Rural Space for Youth: Place Attachment for Community Empowerment

MASTER'S THESIS CULTURAL GEOGRAPHY: TOURISM AND PLANNING

WINARTI RACHMI – S4265580

Supervisor: Stefan Hartman

Acknowledgement

Writing this thesis has opened my eyes and makes me more discerning about my life, where I would like to spend my whole life, who I wanted to be surrounded with, and what value I'll uphold. Furthermore, writing a thesis during this unprecedented time is indeed a challenging thing to do; it is far from easy, yet it is also an eye-opening process one should able to endure once in their lifetime. Moreover, being away from home and far from the people I love truly made me think thoroughly about place and attachment, as I notice how important home, people, and the rest of the essential value surrounding it is to a human being. I am sincerely grateful for the people who have supported me, encouraged me to complete my study. People who give me valuable opportunities and experiences to learn and progress.

First of all, I would like to thank my thesis supervisor, Prof Stefan Hartman, who patiently encouraged and supervised me, encouraged me to pay attention to small details, to be critical, and most importantly, to be patient. Much appreciated with the attention you were able to give me, even during your busiest hour. My sincerest gratitude to Agung Weda, who gave me a chance to study part of his community in Bali; thank you for being an inspirational person I would like to uphold to. Through our discussion about Bali and Balinese tourism and agriculture, you gave me valuable inspiration not only in collecting the data but also a career track I wanted to pursue. My gratitude also goes to the research participants who had given me their time and effort contribution to have a long-distance discussion, and I would never be able to complete my thesis without them.

An extraordinary thanks to the people I love in the other part of the globe, my parents who patiently support me, my sister Widya, who always be there for me during my lowest. Thanking all of my best friends, Tsamara, Nadia, Medha, Nissa, and Jasper, I am forever grateful for the long-distance mental support even during my hardest time. Last but not least, very special appreciation to my Leeuwarden friends, Liuwenyue Feng, Ilonka Gruetzmacher, and Jelle Pos, for their friendship, care, and gracious support. It is grateful to have a friend who understands the struggle you went through; they indeed made the master study more bearable.

13 August 2021

Winarti Rachmi

1

Table of Contents

Abstract

This study explores the outcome of tourism development and out-migration during the pandemic upon the Balinese young adult's attachment to their place, through their perspectives about the important value of a place in their life and their motivation to build the community. This study argues that tourism development shifted the physical form of land and created an economic gap between the urban areas and rural areas. Further, these disruptions are assumed to influence the way Balinese youth-positive attachment as motivation to empower their community through agriculture. As it is believed that people with a positive upbringing have a sense of responsibility and respect for their place or even the community. Relating to Balinese cultural concept, Balinese ways of life is embedded in their profound belief in the human bond with nature and agricultural tradition. Hence in this sense, it is argued that when they have a positive attachment towards the rural area, it can further prepare the communities to become sustainable and resilient in the face of possible risks such as displacement and unemployment.

As the dynamics of place attachment differ, the study employs qualitative methods to excavate several individuals' attachment values from rural areas in Bali. Through semi-structured interviews, the study analyses the findings from affective and cognitive perspectives, and evaluates their motivation to achieve sustainability and enhancing their community. Based on the findings, the research proposes further research in place attachment studies for rural areas and development initiatives from the context of Indonesia.

Key words: Place Attachment, Agriculture, Tourism, Rural Area, Youth

List of Abbreviations

BPS   Badan Pusat Statistik (Central Board of Statistic)

BOS   Bali Organic Subak

PMK   Petani Muda Keren

GDP   Growth Domestic Product

1. Introduction

Bali has become a pioneer of tourism development, and Bali's image as a paradise island had served the economic interest of the Indonesian state (MacRae, 1997). Their rich cultures and abundance of natural resources have enticed many people worldwide, however, the development process has put communities in tourism destinations under pressure and resulted in many consequences to maintain their uniqueness (Buckley et al., 2003; Hall et al.,2004). The rapid growth of tourism has shifted the physical form of some lands in Bali to accommodate tourism needs, especially agricultural land. The land-grab by tourism development might not be visible in the northern part of Bali, where the cultural belief is thick and well preserved. Consequently, due to the potentials of working in tourism sectors in the southern area, many locals have decided and shifted their interest to meet their economic stability, leaving the farming tradition and expected to achieve a better livelihood.

Rural youth out-migration in many areas of the world has been of concern for decades (Corbett, 2007; Gabriel, 2002; Tonts,2005), this includes populations in Bali, Indonesia. Data of BPS (Badan Pusat Statistik. Central Board of Statistic) of Bali province [2010] showed that the proportion of youth (age 20-30) in urban population is larger than in the rural areas, i.e. 4 hundreds out of 3 million lives in a city, a hundred out of 3 million lives in rural, and it is expected to grow for more than 10 years to come. The rapid movement of youth out-migration has had its impact towards less preferable areas, creating further challenges towards agricultural areas and overall continuity of productivity in Bali. Young people must be educated/educable, flexible, and deployable to wherever they are needed by capital, but they are also encouraged to stay loyal, local, and help rebuild struggling communities. Although working in a city offers an economic opportunity for young rural (?) people, it is also important to recognize the role of place or 'land' for youths to achieve their desired outcomes. However, The COVID-19 has had a notable impact on people, communities, economies, and public health systems around the world, including locals' economic slowdowns due to job and financial insecurity (Bartik et al., 2020). Travel restriction due to global pandemic created shifts of

migration of youth and their livelihood. The existing work-place in the urban area, which are mostly dominated by tourism is currently on halt, creating a huge unemployment gap.

1.1. Understanding Balinese Place-Bonding: The tight knit of social and physical bond

The development of rice agriculture and growth of tourism has become the center features of Bali for many years, and these features has become part of Balinese people lifestyles. Balinese principles on place attachment has been integrated within their culture, which mostly based on Hindu[1] culture that explain the connection of relationship between human and nature (Anggraini, 2016), where nature serves as resource for human life and livelihood. The teaching also believes that individuals has their own sense of aesthetic and spiritual beliefs, which then taking care of others become their responsibility (Wiana, 2004). There is still various concept in Balinese culture that explain the connection between its people to place: *Tri Hita Karana* and *Banjar* was two among several.

The impact of the global pandemic to livelihood in Bali became apparent by a news of the Aljazeera news documentation 'Paradise in Pandemic' in 2020 on the challenges of Balinese during the pandemic. In this documentation, it described that the current challenge of pandemic has caused the local to economically- adapt by returned to their village and rebuilding their communities. Although some locals still try to find a job in the city, the other has to make an alternative choice through farming (Aljazeera news, 2020). Based on the information above, it seems rebuilding communities in the rural areas is necessary process for locals to economically survive, especially for young people. As the pandemic affects the local's rapid rate of 'in-migration,' sustainable adaptation responses are needed to cover the economic loss and unemployment gap. Sustainable projects have become a master plan for many young people in Bali rural areas. Their religious-cultural belief in *Tri Hita Karana* strengthens their responsibilities to take care of nature, its landscape and its

---

[1] Balinese Hinduism has deeply ingrained animism within it. Known as '*Hindu Bali*' or 'Balinese Hinduism', this unique religion in its application is to some extent different with other Hindu practices and beliefs (especially the ones originating from India) and Hinduism outside Bali.

community. One of these social and cultural factors that deserve consideration is place attachment. People with positive upbringing have a sense of responsibility and respect for their place – for themselves or even the community (Vycinas, 1961). Positive upbringing also constructs more committed bond to the place - an obligation for taking care of something essential for human relations with the world. In this regard, place attachment breeds a sense of obligation (Relph, 1976). Nonetheless, does this means place attachment mutually linked with the formation of 'community empowerment'?

The study on migration due to global pandemic is relatively new. Therefore, it is not yet clear whether the shifting migration from urban to rural areas cause by the global health crisis impacts the youth's place attachment process and whether or not attachment is an important factor for locals to be empowered. In practice, the challenge caused by the pandemic can be seen as an encouragement for rural areas to improve and encourage youth's participation in the traditional primary sector for sustainable communities (Qurani et al., 2020). Since there are limited study on the place attachment of young people and their motivation to develop the rural area in Bali, it is encouraged to create knowledge on the rural area and how it creates attachment of Balinese young people to their place in order to create motivation for the rest of young people on the island and even the rest of the country.

1.2. Aim and Research Questions

To further effectively address the importance of youth's and their role in rebuilding their communities, one should understand the role of attachment by highlighting the significance of place. Therefore, for these reasons, it is necessary to explore the study of young people's pathways into creating sustainable practices by documenting young people's experiences and understanding their construction of place-bonding. This study also wants to add values and deepen understanding on the role of place-attachment among youths to encourage motivation and goals to create sustainable future. The purpose of this study is also to acknowledge and drive future studies on local's community empowerment in a high dependent- tourism island (Bali), which might further contribute to stronger and balance social and economic recoveries between northern and southern areas of Bali.

The study of place attachment within the eastern culture, should fully consider local perspectives so that researchers can have a better understanding of local indigenous characteristics in forming place attachment (Sudrajat, 2012). This can be done by carrying out the meaning and common practices (activities) existing in that particular place. As Tuan (1974) underlined, local people will tend to have stronger attachment (bond) in a place that has cultural meaning for them. Thereby, this paper will answer the questions on;

"Why is it important for locals to be attached to enhance community empowerment?"

In order to answer this question, it is necessary to seek the answer through sub-questions, which is expected to add detail to the general context:

1. How does place attachment help to identify the motivation to remain in a rural area?

2. How can youth's place attachment contribute to sustainable communities?

3. How does community empowerment play a role in tourism development?

2. Theoretical Framework

2.1. The Concept of Place

Yi-Fu Tuan, an American cultural geographer reminded us that people do not live in a framework of geometric relationships but in a 'world of meaning'. The term of 'Topohilia' which describe as the affective or love of place between people to the material environment underline the meaning of the connection (Tuan, 1977). He also emphasized that place does not have a scale attached to it; rather, it is formed and preserved by the 'fields of care' that result from people's emotional attachment. Many scholars has been described place as space imbued with meanings (Lefebvre, 1984; Massey, 1994; Tuan, 1974). With this respect alone, places are purposely integrated to all human consciousness and experience (Relph, 1976; Tuan, 1974).

The designated interpretations are drawn from people's experiences with objects and features of the environment. As a result, places are profound centres of human life, as they are the places where people are born, grow up, work, and travel. Since place has many interpretations, the definition are also varies, and leads to some degrees of confusion in defining it because of different perspectives. Tuan (1974) claims that a place is perceived as fundamentally individualistic, despite the fact that attachments and meanings are often shared; in other words, different individuals view and understand places differently despite the fact that there is a shared dimension. Such believed emphasised that each and every individuals has multiple values for a place (economic, culture, or historical) which are then embedded in their local, regional, and national identities. As part of this, research works have probed place attachment in connection to current dynamics such as mobility, changing culture, modernization, and globalization (Gustafson, 2006; Grief, 2009; Laczko, 2005).

In relation with place-conceptualization, many researches on place attachment is 'age blind'. Studies on young people and their connection with places agree that there are psychological features of young people that are significant in helping young people feel like they belong to a certain place. For example studies by Pretty, Chipuer, and Bramston (2003) compared the sense of place between adolescent and adults in two rural Australian towns; Abbot-Chapman and Robertson (2009) explored young-adults favourite places between private and public places. As a result, there is an increasing interest in the study on young people's place attachment. In general, different fields discuss different aspects of place, but interpretations vary depending on vested interests. From an economic standpoint, for example, the aim of changing the value of space is to meet people's needs (Cawley, 2010).

2.2. The Concept of Place Attachment

Place attachment- as the focus of this thesis – is one of the central idea of sense of place (Anggriaini, 2016). It is believed that place attachment does mean 'an affective bond that people established within the specific areas where they prefer

remain and comfortable with' (Hernandez et al., 2007, p. 310). Altman and Low (1992) use the term 'place attachment' as the phenomenon of human-place bonding, by emphasizing the importance of emotion in the concept, as well as the fact that they are often followed by cognitive factors such as perceptions, awareness, and values, as well as behavioural aspects. For example, a reflection on their experiences and memories, some may triggered to explore their historical background on living in the area through community initiatives to protect the landscape (Miller, McCall, & Eyles, 2008). Thus, people express their reactions to locality and establish local customs as a result of this emotional interaction with a location, and they appreciate their place as a significant element of the society.

As a concept, place attachment is complex and multifaceted, thus, many different frameworks tried to understand this phenomenon (Low & Altman, 1992). For example, anthropologists frequently stress cultural connection and common meanings of historical places, whereas phenomenologists frequently highlight the unique experiences and connections that people encounter with locations. Henceforth, these realm of studies has highlighted place-bonds with a family history, shared memories, collective narrative, and community participation (Altman & Low, 1992; Low, 1992; Hummon 1992; Pellow, 1987). Environmentalist on the other hand feel that people-place attachments may be developed through the environments and other critical elements such as technology and opportunities offered by our environment (Altman & Low, 1992), whereas psychologists are more concerned with the relationship between emotional bonds to home during childhood and adults' formation of domicile (Chawla & Marcus in Altman & Low, 1992).

Place attachment can also be viewed in terms of place-bonding, a manifestation of emotional bonds and cognition, such as belief, attitudes, and so on (Casakin & Krietler, 2008). In this study, place attachment is underlined in terms of bonding adopting Scannell and Gifford's classification of People, Place, and Process in order to understand the factors behind young people's choices and decisions to choose their place. The "People" category includes the actor; individually and collectively. To this extent, we assign bonding to the place based on individual and collective connection to a place and how we interpret the connection to empowered the community. As Twigger-Ross and Uzell emphasized (1996), attachment happens as

a person have their connection to a place; and stronger when it evokes personal memories. This category is represented as "Who" are attached. For example, association of classification of "village people" or "residence".

The "Place" represent the object of attachment, including place characteristics. The term "Place" refers to a spatial settings as reflected through social and physical attachment ; what is the attachment *to*? What is the nature of the place? (Scannell & Gifford, 2010). This category suggested that social attachment, or "*bondness*" consist of social ties, and familiarity with fellow neighbours, while physical attachment, or "*rootedness*" consist of, originality, and length of residence (Riger & Lavrakas, 1981). For example, 3 out of 8 respondents identify natural landscapes (mountain, beach) as their motivation to reside in the area, and others also identify that rural area promotes mutual cooperation than anywhere else. Whereas, the category "Process" refers to the psychological process of attachment, the characteristic of attachment process reflected through memories, and schemas; how are affect, cognition, and behaviour manifested in the attachment? (Scannell & Gifford, 2010). For example, 7 out of 8 respondents find themselves strongly attached to their home/ village because it satisfies their needs and passion in farming.

2.2.1. Multidimensionality of Place Attachment

This study investigates how youth have been socially and culturally shaped under tourism and how they signified their places in local culture. By doing so, this research will investigate the social and physical aspect of place attachment by using the "process" dimension, and analyse the process of place attachment to achieve community's needs by using Scannell and Gifford (2010) people-place-process concept that involves social interaction and physical place, as well as how the attachment develops.

Scannell and Gifford (2010) proposed a three-dimensional structure of place attachment as shown in Figure 1. The frameworks reveals that sense of attachment to a place is a multidimensional concept. The tripartite model connect the different types of bonds and includes the definition of place attachment in an integrative and inclusive multidimensional framework. The People, Place, Process (PPP) framework

provides relationship backgrounds in each of its constituent dimension. The dimension aid in formulating questions by the researcher, which was useful in interviews.
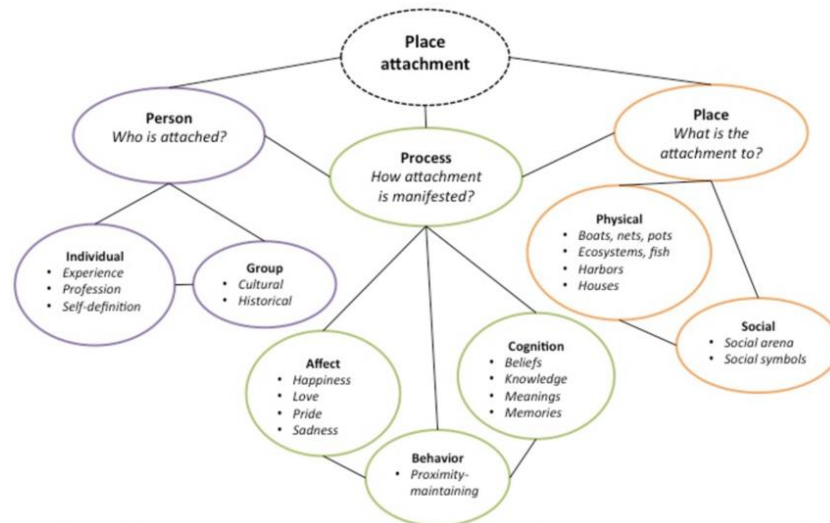
Figure 1. Scannell and Gifford Tripartite model of Place Attachment

In sum of the relation and process describe from Scannell and Gifford tripartite model is that, the nature of individuals relationship to a place is abstract, complex and unique, and different individual have different way of interpreting it.

2.3. The Cultural Aspect of Place Attachment

Based on a review of the works of many writers, only a few researchers have sought to explain place attachment in its proper cultural context and 'translate' its social and physical components from the cultural views of individuals. Low (1992), for example, has described cultural components of place attachment by constructing six connections between people and land. Low (1992) claimed that, culture can affiliate people to places through shared values, family relationship, and religious values. Therefore, place attachment can also be a religion based. For instance, scholars such Mazumdar (2004) and Moore (2000) highlight that religion can play an important role in forming and fostering people's attachment to place. From this, the idea of 'home' is explore from a more 'holistic' approach. Thus, by applying the same 'logic' when analysing place attachment, the concept of place attachment itself may

be implemented to "understand the nature of emotions and cognition that characterize psychological relationships, connections, and bonds." (Giuliani & Fieldman, 1993:272). Thus, it is important to explored Bali's cultural aspects of place attachment. For that reason alone, the general concept of cultural aspects of place attachment by Low (1992) will be further discussed and illustrated within the Balinese context.

The cultural dimensions of place attachment, according to Low (1992), deal with the connection of geographical space are generated through one's historical past in a location, the exchange of land (land inheritance, land-own, rights over the property), and social experiences of believing in a place (religious or spiritual). This notion alone is in- line with Balinese concept of *Banjar*, where the entire community share the same connection to certain locations, which is formed through one's personal experiences with a place (Altman & Low, 2002). Numerous studies of place attachment in adolescence had found that adolescence or youth often connect their 'attachment' of place from the essence of emotional bond they develop within the neighbourhood (Manzo & Perkins, 2006), as the older they get, home and neighbourhood become more important (Hidalgo & Hernandez, 2001). Furthermore, Low and Altman (1992) propose that the cultural part of place attachment might take the form of symbolic meanings passed down through tradition, and shared experiences. To this extent, it is expected that places can strengthen attachment between people and their culture (Low & Altman, 1992).

2.3.1. Attachment to enhance community empowerment

Empowerment comes as a result of "a process, a method through which individuals, organizations, and communities exercise control over their affairs." (Rappaport, 1987, p. 122). To put in other way, empowerment is an effort to give people power (empowerment) or strength (strengthening) (Mas'oed, 1990). In an Indonesian cultural context, empowerment society attempts to (constantly) increase the dignity of the 'people' who were unable to escape from the trap of poverty and underdevelopment (Rachim et al., 2018). Within the rise of tourism, empowerment may be linked to interpersonal changes, individual changes, and social structural

changes (Kieffer, 1984; Simmons & Parsons, 1983). A recent trend in tourism research, empowerment is increasingly being recognised as a multifaceted phenomenon, comprising social, political, psychological, and economic dimension (Boley et al., 2014; Strzelecka et al., 2017). For example, the rise of local tourism businesses to support the tourism industry's need, which means to boost the community's economy. Given these phenomena, this study will consider hypothesized that attachment is a driving force for community empowerment.

2.3.1.1. *Youth place attachment and the efforts to enhance a community*

Social empowerment occurs when collective-related activities strengthen local relationships resulting in increased community cohesion (Scheyvens, 1999). According to Simmons and Parson (1983), social empowerment entails changes in the society's social structure. For example, in this research context, the global pandemic can help bring about such changes by bringing communities together for tourism and community development projects such as farming. For this matter, youth participation is anticipated. Youths place attachment is stronger whenever they are given a chance to have positive opportunities to spend time in their local community. Moreover, over time, globalisation and tourism development shape the character of the place and opportunities. Youths are more likely than young children to form attachments to areas that offer effective opportunities for socialization, education, and employment (Eacott & Sonn, 2006; Elder, King & Conger, 1996; Pretty, Chipuer & Bramston, 2003).

The theory of place attachment within youth leads to further complication between individuals attachment and their cultural rootedness since each people believe in having different meaning and level of attachment to a place. Anggraini's (2013) studies on mountain villages argue that young people sense of place does include emotional attachment, which means a social and cultural process. In rural areas, young people have a major role in developing natural, economic, and social resources for their communities (Corbet & Forsey, 2017). However, to be in the process, they must be given the opportunities to build their own livelihood since it is believed that those who are attached to their neighbourhood or communities are more likely willing to spend the time, effort, and energy to watch over the community

(Brown et al., 2003). Given this, it is interesting to explore how place attachment explains youth's notion of social empowerment due to tourism development in the island. Place attachment, it may be stated, would significantly contribute to this form of social empowerment. One may also argue that if tourism compromises locals' sense of place, social disempowerment (jealousy) will result from the negative effects of tourism development.

2.3.1.2. Community empowerment through farming

Community empowerment is a development process in which the community takes the initiative to begin the process of social activities to enhance their status and condition (Rachim et al., 2018). According to Mas'oed (1990), empowerment is defined as an endeavor to give people power (empowerment) or strength (strengthening). In this study context, community empowerment exist to rebuild and revive the synergy of the people by creating a community group such farming community. Within the context of place attachment concept, place attachment believes to contribute to many positive benefits, especially on community participation (Anton & Lawrence, 2014). People with higher attachment reports contribute positively to working together to achieve the desired outcome (G.Brown, Reed, & Harris, 2002), and a strong sense to protect both social and physical features that characterize their neighborhood (Mesh & Manor, 1998). Therefore in this sense, community empowerment is formed through attachment individuals have within their space.

Farms in many parts of the world are considered to be an important place for community building. Most importantly, farmers' level of attachment with their land believes in positively contributing to their lives and livelihood (Anton & Lawrence, 2014). This is true for farmers who live, work, and socialize on their farms. Considerably, place attachment is important for its impact on how farmers view and treat their land and contribute to the community (Anton & Lawrence, 2014). Some authors had recognized the relationship between farmers and their land, but the mechanism that could facilitate such bonds is less understood (Burton, 2004). Burton believes that farmers' mechanism lies in interlacing family identity through the expression of self in that particular land. However, farming is no longer desirable for many people, especially young

people. The complex relation between youth and their place attachment in the
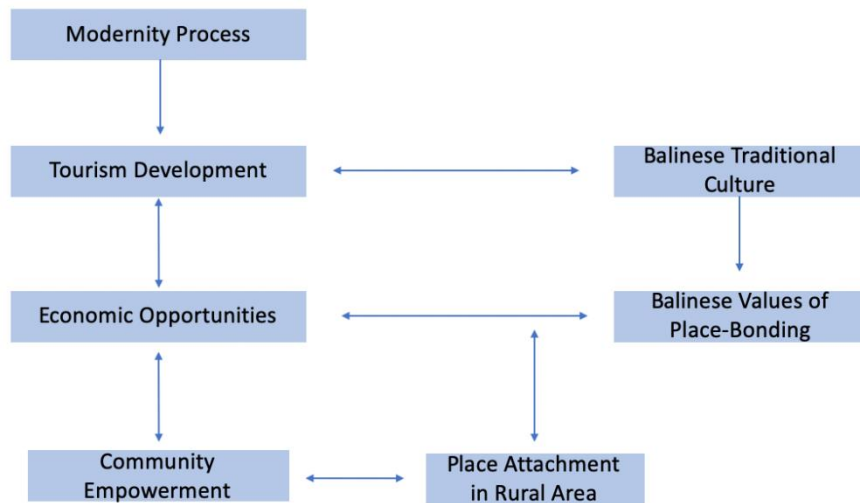
agricultural area then must be understood.

Figure 2. Conceptual Model

3. Methods: From Theory to Practice

In this section, I will discuss the research context, methodology, and data analysis. First, I will address the research setting of Bali, highlighting the Balinese-Hindu cultural heritage as an essential context for Balinese youth place-attachment.

Subsequently, I describe the research settings of northern-area of Bali, as well as their suitability as research locations. In the methodology section, I introduce the participants and their recruitment and the data collecting methods, which are case studies observation, and a semi-structured interview

3.1. The Research Setting: Bali

Bali (Figure 3) is a small island in Indonesia located between the island of Java and Lombok. In the center of Bali, there is a chain of mountains that divide this island into two parts. The southern part of Bali became a prominent tourist precinct in the 1980s, while the northern area is mostly dense with traditional villages and agricultural area settlement from the eleventh century. Although Indonesia's population is predominantly Muslim, the Balinese are mainly Hindu. The uniqueness of Balinese culture is based on its Hindu religious background. Their identity is based on their Hindu-Bali religion, which is manifested in every part of their life, in a form of genealogical bonds with their Gods, ancestors, and lands (Samadhi, 2000).

Figure. 3 Map of Bali Tourism Spots

Under Soeharto's presidency (1966-1998), Bali was used as the national tourism destination to attract foreign capital. The enormous expectations placed on the tourist sector to enhance Balinese quality of life have lowered Balinese confidence in agricultural ways of living and their attachment to place or land (Ramseyer & Tisna, 2000). As a result, the growth of the tourist industry has prompted a multifaceted shift in both land and labor from agricultural to tourism-based industry (MacRae, 1999). Consequently, the tourism development process

has put community in tourism destinations under pressure and resulted in many consequences to maintain their uniqueness (Buckley et al., 2003; Hall et al.,2004).

3.1.1. The Northern Area: The Agricultural Land

Over the past thousands of years, indigenous islanders of Bali have highly cultivated themselves in agriculture by making use of the fertile volcanic soil and tropical rains. Bali has become one of the places where farmers have the advantage of creating cooperation with their neighbors and create a deeper relationship with the land (Colorni, 2018). Research by Colorni (2018) stated that Balinese agriculture is under pressure and threat due to the over-growing of tourism and urbanization over the past few decades. The tourist industry, which constitutes 30% of the island's GDP, and up to 80% contribution to the island's economy (Cole, 2012), has impacted the agriculture physical landscape and the local economy and their social arrangements (Colorni, 2018).

Agriculture has become the main island's identity. Food security and the importance of place and youth farmers for it to cultivate have become the point to underline in this research. Recent studies by the Indonesian Research Center, Akatiga, were exploring on the aspiration of young people and their attitudes to possible farming futures in Indonesia, and they found out that there was no or minimal amount of the new generation of entrepreneurial, innovative young farmers (Nugroho & Herawati, 2015). In most villages, the study found that landlessness can be found everywhere, and most farmers did not own the land they cultivate (Leavy and Hossain 2014). This inequality of landholding means for young people that they almost have no realistic prospect of becoming farmers, or at least not while they are still young.

Land often comes from wealthy families/ wealthy households, but the privileged youth from these families typically move from rural lives to a more secure environment. The pressure to have sustainable food production for the long run creates an urgent demand for farmers to be involved. Due to the present perspective of agriculture as 'working in the field farm' only has led to a decrease of interest in this sector (Qurani et al, 2020). According to Inter-Census Agricultural Survey, only 3 million out of 64 million youth aged <25-34

worked as farmers in Indonesia. The struggles and challenges apply in some parts of the Indonesian region, where the role of family support in both capital and morals becomes a vital factor. However, those studies only touch the scope of youth's interest to become field farmers. There are limited studies to highlighting the role of the place itself as a 'definable space' (Anton & Lawrence, 2014).

3.1.2. Why Bali?

There are a number of reasons behind the choice of the study area. First, Bali has a social and economic disparity between rural and tourism areas, which makes it interesting to study on its individual place attachment. Both the southern and northern part holds a national importance for the continuity of sustainable and tourism development, yet the focus of development sometimes leans too heavily on tourism on the southern part. Secondly, Balinese culture and teaching has a closed meaning with western concept of place attachment, which becomes the highlight of this research. In order to have sustainable development, it is important to seek it from Balinese perspective and their attachment approach. Third, in order to understand youth place attachment and their intention to live in a rural area to develop the area, it is preferable to seek it from a community who has strong cultural roots. Fourth, and most importantly, even though Balinese has similar geographical characteristics between each and every region, the individuals hold different place meanings, and perform different place attachments after being exposed to modern tourism.

The thesis will explore more on youths that were originally born and raised in Bali, and involved themselves in the development process, which mostly resides in the northern part of Bali. The reasons to choose youth to explore place attachment are because, youth believe to be the agent of change for their community, and place attachment on youth is interesting to study since they have varied reasons of intention and motivation to develop their area or make a sustainable contribution, especially in the tourism dependency region. Their intentions and motivation can actually contribute to building and enhancing traditional sectors (agricultural) which are currently under challenge due to tourism development and the pandemic.

3.1.3. Balinese Traditional Understanding Towards A Place

As briefly mentioned in the introduction, Balinese people have their own views on creating value for places based on Hinduism. There are certain interwoven concepts within these traditional narratives of place-bonding that are slightly tied to the concept of place attachment. Therefore, in this research, it will be briefly discussed the Balinese conception of places which are suitable in supporting Balinese youth's place attachment in rural space.

3.1.3.1. Tri Hita Karana

Tri Hita Karana, or three sources of happiness, is a Hindu principle that has been embraced by the Balinese as a system of harmonious balance, a doctrine through which it is assumed that through its practice, people will achieve harmony and well-being (Anggraini, 2015; Sulistyawati, 2000; Wiana, 2004). This philosophical belief aims to generate harmonious connection between human beings and God, human beings and nature, and human beings with themselves, which to be precise, the personal connection among people, among the living and supporting environment, and connection to God as the creators (Anggraini, 2015).

In relation to the concept of Tri Hita Karana, there's also a relation with Tri Angga (the division of space), which divides Bali into three spaces – utama (the holy - highest) that oriented to the highest space, madya (middle), and nista (lowest). Mountainous area in Bali are considered to be the highest level, and therefore, Gunung Agung believed to be the highest volcano in Bali. As Gunung Agung is in a central location, north is a variable direction. For residents of South Bali, it is north, and for those of North Bali, it is south. Whether north or south, the sacred direction is always 'up' towards God; the opposite to north is south, the seaward orientation, which is towards the lower altitudes and away from the holy mountain; that is, to the less sacred area (Eiseman & Eiseman, 1989; Salain, 2000), therefore, northern part is sacred and less likely to be shape or form for mass tourism, unlike southern Bali. The concept of Balinese cardinal direction and peoples respect for Mount Agung was further elaborated by Eiseman and Eiseman (1989), which according to the culture it is a holy mountain – the more 'upwards' (towards the mountain), the more sacred and culturally valued place become. Thus, it can be stated that Balinese strong

relationship with their place is due to their sensitivity to compass direction, which was rooted.

3.1.3.2. Banjar (Community Center)

The Balinese attachment to place is portrayed and reflected within their social context. Balinese people place attachment means they are tied to a certain geographical area and have a permanent residence within the area. Therefore, it is quite uncommon within conventional Balinese culture that people have a secondary home. Since majority of people are raised in their permanent address, their personal attachment to their home and location become their personal identity, and that is the reason Balinese use place-identity whenever they introduce themselves to others. *Banjar* is a social mechanism embedded in Balinese village culture where every individual has a responsibility to take care of the place (Anggraini, 2016). The *Banjar,* as the social center of village life, is a neighborhood community, a collective association made up of families who maintain traditional life in a *desa adat* traditional village.

3.2. Research Approach and Design

In relations with Scannell and Gifford (2010) People, Process, Place (PPP) frameworks of place attachment, the 'people' domain of the PPP is measured from an individual level and its relation towards the group, whereas the psychological 'process' does include; affect (emotion), cognition (identity) and behavior (action) (Hernandez, Hidalgo & Ruiz, 2014). The 'place' domain is examined at community (Plunkett, Philips & Kacaoglu, 2018), and neighborhood (Hidalgo & Hernandez, 2001). Place attachment thinking is structured according to how, where, and why it is shaped, this is done by conceptualizing place attachment through its psychological functions. This functional approach to place attachment differentiates attachment types based on the needs that certain places satisfy and what makes those places valuable to people. However, among many functions and measurement of place attachment, Scannell and Gifford (2010) underlined the research needs to be linked to identity (place identity) and realization of goals (place dependence). The explicit focus on identity and dependence derived from a model proposed by Williams and

Roggenbuck (1989). It is later confirmed by Williams and Vaske's (2003) that place attachment is a superordinate concept linked to these two types of place bonds (Boley et al., 2020).

The process to investigate youths engaged in to develop place attachment was obtained through a qualitative process method. As this study was undertaken within the context of Balinese communities, A qualitative approach was employed with Case study method as the method to gather the information. A case study was adopted in order to gain a deeper understanding on how young individuals' relationship with their place/land has a special meaning in their everyday life. The underlying reason on using case study in particular region is that I can give a descriptive writing about a particular group of people (Silverman, 2006), using the underlying description of 'what' is the experience, why experiencing it, and how it is experienced while researchers set aside their personal understanding in order to enlighten the experience of participants (Creswell, 2013; Moustakas, 1994).

The case study approach was using interviews and document analysis for its data collection (Bryman, 2008). This method aims to explore a group of people that has strong interaction between them and the activity involved to understand their way of life from the point of view of its participant (O'Leary, 2004). Interview is considered to be a suitable practice since it provides the possibility to collect and understand a diversity of experiences (Dunn, 2016; Stratford & Bradshaw, 2016). Thereby, the reason to use interview is to figure out young people's attachment to their place, and it was selected based on the questions about their history, challenges, reason why pursuing it, and the significant role of the place (area/land) itself to them. For a variety of causes, the qualitative process was still crucial and a priority to the research. Place-specific physical characteristics may be related to functional elements of place attachment (Kaltenborn 1997).

3.2.1. The Research Participants

Silvermann (2006) claimed that, the process sampling in qualitative research should be theoretically grounded. Therefore, this research involved sampling by selecting group or numbers of individuals under the specific categories to study based on their relevance to the research questions. This method is often used by qualitative researchers to identify individuals, settings, and people where the

phenomenon process being analyzed is most likely to occur (Mason, 1996; Guba & Lincoln, 2008).

This study might be considered as an explanatory study that attempt to explore the (new) phenomenon of place-attachment within the context of Balinese culture. As Babbie (2010) mentioned, exploratory research is conducted when problems are in their early stages or when the issue is considerably new. Therefore, in this case Balinese youth's attachment to their places is viewed as a new issue. As I would like to study how young people's place attachment shape community empowerment, I intent to have research participation with following characteristics: (1) The participants were youth within the age range of 20-30 years old. The decision to choose this range of age is because this range of age maximized the possibility of becoming autonomous and appropriate ages to made some conscious choices in where they want to reside (Horwitz & Tognoli, 1982). It also indicates that young people (youth) will consider more thoroughly where they want to have a more stable life. (2) Resides or formerly resided and located in agricultural lands in Bali. It is because young adults who were raised in Bali might share some similar cultural expectation and motivation to reside on that certain place. Participants were assessed based on their relevancy to the topic and research purposes, from there on researcher make a use of them to establish contact with other prospective participants (Bryman, 2008). Since the study is about examining a lived experience, and to be able to test a series of hypothesis from the representative sample in order to allow more exploration, the snowball sampling is considered to be more suitable (Biernacki & Waldorf, 1981).

Overall, 8 people were chosen by strategic-non- representative sampling to get a wide range of variation. In the first stage of my research I overlooked Balinese young adult who match the characteristics explained above. I looked for my subject to interview from a friend who are currently resides in Bali. My source had her previous connection with the *group* and therefore she led me to Weda, a leader and initiator of youth farmers community. I directly contacted him for requesting his time and place to be interviewed. He is a business operator and initiator of the community called PMK (Petani Muda Keren, 'Cool' Young Farmer), a community of youth movement on farming, and BOS (Bali Organik Subak, Bali Organic Subak), Bali organic farming community. From then on, the snowball samples of the rest subject

of research were gathered from his connection and network, which are mostly his students or youth in the community. In order to get to know better on my subject of participants, I asked Weda's general overview of his organization and his background. Firstly, he gave a brief introduction background of his experiences and the organization he co-founded since 2016 – his objective to create the organization is to encourage more young people to participate and create modern image of 'farmers', and the importance to develop the area that mostly are dominated by tourism industry. Involvement was voluntarily since participants acknowledge one another and having the same activities. However, the participants were given rights to refused if they were unwilling.

3.3. The Data Collection Methods

Within this research, the phenomenon being examined, namely place attachment in Balinese young people, maybe best understood by employing various research methodologies. As a result, this study employs two qualitative methods: Case study observation and semi-structured interviews. By doing so, the researcher can identify, understand, and explore the emotional, behavioral, and perception of Balinese young people as they interact with their place settings. In the next sections, I will further explain each approach in turn.

3.3.1. Case Study Observation

The case study method was engaged as it provides a detailed and intensive analysis of a case in a single community (Bryman, 2008). One study has previously applied this case study approach, on examined and correlate the place attachment and farmers (Quinn & Halfacre, 2014). Via similar approach and understanding in their earlier studies, Youths were chosen for their direct experience living in Bali and their capabilities to enhances their community, which in accordance with their cultural belief. They are also considered suitable examples for Balinese agricultural practice, because substantial number of local residents still practice and believe on primary industry and their close attachment with the land is considered to be strong.

The selected research participants were chosen for this study for their first-hand experience on residential experiences within the island. The following table

summarizes the research methodologies used in youth's place attachment case studies.

Methodology	Case Study
Data Collection Method	● Interviews
Participants	● 8 youths from different villages
Periods of study	October 2020 – June 2021
Data Analysis	● Transcripts and other non-textual materials

Table.1 Summary of research methodologies

Table.2 illustrates profiles of the 8 youths that participated in this study participants profiles. It also shows the information about their length of residency to indicate their 'rootedness' and originality in the area. At the very beginning, the research was expected to narrow the area down to only one village. However, with many considerations, researchers decided to have various places to underline the unique differences of each and different areas and focus on their occupation and interest. At first, it was also expected to have an equal number of male and female participants; however, the participants of females in agriculture are still low and heavily dominated by males. It is also observable that women are quite limited by the interest to work as 'farmers' who are often seen as 'hard labor work.' Moreover, many misconceptions about farming make females or even youths unwilling to participate in the activities.

Name	Area of Residence	Gender	Length of residency
Weda	Tabanan	Male	A lifetime
Dwik	Buleleng	Female	A lifetime
Juliawan	Buleleng	Male	A lifetime
Eka	Gianyar	Male	A lifetime

Rico	Former Denpasar	Male	2 years
Indra	Tabanan	Male	A lifetime
Ben	Buleleng	Male	A lifetime
Edi	Bangli	Male	A lifetime

Table.2: Source: Data gathered from March 2021 to April 2021

3.3.2. Semi-Structured Interviews

The qualitative approach data was obtained through data drawn from 8 semi-structured interviews with collectively 8 young people who reside in northern Bali. The interviews were conducted between the end of March until the first week of April 2021. To do the interview, the researcher made a list of questions from the interview guide (see appendix A), which helped the researcher to maneuvering their attention to the topic, but was careful enough to ensure the responses has some degree of flexibility on answering it (Bryman, 2008). The conversation was set by diverting them to the topic of discussion they are interested. Using a semi-structured interview also helps the researcher to be more open and approachable to the interviewee, resulting in a more flexible and relaxed discussion. For example, creating a friendly atmosphere by using an enthusiastic tone while speaking and giving them a friendly introduction is not a formal interview but more like a 'discussion instead. For this study, semi-structured interviews were chosen for several reasons. Firstly, this method will allow me to gain subjective and narrative descriptions of views on tourism from youths. A key benefit of a semi-structured interview is its attention to be involved in the experience while also addressing theoretically driven interest. Secondly, as a researcher, I can use the same questions. Thus the information can, therefore, be organized according to my particular interest to address the research aims.

Due to distant constraints, the interview was conducted online using an open-ended question, and the interactions are kept as natural and conversational as possible. The duration of the interviews ranged from 30 minutes to an hour. It was aimed to ask open-ended questions, which were according to the themes identified in the literature and case-specific contextual components: The concept of place

attachment, Balinese concepts of place and cultural beliefs, and pathways to community empowerment. The interview questions and the design interpretation were designed using Scannell and Gifford's place attachment concept and the Tripartite model. Therefore, they focus on three aspects: people, place, and process. It also investigated the research participants' life paths; hence, throughout the interview, I tried to build the connection between participant's life, social environment, history, and its process.

3.4. Data Quality

After the data collection, two steps were taken to find patterns of experiences (Braun & Clarke, 2012). First, transcribing the interview was done from verbatim and in vivo coding approach. The verbatim transcription was enforced to spot everything said by the participants, which means transcribing everything, including pauses, stutters, sounds, and giggles. The reason for using this process was the researcher's inability to capture or directly see the participant's emotion during the interview, which is important to grasp the understanding of attachment on a personal level. Second, thematic coding with grounded theory components was conducted out, where codes were derived from both theory (inductive) and raw data (deductive) (see appendices B). Concepts that are regarded vital, stand-outs, or providing intriguing facts are examined and classified first. A list of conceptual labels is created based on the implicit concepts expressed by research participants in their responses and the actual words used by research participants throughout the interviews. After the coding step, a memo is created for each category and each research participant. This memo includes the researcher's theoretical framework, spontaneous emotions (from the interview), thoughts, assumptions, and any relevant responses. The connections between concepts are then explored and constructed by comparing memos (Bryant & Charmaz, 2007: 247). However, since the interview is open-ended and flexible, there were many times when the researcher has to cut down and pick the important and relevant discussion to be put into the result discussion. This affected the quality of data in a way the transcripts seem altered and unnatural and almost lost some of the nonverbal information where participants could reveal the emotions. Therefore, in this case, it affected the data quality in a negative sense.

Although, as I mentioned before, being open and flexible does positively impact and benefit the overall data. As the researcher, It is easier for me to gain their trust from having a similar background. Therefore, participants can easily find me relatable, and they are likely to share more about their experiences

Due to the infeasibility of acquiring it directly and get physical observation from the region, data collection was decently obtained from the interview and other relevant documents or literature of Balinese characteristics. Usually, to get a clear comprehension of the local's characteristic or place attachment behavior, it is desirable to observe it directly in their usual activities and ask them directly, as Whitford and Ruhanen (2016) suggested. However, due to the pandemic situation, traveling and having face-to-face observation is not possible. Therefore, the quality of data is somewhat limited, and it's not so in-depth. However, having able to interviewed local youths who have clear relevancy with the topic gives positive credibility for the entire data.

The interviewed were taken through virtual call (WhatsApp call) based on Indonesian times. The quotes and statements offered in this paper are translated based on what the interviewee comfortably delivered, which mostly were in Indonesian. Two participants could not make a call for personal reasons (busy and do not have WhatsApp application). Therefore, the interview was done via texting, and the participant directly answered the question given. This affected the quality of data in two ways: the transcript lost the entire verbal communication cause its strictly answering via text, and it did not give broader exploration within the answer. Consequently, it affected the quality of data in a negative sense. Although having a direct answer to the question eliminates unnecessary dialogue or conversation that is irrelevant to the topic, it is easier to transcribe and analyze. Many of the interviewees recognized who I had talked with previously during the data collection process. Therefore, it is easier to get the snow-ball process to work. Since the Balinese community is sometimes known for its tightly-knit society, the interviewees can speak freely and casually about their background histories with the society around them, which are useful for the data.

3.5. Positionality and Ethical Consideration

To get to know the Balinese community's place attachment, I was in the position of 'outsider' (Banks, 1998). I am an Indonesian and hold similar cultural values and perspectives as participants. However, because I live outside Bali and belong to another city, I am considered an outsider by the study participants. Even though the consideration to choose participants that hold a similar understanding towards 'sense of place,' and have the same identity as an Indonesian to ease the research process. I do not identify myself as a Balinese person due to the different traditional believes and cultural backgrounds. Nonetheless, as an Indonesian, I have the advantage of having a comprehensive understanding and advantageous familiarity with the culture and language, which is advantageous in the data collection process, such as interviews. As an outsider of the community required me to introduce myself as transparent as possible to get accesses to conduct research of the people within the community.

At the beginning of my research, I firstly accustomed them to the term '*ketertarikan akan tempat,*' which is a place attachment in Bahasa. From there on, it is easier for them to connect it with their past experiences and their direct experiences with certain places (Hidalgo, 1998). By acknowledging that place and sense of place is a multi-layered process, several questions I posed focus on two related terms; place attachment and place identity. Following the similar studies by Altman and Low (1992) and Lewicka (2011), the questions I posed still heavily related to 'place attachment' that inquired participants about their positive emotional relationship with a particular area(s). Space(s) and social behavior that create the character of the location (Rose, 1995), which function as symbols in a cultural landscape, were included in questions on 'place identity.' Therefore, at the beginning of my research, I have to be clear on using terms and avoid confusion by asking broad questions related to place attachment (see details in appendix A) such as;

1. What do you like about your area/ villages/ home?
2. Are there stories or memorable experiences with those places?
3. How would you feel if you are asked to move from that place?

By viewing place attachment in conjunction with traditional activities, the intention was to examine the relationship between attachment dimension and their subsequent contribution to youth decision to reside (stay). Additional questions were developed from the interviewees' responses, in addition to the ones on the researcher's list. As the interviewer, I mainly served as a listener during the interviews, paying attention to what the interviewee was stating and attempting to strike a balance between being "friendly but not invasive." In order to create a productive conversation atmosphere, as suggested by Kerstetter and Bricker (2009), I asked them things that trigger their place meaning to analyze the place attachment. For example, questions like why a particular place interest them or important to them.

All research involves ethical considerations. Exploring place attachment and life experiences involves personal information. Therefore, it is important to handle it with care. To ensure that participating has no negative consequences for the informants, anonymity is established by using pseudonyms (Dunn, 2016). In addition, any data related to the research will not be exposed to outsiders other than researchers and participants per requested

Before conducting the interview, the researcher informed the interviewee about the researcher's intention on conducting the interview, nonetheless is for accomplishing her master study. Afterward, the participant has their freedom to decline or accept the request without force. The interviewees could decide what platform to use during the interview, to make them at ease and more flexible especially when the distance and time zone is far. At the start of the interview, the research data handling and the informed consent form were discussed again, to ensure that the interviewee understood it correctly and agrees with it. Having the interview online comes with a bit less privacy than having the interview offline. However, meeting in person is not possible for both researcher and the participants, as the researcher doing the research outside the study region and area.

The interview notes and transcripts were safely saved on a personal save drive. Only the researchers are able to access these documents. The recordings were also saved on personal computers and deleted after the transcripts were made. The transcripts were made via the website My.Sonix.ai. This website was chosen as it is

able to transcribed Indonesian language, although the website is not free (which I have to subscribe and make a payment to transcribed), the audio and the transcript will not leave the computer unless we deleted it. The choice was made to use a program for the transcribing, as it makes transcribing easier. However, using this makes it a bit less secure compared to making the transcripts completely by ourselves. Nevertheless, it was chosen to use My.Sonix.ai, as it offers the security of the data will privately save on researcher's personal account. Another factor for using a program is the low sensitivity of the data; there will be little harm if data would leak.

4. Empirical Data Analysis

4.1. The Place Attachment of Balinese Young Adults: The Role of People, Place, and Process in Building Attachment

This study analyses the meaning of place attachment as a process to community empowerment by analysing the typology of Scannell and Gifford (2010) on place attachment process, grouped into three prominent categories: The People, the Place, and the Process. Every category is mutually exclusive but may also be separable (Scannell & Gifford, 2010). Therefore, to ensure validity, the analysis will analyse the evidence from the data collection that the components of place attachment were proposed. My findings show that almost all places addressed above have all dimensions of the People, Place, Process. Arguably, it is because even though each respondent did not assign the same meaning to a place, but the process of their attachment makes them having similar goals.

In the following part, we will be mapping and discussing the underlying meanings of a place of Balinese young people. In this study, the analysis will focus on place and the process that potentially created an attachment to further enhance and create participation among the community, which means by focusing on how much they attach to their place and what makes them driven to be there.

Subsequently, the places-frameworks will reveal participants feelings towards these places.

4.2. The Mapping of Place: Balinese Youth

All of 8 participants perceive three main sites to be meaningful: home, natural landscapes such as mountains and beaches, and work areas such as rice fields. The meaning of such places for Balinese young adults will be positioned in the three poles of People, Place, and Process outlined by Scannell and Gifford (2010) in the next section. Quoted words in the following discussion are taken from the transcribed interview, which is done through in-vivo coding during the process of analysis. Direct quotes are also used to further emphasize and demonstrate the respondents' perspectives and to clarify issues that need to be noticed so that the different perspectives can measure their differences with other respondents' experiences.

4.2.1. The People/ Person: Individual & Collective Place Attachment

4.2.1.1. The Personal Connection and Experiences

At the individual level, attachment is formed through the personal connections one has to a place (Scannell & Gifford, 2010). 7 out of 8 participants expressed, homes, villages, places that offers natural landscapes are considered important places for them. They explained their attachment to one place was due to family rootedness and it is a familiar place to be since most of them have been living in their place for a long-time. As a result, familiarity reflects the importance of the time dimension. A place can develop a certain meaning over time through a process and repeated interaction. Tuan's (1974) and Relph's (1976) study findings support these notions, indicating that space is recognized as a place through-long term involvement in a particular area. Twigger-Ross and Uzzell (1996) stated further that place attachment is stronger if the setting evokes personal memories, and also when it is culturally rooted. In this sense, one respondent feels that home and its perseverance of the local culture are the reasons for the motivation to stay and live in the rural area:

"I really like living in this area (village) because the local wisdom here is very thick and the cultural customs are still preserved even until now (modern era)"

This imply the notion of home and villages becomes a personal space for many Balinese young people. Many opportunities can be achieved in such spaces, especially when they are still actively engaged in the community. One respondent mentioned he was appointed by his neighbors to be the head of the farming community, which makes the place even more meaningful to him, because arguably, such milestones or experiences of personal growth creates the meaning of the place (Manzo, 2005).

4.2.1.2. Being part of the community

Balinese youths can consider a place to preserve their culture (Fried, 1963) and form a symbolic meaning shared among members (Low, 1992). For example, one respondent purposely chosen and appointed to be the community leader because he has the capabilities and skill in managing agricultural land. The respondents' created his vision and mission to rebuild his communities, which were agreed upon by the rest of the villagers. On the other hand, the other respondents decided to stay in the village because of their culture and historical experiences, values, and symbols. His motivation to stay and be attached to his village area is its ties with religious and cultural beliefs. It is quite common for Balinese to religiously-based or culturally- based their attachment to a place. Their social mechanism of *Banjar* teaches them that they have to be responsible for the place and to preserve their traditional life.

"… we are joined in a traditional community called Banjar. All human and religious activities are bound by the Banjar, which what makes us interrelated between one human with the other human"

The statement further explains the reason behind many of the respondent's reasons for their attachment. Bali's setting is historically focused on agriculture before tourism finally enters the region around the 1980s. Bali used to be a region where it focused as a 'food barn' of the nation and most prolific rice growers of the archipelago (Colorni, 2018); this can be seen for its

traces of paddy rice fields and other farming spaces in the northern area. For more than 1.200 years, the indigenous islanders of Bali fully depend on their fertile soils and abundant rains for their agricultural system to create cooperation and cooperation among neighbors. Therefore, it further emphasizes Balinese deep relation towards their land, which they heavily depended on.

One participant shows his enthusiast when discussing his reason and how important the people in the village are for him, especially since they shared the same interest; *"so happy that we could share our experiences, knowledge, and weaknesses in farming."* Thereby, place has the ability for Balinese youth to build good relationships with their neighbor or peers, which is a crucial aspect of making the place meaningful. Through these cases, it shows that place is important and significant in creating bonds with the other.

4.2.2. The Place Dimension

4.2.2.1. Social: Opportunities and Restraint

Attachment to a place may result in both good and negative sentiments, and sometimes it is the combination of these two emotions (Altman & Low, 1992). One participant experiences negative attachment, particularly because he felt socially and economically limited by living in a rural area. Thus, he decided to move in a bigger space instead. It is indeed not surprising for many young people, to prefer living in the bigger city. Arguably, many youths form attachments to areas that offer effective opportunities for socialization, education, and employment (Eacott & Sonn, 2006; Elder, King & Conger, 1996; Pretty, Chipuer & Bramston, 2003). In his case, rural area does not give him such opportunities:

> *"… because I'm still at my productive age, so I prefer to live in a city… well you know, it is peaceful there in rural area, but it is so hard to get a job and economically secured. But maybe, once I retire, I might choose to live in rural area"*

The negative attachment, especially within the social dimension seldomly appears. The negative feeling or sentiment like one participants' experiences often

happens if they did not live long enough or moved to a different place at such early age. Therefore, the "rootedness" or sense of belonging is more referring to the place that offered bigger opportunities. Yet at the same time, it is a good opportunity for him to build his own livelihood, from then on, he'll be more willing to spend the time, effort, and energy to watch over his community (Brown et al., 2003). The question is, how to divert or change this kind of sentiments?

It becomes clear that rural area and its current condition prompted ambivalent place attachment especially for young people. Not all have the same attachment as other individuals, because attachment should uniquely base on the 'love' of that place, and currently those 'emotional' attachment is not something that is easily interpreted. Nevertheless, place does also contribute to many positive attachments, especially in community attachment. Lalli (1992) notes that spatial bonds become important especially if it symbolize social bonds. There are terms for this, and it often mentioned by some of the participants as 'cooperation' (*gotong royong*). Many participants mentioned they are socially satisfied being in a rural area, in there, people are friendlier and often willingly to work together and form mutual bond, "I like living here, the people are friendly and have a high social life (empathetic)". Even for some it is part of their culture:

> "…we are bound by customary laws, which mutual cooperation automatically occur and becomes a culture. For example, marriage or death ceremonies, the community will work on it together because it is bound by the law. Well, at first, it is somewhat subtly 'forced' to make people to work together, but eventually it becomes our habit"

Therefore, from this case, it is important for Balinese youth to sustain the community cohesion for many years to come. As Scheyvens (1999) underlined, which social empowerment can only occur when there are collective-related activities strengthen by the local relationships.

4.2.2.2. Place: Access to Nature

Another factor that makes Balinese young adult prefer to live and stay in their area (villages) is its natural landscape. Physically, northern area believes to be an

ideal place for young people to live in compare to bigger city for its 'beauty and serene' sceneries. Some element of the area, like the quietness, its green nature, calm ambience, are rarely found in southern part of the region, which makes a lot of young people prefer to be in it. During the interview, it was quite noticeable how the four participants shown their enthusiasm when they mentioned the difference between their place and the city. Some use the word 'stuffy', 'overcrowded', and 'less-kinship', when they compare between living in the urban life or city life.

For mountain and sea, these particular natural landscapes are strongly associated with spiritual meanings. 7 out of 8 research participants discuss the concept of nature and places as sacred and important to preserve, especially since it is embedded in their cultural belief system of *Tri Hita Karana*. Within Balinese cultural-tradition, a mountain symbolizes an upper world, more sacred and holiest area, while sea and beaches symbolize as lower world, which a less sacred place (Samadhi, 2000). As a result, within the context of Balinese cultural tradition, the value of these two specific natural landscapes (beach, mountain) is connected with their physical features and location. Thereby, from the tight relationship between the natural environment and religious meaning and activity, it is unsurprising that most of the participants' quite eager to enhance their place to preserve the northern area through agriculture. One even mentioned that the local government has its own regulation for building infrastructures around the northern areas. In this regards, Balinese young people attachment to their place can be seen through their cultural and spiritual 'rootedness'.

4.2.3. The Nature of The Psychological Interaction: The Way Balinese Youths Relate to a Place

4.2.3.1. The Authentic-Emotional Bond: Love of Place

An Attachment to a place can be strong when a person emotionally invests in that particular place (Hummon, 1992). This is the case with some of the study participants. All of the participants somehow had already had the 'love' towards the place throughout their lifetime, especially when they have a strong cultural and religious belief. When I asked them using Gerson's (1977) theory to imagine a distancing situation whether they will move to the city and leave their

home under certain conditions (e.g., displacement, job opportunity), almost all of them feel sad and reluctant, one mentioned, *"...if there is a job offer in the city, especially not in agriculture, I will refuse."* One also mentioned the feeling of loss and sadness to be parted from his community:

> *"The problem is, such scenarios usually very sad, whatever the problems are here (in the village), I will try to find a way to build it even if no one wants to. Moreover, it is easier to have mutual cooperation here than in the city, city people can be very 'individualistic'"*

The case of dislocation or displacement of Balinese youth proves Relph's (1976) theory of the emotional bond with the place that satisfies a fundamental human need. It also emphasizes Fried's (1963) findings that the negative emotional outcomes come from losing familiar structure, which means there is a fear of losing a tight-knit relationship with the community. Therefore, it further demonstrates that cultural belief and in-depth rootedness are critical factors for a person to build a relationship with places. It can make them 'anchor' to the place and allow them to empower themselves.

4.2.3.2. Memories and Schemas

A place can become a very precious settings because it evokes a bitter-sweet memory. For Balinese youth I interviewed, these memories and feelings afflicted by the area location (i.e. near the natural landscapes) and everything surrounding them create a sense of history. As a result, it creates an irreplaceable place for them. One of the participant mentioned the memory of the place of its natural sceneries. For example, how close it is from her house to the beach, and she's been playing there like it's her backyard:

> *"…the place where I live is very close to the beach, only 5 minutes away, and the place is really beautiful there. I've been playing there since I was a kid. I remember I usually play swings there, and go there after school, well, I like it here than anywhere else. It's comfortable and I have so many memories here"*

Thereby, for Balinese youth, place enhance individual attachment to form their settlement identity (Feldman, 1990), and from the conversation it resonates Proshansky's argument (1983) which stated that his or her identity occur when they can draw similarities and incorporate those memories, preferences, and values about the physical environment. In other words, it is proving Balinese youth attachment to the place is strong where memorable time or events occurred (Hay, 1998; Manzo, 2005; Twigger-Ross & Uzzell, 1996). This notion is exemplified by one of the participants about his memories he had with his parents cultivating paddy rice when he was a kid. Thus, he felt grateful for the land and the skill he has now, and realizing more about his role to empower the diminishing farming community in his area. His childhood memories often remind him to create a better economic situation for the area, especially during this pandemic time. Therefore, in this case demonstrate that attachment occur due to the representation of the past that the place offers.

### 4.2.3.3. Proximity – maintaining

Place attachment as a proximity-maintaining behavior is reinforces by research that connects place attachment to length of residence (Hay, 1998; Kasarda & Janowitz, 1974) and efforts to return/restore. This notion is exemplified by one of the participants' who show his enthusiast on rebuilding his community. He explained his reason to stay and remain in the rural area, other than it is one of his obligation, but it also his drives

> *"Few months ago, I was asked to work in Australia for the student exchange. Of course, I would take those opportunities, but the vision and intention have to be grounded solely to build the region – because I feel like the place where I live is where I was born, the 'roots' are in that area, so it is important at least to contribute"*

Thereby, this conversation demonstrates Hidalgo and Hernandez's (2001) statement that a positive bond between a person to a place is to maintain closeness to such a place. Perhaps not all Balinese youth have the same way of thinking or behavioural response towards their place, and proximity-maintaining

behavior in place attachment did not often visible in the findings. In this study, the positive attachment creates a positive development for the area, resulting in more responsible behavior and genuine care about the place. As tourism development rapidly grows in the south, people's attachment to a place becomes more subtle and visible. There is clearly a distinction or gap between those who *rooted-ly* born and raised in a village and those in the city. As it was mentioned before, young people believe to be the agent of change for their community, which means they are the key drivers for any development. Therefore, for this case, length of residency and their (participants) positive attachment to their place

Figure.4 The Scannell and Gifford Place Attachment Mapping Model of Balinese Young Adults
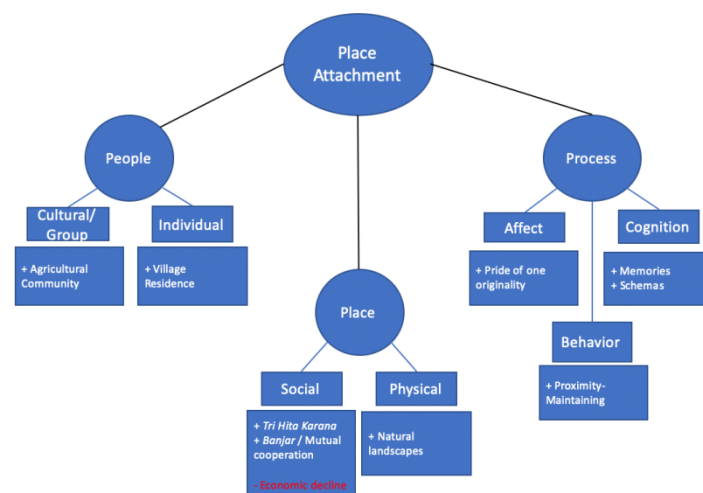
5. Results and Discussion

5.1. Rural Space for Youth: The Motivation to Stay

This study focuses on local Balinese people, as these people have lived or reside in a particular geographical setting for a long time. Therefore, according to Hernandez et al. (2007), there is indeed a strong correlation between people's level of place attachment and their length of residency. In this regard, Tuan (1980) describes it as 'rootedness' – a personal long attachment to one place as a result of long habitation in one locality, and therefore they have a strong cultural and environmental bond formed through the 'attachment' process (Hummon, 1992; Tuan, 1980). Such sentimental emotions appeared when 7 out of 8 participants were given a chance to describe their house, villages, and areas. All respondents point out that they love their area because it is such a 'peaceful' place to live in; it has many beautiful landscapes, untouched by mass tourists, and a place to retreat from the city hiatus. Thus, for the respondents, home implies 'originality' and 'rootedness.' Moreover, within the Balinese cultural context, home is inherited from many generations and considered a place where the deified ancestors live; thus, the majority of respondents were born and spent their childhood in their 'childhood house/area.'

Many respondents mentioned living in the rural area is so much better compared to the city. These sentiments toward their own village are growing and subtle as the tourism industry grows in the southern region. 5 out of 8 participants also mentioned that being in a rural area makes them even closer to their neighbors, their family, and their community, which the closeness is rarely detectable when you lived in a bigger city. The finding of a connection between people and their place quite revealed contradictory on Hidalgo and Hernandez (2001) statement, where they argued that place attachment is stronger within the home and city level rather than neighborhood level. It was contradicting because it did not apply to the behavior of rural communities where they heavily rely on their peers or the community surrounding them for them to function as communion. As Riger and Lavrakas (1981) stated, place attachment could also emerge through "bondness" or social ties – a sense of belongingness to the neighborhood and familiarity with fellow residents.

Thus, it explains one of their motivation to remain in the rural area. The tied knits between these participants and their neighbors are considered significant, which they will hardly find anywhere else.

The findings also further highlight the important place for young people. 5 out of 8 respondents see their motivation and intention to be in the area for their communion is because it is the place for them to share interests and beliefs, such as agriculture community or deep-rooted religious and cultural belief. The amount of these five participants does revealed the high interest and awareness on the benefit of sustainable development, which have driven many young people to act and rebuild their community, which are, in this case, is returning to the traditional primary sector. Most young people's awareness and interest in agriculture are considered to be a positive attachment. Their emotional bond between them and groups and environment is formed because of their strong belief that their attachment with the land is important and sacred - not only because it gives positive contribution to their lives and livelihood (Anton & Lawrence, 2014), but also because it is embedded on their cultural belief of *Tri Hita Karana*. The concept of *Tri Hita Karana* was often mentioned when they describe the importance of preserving nature. All of the respondents imply "balance" to achieve "harmony" between humans and nature. This notion further emphasizes Vycinas's (1961) statement, "*people with positive out bringing have a sense of responsibility and respect for a place – for themselves or even the community.*" Therefore, they believe it is important for them to take care of the land their ancestors or parents give to them; perhaps they do not directly own land, but to take care of the land as a whole is significant.

In the context of tourism and the global pandemic, there's a quite apparent distinction between those who live in the agricultural area and live in the tourism area. Most of the respondents do not fully affect the cessation of the tourism industry; even some of them see it as an opportunity to rebuild their community through agriculture. For all of the participants involves in this study, tourism on the island disrupted the balance of nature, too many land-grabs that impact the area they live in, even disrupting their social cohesion. Understandably these are people who reside in the rural area and do not directly involve themselves in the tourism industry. Thereby it further explains their level of attachment to the rural area is strong because the area provides and boosts their life interests to be farmers, which

exemplifies the conception by Manzo (2005) where the places create meaning for them. Therefore, for most of the participants, what they can do in their place is what makes that place significant.

However, the global pandemic changes the narratives between "rural people" and "city people"; in this sense, it refers to "those who work as farmers" and "those who work in tourism." Attachment to their place becomes their motivation to stay and balance between agriculture and tourism. As it was mentioned before, young people believe to be the agent of change for their community, which means they are the key drivers for any development. This notion underlines Vanclay's statement (2008) that individuals who have a deep and positive sense of place attachment are more likely to have a strong sense of place contribution. Thereby, for the Balinese youth case, their strong attachment to one place creates a sense of balance, and balancing is their cultural belief to achieve harmony.

5.2. *Agriculture Initiatives to Enhance Community Empowerment: What Youth Can Do?*

Bali's setting is historically focused on agriculture before tourism finally enters the region around the 1980s. Bali used to be a region where it focused as a 'food barn' of the nation and most prolific rice growers of the archipelago (Colorni, 2018); this can be seen for its traces of paddy rice fields and other farming spaces in the northern area. For more than 1.200 years, the indigenous islanders of Bali fully depend on their fertile soils and abundant rains for their agricultural system to create cooperation and cooperation among neighbors. Balinese deep relation towards their land, which they heavily depended on, also embedded throughout their religious practice and beliefs. The agrarian governance in the northern area becomes an ideal setting of place to live among Balinese youths.

Northern area believes to be a sacred area where tourism nature conservation and preservation is the main priority. Therefore, there has not yet many tourist objects as in the southern part of Bali. Consequently, the economic distribution becomes unbalance. In the late 80s, tourism development had become the key driver for Bali's transformation as a tourism island. The pressure for the development impacts heavily on those who live in a rural area, both socially and

economically. Tourism development has consequently lessened the agricultural land, further encouraging a shift of economic interest towards tourism and creating a mass of urbanization. These consequences quite impactful on young people in Bali; they are encouraged to make a living and seek opportunities to create better economic conditions, which often means the disappearance of interest in the caretaking and cultivation of the land they inherited. However, almost all interviewed participants think otherwise, they see the northern area is still sacred, and agriculture is still important for their livelihood. One of the participants mentioned that to protect the northern area, the government has its own decree of policy not to develop any infrastructure that could damage the land, proving how important 'a land' for them. In these regards, most young people who live in a rural area consider the same beliefs. Their high interest in cultivating and caretaking their land is solely based on their respect towards their land and their profound beliefs on sustainability. Therefore, these findings demonstrate their traditional- cultural belief strongly shape Balinese's attachment to places.

The importance of youth attachment to enhance their community has become the point to underline in this research. Statements made from most of the participants are because agriculture has become the main island's identity and food security for many years. The pressure to have a sustainable production of food for the long run create an urgency demand for farmers to be involve. Due to the present perspective of agriculture as 'working in the field farm' only has led to the decrease of interest in this sector (Qurani et al, 2020). According to Inter-Census Agricultural Survey, there was only 3 million out of 64 million youth aged <25-34 working as a farmer in Indonesia [2]. This has been the continuous struggle especially for rural area. Many participants also mentioned that, before Covid-19, most of their friends were reluctant to work in the field (farm field), most of them are disinterested because it's dirty and considered to be 'hard-labor' work. Therefore, there were limited number of workers in the rural areas, makes the productivity seems imbalance.

---

[2] Badan Pusat Statistik, HASIL SURVEI PERTANIAN ANTAR SENSUS (SUTAS)

Tourist industry, that constitutes 30% of the island's GDP, and up to 80% contribution to the island's economy (Cole, 2012) has impacting the agriculture physical landscape and also local economy and their social arrangements (Colorni, 2018). Considerably by all data exist, it is still the right to say that tourism is important for Bali, even most of the participants did also acknowledge it. Even though they do not get a direct impact from the tourism industry, but it impact them in a slight positive way. Tourism is a helpful tool because it is a form of "catalyst to stimulate *economic growth*" and it improve the standard of living of local communities" (Briedenhann & Wickens, 2004, cited by Stofellen & Vanneste, 2016). Therefore, even though it does not directly contribute those who lives in the rural area, but because of tourism they can get the economic benefit from it.

Due to these unprecedented circumstances, the travel restriction regulation and on-halt tourism industry is a wake-up call for Balinese. It implies that they have to 'return' themselves to the 'ground' (nature), or the other words, to interpret it, "*restore the lost land, pollution, and waste by the tourism industry."* In this regard, many youths decided to fill the gap by creating or participating in an agriculture community; as one of the participants did, he formed a youth farmers community to encourage young people to revive their traditional way of life. In this context, a process of 'restore' or 'rebuild' does signify their attachment to their place as a drive for their motivation. This is evident primarily in 'place.' For many Balinese youths, social bond, as explicitly mentioned by one participant, is considered their deep-rooted value. The concept of *Tri Hita Karana* also emphasizes this notion. Thus, from these findings, it can be underlined that the concept of attachments holds a significant role for individuals to realize the value of revitalizing their place and makes it ideal for young people to live in.

5.3. The Role of Youth in Community Empowerment

One of the major barriers of development is often found by not understanding on the important role of youth itself as local resources in their livelihood strategies. There is a tendency to view 'youth' as a problem, rather than a resource and a solution. These approaches often discourage young people to be a key driver for decision making on rural development. We often heard where young people tend to be seen or interpret as "difficult and challenging", this particular view becomes one of

the factors and concern to the migration of young people from rural to urban areas. Most of the cases happen was most youth are either unwilling or unable to work and making a living from farming (Chambers & Conway, 1992).

Generational succession is currently a looming issue in global agriculture that somehow unnoticed in both study and policy debate until recently (White, 2015). In Indonesia, the agricultural sector population is ageing and large number of farmers have no successor. Even though the rural youth unemployment rate is quite high, findings by Proctor and Lucchesi (2012) claimed that many young people are not interested in farming. This believed emerged as the world itself is globalized. As education spread, the professional careers, civil services or even traditional occupation young educated used to aim for becomes increasingly unrealistic target. This leads to further concern on where does rural educated people fit in? (Morarji, 2010), noting that these educated young men and women could generate creative responses in rural areas (White, 2012; Berckmoes & White, 2014).

In this case, the community empowerment visible through the individual's initiative plan by reviving the traditional primary sector, agriculture. The community empowerment plan was initiated to balance the tourism sector and agriculture. From this plan, Balinese young people are expected to generate their interest in farming and not fully depend on the tourism and leisure industry alone, given their experience right now. One of the participants did mention his interest in agriculture. It is embedded in his traditional belief and encourages young people to understand that agriculture is important. Without agriculture, the nation's food security might be at risk and unable to cover the needs of the growing population.

6. Conclusions

The analysis on place attachment of Balinese young people shows that there are many in-depth reason and motivation for them to enhance their community, those are: home, natural landscapes, and cultural and religious belief. These notions of place-bonding become important because they have trigger certain characteristics

which could be categorized into three dimensions; the People, the Place, and the Process dimension by Scannell and Gifford (2010). Those characteristics are:

- People: Rural area or the area that has not been untouched by mass tourism can become very personal and important for many young people in Bali, it strengthen their traditional practice to further empower their community. Certainly, At the individual level places can allow them to be themselves and become their sense of identification. Rural area and villages they lives in also provides them opportunities to strengthen their social cohesion; the practice of *gotong royong* (mutual cooperation) indeed its easier to sustain too. Both individual or community associated the place with happy and fulfilling memories, which embedded them and will follow them for the rest of their lives as places itself actualize their personal-interest.

- Place: Positive attachment in rural area happens as the place itself provides familiarity with its geographical and natural landscapes. It also provides them with material and non-material opportunities. The positive bond of Balinese youth with their location, either it's a built or natural environment are also strong since its associated with Bali-Hindu religious values. Furthermore, several young people form a positive attachment in the rural area due to their cultural-traditional concept as it's become their core values to respect the physical form of land, preserving natural landscapes, cultivating food production, etc. A positive place attachment to their home and overall northern area is exhibited through their sense of responsibility and preservation. Youth also consider rural area as an ideal place to live and have a family to grow old with for its tied-knots community. They believe rural area is a place where people can get a mutual cooperation, and it is easier to get things done when you do it together.

- Process: The process of Balinese youth attachment come from their sense of responsibility and rooted affection, which has been formed since their early life. Due to the suffer from low economic capital in rural area (lack of infrastructure and unbalance tourism development), the rural people's need of land have been neglected even more. Yet the positive attachment towards

their place trigger the initiatives to rebuild and enhance the community's economic capital through farming was further emerge. Thereby, attachment was further manifested through the conscious cultural belief of preservation and conservation of land, and sacred areas around it.

Among these meaningful processes of attachment, home, place, and social bond perceived to be the important motivation factor for them to enhance the community, particularly when the place provides opportunities and chances because they evoke stronger social cohesion, which makes them feel safe, and peaceful due to the sense of familiarity. Furthermore, it cognitively supports the development of positive place-bonding and motivates people to keep physical proximity to these areas. As a result, the participants' homes and natural surroundings encourage a harmonious interaction between their emotions, cognition, and behavior.

Empirical findings also reveal that a rural area is an important place for many Balinese people, especially those working in the agricultural sector. Observing it from the physical structures of the rural areas in Bali, they preserve it according to the cultural Balinese principles of the human-environment bond. The structural settings often can be found in these areas includes, agricultural land, hills, and mountain forest. Furthermore, it has been discovered that the physical and social aspects of the home and the landscapes around it help Balinese young adults uphold cultural standards, religious beliefs, and community responsibilities. Thereby, the core of young people's initiatives to revive the agriculture sector triggers social cohesion and generates a sense of identity and reciprocity among the community, strengthening the community's identity and stimulating economic opportunities. Furthermore, it's proving Vanclay's (2008) arguments that individuals who have a deep sense of place attachment are more likely to have a strong sense of place contribution. However, the findings conclusion was merely found from 8 participants, and one of the participants did not think or feel otherwise. As one of the interviewees perceived, the current proliferation of tourism development creates a further challenge for many young people in Bali. As it was stated before that many young people seek attachment when there are opportunities (Eacott & Sonn, 2006), and if there is no stakeholder involve to monitor and manage the agricultural land, there will be less

likely a continuity for young people to have a strong attachment, moreover, to develop and enhance their community.

The concept of place attachment and community empowerment both stress the need for a relational approach, whereas there's a balance between empowerment-disempowerment among the actors involves. The analysis of young people in Bali has shown that many young people who live in the village have not yet been fully involved in any tourism initiatives. The creation of agricultural community initiatives thus was formed in order for them to be heard by the government and stakeholders. Thus, from this research, attachment to a place can influence many things, in this case strengthen the sense of responsibility, which encourage motivation to empower the community by putting the community under the radar, noticeable, and heard, and to figure the motivation, one must understand meaning of the place and how they formed a positive bond to. Thereby, to answer why is it important for local youth to be attached to enhance their community, it is proven that without having those positive attachment bond, one might less likely have an interest on rebuilding and empower themselves or even the community.

7. Recommendation

As the future of youth in agriculture is currently being questionable since agriculture itself stands at a crossroad between; land size and enlargement, which more industrial farming under corporate ownership that leads to further decline in the number of livelihoods that is supported by agriculture, and a smaller-size 'family farms,' which does provide more livelihoods, and better sustainable modes of producing (as recommended by IAASTD, 2009). If sustainable agricultural futures are to be realized, and if young people play roles in those futures, the difficulties that young people face in establishing themselves as farmers must be taken into consideration seriously, and supported adequately (White, 2015).

This research has some limitations that should be addressed by future research and it needs a more thorough study. The limitation in this research

situated in the number of interviewees. It is clear that the researcher was unable to collect the in-depth experiences of the participants and develop rich data due to a limited number of interviews (Vaseileiou et al., 2018). To improve the study's rigor, it is recommended to add more diverse research participants, such as expand it not only mainly focusing on the rural area, but also observe it through the urban areas. Moreover, having a multiple cases could provide a broader basis for exploring theoretical concepts and explanations of phenomena, so this is an aspect that should be addressed in future research. Furthermore, trying to investigate multiple cases is likely to increase trustworthiness and credibility. (Baxter, 2016). However, it can be argued that the data in this study will enable the researcher to conduct exploration within the context of youth's place attachment in rural area. Thus, it needed a longer time precisely more than 3 months if the same research is conducted again.

Finally, more rigorous data collection method, such as direct participatory observation and photo-elicitation method. Participatory observation would fit accordingly to place attachment study, especially on exploring place-bonding or place-meaning and attachment, as Spradley (1980) stated that engaging three elements such actor, activity, and arena, a researcher could have a better understanding of social and cultural meaning. Furthermore, the photo-elicitation method would be very helpful in capturing the deeper elements of human consciousness (Berger, 1992). Besides, the photo-elicitation method also has the ability to encode a large amount of information in a single presentation (Grady, 2004: 20). If done correctly, the researcher could obtain more detailed information on respondents' relationships with others, living situation, cultural beliefs, and personal difficulties, makes it more feasible and measurable to be analyse. Thereby, this research are expected to give contribution for future studies on place attachment and youth in Indonesia, hoping the further studies will acknowledge the perception of indigenous people and their livelihood for sustainable living in this modern era. Nonetheless, it is also expected to further insight to acknowledge the importance of youth participation in one community.

References

Abbot-Chapman, J. & Robertson, M. (2009) Adolescent's Favorite Places: Redefining the Boundaries between Private and Public Space. *Space and Culture*, 12, 4, 419-434.

Akatiga, White B, 2015. Would I like to be a farmer? Inside Indonesia 120. www.insideindonesia.org

Anton, C. E., & Lawrence, C. (2014). Home is where the heart is: The effect of place of residence on place attachment and community participation. Journal of Environmental Psychology, 40, 451–461.

Anggraini, L. M. (2013). Local sense of place on countryside tourism in Bali. Paper presented at the Active Countryside Tourism Conference 23–25 January 2013, Leeds, UK.

Anggraini, L. M. (2016). A local sense of place for CULTURAL Sustainability: Reconstruction of Place identity in Kuta, Bali. *Balancing Development and Sustainability in Tourism Destinations*, 47–56. https://doi.org/10.1007/978-981-10-1718-6_6

Al Jazeera. (2021, May 13). *Bali: Paradise in a pandemic*. Coronavirus pandemic | Al Jazeera. https://www.aljazeera.com/program/101-east/2021/5/13/bali-paradise-in-a-pandemic.

Altman, I. & Low, Setha M. (eds). (1992) *Place Attachment.* New York: Springer Publishing.

Babbie, Earl. 2010 *The Practice of Social Research*. USA: Wadsworth.

Banks, J. A. (1998). The lives and values of researchers: Implications for educating citizens in a multicultural society. *Educational Researcher*, *27*(7), 4–17.

Bartik, A. W., Bertrand, M., Cullen, Z., Glaeser, E. L., Luca, M., & Stanton, C. (2020). The impact of COVID-19 on small business outcomes and expectations. *Proceedings of the National Academy of Sciences*, *117*(30), 17656-17666.

Baxter J. (2016). Case studies in Qualitative Research. In I. Hay (Ed.)*, Qualitative Research Methods in Human Geography* (pp. 130-146). Ontario: Oxford University Press.

Berger, John. 1992. *Keeping a Rendezvous.* New York: Vintage International.

Biernacki, P., & Waldorf, D. (1981). Snowball sampling: Problems and techniques of chain referral sampling. Sociological Methods and Research, 10(2), 141-163

Briedenhann, J., & Wickens, E. (2004). Tourism routes as a tool for the economic development of rural areas—vibrant hope or impossible dream? *Tourism Management, 25*(1), 71-79.

Boley, B. B., McGehee, N. G., Perdue, R. R., & Long, P. (2014). Empowerment and Resident attitudes TOWARD Tourism: Strengthening the theoretical Foundation through a weberian lens. *Annals of Tourism Research*, *49*, 33–50. https://doi.org/10.1016/j.annals.2014.08.005

Boley, B. B., Strzelecka, M., Yeager, E. P., Ribeiro, M. A., Aleshinloye, K. D., Woosnam, K. M., & Mimbs, B. P. (2021). Measuring place attachment with the Abbreviated Place ATTACHMENT SCALE (APAS). *Journal of Environmental Psychology*, *74*, 101577. https://doi.org/10.1016/j.jenvp.2021.101577

Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol. 2. Research designs: Quantitative, qualitative, neuropsychological, and biological* (pp. 57–71). American Psychological Association. https://doi.org/10.1037/13620-004

Brown, B., Perkins, D. D., & Brown, G. (2003). Place attachment in a revitalizing neighbourhood: Individual and block levels of analysis. Journal of Environmental Psychology, 23(3), 259–271.

Bryant, A. & Charmaz, K. (2007) *The Sage Handbook of Grounded Theory.* London: Sage Publications.

Burton, R. (2004). Seeing through the "good farmer's" eyes: Towards developing an understanding of the social symbolic value of "productivist" behaviour. *Sociologia Ruralis*, 44(2), 195-215

Casakin, H. P., & Kreitler, S. (2008). Place attachment as a function of Meaning Assignment. *Open Environmental Sciences*, *2*(1), 80–87. https://doi.org/10.2174/1876325100802010080

Cawley, M. (2010). Adding value locally through integrated rural tourism: Lessons from Ireland. In G. Halseth, S. P. Markey & D. Bruce (Eds.), *The next rural economies: Constructing rural place in global economies* (pp. 89–101). Cambridge, MA: CABI Publishing.

Cole, S. (2012). A Political Ecology of Water Equity and Tourism: A Case Study From Bali. Annals of Tourism Research, Vol. 39, No. 2, pp. 1221–1241.

Colorni, R. R. (2018). Tourism and Land Grabbing in Bali.

Corbett, M. (2007). Learning to leave: The irony of schooling in a coastal community. Black Point NS: Fernwood.

Corbett, M., & Forsey, M. (2017). Rural youth out-migration and education: Challenges to aspirations discourse in mobile modernity. *Discourse: Studies in the Cultural Politics of Education*, *38*(3), 429–444. https://doi.org/10.1080/01596306.2017.1308456

Dunn, K. (2016). Interviewing. In I. Hay (Ed.)*, Qualitative Research Methods in Human Geography* (pp. 149-188).

Eacott, C., & Sonn, C.C. (2006). Beyond education and employ- ment: Exploring youth experiences of their communities, place attachment and reasons for migration. Rural Society, 16, 199– 214.

Elder, G.H., King, V., & Conger, R.D. (1996). Attachment to place and migration prospects: A developmental perspective. Journal of Research on Adolescence, 6, 397–425.

Eiseman, F. B. & Eiseman, M. H. (1989). *Bali sekala and niskala: Essays on religion, ritual, and art* (Vol. 1). Berkeley, CA: Periplus.

Feldman, R. M. (1990) Settlement- identity: psychological bonds with home places in a mobile society. *Environment and Behavior,* 22, 183-229.

Gabriel, M. (2002). Australia's regional youth exodus. Journal of Rural Studies, 18(2), 209–212.

Grady, J. (2004) 'Working with visible evidence: and invitation and some practical advice' in C. Knowles and J. Sweetman (eds) *Picturing the Social Landscape: Visual Methods and the Sociological Imagination.* London: Routledge, 18-32.

Greif, M. J. (2009) *Neighborhood attachment in the multiethnic metropolis. City & Community*, 8, 27-45.

Guba, E. G. & Lincoln, Y. S. (2008). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin & Y. Lincoln (Eds.), *The landscape of qualitative research*. (pp. 255–286). Thousand Oaks, CA: Sage.

Gustafson, P. (2001). Roots and routes: Exploring the relationship between place attachment and mobility. *Environment and Behavior, 33*, 667-686.

Gustafson, P. (2006) 'Place attachment and mobility' in N. McIntyre, & K. E. McHugh (Eds.). *Multiple dwelling and tourism: Negotiating Place, Home and Identity,* 17-31. CAB International.

Hay, R. (1998). Sense of place in developmental context. Journal of Environmental Psychology, 18, 5–29.

Hernandez, B., Hidalgo, M. C., Salazar-Laplace, M. E. & Hess, S. (2007) Place attachment and place identity in natives and non-natives. *Journal of Environmental Psychology,* 27, 310-319.

Hernandez, B., Hidalgo, M. C., & Ruiz, C. (2014). Theoretical and methodological aspects of research on place attachment. In L. C. Manzo, & P. Devine-Wright (Eds.), *Place attachment: Advances in theory, methods and applications* (pp. 125–137).

Hidalgo, M.C. & Hernandez, B. (2001) Place Attachment: Conceptual and Empirical Questions. *Journal of Environmental Psychology*, 21, 273-281.

Horwitz, J. & Tognoli, J. (1982) Role of Home in Adult Development. *Family Relations,* 31(3), 335-341.

Hummon, D. M. (1992). Community attachment: local sentiment and sense of place. In I. Altman, & S. M. Low (Eds.), Place attachment (pp. 253–278). New York: Plenum Press.

Kasarda, J. D., & Janowitz, M. (1974). Community attachment in mass society. *American Sociological Review, 39,* 328–339.

Kerstetter, D. & Bricker, K. (2009). Exploring Fijian's sense of place after explosure to tourism development. *Journal of Sustainable Tourism*, *17*(6), 691–708.

Kyle, G., & Chick, G. (2007). The social construction of a sense of place. *Leisure Sciences*, 29(3), 209-226.

Laczko, L. S. (2005) *National and local attachments in a changing world system:* Evidence from an International Survey. *International Review of Sociology, 15, 517-528.*

Lalli, M. (1992). Urban-Related Identity: Theory, Measurement, and Empirical Findings. *Journal of Environmental Psychology, 12*, 285-303.

Lefebvre, H. (1984). *The production of space* (D. Nicholson-Smith, Trans.). Cornwall: Blackwell Publishing.

Lewicka, M. (2011). Place attachment: How far have we come in the last 40 years? Journal of Environmental Psychology, 31(3), 207–230.

Low, S. M. (1992). Symbolic ties that bind. In I. Altman, & S. M. Low (Eds.), Place attachment (pp. 165–185). New York: Plenum Press.

Low, S. M., & Altman, I. (1992). Place attachment: a conceptual inquiry. In I. Altman, & S. M. Low (Eds.), Place attachment (pp. 1–12). New York: Plenum Press.

MacRae, G.S. (1999) 'Acting Global, Thinking Local in a Balinese Tourist Town' in R. Rubinstein and L. Connor (eds) *Staying Local in The Global Village: Bali in The Twentieth Century.* Honolulu: University of Hawaii Pres

Manzo, L.C. (2005) For Better or Worse: Exploring Multiple Dimensions of Place Meaning. *Journal of Environmental Psychology*, 25, 67-86.

Manzo, L. C. & Perkins, D. D. (2006). Finding Common Ground: The importance of Place-Attachment to Community Participation and Planning. *Journal of Planning Literature, 20*, 335-350.

Mason, J. (1996). *Qualitative researching.* London: Sage.

Massey, D. (1994) *Space, Place, and Gender.* Minnesota: University of Minnesota.

Mazumdar, S., & Mazumdar, S. (2004). Religion and Place Attachment: A Study of Sacred places. *Journal of Environmental Psychology*, 24, 385–397.

Mesh, G., & Manor, O. (1998). Social ties, environment perception and local attachment. Environment and Behavior, 30(4), 504–519.

Miller, L., McCall, T., & Eyles, K. (2008). Place-making- in theory and practice: The Stanley 'Guided' Development Plan model. In F. Vanclay, M. Higgins & A. Blackshaw (Eds.), *Making sense of place: Exploring concepts and expressions of place through different sense and lenses* (pp. 207–219). Canberra: National Museum of Australia.

Morarji K, (2010). Where does the rural educated person fit? Development and social reproduction in contemporary India. In: McMichael P, ed. *Contesting development: critical struggles for social change.* London: Routledge.

Moore, J. (2000) Placing Home in Context. *Journal of Environmental Psychology*, 20, 207-217.

Moustakas, C. (1994). Phenomenological research. Thousand Oaks, CA: Sage Publications.

Nugroho Y, Herawati R, (2015). *Menguak realitas orang muda sektor pertanian dim perdesaan.* Jurnal Analisis Sosial. (In press)

O'Leary, Z. (2004). *The essential guide to doing research.* London: Sage.

Plunkett, D., Phillips, R., & Ucar Kocaoglu, B. (2018). Place attachment and community development. *Journal of Community Practice, 26*(4), 471–482.

Pretty, G. H., Chipuer, H. M., & Bramston, P. (2003). Sense of Place amongst Adolescents and Adults in Two Rural Australian towns: The discriminating Features of Place Attachment, Sense of Community and Place Dependence in Relation to Place Identity. *Journal of Environmental Psychology,* 23, 273-287.

Proshansky, H. M., Fabian, A. K., & Kaminoff, R. (1983). Place-identity. Journal of Environmental Psychology, 3, 57–83.

Quinn, C. E., & Halfacre, A. C. (2014). Place matters: An investigation of farmers' attachment to their land. *Human Ecology Review, 20*(02). https://doi.org/10.22459/her.20.02.2014.06

Qurani, I. Z., Rahmasary, A. N., & Usman, N. F. (2020). The comparative study of Youth-Related Agriculture Initiatives: Optimizing the role of Indonesian youth in improving food security. *E3S Web of Conferences, 142,* 06002. https://doi.org/10.1051/e3sconf/202014206002

Ramseyer, U. & Tisna, I.G.R. Panji (eds). (2001) *Bali Living in Two Worlds: A Critical Self-Portrait.* Basel: Scwabe & Co. AG Basel.

Rappaport, J. (1987). Terms of empowerment/exemplars of prevention: Toward a theory for community psychology. American Journal of Community Psychology, 15(2), 121–148.

Relph, E. (1976*) Place and Placeness.* London: Pion Limited.

Riger, S. & Lavrakas, P.J. (1981) Community Ties: Patterns of Attachment and Social Interaction in Urban Neighborhoods. *American Journal of Community Psychology*, 9, 55- 66.

Rose, G. (1995). Place and identity: A sense of place. In D. Massey & P. Jess (Eds.), *A place in the world? Places, cultures and globalization* (pp. 88–132). Oxford: The Open University.

Salain, P. R. (2000). Peran Arsitektur dalam Pelestarian Budaya Bali. Paper presented at the Konsep dan Implementasi Tri Hita Karana dalam Pembangunan Bali menyongsong Otonomi Daerah dalam Era Global.

Samadhi, Tjokorda Nirartha. (2000) Conservation of Principles or Objects: An Approach for Conserving the Traditional Balinese Cultural Landscape in Urban Area. *Dimensi Teknik Arsitektur,* 28, 2, 98-105.

Scannell, L. & Gifford, R. (2010) Defining Place Attachment: A Tripartite of Organizing Framework. *Journal of Environmental Psychology*, 30, 1-10.

Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. Tourism Management, 20, 245–249.

Shamai, S. (1991) Sense of Place: an Empirical Measurement. *Geofmm,* 22, 347-358.

Simmons, C., & Parsons, R. (1983). Developing internality and perceived competence: The empowerment of adolescent girls. Adolescence, 18(72), 917–922.

Spradley, James (1980. *Participant Observation.* New York: Holt, Rinehart and Winston.

Sudrajat, Iwan. (2012). *Conceptualizing a framework for research on place in Indonesia.* SAPPK. ITB (unpublished)

Sulistyawati. (2000). Tri Hita Karana sebagai Lokal Genius. Paper presented at the The Concept and the Implementation of 'Tri Hita Karana' in the Development of Bali in the Autonomy and Global Era.

Stoffelen, A., & Vanneste, D. (2016). Institutional (dis)integration and regional development implications of whisky tourism in Speyside, Scotland. *Scandinavian Journal of Hospitality and Tourism, 16*(1), 42–60.

Stratford, E., & Bradshaw, M. (2016). Qualitative Research Design and Rigour. In I. Hay (Ed.), *Qualitative Research Methods in Human Geography* (4th ed.) (pp. 117-129). Oxford University Press.

Strzelecka, M., Boley, B. B., & Strzelecka, C. (2017). Empowerment and resident support for tourism in rural Central and Eastern Europe (CEE): the case of Pomerania, Poland. Journal of Sustainable Tourism. http://dx.doi.org/10.1080/09669582.2016.1224891.

Tonts, M. (2005). Internal migration and Australia's agricultural regions. Dialogue, 24(2), 53–65.

Tuan, Y-F. (1974) Space and place: Humanistic perspective*. Progress Geography,* 6, 233-246.

Tuan, Y-F. (1974). Topophilia: A study of environmental perception, attitudes, and values. Englewood Cliffs, N.J: Prentice Hall.

Tuan, Y-F. (1977) *Space and place: The perspective of experience.* Minnesota: The University of Minnesota Press.

Tuan, Y.-F. (1980). Rootedness versus sense of place. *Landscape* (24), 3–8.

Twigger-Ross, C. L., & Uzzell, D. L. (1996). Place and identity processes. Journal of Environmental Psychology, 16, 205–220.

Vanclay, F. (2008). Place matters. In F. Vanclay, M. Higgins & A. Blackshaw (Eds.), *Making sense of place: Exploring concepts and expressions of place through*

Vasileiou, K., Barnett, J., Thorpe, S., & Young, T. (2018). Characterising and justifying sample size sufficiency in interview-based studies: systematic analysis of qualitative health research over a 15-year period. BMC Med Res Methodol, 18(1), 148.

Vycinas, V. (1961). *Earth and Gods: An introduction to the philosophy of Martin Heidegger*. The Hague: Martinus Nijhoff

White B, (2012). Agriculture and the generation problem: rural youth, employment and the future of farming. IDS Bulletin 43:9-19.

White, B. (2015). Generational dynamics in agriculture: Reflections on rural youth and farming futures. *Cahiers Agricultures*, *24*(6), 330–334. https://doi.org/10.1684/agr.2015.0787

Wiana, I. K. (2004a). Ajeg Bali: Adalah Tegaknya Kebudayaan Hindu di Bali. Paper presented at the Dialog Ajeg Bali: Perspective Pengamalan Agama Hindu.

Wiana, I. K. (2004b). Mengapa Bali Disebut Bali. Surabaya: Paramita.

Williams, D. R., & Roggenbuck, J. W. (1989). Measuring place attachment: Some preliminary results. In L. H. McAvoy & D. Howard (Eds.). Abstracts of the 1989 leisure research symposium (pp. 32). Arlington, VA: National Recreation and Park Association.

Williams, D. R., & Vaske, J. J. (2003). The measurement of place attachment: Validity and generalizability of a psychometric approach. Forest Science, 49(6), 830–840.

A. Interview Guide

The interview list of questions has been translated to English.

Concept	Dimension	Topic	Questions (examples)
1. Opening interview	-	Introduction	Thank you for participating. Self-introduce and make a small take to make the interviewee more relaxed Brief explanation on what researcher plan to study Introduction of participant
2. Context/ Place Attachment	Context participant bond with the place	Affective bond towards a place (e.g Altman & Low studies)	How do you describe you place? Or area? If you would describe your area to a foreigner or outsider, what would it be? What makes you attached to this place?
	Context participant attachment to their home	Personal experiences	Why you stay at your current place? Are there any unforgettable memories that you experienced in that place?
		Place attachment	How would you feel if you're asked to move from the place you're currently resides now? Is there a specific place or area you prefer?

			Why do you think being in rural area is important?
		Social Dimension	Do you think it is important to be part of the community in your area?
			How would you describe your social bond in the area?
		Economic and Cultural Dimension	How would you describe a city for a living?
			If you're given the opportunity to work in bigger place, would you take it and why?
3. Community Empowerment	Empowerment is an effort to give people power (empowerment) or strength (strengthening) (Mas'oed, 1990).	Context The Importance of rebuilding the community	What do you do? How long have you been doing it? Do you think whatever you do right now is important for the community?
		Youth initiatives	Why do you think agriculture is important? Why do you think being farmers is important? How would you get supported from important stakeholders for the initiatives/ plan?
4. General		The Global	How's the situation in your area

		Pandemic	right now?
			Does the pandemic impact your current of living?
			Do you miss the tourism activities?
			How would you perceive the current condition towards the natural land?
5. Ending interview		Closing of the interview	Is there anything you would like to add or ask?
			Do you think there is anything that we need to improve during the interview process?
			The interview will be ended by expressing satisfaction with the collected data and thanking the interviewee, as recommended by Dunn (2016, pp. 166-168).

B. Codebook

A preliminary version of this codebook before interviewing was inductive. This version is built through both deductive and inductive modes of inquiry; themes and codes are based on the interview data and existing literature (Baxter, 2016; Roberts, 2019).

Themes	Codes	Definition/ Description	Example
General Context (Descriptive)	Personal Characteristic	Details of the interviewee such, age, current activity, interest	*"My name is Eka, I'm originally from Banjar Sabang, Selulung Village, Kintamani District, Bali"* "Namaku Eka, asliku dari Banjar Sabang Desa selulung Kecamatan Kintamani Kabupaten Bangli Provinsi Bali"

	Occupation		
	Place of Residence		
The Concept of Place	Social Context	Place is perceived as fundamentally individualistic, despite the fact that attachments and meanings are often shared (Tuan, 1974)	
	Environmental Context	Place emerges from constructed engagement of human with time, objects, and natural features (Tuan, 1977)	*"…This area has not been polluted, so it is more beautiful and comfortable, especially since the northern area is famous for its conservation"* "…daerah ini belom tercemar jadi lebih asri dan nyaman apalagi daerah utara kan terkenal untuk konservasinya, jadi masih terjaga kelestariannya."
			"The importance of getting to know people around me is because of the importance of sharing experiences, knowledge and weakness in their respective fields" "Pentingnya saya bisa mengenal orang orang yg ada di sekitar adalah karena pentingnya saling berbagi pengalaman, pengetahuan dan kelemahan pada bidangnya masing masing"
Place Attachment (Scannell & Gifford, 2010)	**People Dimension**	Attachment happens as a person have their connection to a place; and stronger when it evokes personal memories (Twigger-Ross & Uzzell, 1996)	*"My place is close to the beach, its only 5 minutes away, the place is really beautiful there, and I've been playing there since I was a kid"* "Aku kan deket sama Pantai Kapas cuma 5 menit dari situ, tempatnya asri banget disitu,

			aku sering banget main kesitu sejak kecil"
	People Dimension (Individual)	Acknowledging who are attached by exploring personal experiences	
	People Dimension (Group)	Acknowledging who are attached by exploring a larger group or community based	
	Process dimension	Cognitive process - shared memories, beliefs, meaning and knowledge, which makes them personally important – the process of interaction within the sphere of having similar meaning (Relph, 1976)	*"My attachment to this village is clear because I have been given the task to support my family (wife and kids) from a piece of land that used to belong to my family to develop a farm"* "Keterikatan saya terhadap desa ini jelas krena saya sudah diberikan tugas untuk menghidupi keluarga dari sepetak tanah milik keluarga untuk saya kembangkan di pertanian"
	Process Dimension (Continuity)	People with positive outbringing have a sense of responsibility and respect for place – for themselves or even the community (Vycinas, 1961)	*"We who are already live in the village must deepen agricultural science, because no matter how far you go to the city, we will eventually have to return to the village"* "kita yang sudah berada di desa harus mendalami ilmu pertanian karena sejauh apa pun kamu nanti merantau ke kota..kita akan kembali ke desa"
	Place dimension		
	Place Dimension (Social)	Bondness (Riger & Lavrakas, 1981); Focuses on social connections (Agnew & Duncan, 1989)	*"…the village is like a 'family', mutually and cooperatively connected"* "…desa bersifat kekeluargaan jadinya lebih ada kegiatan gotong royong"

	Place Dimension (Physical)	Rootedness (Hummon, 1992; Tuan, 1980)	*"I have lived there since I was little, and haven't lived anywhere else ever since"* *"Dari aku kecil si udah tinggal disitu, belom pernah tinggal dimana mana lagi"*
	Youths attachment	Youth are more likely to form attachments to areas that offer effective opportunities for socialization, education, and employment (Eacott & Sonn, 2006; Elder, King & Conger, 1996; Pretty, Chipuer & Bramston, 2003)	*"… because I'm still at my productive age, so I prefer to live in a city… well you know, it is peaceful there in rural area, but it is so hard to get a job and economically secured. But maybe, once I retire, I might choose to live in rural area"*
Balinese values of place (Eisaman & Eisaman, 1989)	Cultural Dimension	Connection of geographical space are generated through one's historical past in a location, the exchange of land (land inheritance, land-own, rights over the property), and social experiences of believing in a place (religious or spiritual (Low, 1992)	
	Tri Hita Karana	The personal connection among people, among the living and supporting environment, and connection to God as the creators (Eisaman & Eisaman, 1989)	*"…we are bound by customary laws, which mutual cooperation automatically occur and becomes a culture. For example, marriage or death ceremonies, the community will work on it together because it is bound by the law. Well, at first, it is somewhat subtly 'forced' to make people to work together, but eventually it becomes our habit"*
	Banjar	The Balinese attachment to place is portrayed and reflected within their social context; they are tied to a certain geographical area and have a permanent residence within the area (Eisaman & Eusaman, 1989)	*"… we are joined in a traditional community called Banjar. All human and religious activities are bound by the Banjar, which what makes us interrelated between one human with the*

			other human"
Youth livelihood and Agriculture	Generational succession (White, 2015)	Educated young men and women could generate creative responses in rural areas (White, 2012; Berckmoes & White, 2014)	"I was told to go to Australia for work, and student exchange, and I did consider taking it, but the intention and vision has to be certain to build the region – the knowledge that I'll have (from outside) have to be able to develop the region" "Kemarin sih udah ditawarin disuruh kerja ke Australia, dan ada pertukaran mahasiswa juga. Pastinya diambil sih tapi visi dan niatannya udah pasti buat bangun daerah – saya ambil ilmu di luar dan harus bisa mengembangkan daerah"
Community Empowerment		A development process in which the community takes the initiative to begin the process of social activities to enhance their status and condition (Rachim et al., 2018	
	Sustainable development (agro-tourism)	Attention towards its natural resources, traditional conservation practices, and the socio-demographic aspect (Martopo & Micthell, 1995). Specifically oriented to aspects such; water and land resources, all that related to major economic activities (agriculture and tourism), and population (Wiranatha & Smith, 2000).	"The northern region is famous for its natural conservation. The government has a regulation on restricting any kinds of infrastructure development within the region" "...daerah utara, apalagi itu terkenal dengan konservasi alamnya. ..peraturan pemerintah untuk ga boleh jadiin area tersebut untuk pembangunan apapun"
	Empowerment Process	Emphasizes how economic interactions form and influence people's perceptions of place (Agnew & Duncan, 1989)	*"If no one has pursued agriculture, the great people in this world will not survive, how can we live without food production"* "Kalo tidak ada yang mendalami agrikultur orang orang hebat yang ada di

			dunia ini itu tidak akan bertahan hidup, gimana mau hidup kalo tidak ada yang memproduksi bahan pangan"