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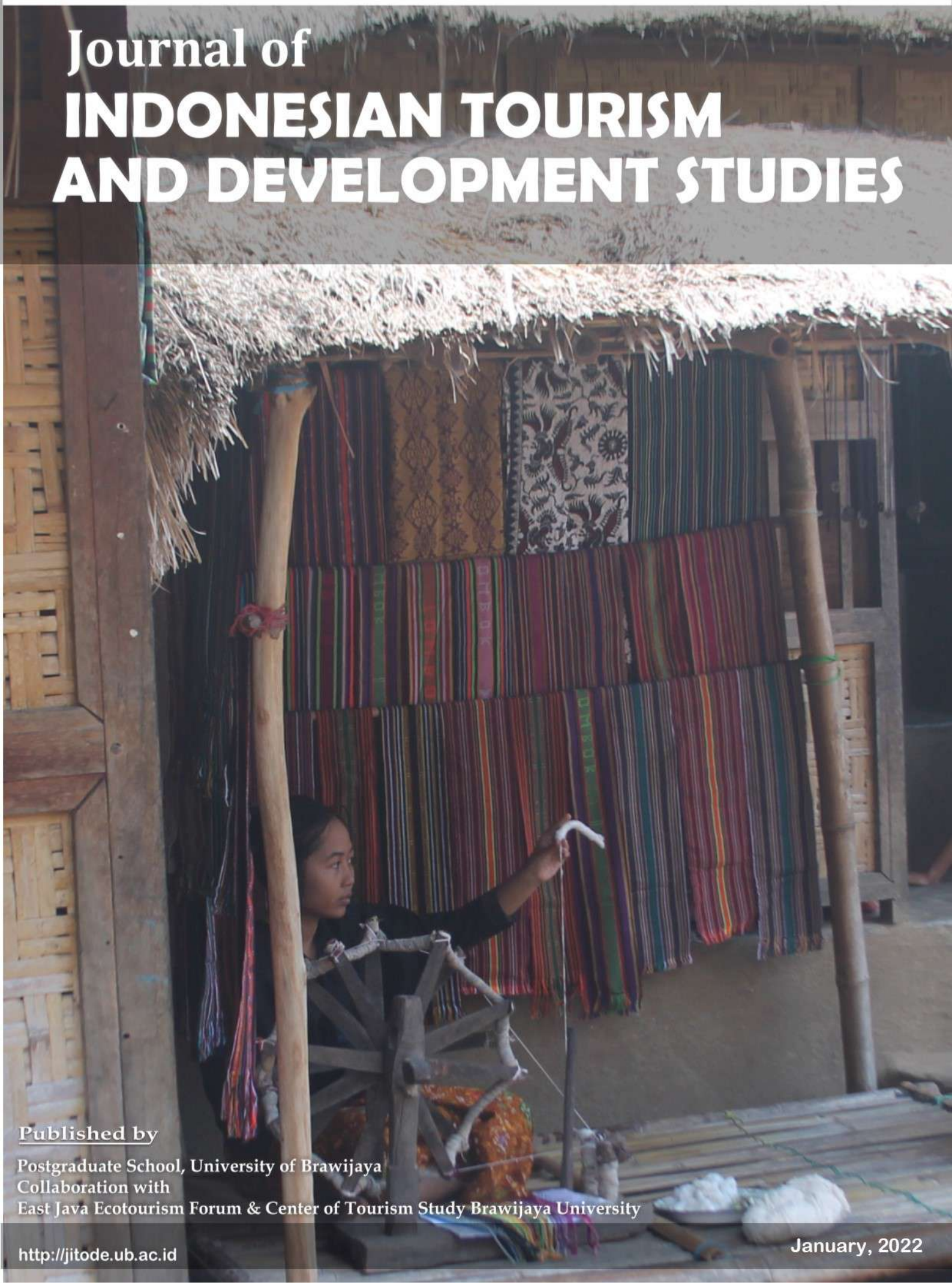

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TABLE OF CONTENT *Vol. 10 No. 1, January 2022*

Implementation of Development Strategy for Halal Tourism Destinations
Muchamad Zaenuri, Karina Yudi Rahayu, Muhammad Iqbal, Yunita Elianda, Ali AkbarChao, Basri Rashid **1-8**
doi: 10.21776/ub.jitode.2022.010.01.01

The Impact of Pandemic on Bancakan Salak Cultural Tourism
Praja Firdaus, Herlina Suksmawati, Renitha Hapsari, Ade Kusuma **8-14**
doi: 10.21776/ub.jitode.2022.010.01.02

Millennial Generation Behavior in Halal Tourism in South Sulawesi
Nurul Huda, Nova Rini, Muslikh Muslikh **15-22**
doi: 10.21776/ub.jitode.2020.010.01.03

Sustainable Tourism as a Development Strategy in Indonesia
Moh. Fadli, Edi Susilo, Dhiana Puspitawati, Abraham Mohammad Ridjal, Diah Pawestri Maharani, Airin Liemanto **23-33**
doi: 10.21776/ub.jitode.2022.010.01.04

Communication Pattern in Social Organization of Kampung Cempluk Tourism As the Realization of Campus Ring Village
Redy Eko Prasetyo, Bambang Dwi Prasetyo, Antoni Antoni **34-42**
doi: 10.21776/ub.jitode.2022.010.01.05

The Effect of Customer Relationship Management on Customer Loyalty (A Case Study on Swiss-Belinn Malang)
Deasy Chrisnia Natalia, Rugeri Fadhlihalim **43-48**
doi: 10.21776/ub.jitode.2022.010.01.06

Community Perspective on the Banjarese Cuisine and the Strategy for Culinary Tourism Development in Kuin Village, Banjarmasin
Hidayati Rahimah, Luchman Hakim, Rodiyati Azrianingsih **49-57**
doi: 10.21776/ub.jitode.2022.010.01.07

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Implementation of Development Strategy for Halal Tourism Destinations

Muchamad Zaenuri*, Karina Yudi Rahayu, Muhammad Iqbal, Yunita Elianda, Ali Akbar

Department of Government Studies, Universitas Muhammadiyah Yogyakarta, Indonesia

Abstract

This article was aimed to explain the implementation of the Tourism Department's strategy in developing halal tourist destinations in West Lombok Regency and analyze the factors that influence the strategy implementation. The government of West Lombok Regency has drawn up a strategic plan to address the complexity of the problems that arise in halal tourism. This research used a qualitative method. Data were collected through documentation, observation, and interview techniques. The results showed the implementation of the strategy has been carried out in the form of activities and programs. The tourism destination has been characterized as halal and supported by regulatory clarity, the Islamic Culture Community in West Lombok Regency, which is also attached to the natural conditions that are very supportive and the support of the enthusiastic tourism awareness group (POKDARWIS). However, there are still obstacles, including the lack of a clear concept of halal tourism in West Lombok Regency, the lack of marketing or promotion of halal tourism, as well as inadequate and halal-certified facilities. So the recommendation that needs to be conveyed by the Government tourism office of West Nusa Tenggara is the need to translate the program into various activities in more detail and must involve stakeholders to help standardize and certify.

Keywords: Development Strategy, Halal Tourism, Implementation.

INTRODUCTION

The tourism sector is highly relied on the Indonesian Government to promote its economic growth [1,2,3]. One of the sub-sectors currently becoming particular concern by the government is halal tourism [4]. Halal tourism is a tourist visit activity with destinations and industries that provide or prepare tourism products, services, and management facilities by meeting the principles of sharia [5,6,7]. The government, through the Ministry of Tourism and Creative Economy (*Kemenparekraf*), assigned three provinces in Indonesia as halal tourism destinations, namely West Sumatra, Aceh, and West Nusa Tenggara (NTB) [1,8].

Although the majority of the Indonesian population is Muslim, the development of halal tourism is uneasy. The complex problem with the development of halal tourism begins with the lack of a common perception of stakeholders towards halal tourism [9,10]. The development of halal tourism by using the term sharia tourism raises controversies as if there is a religious mission within [8,11]. Likewise, in terms of tourist destinations, halal tourism attractions that were not characterized by sharia must not be included [12,13,14]. In terms of human resources, the tourism actors should also all be Muslim [15,16,17].

* Correspondence address:
Muchamad Zaenuri
Email : muchamadzaenuri@umy.ac.id
Address : Universitas Muhammadiyah Yogyakarta, Jl. Brawijaya, Bantul, Yogyakarta 55183.

NTB Province, chiefly by Lombok Island, is designated as one of the best halal tourist destinations because, in terms of population, which is Muslim dominant, were known as the island of a thousand mosques. It is supported by the factors of natural beauty, halal, and enjoyment of various traditional culinary delights. Several awards were received by Lombok Island from its halal tourism destination. World`s Best Halal Honeymoon Destination was won by the Sembalun Valley region of Lombok, and World`s Best Halal Beach Resort was won by Novotel Lombok Hotel. These things make Lombok Island a halal tourist destination [1,8,18].

Responding to the development of halal tourism, the NTB regional government positively reformed the regulations for the implementation of halal tourism. It can be seen with the issuance of Governor Regulation No. 51 of 2015 concerning Halal Tourism, which is followed up with Regional Regulation of the NTB Province No. 2 of 2016 concerning Halal Tourism. Both were specifically regulating halal tourism and explicitly set the general standards that must be met by halal tourism destinations and industries. The establishment of these regulations indicates the commitment of local governments to improve the quality and service of halal tourism to be better.

West Lombok Regency is one of the regencies in NTB Province, which is currently developing halal tourism and has vast tourism potential. West Lombok Regency, famous for the Senggigi Beach tourism, has abundant tourism potential.

Nowadays, tourism in West Lombok Regency is the most desirable and visited by tourists.

The number of tourists visiting the West Lombok Regency continues to increase. The number of domestic and foreign tourist visits from January to August 2019 totaled 2,390,899 tourists, with details, archipelago tourists were 1,429,768, while foreign tourists were 961,131. Even though in 2018 there was a natural disaster, an earthquake, which decrease the number of tourists visiting West Lombok Regency. The disaster did not make the government and the people in West Lombok Regency give up on building the image of tourism.

These hard and nonstops efforts had a very significant impact with the arrival of Australian-flagged cruise ships visiting West Lombok Regency through the Sheet port in 2018. Then in 2019, according to data from the West Lombok Regency Tourism Office, an increase in the number of overseas cruise ships visiting West Lombok Regency showed a very significant increase, which in January recorded three ships, in February recorded one ship. In March, they recorded two ships or around 8,500 tourists to the tourist attractions in West Lombok Regency, namely Sekotong, Narmada, Lingsar, and Senggigi. It shows that until now, the dominance of non-Muslim tourists is still the most significant foreign tourists who come to West Lombok.

It shows that halal tourism is a necessity and has a broad market segment. Tourism destinations in West Lombok, in general, have prepared themselves to become halal tourist destinations [19]. However, there are still many complex obstacles and problems, so there is a need for appropriate strategies to overcome them [20].

This condition, of course, must be included in the analysis and dictum of strategic tourism planning in NTB Province and specifically in West Lombok Regency. Regency Organization Office (OPD), which was organizing tourism affairs and other stakeholders, are interested in compiling a comprehensive strategic plan, which includes the issue of halal tourism. In 2015, the NTB Provincial Planning and Development Agency (BAPPEDA) compiled a sustainable tourism strategic plan. Further elaboration was followed up by the West Lombok Regency BAPPEDA with the Regional Tourism Master Plan [8].

Considering the complexity of the issue of halal tourism that has been encompassed in strategic planning, it is necessary to examine how it is implemented in the field. Also, the factors that influence the implementation of it need to be sought. It is because, in the implementation of a plan, there must be obstacles in the field.

MATERIAL AND METHOD

This research in halal tourism research used descriptive qualitative research with a case study approach. Qualitative research is a method used to produce descriptive data in written and spoken words, behavior, or observable objects [21]. A case study is a process that emphasizes the bounded system or several cases as a whole. It is accompanied by extracting data and involving information related to the study [21]. The location of this research is in West Lombok Regency, Lombok Island, West Nusa Tenggara (NTB) Province, which has been designated by the government as one of the halal tourist destinations.

The research subjects are institutions in charge of implementing the established strategies, namely the Tourism Office of West Lombok Regency. It includes the implementers of tourism development like the implementation of programs and activities, besides some parties involved in the development of halal tourism. The parameters in this study are stated in following Table 1.

Table 1. Research Parameters

Variables	Indicators
Implementation Strategy in Halal Tourism	• Destinations Characterized by Halal • Promotion by using media • Institutions operating with sharia principles
Development of Halal Tourism	• Travel attractions • Accessibility • Facilities (Amenities) • Support Facilities (Ancillary)
Factors that influence strategy implementation in Halal Tourism	• Local Regulation governing Halal Tourism • Islamic culture of the community • The natural conditions are very supportive • Support from the community • Diverse culture • The absence of a clear concept of halal tourism • Marketing or promotion • Halal certified or Halal recognition

Data collection techniques in this study were documentation, observation, and interview. The documentation technique in this research includes a literature study by collecting articles

from related journals and government official reports related to the case. In addition, to support the documentation results, this study used observational data where researchers come directly to tourist destinations in West Lombok Regency. The results of observation were also used to find out more deeply the condition of halal tourism in the West Lombok Regency. In addition, interviews were conducted as primary data in this study. Interviews were conducted with the Head of the Program Division of the Tourism Office of West Lombok Regency, the Head of the Development of Destinations and Tourism Businesses, and related parties. The researcher chooses these stakeholders as respondents because these stakeholders are actors who are directly related to the implementation of halal tourism in Lombok.

RESULT AND DISCUSSION

Implementation Strategy

Destinations Characterized by Halal

This program is a way to introduce the potential of tourism destinations through tourist attraction objects owned by each tourism destination to attract tourists to visit West Lombok. The activities carried out by the Tourism Office in this program are maintenance of tourism objects. It includes the facilities, infrastructure, and development facilities in tourist areas, such as toilets, mosques/prayer rooms, cleanliness of attractions, and security in the tourism object environment through guard officers or parking by the local community.

The total budget spent was IDR 8,699,129,500 in implementing tourism object and facility maintenance activities. For the maintenance of halal tourism objects, not all tourism objects can be done due to the limited budget and unclear concept, so the improvement of tourism objects is only based on the priority to be maintained.

Promotion

The halal tourism marketing program is crucial and necessary in tourism because with this marketing program, halal tourism can be introduced in West Lombok Regency to domestic and foreign tourists [22]. In implementing the program, the activities carried out by the Department of Tourism are manual marketing carried out in the form of festivals, billboards, and other print media. Then digital marketing, where the activities carried out, is utilizing social media technology and official websites to halal market tourism in West Lombok Regency. The scope of digital marketing is comprehensive because it can be directly known by foreign tourists and is different from marketing manually, where the scope is only domestic.

In the halal tourism marketing program, the activities carried out are market analysis for the marketing of halal tourism objects, through manual marketing and digital marketing. In the manual marketing activities carried out in the form of festivals, billboards, and socialization. Digital marketing was done by increasing the use of information technology for marketing halal tourism at home and abroad. The total budget spent on the halal tourism marketing program is IDR 1,558,925,878.

Institutions Operating with Sharia Principles

The implementation of this program aims to improve the quality of human resources and the industry of tourism and increase cooperation with related tourism institutions. With this program, it is expected that in the future, it will be able to build and develop partnerships by collaborating to make it easier for the Tourism Office to develop halal tourism in West Lombok Regency because of assistance from the community and related institutions. The activities carried out in implementing this program are:

a) Equalizing the Vision of Halal Tourism Central Actors
b) Capacity building for Halal Tourism (Certification and Standardization)
c) Development of International Flights

In this program, the activities carried out are development and strengthening the information and databases, then the implementation of the coordination of the development of tourism partnerships, and increasing community participation in the development of tourism partnerships. The purpose of this program is to assist the Department of Tourism in developing halal tourism destinations in West Lombok Regency. The total budget in this program was IDR 1,053,621,700.

The process of drafting a program's activities will direct the organization to develop procedures. These procedures can take the form of SOP (Standard Operating Procedure). The procedure leads to the implementation of activities. There are steps to provide direction or guidance for the West Lombok Regency Tourism Office in implementing an activity. The procedure of activities should follow Regional Regulation No. 10 of 2016 concerning the formation of the organizational structure of the West Lombok Regency and the Regent Regulation of the West

Lombok No. 74 of 2016 concerning the details of the duties, functions, and work procedures of the Tourism Office.

Development of Halal Tourism in West Lombok Regency

Travel Attractions

The tourist attraction is generally defined as anything related to the uniqueness, beauty, excellence, and value of natural wealth, culture, and human-made products, which are targeted or visited by tourists, both domestic and foreign tourists [23]. Attractiveness, in this case, is everything that becomes an attraction for people. West Lombok Regency has many halal attractions, one of which is the *Lebaran Topat* (*ketupat* – rice cake package in diamond shape wrap made of coconut leaves) and *Topat* War conducted by the Islamic community in West Lombok Regency and for tourism (Fig. 1). These events are currently developing as halal culinary tourism in Tanjung Bias beach, Senteluk village, West Lombok Regency. There are still many other attractions in West Lombok Regency that continue to be developed by the government and the community to actualize West Lombok as the best halal tourist destination in West Nusa Tenggara Province.



Figure 1. Celebration of *Lebaran Topat* in West Lombok Regency (**Source:** https://travel.okezone.com/read/2017/06/21/406/1722190/lebaran-topat-tradisi-idul-fitri-khas-lombok)

Accesable

Accessibility is the ease and smoothness of tourists to the location of tourist destinations [24]. In developing accessibility, there are several important points, namely the ease of tourists to reach tourist sites, comfort and safety at tourist sites, and low costs at tourist sites. In West Lombok Regency, the access to tourist sites can be said to be maximum, where the Department of Tourism continues to make improvements and make access roads for pedestrians (Fig. 2), making it easier for tourists to travel between locations.



Figure 2. Access Road to Sempage Valley Nature Tourism Area (**Source:** Personal Documentation, 2020)

Facilities (Amenities)

Facilities are things that can not be kept far away from human life because all activities carried out in human life require facilities. The facility is the ability to facilitate the implementation of an activity. In West Lombok Regency, the facilities for the concept of halal tourism were not optimal because many hotels have not been certified as halal, and many restaurants and other matters related to the tourism industry that is not halal standardized. It is what makes halal tourism in West Lombok Regency have not met the expected goals.



Figure 3. Facilities in the Tourist Area. (a) access to mosque , (b) and (c) front of mosque, and (d) yard of mosque (**Source:** Personal Documentation, 2020)

Support Facilities (Ancillary)

In the development of halal tourism, the role of the community influences the services and comfort provided to tourists [24]. West Lombok Regency Tourism Office acts as an agency that regulates tourism in collaboration with the Tourism Awareness Group (*Pokdarwis*) in developing halal tourism programs in West Lombok Regency is quite excellent and maximum. *Pokdarwis*, who actively develop their tourism objects or regions, for example, in

Glangsar Bukit 3 Rasa, the local government and tourism office will develop these tourism objects. However, Pokdarwis itself has already developed it first by promoting in respective social media potential. So for the tourism-conscious community group in West Lombok Regency, the enthusiasm is outstanding and very active.

Factors That Influence Strategy Implementation

Local Regulation for Halal Tourism

The legal basis in West Lombok Regency regarding halal tourism is regulated in the West Lombok Regency Regional Regulation No. 1 of 2017 concerning the implementation of halal tourism [25]. It is in addition to the regional reference regulations in developing halal tourism in West Lombok Regency, namely West Nusa Tenggara Province Regulation No. 2 of 2016 concerning halal tourism [26] and the Strategic Plan for Action Planning (DSRA) Halal Tourism in West Nusa Tenggara Province. Both discussed the planned strategies for implementing halal tourism in West Nusa Tenggara Province.

Islamic culture of the community in West Lombok Regency

The people of West Lombok Regency are known for their strong and distinctive Islamic values and culture. It can be seen from the celebration of the Eid and *Topat* wars every year, which is a hallmark of West Lombok Regency and is not owned by other regions. In addition to celebrating Eid, people in West Lombok often make a pilgrimage to the graves of Islamic leaders.

Supportive natural conditions

In addition to the cultural value that is still strong and distinctive, the superiority of West Lombok Regency is that it has abundant natural tourism potential where beaches, mountainous panoramas, and waterfalls are not hard to find and are so beautiful to be enjoyed.

Support from the community of tourism aware groups (POKDARWIS)

Support from the community, especially Pokdarwis, is very enthusiastic about the concept of halal tourism destinations in the West Lombok Regency. It can be seen from the enthusiasm of the community in developing halal culinary tourism in Tanjung Bias beach tourism objects in Senteluk Village, Lombok Regency. Besides that, the enthusiasm shown by the *Pokdarwis* is to develop their tourism area by marketing or promoting on their respective social media.

Diverse culture

The diversity of culture and art in West Lombok Regency adds or complements the existing diversity in West Lombok Regency. Besides, this diverse culture becomes marketing or promotion in introducing halal tourist destinations in West Lombok Regency that despite the many cultures that exist, it remains one.

The absence of a clear concept of halal tourism in West Lombok Regency

The lack of clarity about the concept or program in developing halal tourism in West Lombok Regency is an obstacle that makes the development of halal tourism in West Lombok Regency not optimal.

Lack of marketing or promotion of halal tourism

West Lombok Regency's marketing or promotion to the development of halal tourist destinations in West Lombok Regency is not optimal yet. Thus, it becomes an inhibiting factor. Currently, halal tourism marketing in West Lombok Regency was only done in the form of manual promotion, namely through socialization, festivals, magazines, etc. The form of digital promotions in the form of social media and official websites are managed by the West Lombok Regency Tourism Office.

Inadequate facilities and not yet halal certified

One of the inhibiting factors to success of the development of halal tourism in West Lombok Regency is the facilities. Facilities are very important for the convenience of tourists. There are still many hotels and restaurants that have not been certified as halal by Indonesian Ulama Boards. Certificates and also halal tourism standardization have not covered the travel agency.

CONCLUSION

Implementation of the strategy includes three important issues, namely halal destinations, promotion using polite media, and institutions that operate with sharia principles. The development of halal tourism objects in West Lombok Regency, which is oriented on aspects of attractiveness, access, facilities, and institutions, is very accelerative in the implementation of halal tourism governance in West Lombok Regency.

Supporting implementation factors include Regional Regulations governing Halal Tourism, the Islamic Culture of the people in the West Lombok Regency, which are very close, natural

conditions that are very supportive, and support from the community of tourism aware groups (Pokdarwis). Inhibiting factors include the absence of a clear concept of halal tourism in the West Lombok Regency, the lack of marketing or promotion of halal tourism, as well as inadequate and halal-certified facilities.

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The Impact of Pandemic on Bancakan Salak Cultural Tourism

Praja Firdaus[1]*, Herlina Suksmawati[2], Renitha Hapsari[1], Ade Kusuma[2]

[1]International Relations, Faculty of Social and Political Sciences, UPN "Veteran" Jawa Timur, Surabaya, Indonesia
[2]Communication Science, Faculty of Social and Political Sciences, UPN "Veteran" Jawa Timur, Surabaya, Indonesia

Abstract

This second-term research examined the dynamics of Bancakan Salak cultural tourism after being hit by the COVID-19 pandemic. Knowing how the tourism strategy was implemented in the times of pandemic and what were the tips to be able to survive in this limited condition were two interesting things this article studied. Like many other tourist attractions, Bancakan Salak cultural tourism was also affected by the pandemic. Yet, as previous research has concluded, Galengdowo's local society had three essential traditional values reflected in Bancakan Salak cultural tourism that helped them to get through this situation. These three values were collectivism, gratitude, and almsgiving. These three values also created further key concepts in responding to the pandemic, the importance of resilience, and innovation. Using qualitative method (in-depth interview) combined with the observation participatory method, and also ABCD (asset-based community development), this article highlighted the crucial role of human basic needs resilience and socio-cultural resilience. Because in the era of globalization nowadays, connectivity had proven could be substituted by collectivism, gratitude, almsgiving, and other traditional values that hold tight the element of togetherness. This article also highlighted the role played by cultural assets and personal assets to build villages' capacity. In the end, Bancakan Salak and its tourism industry in Galengdowo was hit by the pandemic and Galengdowo's local society responded with resilience and innovation.

Keywords: Bancakan Salak, cultural tourism, community, pandemic, globalization.

INTRODUCTION

Developments in the aspects of technology, telecommunications, and also transportation have influenced globalization. The global era opens the boundaries of time and space. Globalization facilitates cultural interaction and supports the development of the cultural tourism industry. Cultural tourism can play a key role in the development of new forms of tourism and offers new opportunities for urban destinations in particular [1]. If in the past, luxury tourism was identified with services (hotels, complete facilities, and artificial beauty), then this tourism prioritized tourists' preferences to enjoy unspoiled and reliable natural scenery with local people [2,3,4].

Galengdowo Village, Wonosalam District, Jombang Regency is one of the areas that can be developed as cultural tourism. Previous research results explain that the Bancakan Salak Festival, which has been held since 2016, is a form of cultural tourism. Bancakan Salak, as a form of cultural tourism, was held by the Galengdowo community reflects three values that are believed and practiced by the community, i.e. the spirit of collectivism, gratitude, and charity. All three values are found in the daily practice of Bancakan using *tumpeng* (cone-shaped rice dish, with vegetables and meat as side dishes) that was practiced by the community since the beginning.

The preparatory process shows a spirit of collectivism, in which common interests come before individuals. The word *bancakan* socially means thank you to its *supreme maker* (God). Moreover, the form of *tumpeng* implies the spirit of community alms. Regarding these values, Bancakan Salak brings back the collective memory of the Galengdowo community about how the traditional values of Bancakan must be practiced to stay safe from harm [5].

The successful implementation of the Bancakan Salak Festival has only lasted three years since it was first held in 2016. It is due to the general elections held simultaneously throughout Indonesia. In 2020, the Bancakan Salak Festival cannot be held again. Since the beginning of 2020, the coronavirus (COVID-19) pandemic has occurred throughout the world. In Indonesia alone, cases of COVID-19 began to be discovered in March 2020. The pandemic causes serious health issues that impact the community and raises social, economic, and political problems that occur in Indonesia. To stop the coronavirus spread, the government is also encouraging restrictions on activities that involve large numbers of people. This condition is not beneficial for the cultural tourism industry, which

*Correspondence address:
Praja Firdaus
Email : firdaus.praja@gmail.com
Address : Sapphire Residence 6i-51, Prasung, Buduran, Sidoarjo 61252

sells cultural interactions between local people and tourists who come to visit.

Galengdowo Village, Wonosalam District, Jombang Regency itself is an area that is included in the white zone, which means there is no infection and spread of COVID-19 there. However, the pandemic turned out to have a significant impact on tourist visits to the Wonosalam area, which experienced a drastic decline and impacted the local economy. As it is shown by Statistic Center (BPS) Jombang, the number of tourists in May 2020 had been drowned to 99.92% compared to the previous year. In June 2020, the number still showed a significant drop with 99.57% compared to the same period in 2019 [6].

The village government chose not to hold the Bancakan Salak festival, which was one of their village's proud events because it avoided the large crowds that would probably occur in the village. On the other hand, there was a political dynamic, administrative position vacancy, namely the Secretary of Galengdowo Village, had been assigned to another administrative area. These conditions are attributed to the discouragement of local tourism in Galengdowo. Trends within the tourism and experiential mobility, socio-cultural factors, or psychographics, specifically those related to the lifestyle concept, were generally thought to be more influential in shaping the demand for tourism than socio-economic indicators [7].

Considering the last conclusion of the previous year's assessment, Bancakan Salak reflects three local values inherited in the society. The three local values are named collectivism, gratitude, and almsgiving. These three local values were drawn into challenges because of the pandemic situation. However, the previous cultural tourism was then challenged by the health protocol and the new normal. Henceforth, this research aims to see the implementation of a local value-based tourism development strategy in the Galengdowo Village, Wonosalam District, Jombang Regency. Besides, researchers will also examine how a local value-based tourism strategy can be done during a pandemic.

In the context of globalization, rural society, in general, had faced two major problems. The first is brain drain, and the second is access to networks outside the hamlet or village. This study has two points of urgency. The first is to empower the people of Galengdowo Village to be more economically empowered to the point where welfare is no longer the main problem in the village. The second is as an entry point to formulate and implement a tourism strategy based on local values so that there is no brain drain on a larger scale from rural to urban.

MATERIAL AND METHOD

This research is the second year term of the previous research with the same research objects. In this second term, the research follows up the dynamics of Bancakan Salak cultural tourism in Galengdowo Village, Jombang. As it is well known that tourism in Indonesia was hit the hardest by the COVID-19 pandemic, the Bancakan Salak cultural tourism is having no differences from the others. Thereby, examining the local-based tourism strategy in the time of pandemic would be a preventive yet academic response in order to serve a better future.

This second term has similar methods of research. The research is still using a qualitative methodology that has emphasized participatory engagement. The method was also emphasized in the active participation of the researcher in regular basis activities of the local community [8]. The research was also using the participatory observation method. These methods were chosen to get comprehensive, contextual, and systemic explanations of the Bancakan Salak cultural tourism phenomenon, especially understanding how the community practice the typical shared value under times of pandemic [9].

Furthermore, the participatory observation method provides flexibility to adjust the dynamics of the research objects [10]. The observation was not conducted only by seeing but also by using the other senses and also human interaction [11]. Sugiyono also explained that the observation participatory method has been reclassified into four classifications. They are 1) active participatory, 2) passive participatory, 3) moderate participatory, and 4) comprehensive participatory. This classification would be adjusted according to the condition that the research object faces. Thus, using the participatory observation method would best fit to examine the dynamics of Bancakan Salak cultural tourism and the current condition in Galengdowo local society.

The Asset-Based Community Development (ABCD) method is relevant to these key concepts. The ABCD method is oriented towards how individuals and the whole community contribute to their own development by exploring and mobilizing village capacity and assets, modifying

and improving existing structures, articulating and visualizing the *dream* of change. The ABCD method is carried out by exploring past success stories, present success stories, and bright opportunities in the future. The three elements are used simultaneously to generate positive energy and inspiration for the community [12].

In addition, in this method, available asset mapping is carried out, focuses on the analysis of current strengths and assets, sets shared goals and inspirational visions, creates transformative and open change designs, creates competency for all community members, and empowers all community members [13]. ABCD rests on what already exists in the community. The ABCD method emphasizes creative and imaginative thinking to achieve new opportunities from within the community [13]. This orientation can turn what seems now to be a problem into possibilities with bright prospects for the future [14]. From many of the assets postulated by the ABCD method, two of them are very crucial in terms of the Bancakan Salak cultural tourism examination. They are cultural assets and personal assets.

This research also brings up the ABCD approach toward tourism issues in Galengdowo, Jombang. The ABCD (asset-based community development) was developed by Jody Kretzmann and John McKnight to empower society from the inside. ABCD requires researchers to understand the assets of society.

Data Collection and Analysis

In terms of data collection, this second-year research applies to both primary data and secondary data. The data had been gathered through an in-depth interview (with some village stakeholders) and secondary data gathering through literature studies. The informants for in-depth interviews were the representations of stakeholders and the youths of Galengdowo village, Bancakan Salak festival committee and local governments, and representatives of local community conservancy. On another side of the data collection, the texts that were used in literature reviews consists of online and offline media publications, previous research, and books that were written on the related topic.

To summarize, the qualitative analysis method was conducted to construct some explanations from data, phenomenon, and the articulation between those two. The literature data gained from texts and media had been cross-checked with interviews and direct statements from the informants. All of the steps are necessary to capture the comprehensive explanations of the Bancakan Salak festival in the time of the pandemic.

RESULT AND DISCUSSION

The Packaging of Cultural Tourism and The Success of Bancakan Salak

The Bancakan Salak Festival, held annually in Galengdowo Village, is a form of gratitude for the extensive salak fruit plantation assets with abundant harvests. Since 2016, the Bancakan Salak festival has emerged as a means of tourism that tries to attract many people to Galengdowo Village. Bancakan Salak itself is included in tourism of socio-culture or cultural tourism that is far from excessive infrastructure development. By carrying out the local population's culture collectively, Bancakan Salak has succeeded in attracting the attention of both national and foreign tourists. In this tourism, visitors are allowed to pick salak fruit directly from the garden and attend the salak picking festival held by many people.

At the Bancakan Salak festival, we will also feel how local people interact with tourists at the festival. It makes tourists feel that they live side by side with the people of Galengdowo Village. Tourism in Galengdowo Village is not only centered on the Bancakan Salak festival, but there are also several others, such as an educational tour of dairy cows and the Tretes waterfall area. So, long-distance tourists who come to Galengdowo Village will certainly not leave the village in just a matter of hours. In Galengdowo Village, tourism has once again proven that the new tourism paradigm that began in the 1980s seems to be more *friendly* to the environment and local communities without losing the goods.

The Cultural Asset and Personal Asset

The key conceptual framework of village development is to prepare the village's social and physical infrastructure. Physical infrastructure has a short-term orientation with the construction of physical facilities and infrastructure. Meanwhile, social infrastructure development has a long-term orientation. Social infrastructure includes the use of potential village assets and the active involvement of the community in maximizing the potential of the village. Cooperation between the government, village officials, and village communities enables sustainable development. In this case, the village community acts as a development subject, no

longer as an object of development as in the previous period. The community is also involved in monitoring the village development program. The village's wealth, competitiveness, sustainable development, and environmental harmony are the latest goals of the village development [15].

One of the examination results from the previous research was the strength of cultural assets and personal assets of Galengdowo village. As it was explained, traditional communities in Galengdowo still deeply hold the value of collectivism, gratitude, and almsgiving. These three core values had been practiced daily. On some special occasions, these values are leveraged into a greater scale.

These values were then passed down from the elders to the youth villagers. It was not easy for the elders to pass those values to the youths, yet Bancakan Salak made it possible and even easier for the society to grasp and hold the values until nowadays. In fact, Bancakan Salak was then the precise reflection of what society had been doing with these three values. These cultural assets are the strongest collective social capital that resides in Galengdowo society. Bancakan Salak festival made it stronger for the society to keep their belief in their traditional values. The local government had seen this as a high potential value, not only for social cohesion but also for tourism attraction.

The act of local government to the society's potential showed that they had been serious in developing village's capacity. They knew that the Wonosalam area in Jombang had been very popular with tourism, either tourism attraction or tourism destination. They believe that Galengdowo village, which is located in the Wonosalam area, should have been had the same potential in tourism. This belief encouraged the local government to rapidly drive local innovation and media exposure. Alongside the agreement from the society, the local government then held the Bancakan Salak festival and made it into an annual cultural festival.

There are two significant roles in the local government. The first is the head of the local government, while the second is the secretary of local government. They provide administrative services to support the village and society's vision and accommodate aspirations. The combination of these two personal assets has been proved supportive to the village's capacity development, especially in tourism. Bancakan Salak festival is just one of the concrete examples.

The Power of Local Intellectual/Genius

As Dureau [13] stated in reformulating the ABCD method, the most important consideration in developing rural society, or village, is giving bigger and wider space for local people to reconstruct their ecosystem of living. This postulate was based on the consideration of the origin of habitat, the trajectory of the society, and the wisdom, or cultural sense, the people that arise from their experience living in one society day by day. Hence these experiences create local genius with wisdom, vision, genius, and knowledge. By giving bigger and broader space to local society, the development of community would be profound and mostly adaptive with the society values. This situation makes it more feasible for parties that contribute to the development for implementing the consented ideas of community development.

Bancakan Salak festival is a form of cultural tourism because it reflects the values of local society. As it was concluded in the previous term of the research, they are collectivism, gratitude, and almsgiving [5]. Regarding the pandemic situation, it was very interesting that Galengdowo society had a high rate of adherence to government health protocols. Compared to urban society in Indonesia, it was reported that rural society had stricter protocols and limitations than urban society in responding to the coronavirus. Based on the interview with the Head of the Village Mr. W, Galengdowo society had a quick response and made a speedy swift in cultural ceremonies. They closed down the gates to enter the village so that they felt safer. The local government also provided quarantine houses for outsiders whose home's were originally located in Galengdowo. These strict administrative and physical limitations gradually proven to be effective in combating the spread of the COVID-19.

The *local wisdom* of Galengdowo society on strict limitations has been resulting in zero COVID-19 cases in Galengdowo village. Galengdowo has been stated as a *white zone* in terms of the pandemic situation. White zone means Galengdowo village has no record on COVID-19 infections and spread. Although no direct or positive correlation, how Galengdowo local people responded to the pandemic shows us that local wisdom could be the best way a society lives their life and make something from their ecosystem.

Despite the effective response from Galengdowo local people on COVID-19, the

pandemic still hit Galengdowo's tourism the most. With the tourism restrictions, all of the tourist attractions and even the Bancakan Salak festival were shut down by the local government. The pandemic shock and the matter of connectivity still become problems for Galengdowo's tourism in times of pandemic. With the absence of the Bancakan Salak festival this year (2020), the amount of cash flow from and to Galengdowo village significantly decreased. The situation surely created socio-economic contraction, especially to the businesses that connected to the urban areas.

In 2020, the problem for the Bancakan Salak festival was getting more complicated. This complex situation was initiated by an administrative move by the Secretary of Galengdowo Village, Mr. A, for temporarily become the head of another village. The move made by Mr. A finally revealed a weakness in Galengdowo's current administration. Even when the problem is successfully handled, Galengdowo society, and especially its local government, need to admit that there is still lack of leadership in their society. Only some of the people in the society have the skills of leadership.

Alternative Strategy to Contain Catastrophic Situation

Globalization provides great potential for the growth of local culture-based tourism, which also supports national development. On the other hand, local culture becomes a unique new value to be developed globally. Culture and local wisdom become one of the choices of cultural strategies to minimize the impact of globalization and even become a counter-culture of the domination of mass culture controlled by developed countries and have a significant influence on the mindset and *culture* of people in developing countries [16].

Galengdowo society and rural areas society had taught us the importance of being resilient. The resilience of food, health, economy and socio-cultural are very effective in times of pandemic. The culture of collectivism, gratitude, and almsgiving most of the time are seen as traditional yet outdated cultures. But in times of pandemic, these values showed that societal wisdom is worth preserving. In Galengdowo traditional society, food supplies and stocks are abundant. The traditional rural societies still have so many lands to farm and create a food security system in the end. The culture of collectivism, gratitude, and almsgiving should be taken into account also. With these cultures, society shares every asset in times of pandemics. This collectivist way of living finally proven could minimize the risk of being socio-economically collapsed.

The resilience is not only about the food supplies and stocks, but also in cultural terms. From the interview with the stakeholders, including the head of the village, the local society are very aware of the danger of the pandemic. Thus they decide to eliminate cultural events that gather many people in one place. Yet, they agreed to continue and even revitalize cultural ceremonies that don't gather many people around. This socio-cultural dynamic was responded to by local geniuses miraculously maintaining the three traditional values they hold and reflect in the Bancakan Salak festival. They are collectivism, gratitude, and almsgiving.

One crucial point learned from Galengdowo society in terms of responding the pandemic is their resilience. This resilience is not comparable with ignorance to the COVID-19 or coronavirus. Albeit ignorance of the society also means breaking the health protocols established by the government, rural society's resilience means not breaking the protocols while living slowed down temporarily, which rural local people are used to living the way. On one hand, ignorance is sometimes triggered by basic human needs. Therefore people are trying to get their activities back by making them less careful. On the other hand, resilience showed by Galengdowo society could be implemented because their basic human needs were secure and guaranteed by their socio-cultural inheritance. These differences imply that tourism should reconsider its resilience. Tourism activists should be more strategic in organizing cultural events, such as the Bancakan Salak festival.

Either way, the coronavirus pandemic (COVID-19), which is currently sweeping the world and cannot be predicted when it will end, has made the tourism industry uncertain of its sustainability. The government and the surrounding community have to innovate to continue the sustainability of cultural tourism.

The efforts are needed to continue communicating and promoting the festival's existence in Galengdowo Village, Wonosalam District, Jombang Regency for the Bancakan Salak festival, not to be forgotten. Local culture-based tourism communication is an effort to introduce and promote local wisdom and ecosystems. The concept of marketing communication with the 7P

marketing mix approach can be used in the tourism industry. Kotler and Keller [17] develop the 7P concept in product, price, promotion, place, people, process, and physical evidence. The village government and the Galengdowo village community must re-identify what products will be offered on cultural tourism in the village during the pandemic.

Tourism is an industry that can develop rapidly in the digital era. The new media era requires conventional mass media to adapt and converge to survive when social media is gaining popularity in society. Websites and social media are sources of reference information for potential tourists regarding the tourist destinations' descriptions to be visited. Fernandez-Cavia and Castro [18] explained that websites play a basic role in tourism communication, so it is essential always to improve the quality of official tourism websites regularly and rely on innovative systems.

Meanwhile, social media's potential to promote community-based tourism is carried out by the community itself [19]. Social media has unique characteristics that only social media has, one of which is to understand how it is used as a social medium in the virtual world. The characteristics of social media include network, information, archives, interaction (interactivity), social simulation (simulation of society), user-generated content, and sharing [20].

Facebook, Instagram, and YouTube are part of popular social media today, and it can be used to introduce and promote cultural tourism at the Bancakan Salak Festival, which was once held by the Galengdowo Village, Wonosalam District, Jombang Regency. Excellent and exciting management of social media content will attract opportunities for people and tourists who have visited before to take an active role in participating in introducing and re-popularizing tourist destinations and local culture to attract the attention of local people, including globally.

CONCLUSION

This research is a follow up to the previous research in 2019 with the same research object, the Bancakan Salak festival in Galengdowo Village. The first term of the research concluded that Bancakan Salak had been formed by three essential traditional values, they are collectivism, gratitude, and almsgiving. These values had been embedded in the Bancakan Salak festival. Hence the festival could play as a social and cultural cohesion for the local society in Galengdowo and for the tourists outside the village. This second term research concluded that in times of pandemic, the Bancakan Salak festival as a form of cultural tourism was also hit by the pandemic. The event was canceled and the number of tourists who came to Galengdowo was drastically decreased.

Despite the hit to local tourism, local society in Galengdowo remains safe and secure. The village itself is miraculously claimed to be classified as a *white zone*, which means no infectious cases of COVID-19. The key concept for the current condition in Galengdowo is resilience. Given the information from the interviews and observations made by the researchers, the resilience in Galengdowo, and perhaps in many rural/local societies, are high. This resilience likely plays an important and crucial role in determining the current situation. Galengdowo village thus poses an alternative strategy to preserve tourism in times of pandemic. The strategy is to build resilience starting from basic human needs (food, water) and to socio-cultural resilience (collectivism, discipline, obedience).

In order to restore the tourism situation, Galengdowo local society needs to get prepared as soon as possible. It is widely acknowledged that social media could boost the promotion of a commodity, even when the situation is very limited, like in times of pandemics. Galengdowo village should explore the benefit of social media exposure to boost and restore Galengdowo's tourism. Facebook, Instagram, and YouTube are just examples of effective social media that are commonly used to promote tourism. It is also interesting to learn how local traditional values in Galengdowo could be integrated with modern media marketing, such as Facebook, YouTube, and other social media. By making tourism a bit more virtual, tourism could leave a digital trace that hopefully someday will help local tourism to flourish even in times of pandemics.

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Millennial Generation Behavior in Halal Tourism in South Sulawesi

Nurul Huda[1], Nova Rini[2*], Muslikh[1]

[1]Universitas YARSI, DKI Jakarta, Indonesia
[2]STIE Muhammadiyah Jakarta, DKI Jakarta, Indonesia

Abstract

The halal industry is currently the main focus in developing the sharia economy. One that is related to the halal industry is halal tourism. Thus, this article aims to look at the role of the millennial generation in buying halal tourism in the South Sulawesi region. The research method used is quantitative. The analytical method used is the Path Analysis method with SmartPLS 3.0 software. The method of data collection is by purposive sampling technique. The number of respondents is 181. This study showed that the variable of Islamic religiosity has a significant effect on millennial attitudes and behavior in purchasing halal tourism. While the halal tourism knowledge variable in this study had a significant effect on the attitude variable, it did not significantly affect their behavior. The Islamic Religious Millennial Generation has a significant effect on the attitude of purchasing halal tourism. Millennials and Islamic Religious Attitude have a considerable influence on the buying behavior of halal tourism.

Keywords: Attitude, Behavior, Halal Tourism, Islamic Religiosity, Millennial Generation.

INTRODUCTION

The tourism industry is one of the sectors that has experienced the impact of the COVID-19 pandemic. Data from the World Tourism Organization (UNWTO) shows a 44% decrease in the number of tourist arrivals globally during the Covid-19 pandemic in 2020 compared to 2019. Total tourism losses in Indonesia until April 2020 reached IDR 85.7 trillion. This data is from the Indonesian Hotel and Restaurant Association [1].

This condition can also be seen from the decline in Indonesia's ranking for the category of halal tourism destinations. In 2019, based on data from the Global Muslim Travel Index (GMTI), Indonesia was ranked first as the best halal tourist destination. However, in 2020, based on data from the Global Islamic Economy Indicator, Indonesia was ranked sixth in the Muslim social travel sector. Malaysia is the first country for Muslim-friendly travel [2].

The Government of Indonesia through the Ministry of Tourism and Creative Economy provides assistance in the form of grants to tourism actors in order to revive the tourism industry in general and halal tourism in particular. The category that will be improved in tourism is the application of CHSE (Cleanliness, Healthy, Safety, and Environment Friendly). This grant helps the tourism industry in Indonesia improve health protocols professionally, thereby providing a sense of security and comfort for foreign and domestic tourists while traveling during the COVID-19 pandemic. The implementation of CHSE (Cleanliness, Healthy, Safety, and Environment Friendly) follows the concept of halal tourism. The concept of halal tourism in the literature is generally equated with Islamic tourism, sharia tourism, halal tourism, halal-friendly tourist destinations, Muslim-friendly tourist destinations, and halal lifestyle [2,3,4].

One of the provinces targeted for the development of halal tourist destinations from the Indonesian government is South Sulawesi. Huda *et al.* research in 2020 showed that the main problem in developing halal tourism in South Sulawesi from the community aspect is information. The solution to this information problem is to increase knowledge about halal tourist sites and information about halal tourism through online media. Meanwhile, the generation that is familiar with online media is the millennial generation. This millennial generation is a generation born in 1980-2000 [6,7]. The fundamental difference between millennials and previous generations is the use of technology. Millennials are the generation who are accustomed to using technology every day, such as the use of online media and social media [8].

Research related to the millennial generation's behavior, especially in halal tourism in South Sulawesi, has yet to be published. Research in tian-studies that have done are things that are related to the hotel marketing strategy sharia [9,10]. Meanwhile, research on South Sulawesi tourism has more to do with Toraja tourism objects [11,12]. Previous research on halal tourism also did not exist regarding the

Correspondence address:
***Nova Rini**
E-mail : nvrin207@yahoo.com
Address : STIE Muhammadiyah Jakarta, Jl. Minangkabau No. 60, Manggarai, Jakarta Selatan, 12650.

behavior of the millennial generation. Halal tourism research is more about the concept and mapping of problems and solutions for developing halal tourism in Indonesia, especially in South Sulawesi [6,13,14].

The concept of Islamic tourism as a form of tourism activities is not limited to religious tourism and includes all kinds of existing tourism activities by prioritizing Islamic Sharia principles in their management. It means that all aspects of tourism activities are inseparable from halal certification, which must be a reference for every tourism actor [15,16,17].

Millennial Generation is a generation that was born in the early 1980s to 2000s. This generation is often references to as Gen-Y, Net Generation, WE Generation, Boomerang Generation, Peter Pan Generation, and others. They are called the millennial generation because they are the generation that lives at the turn of the millennium. Simultaneously in this era, digital technology began to be an integral part of all walks of life [7,8].

The American Marketing Association defines consumer behavior as the dynamics of interaction between influence and awareness, behavior, and environment in which humans exchange life aspects. Factors that influence consumer behavior are cultural, social, personal, and psychological. These factors are the basis for determining someone to make a purchase [18,19,20]. Consumer behavior in Islam consists of five principles of conduct, namely: the principle of justice, the focus of cleanliness, the principle of simplicity, the principle of generosity, and the principle of morality [21].

One of the variables that can affect attitude and consumer behavior is the variable of religiosity. It is because the concept of religiosity is the extent to which a person practices religion, which is reflected in his attitudes and behavior [22]. Previous consumer behavior research has found that religiosity can influence consumer attitudes and behavior [22–25].

Ancok [26] suggests five dimensions that determine the level of religiosity. The dimensions or indicators are the dimension of belief, the dimension of worship or religious practice, the dimension of devout, the dimension of course, and the dimension of spiritual knowledge.

Attitude is a predisposing factor attached to a person who learns to respond consistently, like, or dislike assessing a given object. Attitudes are positive or negative feelings. [24,27–30]. There are three components: 1) cognitive component; 2) Affective component; 3) Behavioral component. A mental part is trust in the brand; the affective component evaluates the brand, and the cognitive component concerns the intention or intention to buy [31,32].

Knowledge is knowledge, awareness, and inequality of something obtained through experience and learning. A good understanding of halal products is influenced by experience and information about halal products [22-23,29-30, 33,34].

The four variables described previously indicate that the consumer behavior of the millennial generation can be influenced by the level of halal knowledge, Islamic religiosity, and consumer attitudes. The relationship between these variables can be direct or indirect.

Therefore, this study examines millennial generations' behavior in purchasing halal tourism in South Sulawesi. This study aims to look at the millennial generation's role in purchasing halal tourism in the South Sulawesi region. Based on the background and previous research, the research was assessed 1) the influence of the millennial generation's halal knowledge on their Attitude toward halal tourism, 2) the influence of the millennial generation's Islamic Religious on their attitudes towards halal tourism products, 3) the influence of the millennial generation's halal knowledge on halal tourism products, 4) the influence of the millennial generation's Islamic Religiosity on halal tourism products, and 5) the influence of the millennial generation's attitudes towards the purchasing behavior of halal tourism products.

MATERIAL AND METHOD

Data Types and Sources

This study's type of data is primary and secondary data—preliminary data obtained by using a questionnaire. At the same time, secondary data was obtained from various relevant sources, including South Sulawesi Tourism Office reports, South Sulawesi Central Statistics Agency reports, books, journals. This study employed the purposive sampling technique to select samples based on the considerations related to suitable characteristics needed to answer the research questions. The sample size based on the statistical method procedure produces a basis for estimating sampling errors. Guided by Hair *et al.* 1995 [35], the recommended sample was around 100-200. The selection comes from the academic community in South Sulawesi.

Estimation Method or Technique

The analysis technique in this study used Partial Least Square (PLS), which followed a random or multiplied bootstrap method to ensure that the assumption of normality was not a problem for PLS. By using bootstrap, PLS did not require a minimum number of samples. Research that had a small selection can still use PLS. PLS is SEM based on variance. The number of pieces used in this study can range from 30-100 [36]—the data processed by using SmartPLS software version 2.0. Path analysis is held by comparing the theoretical and empirical models. The compatibility of them will result in the acceptance of the theoretical model as an alternative policy that can revise the empirical model. PLS is used to describe the relation between dimensions [37].

Empirical Model

This study has four variables: halal knowledge, Islamic religiosity, attitudes, and consumer behaviors—each variable measured using the indicator. The indicators for each variable are shown in Table 1. The scale used in each statement in this questionnaire was a Likert scale with four scales (ranging from 1 = strongly disagree to 4 = strongly agree). The third scale (neutral answers) is committed to minimizing doubting explanations. The purpose of this study is to determine the effect of halal knowledge and Islamic religiosity on the behavior of halal tourism in South Sulawesi, direct and indirect with attitudes are the mediating variable (see Figure 1 for the research framework).

Table 1. Operational definition

Variables	Indicators
1. Halal Knowledge [34]	a) The product must not include animals or parts of animals that are prohibited in Islam b) The product must not contain any ingredients that are Najs c) The product must not have any chemical or biological/microbial hazards d) This product is not equipped or processed using equipment mixed with aspects that are considered Najs according to Sharia e) The manufacture of products must not allow human flesh and blood to be involved f) All stages of the product supply chain must be physically separated from other goods that do not meet Halal standards
2. Islamic Religiosity [26]	a) Faith b) Religious Worship or Practice c) Devout d) Practice e) Religious Knowledge
3. Attitudes [38–40]	a) Cognitive b) Affective c) Behavioral
1. Consumer Behaviors [41]	a) Principle of justice b) Cleanliness principle c) The principle of simplicity d) The principle of generosity e) Principles of morality

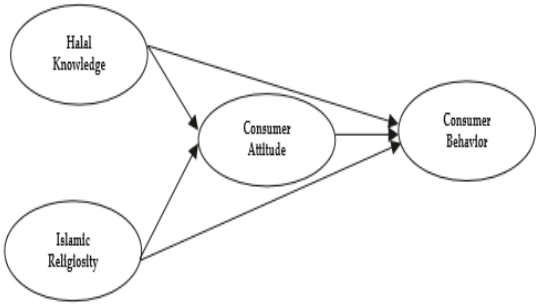

Figure 1. Research Framework

RESULT AND DISCUSSION

The level of respondents' knowledge about halal tourism showed in Table 2. Table 2 showed that as many as 148 respondents or 81.8% of respondents had heard about halal tourism. As many as 33 people, or 18.2%, had never heard of or known about halal tourism before filling out the questionnaire. These results indicate that respondents' level of knowledge before filling out the questionnaire is high about halal tourism.

Table 2. Level of Knowledge of Halal Tourism

	Frequency	Percentage (%)
Ever	148	81.8
Has never been	33	18.2

Source: Data Processing Results, 2020

The high level of basic knowledge regarding halal tourism is not supported by the respondent's visit to halal tourist attractions. This result can see in Table 3.

Table 3. Level of Visit to Halal Tourism

	Frequency	Percentage
Ever	68	37.6
Has never been	113	62.4

Source: Data Processing Results, 2020

The majority of respondents in this study had never visited a halal tourist spot. Table 3 shows that as many as 113 respondents, or 62.4%, had never been to a halal tourist spot. As many as 68 people, or 37.6%, have been to halal tourist attractions.

Respondents in this study received the most information about halal tourism from social media and the internet. Seventy-seven respondents chose information from social media. Fifty-eight respondents chose Internet media. These results follow Sari's research [42] on the millennial generation who are familiar with digital technology devices.

Chin [43] indicated that the loading factor indicator value greater than or equal to 0.5 could be said to be valid. The validity test results show in Figure 2. Figure 2 shows that the indicators that shaped or explained the research variables are valid. So the model that form is also correct.

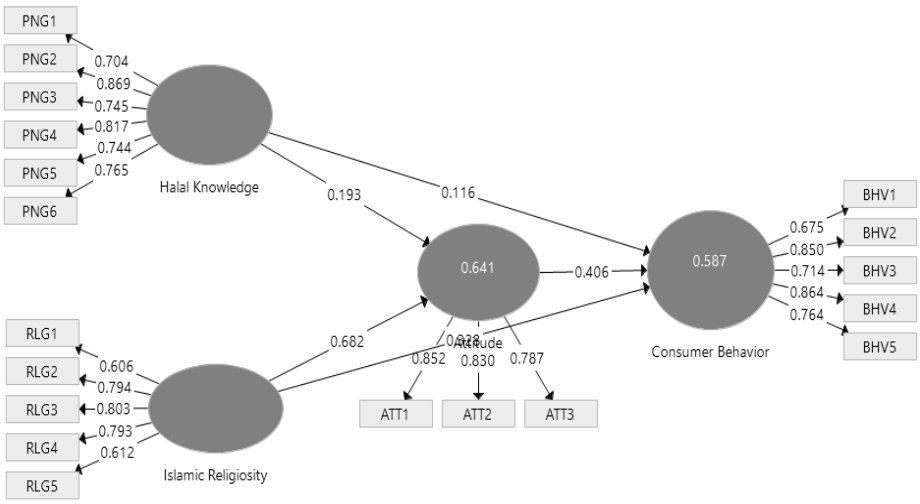

Figure 2. Test the Validity of Research Variables, Source: Smart PLS Data Processing Results, 2020

Figure 2 shows that the most dominant indicator influencing the Halal Knowledge variable is "The product must not contain any ingredients that are *Najs*". This indicator has an outer loading value of 0.869 is higher than other indicators to form the Halal Knowledge variable in this study. Thus, the highest knowledge of the millennial generation regarding halal is the knowledge that products that are categorized as halal are products that do not contain *najs* (dirty, impure, and unclean).

The most dominant indicator influencing the Islamic Religiosity variable is the devout indicator. It can be seen from the outer loading value of the devout indicator is 0.803, which is higher than other indicators. The dominant indicator affecting the Attitude variable, as seen in Figure 2, is the "Cognitive" indicator. This result shows that the millennial generation in South Sulawesi has a good attitude in the form of a cognitive component. The outer loading coefficient value for this indicator is 0.852. The Consumer Behavior variable from Figure 2 shows that the indicator "The principle of generosity" is the dominant indicator influencing Consumer Behavior. The outer loading value of this indicator is 0.864. These results indicate that the consumer behavior variable in this study is dominantly formed by "The principle of generosity".

Chin stated that the unidimensionality of the block of variables may assess by using composite reliability (should be> 0.7). Table 4 shows the results of composite reliability. The overall test results are above 0.70. Thus the variable data of Knowledge, Islamic Religiosity, Attitudes, and Consumer Behavior are reliable and can be used to test hypotheses.

Table 4. Composite Reliability Results

Variable	Composite Reliability
Knowledge	0,900
Islamic Religiosity	0,847
Attitude	0,863
Consumer Behavior	0,883

Source: Smart PLS Data Processing Results, 2020

The results of the hypothesis proving output are shown in Table 5. The criteria for accepting a premise include the condition if the t statistic results in the table are > 1.96.

Table 5. Result for Inner Weight

	T-Statistic
Knowledge -> Attitude	3.786
Knowledge -> Behavior	1.759
Islamic Religiosity -> Attitude	16.643
Islamic Religiosity -> Behavior	3.773
Attitude -> Behavior	4.323

Source: Smart PLS Data Processing Results, 2020

The t-statistic value of the relationship between the respondent's halal knowledge and the respondent's Attitude is 3.786. The t-statistic value greater than 1.96 indicates a significant direct and positive influence between respondents' halal knowledge on the respondent's attitude in choosing halal tourism in South Sulawesi. Islamic Religiosity variable also has a significant and direct positive influence on attitudes. The results show the respondent's data in Table 5. The direct relationship between the respondent's halal knowledge variable and the respondent's behavior in choosing halal tourism in South Sulawesi is insignificant because the t-statistical value is less than 1.96. However, the Islamic religiosity variable has a positive and significant effect directly on the respondent's behavior. The knowledge variable only has a positive and indirect impact on the behavior variable. This result is because the attitude variable has a positive and significant effect on the respondent's behavior variable in choosing halal tourism in South Sulawesi. Islamic religiosity variable also has a positive and significant impact on behavior variables indirectly through attitude variables.

The coefficient of determination (R-Square) is 0. 641 (64.10%). This result indicates that the Knowledge Variable and Islamic Religiosity's ability to explain the Attitude of the community regarding halal tourism in South Sulawesi is 64.10%. This result means too that the opportunity for other variables to define the attitude variable is 35.9 %. The coefficient of determination (R-Square) is 0.587 (58.7%). These results indicate that the variables of halal knowledge, Islamic religiosity, and Attitude can explain the behavioral variables by 58.7%. Other variables explain the remaining 41.3%.

The statistical analysis results show that only Islamic Religiosity variables can significantly and positively influence Millennial Attitudes and Behavioral Variables. The knowledge variable in the statistical analysis results indicates no significant direct effect on the behavior variable. Still, it has a substantial immediate impact on the Millennial Attitude Variable. The influence of public knowledge about halal tourism variables on behavior in this study does not differ from Adiba's results [44]. They examined the effect of general knowledge about consumer behavior in halal tourism in South Sulawesi. Islamic Religiosity variable does not significantly influence millennial behavior in purchasing halal cosmetics products. This result is in line with the research conducted by Eid & El-Gohary [45], finding that Muslim tourists have purchasing behavior based on aspects of physical attributes of Islam. Essoo and Dibb [46], Weidenfeld and Ron [47], and Laderlah *et al.* [48] found a trend that religion can influence one's behavior in purchasing tourism. This study showed that the Islamic religiosity variable is inherent in the millennial generation. It influences the millennial generation's behavior in purchasing halal tourism, either directly or indirectly, through the Attitude of the millennial generation.

This study's results have implications for halal tourism managers' marketing strategies in Indonesia, especially in South Sulawesi; in increasing tourists, especially from the millennial generation. Variable knowledge about halal in tourism still improved with various kinds of socialization. The Islamic religious variable also continues to be enhanced because it, directly and indirectly, impacts the millennial generation to purchase halal tourism in South Sulawesi.

Most of the respondents in this study were female. These results follow the research of Vargas-Sánchez and Moral-Moral [49], that female Muslims represent a key tourism segment due to their decisive role in making decisions and planning travel. The media that is widely used by respondents in seeking knowledge of halal tourism is social media. These results can focus on policymakers' attention to maximize the promotion of halal tourism, especially in South Sulawesi, using various kinds of social media, such as Instagram, Facebook, Twitter, Tik-Tok, and so on.

CONCLUSION

The halal knowledge of the millennial generation significantly influences the attitude toward purchasing halal tourism products. Islamic Religious Millennial generation has a significant effect on attitudes to purchasing halal tourism products. Although halal knowledge of the millennial generation has no significant impact on buying behavior toward halal tourism products, Islamic Religiosity Millennial generation has a significant effect on purchasing behavior toward halal tourism products. The attitude of the millennial generation also has a significant impact on buying behavior toward halal tourism products. Subsequent research can add other variables in influencing millennial behavior in buying halal tourism and the variables of halal knowledge and Islamic religiosity.

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Sustainable Tourism as a Development Strategy in Indonesia

Moh. Fadli[1*], Edi Susilo[2], Dhiana Puspitawati[1], Abraham Mohammad Ridjal[3], Diah Pawestri Maharani[1], Airin Liemanto[1]

[1]Faculty of Law, University of Brawijaya, Malang, Indonesia
[2]Faculty of Fisheries and Marine Sciences, University of Brawijaya, Malang, Indonesia
[3]Faculty of Engineering, University of Brawijaya, Malang, Indonesia

Abstract

In recent years, Indonesia has increasingly shown its dependence on the tourism sector by adopting the idea of sustainable tourism as a development strategy. Based on doctrinal legal research method with a statutory and conceptual approach, this article used the concept of sustainable tourism to explore the opportunities and challenges faced by Indonesia in developing tourism sector. This article argues that even though Indonesia has the 2009 Tourism Law that specifically regulates tourism governance based on a multisectoral approach, this law does not clearly adopt the concept of sustainable tourism, resulting in different perceptions between actors at various levels of tourism administration. The sustainable tourism agenda in particular still depends on the initiatives of each actor, is fragmented and heavily influenced by various factors of power relations, financial capacity, and human resources. This article suggests the need for strengthening legal and institutional frameworks to achieve the 2030 Agenda for Sustainable Development Goals that place communities as the subject of tourism development.

Keywords: Sustainable tourism, the 2009 Tourism Law, the 2030 Agenda for Sustainable Development Goals, tourism governance.

INTRODUCTION

Tourism is an industrial sector that has grown steadily in the last few decades and has contributed positively to the development, poverty alleviation, and increased prosperity globally. The United Nations World Tourism Organization (UNWTO), the highest organization in global tourism governance, reported that around 1.5 billion travelers made international trips in 2019 [1]. A total of 85% of aviation mobility is highly dependent on the demand for the tourism sector, which includes international and domestic flights [2]. The tourism industry is estimated to contribute 10.2% of gross domestic product (GDP) or about $7.6 trillion in money transactions and provides around 432 million jobs worldwide [3]. Many small islands, especially those with warm climates, rely heavily on the sun, sea, and sand for tourist attractions, and these natural resources have traditionally been the basis of their industry [4]. The tourism sector has also been proven to develop micro, small and medium enterprises in urban and rural areas that allow local communities to get additional income from tourism activities. Although Covid 19 outbreak has dramatically hit the tourism business and hampered human mobility, many countries remain optimistic that the tourism industry will revive if a vaccine is rolled out soon [5]. The scale of broad influence and the large dependence of various economic sectors - especially in low and middle-income countries - on the tourism value chain has raised awareness of the need for each country to develop tourism governance that is effective in distributing benefits to all communities.

One of the contemporary tourism development strategies that are often advocated by Non-Governmental Organizations (NGOs) and multilateral institutions is a sustainable tourism strategy. This strategy is relatively preferred by many developing countries because it can increase the demand for tourism while simultaneously allowing for a balance between the environment, social, and economic communities. Through the case in many economic sectors, the concept of sustainability has become a mainstream concept that offers a green paradigm in line with the environmental challenges and climate change mitigation of the 21st century [6].

As a visiting destination that is on the rise, Indonesia is also actively developing the tourism sector to exploit the growing global tourism market. The contribution of the tourism sector to

*Correspondence address:
Moh. Fadli
Email : mfadlifh@ub.ac.id
Address : University of Brawijaya, MT. Haryono St., No. 169, Malang, East Java, 65145.

Indonesia's GDP is estimated to reach 4.8% and has contributed around 15.4% of the national foreign exchange reserves in 2019 [7]. The World Economic Forum released Indonesia's tourism competitiveness index, which climbed 2 points to rank 40 in 2019 from 42 in 2017 [8]. While certain destinations such as Bali, Lombok, and Yogyakarta have served as tourist hubs for decades, the Government is actively starting to orbit tourism destinations in less well-known areas [9]. The government places the tourism sector as a national development priority, with a target of 20 million foreign tourists and 275 million domestic tourists by 2019 [10]. However, despite its crucial contribution, the impact of tourism activities on basic environmental issues raises significant questions about the Government's commitment to implementing tourism development as a tourism development strategy in Indonesia. The enormous increase in tourism in Indonesia since the reformation has created a double-edged phenomenon between economic growth on the one hand and environmental damage on the other hand.

This article employed the concept of sustainable tourism to explore the development strategy adopted by Indonesia in developing the tourism sector. Apart from its progressive role in helping to maintain biodiversity and socio-economic balance, the concept of sustainable tourism also represents one of the few recommendations in international legal regimes relating to environmental issues [11]. This article aimed to explain the extent of the sustainable tourism concept adopted in the tourism legal regime in Indonesia and its impact on society and the environment.

METHOD

This article involved library research based on the normative or doctrinal legal research method. The authors used the statutory and conceptual approaches to explore the developments of sustainable tourism in Indonesia. This article investigated the regulation and policy on Indonesian tourism that has employed the concept of sustainable tourism. We specifically review tourism-related regulations and policies regarding the opportunities and constraints of a tourism development strategy in Indonesia. We examined to what extent the concept of sustainable tourism has been adopted in Indonesian regulation and its constraint and challenge in its implementation. While the statutory approach aimed to understand the theoretical framework of law and tourism management in Indonesia, a conceptual approach refers to the sustainable tourism concept that was intended to understand the Indonesian tourism regulation within the non-law factors in the field.

The first part of this article discusses the main points of sustainable tourism by reviewing the literature on tourism, environmental law, and international development. Understanding the basic ideas of sustainable tourism and its position in the international legal regime is highly relevant given Indonesia's membership in the UNWTO, which creates a legal obligation to adopt sustainable tourism in domestic policies. The next section analyzes the position of sustainable tourism in tourism governance in Indonesia. This section demonstrates Indonesia's fragmented approach to tourism governance which has the potential to hinder progress on the sustainable tourism agenda.

RESULTS AND DISCUSSION

Tourism Governance and the Concept of Sustainable Tourism

The concept of sustainable tourism is widely regarded as a means of overcoming the negative impacts of tourism activities by conceptualizing environmental aspects such as conserving resources, conserving ecosystems, and controlling environmental damage in tourism governance. Sustainable tourism practices can be found in various forms of alternative tourism, such as ecotourism, pro-poor tourism, and village-based tourism, which are closely related to the issue of sustainable development [12]. Referring to the dominant neo-institutionalism literature in international development theory, UNWTO defines tourism governance as follows [13].

> *"Tourism governance is the process of managing tourist destinations through synergistic and coordinated efforts by the Government, at different levels and in different capacities, involving civil society that lives or is directly affected by tourism activities and business sectors engaged in tourism."*

In this regard, the United Nations Environmental Program (UNEP) and UNWTO define sustainable tourism as tourism that dutifully concerns its current and future economic, social and environmental impacts, addressing the needs of visitors, industry, environment, and host communities [14]. The concept of sustainable tourism includes how tourism industry activities that have adverse

impacts on the environment, biodiversity, and vulnerable local cultural heritage can be controlled in such a way as to contribute to the needs of the present without overlooking the future.

This idea is widespread in various soft law regimes, especially the Sustainable Development Goals 2030 program adopted by the United Nations on September 25, 2015. Soft law refers to the approval of a principle or behavior that does not actually imply a binding obligation [11].

> *"The program of Sustainable Development Goals 2030 includes 17 agendas and 169 targets, which introduce a series of multilateral frameworks for poverty alleviation, protection of the planet from the threat of the climate crisis, and ensuring prosperity for all humanity."*

In the context of the tourism business, this program includes the goal of pursuing economic growth, creating employment, green-oriented consumption and production, circular economy, preservation of water sources and inclusive social development. Initiatives to make tourism more inclusive can be seen as an effort to improve the quality of human interaction and to ensure that tourism benefits those who have previously been economically marginalized [15]. It is also directly related to the fulfillment of human rights, gender equality, empowering women and mitigating climate change and preserving biodiversity [16]. It raises a new awareness of the need to develop sustainable tourism, marked by changing perceptions in society about environmental protection priorities that affect the economic structure, patterns of business relationships, and characteristics of the tourism industry [17]. The concept of sustainable tourism has been adopted as a policy and planning approach by governments globally. It seeks a minimal impact on the local environment and culture while helping to generate income and jobs for local people and to promote the conservation of local ecosystems [18].

The main difficulty in managing sustainable tourism is that it requires multisectoral arrangements such as policies and laws relating to planning, transportation, employment, culture, natural resources, and regional development [19]. Sustainable tourism requires effective governance, including appropriate institutions, rules for decision-making, and policy evaluation and monitoring practices to meet the economic, socio-cultural, and environmental dimensions of sustainable development [20]. Dinica stated that the state's public authorities have the necessary competence to influence how the design of tourism policies should be developed so that the sustainable tourism agenda is, in turn, highly dependent on adequately designed legal rules and clearly defined development strategies [21]. All aspects that support tourism activities are based on a series of multi-scale arrangements covering the duties and authorities of the state; private-public partnerships; governing body; government at the local, regional, and national levels; community; and the role of private companies [22]. UNWTO defines three important indicators in policy and regulation of sustainable tourism, namely: utilization of environmental resources based on minimal use; respect for the socio-cultural identity of the host community and local traditional values; and redistribution of benefits to the entire community, including employment and opportunities for access to social services for host communities [23]. These three indicators were used to assess how the concept of sustainable tourism has been adopted in tourism regulations in Indonesia.

Sustainable Tourism in Indonesia's Tourism Legal Regime

The rapid development of the tourism industry after reform is often associated with a shift in the orientation of market-based policies that emphasize the strength of private actors in the implementation of national tourist destinations. In the 1980s, Suharto's New Order regime began to see tourism as an alternative engine of economic growth to reduce Indonesia's economic dependence on exports of raw commodities [24]. The government has begun to develop the province of Bali as the center of the tourism industry for the international market segment by facilitating facilities and infrastructure for travelers, such as star hotels, international airports, shopping centers, culinary services, and tour guide services. The state also provides investment opportunities for foreign and domestic capital as business actors in organizing tourism.

With the advent of the reform era that drastically changed the economic and political landscape, the domestic tourism industry has gradually grown in several regions along with the ease information technology has offered, communication, and the emergence of the low-cost transportation market. The tourism industry sector also offers clear and relatively cheap

opportunities in terms of capital for regions to increase their respective original income. Many Local Governments autonomously take the initiative to engage in public-private partnerships in the provision of infrastructure for tourism, investment liberalization and tourism promotion activities both at home and abroad which often target specific tourism markets [25]. These significant advances culminated in the issuance of Law No. 10 of 2009 on Tourism, which replaced Law No. 9 of 1990 on Tourism inherited from the New Order Era. This section analyzes the extent to which the law responds to sustainable tourism, which is the current mainstream tourism policy.

The 2009 Tourism Law

Although Indonesia already has a Tourism Law which is designed to expand the potential and interest in tourism investment in the tourism business, the recognition of tourism activities as a spiritual and cultural necessity of human nature is normatively only declared in the 2009 Tourism Law. This law considers that

> *"Tourism is an integral part of development, nationally carried out in a systematic, planned, integrated, sustainable and responsible manner while still protecting religious values, the culture that lives in society, sustainability and quality of the environment, as well as national interests."*

In this context, the implementation of sustainable tourism is needed to increase national economic growth and community welfare while celebrating ecological and natural resource preservation, cultural mainstreaming, strengthening national identity and unity, as well as eradicating poverty and unemployment [26].

Every individual, both tourists and tourism operators, is obliged to preserve the environment in tourist destination areas (Articles 25 and 26). In complying with international human rights law standards, the 2009 Tourism Law recognizes that freedom to travel and enjoy leisure is part of human rights that must be protected. The right to freedom of movement, travel, and live in and outside the country is the basis of view in identifying the right to travel as one of the pillars that safeguard human dignity [27]. Recognition of these rights is also intended to facilitate and ensure the mobility of groups of people who are disadvantaged due to problems of racism, xenophobia, and strict border controls [26].

To build an inclusive society, one of the significant advances that reflects the supremacy of human rights for tourists is specially regulated in Article 21 [28], which stipulates that

> *"tourists with disabilities, children, and elderly people have the right to special facilities according to their needs."*

It is in line with a shift in the post-reform disability legal regime, moving away from paternalism to an inclusive, rights-based society [29]. Article 16 of the 2016 Disability Law guarantees cultural and tourism rights for persons with disabilities, including the right to obtain equality and the opportunity to participate in arts and cultural activities actively.

> *"It includes obtaining equal opportunities to carry out tourism activities, conducting tourism businesses, becoming tourism workers, and/or playing a role in the tourism development process; and getting easy access, treatment, and reasonable accommodation according to their needs as tourists."*

Article 6 states that tourism development is carried out through a development plan taking into account biodiversity, cultural uniqueness, and uniqueness as well as human needs for tourism. The law divides the types of tourism operations, namely tourism destinations, marketing, and tourism institutions. The main feature that underlies a more comprehensive development is carried out through the designation of an area based on its comparative advantage in the tourism sector as a tourism strategic area (Article 12 of the 2009 Tourism Law). Tourism strategic areas have the main function or potential for tourism development which has an important influence in one or more aspects, such as economic, social, and cultural growth, empowerment of natural resources, environmental carrying capacity, and defense and security. The establishment of a strategic tourism area is an important instrument in determining the extent to which a tourism arrangement based on a multi-sectoral institutional framework will be determined.

Local governments can also have an important role to play in tourism relations and the conservation of biodiversity as a result of planning and site-specific development decisions at the local level [11]. In connection with the legal obligations of stakeholders in tourism development, the Law gives the Government and Regional Governments the authority to formulate and stipulate a master plan for national tourism development; coordinate the development of cross-sector and cross-regional tourism; carry out international cooperation in the tourism sector in

accordance with statutory provisions; determine the national tourist attraction; determine national tourism destinations; establish norms, standards, guidelines, procedures, criteria and supervision system in the administration of tourism; develop policies for human resource development in the tourism sector; maintain, develop, and preserve national assets that become tourist attractions and untapped potential assets; conduct and facilitate the promotion of national tourism; provide facilities that support tourist visits; provide information and/or early warning related to security and safety of tourists; increase community empowerment and tourism potential owned by the community; supervise, monitor and evaluate the tourism administration; and allocate a tourism budget.

This instrument was reconstructed again in Law No. 23 of 2014 on Regional Government which included tourism affairs as the government's preferred affairs. This division of affairs includes developing tourist destinations, tourism marketing, developing the creative economy through the use of intellectual property, and developing human resources for tourism and the creative economy. This kind of authority normatively allows various regions to initiate diversification strategies that complement existing livelihoods and increase the ability of local communities to earn income [30].

In ensuring inclusive tourism, the Government and Local Governments are also obliged to guarantee accessibility for persons with disabilities to obtain cultural and tourism services, such as the provision of tourism information in the form of audio, visual and tour guides that have the ability to describe tourist objects for tourists for persons with disabilities (Article 85 Law on Persons with Disabilities). Article 86 paragraph (1) of the Law on Persons with Disabilities obliges the Government and Regional Governments to provide incentives to tourism companies that provide tourism travel services that are easily accessible to Persons with Disabilities.

Article 5 letter g of 2009 on Tourism Law states that one of the principles of organizing tourism is complying with international agreements in the tourism sector. This article was inspired by Indonesia's membership in the UNWTO, which requires Indonesia to comply with the UNWTO Framework Convention on Tourism Ethics. Through this convention, public authorities must ensure protection for tourists and their belongings; and pay attention to the safety of foreign tourists while in the host country. This provision also requires stakeholders in Indonesia to be actively involved in the process of drafting international agreements in the tourism sector to avoid rules of the game that are inconsistent with national principles that have been established in tourism administration [31].

The 2009 Tourism Law emphasizes that culture is one of the pillars of tourism development, but it does not recognize and protect culture as a source of tourism economy [32]. However, the use of cultural heritage in the development of local tourism is not only seen as having a detrimental impact on the cultural sustainability of local communities. Conversely, such cultural tourism often has a positive impact on tourism and cultural sustainability as a part of the identity of local communities; it can even be a means of social cohesion by encouraging the integration of multiethnic communities [33].

The 2009 Tourism Law also establishes a Tourism Promotion Board at national and regional levels, which is responsible for enhancing Indonesia's image in the tourism sector, increasing tourist visits and expenditures, and collecting alternative sources of funding outside the state budget [34]. This agency is responsible for providing recommendations on social and environmental issues facing the tourism industry to strengthen sustainable tourism development plans. Through the Tourism Promotion Board, every tourism actor can be involved in the process of formulating tourism policies and planning. This idea is strongly influenced by the concept of networking, which is useful for enhancing collaboration between communities and private sectors [35].

The government also launched further economic development policies for the tourism sector in 2016 through the Regulation of the Minister of Tourism Number 14 of 2016 on Guidelines for Sustainable Tourism Destinations. These guidelines cover destination management, economic use for local communities, culture, and environmental preservation. It was designed to respond to UNWTO guidelines released in 2005, where sustainable tourism must take full account of current and future economic, social and environmental impacts while taking into account the needs of visitors, industry, the environment and host communities [27]. On the basis of this policy, President Joko Widodo plans to develop what he calls the *new Bali* at several potential points throughout Indonesia. This strategic

tourism area consists of Lake Toba (North Sumatra), Borobudur (Central Java), Bromo-Tengger-Semeru (East Java), Tanjung Lesung (Banten), Thousand Islands (Jakarta), Tanjung Kelayang (Bangka Belitung), Mandalika (West Nusa Tenggara), Wakatobi (Southeast Sulawesi), Komodo Island (East Nusa Tenggara) and Morotai Island (North Maluku) [36]. These destinations are 10 out of 88 of the *National Tourism Strategic* Areas (KSPN), which have their unique characteristics and high prospects to become another Bali Island. These ten destinations are a priority for the development of national tourism areas, with the protection of the Tourism Authority Board (BOP), which was appointed directly through Presidential Regulation [37].

These policies are focused on dramatically increasing the role of the private sector in the development and implementation of tourism policies [38]. The government plans to make tourism a core of the economy in Indonesia, where the tourism industry in Indonesia is projected to be the largest source of foreign exchange for the country and is expected to increase the prestige of Indonesian tourism at the international level [39]. In addition, the Ministry of Villages, the Development of Disadvantaged Regions, and Transmigration also plan to gradually transform 2000 village areas into tourism villages that have local community-based tourism potential [40]. In 2017, for example, 44 villages on the Bali Island were officially included in the category of tourism villages with a rural tourism-based management approach. The development of tourism in the village can generate additional income for villagers, which enables them to keep the community alive [41]. Village transformation with the support of regulations and the active role of the Regional Government can bring beneficial contributions to local communities that provide accommodation, catering services, including attractions or exhibition activities [41].

Constraints and Challenges for Sustainable Tourism

More than just an important foreign exchange earner, tourism, if treated in a sustainable manner, can be utilized to contribute to sustainable development and an important goal of millennial development by providing employment in cities and villages, thereby spreading the development to poor and isolated areas [42]. The sustainable tourism model opens opportunities for diversification of livelihoods for people living in and around tourism object areas by developing new income business activities, which in turn encourages them to protect natural resources [43].

However, these economic benefits cannot be separated from a large number of negative side effects on social, economic, and environmental aspects driven by the intensity of activities and the high number of tourists [38]. The concept of sustainable tourism development adopted in the 2009 Tourism Law on a limited basis has resulted in partial understanding in the field to allow environmental, social, and economic exploitation. The high egocentrism of experts with educational backgrounds other than tourism has led to a narrow and partial orientation and understanding of sustainable tourism development that solely understands tourism as a trip to nature (back to nature) which spoils the unity of the ecosystem [44].

Efforts to achieve sustainable tourism in Indonesia, and in other developing countries, are often constrained by poor infrastructure (e.g. roads, electricity, clean water supply, waste management), limited human resource capacity in the public and private sectors, and unequal power relations causing an unfair distribution of business opportunities and tourism income, including for disadvantaged communities who can benefit from tourism activities [45]. This uneven development of tourism infrastructure benefits more western parts of Indonesia, such as Java, Bali, and Sumatra, where most foreign visitors can enjoy highly accessible tourist destinations and luxury hotel accommodation available for upscale tourists [46].

The failure of sustainable tourism development also occurs because of overlapping management, disharmony of policies, laws, and regulations, as well as sectoral egos in each ministry as the person in charge of ecotourism development [44]. Although Indonesia has a development plan related to sustainable tourism, this policy is uniformly translated at the local level according to the capacity, local political background, history, and interests of each local tourism policy [25]. Inconsistencies in the distribution of authority contained in various laws and regulations have created a phenomenon of tug of interest in the development of the tourism industry [44]. These overlapping laws and regulations also occur because human resources in various ministerial institutions do not fully understand that the form of sustainable tourism development is multi-

disciplinary and multi-sectoral in nature, so its implementation must be contained objectively and in detail [44].

In fact, the most vulnerable socio-economic groups of society are often marginalized due to the expansion of the tourism industry into their living space. Legal uncertainty over communal land rights allows land grab that seizes lands owned by marginalized groups such as indigenous peoples. This kind of seizure often occurs even in the name of conservation, giving rise to what is known as green grabbing [47]. In the case of the development of the Wakatobi National Park, for example, the use of spatial planning and zoning regulations blocked access of the indigenous people of Wakatobi to the national park area, which became the living space for indigenous peoples even before the area was designated as a national park [37]. In practice, the expansion of the tourism industry has made the younger generation of indigenous peoples choose to migrate outside the village or switch professions as laborers in the tourism industry because there are no local natural resources that can be cultivated to generate income.

Tourism activities can disrupt wildlife's natural habitat, which is vulnerable to human crowds, noise, and contamination of food sources. The sustainability of animal habitats is very dependent on low human intervention in nature. Thus, the expansion of the tourism industry to remote areas can threaten highly vulnerable natural ecosystems. The loss of biodiversity is caused by the impacts of tourism, such as pollution, contamination of invasive species, exploitation of water sources, air pollution, and climate change which is supported by transportation activities to tourist destinations [11]. The case of maritime tourism development in the Thousand Islands shows that the potential of underwater and coastal areas can be both a blessing and a curse for biodiversity. Tourism has been shown to create new business opportunities and attractive employment opportunities for the younger generation, but at the same time, it has a negative impact on socio-cultural problems such as a decline in social cohesion and the spirit of mutual cooperation in the community [9].

In addition, the intensity of interaction between people with different cultural backgrounds can bring different perspectives to local residents. This process may have a negative impact on the younger generation where the modernity perspective that emerges due to tourism activities makes them less respectful to tourist attractions and sacred cultural heritage that have been trusted from generation to generation.

Although the availability and access to water are one of the economic indicators in the concept of sustainable tourism, the policies of public authorities often ignore this problem, which can lead to the struggle for access to resources between the community and tourism entities and their supporting economic sectors [48]. In the case of tourism in Yogyakarta, the rapid development of the cultural tourism industry, which has triggered the growth of hotel and apartment accommodation, has led to a decrease in the land surface due to excessive groundwater exploitation. Hotels that are considered to be the objects of tourism regulations do not consider making savings on groundwater, causing drought in the residential areas around the hotel. The hotel basically has the responsibility to engineer the technology of rainwater storage/retain buildings so as to reduce dependence on groundwater use [49]. Uncontrolled tourism expansion can suck up water sources which in turn cause water scarcity that is detrimental to society and agriculture.

Towner and Milne stated that the increasing number of tourists enjoying surfing the Mentawai Islands does not always contribute positively to local communities. The absence of a sustainable tourism regulation binding on the Regional Government impedes local authorities from controlling the number of tourists visiting coastal tourism objects, thus threatening the environmental carrying capacity of the Mentawai Islands [50]. The inability of local governments to facilitate an integrated waste management system with tourism destinations also affects the quality of tourism service provision that has the potential to pollute the local coastal and marine environment [50].

In a study of the transformation of the tourism economy in Komodo National Park, Lasso and Dahles argued that green tourism development narrows the opportunities for local communities to gain access to the tourism market. In an effort to secure wildlife, the Komodo National Park management only allocates a limited space for local traders to sell food snacks and souvenirs with limited room capacity. As a result, local residents experience a very significant decrease in income and can hardly make ends meet during low holiday

seasons [30]. In addition, local initiatives in sustainable tourism development can also be changed under Law No. 23/2014 on Regional Government, which implies the transfer of spatial planning and natural resources such as forests and oceans from regencies or cities to provincial governments that represent the center in the regions. This transfer leads to a recentralization of governance powers for tourism to higher levels of government if Local Governments fail to manage their tourism potential [43].

All of these problems pose obstacles (Table 1) to the sustainable tourism development agenda, and therefore a comprehensive approach is needed in structuring tourism regulations that can maintain a balance between the needs for economic growth and the preservation of the environmental, social, and economic interests of local communities. The importance of community involvement in supporting the tourism development of the population, raising awareness of the potential impacts of tourism, and strengthening respect for culture and values leads to stronger conservation management and tourism governance [51]. In integrated management, tourism managers must be able to go beyond short-term economic and political interests by taking a precautionary approach to maintaining social cohesion and environmental preservation in tourism areas. Every effort to implement the principles of sustainable development in the implementation of tourism will indeed be faced with political choices that actually hinder business interests that often clash with ecological problems.

The essence of sustainable tourism development is a harmonious relationship between human activities and nature that does not diminish the prospects of future generations for hope and a good living environment [52]. Extending the collaboration involved in tourism management to existing village-owned enterprises, community empowerment agencies, and other organizations can provide opportunities for citizens to be involved in all aspects of development [51]. Tourism management that involves the active participation of local communities must be put forward in the implementation of a sustainable tourism strategy so that it provides financial benefits without neglecting social and environmental cohesion.

Table 1. Constraints and Challenges for Sustainable Tourism

Constraints	Challenges
1. lack of legal and institutional frameworks in adopting the concept of sustainable development	1. unifying perceptions among actors (government, communities, and business sectors) in managing tourism and encouraging potential destinations
2. different perceptions among Central/Local Government, communities, and business sectors in implementing the concept of sustainable development in the field	2. Developing an effective legal and institutional framework to support communities participation and protect the vulnerable environment
3. overlapping regulatory jurisdictions among the ministries or agencies	3. Improving financial capacity and human resources to increase market demand
4. Sectoral ego and conflict of authority between Central Government vis-à-vis Local Government and among ministries in regulating tourism	

CONCLUSION AND RECOMMENDATIONS

Apart from the efforts to develop tourism based on a sustainable development strategy, implementation in the field is challenging because the policy choices that are oriented towards economic growth have the potential to override the issue of sustainability substantially. This article argues that even though Indonesia has a law that specifically regulates tourism governance based on a multisectoral approach, this law does not clearly adopt the concept of sustainable tourism, resulting in different perceptions regarding the sustainable tourism agenda between actors and at various levels of tourism administration. The sustainable tourism agenda, in particular, still depends on the initiatives of each actor, is fragmented and heavily influenced by various factors of power relations, financial capacity, and human resources. Based on the explanation above, although various actors have initiatives to expand the adoption of sustainable tourism, multi perceptions regarding this concept often hinder the goals pursued. Addressing such problems requires a more apparent, coordinated, and predictable legal and institutional framework for the business sectors but, at the same time, can accommodate the needs and participation of local communities in tourism operations.

This article specifically recommends the need for amendments to the 2009 Tourism Law by incorporating the concept of sustainable tourism that is more participatory and more friendly for the interests of environmental protection and

socio-economic activities of the community. However, ensuring that there is a legal and institutional framework that supports sustainable tourism is not sufficient to keep public authorities and tourism economy actors on a socially and environmentally friendly development path. The sustainable tourism development agenda also requires a firm political commitment that supports the goals of environmental conservation and involves direct community participation in the planning and implementation process below. Therefore, this article suggests that the sustainable tourism agenda should be started from the bottom with the empowerment of local communities. Society must be placed as the subject of development to provide direct benefits to those affected and with ethical obligations imposed on each actor (state, business sectors, and society) to maintain social and ecological balance.

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Communication Pattern in Social Organization of *Kampung Cempluk* Tourism As the Realization of Campus Ring Village

Redy Eko Prasetyo*, Bambang Dwi Prasetyo, Antoni

Faculty of Social and Political Science, University of Brawijaya, Malang, Indonesia

Abstract

The villagers are experiencing social problems such as shifting values, land transfer, complex regeneration of youth in agriculture, and land gentrification that make the community increasingly cornered. The firm conception of knowledge about the village plays a role in seeing the people as a lagging community. The presence of actors who parade the village community in Malang City brings a new concept, *Kampung Cempluk* tourism village, to support the community to move from the marginal condition. This study analyzes how communication patterns occur during the mobilization actors conduct social organizing when promoting the *Kampung Cempluk* tourism concept in Malang City. The method used is descriptive qualitative by applying interviews and technical data analysis to find in-depth findings. The research findings show that the communication process carried out by the mobilization actor can infiltrate the values of the social wisdom of the Cempluk community. This communication process occurs in various activities such as *tahlilan* (communal feast for event), prayer, or *PKK* (Family Welfare Program) meetings. Furthermore, this study shows that the process of transforming knowledge about Kampung Cempluk is directly conveyed through social routines. This social routine encourages the community to collectively agree on the *Kampung Cempluk* Festival (CVF), where social organizing is carried out in the movement process. The study results show that villagers who are known as disadvantaged groups can pattern complementary communication into symmetrical communication. Submission of concepts by village movers triggers a collective spirit among them and direct action in maximizing the implementation of CVF, and then increases social relations with other stakeholders such as university students, lecturers, and sponsorship.

Keywords: communication patterns, *kampung cempluk* festival, social organizing, tourism.

INTRODUCTION

Social space is a social relationship that creates activities in fulfilling goals [1]. So that gradually forms the behavior of society as a form of social representation. In this study, network patterns and interactions between rural and urban communities will form a new social space so that they are in a state of adaptation.

With the emergence of the conception of the village space, it will color the dynamics of social problems and the independence of the community in solving its problems. With social norms and values formed and agreed upon together, social bonds will be developed in the direction of community goals, and this is to support people's lives in it, both physically and spiritually [2].

The more members of the community feel close to each other, the more common the tendency to develop a reciprocal attitude. These relationships can be found in family relationships, neighborly relationships, military, vocational, religious, and social societies. Reciprocal behavior as a form of integration can also use sharing behavior and exchange behavior, which was obtained through the behavior of shouldering the shared workload, which is also a rule of sharing behavior, such as turn work. Thus, during the establishment of connectivity between the village community and the city area, there is an adjustment of values, norms, and reciprocity [3].

The villagers of *Kampung Cempluk*, located in Kalisongo Village, Dau Sub-district, Malang Regency, are included in the sub-urban group because it is directly adjacent to the elite housing Dieng area. In urban areas, the sub-urban areas are often interpreted as transitional areas [4]. This area is often referred to as the village area of the city, and the *Kampung Cempluk* included in the area. If perceived from the environment, this area is both urban and rural area, and from a community perception, the sub-urban area is a community that has a rural nature and urban nature as well. Based on its characteristics, the sub-urban area is part of the city that shows the condition of the village and the city simultaneously. So, on the one hand this region shows the nature of urban, and on the other hand, it also shows rural nature [5].

The social problem in *Cempluk* communities is the occurrence of social class meetings through residential spaces between the immigrant

1 Correspondence Address:
Redy Eko Prasetyo
E-mail : redyekoprastyo@ub.ac.id
Address : Faculty of Social and Political Science, University of Brawijaya, Veteran Malang, 65145.

population and the local population, especially coupled with the presence of students as the target of the market. So, what happens is the way of thinking of local people who position students as market objects. As a result, they do not give opportunities to students to play a role in social activities such as *gotong-royong* (mutual cooperation), local rituals, *kerja bakti* (community service)*, sholawatan* (blessing to the prophet), and local art routines. As a result, the community indirectly views students as market objects, increasingly discriminating against themselves as villagers in the suburbs.

To overcome the discriminatory view of the existence of the village, youth groups and residents jointly conduct campus activities. It is a paradigm of village development that seeks to involve students as agents of organizing and facilitators in developing cultural barns as local assets [6]. In 2015 local youth and students established the *Kampung Cempluk* Festival as a ceremonial form of change in the community. The festival is a symbol of the expression space of society. Changes that occur contribute to the transformation of attitudes and values built-in every layer of society [7].

The community response after the *Kampung Cempluk* Festival is relatively good. Many circles of the community are involved as sponsors, such as PT. Bentoel, the local tourism office, non-governmental organizations, and the Ministry of Villages as a form of assistance for the village innovation grant competition of IDR 75 million to support the activities of the Cempluk Village Festival (CVF) in 2019. Seeing many positive responses, the local people are increasingly eager to make development and change. They no longer think that students are a market but can be involved in developing villages. So, the positioning of the village is no longer at a disadvantage and discriminated area but also as an area that can capture opportunities for stimulation provided by urban areas.

As it progresses, new social problems resurface. There is suspicion from the local community related to the transparency of the budget that the mobilization group has managed. The community claimed that the budget allocation lacks transparency, there are many budget misappropriations, and it is still covered up. In addition, the residents of *RW 01* and *RW 02* neighborhoods mutually seized the location of CVF until now are still unresolved. *RW 01* community wants the CVF location to be set with accessibility considerations or affordable to the general public. While *RW 02* thinks that the location is worthy of CVF because it can be encouraged by the strength of the local community that is compact and organized. The most urgent social problem is the lack of organization between mobilization groups, such as *Karang Taruna* (youth organization), art groups, microeconomic actors, and sponsors. Their readiness internally lacks direct communication, so the effect of the implementation of CVF only capitalized on determination and spontaneity. Based on the problem, this paper will examine the social organizing conducted by the driving actor in the tourism of *Kampung Cempluk* to be able to realize the campus ring village.

To sharpen the analysis of the case raised, the author uses the concept of communication patterns in conducting social organizing in a community to mobilize *Kampung Cempluk* Tourism. The emphasis of the analysis is on how exactly the mobilizer positions communication as a foothold to move members of the village community so that they can reach a collective agreement in carrying out the maintenance of the *Kampung Cempluk* Festival activity.

MATERIAL AND METHOD

The descriptive qualitative research method is the proper method in capturing and deepening the information of the research subject, including in communication science [8]. Knowledge acquired through a performance material process can be assessed as equivalent to knowledge generated through theoretical and model analysis [9]. This research reveals social realities that are by social context and are empirical.

The focus of research is the scope used to limit studies and determine a more viable research place. Both establish focus effectively by determining the criteria for inclusion and exclusion to obtain incoming information [10]. The research is located in Kalisongo village dau district of Malang regency. The focus emphasized is on communication patterns by driving actors in conducting social organizing.

A qualitative approach is used in this study because this approach focuses on the analysis or interpretation of the communication pattern during the mobilization actors conduct social organizing when promoting the Kampung Cempluk tourism concept in Malang City. This approach allows for analyzing the communication process that occurs in various activities [11].

Communication patterns as the instrument of community social organizing

Simply speaking, communication is the process of conveying a message from a communicator to a communion [12]. Communication is a systematic effort to firmly formulate the principles of information delivery and the formation of opinions and attitudes [13]. The object of communication science study is not only the delivery of information, but also the formation of public opinion and public attitude in social life and political life plays a very important role. Even in his particular definition of communication understanding, the communication can be defined as the process of changing the behavior of others (communication is the process to modify the behavior of other individuals) [14]. While according to Croonnkhite [15], to understand the communication process, there are several approaches to communication stages as described below:

1. *Communication is a multidimensional interaction*, namely related to the character of the communicator, the message delivered, the media to be used, the communion that becomes the target of communication, and the impact that will be caused.
2. *Communication is an interaction that has a dual purpose or purpose*. Communication, when applied correctly, will be able to prevent and improve relationships while creating a pleasant atmosphere and creating harmonious relationships, both interpersonal, between groups, between nations, and so on.
3. Furthermore, *communication is also related to the community* or association that emphasizes togetherness and equality. Where a specific community is awakened because of the existence of the same, be it the similarity of opinion, religion, nation, or purpose. They can constantly walk together because of the communication between them.

Based on the above understanding, communication can be emphasized as the process of delivering messages from speakers or communicators to communion who use the media. It was to cause the effect of the delivery of the message either changes or formation of attitudes, communication functions, communication objectives, communication processes to communication patterns. The importance of communication in social organizing becomes a fundamental foothold in mobilizing community members in carrying out collective actions. So it takes a communication pattern that can mobilize interests and mobilize members. Communication patterns are defined as the relationship patterns of two or more people in sending and receiving messages so that the message in question can be understood. Tubbs and Moss [16] say that the pattern of communication or relationship between two or more people is divided into three:

1. *Complementary* relationships are based on differences between the people involved. The opponent will follow one form of behavior. For example, the dominant behavior of one participant brings subject behavior to another.
2. *Symmetry*. The extent to which people interact is based on similarity. Dominance meets dominance or obedience to obedience.
3. *Parallel* is a relationship pattern that is a combination of complementary and symmetry.

The dimensions of communication patterns consist of two kinds: concept-oriented patterns and socially oriented patterns with different relationship directions [17]. Communication patterns or relationships can be characterized as complementary or symmetrical. In complementary relationships, one dominant form of behavior of one participant brings submissive behavior and the other. In symmetry, the degree to which people interact is based on similarity. For example, dominance meets dominance or obedience with obedience [16]. Communication is patterned according to a specific role and a particular group in society, education level, geographic region, and other characteristics of social organizations. On an individual level, communication is patterned on the level of expression and interpretation of personality.

Data Analysis

This research analysis emphasizes communication patterns during social organizing in a community in mobilizing *Kampung Cempluk* Tourism. How exactly the mobilizer positions communication as a foothold to move members of the village community to reach collective agreements, build networks, and strategy communication approaches applied by the driving actors.

RESULT AND DISCUSSION

The Efforts of Making Actors Conduct Social Organization in *Kampung Cempluk* Tourism

Communication that takes place in organizing *Kampung Cempluk* tourism village is communication-based based on a common purpose. Although the mobilizer seeks to use rationalistic communication, they always relate the village's condition to urban village areas, such as poverty issues, marginalization, slum areas, and so on. In the initial stage, the mobilizer initiated a discourse about the village community that must be independent and anticipates the influence of globalization, especially the behavior of the city under the students. Gray Croonnkhite says that communication is an act of interest duty in the process of social interaction [15]. Ongoing communication will result in an exchange of information or messages ending in a pseudo-agreement [18]. Through this analysis, the mobilizers of *Kampung Cempluk* tried to conduct a process of communication with its members, both with citizens, traders, *Karang Taruna*, and other parties involved. The discourse below is the establishment of *Kampung Cempluk* tourism village that can be a place to inspire potential villagers and collaborate with students.

Step by step, the mobilizer actors realize that they do not have to legitimize their position as villagers. The pattern of communication, in the beginning, seemed to be on complementary status, namely the debate between the driving actors and citizens and other parties who have not yet agreed. However, the driving actor performs a more intense intensity of communication. To be more convincing about the realization of the tourism discourse of the *Kampung Cempluk*, the mobilizer actors approached the groups of youths who fall into the category of village movers.

The youth group that serves as a mobilization place is a place of youth associated with a sense of togetherness [19]. There is a trait and mutual trust between members of the group in cooperation relationships. They also mingle in the routine activities of the citizens, namely, the activities of the people of *Kampung Cempluk*, such as youth groups of *Karang Taruna*, local classical art groups, and *tahlilan/selametan* (communal feast for death commemorating or celebrate events) as a religious activity.

There is an attachment to strengthening their internal group to achieve orientation with these circumstances. Because according to Fathy [20], the social bond arises from the thought that members of the community cannot individually overcome various problems faced. From these circumstances, there needs to be a principle of togetherness and good cooperation between group members to overcome the problems at hand.

The attachment built is formed after a bond to animate the nuances of the village. The bond can be a group that regularly meets on a particular schedule. As well as activities in *Kampung Cempluk*, for example, *tahlilan* (communal feast for death commemorating or celebrate events) activities that are routinely followed by gentlemen and held every week by alternating houses to the house of the residents of *Kampung Cempluk*.

As Tubbs and Moss said about communication, he considers an instrument to equalize perception or view [16], thus leading to a collective agreement. The ongoing communication to socialize the *Kampung Cempluk* tourism village concept is carried out in several routines of residents. In other words, communication takes place at a time when the momentum of the activities of citizens is regular.

The youth group in question is a *Karang Taruna* of *Kampung Cempluk* as a committee in various activities, such as the committee of *Kampung Cempluk* Festival, the gymnastics committee each week, and greening activities and *Kerja Bakti* (community service) that they routinely hold. In the implementation of the *Kampung Cempluk* Festival, *Karang Taruna* as committee executioner, assisted by students who live in dorms in *Kampung Cempluk* village and students who conduct community service programs (*KKN*). With the involvement of the students emerged a new network that has a social relationship between the citizens of Kampung Cempluk and students.

Some parties disagree on the establishment of *Kampung Cempluk,* which is a common challenge for community empowerment. The strategy is to play two types of communication, namely direct and indirect communication. Direct communication is done in public or like a person communicating verbally [21]. In contrast, indirect communication is trying to gain legitimacy by getting encouragement from public figures. They are positioned as a communion that can subdue less-than-agreeable members. In comparison, the driving actor plays the role of explaining technically the whole concept underneath.



Figure 1: Village deliberations ahead of the Cempluk Village Festival (**Source:** documentation data processed, 2020).

The process of subjugating in achieving legitimacy has given a symbolic emphasis. Society is encouraged by the concept and technical explanations but encouraged by the conception of knowledge from community leaders [22]. The role of village members is helping to socialize and reassure the community. Awareness of the local community of mobilizer actors involves internal parties by involving village elites who are oriented in the hope of support to the community. This strategy is carried out so that the village's elite also plays a role in developing the potential of the community.

The village's elites in question are the chairman of *RT* (neighborhood), the head of *RW* (community), the head of the village, the village head, and the village staff. Tubbs and Moss [16] presented communication symmetry as a condition of communication characterized by similarity of purpose and minimal differences between group members who belong to it. The extent to which people interact is based on commonality. Dominance meets dominance, or compliance with obedience so that the communication pattern will quickly reach an agreement and take action collectively. In this context, the communication that takes place is not one-sided. There is a dialogue that considers each other the best ideas to reach a point of mutual agreement. In this case, obedience to an agreement has reached the truth on a community scale.

Communication is the process of social interaction that becomes a stage of communication approach that can convey the message well [23]. Communication is a multidimensional interaction related to the character of the communicator, the message delivered, the media to be used, the communion that is the target of communication, and the impact that will be caused [24]. In this context, the communication between the village mobilizer and several parties involved make an agreement that correlates with the occurrence of social impacts. Both impact the community, stakeholders, and citizens in the *Kampung Cempluk* area. The impact is increased trust, network, reciprocity, cooperation, and excellent understanding of *Kampung Cempluk* tourism.

Furthermore, in addition to building social relations with village elites, mobilizing actors also maximize networking and generate cooperation outside the village, such as local and central governments, companies, and universities in Malang. For example, during the art event of the *Kampung Cempluk* Festival, they require sponsorship funds ship company, and the driving actor tried by applying for funding on a proposal that was then submitted.

The driving actor considers contributors from companies to be the primary source of funds. These contributors are usually obtained from contractors in elite housing who are considered to have the potential to withdraw funds because *Kampung Cempluk* and elite housing live side by side. For the cooperation, the company has performed mandatory social responsibility to the community in the corporate environment. With this, there has been good interaction and communication to minimize the friction between *Kampung Cempluk* and the company. In addition, contributors also come from companies engaged in media, such as Malang Post, Radar Malang, and UB TV.

The mobilizer of *Kampung Cempluk* tourism is located in communication-related to the community or association that also emphasizes togetherness and equality. Where a specific community is indeed awakened because of the existence of the same, be it the similarity of opinion, religion, nation, or purpose. They can constantly walk together because of the communication between them. The concept said by Gray Croonnkhite seems very noticeable in the process of deliberation between the mobilizer and the members inside [15]. The diversity of parties from various circles is not an issue. Instead, they exchange opinions and give each other information to have a dialogue in reaching an agreement. The presence of volunteers and supporters in it, certainly becomes an amplifier of social ties. How exactly they have become a vision to realize the implementation of the CVF.

Asymmetric communication pattern is undoubtedly an advantage in the process of social organizing [25]. Because starting from the communication conducted by the driving actor, gradually able to produce a form of knowledge about *Kampung Cempluk* tourism. Until finally directly able to multiply social relations with some stakeholders or sponsorship.

In addition to the companies that contribute to *Kampung Cempluk* for its cooperation program, academics such as universities are also heavily involved in helping *Kampung Cempluk* develop its village's potential. This is done to realize the *Tri Dharma* (the three pillars) of higher education, namely education, research, and community service. The University of Brawijaya, for example, has engaged students and lecturers to conduct research and community service programs as a form of contribution to the education of its students. The program is conducted in the form of an internship program with discussions and interviews with the community.

Then the results of the discussion were developed with academic studies that can provide benefits for *Kampung Cempluk*. For example, institutional strengthening with the legality process of Cempluk Village Arts and Culture Community incorporated in 2019, initiated by the University of Brawijaya based on discussions that have been conducted in the form of problems of the lack of structure and community-owned *AD/ART* (memorandum/ articles of association). The issue of community *AD/ART* in the field also impacts the licensing and legality of the community formally. Although it has been established for ten years, the Art and Culture Community of *Kampung Cempluk* does not yet have a legal basis in the form of community deeds. This causes the existence of The Art and Culture Community of *Kampung Cempluk* not to be legally recognized in the eyes of the law. The absence of legal recognition causes this community to have difficulty accessing various assistance and activities held by the government and private sector, such as sponsorship applications, funding assistance, or mentoring.

So at that time, students of the University of Brawijaya tried to provide a service program to help the legality process of The Art and Culture Community of *Kampung Cempluk* for legal entities. Thus, students can increase the institutional capacity of the community. The involvement of students as volunteers in the activities of the *Kampung Cempluk* Festival lies in the ability of creative ideas that help organize the event well. As is the case when submitting proposals is assisted and involves a lot of students because the human resources (HR) of the youth of *Kampung Cempluk* are still minimal in the administrative process required when submitting proposals. So that the role of students, in addition to helping the proposal submission process, also provides education to *Karang Taruna* (youth organization) in *Kampung Cempluk*. They hope that in the future more can be independent.

In addition, to build a network against outside parties, the mobilizer actors also build networks by forming a social relationship with village founders in Indonesia, namely The *Kampung Nusantara* Network or better known as *Japung Nusantara*. The network is currently in the form of a community or community of village activists used as a medium of sharing and strategy discussion in floating the village's potential. In addition, through the network, village activists cooperate when there is an obstacle or problem from its members. So, the network provides benefits in the form of help village activists in solving problems over creative ideas from other village activists.

The social organization carried out by the village mobilizer is located in the process of movement. How exactly the village community is known as lagging, far from the development of the city area and the values of the city structure. Instead, they can display complementary communication into symmetric communication because of the delivery of the concept given by the actors driving the village, triggering a collective spirit between them.

Friction during the process of formulating *Kampung Cempluk* tourism is a common thing. Mobilizing actors utilize public figures to convey understanding to the general public. While the rest of it requires technical explanation, then that's where it requires comprehensive communication.

In its development, it turned out that the people who initially counter became subject to the conception of *Kampung Cempluk* tourism. The researchers' findings show that the communication process conducted by the driving actors is overseen by the social wisdom of the *Kampung Cempluk* community, as in *tahlilan* activities, *sholawatan*, *PKK* meetings, and other activities. Hence, the process of transforming knowledge about *Kampung Cempluk* is delivered

through the communication of social routine lines. It is why the community finally collectively agreed about the existence of the *Kampung Cempluk* Festival (CVF).

Routine Maintenance Strategy of *Kampung Cempluk*

Kampung Cempluk Festival, better known as CVF, is an annual agenda conducted by *Kampung Cempluk* in September. CVF has been running for ten years and is constantly experiencing people's creative ideas annually. During the CVF activities, there are partners of *Kampung Cempluk* involved in contributing, both from the academic circles of universities, the government by conducting mentoring, and companies as supporters of additional funds for the event. During this time, the partner played an essential role during the CVF, both before and after the event activities. For example, private parties (companies) provide grants through the sponsorship program, a government as a protector and assistance during the event, and campus academics who contribute to the substance and technical. So, the social relationship is the establishment of a network between the parties.

Through the network between the *Kampung Cempluk* and partners that have been built, there is trust in it, from the government, academics, and private sector, as well as the *Kampung Cempluk* itself. Information hosted by networks to interact eventually has contributed to the rise of trust among them [26]. This assumption explains that in the process of communication, the message and the action performed are correlated. The volunteers no longer consider the certainty of whether the activity was held. Instead, they think about the opportunities that would otherwise be in the can. In this context, communication becomes essential to maintaining the social bonds they have built.

The background of CVF art activities eventually formed a social network between partners and *Kampung Cempluk*, and the level of communication becomes the determinant of maintaining social networks [20]. Cooperation does not necessarily exist but can arise when previously created a shared identity, the exchange of the two, and repetition of an interaction.

Communication between Kam*pung Cempluk* and partners can occur because the element of cooperation they do produces a positive impact on both. This symmetric communication pattern indicates the similarity of capital they have to each other [25]. Either in the form of materialist capital or non-materialist capital.

Kampung Cempluk can get financial assistance and creative ideas from various partners they have established with a balanced communication pattern. At the same time, partners such as private parties (companies) can benefit from the familiarity of their products through the community website displayed for its cooperation with *Kampung Cempluk* at CVF events. In addition, partners from academic parties such as students get media and a place to conduct learning by applying the *Tri Dharma* of higher education, research, and community services.

Volunteer Involvement in *Kampung Cempluk* Festival

Kampung Cempluk Festival (CVF) activities involve many parties, one of them is volunteers who want to help the committee in the implementation of the event. Volunteers come from among students who study at universities in Malang, such as Brawijaya University, Malang State University, Muhammadiyah University Malang, National Institute of Technology, Merdeka University, and other universities in Malang. They are hard-spoken about community service that is implemented as a volunteer position at CVF events.

At first, the volunteers involved are students who live in the dormitory or have rented a house in Kampung Cempluk. As time went by, many volunteers from the community in Malang Raya were involved and joined the committee of CVF. Now, the committee not only students who live in the dormitory or have rented a house in the neighborhood of *Kampung Cempluk* but also from various college students who live in the dormitory or have rented a house outside *Kampung Cempluk*.

Volunteer involvement in the CVF committee there are various background causes. They are involved the majority because there is a *KKN* (community service) or Internship program from its campus required to perform community service. In addition, most of the students who involve themselves as volunteers in the CVF committee are intended voluntarily, meaning they sincerely take the initiative to assist the committee in implementing CVF. Another reason is that they want to do social life and social learning, which they do not find in campus life. Therefore, there is positive reciprocity encouraged by students for their involvement as

volunteers in CVF activities. In the form of knowledge and experience, they gained both the learning to socialize with the community and find something new in the community with various educational backgrounds and help the economy of the people of *Kampung Cempluk.*

In communication analysis, communication is also related to the community or association that emphasizes togetherness and equality [27]. They can constantly walk together because of the communication between them. The success of the driving actor is not only able to change the communication pattern that was originally complementary until it turned symmetric. Furthermore, the capacity of actors is also crucial in maintaining trust, cooperation, and social attachment through the intensity of knowledge transformation [4]. The strength of this knowledge planting eventually reaches the scope of students who are around it.

Symmetric communication patterns are getting more substantial during the communication between the driving actor and the student. Because they understand each other what is meant by community development, especially in *Kampung Cempluk* in the context of tourism, they also often have regular discussions during the formulation of CVF concepts each year. Such as the concept of disability, cultural barns, exclusive social spaces, and others.

CONCLUSION

During the implementation process of the *Kampung Cempluk* Festival (CVF), the communication pattern began with the role of the driving actor in transferring knowledge about the *Kampung Cempluk* tourism village. With the presence of symbolic assistance from the government, the concept of a tourism village is readily accepted. Although there are some cons, in this case, communication is still complementary. There is still a phase of subjugating against those who do not accept CVF. But the capacity of this mobilizer actor has a robust strategy for infiltrating the concept of CVF. First, the actor entered into the routine activities of citizens, such as *yasinan*, *sholawatan*, arts, and other activities. As well as the approach to students and sponsorship, the actor was able to convince by explaining the concept of CVF interestingly and plausibly. Both in social activities have a coffee together, regular discussions of campus, and other social activities.

The transition from complementary communication patterns to symmetric communication patterns is due to the way CVF concept delivery approaches in social activities of the community and sponsorship and students. This communication pattern is a pattern of communication that will be maximal in conveying messages when taking place in social interaction in general. Communication in the community, providing rationalization, and technically clarifying CVF has indirectly led to a pattern of thinking that initially rejected the tourism village, becoming accepting of CVF. So they quickly build collective agreements, cooperation, and social attachments. The intensity of this symmetric communication pattern is well maintained for stakeholders and actors.

Along with the social process comes social networks and the presence of stakeholders. It means applying a good communication pattern in social organizing will build a balanced communication pattern. It is where the agreement will be built together and carried out concretely, namely the implementation of CVF. The results of CVF implementation strengthen the value of cooperation, social care, and social reciprocity. In order to explore the form and influence of communication patterns on social mobilizing, especially in strengthening edutourism networks, further research related to how the forms and transitions of complementary communication patterns to symmetric communication patterns in the formation of edutourism-based community empowerment networks need to be investigated further.

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The Effect of Customer Relationship Management on Customer Loyalty (A Case Study on Swiss-Belinn Malang)

Deasy Chrisnia Natalia*, Rugeri Fadhlihalim

Faculty of Vocational Studies, Universitas Brawijaya, Malang, Indonesia

Abstract

Competition in the hotel industry in the 4.0 era is getting tighter. The hospitality business is run offline and online, both for marketing and communication with customers, with a wide selection of digital platforms. Hotel industry participants must be able to adapt to new competitors who use technology to serve customers. If not, the hotel business that is run will not be able to compete. To survive and compete, companies must begin to focus on providing value to customers (customer value) that attracts buyers and must be well understood by the seller. Efforts should also be made to increase customer loyalty. Customers have various reasons for carrying out a purchase decision. Before choosing to stay at a particular hotel, there are various considerations. The key to the success of a company in retaining customers is to have a good relationship with the customer themself. The research objectives are a. To determine the effect of Customer Relationship Management (CRM) on Customer Loyalty in Swiss-Bellin Malang b. To find out how much influence CRM has on Customer Loyalty at Swiss-Bellin Malang. The research method used in this research is descriptive quantitative. This research was carried out by distributing questionnaires to people in Malang City who had stayed at the Swiss-Bellin Malang with simple random sampling. Testing and data processing used SPSS version 25 with simple linear regression. The result showed that CRM, which consisted of continuity marketing, one-to-one marketing, and partnering program, affects customer loyalty at Swiss-Bellin Malang.

Keywords: Customer loyalty, Customer Relationship Management.

INTRODUCTION

In this 4.0 era, competition in the hospitality business industry is getting tighter. It is also supported by technological developments allowing customers to easily compare prices and facilities of one to another hotel, for example, by using social media, Websites, etc. Therefore, to compete, increase and maintain room occupancy rates, the hotel management needs to develop an effective communication strategy for customers. The business also needs to maintain a positive relationship with their customers and plan a good customer relationship management that helps them satisfy their customers and create value for their business [1].

Swiss-Belinn Malang is a 3-star international standard hotel with a strategic location close to shopping centers in Malang City. This hotel provides a variety of facilities to get to the business district, entertainment, and various tourist destinations.

In implementing business communication with customers, it is crucial to communicate effectively, both verbally and non-verbally. This effective communication is expected to maintain good relations between hotels and customers, ultimately forming a good and positive image for the hotel. In the long term, a positive image and effective communication with customers can increase customer loyalty. Relationship marketing is also important to be used to compete more successfully and learn about customer [2].

Customer loyalty plays a significant role for companies providing products and services. Customer loyalty is a deeply held commitment to consistently reuse a preferred product or service in the future, despite situational influences or marketing efforts that can divert the customer's behavior [3]. It influences Swiss-Bellin Malang, a company providing products and services, and must also be able to provide value and increase customer loyalty. Customer loyalty refers to the positive attitude of customers toward the company or brand as seen from the presence of behavioral loyalty, namely customers who make repeat purchases and reduce price sensitivity and customers who provide positive word-of-mouth recommendations [4].

All business actors are expected to maintain customers in the long term. Customer loyalty also can reduce the possibility of the customer moving to another hotel.

Moreover, customer loyalty is also very important for corporate profitability. Loyal customers will be making repeated purchases or orders for service, which provides more benefits for the company compared to customers who only do one transaction. To form customer loyalty, companies need to create reasons for

*Correspondence address:
Deasy Chrisnia Natalia
Email : deasynatalia@ub.ac.id
Address : University of Brawijaya, Veteran Malang, 65145.

stimulating customers to purchase for the first time and make them still stick to the company's products and services. For this reason, companies, in this case, the hotel, must be able to provide values so that customers can become more loyal. This value can be created through various factors providing greater confidence, various social benefits, and special treatment for customers.

Customer Relationship Management or CRM is one way to make customers loyal. At this time, CRM can be carried out offline or online using internet technology. It is one of the corporate strategies to find out the needs of customers, as well as to maintain customers.

Swiss-Belinn Malang, in running its business, of course, also has Customer Relationship Management (CRM). The CRM of Swiss-Belinn Malang is related to customer data, figuring out which customers use the services of the hotel, and monitoring the productivity of the Sales and Marketing Department.

A good CRM can give feedback to companies and help them provide products and services according to customers' needs by communicating with these customers. CRM can also build customer loyalty. In addition to being a customer data center, through CRM, Swiss-Belinn Malang can better understand the various needs of customers, making this hotel a Consumer Driven Company. This research was conducted to discuss the effects of Continuity Marketing, One-to-One Marketing, and Partnering Program (CRM) on Customer Loyalty at Swiss-Belinn Malang.

MATERIAL AND METHOD

This research used a descriptive research design. Descriptive research aims to determine the value of the independent variable, either one or more (independent) variables, without making comparisons or connecting with other variables [5]. This research was conducted at Swiss-Bellin Hotel, which is located in Malang city.

Population is a generalization area consisting of objects/subjects that have certain quantities and characteristics determined by the researcher to be studied and then drawn conclusions [6]. The population in this study were all customers of Swiss-Bellin Hotel in Malang City.

The sampling technique used in this research is Accidental Sampling. Accidental sampling is a method of taking samples to respondents who happen to be found on the object of the research when the observation takes place.

Data Collection

Data collection can use primary sources and secondary sources. Primary sources are data sources that directly provide data to data collectors, for example, through other people or documents [5].

Data in this research were collected using these techniques. Field research was directly carried out in the field or directly on the respondent. Secondly, library research was carried out using literature in the form of books, journals, notes, research reports, and the results of previous studies.

The data used in this research were primary data obtained by distributing questionnaires to customers of Swiss-Belinn in Malang. This research was conducted by visiting customers who were at the hotel lobby waiting for the Check Out process at the hotel. The sample of this research consisted of 25 respondents, taken using an accidental sampling technique. The number of questions used in this research was 28 items. The questions were related to the Customer Relationship Management (CRM), consisting of continuity marketing, one-to-one marketing, partnering program, and customer loyalty for Swiss-Bellin Malang.

RESULTS

Characteristics of Respondent

The characteristics of the gender-based respondents showed 11 male respondents (44%) and 14 female respondents (56%) in Table 1. The characteristics of the occupation-based respondents in this research are as Table 2. The respondents involved in this research were five students (20%), nine entrepreneurs (36%), three civil servants (12%), four private employees, and four people with other jobs (16%).

Table 1. Gender of Respondents

Gender		Freq.	%	Valid %	Cumulative %
Valid	Male	11	44.0	44.0	44.0
	Female	14	56.0	56.0	100.0
	Total	25	100.0	100.0	

Source: Processed Primary Data (2020)

Table 2. Occupation of Respondents

Occupation		Freq.	%	Valid %	Cumulative %
Valid	Student	5	20.0	20.0	20.0
	Entrepreneur	9	36.0	36.0	56.0
	Civil Servant	3	12.0	12.0	68.0
	Private Employee	4	16.0	16.0	84.0
	Others	4	16.0	16.0	100.0
	Total	25	100.0	100.0	

Source: Processed Primary Data (2020)

Characteristics of respondents based on customer lifetime (Table 3) were categorized into four types. It was covered 13 customers (52%) with < 1 year, four customers (16%) with 1-2 years, five customers (20%) with 3-4 years, and three customers (12%) with >4 years lifetime.

Table 3. Types of Customer Lifetime

	Lifetime	Freq.	%	Valid %	Cumulative %
Valid	< 1 year	13	52.0	52.0	52.0
	1-2 years	4	16.0	16.0	68.0
	3-4 years	5	20.0	20.0	88.0
	> 4 years	3	12.0	12.0	100.0
	Total	25	100.0	100.0	

Source: Processed Primary Data (2020)

Prerequisite Test for Analysis

Multiple regression analysis was carried out to determine the effectiveness of the CRM program, including the variables of Continuity Marketing, One-to-One Marketing, and Partnering Program on Customer Loyalty. Table 4 presents the results of multiple regression analysis using the IBM SPSS 20.

Table 4. Results of Multiple Regression Analysis

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.297[a]	.089	.200	3.12757

a. Predictors: (Constant), PartneringProgram_X3, ContinuityMarketing_X1, OnetoOneMarketing_X2

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19.945	3	6.048	.001	.574[b]
	Residual	205.415	21	9.782		
	Total	225.360	24			

a. Dependent Variable: CustomerLoyalty_Y

b. Predictors: (Constant), PartneringProgram_X3, ContinuityMarketing_X1, OnetoOneMarketing_X2

Coefficients[a]

Model		Unstand. Coeff.		Standard. Coeff.	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20.671	11.408		1.812	.084
	Continuity Marketing _X1	.222	.225	.206	.988	.335
	OnetoOne Marketing _X2	-.212	.288	-.155	-.733	.471
	Partnering Program_X 3	.204	.258	.168	.794	.000

a. Dependent Variable: CustomerLoyalty_Y

Case Processing Summary

		N	%
Cases	Valid	25	100.0
	Excluded[a]	0	.0
	Total	25	100.0

Source: Processed Primary Data (2020)

$$Y = 20.671 + 0.222\,X_1 - 0.212\,X_2 + 0.204\,X_3 + e$$

The equation above is described as follows:

a) A constant value of 20.671 means that if the variables of Continuity Marketing, One-to-One Marketing, and Partnering Program are considered zero, the customer loyalty of Swiss-Belinn Malang will be 20.671.

b) The beta coefficient value of the Continuity Marketing variable was 0.222, meaning that every one-unit increase in the Continuity Marketing variable will decrease customer loyalty by 0.222. Conversely, every one-unit decrease in the Continuity Marketing variable will increase customer loyalty by 0.222, assuming the other variables are fixed.

c) The beta coefficient of the One-to-One Marketing variable was -0.212, meaning that every one-unit increase in the One-to-One Marketing variable will decrease customer loyalty by -0.212. Conversely, every one-unit decrease in the One-to-One Marketing variable will increase customer loyalty by -0.212, assuming the other variables are fixed.

d) The beta coefficient of the Partnering Program variable was 0.204, meaning that every one-unit increase in the Partnering Program variable will decrease customer loyalty by 0.204. Conversely, every one-unit decrease in the Partnering Program variable will increase customer loyalty by 0.204, assuming the other variables are fixed.

Hypothesis Testing

T-test

T-test determines how far the effect of one explanatory or independent variable individually is in explaining variations in the dependent variable. If the t_{count} value is greater than the t_{table}, and the significance value is less than 0.05 ($p<0.05$), it can be concluded that the independent variable partially has a significant effect on the dependent variable. The explanation of the t-test results for each independent variable is as follows:

1. Continuity Marketing

Continuity marketing had a significant level of 0.335 (>0.05) with a positive regression coefficient of 0.222. Based on these results, the hypothesis stating *Continuity Marketing has a positive and significant effect on Customer Loyalty* was **rejected.**

2. One-to-One Marketing

One-to-One marketing had a significance level of 0.471 (>0.05) with a negative regression coefficient of 0.212. Thus, the hypothesis stating that *One-to-One Marketing has a positive and significant effect on Customer Loyalty* was **rejected.**

3. Partnering Program

Partnering Program had a significant level of 0.000 (<0.05) with a positive regression coefficient of 0.204. Thus, the hypothesis stating that *the Partnering Program has a positive and significant effect on Customer Loyalty* was **accepted.**

F-Test

F Statistical Test determines whether all independent variables included in the model simultaneously affect the dependent variable. The F test results obtained a significance value of 0.001 (<0.05), indicating that the Customer Relationship Management, including Continuity Marketing, One-to-One Marketing, and Partnering Program, simultaneously have a positive and significant effect on Customer Loyalty.

Adjusted R^2

The adjusted coefficient of determination or adjusted R^2 is used to measure the ability of the regression model to explain variations in the dependent variable. The value of adjusted R^2 is greater than 0 but smaller than 1 ($0 < R^2 < 1$). A small adjusted R^2 indicates a very limited ability of the independent variables to explain variations in the dependent variable. Meanwhile, if the value is close to one, it means that the independent variables provide almost all the information needed to predict the variations in the dependent variable. The adjusted R^2 value obtained in this research was 0.200. It indicates that the effect resulted from Customer Relationship Management, including Continuity Marketing, One-to-One Marketing, and Partnering Program, on Customer Loyalty is 20%. Meanwhile, the remaining 80% is influenced by other factors not included in this research.

DISCUSSION

The Effect of Continuity Marketing on Customer Loyalty

Continuity marketing had a significance level of 0.335, showing that the continuity marketing the company provides to customers does not affect customer loyalty. In this research, the continuity marketing program through discounts, membership, and promotions has a negative and insignificant effect on customer loyalty at Swiss-Belinn Malang. It is because the majority of customers in Swiss-Belinn Malang are self-employed (entrepreneurs). The characteristics of such customers are prioritizing prices and standard room facilities according to their business needs. Therefore, the continuity marketing program provided by the hotel is not so influential for customers.

Previous studies on CRM to customer loyalty have been carried out in PT Gojek Indonesia, the largest company in the creative industry in Indonesia that implements the CRM strategy to build engagement with the customer, to find its effect on customer loyalty. The result is CRM has increased the customer's loyalty [7].

The Effect of One-to-One Marketing on Customer Loyalty

One-to-one marketing had a significance level of 0.471, showing that the one-to-one marketing carried out by the company does not affect customer loyalty. In this research, one-to-one marketing through personal services has a negative and insignificant effect on customer loyalty at Swiss-Belinn Malang. It is because, based on this research, the majority of customers in Swiss-Belinn Malang are female. Therefore, services are prioritized on fast problem solving (directly finding solutions). In other words, individual services are not needed.

The Effect of Partnering Program on Customer Loyalty

Partnering Program had a significance level of 0.000, indicating a positive and significant effect on customer loyalty. The partnering program is very popular due to having cooperation with banks and providing more benefits for customers in the social sphere.

In addition, Marwa and Mohammed research states that Customer Satisfaction and loyalty are important concerns for traveler providers and have a significant role in maximizing their sales. It finds a significant effect on passengers' satisfaction and loyalty [8].

The Simultaneous Effect of Continuity Marketing, One-to-One Marketing, and Partnering Program on Customer Loyalty

The results of the simultaneous test (F-Test) showed a value of 6.048 with a significance value of 0.001. Compared to the expected significance level of 5%, the F_{count} significance is smaller (0% < 5%). Thus, the Customer Relationship

Management program, including continuity marketing, one-to-one marketing, and partnering program, simultaneously has a positive and significant effect on customer loyalty.

Based on Table 4, the adjusted R^2 value was 0.200, indicating that the independent variable can explain 20% of the customer loyalty variable. Meanwhile, the remaining 80% is explained by other variables not examined in this research.

The simultaneous effect of CRM on customer loyalty is relatively small due to customer relationship management in hotels prioritizing service quality and facilities and focusing on products and services. Therefore, the result obtained from the effect of continuity marketing, one-to-one marketing, and partnering program on customer loyalty is only 20%. However, these three variables are still interrelated to customer loyalty.

Another research was conducted to find the influence of CRM on customer loyalty in PT BCA Tbk, and the results showed that CRM affects customer loyalty [9]. Research by Jannah *et al.* found that the marketing strategy of CRM has a positive impact on customer satisfaction and loyalty [10]. Another research also found that the Customer Relationship Management program in PT XYZ influenced the customer's loyalty [11].

CONCLUSION

Customer Relationship Management (CRM), consisting of continuity marketing, one-to-one marketing, and partnering program, can be explained with the following results. The beta coefficient of continuity marketing of 0.222 means that every one-unit increase in the Continuity Marketing variable will decrease customer loyalty by 0.222. Conversely, every one-unit decrease in the Continuity Marketing variable will increase customer loyalty by 0.222, assuming the other variables are fixed. Meanwhile, the beta coefficient of one-to-one marketing of -0.212 means that every one-unit increase in customer loyalty will decrease customer loyalty by -0.212. Conversely, every one-unit decrease in the One-to-One Marketing variable will increase customer loyalty by -0.212, assuming the other variables are fixed. Lastly, the beta coefficient of the partnering program of 0.204 means that every one-unit increase in the partnering program variable will decrease customer loyalty by 0.204. Conversely, every one-unit decrease in the partnering program variable will increase customer loyalty by 0.204, assuming the other variables are fixed.

The effect of Customer Relationship Management (CRM) on Customer Loyalty at Swiss-Belinn Malang based on the simultaneous test (F-Test) showed a F_{count} value of 6.048 with a significance value of 0.001. Compared to the expected significance level of 5%, the F_{count} significance is smaller (0% < 5%). Thus, the Customer Relationship Management program, including continuity marketing, one-to-one marketing, and partnering program, simultaneously has a positive and significant effect on customer loyalty. On the other side, the adjusted R^2 value of 0.200 indicates that the effect resulting from Customer Relationship Management, including Continuity Marketing, One-to-One Marketing, and Partnering Program, on Customer Loyalty is 20%. The remaining 80% is influenced by other factors not included in this research.

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Community Perspective on the Banjarese Cuisine and the Strategy for Culinary Tourism Development in Kuin Village, Banjarmasin

Hidayati Rahimah[1*], Luchman Hakim[2], Rodiyati Azrianingsih[2]

[1]Master Program of Biology, Faculty of Mathematics and Natural Sciences, University of Brawijaya, Malang, Indonesia
[2]Department of Biology, Faculty of Mathematics and Natural Sciences, University of Brawijaya, Malang, Indonesia

Abstract

Ethnic food is a form of community participation in the process of using plants, animals, or other biological resources that have local wisdom values. Ethnic food can be explored further to reach the environmental and cultural conservation value based on community perspective, because the cuisine is always served from generation to generation continuously. It is also a tourism potential and base for culinary tourism development. This study aimed to analyze the community perspectives of Banjarese Cuisine and also gives recommendations for tourism products based on local resources. This study interviewed 74 respondents in Kuin Village from September 2019 to January 2020 using questionnaires. Respondents are local people who live in the area along the Kuin River, Banjarmasin, South Kalimantan. Information for tourism potential is about tourism and culinary conditions, community perspectives, literature studies, and other local wisdom information. The highest score is 4.47 about teaching Banjar cooking recipes in Kuin Village to others as an important effort by the Banjarese people. It reflects that public awareness of teaching recipes is still high. The lowest point of 2.36 reflects the existence of a floating market did not help much with the availability of various raw materials for Banjarese cuisine because usually, people buy raw materials in Banjarmasin traditional markets, especially the spices market.

Keywords: Banjarmasin, Community Responses, Culinary Tourism, Ethnic food.

INTRODUCTION

The process of using biological resources as daily food is one of local wisdom. Ethnic foods are defined as foods originating from the heritage and culture of an ethnic group who use their knowledge of local ingredients of plants and/or animal sources [1]. The diversity of ethic food reflects the local community culture using resources in their environment. Ethnic food can be explored more for the environment and culture conservation value based on community responses. The cuisine is always served from generation to generation continuously. The value of natural resources in their environment will be able to direct the community to conserve various species that have been used for generations in their ethnic food. With ethnobiological studies, this ethnic food can be explored.

The study of ethnobiology also can be optimized with the synergy of developing tourism and environmental services. An ethnobotanical survey able to explore the potential of indigenous landscapes (i.e. coffee agroforestry) and the product-based indigenous system as tourism attractions [2]. Ecotourism can be one of the economic reasons for protecting biodiversity and providing benefits to the people living around it [3]. Tourism and ethnobiology can be more explored by knowing the characteristics of the community and its culture.

The culture of the Banjar people involves a lot of food. Food is a very close part of daily life for Banjar people as food has an essential role in daily fulfillment, tradition, and cultural activities. Based on the history, tradition, and culture of the Banjar people, it was influenced mostly by Dayak, Javanese, Malay, and Islamic cultures. The Banjar ethnic group was formed from the Bukit, Maanyan, Lawangan, and Ngaju tribes, which were influenced by Malay culture that developed since the Sriwijaya era and Javanese culture during the Majapahit era, united by Buddhist, Hindu, and last kingdoms. Along with Islam from the Banjar kingdom, the Banjarese ethnic group has grown [4]. Banjarese ethnic food ingredients are all resources found in their environment and must be halal based on Islamic law because the Banjar people have the perception that the fulfillment of the stomach is a matter of faith.

At the end of the 17th century, the Banjar area was famous as a trading center, especially as a center for the international pepper trade. Banjarmasin was the capital of the Banjar kingdom (city-state), which also functioned as a trading city (market city). The Banjar Kingdom was centered in Kuin, so Kuin Village became the center area of civilization and trade center [5]. The majority of the population are traders. This

*Correspondence address:
Hidayati Rahimah
E-mail : hi_dae@student.ub.ac.id
Address : Dept. Biology, University of Brawijaya, Veteran Malang, 65145.

area has high community mobilization and immigrants. Therefore, there is vulnerability to local culture (Personal Communication, 2020).

Local culture, such as Banjarese cuisine, has cultural value as ethnic food. Banjar people have a lot of special food in traditional ceremonies and family banquets, such as serving *Soto Banjar* (broth soup with particular Banjarese ingredients), *Nasi Sop* (rice and soup), *Karih* (local curry), *Bistik* (steak), *Masak Habang* (beef/chicken red stew), and others. Those cuisines are the type of cuisine made from the same basic spices. Trading activities in the past were able to affect the availability of spices among the Banjar people. Besides acculturation that occurred, it was also able to affect the existing culinary diversity.

Banjarese cuisine is influenced by some cultures and past spice trading activities. It then created an interesting diversity of menus that can support their tourism development. In the current tourism industry, the potential use of various biological resources and the way they are presented as food ingredients is the focus of developing culinary tourism. Culinary diversity can support tourism activities because culinary tourism can produce a significant economic impact on the community [6]. Culinary tourism has the principle of ecotourism because local communities can participate with an approach to maintaining and conserving natural resources. Local community participation happens when they get economic benefits from their environment. Banjarese cuisine can be the reason to maintain people to conserve their natural resources too.

Based on that, there are potential and basic tourism for culinary tourism development. Therefore, this study was aimed to analyze the community responses to Banjarese Cuisine regarding its potential as a tourism attraction, considering local resource conservation.

MATERIAL AND METHOD

The study was conducted in Kuin Village, Banjarmasin, South Kalimantan. We included five sub-district along the Kuin riverbank, i.e. North Kuin, South Kuin, Kuin Cerucuk, Pangeran and Belitung Utara. The village is the riverside area with an area of ±7 km^2, located at 3°17'44.8" S, 114°34'37.5" E. The population of Kuin Village was 58,202 people in 2018, and the majority of the population are traders or sellers. The ethnobiological survey conducted by developing questionnaires consists of the Kuin Village community and tourists' responses.

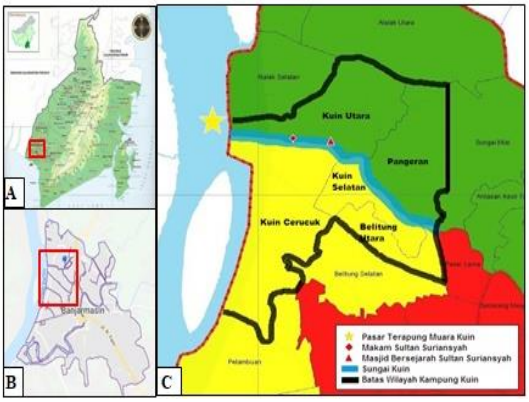

Figure 1. Location of the Research: (A) South Borneo Map; (B) Banjarmasin Map; (C) Kuin Village Map (maps.google.com with modification, 2019)

Data Collection

The study was conducted from October 2019 to January 2020 in the community of Kuin Village. This study used 74 respondents, the respondents considered by purposive and snowball sampling. They are local people consisting of the seller of Banjarese ethnic food, residents, and tourists. The data in this study has identified as the information on tourism and culinary attraction, the aim of visitors, economic benefit, culinary developments, the local knowledge of culinary ingredients, the ways of inheriting the recipes, and the ways to assure and conserve availability of the ingredients. The questions are statements based on the current condition of Kuin Village, then classified into SWOT aspects to simplify the research purpose. The validity and reliability for questionnaire are valid and reliable, it has been analyzed with IBM SPSS Statistics V21.0.

Data Analysis

Values of community responses were analyzed using a Likert scale of 1-5. The scale is used widely in assessing respondents' attitudes, preferences, and subjective responses to the object surveyed. This scale has been used in the research of Hakim [7], Sukmasari et al. [8], and Hora et al. [9].

The Likert questionnaire was designed into a set of items presented with statements and standardized responses on continuum categories, such as strongly agree, agree, neutral, disagree, and strongly disagree. The Likert scale is a composite measure constructed from the sum of responses to several Likert items [10]. The Likert Scale was calculated based on SWOT using a questionnaire about the current condition of the Kuin Village.

$$Ai = \frac{(a.1) + (b.2) + (c.3) + (d.4) + (e.5)}{a + b + c + d + e}$$

Description:
Ai = perception value of the question
a = number of respondents choosing a (strongly disagree)
b = number of responses choosing b (disagree)
c = number of responses to choose c (neutral)
d = number of responses choosing d (agree)
e = number of respondents choosing e (strongly agree)

The values of Likert Scale categorized as follows.

1.00 < x < 1.80 = strongly disagree (SD)
1.81 < x < 2.60 = disagree (D)
2.61 < x < 3.40 = neutral (N)
3.41 < x < 4.20 = agree (A)
4.21 < x < 5.00 = strongly agree (SA)

RESULT AND DISCUSSION

Community Perspective

The result of this research is based on the questionnaire about the recent condition of Kuin Village. The statements are the aspect of strengths, weaknesses, opportunities, and threats (SWOT) about the culinary and tourism in Kuin Village. Based on community responses regarding ethnic food, species utilization, and tourism development potential in Kuin Village, Banjarmasin, the results are shown in Table 1.

The highest score was 4.47, indicating that the statement about teaching Banjar cooking recipes in Kuin Village to others is an important effort. It reflects public awareness of teaching recipes is still high. Generally, the respondents passed the Banjar cooking recipes to their children, relatives, and employees for culinary traders.

The second highest point, 4.39, is a statement about Banjarese cuisine providing economic benefits for the people in Kuin Village. It reflects the motivation of the community in conserving Banjarese cuisine was due to economic motives. Banjarese cuisine was made by demand for daily consumption. Thus, culinary traders always serve it continuously.

The lowest point (2.36) is regarding the existence of floating markets that help the availability of various raw materials for Banjarese cuisine in Kuin Village. Respondents disagree because people often buy raw materials in Banjarmasin traditional markets, especially the spices market. The second-lowest point, 2.45, is the statement knowing the types of plants/animals used in Banjarese cuisine is not important. This low point statement reflects the community perspective that it is important to know the types of plants/animals used in the recipe. It supports the highest point regarding the importance of passing on the knowledge of recipes to others. In addition, the third-lowest point is 2.69, which is about the statement that the recipe for Banjarese cuisine in Kuin Village has not been passed down properly to the next generation. The point of the statement is also low, reflecting the importance of future recipe inheritance efforts.

Table 1. Community Responses of Banjarese Cuisine in Kuin Village, Banjarmasin

No	Statement	Likert
1	Banjarese culinary / cuisine (ethnic food) is attractive to tourists in Kuin Village, Banjarmasin.	4.28 (SA)
2	The purpose of visiting Kuin Village is to eat Banjarese cuisine.	4.04 (A)
3	Banjarese cuisine in Kuin Village has a specialty and makes it different from the other place.	4.09 (A)
4	Banjarese cuisine can be the main identity for the tourism of Kuin Village.	4.24 (SA)
5	Banjarese cuisine provides economic benefits to people in Kuin Village.	4.39 (SA)
6	The existence of a floating market increases tourists' interest in Banjarese cuisine in Kuin Village.	3.64 (A)
7	The government helps with the culinary development in Kuin Village.	3.43 (A)
8	Kuin Village acts as a culinary tourism village.	4.35 (SA)
9	The promotion of Banjarese cuisine in Kuin Village is not up to date.	3.34 (N)
10	Banjarese cuisine in Kuin Village is served only for daily meals.	3.05 (N)
11	The impact of other places culinary (not Banjarese Culinary) just increases.	3.82 (A)
12	There is some menu of Banjarese cuisine in Kuin Village rarely or not served anymore.	3.23 (N)
13	Knowing the types of plants or animals that are used in Banjarese cuisine is not important.	2.45 (D)
14	Some types of plants or animals that are ingredients for Banjarese cuisine in Kuin Village were not found in other places.	3.19 (N)
15	Some served Banjarese cuisine was reduced due to the difficulty of plant or animal ingredients.	2.96 (D)
16	Poor awareness to plant or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.68 (A)
17	The community living along the riverbank makes it difficult to farm or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.46 (A)
18	The floating market helps the availability of ingredients for Banjarese cuisine in Kuin Village.	2.36 (D)
19	Banjarese cuisine makes people conserve some plants or animals.	3.15 (N)
20	The recipe of Banjarese cuisine in Kuin Village is not educated well to the next generation.	2.69 (D)
21	Teaching the recipe of Banjarese cuisine to other people is important.	4.47 (SA)

Notes: SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree

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Community responses related to ethnic food are the basis for making recommendations regarding tourism products, especially those based on local biological resources in Kuin Village, Banjarmasin. Therefore, the local biological resources in the future will remain well conserved because they are key species in the raw materials of Banjarese cuisine. The public's perception of recipe inheritance is about teaching recipes to others. Knowing the types of plants/animals used and assessing that recipes are passed down well to the next generation is an essential key.

Tourism products were made based on local biological resources. It can be recommended to be developed in Kuin Village, e.g. in the form of educating the stages and composition of Banjarese culinary making. It is an attraction for tourists and can at the same time eat the cuisine that has been made. The basic knowledge of the community that has been passed down from generation to generation is also supported by teaching Banjarese cuisine to others, especially tourists.

Recommendation for Culinary Tourism Development

The responses of the community that have been measured through a Likert Scale assessment were then analyzed by SWOT to design strategies and recommendations for the development of culinary tourism in Kuin Village, Banjarmasin. Based on the data above, the strength score is 0.73, and the weakness score is 0.70. Then the score was analyzed based on the Internal Factor Analysis Strategy (IFAS), so a score of 0.03 was obtained (Table 2). On other factors, the opportunity score is 1.54, and the threat score is 0.70 (Table 3). Then the score was analyzed based on the External Factor Analysis Strategy (EFAS), so the score was 0.84. So, the SWOT analysis score was obtained (0.03; 0.84).

The SWOT analysis score is 0.03; 0.84, which leads to the SO (strength opportunity) strategy (Fig. 3). Therefore, the strategy that must be implemented is a strategy that uses strength to take advantage of opportunities. The Banjarese cuisine act as the main identity for the tourism of Kuin Village and the visitor's purpose to come (opportunity). The area is the potential to be developed as a culinary tourism village, which provides economic benefits to the community.

Moreover, the government also helps with culinary development in Kuin Village. Banjarese cuisine also makes people conserve some plants or animals, and the community become aware and feels important to teach the recipe by generation. In line with previous studies, culinary is related to conservation [11,12,13]. Banjarese cuisine can be branding tourism and the visitor's main purpose for visiting Kuin village. It is because community continuously served Banjarese cuisine for daily fulfillment, family banquets, or traditional ceremonies. There are many Banjarese cuisine menus served by the community daily. The most served cuisine such as *Soto Banjar* (broth soup with particular Banjarese ingredients), *Nasi Sop* (rice and soup), *Karih* (local curry), *Bistik* (steak), *Masak Habang* (beef/chicken red stew), *Nasi Kuning* (turmeric rice), *Rawon* (Indonesian beef soup), Satay and *Lontong* (steamed rice wrapped in banana leaves).

Table 2. Internal Factor Analysis Strategy (IFAS) on the Ethnic food and Tourism Potential in Kuin Village

No.	Internal Factor	Rating	Value	Score
Strength (S)				
1	Banjarese culinary/cuisine (ethnic food) is attractive for tourists in Kuin Village, Banjarmasin.	4.28	0.06	0.25
3	Banjarese cuisine in Kuin Village has a specialty and makes it different from other places.	4.09	0.06	0.23
6	The floating market increases tourists' interest in Banjarese cuisine in Kuin Village.	3.64	0.05	0.18
18	The floating market helps the availability of ingredients for Banjarese cuisine in Kuin Village.	2.36	0.03	0.07
Total score of strength				**0.73**
Weakness (W)				
9	The promotion of Banjarese cuisine in Kuin Village is not up to date.	3.34	0.04	0.15
10	Banjarese cuisine in Kuin Village is served only for daily meals.	3.05	0.04	0.13
14	There are some types of plants or animals that are ingredients for Banjarese cuisine in Kuin Village that are not found in other places.	3.19	0.04	0.14
15	The served of some Banjarese cuisine is reduced due to the difficulty of plant or animal ingredients.	2.96	0.04	0.12
17	The community living along the riverbank makes it difficult to farm or conserve some plants or animals, which are the ingredients for Banjarese food.	3.46	0.05	0.16
Total score of weakness				**0.70**
Total Internal Factor Analysis Strategy (IFAS) = S - W				**0.03**

Table 3. External Factor Analysis Strategy (EFAS) on Public Perception and Appreciation of Ethnic food and Tourism Potential in Kuin Village

No.	External Factor	Rating	Value	Score
Opportunity (O)				
2	The purpose of visiting Kuin Village is to eat Banjarese cuisine.	4.04	0.05	0.22
4	Banjarese cuisine can be the main identity for the tourism of Kuin Village.	4.24	0.06	0.24
5	Banjarese cuisine provides economic benefits to people in Kuin Village.	4.39	0.06	0.26
7	The government helps with the culinary development in Kuin Village.	3.43	0.05	0.16
8	Kuin Village acts as a culinary tourism village.	4.35	0.06	0.25
19	Banjarese cuisine makes people conserving some plants or animals.	3.15	0.04	0.13
21	Teaching the recipe of Banjarese cuisine to other people is important.	4.47	0.06	0.27
Total score of opportunity				**1.53**
Threat (T)				
11	The impact of other places culinary (not Banjarese Culinary) just increases.	3.82	0.05	0.20
12	There is some menu of Banjarese cuisine in Kuin Village rarely or not served anymore.	3.23	0.04	0.14
13	Knowing the types of plants or animals that are used in Banjarese cuisine is not important.	2.45	0.03	0.08
16	Poor awareness to plant or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.68	0.05	0.18
20	The recipe of Banjarese cuisine in Kuin Village is not educated well to the next generation.	2.69	0.04	0.10
Total score of threat				**0.70**
Total External Factor Analysis Strategy (EFAS)				**0.84**

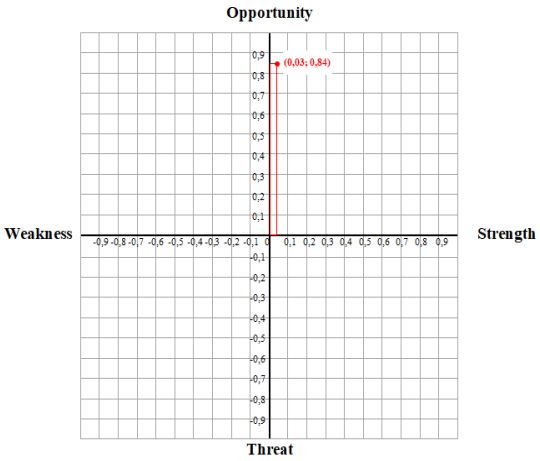

Figure 3. The SWOT Quadrant Analysis

The community always served Banjarese cuisine in every traditional ceremony and daily life because it provides economic benefits to them. Food has many essential rules in all aspects of human life, such as fulfilling basic needs to building psychological expression and social interactions [14]. In the past, Kuin Village was the center of the Banjar Kingdom, public economic activity, and the spread of Islam [5]. There are many historical relics, such as the graves of the Banjar Kingdom and Sultan Suriansyah mosque (Personal Communication, 2020). Therefore, it makes the public know that Kuin Village is a historical and religious tourism village. The majority of the community are traders or sellers that support religious tourism so far. There are many culinary sellers in the area. They serve special menus such as Soto Kuin, which is the specialty cuisine of Kuin Village. Food has become an expression of identity and culture and has become a popular aspect of tourism [14]. In Indonesia, ethnic food has been promoted to support tourism development with the specialties of each region, such as in Kemiren Village, Banyuwangi, East Java [11], Lombok Island [15], and Painan, South Coast, West Sumatra [16].

Soto Banjar (broth soup with particular Banjarese ingredients) is the most special cuisine by the Banjarese people because it is the iconic menu and reflects the ethnic group identity. The Kuin community perceived that *Soto Banjar* is famous or popular, has an authentic taste and maintains its authenticity as *Soto Banjar*. According to some respondents who are cuisine sellers, the estimated origins of *Soto Banjar* were from Kuin Village.

Mrs. H (*Pokdarwis* - Tourism awareness group of North Kuin representative) estimated the origin of culinary *Soto Banjar* because Banjarese people in ancient times had the ability to imitate and preserve menu recipes presented by the colonialist and supported by the abundance of spices variety. *Soto* is made from various kinds of spices, so it creates a delicious aroma and taste. Even though some menus are similar to the other Indonesian cuisine, the taste of Banjarese cuisine is different because it is composed of special spices ingredients. A total of 24 main species are used as Banjarese basic spices ingredients, such as anise, candlenut, cardamom, chili, cinnamon, clove, coconut, coriander, cumin, galangal, garlic,

lemongrass, nutmeg, pepper, pili nuts, poppy seed, red ginger, sand ginger, scallion, shallot, Sichuan lovage, star anise, tamarind, and turmeric.

Mrs. H also explained that some menus, such as Rawon, are influenced by Javanese. The arrival of Javanese to Banjarmasin was happened in ancient times, especially during the Banjar sultanate that influenced by the Demak sultanate. This is one of the factors that cause some Banjarese cuisine to have similarities to some Javanese cuisine. Some menus have similarities to Javanese cuisine, such as *Soto, Rawon, Sate*, and *Nasi Kuning*. However, they have different basic spice ingredients for basic seasoning (Personal Communication, 2020). *Nasi Kuning* both are made from rice, coconut milk, turmeric, lemongrass, *salam* leaves, and pandan leaves [17], but Banjarese *Nasi Kuning* is served with chicken, egg, or fish and *Masak Habang*.

The difference between the types of Banjarese culinary in Kuin Village and other villages in Banjarmasin is the type of menu served. Certain menus are made only controlled or served by people in certain villages. It affects the variety of the menus that are often served continuously in a certain area and the ability of a menu to survive until now. Thus, it creates distinctive characteristics from one village to another. The culinary variety in Kuin village is dominant in the form of main dishes, such as *Soto Banjar, Nasi Sop, Sate, Rawon,* and *Nasi Kuning,* while the variety of *wadai* (cakes) served such as *Sasunduk Lawang, Babongko, Pundut Pisang,* and *Roti Tumpi* (Table 4). This type of dish is mostly mastered by the people in Kuin village, so it is still found to be served until now (Personal Communication, 2020). Banjarese tradition and culture are also influenced by Islamic cultures, so the Banjarese cuisine is served in Islamic ceremonies in the Kuin Village community such as *betasmiyah, bekawinan* (Fig. 3)*, beselamatan, behaul*, *hajatan, mandi-mandi* and *mambaca manaqib*, as explained in Table 5.



Figure 3. Banjarese Cuisine for Wedding Ceremonies (Personal documentation, 2021)

Table 4. Variety of *Wadai* (cakes/snack) in Kuin village

No	*Wadai* Name	Description
1	 ***Sasunduk Lawang***	steamed cake made of rice flour, coconut milk, and brown sugar, wrapped by banana leaves in a long shape (cookpad.com)
2	 ***Babongko***	steamed cake made of rice flour, coconut milk, and pandanus, wrapped by banana leaves in a triangle shape (liveinindonesia.id)
3	 ***Pundut Pisang***	steamed cake made of rice flour, coconut milk, and banana, wrapped by banana leaves in a triangle shape (sajiansedap.grid.id)
4	 ***Roti Tumpi***	baked cake made of rice flour, egg, and brown sugar (Personal documentation, 2020)

Table 5. Banjarese Tradition and Ceremonies in the Kuin Village

Ceremonies	Activities
Betasmiyah	The tradition of giving names to newborns
Bekawinan	The wedding ceremonies
Beselamatan	The tradition of thanksgiving for the fulfillment of one's wishes or other things
Behaul	The tradition of *tahlilan*, commemorating the death of a family member on 1-3 days, 7 days, 40 days, 100 days, and 1 year (in terms of the Hijri calendar)
Hajatan	The tradition to celebrate asking God for something
Mandi-mandi	The bathing ceremony for the 7th month of pregnancy
Mambaca Manaqib	The tradition of people gathering and invite a religious leader to read or tell about the life history of a special person who is believed to be the *Wali Allah* (Saint)

According to Mr. B (Community Figure of Kuin Village), some ethic foods that are usually served for *selamatan* and *hajatan*, such as bananas, *roti*

gandum, tapai hijau, wadai pare, apam habang putih, cucur, and *cincin* (Table 6).

Table 4. Variety of *Wadai* (cakes/snack) in Kuin village

No	*Wadai* Name	Description
1	 ***Roti Gandum***	baked cake made of wheat flour, egg, milk, yeast, and margarine (cookpad.com)
2	 ***Tapai Hijau***	Fermented sticky rice, yeast, and sweet leaf (cookpad.com)
3	 ***Wadai pare***	steamed cake made of glutinous rice flour, coconut, brown sugar, and *suji* (cookpad.com)
4	 ***Apam habang putih***	steamed cake made of wheat flour, sugar, brown sugar, and coconut milk (budaya-indonesia.org)
5	 ***Cucur***	fried cake made of wheat flour, sugar, and brown sugar (cookpad.com)
6	 ***Cincin***	fried cake made of wheat flour, salt, and brown sugar (Personal documentation, 2020)

However, he has no knowledge on the presentation meaning of each component because in general, it has been provided in advance. For *mandi-mandi*, it is usually served in the form of bitter coffee, sweet coffee, and *banyu putih* (drink water), but it is also served for purposes such as *mambaca manaqib*, *beselamatan,* and *mandi-mandi*. During the 7th month of the mother's pregnancy ceremony, the food was served to those who read the *halarat* prayer and the thanksgiving prayer.

The community in Kuin Village still holds many Banjarese cultures through traditional ceremonies, in which they serve Banjarese cuisine along with the generations. They are closely related to the historical heritage of the origins of the Banjar community and affect the community to preserve their culture. People are strongly taught the recipe by generation, besides for their daily life, it also for economic benefits. They taught the recipes to their children, family, or the helper.

Most of the respondents taught the recipes to their children first, then to relatives, and helper (Fig. 4). Respondents are documenting the recipes mostly by memorizing, and less was took notes or photos/videos (Fig. 5). Based on the result, the community introduced the recipe to the closest person first, to their children, then to their relatives and their helpers. Therefore, the recipe can be passed down well from generation to generation. Ideally, the food literacy among generation is consist of formal curriculum-based knowledge and informal community-based knowledge, it must implemented through a holistic approach involves many important role such as children, family, teachers, schools, community and government institutions [18].

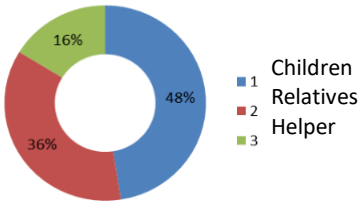

Figure 4. The Way of Recipes distributed to family and relatives

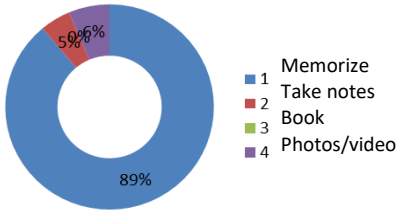

Figure 5. The Way of Recipes documented and transferred to community

Almost all respondents only memorized their own recipes because it is considered an easier way to keep the recipes than they teach others. The documentation of ethnic food can help us

understand how cuisines are intrinsically linked to local production systems, dietary environments, cultures and traditions, societal bonding, food and nutrition security, and rural livelihoods and economy [19]. It is also to preserve culinary and cultural traditions as well as the protection of theoretical and practical skills. The consumer and the community are not the persons who only buy and consume food but also people involved in the production process, the protection of biodiversity and traditional food, and products [20].

The support from the government has been received by the community, especially as a historical and religious tourism village that indirectly supports the cultural heritage. The government also supports small and medium enterprises in the community. According to Mrs. H, the government will develop tourism along with Sultan Suriansyah Mosque.

Community tourism activists (*Pokdarwis*) will be empowered as tour guides to accompany tourists along the river and use Sasirangan cloth. This program will be implemented gradually. Several communities around the Sultan Suriansyah Mosque have been gathered and have formed a community tourism activist's management that has been officially registered by the government. This group board has been formed through a Banjarmasin City Government Decree assigned as a tour guide. Until 2020, the activities that have been implemented by the group to develop tourism are routinely scheduling management meetings and participating in annual competitions such as the anniversary of South Kalimantan or Banjarmasin. But efforts for entrepreneurship or product development are still not developed. Activities that have been planned were regularly on Saturdays and Sundays at the riverbank of Sultan Suriansyah's grave. The involvement of tourism activities in the floating market was reopened on January 11th, 2020, by the Banjarmasin city government.

CONCLUSION

The research reflects that public awareness about Banjarese cuisine in Kuin Village, Banjarmasin is still high because teaching the recipes to others is an important effort for them. Banjarese cuisine is still served in daily fulfillment, tradition, and cultural activities. Some of the traditional ceremonies in the Kuin Village community always served Banjarese cuisine from generation to generation continuously. The development strategies that can be implemented emphasize the opportunities such as culinary tourism as the main identity and the visitor's purpose to come to Kuin Village, which leads to provide economic benefits to the community.

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MANUSCRIPT SUBMISSION

FOCUS AND SCOPE

Competitiveness of destinations, products and Indonesian tourism business; Diversification of tourim products; Incentive system of business and investment in tourism; Information, promotion and communication in tourism; Tourism supporting infrastructure; Security and convenience in tourism; Tourism policy; Unique tourism community life (living culture); Local knowledge, traditions, and cultural diversity; Diversity and attractions in ecotourism; Diversity of natural attractions in ecotourism; Pluralistic diversity of ecotourism society; Diversity of ecotourism activities; Hospitality of the local resident; The quality of torism services; Quality of HR in tourism (Standard, accreditation and competence certification); The market share of tourism and integrated marketing system; Package of tourism attraction; Development of tourism regions; Community based Eco-Toutirsm.

PEER REVIEW PROCESS

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[2]Department of Biology, Faculty of Mathematics and Natural Sciences, University of Brawijaya, Malang, Indonesia
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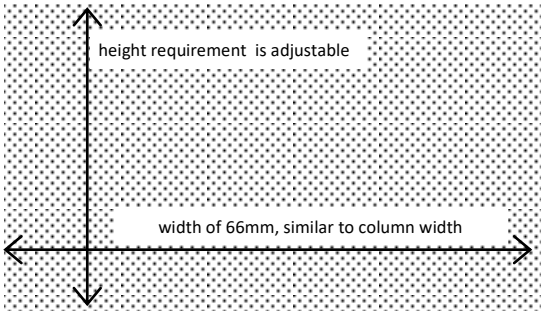

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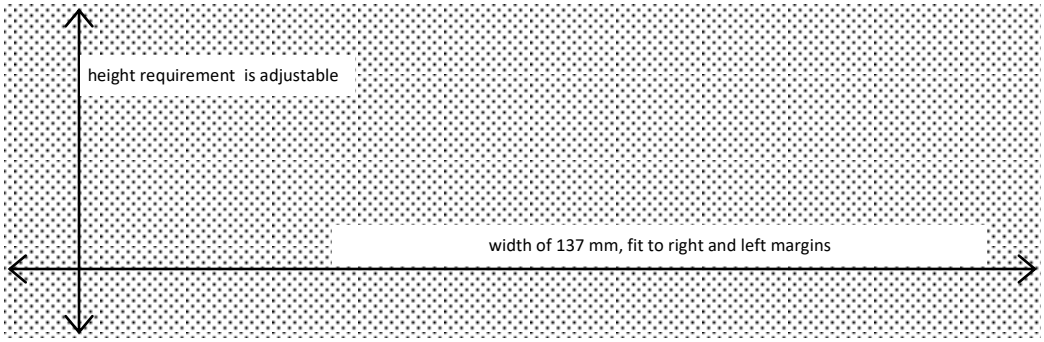

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ACKNOWLEDGEMENT (Calibri 10 Bold, Left, Capslock)

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REFERENCES (Calibri 10 Bold, Left, Capslock)

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Editorial Address
1st floor Building B of Postgraduate School, Universitas Brawijaya
Mayor Jenderal Haryono street No. 169, Malang 65145, Indonesia
Phone: +62341-571260 / Fax: +62341-580801
Email: jitode@ub.ac.id
Website: jitode.ub.ac.id

