in tourism development process has been widely recognised as essential (Cole 2008). It is believed that participation of locals in tourism planning results in better support and attitudes towards tourism and subsequently, this creates a successful industry. A lack of community support has become one of the major problems of tourism planning in developing countries. This is in contrast to the sustainable tourism principle that entails a long-term perspective and broad-based participation in tourism, particularly in policy formulation, decision making and implementation at all levels (United Nations 2002). Yet, if the aspirations of locals are ignored or not included in tourism planning, resentments and hostilities may happen and these may have the potential to damage the industry (Zhang, Inbakaran & Jackson 2006). As the one of potential destination in Madura, Sumenep ideally apply this community support in tourism planning. However, results show that lack of community support in tourism planning occurs in Sumenep. The strong hold in culture and religion among Sumenep society has strengthened their awareness in participating in tourism planning. Yet, lack of access in participating has become one of their barriers in participating in tourism planning.

Keyword: community participation, tourism planning, tourism

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INTRODUCTION

Tourism development has been referred to as ‘a double-edged sword’ (Zhong, Deng, Song & Ding 2011, p. 2972). Tourism creates positive impacts for host communities, by stimulating marginal economies, promoting development through employment, and

generating revenue (Liu & Wall 2006). Conversely, tourism development can also create negative impacts such as increased crime and cost of living, friction between tourists and residents, changes in residents' quality of life (Ap & Crompton 1993), marginalisation of locals in the tourism planning process (Dola & Mijan 2006), and a number of environmental impacts such as pollution and degradation of the ecosystem (Zhong et al. 2011). These negative impacts have been attributed to a lack of planning (Zhong et al. 2011) and are the impetus for increased attention towards sustainable forms of development (Hall 2008).

Sustainability requires tourism to be planned and managed in such a manner that natural and cultural resources are continuously maintained for future use (Hall 2008). Planning is considered necessary to minimise any potential negative impacts and maximise positive impacts, such as economic revenue for the destination (Hall 2008). Murphy (1985) argues that planning is focused on anticipating and regulating change in a system and is therefore able to promote development which contributes to social, economic, and environmental benefits. Gunn and Var (2002) also maintain that tourism must be planned in order to achieve better economic impacts, enhanced visitor satisfaction, community integration, and greater resource protection. It is therefore argued that the overarching task of tourism planning is to promote human welfare by creating planning which takes into account the principles of sustainable development (Hall 2008). Sustainable development thus underpins and provides a justification for the tourism planning imperative (Hall 2008).

Administratively, Madura Island is part of East Java Province. It consists of four regions: Bangkalan, Sampang, Pamekasan, and Sumenep. Two maps are presented below.

Figure 1. Map of East Java and Madura Island



Source: East Java (n.d.)

Figure 2. Map of Madura Island



Source: Indonesia Matters (n.d.)

Madura Island comprises an area of approximately 5,422 square kilometres, with a population of 3,570 million according to 2010 census (Statistics East Java n.d.). The island is quite isolated because it is separated from Java Island by Madura Strait. A public ferry was once the only way to access the island. As a consequence, Madura Island has been confronted with a significant number of obstacles to development, such as high levels of poverty and unemployment. In comparison to other regions in East Java, all regions in Madura have the highest percentage of people living under the poverty line. In 2010, in Sumenep Region, 24.61 per cent of the total population were living in poverty, (TNP2K 2011). These high percentages have positioned Sumenep as one of the poor regions in East Java. (TNP2K 2011).

Economically, Madura has always depended on agriculture. However, due to relatively poor soils and dry climate, Madura's agriculture has very low productivity (Rachbini 1995). This, along with other problems such as limited economic activities, rapid migration and an isolated location, has contributed to Madura's status as a marginal and largely forgotten island (Rachbini 1995).

Several scholars argue that tourism has the potential to be a means for improving regional economies, especially through its ability to generate employment, export earnings and revenue for both the government and individuals (Cornelissen 2005; Sharma, Dyer, Carter & Gursoy 2008). Even though the Indonesian Government ranks tourism as a priority of its development sector, this approach has not been applied consistently to all regions. In Madura, only a meagre number of tourism establishments existed (Dinas Pariwisata Propinsi Jawa Timur 2007). The number of accommodation offerings in Bangkalan and Sampang remained the same between 2005 and 2007. A slight increase was found in Pamekasan where offerings increased from 10 to 11 and in Sumenep where they increased from 5 to 7 (Dinas Pariwisata Propinsi Jawa Timur 2007). The number of recreational amenities that had potential to be developed as tourist attraction was also small (48 total in the four regions) (Dinas Pariwisata Propinsi Jawa Timur 2007). In light of this, it is not surprising that Madura Island is considered the least popular destination in East Java both for overseas and domestic tourists (East Java Tourism Board 2009). Compared to other regions in East Java, international arrivals in Madura have always been very low. In 2007, Bangkalan, Sampang and Sumenep attracted only 164, 116, and 51 overseas tourists, respectively, while no one visited Pamekasan (Dinas Pariwisata Propinsi Jawa Timur 2007).

The confidence in tourism as a way to promote prosperity on Madura Island is also apparent in the status attributed to Sumenep and Pamekasan, two designated *Kawasan Pengembangan Pariwisata Nasional* (KPPN) (National Tourism Development Areas) 2010-2025, as part of *Destinasi Pariwisata Nasional* (DPN) (National Tourism Destination) in the Surabaya-Madura area (RIPPARNAS/The National Tourism Plan 2010-2025). This policy has become a great milestone for Sumenep in developing tourism. Below is some tourist destinations in Sumenep.

1. Natural Tourism: Lombang Beach, Slopeng Beach, Sea Garden, etc.
2. Cultural Tourism : Asta Tinggi Grave, Asta Sayyid Yusuf Grave, Asta Buju' Panaongan Grave, Bull Race, Nyadar Ceremony, *Petik Laut* Ceremony, Sumenep Palace & Museum, Agung Mosque
3. Man-Made Tourism: *Batik*, *Keris* & Mask Making

With the development of tourism in Madura Island and Sumenep, the question about community participation in tourism planning has been questionable. Therefore, this paper examines community participation in tourism planning research in Sumenep, Madura Island.

Community Participation: A Literature Review

Tourism planning is important, particularly in developing countries (Pearce 2000). However, there are several issues around planning implementation in the developing countries. These issues can be categorised into political, structural and cultural issues. In terms of political issues, a strong centralised structure is a major issue in developing countries (Tosun 2001; Tosun & Timothy 2001). This centralisation of public administration functions has caused the concentration of power in the hands of elites. As in the case of Turkey, the central government is the power base and, local bodies are therefore used by the ruling parties to implement the central government priorities, or they are forced to follow central government decisions via economic and political pressures (Tosun & Timothy 2001).

Overcentralisation also results in the government of developing countries placing too much focus on planning but having less capability and discipline to govern it (Inskeep 1991; Tosun & Timothy 2001). Pearce (2000) claims that in developing countries, the emphasis in planning is mostly focused on preparation rather than implementation. Thus, while planning needs to be regularly assessed (Lawson & Baud-Bovy 1977), this regular monitoring is often ignored and unaccomplished (Pearce 2000) as changing local situations are also not accommodated in the plans (Tosun & Timothy 2001). In other words, the plans tend to be inflexible and unable to address the fast changing socio-cultural, economic and technological conditions which the tourism industry works under (Tosun & Timothy 2001). As a result, improper implementation of plans may occur because the plans are not advanced enough to manage the real situations at hand (Tosun & Timothy 2001).

Furthermore, the centralised structure in developing countries has encouraged a tendency for those who win elections and are in power to claim entitlement in terms of making all of the decisions necessary in the name of those who elected them (Tosun 2000). This can lead to a lack of political will for those in power to implement a participatory tourism approach (Timothy 2002; Tosun 2001). Some believe that this domination of elites deliberately keeps residents in a subordinate position (De Kadt 1979b; Haywood 1988). In developing countries, the tendency to ignore residents is encouraged by the fear on the part of elites that the masses could use their numerical strength to take care of their interests through political power or coercion (Tosun 2000).

One example of power concentrated in the hands of elites is what occurred on Java Island in Indonesia. On Java Island, respect for leaders is highly valued by the communities and thus, bypassing the leaders is considered impolite (Timothy 1998). This strong power in the hands of the leaders allows the leaders to make decisions on behalf of everyone. This arrangement leaves the common people with little choice but to accept what the leader determines. To disagree would be regarded as a sign of disrespect.

The common practices of planning in developing countries, which are overwhelmingly inflexible, incomprehensive and disregard local conditions (Tosun & Timothy 2001), results in difficulties in implementing planning. Thus a wide gap between planning and practices is unavoidable (Lai, Li & Feng 2006). Tosun and Timothy (2001) suggest that tourism planning in developing countries should adhere to a suitable method of planning that considers their own conditions such as socio-economic indicators of the destination and socio-cultural traditions. As Tosun and Timothy (2001, p. 358) state, 'There is no magical checklist for an appropriate or inappropriate approach to tourism development planning'.

A lack of community support has also become one of the major problems of tourism planning in developing countries. This is in contrast to the sustainable tourism principle that entails a long-term perspective and broad-based participation in tourism, particularly in policy formulation, decision making and implementation at all levels (United Nations 2002). This is articulated in the report below:

One of the fundamental prerequisites for the achievement of sustainable development is broad public participation in decision making. Furthermore, in the more specific context of environment and development, the need for new forms of participation has emerged. This includes the needs of individuals, groups and organisations to participate in environmental impact assessment procedures and to have knowledge about and participate in decisions, particularly those which potentially affect the communities in which they live and work (United Nations 1992, p. 23.2).

Community participation in tourism development process has been widely recognised as essential (Cole 2008; Grybovych, Hafermann & Mazzoni 2011; Lamberti, Noci, Guo & Zhu 2011; Marien & Pizam 1997). It is believed that participation of locals in tourism planning results in better support and attitudes towards tourism and subsequently, this creates a successful industry (Grybovych et al. 2011; Timothy 2002). Yet, if the aspirations of locals are ignored or not included in tourism planning, resentments and hostilities may happen and these may have the potential to damage the industry (Haywood 1988; Murphy 1985; Zhang, Inbakaran & Jackson 2006). Roberts (2013) argues that since no one can judge the perceptions and preferences of residents except the residents themselves, their

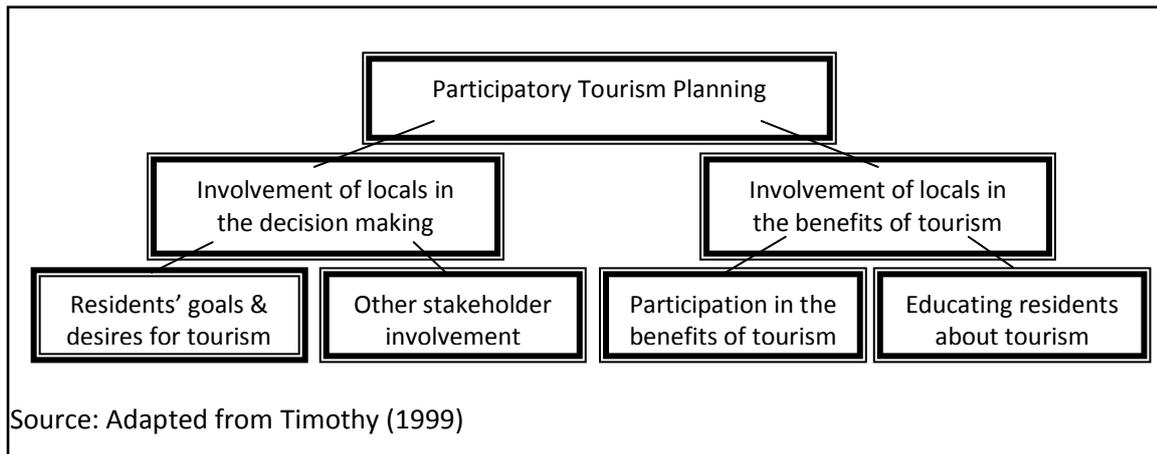
involvement in tourism planning is essential. In addition, the involvement of residents in the decision making process in developing countries is important because tourism will generate profits for the residents (Roberts 2013).

As part of the wide recognition of the importance of community participation, this topic has become a debated issue in the tourism management literature, particularly around its definition. The term 'community participation' has been interpreted by scholars in varying ways (Saxena 2011) and agreement on a common definition of community participation has been hard to achieve (Lamberti et al. 2011; Tosun 1999, 2005). Community participation can refer to collaboration (Bramwell & Sharman 1999; Jamal & Getz 1995; Jamal & Stronza 2009), involvement of the community in the decision making process (Aref & Ma'rof 2008), or a multi-stakeholder approach in decision making, all of which are referred to as participatory tourism planning (Timothy 1999) or cooperative tourism planning (Timothy 1998).

Key factors in community participation that relate to the input of locals are contribution, influence, sharing, or redistribution of power and control, knowledge and skills of locals in decision making (Saxena 2011). These include empowering the community by a consultative process which provides the community an opportunity to choose, make decisions and implement those decisions (Sofield 2003), as well as by enhancing self-esteem and pride in cultural traditions through an outside recognition of the values and uniqueness of the culture (Cole 2008; Scheyvens 2003b). Therefore, participation should place an emphasis on the resources, needs and decisions of the community, whereby opportunities are provided for local communities to mobilise their own resources, define their own needs, and make their own decisions in order to meet their own needs (Tosun 2005).

Timothy (1999) suggests that community participation may happen in two stages: in the decision-making process and in gaining the benefits of tourism development (see Figure 2.1). Participation in the decision making process refers to the empowerment of local residents to define their own goals for development, as well as consultation with them so their hopes and concerns with regard to tourism are addressed. Participation also encompasses the involvement of other stakeholders in the decision making and development process. The benefits of tourism refer to increased income, and opportunities for employment and education for the locals and are the most evident way of involving local community members in the benefits of tourism development (Timothy 1999).

Figure 1 A Normative Model of Participatory Tourism Planning



Both of these stages - involvement of locals in decision making and in the benefits of tourism - are closely related and entangled (Lamberti et al. 2011). The involvement of locals in decision making influences the generation of the benefits of tourism, and vice versa (Lamberti et al. 2011). For example, if there is no involvement of local stakeholders in decision making, disparity in the benefits of tourism might occur (Madrigal 1995). If local residents are to benefit from tourism, it is imperative that they are involved in the decision making process. However, the study of Li (2006) in China found the contrary. Li's (2006) study results showed that even though there was low participation of locals in the decision making, local communities were happy with tourism because they received satisfactory benefits from tourism. Several elites, who were decision makers in the process, were from local villages and may have contributed to this outcome because they may have had the interests of the local community at heart (Li 2006).

FINDINGS AND ANALYSIS

Sumenep Region is located on the eastern side of Madura Island. In the past, it was the only kingdom on Madura Island. The kingdom's palace and the Asta Tinggi Graves, which are the graves of the kings of Sumenep, are the heritage of the kingdom and have become the most promoted attractions in Sumenep, both domestically and internationally.

The two villages selected for study are Kebun Agung and Prenduan Village. Kebun Agung Village is the village where the Asta Tinggi Graves are located, while Prenduan Village is a village where there is no planned tourism. In fact, Prenduan Village is a village with several *pesantren* in it. The cultural pride of being a resident of Sumenep appears to be the most significant factor influencing the participation in tourism planning among the residents interviewed.

Tourism for most residents interviewed in Sumenep Region focused around the issue of tourism being an opportunity to share cultural and religious values. This feeling has underpinned the opportunity to enjoy the benefits of tourism. Nanang indicates how tourism means an opportunity to promote culture and religious values:

Madura Island is known to be a Muslim island and as a Muslim we have to be able to enjoy the beauty and spread the words of God's scripture widely so that we can persuade and the use of tourism is a very good way of doing this. (Nanang, 22, Writer/Teacher, Prenduan Village, Sumenep)

Nanang attributes a positive meaning to tourism as a way of informing others about God's scripture. In his role as a writer and teacher, Nanang, from my interpretation, understands that he has an obligation to inform others of God's scripture. This duty-bound feeling is more apparent in his words '*...Madura Island is known to be a Muslim island...*' which identifies him as both Madurese and a Muslim.

In addition to tourism as a way of sharing religious scriptures, Nanang also sees tourism as a way of enjoying God's creation. This view is congruent with Islamic values, that is, that Muslims should fully appreciate the beauty of God's creation (Henderson 2003). Tourism is subsequently perceived by Nanang as a vehicle to educate and spread religious scriptures, which is also a way for him to appreciate the beauty of God's creation.

Despite tourism being seen as an opportunity to share religious values, those who were teachers also interpret tourism as an opportunity to promote Madurese culture. They explained that some of the dances, crafts and other traditional practices need more development and tourism can assist with this. Izul, for example, believes that tourism can encourage the further development of *Lok-alok* within traditional cultures. Bull race has been identified by the authorities as the major tourist event in Madura Island. According to Izul, *Lok-alok*, a kind of traditional musical performance, that was once performed before the Bull race attraction and in recent years has gradually disappeared, is a case in point. With tourism, he firmly believes that this traditional musical performance will be rejuvenated.

I think bull race attractions nowadays are only about the race, which has lost its cultural undertone. Lok-alok, which used to be part of the Bull race attraction, has already gone. Tourism will help to restore our culture, including traditional music and dances. (Izul, 26, Teacher, Prenduan Village, Sumenep)

The above comment highlights how residents interviewed participate in tourism by looking at tourism as revitalising traditional cultural practices. The belief of Izul that *Lok-alok* will be rejuvenated demonstrates his expectation that cultural practices can be rejuvenated through tourism. This finding confirms the potential for tourism to encourage the revitalisation or resurgence of interest in traditional cultural practices (Oppermann & Chon 1997; Telfer & Sharpley 2008).

The data collected from Prenduan Village, Sumenep, indicates a number of significant points: the first point suggests that, according to the participants, there is an opportunity for freedom of speech in the *pesantren* where they stayed. The opportunity to speak freely among the residents indicates that the choices made in life by individuals are not scrutinised and controlled by someone else such as their leader. For example, even though the residents still conform to the philosophy of *Buppa' Babbu' Guru Rato*, evident in the statement that the *kyai* is highly valued and respected, they are not obligated to follow orders of the *kyai* as a leader. Given that most of the residents in this village are part-time teachers in the *pesantren*, implies they have a good level of knowledge within the community and have an understanding of what is best for them. This means that they are not totally dependent on someone else's thinking. The following statements draw attention to the critical stance held by the residents about the leader's orders.

If the suggestions of the kyai are good in my mind I will follow what he said, but if it is not good, I will disobey him. He should have sound logic for anything that he says.
(Varah, 19, Teacher, Prenduan Village, Sumenep)

As long as what they order is good and fits in with my religious beliefs I will obey their orders, otherwise I will disobey their orders. It is also my belief that the government and the Kyai should work in harmony to give the community a sense of harmony. (Izul, 26, Teacher, Prenduan Village, Sumenep)

The second point is that even though all the interviewed residents feel they have the opportunity to speak freely; there are some who are still content to ask their leader as their spokesperson for advice. In these cases, the value, trust and dependence given to the *kyai* still remains high, because they believe that the *kyai* will be their mediator in voicing their thoughts to the government.

I am just small person so the kyai will be my voice. (Said, 38, Sub District Officer, Prenduan Village, Sumenep)

If residents want to say something they should tell the kyai first and then the Kyai will tell the government what the resident has said. In cases like this, the Kyai is the mediator between the residents and government. (Izul, 26, Teacher, Prenduan Village, Sumenep)

The obligation, as well as the high respect afforded the *kyai* among the residents, has indeed provided the *kyai* with a high degree of power over the community. The broad role of the *kyai* in the community, the philosophy of *Buppa' Babbu' Guru Rato* and the endless relationship of *kyai* and student has indeed created a high level of respect and trust of the *kyai* in people lives, including in decision making. The fact that some residents seem to perceive themselves as powerless as well as deferring to the *kyai* as a mediator has demonstrated the powerlessness of local residents in tourism planning.

The data revealed a great sense of pride in the hearts of the residents from Prenduan Village and Kebon Agung Village in relation to its region. The residents explained that this pride is the guidance that makes them embrace and hold onto their historical values very tightly. Tourism is positioned as possessing religious and cultural opportunities. Unlike the participants who are highly oriented towards economic benefits, the desire to obtain opportunities for profit for the majority of residents in Kebon Agung Village, Sumenep, is also associated with the respect that they show to their ancestors. In this case, the perceptions of tourism are stimulated by the high level of pride associated with being involved in tourism at the Asta Tinggi Graves. The source of this pride has its genesis in the fact that Sumenep is the one and only former kingdom of Madura Island and Asta Tinggi Graves are the graves where the Kings of Sumenep Kingdom are buried. The unique findings from this village are that the perceptions of residents are not only concerned with the economic benefits of tourism but also focus on opportunities to respect and rejuvenate their historical cultural values. As one of these residents said:

I am happy with the development of tourism in Asta Tinggi Graves. Tourism not only gives me opportunities to gain income, but it also allows me to show my respect to my ancestors. (Farid, 59, Seller, Kebon Agung Village, Sumenep)

I enjoy my work in Asta Tinggi and I am proud of it because it has been handed down from generation to generation and it is privileged because not everyone can work here. (Sugeng, 59, Farmer/Staff of Asta Tinggi Graves, Kebon Agung Village, Sumenep)

Another reason that elevates the pride of the residents interviewed who work at the graves is the exclusivity of the workers of Asta Tinggi Graves. This exclusivity stems from the fact that they are

direct descendants of the workers of the kings. The workers have various roles as cleaners, parking officers, *musholla* officers and administration staff. Given that there is no salary paid for being a worker (except of having *pecaton* land in lieu of salary), implies high levels of loyalty, another reason for their pride. This situation, to varying degrees, gives those who are working at the graves a sense of cultural pride and high status in the community. Furthermore, this pride also spills over to those who are not related to descendants but are just involved in activities around the graves. In the remarks presented above, Farid, who is a seller at the area of Asta Tinggi Graves, emphasises this pride. The ability of tourism to bring pride has been widely discussed by several scholars (e.g. Cole 2008; Scheyvens 2003). Researching tourism in Wogo, Indonesia, Cole (2008) found that the residents feel proud if their culture is recognised by tourists, as they believe that tourism will strengthen their cultural values.

Conclusion

All in all, the analysis of findings from the interviews in Sumenep comes to the conclusion that, regardless of the villages they live in, the residents of Sumenep have a prolific sense of pride in their history and cultural heritage. This pride for many of the residents is accompanied by privilege and high status within the community. It has also become a major driving force for them to see tourism as an opportunity to share their cultural and religious values. Subsequently this will become a motivator for participating in tourism development.

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