

# Analysis Of The Positioning Of Sade Traditional Village In Terms Of Sustainable Tourism So That It Can Be Used As A Unesco World Cultural Heritage

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## ABSTRACT

Sade Village is one of the Sasak Traditional Villages that still holds the elements of the Sasak Tribe tradition as the original tribe of Lombok Island, both in terms of buildings and Sasak customs in Sade Traditional Village, its authenticity is still maintained. Sade whose existence is still recognized as a traditional society that adheres to the traditional traditions of this ancestor keeps and maintains the uniqueness of presenting the original identity or characteristics of the Sasak tribe. In the concept of sustainable tourism and positioning,

Keywords: Sade Traditional Village, Sasak Tribe, Positioning

## INTRODUCTION

Currently, Lombok Island is intensively developing the tourism sector. The NTB local government recognizes the economic potential and social contribution of the tourism sector and makes sustainable tourism development one of the medium-term and long-term strategic priorities. The island of Lombok has the beauty of nature tourism and cultural uniqueness which is presented as a tourist destination. Lombok has natural attractions that are scattered in all parts of the island, from Mount Rinjani, the beautiful beaches around it, waterfalls, lakes, artificial tourism, to traditional tourism.

Lombok, which is famous for its natural beauty, has often become a topic of conversation and attention of tourists because of its natural beauty. However, apart from that, Lombok doesn't just rely on its natural beauty as a tourist destination. Lombok also relies on and develops Traditional Villages as an attractive and unique tourist destination. It is Sade Village which is called the Sasak Traditional Village which has a uniqueness and reflects the culture and identity of the Sasak Tribe which is the original tribe of Lombok.

Sade Village is one of the Sasak Traditional Villages which still holds elements of the Sasak Tribe tradition as the original tribe of Lombok Island. Sade whose existence is still recognized as a traditional society that adheres to the traditional traditions of this ancestor keeps and maintains the uniqueness of presenting the original identity or characteristics of the Sasak tribe. This can be seen in terms of the buildings and customs of the Sade Traditional Village, which are still maintained (Selake, 2011). The Sade Traditional Village is one of the collectivities of several Sasak Tribe communities in the Rembitan Village area (Selake, 2011). The Sade Traditional Village itself is said to have been inhabited and founded in 1070 AD by 5 people from each family, namely: "Ame Sangaji from Sade Buluq Trah Datu Samar Katon (Rembitan)",

This research then intends to raise the potential of the Sade Traditional Village as one of the traditional tourist destinations in Lombok and is known as the Sasak Traditional Village which has a unique and reflects the culture and identity of the Sasak tribe which is the original Lombok tribe. This research is deemed necessary to be analyzed with the concept of sustainable tourism and positioning so that the potential of the Sade Traditional Village can be raised and become a good positioning for Sade Traditional Village. Also, not many studies have examined the Sade Traditional Village, so that it becomes a supporter and inspiration for this research. The concept of sustainable tourism and positioning is used in this study because of the relationship between positioning and sustainable tourism according to Susanto & Wijanarko (2004), five principles can be used to see the effectiveness of positioning, namely: 1) Value 2) Uniqueness 3) Credibility 4) Continuity / Sustainability 5) Conformity. It says there that one of the five principles is sustainability, where good and effective positioning must have sustainability or sustainability. Dewi (2014) explains in her research that it is necessary to develop alternative tourism objects in rural areas and to develop this, it is also necessary to use the concept of sustainable tourism which is aimed at maintaining the existence of rural life in tourism activities.

The approach looks at various aspects, such as environmental, economic, social, and cultural aspects. It says there that one of the five principles is sustainability, where good and effective positioning must have sustainability or sustainability. Dewi (2014) explains in her research that it is necessary to develop alternative tourism objects in rural areas and to develop this, it is also necessary to use the concept of sustainable tourism which is aimed at maintaining the existence of rural life in tourism activities. The approach looks at various aspects, such as environmental, economic, social, and cultural aspects.

Several studies that also support this research are, Radzuan et.al (2015), said, in the development of Tourism Villages which are World Cultural Heritage, namely Hahoe Traditional Village and Yangdong Traditional Village in South Korea, policymakers should consider implementing a sustainable tourism approach. to ensure that these developments can provide positive experiences for local people and tourists.

In another study, one of the villages in Japan, namely Ogimachi Village in Shirakawa-go which is historic and is one of the villages that is a UNESCO World Cultural Heritage. Radzuan et.al (2014) said that very little consideration has been given to regrowing aspects of the intangible heritage of this historic village such as drama, music, and festivals, language, works of art, karma and customs, folk performing arts, and beliefs. religious. The basic lesson that can be drawn from this experience of Japanese heritage is that every effort to preserve cultural heritage must be aimed not only at preserving its architectural and natural forms but more fundamentally, to protect intangible components of heritage (Radzuan et.al, 2014). Therefore,

Also, seeing the development and processes or phases undertaken by the Traditional Village of Sade, starting from the community based on devotion and obligation to their ancestors to preserve the culture of the Sasak Tribe, then in the 80s they had not opened themselves up to foreigners (foreign tourists) who began visiting Sade Traditional Village because of seeing the uniqueness it has with the preservation of its existing culture from the start, then began to open itself to the process and learn to use its village as a place to find food, until Sade Traditional Village was recognized and known as a formal cultural tourism destination in 2016 (Selake, 2018). This is what motivates this research to help develop and raise the potential of Sade Traditional Village to the next phase at least as a reference so that Sade Traditional Village can be used as one of UNESCO's World Cultural Heritage.

Based on the formulation of the problem above, the objectives of this study are as follows:

- (1) This is to determine the positioning of Sade Traditional Village in terms of sustainable tourism.
- (2) To find out the potential of Sade Traditional Village so that it can be used as a UNESCO World Cultural Heritage.

## **THEORETICAL REVIEW**

### **Travel Destination Positioning**

According to Kertajaya (2006:1), Positioning is an attempt to influence the minds of consumers with our company offerings. Positioning is a strategy to direct customers (Kertajaya, 2006). Positioning is an effort to build trust in the eyes of consumers that our products are trustworthy and competent (Kertajaya, 2006). Definition of Positioning according to Rangkuti (2002: 49) is a way to place products so that they are embedded in the minds of consumers. Positioning that is not right can result in the product or service that we launch will be perceived differently by consumers, while positioning that is not clear will result in a chaos of perception in the minds of consumers, which ultimately consumers hesitate to buy it (Rangkuti, 2002). The key to successful positioning lies in the perception it creates.

### **Sustainable Tourism**

Hunter (in Ritchie and Crouch, 2003) argues that sustainable tourism development is where the current sustainable tourism development paradigm is based on development principles that must be met, such as (1) meeting the needs and desires of local communities in terms of improving living standards and quality of life ; (2) meet the demands of tourists and the tourism industry and continue to attract them to fulfill the first objective; and (3) safeguarding the security of the environmental resource base for tourism, including natural components, physical and cultural structures, which are undertaken to achieve the two previous objectives.

### **World Cultural Heritage**

UNESCO in the Draft Medium-Term Plan 1990-1995, Binford (1968), defines cultural heritage as All bodies/parts, signs or materials, whether artistic or symbolic resulting from the past as a human culture, as constituent parts of affirmation and enrichment of cultural identity, as an inheritance belonging to all mankind, a cultural heritage which gives each place a specific recognizable feature and is a storehouse of human experience. Therefore preservation and presentation of cultural heritage are the cornerstones of any cultural policy corner.

According to Ardika (2007) in Sanjiwani (2015), Cultural heritage is a legacy from the past that is passed on from one generation to another, which is still preserved, protected, valued, and guarded. Cultural heritage (cultural heritage), which is a cultural heritage either tangible or intangible and originating from the past which is used for the life of the present community and then passed down for generations to come continuously or sustainably (Sanjiwani, 2015). Heritage, namely the history, traditions, and values of a nation or state over the years and is considered an important part of the character of the nation. UNESCO defines `` heritage " as past (cultural) heritage, which should be preserved from generation to generation because it has noble values (Sanjiwani, 2015). According to the official UNESCO site, cultural heritage is a monument, group of buildings or sites of historical, aesthetic, archaeological, scientific, ethnological, or anthropological value (Sanjiwani, 2015).

## **RESEARCH METHODS**

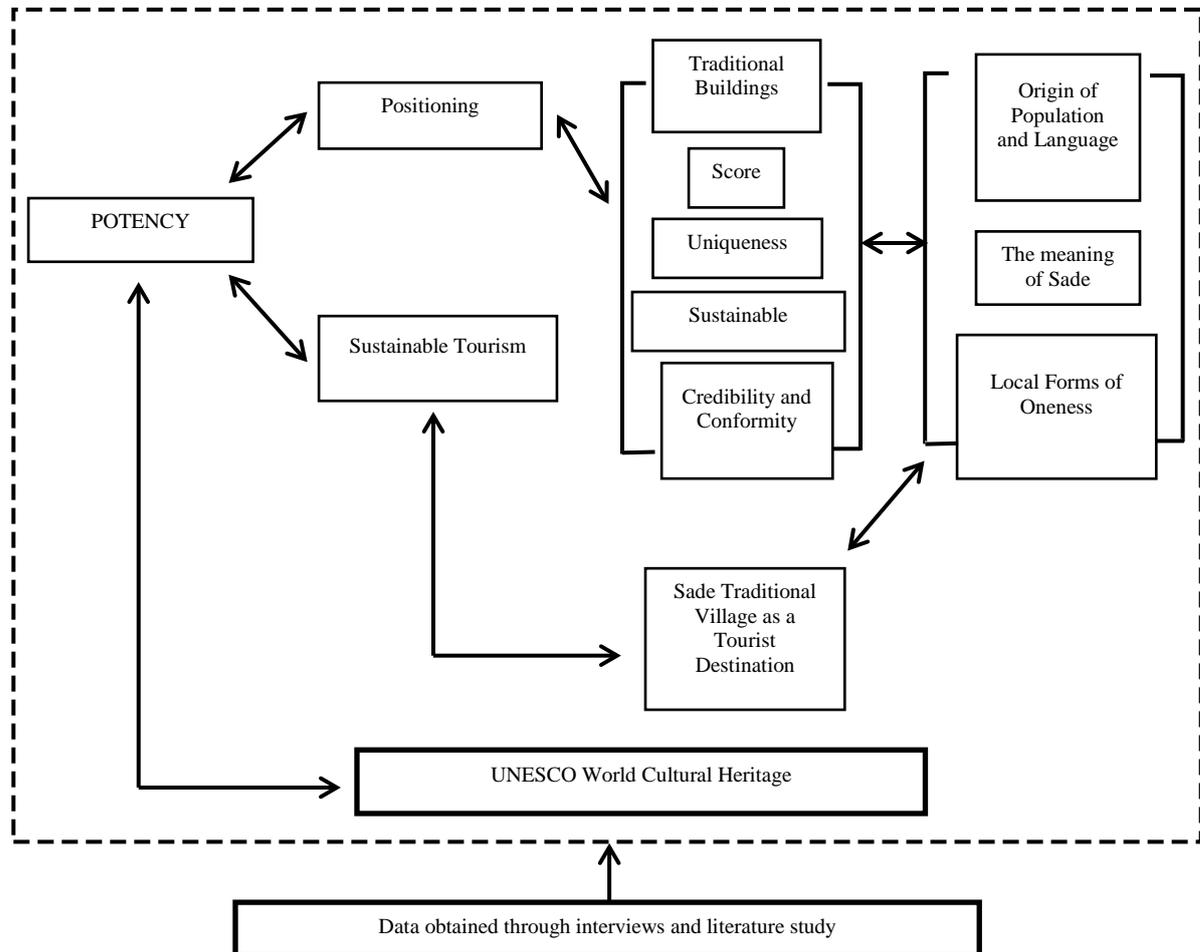
This type of research is descriptive qualitative in nature, where it is more descriptive than interviews and documentation studies. The data that has been obtained were analyzed qualitatively and described in descriptive form. Data collection techniques in this study used interview techniques conducted with 16 informants, for 1 month directly in the Sade Traditional Village and the Central Lombok Culture and Tourism Office. The method of selecting informants using purposive sampling. Then through literature studies (secondary data) from documents, books, journals, articles, the internet, newspapers related to Sade Traditional Village.

This study lasted for 1 month, previously the target was 2 weeks. However, many obstacles were encountered, such as in terms of interview times that were longer than the previous target, which could only be completed from one week to 3 weeks, because domestic tourist respondents

were contacted via email and had their own busy schedules. Besides, many foreign tourists also do not speak English so they are constrained by language so they have to wait for foreign tourists who can speak English who visit Sade Traditional Village to be interviewed.

## RESULTS

This section discusses findings in the form of the potential of Sade Traditional Village in terms of positioning and sustainable tourism.



**Figure 1.1. Potential Of Sade Traditional Village**

### Potential of Sade Traditional Village

The potential of Sade Traditional Village in this study is based on the perceptions of tourists (national and foreign) who have visited and directly enjoyed the potential of Sade Traditional Village as seen from five principles that can be used to see the effectiveness of positioning, namely: (1) Value (2) Uniqueness (3) Credibility (4) Continuity/Sustainability (5) Conformity. In this journal, the 5 positioning principles also cover the assessment and perceptions of tourists about traditional buildings, the origin of the population and language, the meaning of Sade, and forms of local life unity. The value obtained after visiting Sade Traditional Village according to national tourists is that there are values of local wisdom and Sasak customs from ancestral times that are still preserved today even in the midst of modernization. Sasak is a tribe in Lombok today. This can indeed be one of the potential positionings which are qualified to be marketed in heritage tourist destinations owned by the Traditional Village of Sade. The following is a statement from one of the 5 national tourists regarding the value obtained after visiting Sade Traditional Village:

WN4: "The value of local wisdom from the Sasak Tribe in Lombok. Through this visit, you can feel the atmosphere of the Sasak culture which is still very thick and quite protected from the current of modernization. The Sade Traditional Village can be clear proof that globalization does not undermine all local wisdom values. "

Meanwhile, foreign tourists see and feel the value obtained in Sade Traditional Village is almost the same as national tourists, namely traditional values, customs, and Sasak culture which are still thick from the time of their ancestors several hundred years ago and can still be preserved and seen today. The following is the statement from 2 out of 5 foreign tourists regarding the value obtained after visiting the Sade Traditional Village:

WM1: "Very nice insight into how the people live traditionally."

WM4: "You can see Lombok like hundred years ago."

Then the second potential is the uniqueness of the Sade Traditional Village based on the perceptions of national and foreign tourists, namely in terms of the traditional Sasak building which has become the icon of the Sade Traditional Village with its unique and beautiful topography, traditional life of the Sasak people, and traditional Sasak art, which a special attraction for tourists that cannot be found in other areas. Besides, some see culture, traditions, language, and a very close family community living in a traditional village that has survived from the time of their ancestors to the present. As said by the following national and foreign tourists:

WN1: "The uniqueness is in terms of building, then also in terms of traditional arts, as well as from the customs and behavior of the people of Sade Village."

WM3: "Their tradition and their building were very great to see most interesting also is activity and daily life."

The third potential, seen in terms of credibility and suitability in the Sade Traditional Village with those discussed outside, tourists (national and foreign) see that the identity of the Sade Traditional Village as a Traditional Traditional Village of the Sasak Tribe in Lombok is following what they are (national and foreign tourists) meet there, this reflects the credibility of Sade Traditional Village as a Traditional Traditional Village that maintains and preserves the culture and customs of their ancestors. As said by the following national and foreign tourists:

WN3: "In general, by visiting the traditional Sade village as tourists, we can get to know more about Lombok culture with limited time."

WM4: "... Yes, very much."

WM5: "Not very many people in the world that they can keep their tradition, Sasak Sade still exist in such modern of the world. "

### **Positioning and Sustainable Tourism of the Traditional Village of Sade As a Tourist Destination**

Hunter (in Ritchie and Crouch, 2003) argues that sustainable tourism development is where the current sustainable tourism development paradigm is based on development principles that must be met, such as (1) meeting the needs and desires of local communities in terms of improving living standards and quality of life ; (2) meet the demands of tourists and the tourism industry and continue to attract them to fulfill the first objective; and (3) safeguarding the security of the environmental resource base for tourism, including natural components, physical and cultural structures, which are undertaken to achieve the two previous objectives.

In the context of Sade Traditional Village, the principles of sustainable tourism development that must be met in the development of the Sade Traditional Village Tourism Destination, that the

three principles according to Hunter (in Ritchie and Crouch, 2003), first, must still consider the lives of the Sade Traditional Village community as masters. House. Then, secondly, to fulfill the first need, as a tourist destination, Sade Traditional Village meets the demands of tourists who come to visit, the tourism industry such as tourism travel, by continuing to attract them through promotions and the various potentials of Sade Traditional Village. And the third is the core in achieving these two principles in the development of sustainable tourism in Sade Traditional Village, namely the need to maintain the security of environment-based resources in Sade Traditional Village which includes natural components,

So, if Hunter's opinion was concluded in the context of Sade Traditional Village, then the development of sustainable tourism in Sade Traditional Village, it is necessary to pay attention to community welfare and tourist satisfaction by preserving the natural environment, physical buildings, and socio-culture which are tourism potential in the Traditional Village. Sade can be preserved and sustainable in the present and future.

First, environmental aspects, this means that the tourism industry must be sensitive to environmental damage such as; waste pollution, accumulated rubbish, and damage to the landscape caused by forest clearing, buildings that are not located and have an inappropriate architecture, and the attitude of the people who are not friendly. In other words, the environmental aspect emphasizes the sustainability of ecosystems and biodiversity, waste management, land use, conservation of water resources, protection of the atmosphere, and minimizing noise and visual disturbances. (Subadra & Nandra, 2006). In this aspect, Sade Traditional Village can be said to meet the requirements, because seen from the building materials, facilities, and infrastructure used in daily life, they still use traditional tools and natural and environmentally friendly materials. Preserving the ancestral culture of the Sade people is also the same as protecting the environment because in preserving this culture they always uphold the concept of Husade (safety/medicine). This means that the community must continue to preserve the customs and culture of their ancestors if they want to survive and not qualify. As the traditional leader of the Sade Adat Village (TA) said in the interview:

“... Adat that is still preserved in Sade Traditional Village like our traditional building is not only a place to live and a tourist attraction but is built and maintained in the spirit of Husada (a Sasak term taken from the Javanese language, which means medicine). Through this, we also at the same time carry out the ancestral orders to preserve customs so as not to Tula Manuh (a Sasak term which means quality). The bonus is that, like today, Sade is much admired and becomes the economic support for the community because he is one of the tourist destinations. We believe we can get this because we have carried out the message of the ancestors. ”

Therefore, indirectly they must also be able to provide environmental sustainability in the Traditional Village of Sade which also if you look at the materials in buildings and infrastructure in daily life using natural and environmentally friendly materials.

Second, the Socio-culture is also an important aspect to consider in tourism development. The higher the interaction and mobility of the community, the more intense the intercultural contact is. Tourism is an activity that contributes to cultural and inter-ethnic and international contact. Therefore, the emphasis in socio-culture is more on cultural resilience, social integration, local population satisfaction, security and safety, and public health. (Subadra & Nandra, 2006). In this aspect, the Sade Traditional Village as a typical Traditional Village of the Sasak Tribe is famous for still maintaining the preservation of Sasak culture. The social integration that is typical of the countryside and the way of life of the Sasak Tribe of cooperation are still being maintained. This is reflected in every customary activity,

Third, the emphasis on economic aspects is more on equal distribution of business and job opportunities, business sustainability, business competition, business profits and taxes, profit and loss on international exchange, the proportion of local ownership, and accountability. (Subadra & Nandra, 2006). In the economic aspect, Sade Traditional Village can open employment opportunities or provide income for its people through the existence of Sade Traditional Village as

one of the tourist destinations visited by many local and foreign tourists. Both as a local guide and souvenir seller but it's not just the income that they are grateful for, with Sade Traditional Village as a tourist destination, they are very happy to see people come to visit their village.

LG: "... I am very grateful for the development of this Sade Traditional Village because through this we can get jobs and income. Even if I may have an opinion, we earn more than civil servants. "

MS1: "... as a community, we feel proud because our village can be known by tourists, even if they don't shop at us, it's okay, they just visit and are happy."

### **The potential of Sade Traditional Village as a UNESCO World Cultural Heritage**

Sade Traditional Village, which is one of the cultural tourism destinations in Lombok, does have the potential to attract tourists because of its distinctive features that still maintain and preserve the culture of the Sasak tribe of Lombok. This potential can be seen from the appearance in Sade Traditional Village, then asking directly with traditional leaders, local guides, and the people of Sade Traditional Village which turns out to also be following the perceptions of tourists who have visited and seen directly the potential of the Village. Traditional Sade is one of the cultural tourism destinations in Lombok.

The Sade Traditional Village needs to be encouraged to become one of UNESCO's World Cultural Heritage because the extraordinary potential of the Sade Traditional Village needs to be upgraded to a higher level so that the Sade Traditional Village is more global. This is based on the expectations of informants from traditional leaders, the community of Sade Traditional Village (represented by a local guide), and the Regional Government (Central Lombok Culture and Tourism Office). Following are the responses from the Traditional Figure, Local Guides, and the Central Lombok Regency Government, in this case, the Central Lombok Culture and Tourism Office:

TA: "... This research is in line with our previous expectations, and we really appreciate it, Nanda. We also actually intended to propose that this Sade Traditional Village could become a World Cultural Heritage, but we are still looking for ways and information on how. We are not happy anymore but very happy there is research like this, there is something like this that we are looking for. "

LG: "... just like Mr. Kadus, we also really hope for this, especially when it comes true."

P: "... very good, because there are many tourist villages, especially in Central Lombok, there needs to be one that has a worldwide tourist village, and I think Sade Traditional Village has that potential."

Meanwhile, the perception of national and foreign tourists visiting Sade Traditional Village supports the potential of Sade Traditional Village so that it can be used as one of UNESCO's World Cultural Heritage with a good response based on 3 out of 10 UNESCO World Cultural Heritage criteria according to the potential owned by the Traditional Village of Sade.

Based on the results of interviews in this study, namely by adjusting 3 criteria (because UNESCO stipulates a minimum of 3) that must be met from the 10 criteria set by UNESCO with the potential of Sade Traditional Village, this can be the capital of Sade Traditional Village to be pushed as one of the World UNESCO Cultural Heritage. The three criteria are following the Sade Traditional Village (namely point 3). Contains a unique or at least extraordinary testimony to a living or disappearing cultural tradition or civilization; wherein the Sade Traditional Village, the traditional rituals of the Sasak Tribe are still being preserved until now as part of respect for the ancestors who have lived it hundreds of years ago. Point iv). Being an outstanding example of this

type are building, architectural, technological or landscape ensembles depicting significant stages in human history and Points. Being an excellent example of Traditional Human Settlement, Land Use, and Sea that is representative of a culture or human interaction with the environment especially when it is vulnerable shown by the uniqueness of the Traditional Sade Village in terms of traditional Sasak architecture.

It still maintained today. or human interactions with the environment, especially when it is vulnerable to the impacts of irreversible changes (which cannot change); shown by the uniqueness of the traditional Sade Village in terms of traditional Sasak architecture, which is still maintained today. or human interactions with the environment, especially when it is vulnerable to the impacts of irreversible changes; shown by the uniqueness of the traditional Sade Village in terms of traditional Sasak architecture, which is still maintained today.

This is also supported by other research that discusses one of the villages in Japan, namely Ogimachi Village in historic Shirakawa-go and is one of the Villages that are UNESCO World Cultural Heritage. Radzuan et.al (2014) said that the basic lesson that can be drawn from this experience of Japanese heritage is that every effort to preserve cultural heritage must be aimed not only at preserving its architectural and natural forms but more fundamentally, to protect the intangible components of heritage. (Radzuan et.al, 2014). Therefore, further research must advance our understanding of historical villages as a living system that is capable of developing without losing its identity (Radzuan et.al, 2014).

This means that the three criteria from UNESCO that are owned by the Sade Traditional Village must be interrelated, wherewith the potential architectural forms that the Sade Traditional Village has and continues to be preserved until now without leaving the distinctive identity of the Sasak Tribe, it needs to be given an award to be one of the World Cultural Heritage from UNESCO to be more developed without losing the distinctive traditional Sasak identity. Thus, at the same time, this will also relate to what Radzuan et.al (2014) said, that every effort to preserve cultural heritage must be aimed not only at preserving its architectural and natural forms, but more fundamentally, to protect the intangible components of heritage that cover aspects of the intangible heritage of historical villages such as language, artwork, manners, and customs,

## CONCLUSION

The potential that can be the positioning of the Sade Traditional Village following sustainable tourism, namely the culture of the Sasak Tribe which is still preserved with the principle of Husade (safety), and the traditional building architecture of the Sasak Tribe which is still preserved as well as becoming an icon and providing its own identity for the Sade Traditional Village. These two potentials can be said to be the main potential because they cover the criteria for the principles of good positioning (value, uniqueness, credibility, sustainability, and suitability), and have an important influence in sustainable tourism in Sade Traditional Village which includes the economic, environmental and social sectors, culture. So, based on these two main potentials, the appropriate positioning for Sade Traditional Village is as a Traditional Sasak Lombok Village.

Sade Traditional Village has the potential to be used as a UNESCO World Cultural Heritage because the potential of Sade Traditional Village is not owned and cannot be found anywhere else in terms of traditional building architecture typical of the Sasak Tribe which is still maintained and customs and culture. The Sasak tribe is still preserved. These two potentials already cover 3 out of 10 criteria that have been determined by UNESCO so that they can be used as World Cultural Heritage or world cultural heritage. To be able to further realize this, this study suggests that the Sade Traditional Village retains the identity of the Sasak Tribe's distinctive local wisdom, the legacy of its traditional ancestors, both in architecture and in the rituals of the Sasak Tribe culture.

Some suggestions that can be given based on this research are related to deficiencies in this study, namely in terms of language with foreign tourist informants, because some foreign tourists do not understand English. So that the results or information obtained is not optimal. Besides, there

are not many references to comparing Sade Traditional Village with other cultural tourism destinations in Lombok which is also a limitation in this study.

However, apart from these shortcomings, this paper is also expected to be additional material or information and as a reference that can encourage Sade Traditional Village to become one of UNESCO's World Cultural Heritages with good positioning, so that the Sade Traditional Village is more developed and sustainable but without eliminating the distinctive identity of the Sasak Tribe, and of course, it can have an impact on the welfare of the Sade Traditional Village community. This research is also expected to be useful for writers or researchers who later discuss the same case or use the same concepts and theories as this research.

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