



Marketing Communications For Weaving As A Community-Based Cultural Tourism Destination (Case Study of the Sari Bhakti Weaving Group Banjar Pesalakan, Pejeng Kangin Village)

Made Ika Kusuma Dewi¹, Anggara Putu Darma Putra²

¹Fakultas Dharma Duta, UHN I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia, Email: kusumaika@uhnsugriwa.ac.id

²Fakultas Dharma Duta, UHN I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia, Email: ankgafdd@uhnsugriwa.ac.id

Submitted: 14 February 2025; Revised: 17 March 2025; Accepted: 21 March 2025

ABSTRACT

Marketing communications for Cagcag weaving, Banjar Pesalakan, can develop into a community-based cultural tourism village. To keep cagcag weaving relevant in the global tourism market, an effective marketing communication strategy is needed. A local community-based approach is the key to creating an authentic and sustainable strategy. This article will discuss how marketing communications for cagcag weaving based on the local community of Pesalakan Banjar Pejeng Kangin Village can strengthen product identity and improve the economic welfare of local communities based on cultural tourism villages. Local community-based cagcag weaving marketing communication is an approach that utilizes the knowledge, skills and uniqueness of local communities to market cagcag weaving products. This approach aims to highlight the authenticity and cultural richness contained in cagcag woven products, especially the gegambir motif, while providing direct economic and tourism benefits to craftsmen and tourists. Cagcag weaving in Banjar Pesalakan, Pejeng Kangin village is a Bhakti sari weaving group. This research is a qualitative perspective. In this qualitative approach, the emphasis is on the depth (quality) of data, not the amount (quantity) of data. The method used is the observation method, case study method and literature method, where in this observation method the researcher directly observes the object under study, namely the cagcag weaving of the Bhakti sari weaving group found in Banjar Pesalakan, Pejeng Kangin village. Cagcag weaving in Banjar Pesalakan has characteristics that are different from weaving in general, namely gegambir weaving. Gegambir weaving is a traditional weaving typical of the people of Banjar Pesalakan and can only be found and produced by the Sari Bhakti weaving group originating from Banjar Pesalakan. Gegambir weaving has a cloth width of approximately 20 to 45 cm (maximum 60 cm) and a cloth length of 2 meters. Generally, gegambir weaving is only used as a means of complementing ceremonial clothing, such as being used as a shawl, udeng, and gegambir woven cloth is also used for religious activities, teeth cutting ceremonies or often called mepandes, along with the development of fashion, the development of globalization of tourism and market demand for gegambir weaving which has now changed its function to interior designs such as tablecloths, wall hangings and room decorations as desired.

Keywords: Marketing Communications, Cagcag Weaving, Community Based Cultural Tourism

Copyright ©2025. UHN IGB Sugriwa Denpasar. All Right Reserved



I. INTRODUCTION

Tourism has become a rapidly growing industry as a whole and is the main and most sought after source of employment. The tourism industry can influence economic development and community behavior patterns (Fan et al., 2018; Strydom et al., 2019). The contribution of the tourism industry can be seen in economic growth and increasing sources of income for the people of the area (Ali, 2018). The tourism industry is not only a personal introduction of a country to the world but also an industry that can encourage and advance the country's economic system. In the development of the tourism industry, there have been many improvements in various forms of tourism, such as the creative services industry sector, where this sector has experienced the fastest increase in a country's economic growth (Sukirman, 2017). Indonesia's central statistics agency noted that foreign tourist visits in February 2024 reached 1.04 visits, an increase of 38.24%, while the number of national tourist trips in February 2024 reached 622.15 thousand trips, an increase of 7.22%. This shows that the global community likes tourism activities. Tourism in Indonesia is able to contribute to the national economy, this is in line with the development of tourism globally, based on 2024 data, 3.9% was recorded in the first quarter contributed from the tourism sector. The development of the tourism industry has changed, showing a shift in the form of tourism from mass tourism to alternative tourism. The background to the shift in tourism is a change in views among tourists who are ready, experienced and educated (mature market) regarding the importance of environmentally based tourism and empowering local communities (Rizkianto and Topowijono, 2018). Form efforts to preserve nature and culture as input for mass tourism which is considered to seek individual and institutional profits compared to the issue of sustainability and preservation of the existing natural environment.

Alternative tourism that is based on preserving nature and empowering local communities is a form of village tourism. The process of tourism development is based on exploring the potential resources of each region and empowering regional communities. This basis is used by the Indonesian government in strengthening the development of tourist villages in response to alternative tourism-based tourism activities. This effort is based on the government's work program to improve the economy and empower local communities where many villages are still underdeveloped. The development of tourist villages is also a form of the tourism ministry's development program in involving the community in tourism management in their area. Tourism development is one of the government's regional development programs which is planned and managed sustainably by focusing on community participation so that it can contribute to local revenue and create jobs in the region itself. The tourism industry can provide economic income that can be used to protect and preserve culture and the environment and directly impact local communities. According to (Page, 2009) states that there are at least five approaches and tourism development, namely; 1) Booster approach, a simple approach which explains that tourism is a good cause and effect for a place and its people. This approach is not seen as involving the community in the planning process and supporting the area is not considered structurally and carefully. 2) The economic industry approach, an approach to tourism development that emphasizes the economic sector rather than social and environmental goals, and makes visitor experience and the level of visitor satisfaction the main target. 3) The physical spatial approach, the tourism development approach refers to the use of geographical land with a development strategy based on spatial principles with the example of dividing groups of visitors to avoid conflicts between visitors. 4) The community approach, a tourism development approach that emphasizes maximum community involvement in the tourism development process. 5) Sustainable approach, tourism development by considering aspects of

sustainability or future interests in resources and the impact of economic development on the surrounding environment.

Bali Province in developing tourism is a form of tourism village program that involves the participation of local communities in tourism management. Almost every district and village in the province of Bali is trying to maximize its tourism potential. These efforts are being made so that it can be developed into a tourist village. Each village is expected to be able to optimize its tourism potential, including its local products, so that it can be used as a tourist attraction. These local products can be used as souvenir products and become tourist attractions in the process of making these local products. The local product found in Pejeng Kangin village is cagcag woven cloth. The cagcag woven cloth was in suspended animation for 25 years when the local community shifted to the tourism sector, which at that time was still mass tourism. Community-based tourism is a type of tourism that includes community participation as the main element in tourism in order to achieve sustainable tourism development goals (Telfer and Sharpley, 2008). This understanding is in line with the thoughts of Timothy and Boyd (2003) who mention community-based tourism as community participation in tourism development. In this case, community participation can be done in two ways, namely: getting involved in the decision-making process and sharing tourism benefits. Participation in decision making means that the community has the opportunity to voice their hopes, desires and concerns regarding tourism development, which can then be used as input in the tourism planning process. Meanwhile, taking a role in sharing the benefits of tourism implies that the community should have the opportunity to gain financial benefits from tourism and linkages with other sectors. For this reason, the development of tourism destinations should be able to create employment opportunities, business opportunities and obtain training and education for the community so they know the benefits of tourism (Timothy, 1999). According to Murphy (1985) tourism is a "community industry", so that the sustainability of tourism development is very dependent and determined by community acceptance and support for tourism. The implication of tourism as a community industry is that there is certainty for the community to participate in tourism development.

The change in mass tourism to sustainable tourism has caused the handmade tourism sector to become popular, for example cagcag weaving. Traditional looms in Bali are generally known as cagcag weaving or traditional looms. This traditional cagcag loom is a loom made of wood which is used by weavers with their bodies sitting on the floor and manually moved by hand. Woven cloth from traditional cagcag looms only has a width of approximately 50 to 60 cm, and is usually used to make songket weaving. The resulting product from cagcag weaving has a textured fabric surface compared to weaving from non-machine looms (ATBM). Non-machine looms produce woven products up to approximately 120 to 150 cm which are usually used to make ikat fabrics such as endek and gerinsing weaving. Cagcag weaving in Banjar Pesalakan, Pejeng Kangin village is a Bhakti sari weaving group. Cagcag weaving in Banjar Pesalakan has characteristics that are different from weaving in general, namely gegambir weaving. Gegambir weaving is a traditional weaving typical of the people of Banjar Pesalakan and can only be found and produced by the Sari Bhakti weaving group originating from Banjar Pesalakan. Gegambir weaving has a cloth width of approximately 20 to 45 cm (maximum 60 cm) and a cloth length of 2 meters. Generally, gegambir weaving is only used as a means of complementing ceremonial clothing, such as being used as a shawl, udeng, and gegambir woven cloth is also used for religious activities, teeth cutting ceremonies or often called mepandes, along with the development of fashion, the development of globalization of tourism and market demand for gegambir weaving which has now changed its function to interior designs such as tablecloths, wall hangings and room decorations as desired.

Marketing communication is very important for community-based cultural tourism destinations because without communication tourism activities cannot run as they should. In the marketing

communication process there is direct information between the communicator and the communicant involved through the actions of speaking, listening, seeing and reacting so that an agreed exchange relationship is created. Marketing communication is a communication activity that aims to convey messages to consumers through various media, with the hope of achieving the desired goals. According to Kennedy (2006), marketing communications is a communication application that aims to shape the marketing activities of a company by using communication techniques to provide information to consumers so that company goals can be achieved. Marketing communication in this research provides many functions for tourists, namely it can provide information to visiting tourists about what, how, why and the history of Banjar Pesalakan cagcag weaving exists and can make Pejeng Kangin village a community-based cultural tourism village. Marketing communication is an important element for the sustainability of tourism because for cagcag weaving business actors, without the participation of the community in promoting cagcag weaving, tourists and good communication patterns as a whole, no one will know about the existence of gegambir motif cagcag weaving products. Determination of marketing communications will be determined by success in communicating by determining the right targets and a good communication process. Community-based cultural tourism villages will be created as they should be (Sutisna, 2002).

The above phenomenon can be concluded that marketing communications for Cagcag Banjar Pesalakan weaving can develop into a community-based cultural tourism village. To keep cagcag weaving relevant in the global tourism market, an effective marketing communication strategy is needed. A local community-based approach is the key to creating an authentic and sustainable strategy. This article will discuss how marketing communications for cagcag weaving based on the local community of Banjar Pesalakan, Pejeng Kangin village can strengthen product identity and improve the economic welfare of local communities based on cultural tourism villages. Local community-based cagcag weaving marketing communication is an approach that utilizes the knowledge, skills and uniqueness of local communities to market cagcag weaving products. This approach aims to highlight the authenticity and cultural richness contained in cagcag woven products, especially the gegambir motif, while providing direct economic and tourism benefits to craftsmen and tourists.

It can be concluded that the problem formulation above is as follows;

1. How is the marketing communication for cagcag weaving as a community-based cultural tourism destination?
2. What is the role of local communities in marketing cagcag weaving as a tourist destination?
3. What are the implications of community-based marketing communications for cagcag weaving?

METHOD

Based on the background above, the focus of this research is the marketing communication process of cagcag weaving as a cultural tourism destination based on local communities. The type of approach used in this research is a qualitative perspective. Qualitative research is used to explain an event by observing in depth through data collection. This research does not focus on the size of the population or sampling, in fact in this research the use of population and sampling is very limited. Data that has been observed in depth and can explain the events studied means sampling is not necessary. Apart from that, this research uses library methods or is often called library research, (Zed, 2004) reveals that library study is research that utilizes library sources to obtain research data, so that in this research library references are

used as a reference. Literature study is carried out by searching, studying and citing various literature, scientific works in the form of books, journals and documents related to this research.

In this qualitative approach, the emphasis is on the depth (quality) of data, not the amount (quantity) of data. The method used is the observation method, the case study method and the literature method, where in this observation method the researcher directly observes the object under study, namely the cagcag weaving of the Bhakti sari weaving group found in Banjar Pesalakan, Pejeng Kangin village. The case study method uses a variety of data that can be used to comprehensively research, describe and explain various aspects of the marketing communication process of Cagcag weaving as a community-based tourist village as well as books, journals, web pages and other references that are considered relevant to the theme in this research, namely examining the development of this community-based tourist village systematically. Researchers use in-depth interviews, participant observation, documentation, questionnaires or survey results, recordings, physical evidence to support this article. Data analysis in this research was carried out using the descriptive analysis method, which is defined as an effort to collect and compile data, then carry out an analysis of the data, while the data collected is in the form of words, pictures and not in the form of numbers (Surakhmad, 1990). In this case, data regarding marketing communications for Cagcag weaving as a community-based tourism village was collected from various sources for analysis and interpretation by researchers.

II. RESULT AND DISCUSSIONS

1. Marketing Communication for Cagcag Weaving as a Community-Based Cultural Tourism Destination

Marketing communication is the communication activity of society or audiences interacting with each other to achieve certain goals. In the practical approach, marketing communications focuses on examining the phenomenon or condition of the research object in more detail in achieving cagcag weaving as a community-based cultural tourism destination. The marketing communication process does not take place in an empty room but rather takes place in the process of influencing the communicator and the communicant. (Harold Lasswell in Mulyana, 2005) says that the process or activity that is capable of explaining communication is to explain "who says what in which channel o whom with what effect" which is translated as follows which means who says what, using what channel, addressed to who, with what impact. Based on this description, five elements of communication can be derived according to Lasswell, namely;

First, the source can be called a communicator, a sender of information or messages, a party who has expertise in communication. Communicators can be individuals, groups, even organizations. The communicator is an important variable in marketing communications, because the communicator is the first party to encourage the communication process. From the results of the findings in this research field, the marketing communication communicators of Cagcag Banjar Pesalakan weaving, Pejeng Kangin village, are the Bhakti sari weaving group chaired by Made Astawa. Made Astawa stated that "This sari bhakti weaving group has been around since 1980, but it went dormant because the people shifted to the tourism sector, in 2020 the sari bhakti weaving group revived until today." In the interview above, the cagcag weaving of Banjar Pesalakan can become a community-based cultural tourism destination because tourism changes the concept into an alternative tourism attraction where this cagcag weaving can be a good experience for foreign tourists that tourism in Bli is not only the art of dance but also the art of fashion in cagcag weaving.

Second, messages are a category of information conveyed to the public or audiences or recipients of information (communicants). Message which means words from the communicator to the communicant. There are three components in a message or information,

namely meaning, symbols in conveying the information content and the form of the message. The variables in the message are activities and processes in marketing communications considering that communication messages influence success in achieving a goal, namely cagcag weaving as a community-based cultural tourism destination. Messages made by communicators usually use story telling or tell stories to tourists who visit Banjar Pesalakan.



Figure 1. The communicator tells about the process of making the Gegambir Motif Cagcag Weaving

(Source; Researcher Documentation, 2023)

The picture above shows that the communicator provides information about making cagcag weaving with gegambir motifs to tourists. This shows that community based tourism (CBT) is a form of community participation in managing the local potential they have. Riswandi (2013) stated that CBT focuses on the active role of the community, this is based on the fact that the community has knowledge about nature which is a potential or selling point as a tourist attraction so that community involvement is absolute, and also the implementation of CBT can provide opportunities or employment opportunities for local communities and reduce poverty. It is hoped that local values applied in the management of tourist areas can attract the attention of tourists and also maintain the culture of the local community itself.

Third, the channel (in which channel) is a media or tool that aims to convey messages from the communicator to the communicant, either directly or indirectly. In this case, online media plays a role in this marketing communication. The online media that will be used will be determined by many things, two of which are message variables and recipient variables. The internet integrates previously separate communication channels such as computers, mass media and telecommunications, enabling the delivery of messages audio-visually and interactively.

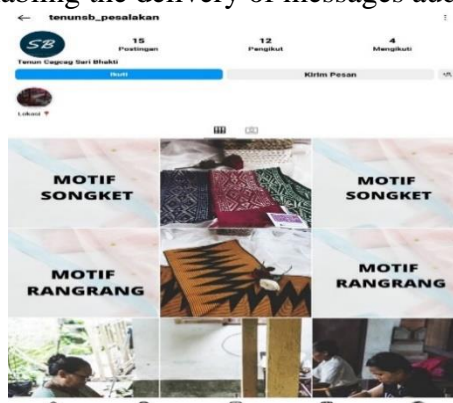


Figure 2. Instagram view by nensb_pesalakan

(Source: @Instagram)

Delivering messages via Instagram social media is very effective for tourists who still don't know their holiday plans. Jayanti and Nelisa (2012) stated that Instagram social media in a

promotional process can depend on the characteristics of consumers and also the content contained therein. He continued, there are three contents that are very influential, namely the level of completeness and clarity of information, visual design and typography. The completeness and clarity referred to is the extent of information that can be obtained by consumers, including clarity of location, costs, documentation, facilities and also contact persons who can be contacted by tourists if tourists are interested in what is offered by the communicator. The color composition and choice of placement of writing and images are very influential in achieving the effectiveness of online promotions. Communication is a very essential element in creating this exchange, so communication has a very important role in marketing. Instagram social media as a means of communication is very necessary because in marketing communications it has four main roles, namely providing information and making potential consumers aware of what is being offered by a company. Communication can influence consumer desires, both existing and potential consumers who purchase products or services, Communication can be used to strengthen the consumer experience. By reminding consumers of their experiences regarding the advantages of products they have previously purchased, it can provide confidence and comfort for consumers to make repeat purchases as well as communication as a differentiator between products and brands on the market, so that consumers can decide to make purchases in accordance with needs and from promotions on social media Instagram, the people in Banjar Pesalakan are able to improve the economy in the village and are able to provide employment opportunities.

Fourth, the recipient (to whom or receiver) the intended recipient is a person, group, organization that receives the message or information from the communicator. It can also be interpreted as audience, society, communicants. This shows that when communicating, a communicator will pay attention and take into account who he is communicating with. In communication studies, it is known as audience analysis, which is a study to find out the profile of the audience so that the most appropriate way to communicate with the audience can be found. In this research, the communicants were tourists who visited the weaving of the Sari Bhakti woven Cagcag Banjar Pesalakan group. In in-depth observations, researchers found that recipients or tourists who visited the Bhakti sari weaving group in Banjar Pesalakan got a unique experience where tourists could learn how the gegambir motif cagcag weaving process was made. The communicator explained to tourists about the process of weaving the gegambir motif, there is a meaning and philosophy in a cagcag woven fabric with a gegambir motif. Looking at the traditional and cultural tourist villages, the purpose of developing Cagcag weaving tourism is to preserve culture from generation to generation. Cagcag weaving has been around since Ancient Bali. The word "Tnunan" is mentioned clearly because it is related to taxes and weaving craftsmen have a very important role in advancing the kingdom's economy.



Figure 3. Tourist activities learn about cagcag weaving

(Source: researcher documentation, 2023)

Fifth, effect (with what effect) the impact or results that occur on the recipient (communicant) after receiving a message from the communicator. The results received are changes in attitudes

and behavior, changes in beliefs, and increased knowledge. The effects of business communication are designed to create, change, or strengthen behavior, attitudes and information. Apart from that, the community views that the service-oriented culture required in the development of the tourism services sector is still quite unfamiliar among the community. In fact, tourism development, apart from being supported by the existence of beautiful and attractive tourist destinations, must also be supported by the existence of resources and friendly, caring and serving communities. This change in orientation must be a prerequisite if tourism development is to become a strategic sector that involves the community. This is also acknowledged by the regional government which emphasizes the urgency of social engineering in building the order and capacity of the community and tourism business actors. The people of Banjar Pesalakan, especially in developing tourist villages, already know and understand the existing customs and culture, so that to increase the number of tourists who visit, a festival is created.



Figure 4. Pesalakan village poster

(Source: Pejeng Kangin village head office poster)

According to researchers, the effects provided by tourist experiences cover aspects of tourism, because tourists visit one after another. Tourists get more information through social media such as Instagram, YouTube and even TikTok. It can be said that content on social media can influence the effect of tourists visiting Banjar Pesalakan, Pejeng Kangin Village. The existence of the festival amidst the rise of social media content also shows that the participation of the people of Banjar Pesalakan, Pejeng Kangin village in improving cultural tourism destinations is starting to grow significantly.

The Role of Local Communities in Marketing Cagcag Weaving as a Tourist Destination

Wulansari (2009) defines role as a concept of what individuals must do in society, in line with this definition, Paul and Chester (1993) define role as the behavior expected from someone who has a hierarchy. From this understanding, essentially a role is a person's actions carried out in his or her position in the social structure. Linked to society, community role means actions carried out by a group of people that reflect similar behavior as a communal entity related to a certain social structure. From the understanding above, the role of society has the following characteristics:

- a. The behavior of a group of people, where the action is carried out jointly by individuals in a group.
- b. There is a division of roles for each group member.
- c. There are similarities in the behavior of these groups which include thought patterns and action patterns.
- d. This behavior is a manifestation of the group's characteristics or desires.

e. Carried out within a certain social structure.

Understanding the role of the community in the context of developing a tourist village means that there is a similarity in thought patterns and patterns of action from the community regarding the tourism potential in their village, so that they can then jointly take action in an effort to realize the goal of tourism development as a capable dimension. provide a positive impact, as well as reflect identity in improving cultural tourism villages that specialize in cagcag weaving. Furthermore, regarding the form of the community's role in tourism development, it can be divided into at least 3 (three), namely: First, the role of the community as an initiator where the community is the first party to explore tourism potential. Second, the role of the community as implementers, where the community is the party who initiates the implementation and development of tourism until the realization of tourist attractions. Third, the role of the community as a companion in which the community participates in the tourism development process, but not as a party who has authority in tourism development, but rather participates as one of the actors or perpetrators of tourism development. Fourth, the role of the community as observers, where the community is not the party developing tourism, but supervises the process and impact of tourism development. Fifth, the community acts as a beneficiary where the community is not involved in tourism development, but receives benefits from tourism development. The various roles of the community are essentially aimed at supporting tourism development, but with different intensities and interests.

The role of the people of Banjar Pesalakan, Pejeng Kangin village, is to be the first party in exploring cagcag weaving as a tourism potential. It can be seen from the picture below that there has been a tourism process in which tourists and managers of Bhakti sari weaving weave Cagcag Banjar Pesalakan. A tourism development approach that emphasizes maximum community involvement in the tourism development process is called the community approach. The Bhakti sari weaving group of Banjar Pesalakan, Pejeng Kangin village utilizes, supports and encourages tourism activities which can improve the community's economy and increase village development.



Figure 5. Tourists visit Pejeng Kangin Village on a cagcag weaving tour
(Source: Researcher's doc, 2023)

The role of local communities as parties who have authority in tourism development, but also participate as one of the actors or perpetrators of tourism development. The community must be involved in developing tourist villages from the start, the community is made the main actor starting from the problem identification stage to the stage of organizing the tourist village. Community involvement from the start is based on several things, namely: First, the community is an integral part of the village, so the various forms of development policies that exist in the village must be known to the community from the start. Second, culturally, the community has active participation in development, so that the development of a tourist village by involving the community from the start will encourage the acceleration and success of organizing a tourist village. Third, the community has the right to receive benefits from the development of tourist

villages from the beginning of the problem identification process. The benefits of exploring potential by the community will provide knowledge from the start to the community regarding the potential that the village has, namely cagcag weaving, so that the community has an idea of the potential development of cagcag weaving so that it becomes an attraction in developing a tourist village. The community as the subject and object of village development must always be involved in the entire process of developing a tourist village, remembering that the aim of developing a tourist village is not only to develop characteristics, traditional and cultural values into a tourist attraction, but also to improve the welfare of the community, so that the community must play a role and be the beneficiary.

III. CONCLUSIONS

Marketing communication is the communication activity of society or audiences interacting with each other to achieve certain goals. In the practical approach, marketing communications focuses on examining the phenomenon or condition of the research object in more detail in achieving cagcag weaving as a community-based cultural tourism destination. A good activity to explain communication is to explain "who says what in which channel o whom with what effect". Sources can be called communicators, senders of information or messages, parties who have expertise in providing information about cagcag weaving. The messages made by communicators usually use story telling or tell about the process of making cagcag weaving to tourists who visit Banjar Pesalakan. Promotion on Instagram social media improves the economy, especially in the Pesalakan banjar, Pejeng Kangin village and is able to provide employment opportunities. Tourists who visit the Bhakti Banjar Pesalakan sari weaving group get a unique experience where tourists can learn how the cagcag gegambir motif is woven. The role of the local community of Banjar Pesalakan, Pejeng Kangin village as the party who has authority in tourism development, especially cagcag weaving, participates as one of the actors in tourism development. The people of Banjar Pesalakan have been involved in the development of tourist villages from the start, the community has been made the main actor as the subject and object of village development. The people of Banjar Pesalakan are involved in the entire process of developing a tourist village, that the aim of developing a tourist village is not only to develop the characteristics, traditional and cultural values into a tourist attraction.

REFERENCES

- . 2021. Komunikasi Pemasaran, Konsep dan Aplikasi di Era Digital. Surabaya: Airlangga University Press
- Agus, Hermawan. 2012. Komunikasi Pemasaran. Jakarta: Erlangga
- Aprilya, T. 2017. Strategi Komunikasi Pemasaran Nadyasfashop Melalui Instagram Dalam Meningkatkan Kepercayaan Customer Di Samarinda. E-Journal Ilmu Komunikasi Vol. 5(1), 13-23
- Biagi, Shirley. 2010. Media/Impact: Pengantar Media Massa. Jakarta: Salemba Humanika
- Cangara, Hafied. 2016. Perencanaan dan Strategi Komunikasi. Jakarta: PT Raja Grafindo Persada.
- Damsar. 2002. Sosiologi Ekonomi. Jakarta: PT Raja Grafindo
- Dewi, M. H. U., Fandeli, C., dan Baiquni, M., 2013. Pengembangan Desa Wisata Berbasis Partisipasi Masyarakat Lokal Di Desa Wisata Jatiluwih Tabanan Bali. Jurnal Kawistara, 3(2), 129–139.

- Dewi, Made Ika Kusuma. 2023. Strategi Komunikasi Perempuan Hindu Dalam Pelestarian Budaya Tenun Cagcag Motif Gegambir Banjar Pesalakan Desa Pejeng Kangin, Gianyar.
<https://jayapanguspress.penerbit.org/index.php/ganaya/article/view/2692/1241>
- Effendy, Onong Uchyana. 2015. Ilmu Komunikasi: Teori dan Prakteknya, Bandung: PT. Remaja Rosdakarya.
- Kriyantono, Rachmat. 2006. Teknik Praktis Riset Komunikasi. Jakarta: Prenadamedia Group
- Lundberg, E. (2017). The importance of tourism impacts for different local resident groups: A case study of a Swedish seaside destination. *Journal of Destination Marketing and Management*, 6(1), 46–55.
<https://www.sciencedirect.com/science/article/abs/pii/S2212571X16300038>
- Moleong, L. J. (2010). Metode penelitian kualitatif. Bandung: Remaja Rosdakarya.
- Romadhan, Ihsan Mohammad, Anggraeny Puspaningtyas, Dida Rahmadanik. 2018. Strategi Komunikasi Dalam Pelestarian Budaya Saronen Kepada Generasi Muda Di Kabupaten Sumenep. *Jurnal Representamen*
- Stamm, B.V. (2008). *Managing innovation, design and creativity* (2nd ed). Chichester: John Wiley & Sons Ltd.
- Theng, S., 2015. Mass Tourism vs Alternative Tourism? Challenges and New Positionings. Retrieved February 21, 2019, from <https://journals.openedition.org/etudescaribeennes/7708#authors>
- Wulansari, D., 2009. *Sosiologi Konsep dan Teori*. Bandung: Refika Aditama.
- Yasir. 2021. Komunikasi pariwisata dalam pengembangan destinasi wisata di Kecamatan Kuok Kabupaten Kampar. [komunikasi%20pariwisata%20artikel.pdf](#)
- Zed, M., 2004. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.