

Jerampah: Cultural Capital of the Sambas Malay Community in Supporting the Internalization of the Hospitality Values and Sustainable Tourism

Received: 22 November 2021 Accepted: 1 April 2022 Published: 18 April 2022

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ABSTRACT

The balanced role of local communities in tourism development will arise in our minds when we discuss sustainable tourism. Dynamic tourism in Indonesia currently offers many strategic issues related to how to involve local communities to support its development, including adapting local values as an optimization strategy for Sapta Pesona Indonesia. On the other hand, local wisdom as cultural capital to support community resilience is very potential in maintaining the balance and sustainability of tourism development. This article aims to describe how the *jerampah* behavior in the Malay community of Sambas regency can be a potential cultural capital in supporting the internalization of the Sapta Pesona Indonesia program, especially for the hospitality value. A descriptive qualitative approach was used with the main data collection method in the form of interviews, observation, and analysis of secondary data obtained from news content on the tourism agenda in Temajuk Village and its surroundings from 2019 to 2020. It can be concluded that there is relevance between the *jerampah* behavior and the hospitality indicator in Sapta Pesona Indonesia. This cultural capital has also a social construction based on history. It is manifested in verbal and behavioral forms and relevant to be included in the internalization strategy of Sapta Pesona Indonesia based on local wisdom. Some Research by focusing on the internalization model of sapta pesona is needed for future research with similar themes.

Keywords: Jerampah; Cultural Capital; Sustainable Tourism; Hospitality; Sapta Pesona

1. INTRODUCTION

As a prominent sector in the development of the 21st century, tourism is the new potential that contributes to Indonesia's economic growth. At the end of 2018, data from the Ministry of Tourism showed that tourism was the second largest contributor to the country's foreign exchange. This is reinforced by the president of the Republic of Indonesia stating that tourism is a priority sector for national development. In addition, tourism development currently continues to face challenges and opportunities, including the COVID-19 pandemic, which is not over yet.

Currently, tourism development is having a massive slowdown. The COVID-19 pandemic which has resulted in a decrease in the number of tourist visits brings a major impact on local communities that depend on the tourism sector for their lives. Data from UNWTO shows that around 80% of small and medium enterprises from the tourism sector with millions of livelihoods around the world are affected by COVID-19. Then, responding to this pandemic, UNWTO has revised the outlook for international tourist growth from negative 1 to 3%. [1].

The dynamic world of tourism requires a series of innovations and refreshments for each destination to continue to survive. For the existence of local communities, cultural capital

is very important in supporting sustainable tourism development. As a capital that is formed and internalized since born [2], the internalization of cultural values will make the existing culture reproduced through the family environment, formal education, and communities that always interact[3]. The importance of cultural reproduction affects tourism potential in an area; therefore, agents are needed to implement it. The cultural capital that can support tourism development has a broad dimension. Cultural capital is identified into three dimensions, i.e., human (body), object (human product), and institution (education) [4].

With the slowdown in tourist visits in Indonesia, there is concern that there will be excessive euphoria from local people in receiving guests if one day there is a surge in tourist visits as explained in the Irridex theory [5]. In this regard, the public insight in welcoming and treating guests currently is also an integral part of the efforts to manage tourist destinations. one of the important strategies in creating comfort for tourists is to apply Sapta Pesona (Seven Charms) as a reference for managers of tourist destination areas to provide the best service. Sapta Pesona as a local element of the community is related to sustainable development strategies, especially in socio-cultural aspects that cannot be separated from sustainable tourism development. Some difficulties that often arise in internalizing the government programs are usually caused by the difficulty of accommodating local values in line with the values offered by the state while the values of Sapta Pesona are rooted in the original values of the Indonesian people [6].

One of the Sapta Pesona pillars that tourist attractions must have is hospitality, which is directly related to the behavior of local people towards tourists. Sambas Regency is an area with a thick regional identity and is developing its tourist destinations, especially in Temajuk Village, Paloh District. It requires community resilience that can accommodate the fulfillment of the hospitality indicator as stated on the Sapta Pesona standard. The Sambas community has a behavior known as *jerampah* (friendly). However, in the dimension of the social construction of the Sambas community, *jerampah* has a broad meaning. Research on local wisdom, which specifically addresses the hospitality dimension, is still very minimal in Sambas. Therefore, it is interesting to see how to internalize the hospitality value of Sapta Pesona Indonesia by confronting it with the practice of *jerampah* according to Sapta Pesona guidelines. This study explores how the value of *jerampah* matches with the hospitality pillar in Sapta Pesona Indonesia, how is the social construction of the community towards this value, how *jerampah* is applied, and what application model can be offered to internalize these values for the Sambas community concerning sustainable tourism development strategies.

2. METHOD

2.1. *Jerampah* as Local Wisdom of the Sambas Malay Community

The term *jerampah* is part of the local wisdom of the Sambas community because it is in line with the concept of local wisdom, which is the result of certain people's behavior through their experiences that are not necessarily shared by other community groups [7]. *Jerampah* is widely known by the Sambas Malay community as an attitude that is manifested from basic values, active community relations, and good cooperation, as well as non-individual behavior [8]. In practice, it is often associated with behavior in treating guests. The conception of *jerampah* can be analyzed using the theory of Habitus Bourdieu. Habitus is a term that emerges based on a long process of internalization practice in society. Referring to the meaning above, *jerampah* in Indonesian can be translated as hospitality. As a value, *jerampah* can also be analyzed using the behavioral meaning discussed by Peter L Berger where the meaning of a value for an individual as part of society will lead to internalization [9], but it will first deal with the dialectic of externalization-objectivation-internalization.

The importance of understanding local wisdom for people whose areas become tourist destinations must be realized by all levels of society, including the younger generation. They are expected to be able to participate in thinking about tourism development strategies, especially related to cultural preservation and education of cultural differences [10]. The existence of the youth community is important because the development will be in line with the promotion strategy of local organizations formed for tourism purposes [11]. This is very relevant to the concept of sustainable tourism in which one of the important parts is responsibility for the authenticity of the culture and community that is developed [12], *jerampah* can be an essential cultural capital in fulfilling the hospitality pillar of Sapta Pesona Indonesia which can be collaborated by tourism actors in Sambas Regency.

2.2. Hospitality as a Pillar of Sapta Pesona Indonesia

Sapta Pesona is an indicator of the feasibility of a tourist place. In the guidelines of Kelompok Sadar Wisata (Tourism Awareness Group), Sapta Pesona is 7 (seven) elements of charm to be realized for the creation of a conducive and ideal environment for the development of tourism activities in a place that promotes tourist interest to visit. In this concept, Sapta Pesona is an ideal element of a tourist place that must be applied to increase tourism activities in an area. Sapta Pesona is important to increase tourism development considering the existing elements as the expected representation of the condition of a tourist place. Sapta Pesona Indonesia consists of Safe, Orderly, Clean, Cool, Beautiful, Hospitality, and Memories [13]. With the realization of Sapta Pesona as set in the guidelines, it is hoped that three important things will be realized, namely:

1. Increased tourist interest in tourist destinations
2. The growth of a prospective tourism climate
3. Increased employment and income opportunities, as well as the multifold economic impact of tourism for the community.

Hospitality is an important pillar of Sapta Pesona Indonesia. In the Great Dictionary of Indonesian Language, *keramahan* (hospitality, in English) is defined as being kind and attractive, having sweet speech and demeanor, and being sociable and fun in socializing. Meanwhile, according to the guidelines for Tourism Awareness Group, hospitality is an environmental condition that originates from the attitude of the community in a tourist destination that reflects an intimate, open, and high acceptance atmosphere that will give a feeling of comfort, being accepted, and a feeling like at home for tourists.

The hospitality aspect is characterized by:

1. Acting as a good and sincere host who is always ready to help tourists.
2. Providing information about customs politely.
3. Showing respect and tolerance towards tourists.
4. Showing a sincere smile.

2.3. *Jerampah* as Local Wisdom Related to Cultural Capital for Tourism Management

Capital is an important element in the development of tourism to direct the planned strategies and decision-making for tourism development. *Jerampah* is a cultural capital as well as a form of local wisdom of the Sambas Malay community and is an important element in the social aspect of sustainable tourism development in addition to economic and environmental aspects. Bourdieu stated that capital has a very broad definition with extensive symbolic values and significances [2]. Thus, we can understand that capital is not only related to economic aspects, but it also involves social and cultural aspects. According to Bourdieu, capital

functions as a social relation in an exchange system, which presents itself as something rare, worthy of being sought in a certain social form [14]. Various types of capital can be exchanged. The most dramatic exchanges are symbolic exchanges. Bourdieu then classified capital into four, namely economic, social, cultural, and symbolic capitals. They can determine the position of a person or community group for other communities. Bourdieu suggests that cultural capital is a concept to explain the relationship between social class and culture [2]. This capital is obtained in a way that is formed and internalized to someone since he was born, for example, teachings from parents or influence from family [2]. The process of internalizing cultural values will reproduce the existing culture. Cultural reproduction can arise through the family environment, formal education, and communities that always interact [3]. The importance of cultural reproduction affects tourism potential in an area; therefore, agents are needed to implement it. This is as stated by Wright that the family environment, formal education, and community can create individual life behaviors [3].

From a cultural perspective, there are seven elements of universal culture that are classified by Koentjaraningrat, which include language, knowledge systems, social organization, living equipment systems and technology, living livelihood systems, religious systems, and arts. Lawang (2005) identifies cultural capital into three dimensions, human (body), object (human product), and institution (education).

2.4. Method

A qualitative research approach was used in this study. Keirl and Miller [15] say that the qualitative approach is a tradition in social science that is fundamentally dependent on observations, humans, and their region and related to these people in their language. and terminology. It can be said that the qualitative research approach leads to the quality of the depth of discussion and the specification of the research findings. This research approach is considered appropriate for researchers in looking at tourism development strategies in Sambas Regency. In this descriptive qualitative research, the collected data were processed into descriptive data that emphasizes the depth of information on research results. Descriptive qualitative research is a research procedure that produces descriptive data in the form of written words from people and observable behavior [16]. In this case, the researcher clearly describes the data findings as they are by displaying conclusions following the findings and processed data obtained. The data source is the subject from which data can be obtained [17]. The subject of this study is information from the community of Temajuk Village, which is experiencing rapid tourism growth in the Sambas Regency.

The researcher also used several approaches to obtain data because the sources of data obtained using certain methods were in the form of humans, artifacts, or documents [18]. The main data source in this study was information obtained from tourism actors in Temajuk Village, Sambas Regency. Temajuk village is the main location of this research because this place is becoming a major tourist destination in Sambas regency, also, this village is a strategic area located on the border between Indonesia and Malaysia that has potential nautical tourism. The informants were determined by the purposive sampling technique based on their competence in providing research data. The researcher selected the informants based on their background, where can be an indicator of informant representation to get valid and reliable findings. The informants were tourism actors, namely the government (village government and related offices), local communities, tourism service providers, tourism service supporters, tourists, and communities. The selection of informants is based on their role in contributing to

the development of tourism in the village, these six elements of tourism actors can provide holistic and specific data related to how *jerampah* can contribute to the Sapta Pesona and sustainable tourism. The informants consisted of 9 people representing 6 elements of tourism actors in Temajuk Village. In strategic research regarding tourism actors, the researcher decided to make them the main informants. There were no key nor supporting informants because the representation of the informants was balanced and not identified as only having the identity of tourism actors, so the questions given for each informant were the same. The details of research informants are shown in the Table 1.

Table 1. Informant Selection Matrix

Name	Types of Tourism Actor					
	Government	Public	Tourism Service Provider	Tourism Supporter	Community	Tourists
PO	V	V	V			
MH	V					
Ar		V			V	
Jo		V	V		V	
NA		V	V			
Wi		V	V	V		
DH					V	V
DP				V	V	V
Da						V

Source: Processed Data in 2021

The researchers used an open-ended interview method to get in-depth information [18], The basic questions asked are "what do you know about *jerampah*?" and "how are *jerampah* practiced in societies daily life?" observation [19], and news analysis [20] in data collection to drawing conclusions. The data analysis method uses the following miles and huberman concepts in Figure 1:

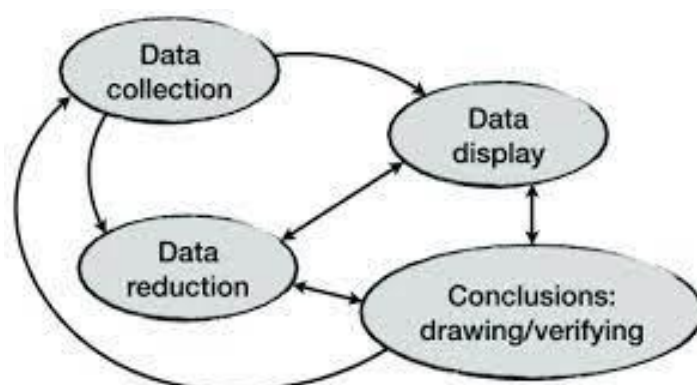


Figure 1. Data Analysis Process

Based on the figure 1, it can be conclude;

1. Data reduction was carried out through selection, focusing, simplification, abstraction, and transformation of rough data that emerged from field data, which were recorded

during the research process [21]. In data collection, data reduction was carried out by summarizing the data records obtained. This analysis process involved an interview, observation, and news analysis data related to *jerampah* behavior and related matters to emphasize, shorten, focus, and discard unimportant data and organize it in such a way to reach conclusions [2]

2. The data was presented in a set of structured information that allows the researcher to draw conclusions and take action [21]. Data presentation was in the form of narrative descriptions and tables according to the research findings. In this step, the researcher compiled the relevant data to conclude the meaningful information obtained to answer the research problem. This data presentation refers to the formulation of the problem formulated, namely the relevance of *jerampah* to the hospitality aspect, local community construction of *jerampah*, the practice of *jerampah* behavior, and the Sapta Pesona Promotion model with the *jerampah* behavior approach. The next step in the qualitative data analysis process was to draw conclusions based on the findings and verify the data.

3. Conclusion Drawing

After the data on *jerampah* were reduced and presented, the researcher then verified and drew conclusions. According to Miles and Huberman, the analysis process was not done once but interactively, going back and forth between reduction, presentation, and conclusion drawing or verification activities during the research time; this was done by the researcher through a triangulation[22] of sources, methods, and theories. After doing the verification, the researcher can draw conclusions presented in a narrative. In this study, drawing conclusions was the final stage of data analysis and processing activities. Data findings related to the *jerampah* behavior were summarized in a narrative presented as an integral part of the data presentation and reduction.

3. RESULTS & DISCUSSION

3.1. The Relevance of *Jerampah* Behavior with Hospitality

An important part of the cultural capital of the people of Temajuk Village is the *jerampah* behavior of the community, which is a representation of the value of hospitality, one pillar of Sapta Pesona in tourism development. This behavior is reflected in the behavior of receiving, entertaining, and treating guests openly according to the values held by the community as part of the Malay tribe, since more than 95% villagers are Malayan, it was easy to generate this behavior as reflection of the sambas community in generalizing the meaning of *jerampah* and its relevance to the hospitality values of sapta pesona Indonesia. Specifically, the Table 2 shows the results of the confrontation between the indicators of hospitality in Sapta Pesona Indonesia which is standardized by the Guidelines for the Tourism Awareness Movement, Ministry of Tourism of Indonesia 2012.

Table 2. Relevance of Hospitality and *Jerampah* Practices

No.	Sapta Pesona Hospitality Practice Indicators	Community Practices Showing <i>Jerampah</i> Behavior	Relevance
1	Acting as a good and sincere host who is always ready to help tourists.	Providing the best room for guests to stay in and always ready when they need help.	Relevant
2	Providing information about customs politely.	Liking to talk, especially in a relaxed atmosphere.	Relevant
3	Showing respect and tolerance towards tourists.	The habit of reminding personally and to the point.	Relevant
4	Showing a sincere smile.	Recognizing the prohibition of “ <i>masam karrut</i> ” facial expressions that show annoyance when interacting with guests	Relevant

Source: Processed Data in 2021

Based on the Table 2, the hospitality behavior is the identity of the Indonesian which is well known by the world. Hospitality does not mean that we must lose our personality or be indecisive in making a decision [23]. In practicing *jerampah*, the Sambas Malay community is very open to the presence of guests which is manifested in a series of behaviors that are relevant to the indicators of hospitality. This relevance is reasonable because Sapta Pesona is adapted from a series of noble values of the Indonesian nation; these values are accommodated in Sapta Pesona which is the basic concept of support from the local community as the host [24].

3.2. Construction of the Sambas Malay Community in Interpreting *Jerampah* Behavior

Jerampah is a behavior of both speech and action that shows hospitality in treating others by greeting, being easy to get along with, and serving guests as well as possible. People know *jerampah* since they were children. They have heard and seen this term and behavior from generation to generation, so this term is not foreign for the Malay Sambas community of Sambas. Someone is said to be *jerampah* if he/she always greets others, answers questions politely, treats guests warmly, and is easy to get along with. Looking at the history of the Malay community in Temajuk Village, the behavior of *jerampah* is based on the condition of their village in the past as stated by the informant PO,

“In the past, the population of this village was still small, and all were immigrants. The road access was also still very difficult. It felt like family because we were so happy that someone wanted to visit our village.” (Interview data on February 8, 2019)

The history of Temajuk Village, which used to be an isolated area, makes parents always remind their generation to treat guests like family. This has become the habit of the Temajuk Malay community in treating guests as a form of gratitude because they think that outsiders care about their existence. Treating guests like family means they implement the value of hospitality. Currently, *jerampah* is still a term that has a positive connotation in the Sambas community. Someone is called practicing *jerampah* if he/she establishes communication and interacts well with others. When this aspect is juxtaposed with the

hospitality aspect, public acceptance of the socialization of Sapta Pesona related to hospitality will be easier.

The value of *jerampah* in everyday life for the Sambas community continues to be maintained. In the context of this research, *jerampah* has been internalized in all Sambas Malay communities. In today's daily life in Temajuk Village, the community applies the *jerampah* behavior in at least two domains, namely tourism actors when there are activities and the Sambas community, both directly and through their social media. As tourism actors in an activity, people generally apply the *jerampah* value by getting used to greeting tourists and warmly providing information related to tourism in Sambas, especially for visitors who come when the people are involved in the exhibition agenda and so on. Then, as ordinary people, they apply their understanding of *jerampah* by trying as much as possible to maintain the typical hospitality values of the Sambas people such as smiling, greeting, polite and warm speech, and other aspects that are relevant to the hospitality value, which is applied not only to tourists but also to the surrounding environment.

3.3. The Practice of *Jerampah* in local community social behavior

With the hospitality pillar in Sapta Pesona, the practice of *jerampah* in the Sambas Malay community meets this indicator. The author divides this practice into two dimensions, verbal and nonverbal (behavioral). Verbal dimension includes the relevance of the practice of *jerampah* to the indicator of providing information related to customs politely [13]. For nonverbal dimension, the practice of *jerampah* is very relevant to the three indicators of hospitality in Sapta Pesona Indonesia, namely being a good host and ready to help tourists, showing respect and tolerance, and always showing a friendly smile to them.

1. Verbal Hospitality Practice

The Sambas Malay community speaks a polite language although their accent is quite assertive and fast. This is like the characteristic of the Malay community in speaking. In terms of hospitality, the Malay Sambas person, who practices *jerampah*, tends to be very polite in providing information, greeting, or answering questions by foreigners. The Malay community also presents an enthusiastic speaking style when a tourist asks a question. Some of the Malay Sambas people can also communicate in Indonesian; however, even if they convey information using the local language, tourists usually can understand easily because of the similarities contained in the Sambas language. Malay is the common language adopted by Indonesian because it has a simple structure [25]. This supports the behavior of *jerampah*, which can be a cultural capital for tourism development in Sambas Regency.

2. Nonverbal (behavior) hospitality practice

Nonverbally, the practice of *jerampah* is also very relevant in building the hospitality aspect according to the Sapta Pesona indicators. In the indicator of being a good host and always willing to help tourists, the Sambas Malay people are accustomed to receiving guests and allowing them to stay if they want. They will serve the guests with their daily food to show appreciation to them and show a sense of belonging to one another. This indicator is also usually shown by how staying guests are assisted to access places and connect with people they want to meet; this is very common in the Sambas Malay community.

Respect and tolerance for tourists are usually shown by the Malay Sambas community by prioritizing the interests of guests if they stay at their home such as placing guests in the best rooms, making them feel at home, and asking about their eating habits. However, the Sambas Malay community is also known as a real community in the sense that they will treat

the guests as well as possible. In terms of tolerance, the community is also quite wise in understanding differences. They are aware of the existence of differences in diverse backgrounds. This awareness of diversity can encourage the creation of social capital [26] so that cultural capital in the context of *jerampah* can lead the community to have strong social capital that will make tourists have a positive impression. The indicator of always showing a friendly smile is practiced in the daily behavior of Indonesian people in general. The Sambas Malay community is also very open to receiving hospitality from guests including returning smiles from other people whom they meet on the street, especially when guests stay overnight.

3.4. Internalization Model of *Jerampah*-Based Sapta Pesona Hospitality Value for Sambas Malay Community

The relevance between the practice of *jerampah* and the value of hospitality in Sapta Pesona Indonesia can be considered as an effort to include elements of local wisdom in the dissemination process of Sapta Pesona. This will facilitate the internalization of the program because it is closely related to the daily life of the community, let alone carried out by local tourism awareness groups [27]. Local wisdom strongly attached to the people's daily lives can make this wisdom capital for tourism development. In the dimension of cultural capital, the community's ability to adapt and accept differences is cultural capital that comes from a very long process of social adaptation so that this capital can make the community more open to the differences practiced by tourists without having to lose the identity of existing local wisdom.

The researcher divides the internalization model of Sapta Pesona for the value of *hospitality* based on the behavior of *jerampah* by looking at the categories of tourism actors according to Damanik [11] namely tourists, communities, government, businessmen, communities, and NGOs. However, to internalize this model, the researcher excluded the tourist aspect because it was considered irrelevant to the theme of this paper. First, at the externalization stage, all tourism actors have the same perception about Sapta Pesona and the hospitality aspect with its indicators. In this stage, it is important to create a pattern of equal and equitable value information for tourism actors to get the same information. The parties most responsible for introducing this value are those who are one level above the tourism object to be managed. For example, to carry out socialization of the values of Sapta Pesona at the village level, the most relevant parties to provide assistance or socialization are those from at least the district office and so on. Second, at the objectivation stage, tourism actors, especially the community, continue to gain access to information related to Sapta Pesona, and they are invited to relate the relevance of these values in everyday life by looking at the practice of *jerampah* that is ingrained in people's lives. This makes the community and tourism actors that understand the practice of *jerampah* adjust these values to the standard of Sapta Pesona. This stage is in the individual's mind so that the process can continue if accepted. Third, the internalization stage proceeds slowly and simultaneously but should not be separated from the mentoring process to ensure that the relevance of *jerampah* to the hospitality aspect continues as it should. The internalization process will be easy when the community construction is strong. Talking about hospitality means talking about *jerampah*. Therefore, the externalization and objectification processes must run well to make the internalization stage run more easily.

4. CONCLUSION

Based on the discussion, it can be concluded that the practice of *jerampah* as a cultural capital for the Sambas Malay community can support efforts to internalize the Sapta Pesona Indonesia's hospitality values. The values in the practice of *jerampah* in the Sambas Malay community can meet the hospitality indicators of Sapta Pesona Indonesia made by the Ministry

of Tourism and Creative Economy of the Republic of Indonesia. The process that must be passed for a practice of local wisdom can be a capital to support the internalization of the values of Sapta Pesona if the community construction of local wisdom is the same. The value of local wisdom is relevant to standard indicators, and the parties to be internalized have carried out the practice in daily life. This conclusion is the answer to the four problem formulations: *jerampah* and hospitality are mutually relevant; the construction of the value of *jerampah* cannot be separated from the early history of the village; the practice of *jerampah* is manifested in verbal and behavioral practices. The relevance between hospitality and *jerampah* can present a model of internalizing the value of Sapta Pesona based on local wisdom.

The limitations in this study are in how the creation of a specific and measurable model for the application of Sapta Pesona in the hospitality aspect by adapting the values of *jerampah*. This is because this study only tries to provide abstraction that the values of *jerampah* have the potential to be a model of applying hospitality aspects to the socialization of Indonesian sapta pesona that can generally contribute to sustainable tourism development.

ACKNOWLEDGMENT

The researcher thanks to the informants and the Temajuk village government who have provided access to carry out this meaningful research, as well as the Indonesia University of Education where the researcher works for having provided a lot of encouragement to always be creative.

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