

# COMMUNITY-BASED TOURISM DEVELOPMENT AND COMMODIFICATION IN SARUGO TOURISM VILLAGE

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## ABSTRACT

*The research objective was to explore the intersection of culture and tourism in Sarugo Village, West Sumatra. Specifically, the research aimed to elucidate this integration's positive and negative impacts on the local culture to ensure cultural survival. The research sought to understand how cultural values were transformed into tourism products and services. The research employed an ethnographic approach, utilizing data collection methods such as observation and in-depth interviews with 15 participants. The research focused on the local community's management of traditional houses, like Rumah Gonjong, which were transformed into homestays to accommodate overnight guests. The research results indicate that cultural aspects, crucial elements in the lives of people in Sarugo Village, are modified into tourism products. Specifically, Rumah Gonjong has been transformed into a homestay, demonstrating how the private sphere is converted into a public sphere within the tourism industry. This transformation has led to an economic increase for the local community, as the managers of the Rumah Gonjong now provide additional income. Consequently, the Rumah Gonjong is maintained, and the tourism industry's consequences contribute to the cultural survival of the Sarugo Village community. Integrating culture and tourism in Sarugo Village highlights potential benefits and challenges, showcasing how sustainable tourism practices can preserve and promote local traditions.*

**Keywords:** cultural tourism, Sarugo village, community-based tourism

## INTRODUCTION

The tourism industry encompasses more than just economic growth. It is essential to consider the process of developing a tourist destination. Currently, tourism is evolving to meet the demands of the global market, which aims to combine culture with tourism. The transformation and commodification involve converting cultural values into goods or services with exchange value in the tourism sector (Nurhadi et al., 2022; Prasiasa et al., 2023).

The result of this commodification is often referred to as cultural tourism. This type of tourism emphasizes the values of a community's local culture, uniqueness, distinctiveness, and exoticism, all packaged into tourism products. It reflects Europeans'

desire to experience diverse cultures while addressing the host community's eagerness to cater to this interest (Richards, 2021; Tou et al., 2022). Tourism is crucial in driving economic growth and holds significant and diverse importance in today's world (Achmad & Wiratmadja, 2024; Hutnaleontina et al., 2022; Li, 2022).

One key aspect is that tourism can be viewed as a form of sustainable development, which can have both positive and negative impacts (Baloch et al., 2023; Cárdenas-García & Alcalá-Ordoñez, 2023). Negative impacts may arise if tourism studies are solely analyzed through the lens of economics and marketing, potentially overlooking other dimensions (Jaya et al., 2022). When examined from an anthropological perspective, tourism often reveals its harmful effects.

It is viewed as a human activity deeply intertwined with history and culture. Furthermore, tourism is not a singular phenomenon. It is a complex realm of behavior, representation, and interaction that involves multiple actors, practices, and institutions, leading to various outcomes (Nandasena et al., 2022).

It is necessary to review where tourism studies have so far focused on tourism and the nature of tourism as well as the social, economic, and cultural impacts of tourism on local communities (Kartika et al., 2022; Prakoso, 2022; Pung et al., 2020; Richards, 2021). Therefore, it is crucial to be more inclined to look at the side of cultural resilience that is supported through tourism (Gocer et al., 2024; Mawarni & Puspitasari, 2020; Muštra et al., 2023; Pratiwi & Wikantiyoso, 2022). In this case, exploring and measuring the impact of the community's local wisdom diverted into a tourism 'model' will be discussed holistically well. Therefore, it is argued that tourism has the showbiz of some international trade commodities (Ritonga, 2019) as it is part of innocent pleasure and devastating force of modernization. All of that together tends to lead to partial analyzes.

Cultural tourism can be a valuable asset for tourism development in Indonesia, which is known for its cultural and ethnic diversity. A prime example is Lima Puluh Kota Regency in West Sumatra. This region is a key area of the Minangkabau culture, known as *luhak limo puluah* (50 koto). In this *luhak* area, the local community upholds traditional cultural values and behaviors. Cultural tourism is highlighted as a key attraction for promoting tourism in this area. According to a report from Statistics Indonesia in the West Sumatra, approximately 1,148,572 tourists visited the region in 2023 (Badan Pusat Statistik Provinsi Sumatera Barat, 2023).

In tourism development, Lima Puluh Kota Regency has a vision of 'The realization of a tourist destination in Lima Puluh Kota Regency that has an attraction as a major tourism destination in West Sumatra with the development of tourism and culture with customary and religious identity for the welfare of the community.' In this vision, it can be known that the basis of tourism development in Lima Puluh Kota is the identity of customs and religion. The implementation can be seen in one of the sub-districts. Gunuang Omeh Sub-District is included in the Regency Tourism Potential Area (Kawasan Pengembangan Pariwisata Kabupaten/KPPK)), which has various types of tourism, including historical and cultural tourism. KPPK intends for the tourism area to be seen from destinations, institutions, and industries that still have potential (Rahmadani, 2022; Salam & Aini, 2022). One of them is Sarugo Village or Saribu Gonjong Village (Karmala, 2021; Maulana & Agustina, 2022).

Sarugo Village is a tourist village that offers *Rumah Gadang* as the main attraction. This village was inaugurated in 2019 as a traditional tourist village in Lima Puluh Kota Regency. Sarugo Village is an authentic depiction of typical Minangkabau life. The

village consists of magnificent traditional houses with distinctive *gonjong* roofs amid green and beautiful nature. Thus, since 2019, it has been named the Saribu Gonjong Tourism Village (Ikhlās, 2021; Khatima, 2022).

To develop the traditional Sarugo village into a tourism destination and industry, *Rumah Gadang*, as an iconic local community culture, has been packaged for tourism purposes. *Rumah Gadang*, which is an essential icon for Minangkabau culture, has been transformed into a homestay (Ermayanti et al., 2022, 2024; Ermayanti, Indrizal, et al., 2023a, 2023b; Ermayanti, Nurti, et al., 2023; Irwandi & Ermayanti, 2023). This transformation can be seen as commodification, where cultural objects are utilized for tourism. Therefore, the research aims to explain the resilience of the *Rumah Gadang* in Sarugo Village in the contestation of the tourism industry and what kind of positive impact it has on the community.

The research purpose is threefold. First, it aims to determine whether the cultural practices of the Sarugo Village community continue to align with their customary rules and guide their lives today. Second, with the current situation, it is to see whether the tradition or culture is still maintained even though it has been eroded by globalization through the tourism industry or tourism is one way the Sarugo Village community deals with preserving its culture by commodifying it into a tourist destination. Third, it examines how significant the impact of this cultural commodification behavior is on the lives of the people of Sarugo Village in social, cultural, and economic aspects and what kind of management has been applied so far. Based on the above assumptions, the research becomes an entry point where globalization becomes an uncertain struggle that continues to erode cultural resilience and local wisdom through the tourism industry.

The primary objective of the research is to explore the intersection of culture and tourism in Sarugo Village, West Sumatra. Specifically, the research aims to clarify this integration's positive and negative impacts on the local culture to ensure cultural preservation. By examining the development of community-based cultural tourism in Sarugo Village, part of the KPPK in the Gunuang Omeh Sub-District, the researchers seek to understand how cultural values are transformed into tourism products and services. Previous studies on cultural tourism have focused on how culture is packaged as tourism products. In contrast, the research delves deeper into the mutual impacts—both positive and negative—of commodification in Sarugo Village.

## METHODS

The research is conducted in the Saribu Gonjong (Sarugo) Tourism Village in Jorong Sungai Dadok, Nagari Koto Tinggi, within the Gunuang Omeh Sub-District of Lima Puluh Kota Regency. Sarugo

Village is known for its preservation of the cultural values and way of life of the Minangkabau people. The community primarily relies on rice farming and traditional agricultural practices. Residents live in *Rumah Gonjong* (*Rumah Gadang*), a significant symbol of Minangkabau culture that is believed to have been established since 1922. Additionally, the villagers maintain various aspects of local wisdom, including culinary traditions, customs, and social organizations. This rich cultural heritage presents an intriguing opportunity to explore how the traditional lifestyle of the people in Sarugo Village is integrated into the concept of tourism.

The qualitative methodology provides a deep understanding of the cultural dynamics and transformations taking place in Sarugo Village. The research examines how the local community manages traditional houses, such as *Rumah Gonjong*, which have been repurposed into homestays for overnight guests. This transformation demonstrates how the private sphere of a *Rumah Gonjong* is converted into a public space within the tourism industry, overseen by the local community. As a result, it highlights the cultural elements packaged within the tourism context. An ethnographic method is employed to uncover the local perspective on these phenomena (Creswell, 2014). This approach leads to a lay understanding (emic) that researchers later interpret (etic) to derive reality and meaning (Ahimsa-Putra, 2022).

The research adopts an ethnographic approach. It uses data collection methods such as observation and in-depth interviews with 15 participants. The participants are selected based on their direct involvement as homestay providers, tourism managers, and stakeholders supporting tourism development in Sarugo Village. Observation involves living and interacting with the community in Sarugo Village, allowing for a direct examination of the residents' activities and the overall condition of the village. The findings from these observations are documented and validated through in-depth interviews with community participants. Each participant is interviewed based on their interests and experiences related to the research topic (Afrizal, 2014). During the interviews, various questions are asked concerning the role and status of the participant, with each participant receiving tailored questions to ensure that their responses corroborate one another. Analysis of the data collected is elaborated in a step-by-step manner (Spradley, 2006). Each data component is classified, coded, and analyzed. Thus, the concept of Community-Based Tourism (CBT) can be explained in Sarugo village.

## RESULTS AND DISCUSSIONS

Sarugo Village is located in Jorong Sungai Dadok Nagari Koto Tinggi, Gunuang Omeh Sub-District, Lima Puluh Kota Regency. The name 'Sarugo' comes from the characteristic of this village, which has many traditional Minangkabau houses

with gabion roofs or *Rumah Gonjong* (commonly referred to as *Rumah Gadang*). The meaning of the word Sarugo is an abbreviation of the word Saribu Gonjong. The origin of *Saribu Gonjong* describes the village scope of numerous *Rumah Gadang* with the characteristics of the *gonjong* itself.

Sarugo Village is unique in that every *Rumah Gadang* features five *gonjong*, which the community interprets as symbolizing the five pillars of Islam. Additionally, each *Rumah Gadang* has six stairs, known as *janjang*, which represent the six pillars of faith. Another distinctive aspect of this village is the arrangement of all *Rumah Gadang*, which are lined up in a way that the community interprets as "*shaf-shaf*." Furthermore, all *Rumah Gadang* face east, towards the sunrise, while their backs are turned to the west, which aligns with the qibla direction.

In the 1800s, the settlement of Jorong (hamlet) Sungai Dadok experienced a fire that burned down all of the *Rumah Gadang* and the entire village of Jorong Sungai Dadok. After the incident, the Jorong Sungai Dadok settlement began to be rebuilt. However, in the 1900s, a similar event occurred again twice, which caused the *Rumah Gadang* settlement to burn for the third time. Many relics and archives from the village could no longer be saved. After the incident, the community came together to rebuild the *Rumah Gadang*. They decided to replace the roof with tiles because they believed that the previous fiber roof had contributed to the rapid spread of the fire, as it was flammable (Ikhlas, 2021; Khatima, 2022; Maulana & Agustina, 2022).

Before becoming a tourist village, Sarugo Village is only known as Jorong Sungai Dadok in Nagari Koto Tinggi. The Jorong Sungai Dadok community settlement pattern is centered and clustered, surrounded by rice fields, pastures, and forests. Long before it becomes a tourist village, the majority of the livelihoods of the Jorong Sungai Dadok community are used to work as farmers who cultivate the rice fields around their settlements.

In the 2000s, the Jorong Sungai Dadok community began to plant oranges in the garden to increase their income. This citrus planting was an effort to increase their income, considering the high economic value of oranges at that time and the stable market demand. In addition, the oranges grown in the garden support the sustainability of the local economy and provide variety in agricultural products.

Since the 2000s, Jorong Sungai Dadok has frequently been visited by students participating in the Community Service Course (Kuliah Kerja Nyata/KKN) from various universities. In 2019, Universitas Muhammadiyah Sumatera Barat (UMSB) took the initiative to develop Jorong Sungai Dadok into a tourism village. This decision was motivated by the village's unique traditional architecture, which was still widely used by the community for daily living. The inauguration of Jorong Sungai Dadok as a tourism village was not necessarily carried out by UMSB alone but also involved several elements of society,

such as youth, traditional leaders, and owners of *Rumah Gadang*. The approval of several parties finally initiated the formation of Sarugo Village tourism in Jorong Sungai Dadok in Nagari Koto Tinggi.

Mr. R has mentioned that the initiative by UMSB lecturers from the Faculty of Tourism to develop Jorong Sungai Dadok as a tourist destination is supported by the enthusiasm of the local community and their awareness of the cultural capital they possess. The community is eager to transform their village into a tourist attraction. However, they are limited by their ability and knowledge of what kind of tourism development to create. Moreover, they need assistance from third parties, such as academics and tourism practitioners. Therefore, this desire can be realized with the help of all parties. So, until now, the community is proud that their village has been visited and can be enjoyed by many people, not only local visitors but also visitors from other countries.

Sarugo Tourism Village was established in collaboration with the government, the Tourism Faculty of UMSB, and the local Pokdarwis or tourism awareness group manager, precisely on 31 August 2019. Since its inauguration, Sarugo Tourism Village has won various awards. In 2020, Sarugo Tourism Village won second place in the Anugerah Pesona Indonesia (API Award) for the Most Popular Traditional Village category. In 2021, the Sarugo Village's Pokdarwis won first place in the West Sumatra Pokdarwis Appreciation Award. The same year, Sarugo Tourism Village won the fourth-best award at the national level in the homestay category at the Anugerah Desa Wisata Indonesia (ADWI) 2021 event (Yuliani & Abdi, 2021). Due to this achievement, Sarugo Village is increasingly recognized and has become a tourism destination, especially in West Sumatra.

Pokdarwis also created a logo to promote Sarugo Village so that it is better known by many people. It is also considered as part of the promotion and seriousness of managing the Sarugo Village tourism area. Through the logo, every publication about tourism is paired with a logo and as a tourist identity for Sarugo Village. The logo contains the philosophy of the *Rumah Gonjong* itself and the orange plantation which is the main tourist attraction in Sarugo Village (see Figure 1).



Figure 1 Branding of Sarugo Tourism Village

After being inaugurated as a tourism village, Jorong Sungai Dadok has been visited by tourists, researchers, devotees, and various other interests. Tourists come to enjoy the natural beauty and experience Minangkabau culture first-hand, which is seen in the architecture of *Rumah Gadang*, traditional arts, and local culinary arts. Many research students working on their final projects are interested in the cultural, social, and economic aspects of the village's transformation into a tourist destination and how the local community adapts to these changes.

Moreover, service programs from various universities and organizations participate in providing training and coaching to the community, helping them to develop new skills relevant to the tourism industry. The community in Sarugo Village also feels the impact of tourism in their neighborhood, especially in the economic field. One of the most felt impacts is the increase in income from various economic activities related to tourism. Hence, many residents have begun engaging in new businesses, such as making *Rumah Gadang* homestay lodgings (Yuliani & Abdi, 2022).

*Rumah Gadang*, used as a homestay, is the initial tourism concept in Sarugo Village. The attraction presented to tourists is the sensation of sleeping in *Rumah Gadang* and until now. Sarugo Village has provided four packages for tourists, such as homestay, culinary, and nature tourism packages, as well as agro-tourism of orange groves owned by the Jorong Sungai Dadok community. In addition, there is also an annual event formed after Sarugo Village became a tourist village, namely cultural tourism, which features several typical traditions such as Randai and Barabah Turun Mandi dance, which is a typical dance of Sarugo Village.

Four packages often offered to tourists are homestay tour packages and nature tours, where tourists are invited to tour Sarugo Village to see the architecture of *Rumah Gadang*. In addition to enjoying the beauty of culture, tourists are invited to visit various natural destinations around the village, including waterfalls and rivers, to provide a natural experience in Sarugo Village. One of the enjoyable activities in this package is visiting the orange groves owned by the people of Jorong Sungai Dadok. Here, tourists not only can see the process of orange cultivation but also have the opportunity to pick oranges directly from the tree. In addition, this tour package often includes a local guide who explains the history, culture, and architecture of *Rumah Gadang* as well as the daily life of the Sarugo Village community.

The culinary specialties in Sarugo village are *Gulai Baluik* in *Tampuruang* and *Tumbuak Maba*. *Gulai Baluik* in *Tampuruang* is a traditional dish made from eels cooked in coconut shells. This dish is made from eels sourced directly from the rice fields in Sarugo Village, while other spices are also sourced directly from the fields and forests around Sarugo Village. This dish is popular because it combines savory flavors from locally caught eel meat, the distinctive aroma of coconut shells, and pungent spices. *Tumbuak Maba* is

another specialty of Sarugo Village. It is made from jackfruit that is still wrapped in leaves, then crushed by pounding, mixed with other ingredients such as fruits easily found in the neighborhood, and filled with peanuts and palm sugar as a sauce or gravy. This food is similar to *rujak* in general. *Tumbuak Maba* is usually served as a dessert or snack, with a soft texture and sweet flavor. These two dishes are part of Sarugo Village's culinary scene and a unique attraction for tourists visiting.

Sarugo, as the name suggests, is a tagline that shows cultural values that can be packaged into a tourism product. Through cultural capital, *Rumah Gonjong* is transformed into a destination and attraction for tourists. The tourists can enjoy the life of the community and feel how to stay at the Gonjong House. The selling value of this experience is what

makes the visitors stay long in Sarugo Village. Thus, the longer the tourists stay, the higher the community's income will be. The number of *Rumah Gadang* in Jorong Sungai Dadok is explained in the Table 1.

Based on field identification and supported by data from Balai Pelestarian Kebudayaan (BPK) or Cultural Preservation Centre Region III West Sumatra, 31 *Rumah Gadang* are found in Jorong Sungai Dadok (see Figure 2). Until now, the community still occupies *Rumah Gadang* as their residence. However, there are two *Rumah Gadang* that are unsuitable for habitation because they are badly damaged. Moreover, some *Rumah Gadang* are empty because the owners go abroad.

Women and their families live in *Rumah Gadang* in Sarugo Village. They use *Rumah Gadang* not only as a residence but also as place for traditional ceremonies

Table 1 *Rumah Gonjong* and its Owner

No.	Owner of <i>Rumah Gadang</i> ( <i>Datuak</i> )	Clan	<i>Ka Ampek Suku</i> (Classification of Tribal Groups)
1	<i>Rumah Gadang</i> Dt. Mangguang	Koto	Sduik Nan Sabaleh (XI)
2	<i>Rumah Gadang</i> Dt. Gindo	Kutianya	Sduik Nan Limo (V)
3	<i>Rumah Gadang</i> Dt. Panggulu Sati	Sikumbang	Sduik Nan Sabaleh (XI)
4	<i>Rumah Gadang</i> Dt. Bandaro Kayo	Piliang	Sduik Nan Sabaleh (XI)
5	<i>Rumah Gadang</i> Dt. Bandaro Kayo	Koto	Sduik Nan Sabaleh (XI)
6	<i>Rumah Gadang</i> Dt. Junjuang	Banuampu	Sduik Nan Limo (V)
7	<i>Rumah Gadang</i> Dt. Bandaro Itam	Piliang	Sduik Nan Sabaleh (XI)
8	<i>Rumah Gadang</i> Dt. Lelo Anso	Pitopang	Sduik Nan Limo (V)
9	<i>Rumah Gadang</i> Dt. Lelo Anso	Pitopang	Sduik Nan Limo (V)
10	<i>Rumah Gadang</i> Dt. Gindo	Kutianya	Sduik Nan Limo (V)
11	<i>Rumah Gadang</i> Dt. Bandaro Kali	Kutianya	Sduik Nan Limo (V)
12	<i>Rumah Gadang</i> Dt. Mangguang	Koto	Sduik Nan Sabaleh (XI)
13	<i>Rumah Gadang</i> Dt. <i>Rangkayo Basa</i>	Koto	Sduik Nan Sabaleh (XI)
14	<i>Rumah Gadang</i> Dt. Junjuang	Banuampu	Sduik Nan Limo (V)
15	<i>Rumah Gadang</i> Dt. Parpatiah Nan Sabatang	Caniago	Sduik Nan Anam (VI)
16	<i>Rumah Gadang</i> Dt. Majo Tuan	Koto	Sduik Nan Sabaleh (XI)
17	<i>Rumah Gadang</i> Dt. Majo Tuan	Koto	Sduik Nan Sabaleh (XI)
18	<i>Rumah Gadang</i> Dt. Katumangguangan	Koto	Sduik Nan Sabaleh (XI)
19	<i>Rumah Gadang</i> Dt. Tamtamo	Melayu	Sduik Nan Ampek (IV)
20	<i>Rumah Gadang</i> Dt. Johor	Melayu	Sduik Nan Ampek (IV)
21	<i>Rumah Gadang</i> Dt. Pangulu Bosa	Melayu	Sduik Nan Ampek (IV)
22	<i>Rumah Gadang</i> Dt. Mangguang	Koto	Sduik Nan Sabaleh (XI)
23	<i>Rumah Gadang</i> Dt. Rajo Marajo	Pisang	Sduik Nan Sabaleh (XI)
24	<i>Rumah Gadang</i> Dt. Johor	Melayu	Sduik Nan Ampek (IV)
25	<i>Rumah Gadang</i> Dt. Rajo Marajo	Pisang	Sduik Nan Sabaleh (XI)
26	<i>Rumah Gadang</i> Dt. Gindo Basa	Pisang	Sduik Nan Sabaleh (XI)
27	<i>Rumah Gadang</i> Dt. Johor	Melayu	Sduik Nan Ampek (IV)
28	<i>Rumah Gadang</i> Dt. Junjuang	Banuampu	Sduik Nan Limo (V)
29	<i>Rumah Gadang</i> Dt. Siri	Pisang	Sduik Nan Sabaleh (XI)
30	<i>Rumah Gadang</i> Dt. Parpatiah Nan Sabatang	Caniago	Sduik Nan Anam (VI)
31	<i>Rumah Gadang</i> Dt. Gindo Bosa	Pisang	Sduik Nan Sabaleh (XI)

and community meetings. Consequently, the community recognizes the importance of maintaining *Rumah Gadang*. Mrs. E, one of the owners, has stated that *Rumah Gadang* is a hereditary heritage with significant importance. Weddings for local children are often held in *Rumah Gadang*. Additionally, *Rumah Gadang* symbolizes Minangkabau women, who are regarded as the “*Limpapeh Rumah Gadang*” or the guardians of *Rumah Gadang*. This title indicates that the responsibility for maintaining *Rumah Gadang* rests with women. Therefore, preserving *Rumah Gadang* is equivalent to upholding Minangkabau customs.

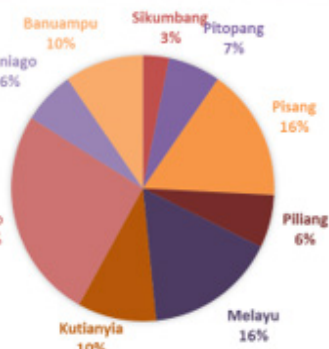
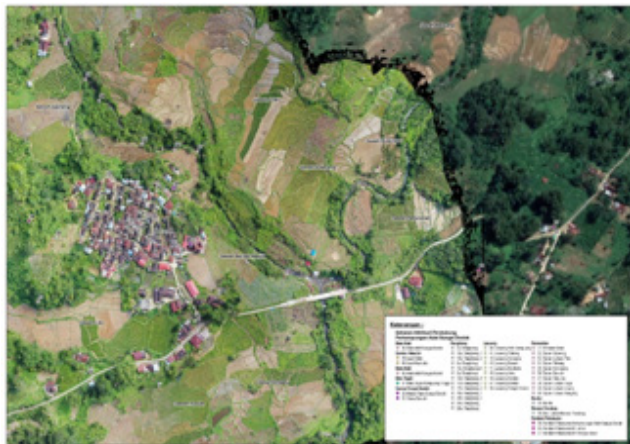


Figure 2 Distribution of Rumah Gonjong

Sarugo Tourism Village is inseparable from the role of its citizens. After planning to become a tourism village, the community immediately formed a Pokdarwis structure to organize and manage tourism development in Jorong Sungai Dadok. Currently, Pokdarwis still functions as a bridge between the community and tourists to facilitate communication and coordination of Sarugo Tourism Village. Pokdarwis plays a vital role in ensuring the sustainability and quality of Sarugo’s tourism experience. They are responsible for designing and running tourism programs, training local communities in tourism services and management, and maintaining cleanliness and environmental sustainability. In addition, Pokdarwis also serves as a liaison between local government, non-governmental organizations, and local communities, helping to secure support and resources for sustainable tourism development.

Pokdarwis consists of young men, women, parents, traditional leaders, and community leaders who strongly desire to advance tourism in Sarugo Village. The formation of Pokdarwis has several fields and focuses on the tourism support sector of Sarugo Village, with the community’s high enthusiasm.

The community in Sarugo Village is also actively engaged in tourism development alongside Pokdarwis. One of their initiatives is the *gotong royong* (community work), which Pokdarwis regularly organizes to maintain the environment. Additionally, the community participates in training sessions to enhance their skills and knowledge in various tourism-related areas. These training programs focus on essential skills such as hospitality, culinary arts, tour guiding, and homestay management. The community also promotes Sarugo Village through social media platforms like Instagram to attract more visitors. This active involvement ensures that residents benefit from tourism development both economically and socially. Furthermore, this collective effort supports promoting sustainable tourism, emphasizing the importance of cultural and environmental preservation.

Having the Pokdarwis in place allows the community of Sarugo Village to engage actively in tourism-related decision-making processes. It ensures that tourism development aligns with the local needs and values. Additionally, community involvement in Pokdarwis fosters a greater sense of ownership and responsibility toward their tourism destination, enhancing awareness and pride in their cultural and natural heritage.

Sarugo Village is home to 31 *Rumah Gadang*, of which 29 remain inhabited. Unfortunately, two have been damaged to the point where they can no longer be lived in. When Sarugo Village is first designated as a tourist village, only two *Rumah Gadang* serves as homestays. These homes belong to residents who volunteer to open their houses to visitors. Initially, the facilities are quite basic, offering a place for family guests to stay. They provide a bed in the middle room of the *Rumah Gadang*, maintaining the traditional spatial layout without significant modifications.

With the rise in tourism in Sarugo Village, homeowners who have opened their houses as homestays begins to reap the benefits. This situation encourages more residents to convert their homes into homestays. Initially, there are only two homestays, but this number has grown to five (see Table 2). Currently, these five homestays provide standard lodging facilities, and five *Rumah Gadang* serve as backup accommodations for guests during peak tourist seasons. Furthermore, some properties remain family residences but can also accommodate guests and tourists.

The people of Jorong Sungai Dadok, especially the people of Sarugo Village, are famous for their hospitality to migrants, tourists, and guests visiting their villages. However, besides the community’s friendliness, there are rules in Sarugo Village for guests, especially tourists staying at the homestay.

These rules include general check-in and check-out hours in hotels or homestays. For example, check-in hours usually start at 13:00, and check-out hours at 11:00 the next day. This rule ensures homestay owners have enough time to clean and prepare the house for the next guests. In addition, guests are expected to maintain cleanliness and decorum during their stay at the homestay, including respecting customs, such as dressing modestly and avoiding behavior that is deemed inappropriate. Other rules may include the prohibition of bringing alcohol and noise restrictions at night to maintain the tranquility of the neighborhood.

Since the establishment of *Rumah Gadang* as a homestay, many guests have stayed at the Sarugo Village. Visitors from various regions, including international tourists, have visited the area. For instance, foreign guests who sometimes wear revealing clothing are welcomed by the Pokdarwis at the entrance gate, where they explain some of the village's rules. The Pokdarwis ensure that tourists understand and respect the values of Sarugo Village. Certain

restrictions exist for specific groups, such as children, students, or young individuals. Unmarried couples are not permitted to stay in the same house together. These regulations ensure everyone's comfort and safety while upholding the community's values and customs. These rules are enforced by the Pokdarwis, *Niniak Mamak*, and the community, who play crucial roles in guiding tourists and guests visiting Sarugo Village. As guardians of customs and culture, *Niniak Mamak* is essential in ensuring that the community adheres to the traditions of Sarugo Village.

Sarugo Village is recognized as a prominent destination for indigenous tourism and was awarded the Anugerah Pesona Indonesia (API) title for the Most Popular Indigenous Village in 2021. This accolade has not only elevated Sarugo Village's profile on a national level but has also attracted more tourists to the area. Following the award, there has been a notable increase in tourist visits to Sarugo Village. Additionally, homestays have enhanced their services by providing guest books for visitors.

Table 2 *Rumah Gonjong* Made into a Homestay

No.	Rumah Gadang	Manager	Photo
1	Dt. Panggulu Bosa	Nur Syafrida	
2	Dt. Marajo	Nur Syamsi	
3	Dt. Parpatiah Nan Sabatang	Meliwarti	
4	Dt. Rangkayo Bosa	Misnawarta	
5	Dt. Mangguang	Lili Erlinda Wati	

Five homestays provide standard lodging facilities, including sleeping mattresses, bathing amenities, and communal spaces for interaction. In contrast, the other houses function as ordinary family residences but are also open to guests who wish to experience life in a *Rumah Gadang*. These homes create a traditional atmosphere, allowing travelers to share space and interact directly with the host family, offering a deeper insight into the daily life of the Sarugo Village community. The price for a homestay set by Pokdarwis is IDR100,000 per night for each person. Additionally, the cost for meals is IDR25,000 per person. Guests can access all *Rumah Gadang* facilities, including dining and gathering spaces. Food can be ordered, and it will be provided later by the homeowner. The homeowners will treat guests like family and share the space with those staying at *Rumah Gadang*.

The fees mentioned are exclusively for homestay accommodation. If visitors wish to pick oranges in the community garden, there is an additional entrance fee of IDR10,000 per person. Visitors can pick oranges for free. However, the cost of the oranges is determined based on weight. The price for one kilogram of oranges ranges from IDR15,000 to IDR20,000. Other activities available include visiting the waterfall and swimming in the river.

Table 3 Number of Guests and Average Revenue in 2023

No.	Manager	Guest (People)	Average Length of Stay (day)	Total Income (IDR)
1	Nur Syafrida	47	3	14,000,000
2	Nur Syamsi	35	3	10,500,000
3	Meliwanti	25	3	7,500,000
4	Misnawarta	34	3	10,200,000
5	Lili Erlinda Wati	44	3	13,200,000
<b>Total</b>				<b>55,400,000</b>

Table 3 indicates that approximately 185 guests visited Sarugo Village in 2023, according to recorded data. However, the manager acknowledges that not all guests are accounted for, as many stay at *Rumah Gonjong*, which is owned by residents not affiliated with Pokdarwis. Furthermore, some guests are only recorded upon arrival and not when they leave, leading to potential underreporting of visitor numbers. Thus, this number only shows the average income from the number of guests staying at each homestay. The total income of each homestay is gross income. Homestay managers are required to share their revenue with Pokdarwis in a 70:30 ratio. Of the 30% allocated to Pokdarwis, 10% will be distributed among community elements like *Niniak Mamak* (Kerapatan Adat Nagari (KAN)), while approximately 5% will go to youth

initiatives. The remaining portion will be directed toward direct assistance for public facilities, such as places of worship and meeting halls.

One of the most significant impacts of tourism on the community is the economic benefit it provides. In addition to income from agriculture, the community gains a new source of revenue from tourism. With the influx of visitors, residents can supplement their income by converting their homes into homestays. In addition, orange groves are also one of the sectors that increase community revenue. With tourists visiting the community's garden, it is one of the advantages for the community to market their oranges. Another advantage is the increase in sales of local Micro, Small, and Medium Enterprises (MSMEs) products, such as handicrafts, specialty foods, and other processed products. MSME entrepreneurs in Jorong Sungai Dadok feel the increase in sales and the number of tourists. Tourists who come are usually interested in buying regional souvenirs, which positively impacts the local economy.

In addition to providing economic benefits, the transformation of *Rumah Gadang* from a family residence to a homestay requires significant adjustments in its function. Traditionally, *Rumah Gadang* serves as a center for cultural activities, a gathering place, and a storage area for traditional goods. Now, it must accommodate the needs of tourists who stay overnight. This shift involves privacy changes, as areas that were once restricted must now be accessible to guests. The residents of Sarugo Village have embraced this change. Some *Rumah Gadang* have been modified to meet tourist demands, such as installing hotel-standard mattresses in the gathering areas.

The homestay owner continues to serve the traditional purpose of *Rumah Gadang*, acting as a gathering place for the community. Various events, such as wedding receptions (*Baralek*), *Mando'a*, *Adok-adok*, and other celebratory activities like the *Batagak Pangulu* party, are still held at *Rumah Gadang*. However, when the owners conduct these traditional activities, the *Rumah Gadang* cannot accommodate guests or tourists wishing to stay there. During the Eid al-Fitr holiday, when all the people from Jorong Sungai Dadok who live away return home, they gather in their respective *Rumah Gadang*. At this time, all homestay items, such as mattresses, are removed from the gathering area and stored away.

However, transforming a *Rumah Gadang* into a homestay requires the approval of the *Niniak Mamak*, who owns the *Rumah Gadang*. In Sarugo Village, the *Rumah Gadang*'s ownership belongs to a specific group's *Niniak Mamak* or *Datuak*. The *Rumah Gadang* is a residence and a vital symbol of its owners' socio-cultural life.

Ownership of the *Rumah Gadang* is communal and is passed down matrilineally. Typically, it is managed by a *Niniak Mamak*, who oversees its maintenance and usage for traditional activities such as community meetings, cultural ceremonies, and



family events. Even when a *Rumah Gadang* is utilized as a homestay for tourism, the significance of the *Niniak Mamak's* role remains intact. Additionally, each *Rumah Gadang* in Sarugo Village is identified by names derived from the *Niniak Mamak* who leads the community.

In addition to the role of *Niniak Mamak*, the role of women in *Rumah Gadang* is also very important, especially in managing family assets, including the *Rumah Gadang* itself. Women in Sarugo Village play a role in managing household affairs, including in the context of homestays in Sarugo Village. They are often responsible for food preparation, cleanliness, and the comfort of guests staying overnight. In addition, women in Sarugo Village are actively involved in the Pokdarwis structure. They have secured roles to engage in new economic activities, such as culinary specialties, which increase family income and strengthen their role in the Sarugo Village community. Currently, women who manage *Rumah Gadang* as a homestay spend more time at home caring for the homestay rather than working in the agricultural sector. However, not all women in Sarugo Village are involved in managing homestays. Many continue to work in agriculture and orange plantations.

Tourism is a set of “engines” that can drive the economy for regions that have tourist destinations. This is realized in the Tourism Development Mission of Lima Puluh Kota that the realization of a tourist destination in Lima Puluh Kota Regency with an attraction as the main tourism destination of West Sumatra with the development of tourism and culture with customary and religious identity for the welfare of the community (*Rencana Induk Pembangunan Kepariwisata Kabupaten* (RIPK) Kabupaten Lima Puluh Kota, 2016-2032). The tourist areas developed in Lima Puluh Kota refer to the mission based on ‘religion’ and ‘culture.’ This is the principal capital with the region’s characteristics, which is the core part of the Minangkabau region. The development of Sarugo Village tourism manifests the mission to realize Lima Puluh Kota Regency as an excellent destination in West Sumatra.

The Sarugo Village tourism area in the Regency Tourism Potential Area (Kawasan Pengembangan Pariwisata Kabupaten (KPPK)) in Gunuang Omeh Sub-District has cultural, religious, ecological, and historical attractions. It is possible to become an area that continues to grow and offers a tourism concept that attracts visitors to stay longer in the Lima Puluh Kota area. So far, tourism development in Lima Puluh Kota has not been maximized in terms of offering hospitality to visitors.

The characteristics of Sarugo Village emphasize cultural tourism. According to Karmala (2021), the feasibility of Sarugo Village as cultural tourism can be seen from the *Rumah Gonjong*, which is utilized as a homestay. Thus, a mix of culture (*Rumah Gadang*) and tourism (homestay) is seen in Sarugo Village as a cultural tourism destination. However, the current situation is not optimal. It still requires development

in service, organizational structure, tour packages, attractions, and a more contemporary image and branding of tourism.

According to Simanungkalit (2016), tourism villages are divided into three categories. First, an embryonic tourist village has tourism potential that can be developed into a tourist village, and there is already a community or village movement to manage it as a tourist village. Second, a developing tourism village is an embryonic tourism village managed by the local community and village government. It involves community-driven initiatives for management. Then, it has started promotional activities and begun to attract interest from tourists. Third, an advanced tourist village is a destination that has experienced consistent tourist visits and is managed professionally. It typically features management structures such as cooperatives or Village-Owned Enterprises (*Badan Usaha Milik Desa* (BUMDES)). These villages are also skilled in promotion and marketing, contributing to their success as tourist attractions.

According to Yuliani and Abdi (2021), Sarugo Village is classified as an embryonic tourist village. Their analysis revolves around the 3A factors—Amenities, Accessibility, and Attraction—that contribute to the appeal of tourist destinations, which include activities to see, do, and purchase. Previous research has found that Sarugo Village meets the 3A criteria, featuring attractions such as *Rumah Gonjong*, local culinary experiences, natural tourism, and agroforestry tourism (Khatima, 2022). Furthermore, Sarugo Village has garnered national recognition through participation in API and ADWI multiple times. These factors significantly influence the decision of visitors to explore Sarugo Village (Aprilia & Muzan, 2023; Rahmadani, 2022).

The research findings indicate that Sarugo Village’s tourism development management lacks integration among the various stakeholders involved. For instance, the local government, through the tourism office, has not played an active role in the development of homestays, which remain independently managed by the local community. As a result, there is insufficient standardization among the homestays, compromising the overall comfort of visitors. Currently, Pokdarwis can accommodate only five *Rumah Gonjong* as homestays, with budget constraints and limited management capabilities hindering the expansion of this number. However, between 15 to 20 *Rumah Gonjong* in Sarugo Village are suitable for homestay use.

The local community is also firmly aware of Sarugo Village tourism and desires their village to become a popular destination for many visitors. Developing community-based tourism requires active engagement from the community. However, it also needs support from local government and the private sector to thrive. This collaboration is essential for establishing a positive image of the tourism sector and ensuring that the destinations meet the 3A standards.

On the other hand, the main potential offered by

Sarugo Village is culture, namely *Rumah Gadang* or *Rumah Gonjong*. So far, the concept of cultural tourism that wants to be developed in the Sarugo Village area has not yet shown the sustainability of the cultural capital itself. *Rumah Gadang*, with a characteristic and as symbol of Minangkabau culture which is still maintained and cared for by the people of Sarugo Village, has not been designated as a cultural heritage. So, there is a need for consistency and commitment from government agencies. For example, through the Lima Puluh Kota Cultural Office and BPK Region III West Sumatra, it can establish *Rumah Gadang* as a cultural heritage. Thus, the cultural capital owned will add value to the image of Sarugo village.

The management of Sarugo Village recognizes the need for collaboration among various decision-making sectors, including local government, the private sector, and academic institutions. Corporate Social Responsibility (CSR) funds from private companies can help to transform Sarugo Village into a thriving community. Additionally, universities can enhance the village's development through their service and research programs. The synergy between the community, local government, private sector, and universities will advance the Saribu Gonjong Tourism Village initiative. In 2024, Sarugo Village hosted the "Limpapeh Festival Matrilineal Saribu Gonjong" festival, organized by BPK Region III West Sumatra, BPNB, and the Lima Puluh Kota Regency regional government. The event was expected to attract numerous visitors and enhance the tourism image of Sarugo Village.

## CONCLUSIONS

As both an economic and industrial system, tourism is closely connected to trade and service businesses catering to tourists' needs. A notable attraction for Sarugo Tourism Village is the *Rumah Gonjong* homestay, which incorporates local traditions and wisdom. This homestay provides an economic boost to the community and generates additional income for its owners. Historically, the Jorong Sungai Dadok community has relied on agriculture, primarily managing rice fields. However, with the rise of tourism in Sarugo Village, many community members have shifted to becoming tourism entrepreneurs by offering homestay services.

The economic benefits of the *Rumah Gonjong* are twofold. It enhances the local community's economy and ensures that the house is well-maintained as a financial asset. This cultural commodification creates an interdependence between culture and tourism, allowing them to support each other. CBT relies heavily on local communities' active participation and openness. By recognizing their potential and engaging them fully, CBT can enhance the local economy and foster new developments, such as a thriving tourist village. However, Sarugo Tourism Village still faces several challenges in developing and shaping its

public image. Collaboration among the private sector, regional and central governments, and universities is essential to address these issues. The community must also incentivize stakeholders to maximize Sarugo tourism's development, establishing it as a primary cultural tourism destination in Lima Puluh Kota Regency. The research highlights the survival of *Rumah Gadang* as a homestay, illustrating how the integration of culture and tourism can mutually benefit one another and positively impact the local economy.

The research can support the government and stakeholders in the tourism and culture sectors in developing sustainably and collaborating effectively with the private sector. The research provides valuable insights for the government, specifically the Tourism and Culture Office and the Preservation Agency of Region III West Sumatra. It shows that tourism development should not solely focus on economic benefits but also on the sustainability of the *Rumah Gonjong*, which embodies cultural values that can be preserved through tourism. For the private sector, the findings highlight the potential for developing cultural tourism in Sarugo Village, which offers economic advantages, livelihood opportunities, and avenues for artistic preservation.

However, the cultural potential of Sarugo Village extends beyond the *Rumah Gadang*. It includes aspects of community life, traditional arts, singing, and clothing. Additionally, the ecological potential, such as rice and orange farming, supports cultural and agroforestry tourism. While these aspects are not fully explored in this paper, they are essential for the comprehensive development of Sarugo Village as an attractive tourist destination. In this regard, the researchers will continue the link between tourism and cultural and ecological sustainability in the Sarugo Village area.

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