MEDIA DIGITALIZATION IN IMPROVING THE IMAGE OF LOCAL WISDOM BASED TOURISM VILLAGES IN THE CITY OF SEMARANG

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Abstract

The city of Semarang, as the capital of Central Java Province, has great tourism potential. There are various forms of tourism there, ranging from nature tourism to historical tourism, wildlife tourism, religious tourism, and others. Several tourist villages in the city of Semarang have been built, but their marketing is still not optimal. So the target number of tourist visits to the tourist village is still not as expected. In fact, various forms of tourist objects and villages can contribute to improving the economy of the surrounding community and Semarang City's locally generated revenue. To achieve this target, a digital-based tourism promotion strategy is needed. So here we will examine the urgency of media digitalization in order to improve the image of local wisdom-based tourist villages with a case study in the Kandri Tourism Village. This study uses a qualitative research method with a descriptive approach chosen to clearly explain the strategy for developing media digitalization to improve the image of local wisdom-based tourist villages in Semarang City. The data collection technique uses interviews and direct observation with informants in the Kandri Tourism Village. Then the research results showed that tourism based on local wisdom and the active role of the community were initiated by the Kandri Tourism Village Pokdarwis in packaging creative digital tourism promotions that could increase tourist visits. The right digital branding of Dewi Kandri is able to increase the positive image of the Kandri tourist village in the eyes of the public as a local wisdom-based tourist destination in Semarang City.
Keywords: Kandri Tourism Village, Promotion Strategy, Media Digitalization, Semarang City

Abstrak

Kota Semarang sebagai ibu kota Provinsi Jawa Tengah mempunyai potensi pariwisata yang besar. Di sana terdapat pelbagai bentuk wisata, mulai dari wisata alam, wisata sejarah, wisata margasatwa, wisata religi dan lainnya. Beberapa desa wisata di Kota Semarang pun sudah dibangun namun masih belum optimal pemasarannya. Sehingga target kunjungan wisatawan ke desa wisata tersebut masih belum sesuai harapan. Padahal pelbagai bentuk obyek dan desa wisata ini bisa memberikan sumbangan pada peningkatan perekonomian masyarakat sekitarnya maupun PAD Kota Semarang. Untuk mencapai target tersebut diperlukan adanya strategi dalam promosi kepariwisataan berbasis digital. Maka di sini akan mengkaji urgensi digitalisasi media guna meningkatkan citra desa wisata berbasis kearifan lokal dengan studi kasus di Desa Wisata Kandri. Studi ini memakai metode penelitian kualitatif dengan pendekatan deskriptif dipilih guna memaparkan secara gamblang strategi pengembeangan digitalisasi media dalam meningkatkan citra desa wisata berbasis kearifan lokal di Kota Semarang. Teknik penarikan data menggunakan wawancara dan observasi langsung dengan

informan di Desa Wisata Kandri. Kemudian diperoleh hasil penelitian bahwa pariwisata berbasis kearifan lokal serta peran aktif masyarakat diinisiasi Pokdarwis Desa Wisata Kandri dalam mengemas promosi kepariwisataan digital yang kreatif bisa mendongkrak kunjungan wisatawan. Branding digital yang tepat Dewi Kandri mampu meningkatkan citra positif desa wisata Kandri di mata publik sebagai destinasi wisata berbasis kearifan lokal di Kota Semarang.

Kata Kunci: Desa Wisata Kandri, Strategi Promosi, Digitalisasi Media, Kota Semarang

INTRODUCTION

Indonesia is actually an ideal country to become a beacon of world tourism because it has three main elements, namely: people, nature, and cultural heritage (Ri'aeni, 2010). First, Indonesia—based on the 2020 BPS Census—has a population of 237 million people, and Indonesian people are known for their hospitality, uniqueness, and local traditions. Second, Indonesia is destined to become a piece of paradise with its extraordinary nature. Indonesia is known worldwide as a mega-biodiversity country, especially in terms of biodiversity. One of the main supporting factors is that Indonesia has 17,508 islands. Indonesia is also known as one of the countries with the longest coastline in the world, namely 81 km, and is supported by potential coastal areas. Indonesia also has thousands of mountains stretching from Sabang to Merauke, which provide a panorama of true natural beauty. Third, the Indonesian nation consists of 1,340 ethnic groups and 300 ethnic groups, placing Indonesia as a large and diverse nation with many traditions, culinary delights, and local wisdom that form the identity of each tribe and culture. It also has thousands of historical relics from its ancestors in the form of temples, statues, ancient buildings, and others. All of this is God's blessing and contains great tourism potential if managed well and professionally. And ideal as a world tourist destination.

The unique character of the archipelago, which has potential in the marine sector, has abundant sunlight throughout the year, has sand, and has vast expanses of land, can be a potential source of large foreign exchange. It cannot be denied that tourism is one of the creative economic sectors that can bring in a large income for a region or country. Tourism has transformed from its original form of natural charm to a form of human creativity that can be managed independently and sustainably. This sector has finally been recognized by the world as being able to bring about rapid growth and have a big impact on increasing community empowerment (Muliawanti & Susanti, 2020). Tourism development is very urgent because it can have a positive domino effect on community empowerment. The tourism sector is closely linked with other sectors, including the fisheries, agriculture, and plantation sectors; transportation services; restaurant and cafe services; hotel and guest house services; and small and large-scale trade. The development and utilization of tourism professionally and optimally will have a positive impact on improving the economy, creating jobs, empowering communities, and increasing regional income (Sumastuti et al., 2021).

If you look at the legislation in Indonesia, there is Law No. 10 of 2009, which regulates tourism. Tourism is defined as a variety of tourist activities supported by various facilities and services provided by the business world, the central government, and regional governments. Tourism is positioned as an integral part of national development, implemented systematically, planned, integrated, sustainable, and responsible while still paying attention to religious and cultural values. However, the challenges of tourism development in Indonesia are very complex. It is not surprising that efforts to develop tourism potential, whether in the form of utilizing natural, cultural, culinary, religious, or historical potential as attractions, are still not

optimal. The management of popular tourism assets that already exist and are running in Indonesia is still not optimal. Moreover, the excavation and opening of new tourist attractions are still far from involving all aspects of their success. Ideally, the development of tourist destination areas must involve the involvement of all parties, as tourism organizers do not run solidly. One of the pilot projects for the formation of a tourism city that is trying to be built together and supported by all stakeholders, both from the Ministry of Tourism and Creative Economy, regional government, the private sector, and the community, is the City of Semarang.

In 2019, Semarang became one of the most searched tourist attractions via the Google search engine. Not surprisingly, Google also released research showing that the number of searches related to tourism in Semarang was found to have increased significantly from year to year. Compared to 2017, there was an increase of around 30% in 2018, and likewise, in 2019, there was a jump of up to 41%. This reality is confirmed in Google research, which explains that travel in secondary tourist areas is growing much faster at 48%, much higher than travel growth in primary tourist areas, which is only 18%. However, Semarang's growth as a tourist destination is still less competitive than the attractiveness of other secondary tourist areas that have existed for a long time, such as Jakarta, Bandung, Yogyakarta, Badung, Surabaya, and Malang. Even though it occupies the seventh position as the most searched city on Google regarding tourism, it shows a positive image for the progress of tourism in the future. Not surprisingly, stakeholder support to advance tourism in Semarang City is little by little producing results. In 2018, Semarang was named the fourth-best tourism city in Indonesia at the Yokatta Wonderful Indonesia Tourism Award event. This achievement was supported by the increase in the number of tourist visits from 2.09 million in 2011 to 5,024,476 in 2017. In 2018, tourism PAD reached 256.3 billion with a total of 5,769,387 tourists. The positive impact is that it has succeeded in increasing the number of accommodations and restaurants. In 2011, the number of accommodations was 168, increasing drastically to 818 in 2017. Likewise, the number of restaurants rose sharply from 1,071 in 2011 to 1,884 in 2017.

The development of the tourism sector in the city of Semarang is starting to be disrupted due to the COVID-19 pandemic. In fact, in 2019, there was a record-breaking number of tourist visits in the city of Semarang, reaching 7,305,559 people, which then contributed to the to the regional original income of 312.2 billion. After being hit by COVID-19 due to social distancing policies and large-scale social restrictions, it was practical to close and limit most tourist locations in the city of Semarang. Nevertheless, in 2020, Semarang tourism was still able to attract 3,266,931 tourists who contributed PAD of 190.7 billion. Then the tourism trend decreased in 2021, with the number of tourist visits amounting to 2,663,761, which contributed to regional income of 207.7 billion. Meanwhile, in 2022, as restrictions begin to be relaxed, tourism sector figures will increase again. Semarang City tourism recorded a total of 4,070,608 tourists. Semarang City's original regional income from the tourism sector reached 254.5 billion rupiah. It is believed by many parties that this positive trend will return to the good performance of the tourism sector in the city of Semarang, which is once again thriving after being hit by the COVID-19 pandemic.

However, a good strategy is needed to build a tourism image in the city of Semarang that is better known to the public. Moreover, in 2019, the city of Semarang was selected as one of the nominees for the city in Indonesia, which represents the cleanest tourist city at ASEAN level. This cleanliness and beauty are supported by the active role of many tourist villages in Semarang City, one of which is the Kandri Tourism Village. Kandri can even be called a complete package tourist destination that can pamper tourists to enjoy culinary delights,

beautiful natural panoramas, charming traditions, and local wisdom. However, the Kandri Tourism Village is still not widely exposed, both domestically and internationally. Of course, a neat tourism management model approach is needed, for example, a community-based model that aims to strengthen public awareness of the potential of natural resources and local wisdom as a tourist destination. Kandri Tourism Village has three types of tourism that can be developed, namely adventure tourism, cultural *tourism,* and *ecotourism*. Of course, there is a need for involvement from the community, private sector, and government, as well as collaboration between them in managing it so that it is progressive and sustainable. From this perspective, it is interesting to reveal research related to media digitalization for improving the image of local wisdom-based tourist villages in Semarang.

LITERATURE REVIEW

a. Tourism Digitalization

Discussing digitalization is synonymous with the use of digital-based tools. So, as a term, media digitalization is often used to describe a media transition process. Digitalization is a form of transformation from print media, video, and audio media to digital media, as well as changing the mindset from conventional to digital. It cannot be denied that the presence of the COVID-19 pandemic has forced all parties to be adaptive and carry out transformations, one of which is mastering digital technology in all aspects of life. In this case, tourism actors are the biggest challenge in digital transformation to be able to accept the use of technology in all lines, from upstream to downstream. The first step that can be taken forward is to have plans and projects related to development. Tourism village management can review all development strategies that have been and will be implemented. The second step is to create a new strategy through collaboration with other parties. The digitalization of media in the world of tourism is key so that the businesses that will be managed can compete in the era of the digital revolution. Currently, the world has changed towards digital, so conventional ways of traveling have been abandoned to become digital travel trends such as online reservations, digital payments, the use of augmented reality, and virtual reality, which will further enrich tourists' experiences when visiting destinations (Ganto, 2021).

The digitalization of tourism is absolutely in line with the dynamics of the development of human civilization, which is mixed with digital technology. Digitalization here means introducing and elaborating on tourist destinations whose display cases can be viewed digitally in front of the public, as well as facilitating and accommodating tourist packages in them, starting with transportation tickets, accommodations, restaurants, and others. Digitalization is present here because of the changes that require it. The public is starting to switch from conventional activities to more effective digital media. Through this digital medium, a tourist can plan his vacation, starting from determining the tourist destination to be visited, booking tourist tickets, transportation, accommodation, and lodging, to the payment stage via digital technology. Such convenience characterizes today's digital society. A touch of digital technology can be applied to the entire supply chain of the tourism industry, starting from operational, structural, strategy, and marketing, to support global interactions between producers, intermediaries, and consumers throughout the world. So it is hoped that the use of digitalization will be able to design marketing strategies, produce images, and brand tourist destinations so as to increase the number of tourist visits (O'Connor, 2005).

b. Image of Tourism Village

A region can develop its tourism industry. One of the concepts that can be developed is the tourism village. A tourist village is defined as a concept for developing rural areas that have various tourism potentials in the form of cultural and traditional treasures, customs,

natural exoticism, culinary uniqueness, architecture, and others, which are then managed by the community and government to become strategic tourist destinations (Putra, 2006). Tourism villages are an example of implementing sustainable development that is environmentally friendly and oriented towards community productivity. Tourism villages are formed from various components, such as partnerships, tourist education, management, and community involvement, as well as aspects of increasing community income. Good tourism management in an area can be an image that can increase the quantity of visitors. So it is necessary to pay attention to the components in developing a tourist village, namely: (a) The village has characteristics that can be developed into a tourist destination that has unique arts and culture; (b) The location is within the scope of the tourism development area or is in the corridors and tourist travel routes that have been offered; (c) Priority is given to providing managers, trainers, and tourism actors, including arts and culture activists; (d) accessibility and adequate infrastructure, so as to support the Tourism Village program; (e) guarantee of security, order, and environmental cleanliness in the Tourism Village (Zakaria, 2014).

In building a visionary image of a tourist village, four important aspects must be looked at, namely: (a) Economic feasibility. Tourism development in villages must, of course, be able to move the wheels of the economy, improve facilities and infrastructure in the environment, and improve the welfare of the people there. So that tourist villages can become economically independent through the potential destinations they have. (b) environmentally conscious. Of course, in the process of developing a tourist village, clear guidelines are needed, especially in maintaining environmental sustainability and avoiding negative impacts that disrupt the ecological balance and even reduce environmental quality. (c) socially accepted. Tourism development in villages must, of course, be acceptable to all parties. Because the impact it presents will certainly expose the entire village area, which must be adjusted by taking into account the values and norms that apply in the community and, of course, not destroying that order. (d) Technology-oriented. The current digital era emphasizes that tourism development should be technically technology-oriented. Tourism governance attracts local young generations who understand technology to participate in creativity and build a broader and more organic image and marketing.

Meanwhile, the aim of developing an image of an environmentally friendly and sustainable tourist destination is oriented towards three main things, namely: (a) maintaining the quality of environmental resources so that the natural panorama and its sustainability can work in harmony. The development of tourist destinations must, of course, maintain the integrity of resources and natural balance and also pay attention to the carrying capacity of the local area. Tourism managers cannot arbitrarily carry out development that could damage the natural order and environment; (b) creating quality of life for local communities. Tourism development should involve the active role of the surrounding community, who can contribute as a driving force for the economy and create a positive climate so that people care about developing destinations in their environment because they can work in tourism and live prosperously from this sector; (c) ensuring tourists experience an amazing travel experience. Tourism development today should be oriented towards the level of satisfaction of tourists and creating an amazing experience. A person's travel experience is greatly influenced by the quality of the tourism product. When someone really enjoys the tourist experience in the tourist village, then he shares his beautiful experience on social media. Of course, it can be a good testimony to the presence of more connections from other tourists who can experience this experience.

c. Tourism Based on Local Wisdom

Local wisdom is often associated with a sign of filter or means of cultivating culture and defending oneself from bad foreign culture. Etymologically, local wisdom is defined as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems and meeting their needs. Every society tries to carry out various strategies to preserve its culture. According to Fajarini (214), forms of local wisdom in society can take the form of culture, including values, norms, ethics, beliefs, customs, customary law, and others. Local wisdom can also take the form of folklore, poetry, rhymes, advice, proverbs, and others. Other local wisdom that we are familiar with includes traditional ceremonies, rituals, and sermons, as well as habits that we often encounter in everyday life within the scope of social interactions.

Meanwhile, according to Law No. 10 of 2009, tourism is a variety of tourism activities supported by various facilities and services provided by the community, entrepreneurs, government, and local governments. Thus, local wisdom-based tourism means tourist activities or activities related to a recreational trip; tourism that specifically visits a location where the people still maintain their traditions, culture, wisdom, and local identity in their daily behavior. With this understanding, it can be understood that tourism villages based on local wisdom must show their existence by preserving the traditions, customs, and culture that are their characteristics so that they can become destinations that provide valuable experiences for visiting tourists. Cognitive tourism can contain the meaning of local wisdom-based tourism, namely tourist trips carried out with the aim of learning something, be it culture, customs, lifestyle, or conditions of the tourist destination area.

The development of a tourism village based on local wisdom is an activity that requires collective awareness and requires a strategy for uniting thoughts in its development. The difficulty of forming an individual tradition that can be packaged into something cooperative and designed to be an amazing spectacle must, of course, be supported by all components of society in the village. For example, the potential of local wisdom that exists in all villages in Indonesia usually has certain rituals before the rice harvest. However, if this ritual is carried out individually, of course it will no longer be a potential local wisdom that can be used as a tourist destination. According to Manteiro (2016), in order for the potential of local wisdom to emerge as a cultural activity, a ritual must be carried out and packaged in a communal context, not in a personal context. In addition, it needs to be scheduled by all rice field owners or certain community groups so that it can become an attraction. interesting tour.

RESEARCH METHOD

In general, this research uses qualitative research methods with a case study approach. Qualitative research is a research method that involves observing descriptive data, such as written or spoken language, from the person or actor being studied. The process of explaining and analyzing an individual phenomenon, group, event, or social dynamics is known as a qualitative approach. Qualitative studies are designed to investigate, discover, explain, and explain the quality or features of social impacts (Sugiyono, 2014). It is hoped that choosing this approach can maintain the integrity of the object, meaning that various data related to research are understood as an integrated unit. Researchers use various data collection procedures based on a predetermined time, the aim of which is to collect complete information. Based on qualitative facts, the presentation of research data will be carried out descriptively. The author's position is quite central as a formulator, data collector, and analyzer to then present conclusions that answer the issues raised in this case regarding media digitalization in order to improve the image of local wisdom-based tourist villages in Semarang City.

This research was conducted in Kandri Village, Gunungpati District, Semarang City, Central Java. The location was chosen in Kandri village because Kandri village is a village that has a community that is active in various things, including developing the potential of local art to be used as a Kandri Tourism Village destination. Data analysis in qualitative research begins with the stages of data collection, data reduction and classification, data presentation, and drawing conclusions. Data collection activities, data reduction, data presentation, and drawing conclusions from research results are integrated into qualitative data analysis. The data collection methods used include primary methods, including interviews with credible sources from 2 people from government elements, 2 tourism managers, 1 Pokdarwis, 1 tourist, and 1 community member in Kandri Village. Apart from that, the author also made direct observations at the Kandri Tourism Village to see community activities in connection with this research. Apart from that, secondary data collection is also carried out by obtaining data obtained indirectly or through intermediary media such as books, journals, published agency documents, and others. The analytical method used in this research is a qualitative analysis method with a descriptive approach to analyze the findings comprehensively.

RESULTS AND DISCUSSION
a. Kandri Tourism Village Destination

The discussion here will focus on the development of the Kandri Tourism Village in Gunungpati District, Semarang City. The origin of the name Kandri Village comes from two female students named Sariyah and Sariani, who came from Selo Grobogan Village. The two of them traveled to Semarang until they saw a place where many Kandri trees grew, so they finally called the village Kandri Village. Kandri Tourism Village has a vision and mission associated with it as a tourist destination. The vision is the realization of a tourist village that satisfies Mbetahi and Ngangeni with value-for-sale services. Meanwhile, its mission is: (1) providing alternative tourist attractions; (2) exploring village potential and local wisdom; (3) empowering the community to expand job opportunities; and (4) developing a sense of pride in living in the village. Before being promoted as a tourist village, since 1987, Kandri had taken the initiative to establish Pokdarwis Pandanaran, whose main aim was to preserve the traditions, arts, and local wisdom of the Kandri community. Pokdarwis Pandanaran is the forerunner of the Kandri community's awareness of managing their village assets as a tourist destination.

The Kandri people are known to uphold their traditions and culture, including preserving art amidst their daily activities. The function of art for the Kandri people is not just entertainment but is used as a means of ritual ceremonies. One of the positive impacts of having local wisdom is that it makes the people of Kandri village more creative and adaptive in facing various forms of change. One of the proud achievements achieved by Kandri Village was that it succeeded in achieving the title of tourist village in 2012.

This change in status accelerates the openness of the Kandri community to a tourism-conscious mindset. Long-standing arts that were originally used for entertainment and rituals can be packaged into tourist performances by adding other elements to them, although this does not reduce their sacred nature. Pokdarwis is also skilled at turning natural potential into attractive tourist destinations by adding various educational games and activities. Emerging new arts such as the Matirto Suci Dewi Kandri dance, the Rewanda offering dance, the Gunungpati market dance, the Kempling art, and wayang da'wah complete the tour package offerings in Kandri village. New and old art is presented according to needs. Once a year, sacred arts such as Dewi Kandri's Sacred Matirto Dance are performed in the Nyadran Kali

ceremony. Apart from that, the Rewanda Dance is also held in the Rewanda Offering ceremony. New arts such as the Gunung Pati Market Dance, Puppet Da'wah, and Kempling Arts, which are profane in nature, are presented according to what needs to be displayed as entertainment for tourists.

Looking at the geographical aspect, Kandri Village has an area of 357,848 hectares and a population of 5,115 people. The majority of the population makes a living as farmers. Kandri Village is at the western tip of Semarang City, Central Java Province, at the foot of Mount Ungaran. Judging from a geographical aspect, this village location has a destination, Goa Kreo, which is full of the history of Sunan Kalijaga. Kandri Village is a rural area that has several special characteristics that make it a tourist destination. In this area, the population still has relatively original traditions and culture, and the majority of the population works as farmers. In 2010, the Semarang City Government began executing the Jatibarang Reservoir construction project worth $70 billion in this area. So most of the people lost their jobs because their rice fields were also used as reservoirs. The function of this reservoir is, apart from being a water supply and flood control, as well as being a tourist attraction and object in Semarang City, especially Kandri Village. This means that it will create new hope for Kandri residents, namely business opportunities, by empowering the community's creative economy through tourism businesses and forming community-based tourism villages (Semarangkota, 2018).

It can be said that Kandri Village has great potential to be developed as a tourist destination. It has natural and environmental beauty with its location at the foot of Mount Ungaran, the Jatibarang Reservoir, and Kreo Cave. It also has unique culinary treasures, agricultural and plantation systems, and cultural traditions that are still sustainable. It is not surprising that it was finally designated as a Kandri Tourism Village based on the Decree of the Mayor of Semarang Number 556/407 dated December 21, 2012. The existence of the Pandanaran Pokdarwis has played a big role in strengthening the movement of the Kandri community in synergy and working together to advance their region. Since then, the tourism mindset has really been instilled in society so that they pay more attention to the environment and have their traditions managed sustainably for tourism. So the result can slowly be seen: every community unit (RW) in Kandri Village already has its own tourist destination. First, educational and arts tourism is in RW 1, which is used as an English village, Omah, for outbound cultural and educational activities. Second, for plantation tours and souvenir shopping in RW II, there is a plantation equipped with a souvenir shop making t-shirts, Siwarak Batik, and others. Third, natural tourism is in RW III; there are several photo spots consisting of cloud spots, cherry blossoms, and others; there is also Kreo Cave, which is inhabited by hundreds of long-tailed monkeys; and the Jatibarang Reservoir. Fourth, agricultural tourism is also available in RW IV, where residents have developed vegetable cultivation locations using an aquaponics system.

To be clearer, Pokdarwis Dewi Kandri manages several tour packages, which include prices per package. There are field trip and village exploration packages, outbound packages, arts and culture tour packages, educational tour packages, special interest education packages, and others. Government support in the form of the establishment of the Jatibarang reservoir, which was completed and operated in 2015, has further increased the tourism potential in the Kandri Tourism Village, which can open tourist boat, Kandri Plaza, and fishing location packages. Pokdarwis Kandri is also targeting special tourism potential in the form of

ecotourism and edutourism. This special tour is intended for pre-school and school-age children from elementary school, junior high school, high school, and university. Supporting facilities and infrastructure in that place include the office and secretariat of the tourist village management, tour guides, homestays, parking areas, tour packages, and fruit gardens. Other facilities include camping grounds, fishing mania areas, river tubing, village exploration, Omah Alas art studio, tourist train, outbound location, ethnic kandri, toilets, MSME kiosks, information boards, and direction signs. Pokdarwis also serves culinary delights such as sego kethek and various typical souvenirs made from cassava, such as wingsing, jenang tape, dodol tape, sikela, gethuk, various cassava chips and chips, and others. They also offer various kinds of souvenirs made from bamboo and wood, as well as screen-printed t-shirts and batik. Kandri tourism also has artistic potential that can continue to be developed. These potentials include Gendongan Lesung, Kempling Kemanak, Gamelan, Karawitan, and Dance Studio. Kandri Village has a local culture that has been successfully developed into a culture of high artistic value. They present this culture in annual agendas such as the Rewanda cultural carnival offerings, village Nyadran, river Nyadran, the legend of the Kreo Cave, grave Nyadran, barikan, and reservoir alms (Merdeka, 2019).

As a tourist village, Kandri has started to be visited by tourists since the early 2000s, especially the Kreo Cave destination. From year to year, the graph of tourist visits continues to increase. After being designated as a tourist village, Kandri received a lot of financial support for the construction of road construction infrastructure, both from the regional government and state-owned companies. For example, the Pokdarwis Pandanaran office is a CSR from Pertamina that can function as a meeting place for community members. It is recorded that data on visits to the Dewi Kandri area peaked in 2018, reaching around 16,000. Meanwhile, in 2019, it jumped to 24,000 tourists, both domestic and foreign. Pokdarwis Pandanaran continues to innovate in creating tour packages that attract the attention and interest of tourists. For example, a special interest educational tourism package containing outbound adventures and agricultural and plantation education that collaborates with schools and companies to come to Dewi Kandri. This tour package really attracts tourists because it contains adventures in the countryside: catching fish, planting rice in the rice fields, harvesting cassava, visiting cow pens, and painting capes. Behind the Pokdarwis Pandanaran headquarters in Omah Pinter Usaha, there are several fish ponds, rice fields, and a field large enough for our bond activities. Tourists can learn more about tilapia and gurame fish and carry out fishing activities in fish ponds.

Pokdarwis Pandanaran is open to involving anyone from the Kandri community who wants to participate as a guide or host in this special interest tour package. Anyone from RW1 to RW4 can register as long as they comply with and follow the specified procedures. For example, one guide can guide a maximum of 10 students. The outbound supervisory personnel are taken from local residents, usually high school or high school graduates who are not yet working, with the aim of empowering the community. The management of Kreo Cave, which is included in the tourist attraction category, involves the Semarang City Government. The people of RW 1 feel the positive impact of tourism activities, such as getting income from events. They can sell snacks and lunches. Activities that bring economic benefits are carried

out alternately and are not monopolized. The owner of the Sengon land whose cassava was harvested received a replacement. Likewise, rice field owners will receive income from tourism to learn how to plant rice. Usually the event is busy between January, February, and March, then in October, September, and November. Almost every two days, there are visits from various schools for outbound activities. After the outbound tourists are directed to small and medium enterprise owners in Kandri, Of the various types of tour packages, in 2018, income from tour packages reached 1.5 billion; even in 2019, it reached 2.3 billion.

However, the Kandri Tourism Village still has many shortcomings. Because it is carried out in mutual cooperation, some of the facilities and infrastructure still need to be improved. For example, for various outbound facilities, much more equipment is needed, and dirt road access also needs to be improved to further increase comfort in getting to tourist locations. Then there are other issues, such as toilets, which still need attention so that they are clean and well maintained. This is in stark contrast to the condition of tourist facilities and infrastructure managed by individuals. In the future, Pokdarwis will provide more facilities and infrastructure so that it can be used more comfortably by visiting tourists. Then another drawback is the issue of promotion through the digitalization of media. Indeed, Dewi Kandri has been highlighted by the media, especially since it was exported by the Ministry of Tourism and Creative Economy website and the Semarang City Government portal. However, sustainable promotional governance is still a problem, especially in order to promote Dewi Kandri internationally. There is still a lack of strategy from Pokdarwis.

b. Local Wisdom in the Development of Kandri Tourism Village

Usually, every tourist village is unable to maintain the authenticity and uniqueness of the local traditions and wisdom that are maintained in the community. The main cause is changes in the social structure, the addition of products that follow trends, and the development of tourism businesses, which have resulted in eroding local values, which have long been a characteristic favored by tourists. Therefore, it is necessary to think about the steps taken by the community and government so that the development of tourist destinations does not change the characteristics of tourist attractions or the lives of the people within them (Neneng et al., 2018). Even though there have been many transformations of local arts and wisdom in the development of the Kandri Tourism Village, this does not reduce or even destroy the sacred values and initial meaning that formed these traditions. Among the arts developed at Dewi Kandri are Gendongan Lesung, Kempling Kemanak, Gamelan, Karawitan, and the and the Dance Studio. Meanwhile, local wisdom, which is packaged as an annual agenda, includes the Procession and Cultural Carnival of Rewanda Offerings, Legendary Masterpieces of Kreo Cave, Nyadran Village, Nyadran Kubur, Nyadran Kali, Barikan, and Alms Reservoir (Kemenparekraf, 2018). The various local wisdoms presented at Dewi Kandri actually have a greater function than just fulfilling ritual aspects.

First, local wisdom is an asset to boosting the community's economy. After being designated as Semarang City's leading tourist destination, Pokdarwis Pandanaran continues to be creative in how to monetize local wisdom assets in Kandri. Until the idea of a tour package based on traditions and local wisdom was created into an educational tourism magnet. When tourists come to visit Kandri village, they are treated to various arts performances that are part of the traditions and local wisdom of the Kandri people, followed by learning to recognize and dance. Tourist activities become more interesting because tourists will be guided by tour

guides, who are young men and women who have received special training from the Semarang City Tourism Office. Tour guides must have extensive knowledge about the tourist attractions that are used as objects of observation; therefore, it is appropriate for young people from Kandri village to involve themselves as tour guides. The hope is that tourists will feel satisfied by obtaining complete information about the tourist attractions they visit. All levels of society in Kandri village are involved in creating new tourist spots ranging from arts and culture to handicrafts and culinary delights. The involvement of all residents in developing tourism in Kandri has an impact on increasing the economic income of the people of Kandri village.

Second, local wisdom as a means of entertainment and support for cultural preservation for the younger generation. This is the key to the success of the Kandri people in preserving their traditions and even being able to recreate many new arts that are part of Kandri culture. New arts have emerged and become local wisdom, such as kempling art, Gunungpati market dance, and wayang da'wah. These three are even made into'mandatory' performances at every wedding, circumcision, and recitation of the Kandri community; the entertainment is their own art. Until the artists got used to it, more and more cadres were formed, and then it was developed to be held in art studios to become a means of entertainment for tourists according to their needs, especially welcoming tourists from officials and artists from the capital city, until it developed into tourist art in the village of Kandri. Local arts performances of Dewi Kandri's wisdom on art in tour packages are presented every time tourists visit Kandri village. As for local wisdom, which is ritual and sacred in nature, such as the Matirto Suci Dance by Dewi Kandri and the Rewanda Offerings, it has actually been developed into an annual event format that can invite more tourists because the performances are held once a year. The addition of supporting components such as processions and dances is an important element in the local wisdom tourism offerings in Kandri Village, which does not reduce the nobility and sacredness of art as taught by its ancestors. Preserving nature and culture is a priority, as reflected in the annual cultural agenda they hold, such as shadow puppetry, suket puppetry, mortar arts, jatilan, and ketoprak. Various local arts created with the local wisdom of the Kandri people have become a tourist magnet.

Third, local wisdom is a sacred means of strengthening and protecting the natural environment. Various rituals and sacred ceremonies as a form of local wisdom of the Kandri people have been preserved since their ancestors inhabited the area. It cannot be denied that the clairvoyant nature and behavior of the Kandri people to maintain balance and preserve nature have been ingrained and shaped by generations. This means that various rituals and arts have actually been passed down from generation to generation long before the launch of the Kandri Tourism Village. However, in the past, various offering rituals and dances were not carried out communally or were only carried out individually. Pokdarwis is able to ensure that the entire Kandri community can accelerate these sacred rituals into destination assets that do not reduce their initial value and purpose. Nyadran Kali has long been done as an expression of gratitude for the abundance of water that never recedes. The location is in Sendang Putra; in the past, it was held normally, but now it is used as a festival full of tourism promotions. Before the Nyadran Kali procession, there was a procession like a carnival. The mothers brought traditional food dishes made from teak leaves, and the fathers wore traditional Javanese clothes carrying knick-knacks typical of royal soldiers. Others bring larung offerings, which are offerings that become the center of attention because they are paraded and accompanied by Javanese mantras. Larung offerings means throwing the buffalo's head into the river. Apart from the buffalo heads that were also washed away, they included jadah, sego golong, and sego goa. A gong is also carried. Before the offerings are carried away, local spiritual figures read

prayers to Almighty God. They asked that the springs in the area always flow as a source of life. The residents will then eat together after completing the offering ritual. Eating together is very unique because various foods, such as rice and various side dishes, are served on banana leaves arranged lengthwise. The nyadran festival will then be continued by holding a cultural carnival festival such as lengdongan lemung, gamelan sepuh, and wayang da'wah. Dewi Kandri's Matirto Suci dance is presented as a complement and conclusion to the Nyadran Kali ritual (Kompas, 2014).

Meanwhile, the Rewanda Offering Dance is presented as a complement and decoration for the Rewanda Offering ritual ceremony, which is usually carried out by the community in Kreo Cave. Offering means gift. Meanwhile, Rewanda means monkey. The format and arrangement of events, which were initially considered normal by the people of Kandri, were then packaged and created into a large festival involving all levels of society so that it became a tourist destination based on sacred local wisdom and full of artistic value. The Rewanda Offering Tradition is a form of expressing gratitude to God Almighty for maintaining the balance of nature in Kandri Village. Apart from that, the Rewanda offering is also an allegory and symbol of the story and journey of Sunan Kalijaga in spreading his missionary mission in Java. It is said that one day Sunan Kalijaga was looking for large and long teak wood to be used as a pillar to support the Great Mosque of Demak. The monkeys around Kreo Cave were very instrumental because they helped Sunan Kalijaga push the teak wood towards Kali Kreo. Only then was the wood brought to Demak for the construction of the Great Mosque of Demak. In this tradition, local residents carry out parades or processions carrying mountains of four types, namely fruit, vegetables, ketupat, and sego kethek. Special mountains are served for the monkeys who live in Kreo Cave. Gunungan is made from various types of fruit neatly arranged, such as cucumber, pineapple, apple, guava, zalacca, and banana. Meanwhile, mountains of vegetables, ketupat, and lepet, as well as sego kethek, are intended for visitors who crowd the grounds of Kreo Cave. To maintain the originality and sacredness of the Nyadran Kali ceremony and the Rewanda Offerings, it is only held once a calendar year. Of course, tourists must also comply with the norms that apply at Dewi Kandri. Likewise, complementary and decorative dances are held following the main ceremony. This ritual ceremony is usually the peak moment for tourists to witness a series of local wisdom traditions.

c. Media Digitalization in Boosting the Image of Kandri Tourism Village

Efforts to develop media digitalization to further boost the image of the Kandri Tourism Village need to be formulated carefully and strategically so that the level of success in attracting tourists is successful. The various forms of diversity offered at the Kandri tourist village destination must be packaged in a creative way so that it can be transformed into a tourist destination that is comfortable, charming, and provides valuable experiences for tourists that can be uploaded on various digital platforms. Awareness of utilizing momentum in the digital era requires all tourism activities to accelerate in conceptualizing unique and dynamic tourism activities according to their characteristics. It must be understood that tourism identity includes three elements, namely positioning, differentiating, and branding. The digitization of the tourism image must also be implemented immediately so that it does not become outdated (Nugroho, 2018).

First, for positioning, Dewi Kandri must have a measurable tourist target segmentation. Currently highlighting nature-based tourism and local wisdom, the target can be aimed at the millennial generation and generation Z, for example, who heavily use digital media in their lives. The generation that grew up with digitalization has the character of preferring destinations that are visually beautiful or have beautiful views, have photo spots that can be

68

immortalized, and become their own attraction. The generation that uses digital technology in Indonesia reaches 77% of the total population; these 205 million people are a strategic market share to be reached with creative tourism promotions from Dewi Kandri. Thus, the digital tourism concept needs to increase the development of photo spots or recruit professional photographers to find the most beautiful points of a location. This has encouraged the emergence of the concept of developing digital tourist destinations, where each location must have many selfie spot destination concepts (Imam, 2017). This digital destination concept prioritizes destinations that have photogenic, creative, Instagrammable, and viral spots. When a tourist feels satisfied with the results of photos in the most beautiful spots of a tourist destination, then they share the photo moments on their social media, which will have a free promotional effect that will spread widely to anyone.

Second, differentiating. Dewi Kandri actually has differentiated tourist destinations that are more popular in the form of special interest tourism, namely groups who travel by staying in a village atmosphere, carrying out rice planting activities, harvesting vegetables and tubers directly from gardens and rice fields, then enjoying typical village menus and activities. dynamic outbound. This becomes a special attraction if there is also a guide who shows interesting, photogenic photo spots so that it can become unforgettable documentation for tourists. The strategy is none other than to recruit as many photographers as possible from the surrounding community who can help tourists get the best photos of each tourist activity. From there, the photos taken can then be posted on all social media platforms and digital media. Pokdarwis Pandanaran has collaborated with the Semarang City Tourism Office to produce and design many photo spots in the Kandri Tourism Village, as well as conducting several trainings by inviting several professional photographers to be able to produce quality, attractive, and Instagrammable photos so that they can be used as an attraction in their own right. Several locations that can produce the best photos in Kandri Tourism Village include Jatibarang Reservoir, Kreo Cave, Curuk Siwarak, and rice field landscapes with views of Mount Ungaran. Traditional activities can also be interesting photo objects. These traditional activities include Nyadran Desa, Nyadran Kali, Nyadran Kubur, Rewanda Cultural Carnival of Offerings, Masterpieces of the Legend of Goa Kreo, Alms Reservoir, and Barikan. All of them can be used as interesting photo and video spots and have their own characteristics, which are the hallmark of Dewi Kandri and will never be found anywhere else.

Third, tourism destination branding. Specifically, efforts to build the uniqueness or characteristics of a tourist destination and communicate it to the public, tourists, and investors by using names, taglines, symbols, designs, and combinations of these media to display a positive image. The Semarang City Tourism Office has actually facilitated the Kandri Village Government and the Pandanaran Pokdarwis, as well as the staff of tourism organizers and managers in the Kandri Tourism Village, to emphasize the importance of branding. It is necessary to formulate appropriate branding management so that the tourist destination development process can run sustainably and so that a strong memory is created that Semarang has a very unique local wisdom-based tourist destination located in the Kandri Tourism Village. The method that has been taken so far is by coordinating all relevant stakeholders in preparing marketing channel programs, whether carried out conventionally or through digital media. Conventional marketing has been carried out by the Ministry of Tourism and Creative Economy's network channels, which are coordinated by the Semarang City Tourism Office and the Kandri Village Government through Pokdarwis, to create a kind of catalog and pamphlets and banners to be included in tourist exhibitions, which are participated in by the Semarang City Tourism Office at local, provincial, and national levels. Then, a strategy to strengthen

digital branding has also been carried out by all stakeholders by displaying the profile and destination of the Kandri tourist village on the Kemenparekraf.go.id and Semarangkota.go.id websites, both of which have become official showcases for promoting the Kandri tourist village as a pilot project and national-level tourism village model. A competition to create a logo for the Kandri tourist village has also been carried out, and a logo was chosen that could be a symbol of the goddess Kandri with the tagline 'Kandri Wae: Tourism, Adventure, and Education.

Figure 1: Kandri Tourism Village Logo

d. Kandri Tourism Village Promotion Strategy Through Digital Media

Several efforts have been made by stakeholders to promote the Kandri tourist village to the general public so that it can develop further and be visited by many tourists. Some of the steps that have been taken include:

First, promote the tourism agenda with art displays to a general audience. Through collaboration with the Semarang city government and the Semarang city tourism office, the Kandri village government is working optimally to publicize Kandri tourism to the general public. Instagram social media with the account name @desawisatakandri and the Semarang city government page always contain interesting information about the development of Kandri tourism from arts, culture, and agro-tourism educational tourism activities. Facebook social media has also been run by the Pokdarwis team with the account @DesaWisataKandri, which also has a similar promotional concept by displaying photos and videos of tourists who have visited and traveled in Kandri. Social media in the form of YouTube is also available with the account name @DesaWisataKandri. Through YouTube media, especially the public, can access videos of the beautiful natural panorama of Kandri as well as various tourist activities that can be enjoyed in it. This is, of course, a very neat publication medium and is packaged professionally by the Pandanaran Pokdarwis promotion team in collaboration with the Semarang City Tourism Office under the auspices of the Kandri Village Government and the Semarang City Government. When there is an KKN agenda in Kandri Village, KKN students also prioritize activities in the form of digital media publications. As carried out by the UNNES KKN team, the UIN WALISONGO KKN team, and others. In addition to socializing the KKN program, students are also required to promote photos and videos about the Kandri village environment, new tourist spots, and Kandri community activities that have the potential to be packaged into tourist destinations. In this way, it is hoped that the interest of followers in visiting Kandri village will increase (Utina, 2018).

Second, collaborating with journalists, bloggers, vloggers, celebs, and social media influencers to participate in publishing and introducing tourist destinations based on the natural beauty and local wisdom of the Kandri Tourism Village in Semarang City to reach wider public interest both on a local and national scale. and abroad. The results are starting to appear; if we search on Google with the keyword Kandri Tourism Village, we will find hundreds to thousands of pieces of news or coverage published by various types of national and local online news portals, such as travel.detik.com, indonesia.travel, topwisata.info, kompastv, merdeka6.com, blogger notes, video vloggers, and academic research that discusses many

destinations and local wisdom in the Kandri Tourism Village. This is an initial catalog that will spark the interest of potential tourists before deciding to travel to Semarang City, especially booking a tour package in Kandri, especially during the momentum of the traditional Nyadran Kali festival and the vibrant Karawita offerings.

Third, the organizers of the Kandri tourist village also open wide opportunities for many digital platforms in the tourism sector to work together in developing tourism packages that already exist and are run by the people of Kandri. For example, the Livein platform, Tiket.com, Traveloka, Pegipegi.com, and various other types of platforms can package digital package provider technology and can help market the business potential of the Kandri tourist village. The digital platform must, of course, have a mechanism that is in line with the Pokdarwis program and Kandri tourism organizers. The marketing function of this platform is more focused on digital expansion with a wider reach. People who see Dewi Kandri's post can order tour packages, services for purchasing local tourist village products, guide services, and rental accommodation and transportation bookings.

CONCLUSION

Kandri Tourism Village, which is a form of local wisdom-based tourist destination, is very open to digital development. The potential for developing artistic traditions and local wisdom inherent in the Kandri Tourism Village can be carried out quite well through the active participation of the community in providing amazing tourism creations and services. The Kandri Village community is expected to increase harmony in thinking about advancing village tourism. One of the ways this can be done is by intensifying tourism promotion through collaboration with various agencies. The level of welfare of the Kandri Village Community also needs to be increased through optimizing tourist attraction management. Optimizing promotions via social media networks such as Facebook, Instagram, YouTube, government website promotions, and online news; collaborating with YouTubers and social media influencers to promote tour packages; and openly collaborating with digital platforms providing tourism services such as Livein, Tiket.com, Traveloka, or anyone else; and other investors if anyone is interested in being involved in advancing the positive image and branding of the Kandri Tourism Village to be more widely known to the public both on a national and international scale. Even though the digitalization strategy that has been implemented is still not optimal, it has produced results with the creation of quite strong branding, namely 'Kandri Wae: Tourism, Adventure, and Education'. The creation of various new tour packages is also effective in boosting cooperation with schools, agencies, and companies to choose Kandri as a friendly and enjoyable tourist destination. This ultimately increases tourist visits to the Kandri Tourism Village, which of course also improves the community's economy and the local government's original income.

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