



Organizational Communication Based on Local Wisdom by the Tourism Awareness Group in the Management of Cireundeu Traditional Village

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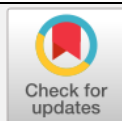
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ABSTRACT

Visiting tourist villages has become an alternative tourism trend favored by both domestic and international tourists. This trend is driven by tourists' desire to gain new experiences and discover unique and distinctive natural and cultural attractions. Cireundeu Traditional Village is an increasingly visited destination, especially by students, university students, and academics. The management of these tourist villages is based on community involvement, known as Community-Based Tourism (CBT), where the participation of the local community is essential. This research aims to explore and analyze how the organizational communication of the Pokdarwis (Tourism Awareness Group) is carried out with mentors, fellow administrators, and the community in the context of managing the Cireundeu Traditional Village. The research seeks to identify communication patterns, obstacles, and the effectiveness of the communication strategies implemented. This study uses a qualitative approach with a case study design. Data was collected through participatory observation and in-depth interviews with members of the Pokdarwis, mentors, administrators, and local community members. Data analysis was conducted thematically to identify key patterns and themes in organizational communication based on local wisdom. The results show that Pokdarwis' organizational communication is mostly acquired autodidactically. They can effectively understand and implement organizational communication functions and flows based on local wisdom. The Pokdarwis can communicate vertically, horizontally, and diagonally with mentors, fellow administrators, and the community. They can also express ideas and views, inform, empathize, and coordinate in the

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management of the Cireundeu Traditional Village. The organizational communication behavior of the Pokdarwis is based on local wisdom communication traditions, which include the principles of mutual learning, caring, nurturing, and sharing. It also involves relational foundations such as compassion for others, respect for lineage, etiquette, courteous behavior, and self-control.

Keywords: *Cireundeu; Local Wisdom; Organizational Communication; Pokdarwis; Traditional Village*

1. Introduction

In recent years, village tourism has become a popular alternative trend among domestic and international tourists. Village tourism offers a different experience than conventional tourism, which often focuses on modern attractions and luxurious facilities. It allows tourists to directly experience the daily lives of local communities through traditional activities such as farming, handicrafts, and cultural ceremonies, providing an authentic and unforgettable experience. Tourist villages are often located in areas with beautiful natural landscapes that are untouched by modern development, allowing tourists to enjoy the serene beauty of rice fields, mountains, rivers, and forests, far from the hustle and bustle of big cities (Lane & Kastenholz, 2015).

Village tourism management is often community-based, where residents actively participate in managing and developing their region's tourism potential. This empowers the local community and ensures that they directly feel the economic benefits of tourism (Kontogeorgopoulos et al., 2014). Tourists feel more appreciated and welcomed when interacting directly with residents. Additionally, village tourism provides opportunities for tourists to learn about local wisdom passed down through generations, such as knowledge about environmental management, arts and crafts, and strong social values, which appeal to those seeking new knowledge and insights.

Nowadays, more people are driven to engage in experiential learning oriented towards character development and meaningful experiences for tourists (Magrizos et al., 2021; Matteucci & Aubke, 2018), especially for students and academics in the current era of independent learning. This presents an opportunity for tourist villages as learning resources, particularly Cireundeu, a traditional village rich in philosophical values, environmental preservation, and the unique staple food of cassava, which has been maintained to this day (Nurlena et al., 2018). Many tourist villages offer educational programs for tourists, including workshops on handicrafts, organic farming, and traditional cuisine. Tourists can learn new skills and better understand local life and culture. For many tourists, village tourism also offers an escape from the fast-paced and stressful modern life, providing a chance to enjoy a more relaxed, simple, and natural atmosphere, rejuvenating both mind and body (Ram et al., 2016).

Cireundeu Traditional Village is an indigenous village in Leuwigajah Subdistrict, South Cimahi District, Cimahi City, West Java, Indonesia. This village is known for its unique culture, which is still preserved. The history of Cireundeu Traditional Village began with the local community's struggle to maintain their ancestral traditions and culture amidst the strong currents of modernization (Indika & Vonika, 2016). One of the most distinctive features of

Cireundeu Traditional Village is its community's way of life, which is based on local wisdom and environmental preservation.

The residents of Cireundeu Traditional Village have a unique tradition regarding staple foods. Instead of consuming rice, they prefer cassava as their daily staple food. According to Fadhillah, this tradition is not only an adaptation to the local environmental conditions that are more suitable for cassava cultivation but also symbolizes food security and community self-reliance (Rohmatulloh et al., 2020). Additionally, Cireundeu Traditional Village is known for various traditional ceremonies rich in philosophical meanings, such as the Seren Taun ceremony, which is an expression of gratitude for a bountiful harvest.

The well-preserved culture and traditions of the Cireundeu Traditional Village community attract tourists who visit. Tourists are not only treated to beautiful natural scenery but also get to experience the daily lives of Indigenous people, participate in various traditional activities, and learn about local wisdom passed down through generations (Magrizos et al., 2021; Matteucci & Aubke, 2018). The unique culture and values the Cireundeu Traditional Village community upholds make it an appealing tourist destination, especially for those seeking authentic and educational travel experiences.

Cireundeu Traditional Village, as a community-based tourist village, also applies the concept of Community-Based Tourism (CBT) in its management. The active involvement of the local community in managing and developing their region's tourism potential not only empowers the residents but also ensures that they directly feel the economic benefits of tourism (Kontogeorgopoulos et al., 2014). The residents of Cireundeu Traditional Village live by the principle "*Ngindung Ka Waktu, Mibapa Ka Jaman*." This principle reflects the community's adaptation to changing times while maintaining their traditional identity and way of life. "*Ngindung Ka Waktu*" refers to their distinctive ways and characteristics as unique village residents. At the same time, "*Mibapa Ka Jaman*" signifies their openness to modern developments and ability to leverage these changes for mutual progress (Rohmatulloh et al., 2020).

Customs and cultural values are passed down from generation to generation, making Cireundeu Traditional Village an attractive tourist destination for visitors who want to experience authentic cultural experiences. Tourists can observe how the villagers live their daily lives enriched with local wisdom and participate in various sustainable cultural and economic activities (Tolkach & King, 2015).

Cireundeu's natural attractions include Puncak Salam and forests consisting of three parts: Hutan Larangan, Hutan Tutupan, and Hutan Baladahan. Each forest serves a different purpose. Hutan Larangan is a protected forest where trees cannot be cut down to preserve water resources for the community. Hutan Tutupan is a reforestation area where the community can use trees but must be replanted. Hutan Baladahan is used to farm crops such as cassava, sweet potatoes, corn, peanuts, and other tubers. The staple food of Cireundeu residents is rasi, rice made from cassava.

The Cireundeu community has a long-standing food philosophy emphasizing self-reliance and resilience. Their principle is "*Teu boga sawah asal boga pare, Teu boga pare asal boga beas, Teu boga beas asal bisa nyangu, Teu nyangu asal dahar, Teu dahar asal kuat*" (Nurhaniffa & Haryana, 2022). This means not having rice fields, as long as you have rice grains; not having rice grains, as long as you have rice; not having rice, as long as you can cook rice; not cooking rice, as long as you can eat; not eating, as long as you stay strong. This saying reflects the adaptive and persevering nature of the Cireundeu community, always striving to meet their basic needs despite existing limitations.

Tourist visits to Cireundeu Traditional Village have been increasing over time. Almost daily, groups of students visit, with some staying overnight and others visiting for half a day or a full day without staying. The Pokdarwis (Tourism Awareness Group), who also serve as managers, and the Cireundeu Traditional Village community have experienced social, economic, and cultural benefits and advantages. Small and medium enterprises (SMEs) in the village have rapidly developed cassava-based culinary products, fulfilling tourists' needs. Additionally, tour guides who double as tour leaders and homestay owners providing accommodation for staying tourists have contributed to the village's tourism development. The growing interest in visiting Cireundeu Traditional Village certainly affects organizational communication in managing and developing this destination. The organization dynamics and interactions based on local wisdom with distinctive and philosophical values by Pokdarwis in managing Cireundeu Traditional Village drive this research on Local Wisdom-Based Organizational Communication of Pokdarwis in Managing Cireundeu Traditional Village.

Despite its many potentials and attractions, managing Cireundeu Traditional Village faces complex challenges, particularly organizational communication. One of the main challenges is maintaining smooth communication among stakeholders, including Pokdarwis, residents, and external parties such as the government and tourists. Effective communication is crucial to ensure good coordination in planning and implementing tourism activities and addressing possible issues.

In the context of Cireundeu Traditional Village, organizational communication challenges also relate to differences in background, knowledge, and interests among stakeholders. For instance, residents accustomed to traditional lifestyles and mindsets often have different views and expectations from external parties involved in tourism development, such as local government and investors. These differences can lead to conflicts if not well-managed through transparent and inclusive communication.

Moreover, limited infrastructure and communication technology pose significant obstacles. Although Cireundeu Traditional Village is becoming more open to the outside world, access to modern communication technology, such as the internet and digital devices, is still limited. This hinders the fast and efficient flow of information and coordination necessary for community-based tourism management. This limitation also complicates efforts to promote and market the village to potential domestic and international tourists.

Another important challenge is balancing preserving local culture and adapting to modern developments. Pokdarwis, as the main drivers in managing community-based tourism, must effectively convey the values of local wisdom in a way that can be understood and accepted by the younger generation and tourists. This requires creative and educational communication strategies to ensure that local culture is preserved, appreciated, and understood by outsiders.

These challenges demand effective and adaptive communication strategies that accommodate differences and facilitate stakeholder cooperation and active participation.

Various academics and practitioners have extensively researched tourist villages and community-based management. Previous studies have highlighted how tourist villages can contribute to cultural preservation and local economic improvement. For example, research by Indika and Vonika examined community-based tourism management in the Cireundeu Traditional Village and found that local community involvement is crucial for tourism management success (Indika & Vonika, 2016). Meanwhile, Fadhilah identified the principles of local wisdom that form the basis of life for the Cireundeu Traditional Village community (Rohmatulloh et al., 2020).

However, despite the significant contributions of these studies in understanding community-based tourism management, some gaps remain unaddressed. One major gap is the lack of focus on organizational communication in tourism management. Existing research focuses more on economic, social, and cultural aspects but lacks an in-depth exploration of how effective communication can be a key to successful community-based tourism management.

Research (Magrizos et al., 2021; Matteucci & Aubke, 2018) highlights the importance of experiential learning in tourism education. Still, it does not extensively link these findings to organizational communication practices in the context of tourist communities. Furthermore, a study (Kontogeorgopoulos et al., 2014) on success factors in Thailand's community-based tourism (CBT) shows that external support and local leadership are important. Still, the aspect of stakeholder communication in daily management remains underexplored.

Therefore, this research aims to address the existing gaps by exploring and analyzing the organizational communication practices applied by Pokdarwis in the context of managing Cireundeu Traditional Village. Although Pokdarwis do not formally study Organizational Communication, they apply organizational communication principles based on local wisdom. This research will identify communication patterns, obstacles, and the effectiveness of communication strategies implemented, providing deeper insights into the role of communication in achieving success in community-based tourism management.

Specifically, the objectives of this research are to understand Pokdarwis's understanding of the concept of organizational communication in managing Cireundeu Traditional Village, the flow of organizational communication between Pokdarwis and its members and the community, the functions of organizational communication between Pokdarwis and its members and the community, and to develop a model of organizational communication between Pokdarwis and its members and the community.

2. Literature Review

A tourist village or kampung wisata is a community where residents interact directly under a structured management system. They are highly aware and concerned about participating actively according to their skills and abilities. By empowering existing potentials in a conducive manner, a tourist village can become a place that supports the growth and development of tourism. By implementing the *sapta pesona* concept, which comprises seven tourism attractions—safety, orderliness, cleanliness, coolness, beauty, friendliness, and memorable experiences—a tourist village not only boosts regional development through tourism but also contributes to the local community's well-being.

2.1. Tourist Village

Wiendu explains that a tourist village or kampung wisata represents a harmonious integration of tourist attractions, accommodations, and other supporting facilities (Priyanto, 2016). All these elements are presented within a community rich in local customs and traditions.

Based on the pattern, process, and type of management, tourist villages can be categorized into two main forms: structured and open. The structured type refers to more organized management with a clear system, while the open type is more flexible, allowing freer interaction between tourists and the local community. This classification helps understand how different tourist villages can manage and maximize their potential to attract tourists while preserving local culture and traditions.

A tourist village is a community formed by the initiative and self-reliance of residents. In their social activities, these communities strive to enhance their understanding of tourism and

provide a platform for active participation in developing the tourism sector in their area. The main goal of a tourist village is to enhance tourism values and utilize this potential for the well-being of the local community. Through active participation, the community contributes to the success of various tourism development programs and activities. Additionally, by empowering local potential, a tourist village can create jobs, increase income, and promote local culture and traditions to tourists. This approach not only enriches the tourist experience but also strengthens the economy and improves the quality of life for the local community.

Tourist villages are established to empower local communities to play a direct role in managing and developing tourism potential in their areas. Additionally, residents are trained to be good hosts to visiting tourists, creating positive and memorable experiences. Awareness of the opportunities the tourism sector offers is also heightened, enabling the community to capture and utilize the economic benefits of tourism activities. Thus, a tourist village not only becomes an attractive destination for visitors but also a tool for improving the economic well-being of the local community through job creation, increased income, and the promotion of local culture.

The terminology of a tourist village has evolved and is no longer synonymous with rural areas but has now spread to urban areas. While “kampung” often implies a settlement, it has developed into a social category distinguishing communities based on specific physical spaces (Prasojo et al., 2020). Institutionally, a village is located in a regency, whereas kampung is often aligned with sub-districts in a municipality. Despite the term “kampung” often being understood as a settlement, it has evolved into a social category distinguishing communities based on specific physical spaces (Prasojo et al., 2020). Both village and kampung wisata refer to settlements developed to harness tourism potential to strengthen the local economy. This effort not only aims to increase income through the tourism sector but also creates a multiplier effect that drives growth in various other sectors of life (Dewanti & Soeprapto, 2019). Urban tourist villages serve as a strategy to empower communities, promote local culture, and create an attractive environment for tourists, thereby contributing to sustainable development and the welfare of urban communities.

2.2. Traditional Villages and Indigenous Communities

A traditional village (kampung adat) is a specific area where members collectively engage in various social activities and traditions governed by a cultural system passed down through generations. According to Koentjaraningrat, a traditional village is a local community with a unique social order, norms, values, and rules that set it apart from neighboring communities (Diana et al., 2023). Traditional villages reflect Indonesia’s cultural diversity, with each community preserving distinctive lifestyles and social systems over time. This creates a strong identity and a unique attraction for tourists interested in learning about local cultures and traditions.

Keraf explains that indigenous communities are groups with ancestral origins maintained over generations, residing in specific geographic areas due to their strong connection to their environment (Keraf, 2010). These communities also have a value system governing their social, economic, political, and legal structures. Therefore, a traditional village is a specific area managed by indigenous communities with a continuous ancestral lineage and a profound relationship with their surroundings. In managing their territory, indigenous communities enforce special rules known as adat rules. These rules aim to preserve the sanctity of the area and inherited culture and ensure environmental sustainability and social-economic well-being.

This system creates a framework that maintains harmony and balance in Indigenous life while supporting a strong cultural identity amidst modern influences.

Traditional villages function to preserve and implement local customs and traditions. They operate as cohesive units where members collectively engage in various social activities regulated by long-established cultural systems. Despite their traditional focus, traditional villages remain open to external influences, including hosting visitors from other regions and even international tourists. For instance, Kampung Adat Cireundeu demonstrates an openness to visitors from outside the region and foreign tourists, reflecting the inclusive policy of the Cireundeu indigenous community. This openness allows for cultural and knowledge exchange, enriching the lives of indigenous people without compromising their traditional values.

Gunawan et al. state that traditional villages are communities that apply religious, traditional, or customary laws relevant to their respective areas (Gunawan et al., 2013). A traditional village is a legal community with defined boundaries and cultural identity historically shaped by territorial factors. These communities can manage and address village interests according to their ancestral rights. This strong cultural identity encompasses spiritual and social aspects and daily living practices passed down through generations.

Keraf notes that local wisdom includes all knowledge, beliefs, understandings, insights, and customs or ethics guiding human behavior within an ecological community (Keraf, 2010). This local wisdom involves the indigenous people's understanding of human relationships and their knowledge, understanding, and practices concerning the relationship between humans and nature. It includes guidelines on how members of the ecological community should interact with each other. Traditional wisdom is understood, practiced, taught, and passed down through generations, forming the basis for harmonious and sustainable living. It ensures that human actions align with principles of ecological and social balance. The inheritance of local wisdom also plays a crucial role in preserving cultural identity and environmental sustainability while promoting mutual respect and cooperation among all community members.

2.3. Tourist Awareness Group (Pokdarwis)

Pokdarwis, or Tourist Awareness Groups, are community-driven organizations established to develop local tourism. These groups consist of individuals dedicated to tourism in their area and collaborate with various stakeholders to raise community awareness about the significance of tourism. Pokdarwis promotes tourist awareness and the Sapta Pesona, which includes safety, orderliness, cleanliness, coolness, beauty, friendliness, and memorable experiences. Pokdarwis contributes to sustainable tourism development through these efforts, ultimately enhancing local communities' economic and social welfare.

The main functions of Pokdarwis include enhancing community understanding of the importance of tourism, encouraging active community participation in tourism development, optimizing the economic and social benefits of tourism for the community, and supporting the successful development of tourism in their areas. Pokdarwis plays a pivotal role in promoting tourist awareness and acts as a strategic partner for local governments to improve the quality of local tourist destinations.

Pokdarwis activities involve developing programs to increase members' knowledge about tourism, improving members' abilities in managing tourism businesses, organizing activities that support local tourism, enhancing the quality of the environment and local tourist attractions, and managing tourism information for tourists and the community. These activities

strengthen the internal capacity of its members and contribute to sustainable tourism development.

The management structure of Pokdarwis includes various roles such as advisors, leaders, secretariat, members, and several divisions. The advisors are direct advisors (local government) and indirect advisors (Ministry of Tourism and Provincial Department). Local community leaders are chosen as advisors. The leadership includes a Chairman, Vice Chairman, Secretary, and Treasurer. The secretariat serves as the administrative center. The divisions within Pokdarwis include the Security and Orderliness Division, which maintains a safe and orderly environment at tourist sites; the Cleanliness and Beauty Division, which ensures cleanliness and beauty in tourist areas; the Tourist Attractions and Memories Division, which develops tourism resources; the Public Relations and Human Resource Development Division, which disseminates information about tourism potential and develops member quality; and the Business Development Division, which fosters partnerships in business development for Pokdarwis. Members of Pokdarwis are residents living around tourist attractions who voluntarily join as members. They actively participate in activities organized by Pokdarwis and play a crucial role in advancing and maintaining local tourist destinations.

2.4. Organizational Communication

According to Zelko and Dance, organizational communication is an interdependent system that includes internal and external communication. Internal communication occurs within the organization, such as between subordinates and superiors or among peers (Muhammad, 2007). In contrast, external communication involves interactions between the organization and the external environment, such as in product sales and relations with outside parties. Pace and Faules define organizational communication functionally as sending and interpreting messages among organizational communication units (Pace & Faules, 2001). This involves communication units in hierarchical relationships that are interconnected and operate within a given environment. Wiryanto defines organizational communication as the sending and receiving various messages within an organization's formal and informal groups (Romli, 2011).

From these definitions, it can be concluded that organizational communication is the interaction between individuals within an organization, formally and informally, including between superiors and subordinates and among members. The hierarchical relationships within the organization aim to achieve common goals.

2.4.1. Functions of Organizational Communication

There are four main functions (Sendjaja, 1994):

- 1) Informative Function
Refers to the role of the organization as a system for processing information. Information is necessary to establish authority relationships, adjust, and determine the organization's goals and objectives. Examples include information about tasks, jobs, and colleagues.
- 2) Regulative Function
Aims to implement and facilitate regulations and guidelines established by organizational members and leaders. This includes applying SOPs, codes of conduct, and mechanisms that must be agreed upon and adhered to by all members.
- 3) Persuasive Function

It involves how organizational leaders guide their members persuasively rather than through direct commands or instructions. This approach is considered more effective because it uses subtler, non-confrontational methods.

4) Integrative Function

Aims to create harmonious relationships among organizational members through cooperation or other agreements to achieve common goals. This function includes formal and informal social and relational communication, helping maintain collaboration and camaraderie within the organization.

2.4.2. Organizational Communication Flow

According to Garnett et al., the flow of organizational communication includes upward, downward, and horizontal communication (Garnett et al., 2008). This flow not only improves the dissemination of information within the organization but also helps resolve ambiguous issues, set goals, and reduce bureaucracy. Additionally, employee satisfaction with adequate information flow within the organization enhances performance, particularly in organizational citizenship behavior. The three types of organizational communication flows are:

1) Vertical Communication

- Downward Communication

Refers to the flow of communication from upper management to lower levels through the organizational hierarchy. This includes organizational procedures, task instructions, performance feedback, and explanations of organizational goals.

- Upward Communication

Refers to communication from lower levels to upper management, designed to provide feedback about organizational performance. Subordinates must provide information about their performance, practices, and organizational policies. This can include written or oral reports, suggestion boxes, group meetings, and more.

2) Horizontal Communication

Refers to communication among individuals with the same hierarchical position within the organization. Examples include communication between divisions during routine activities or coordination for special visits that require intensive cooperation among divisions.

3) Diagonal Communication

Occurs between individuals at different hierarchical levels who do not have a direct authority relationship. For example, communication between a secretary or treasurer and various sections, such as between a specific department and higher levels in Pokdarwis.

3. Research Methodology

3.1. Research Approach

This study employed a qualitative approach with a case study method. This approach effectively addressed various issues or objects related to specific phenomena. The case study method was applied as a qualitative research design to evaluate occurrences or situations within real-world contexts. Consequently, this research facilitated an in-depth analysis of complex and contextual phenomena.

3.2. Data Collection Techniques

In this study, data was collected through the following methods:

- 1) Observation
Observing both objects and subjects during visits, including during assistance periods and surveys, to understand how communication occurred between Pokdarwis and its members and the local community involved in both temporary and routine activities, as well as with local government and the city.
- 2) In-Depth Interviews
Conducting detailed and thorough questioning of each research subject to obtain factual data on the research topic.
- 3) Literature Review
Gathering supporting data from previous research relevant to the research topic.
- 4) Document Study
Collecting and analyzing documents and activities of Pokdarwis, such as decrees of Pokdarwis, visit data, and regulations, to provide additional useful information for the study.

3.3. Data Sources and Research Informants

The primary data of the research came from key informants, while secondary data was obtained from previous studies. The key informants included:

- 1) Core Management of Pokdarwis: 3 people
- 2) Members: 4 people
- 3) Local Community: Approximately five people
- 4) Department of Culture, Tourism, Youth, and Sports: 1 person

3.4. Data Analysis Techniques

Qualitative data analysis involves systematically organizing data from various sources, such as observations, interviews, and document studies. This data was selected and categorized for ease of understanding. According to Miles & Huberman, qualitative data analysis consists of four main stages: data collection, data reduction, data presentation, and conclusion drawing/verification (Bungin, 2019).

- 1) Data Collection
According to observation, interview, and document study guidelines, data was gathered from informants through written records, recordings, photos, and videos.
- 2) Data Reduction
This analysis process aimed to filter, categorize, direct, and organize data to facilitate drawing and verifying conclusions. It involved rigorous selection, summarization or brief description, and grouping data into broader patterns.
- 3) Data Presentation
Organizing information in a manner that allowed for drawing conclusions and taking action. Effective presentation was key to valid qualitative analysis, with data arranged in a cohesive and understandable format.
- 4) Conclusion Drawing
Conclusions were drawn and verified throughout the research process. Verification involved a careful and accurate review of field notes to ensure the validity of the research findings.

4. Results

4.1. Profile of Pokdarwis Kampung Adat Cireundeu

4.1.1. History of the Development of Pokdarwis Cireundeu

Tourism Awareness (Sadar Wisata) reflects the full participation of the community in supporting tourism development at a destination. This activity arises from the hope that national development can be optimized through community involvement in tourism management. The Tourism Awareness Group (Pokdarwis) has four key roles:

- 1) As subjects or actors of development
The community acts as the main actors who must actively participate in the planning and development of tourism. They work with other stakeholders from the government and the private sector.
- 2) As beneficiaries
The community is expected to receive significant economic benefits from tourism development, which is hoped to improve their quality of life and social welfare.
- 3) As drivers in creating a conducive environment and atmosphere
Pokdarwis plays a role in creating an environment and atmosphere that supports sustainable tourism development.
- 4) Realizing Sapta Pesona within the community
Pokdarwis contributes to realizing Sapta Pesona, the principles of service in tourism, which include friendliness, cleanliness, safety, and so on, within the local community.

With the development of tourist villages in Indonesia, where the identification and classification of tourist villages use the ASEAN CBT instrument, the primary requirement that must be met is the institution responsible for driving village tourism. Thus, Pokdarwis becomes the primary and first criterion in ASEAN CBT. Previously, the nomenclature of Pokdarwis was not known in West Java; what existed was Kompepar, which stands for Kelompok Penggerak Pariwisata (Tourism Driving Group). This is why the Kompepar decree in Cimahi City was issued in 2002, followed by the Village Tourism Decree leading to the Food Security Village Tourism, known as DEWITAPA, in 2008. However, in 2020, the Department of Culture, Tourism, Youth, and Sports of Cimahi City issued the Food Security Village Tourism (DEWITAPA) Cireundeu decree. This terminology was also inaccurate because there are no villages in Cimahi; sub-districts are interpreted as equivalent to villages to differentiate them within the city.

4.1.2. Duties and Responsibilities of Each Pokdarwis Section

The village head is Pokdarwis's direct supervisor. In contrast, at the city level, the Department of Culture, Tourism, Youth, and Sports of Cimahi City also issues the Pokdarwis decree. Advisors are selected and appointed from local community figures who are seen as capable of being role models, such as traditional leaders. The Chairperson and Vice Chairperson are responsible for mobilizing all elements under them to carry out tourism activities in Kampung Adat Cireundeu, foster community tourism awareness, and implement Sapta Pesona in daily life.

The Secretary of Pokdarwis has several main responsibilities, including recording and documenting every activity, managing all administrative needs of the organization, and preparing meetings. The Security and Order Section creates a safe and orderly environment around Cireundeu, from parking areas to tourist attractions. The Cleanliness and Beauty

Section maintains a clean and beautiful environment around the tourist attraction. The Tourism Attraction and Memories Section develops various tourism resource potentials and local uniqueness as attractions and memorabilia. The Arts and Culture Section is responsible for managing, developing, and packaging all activities related to the arts and culture of Kampung Adat Cireundeu. Members of Pokdarwis consist of residents living around the tourist attraction who voluntarily declare themselves as members.

Besides the Pokdarwis institution, Kampung Adat Cireundeu also has another institution, namely MSMEs (Micro, Small, and Medium Enterprises), which the community has officially formed. These two institutions work together harmoniously to receive tourist visits.

4.2. Organizational Communication Behavior of Pokdarwis

4.2.1. Understanding of Organizational Communication by Pokdarwis

Pokdarwis Kampung Adat Cireundeu has never received experience or knowledge about organizational communication, so in carrying out their functions, they apply the principles of Sundanese local wisdom. As a traditional village, its community strictly adheres to the ancestral philosophy of social interaction: *silih asah, silih asih, silih asuh, silih wawangikeun*. *Silih asah* means mutually enlightening, *silih asih* means mutually loving, and *silih asuh* means mutually caring. These three aspects are the fundamental attitudes that form a unified culture of life, enabling the creation of a society with a noble civilization. This underpins the way of communication within the Pokdarwis organization, which always expresses open, courteous, equal, natural ways and upholds norms of mutual respect and appreciation. They highly respect elders and are very obedient to Traditional Leaders. The humanistic values upheld by the Cireundeu community in the *Principle of Cara Ciri Manusa* include maintaining *welas asih* (compassion for fellow humans), *undak usuk* (genealogy), *tata krama* (etiquette), *budi daya budi basa* (polite and respectful behavior in language towards everyone), and *wiwaha yuda na raga* (self-control over emotions and desires). These principles characterize the Cireundeu community in social interactions and receiving tourists. Not only do Pokdarwis members communicate this way, but non-Pokdarwis community members also follow the same communication approach.

This local wisdom-based communication is also reflected in Pokdarwis' organizational communication in building interactions and relationships with fellow administrators, members, and the community. They do not emphasize formal hierarchical relationships between superiors and subordinates but maintain relationships between coordinating work units to support the organization's smooth operation and preserve its existence. Everything flows naturally and simply in a family-like manner.

Organizational communication of Pokdarwis with fellow administrators and the community is conducted in two ways: face-to-face (direct communication) and mediated communication through WhatsApp, both through personal and group networks. Face-to-face communication is carried out in direct verbal meetings, both in the form of meetings and briefings if there is a large group of tourists. Daily communication is conducted informally through WhatsApp in written, verbal, or video forms, all executed according to mutual agreement.

Overall, Pokdarwis can maintain harmonious relationships with Traditional Leaders, fellow Pokdarwis administrators, and the community, whether related to tourism, culture, or social matters.

4.2.2. Overview of Organizational Communication Flow of Pokdarwis Cireundeu

Pokdarwis practice three organizational communication flows:

1) Top-down Communication

- Vertical communication from top to bottom

According to the organizational hierarchy, Pokdarwis implements communication flow to subordinates and the community in various activities and occasions. For example, the Chairperson/Vice Chairperson communicates with the administrators in daily activities such as greeting, conveying information, leading meetings on certain occasions, giving directions about task distribution, performing tasks, encouraging community participation, and promoting tourism awareness while implementing Sapta Pesona. The Pokdarwis Chairperson does this to the Vice Chairperson, Secretary, Treasurer, all sections under them, and the community. All communication is done informally in the distinctive Sundanese language.

- Communication from bottom to top

Communication from Pokdarwis members and the community upwards to the sections or core administrators is also conducted informally and in a familial manner. For instance, in activities like providing information about their work and reporting their work results, both verbally and in writing through WhatsApp, Photo documentation is also frequently made as a concrete form of subordinates' existence.

2) Horizontal Communication

Horizontal communication within the Pokdarwis organization is conducted among those at the same level of position or rank. For instance, coordination, cooperation, and communication between sections or among community members in welcoming tourists, preparing events, task distribution, and so on are done through face-to-face interactions or via WhatsApp.

3) Diagonal Communication

Diagonal communication occurs between individuals with different hierarchies who do not have a direct authority relationship. For example, the working relationship between Pokdarwis and certain sections within the MSMEs organization. Since they are all from the same traditional community and share the same cultural background, communication is conducted informally, naturally, and in a familial manner, using polite Sundanese language.

4.2.3. Organizational Communication Functions of Pokdarwis with Members and the Community

In carrying out its functions, Pokdarwis applies four important organizational communication functions:

1) Informative Function

Pokdarwis has been able to provide and receive information effectively. They convey information that needs to be known by members, the community, and Traditional Leaders as Advisors and Supervisors. Information to the Supervisors, which includes the Village Head, Sub-district Head, and Head of the Department of Tourism and Sports, is generally conveyed in the form of letters, although the frequency is still limited.

2) Regulative Function

The organizational communication conducted by Pokdarwis in delivering various rules, guidelines, and inputs aimed at smoothing the implementation of regulations has been well executed by the Pokdarwis administrators. This was particularly evident during the COVID-19 pandemic when the community needed to be protected from the threat of the virus. Pokdarwis intensively disseminated information to the community to ensure their safety and health.

3) Persuasive Function

Pokdarwis has been able to persuade its members to manage Kampung Adat Cireundeu. Although they may not fully understand organizational functions formally or informally, the communication approach used by Pokdarwis towards the community utilizes the philosophy of *silih asih*, *silih asah*, and *silih asuh*. This persuasive function facilitates cooperation and collaboration because this communication is gentler than an instructive approach, making members and the community feel appreciated.

4) Integrative Function

Pokdarwis provides communication channels that facilitate members in performing specific tasks effectively. These communication channels are distinguished in two ways: formal and informal. Formal communication is conducted with traditional leaders such as elders and supervisors such as the village head, sub-district head, and department of culture, tourism, youth, and sports. Meanwhile, informal communication is carried out with subordinates and the community.

5. Discussion

5.1. Understanding of Organizational Communication by Pokdarwis

The research data indicate that Pokdarwis lacks knowledge and experience in organizational communication skills and, therefore, does not fully understand how to communicate based on organizational hierarchy, whether with superiors, subordinates, internally, or externally. They also do not fully grasp the functions of organizational communication. However, they follow a philosophy or principles, as expressed by Kang Yana, Kang Jajat, and Kang Tri, which is the “*cara ciri manusa*” they always uphold: *welas asih* (compassion for fellow human beings), *undak usuk* (lineage), *tata krama* (etiquette), *budi daya budi basa* (courteous behavior towards everyone), and *wiwaha yuda na raga* (self-control over emotions and desires), which fosters good relationships with everyone.

The ancestral community philosophy of Cireundeu is similar to that of the Sundanese community in general, which includes *silih asah* (mutual enlightenment), *silih asih* (mutual affection), *silih asuh* (mutual nurturing), and *silih wawangikeun* (mutual promotion). These principles shape the communication methods of Pokdarwis administrators, enabling smooth and efficient management of Kampung Adat Cireundeu. However, their understanding of organizational structure, which inevitably affects hierarchical communication methods, still needs improvement.

Previous studies have shown that local communities often face challenges in understanding and implementing formal organizational communication concepts. Culturally based communities often have internal communication systems that differ from modern organizational structures (Erdurmazlı, 2021; Lee & Yue, 2020; Men et al., 2020). This study emphasizes the importance of understanding cultural contexts in developing effective

organizational communication strategies. Furthermore, effective organizational communication requires an understanding of hierarchy and clear communication flow (Robbins & Judge, 2018).

Pokdarwis needs to understand that organizational communication is not just about establishing communication and relationships but also about realizing that good relations facilitate and streamline cooperation and coordination between individuals and work units to achieve the shared goals of Pokdarwis. Research by Mazzei emphasizes that effective organizational communication is about exchanging information and building strong relationships that can support collaboration and coordination (Mazzei, 2014).

Communication guided by local values can enhance cohesion and effectiveness in community tourism management. According to research by Figueroa et al., value-based communication provides a strong framework for sustainable and cohesive community development (Figueroa et al., 2002).

5.2. Organizational Communication Flow of Pokdarwis

Pokdarwis Kampung Adat Cireundeu has implemented a vertical communication flow from top to bottom and from bottom to top. They have also performed horizontal communication, allowing coordination and cooperation in routine activities for managing Kampung Adat Cireundeu. Additionally, they have successfully established diagonal communication with the local culinary SMEs based on cassava.

Previous research underscores the importance of effective communication flow in managing community-based organizations. According to Robbins & Judge, vertical communication flow is crucial to ensure that information from top management reaches all levels of the organization and allows lower-level feedback to reach the management (Robbins & Judge, 2018). This helps create transparency and improves decision-making.

Horizontal communication is vital in facilitating coordination between departments or organizational units. A study by Likert suggests that horizontal communication helps enhance operational efficiency and fosters cohesive working relationships (Likert, 1967). In the context of Pokdarwis, horizontal coordination ensures that all team members can effectively collaborate in managing routine activities and joint projects.

Diagonal communication, which involves communication between individuals or departments not in the same command line, is also essential for cross-functional integration and collaboration. A study by O'Neill & Adya highlights that diagonal communication enables greater collaboration and more efficient problem-solving involving various perspectives and expertise (O'Neill & Adya, 2007). For Pokdarwis, diagonal communication with cassava-based culinary SMEs allows effective information exchange and coordination, supporting local economic development and community sustainability.

Effective communication flow is key to the successful management of community-based tourism. Research by Pearce & Robinson indicates that smooth communication within community organizations helps create a harmonious working environment and enhances the effectiveness of managing local resources (Pearce & Robinson, 2013).

5.3. The Functions of Pokdarwis Organizational Communication with Members and the Community

Although Pokdarwis may not understand the functions of organizational communication, they have effectively carried out the informative function by exchanging information reciprocally in managing the Cireundeu Traditional Village. This practice arises from their need for information rather than an implementation of theoretical knowledge. Similarly, in executing

the regulatory function, organizational communication is used to facilitate the implementation of rules and guidelines established by members, the chairman, and the Pokdarwis board. Regarding the persuasive function, Pokdarwis has successfully persuaded its members to manage the Cireundeu Traditional Village, driven by a desire to facilitate task delegation in a friendly manner rather than through commands while respecting the adult members. As for the integrative function, it involves providing communication channels that ease members' tasks. To this end, communication channels include regular face-to-face meetings, temporary meetings as needed, group WhatsApp, personal WhatsApp networks, and telephone calls.

Previous research highlights the importance of various communication functions in ensuring smooth operations within community organizations. According to Katz & Kahn, the informative function in organizational communication is fundamental to ensuring that all members have access to the necessary information to perform their tasks effectively (Katz & Kahn, 1978). In the context of Pokdarwis, the informative function is carried out through reciprocal information exchange, which is essential for managing the Cireundeu Traditional Village.

The regulatory function in organizational communication is also crucial for directing members' behavior per established rules and guidelines. As Keon and Barnard point out, regulatory communication helps enforce compliance and coordination within the organization, essential for achieving common goals (Keon & Barnard, 1986). Pokdarwis implements this function through agreed-upon rules and guidelines, even if they know the theoretical basis.

The persuasive function in organizational communication plays a role in motivating and mobilizing members toward common goals. Research by Richmond et al. emphasizes that effective persuasion can enhance performance and member satisfaction (Richmond et al., 2005). In Pokdarwis' context, their ability to persuade members in a friendly and respectful manner reflects an intuitive understanding of the importance of persuasive communication.

The integrative function is another crucial aspect of organizational communication. According to Likert, this function helps unite different parts of the organization to work synergistically (Likert, 1967). Pokdarwis uses face-to-face communication, WhatsApp, and telephone calls to ensure that all members are connected and can coordinate effectively in their tasks.

Utilizing various communication channels, both formal and informal, can enhance communication effectiveness within community organizations. Research by Daft & Lengel shows that rich communication channels, such as face-to-face interactions and instant messaging, are highly effective in conveying complex information and building relationships among organizational members (Daft & Lengel, 1986).

5.4. Effectiveness of Pokdarwis Organizational Communication

Pokdarwis' communication in motivating community participation is a testament to their success in fulfilling their duties and responsibilities. Despite being relatively new, as per the Pokdarwis decree of 2020, their communication efforts have led to increased community participation, evidenced by:

- 1) Increased awareness among the community about the importance of Pokdarwis' role in motivating participation in managing and maintaining the Cireundeu Traditional Village. Without community participation, the organization cannot function, and without Pokdarwis as a driving force, the village cannot develop.
- 2) Efforts by Pokdarwis to enhance community understanding that high participation is indicative of the institution's growth.

- 3) Increased community involvement in supporting the seven charms (sapta pesona) of the Cireundeu Traditional Village, such as security, orderliness, cleanliness, coolness, beauty, hospitality, and creating memorable experiences.
- 4) Clear and continuous strategies to encourage community participation, along with preparing future cadres to ensure the institution's growth and sustainability.

Previous research supports that effective communication within community-based organizations is crucial for enhancing community participation. According to Rowley & Moldoveanu, good communication within community organizations can increase engagement and participation among community members (Rowley & Moldoveanu, 2003). They found that active involvement in organizational communication positively correlates with community awareness and support for organizational goals.

Moreover, research by Chavis & Wandersman indicates that community participation can be boosted through effective and participative communication (Chavis & Wandersman, 1990). They found that organizations adopting inclusive and transparent communication approaches are more successful in mobilizing local resources and increasing community involvement.

Putnam also highlights the importance of social networks and communication in building community social capital (Putnam, 2000). Effective communication between organizational members and the community can strengthen social networks, enhancing community participation and support.

Clear and sustainable strategies for increasing community participation are also supported by previous research (Flora & Flora, 2013). They emphasize the importance of long-term strategies and preparing future leaders to ensure the sustainability of community organizations. In the context of Pokdarwis, preparing future leaders and sustainable community participation strategies will ensure that the Cireundeu Traditional Village can continue to grow and sustain itself.

Overall, the analysis of Pokdarwi's Organizational Communication in managing the Cireundeu Traditional Village can be illustrated with the following model:

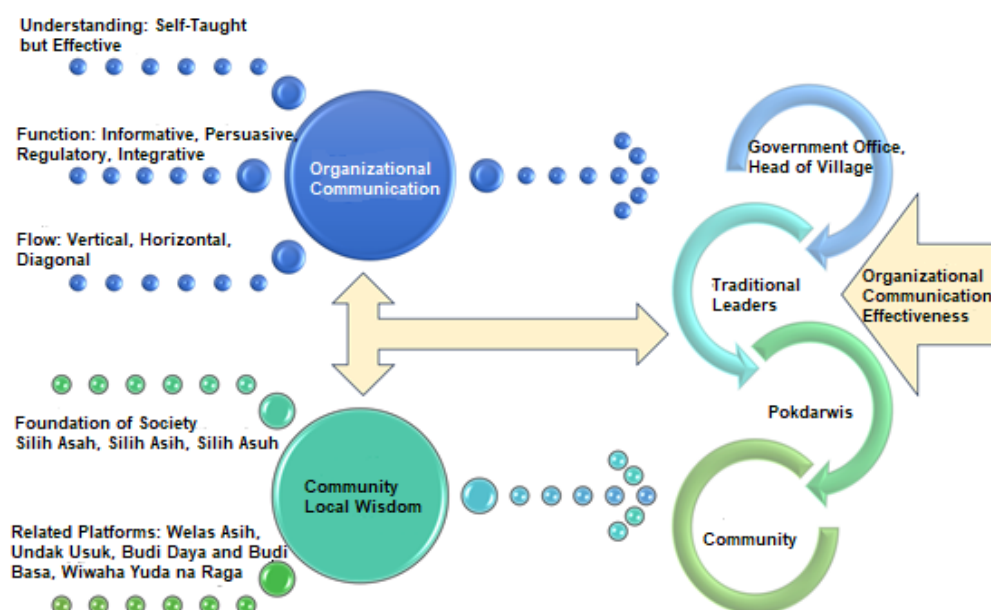


Figure 1. Organizational Communication Model of the Pokdarwis of Kampung Adat Cireundeu

6. Conclusion

The understanding of organizational communication by Pokdarwis (Tourism Awareness Group) is generally good, even though it is acquired autodidactically. They base their organizational communication behavior on cultural philosophy, namely *silih asah*, *silih asih*, *silih asuh*, and *silih wawangikeun* in community life, as well as *welas asih*, *undak usuk*, *tata krama*, *budi daya budi basa*, and *wiwaha yuda na raga* in relationships. Pokdarwis Kampung Adat Cireundeu has effectively implemented vertical, horizontal, and diagonal organizational communication flows. Pokdarwis has demonstrated the ability to convey and receive information well in the informative function. The regulative function is carried out by effectively communicating regulations and through deliberation. The persuasive function is implemented through cultural philosophy that encourages cooperation and active participation from members. The integrative function is realized by providing communication channels facilitating members' duties. Although Pokdarwis is relatively new, effective organizational communication has increased understanding and awareness of their role in driving tourism and community participation and supporting the Sapta Pesona Kampung Adat Cireundeu. However, to cope with the increasing number of tourist visits, it is necessary to improve organizational communication competencies to make the management of Kampung Adat Cireundeu more effective. The Department of Culture, Tourism, Youth, and Sports of Cimahi City is also expected to contribute to human resource development and empowerment concepts in collaboration with higher education institutions.

This study has several limitations. First, the data collected is mostly qualitative and relies on interviews and observations, which may not be entirely generalizable. Second, this study is limited to one Pokdarwis in Kampung Adat Cireundeu, which may not reflect the conditions of Pokdarwis in other areas.

Future research should adopt a quantitative approach that can provide more generalizable and representative results. Additionally, comparative studies between several Pokdarwis in various regions can provide a broader understanding of the implementation and effectiveness of organizational communication in the context of community-based tourism. Further investigation into the influence of cultural philosophy on organizational communication can also be an interesting topic to explore.

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8. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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