

Gending Sriwijaya Dance Performance as an Innovation Media to Develop the Cross-Culture Based Local Economy

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ABSTRACT

Innovation is a culture, meaningful thought, behavior or new things that are different and have a great quality according to the era. The aim of the research is to create a basic model for determining the synergy of sophisticating local wisdom based on cross-culture, the author uses the *Gending Sriwijaya* dance as a medium to develop the local economy. Ten role models in the previous research were used to be the author's goal in providing added value for the rationale in determining local economic growth policies. The method used in this study is a case study of the *Gending Sriwijaya* dance teaching experience accompanied with a literature study based on empirical studies preferences in determining the research gap. Building a hypothesis based on this method is a "sophisticated" media variable, which emphasizes the innovation of the archipelago's cultural arts in mapping and understanding to develop the local economy. The author's findings of the ten role models are used as the construction of model variables; lotus motif as a branding for business development, the history of *Gending Sriwijaya* dance as an academic branding, and movement patterns in *Gending Sriwijaya* dance as community branding to grow the local economy based on cross-culture with pentahelix mapping.

Keywords: Offerings, Sophistication, Gending Sriwijaya, Archipelago's Culture, Cross-Culture

1. INTRODUCTION

Life today requires many alternatives. In the midst of changes in the modern life, we often hear the term *Salus populi suprema lex* or *Salus populi suprema lex esto* or *Salus populi suprema est*, which means people's safety is the highest law. This Latin adage was first introduced by the ancient roman philosopher, Marcus Tullius Cicero (106-43 BC) [1] in his book "*De Legibus*". Then, Baruch Spinoza (1632-1677) [2] in the "*Theological-Political Treatise*" book mentions a similar terminology. Moreover, John Locke (1632-1704 AD) also used the dictum in his book "*Second Treatise on Government*" [3] by referring to it as one of the fundamental principles for government.

Sustainable development must pay attention to the principal values in the various archipelago's cultures to avoid exploitation behavior. Through the awareness movement on the importance of the archipelago's cultural diversity as a resource, an ecological process and attention to socio-cultural values encourage the creation

of conservation strategies, especially to ensure the archipelago's resources supply in the concept of sustainable development later.

The concept was first introduced by the World Commission on Environment and Development in 1986 on their *Our Common Future* (Luchman 2004) [4] book, defining sustainable development as follows: "development which meets the needs of the present without compromising the ability of future generations to meet their own needs". Historically, sustainable development is an effort to see nature as wealth resources. What concept? The concept of viewing the various kinds of living organisms, both overall as well as variations totality in life on earth. Includes plants, microorganisms, animals, to genetics that process ecologically and establish the ecosystem in the form of a natural environment as a form or support for sustainability.

Likewise, the archipelago's culture as a unity of life. Archipelago's cultural arts as life's replica are cultivated

as an effort for life's continuity. Whereas in the process of sustainable development, the archipelago's cultural arts are the assets. The development must be able to emphasize that culture is a genetic process that continues to develop, forming new ecosystems based on the environment in it as a support for people's lives.

Borrowing the term of *Salus populi suprema lex* or *Salus populi suprema lex esto* or *Salus populi suprema est* which means people's safety is the highest law. Then, environmentally insightful sustainable development is an alternative medium for the archipelago's cultural arts which has the meaning of people's safety as the highest law.

Developing a new lifestyle and awareness by the influence of advanced science and technology, influences the interaction value between people and their cultural environment change. New developments in particular affect "awareness" when: activities, "care" for problems: ecology and nature conservation, science, education, and culture, "needs" for: self-development and the desire to interact practically. The development of lifestyle and awareness will continue to require the drafter to conduct studies and research on the value of developments in shaping the future.

The construction of 10 stages as role models in research: (1) The Art Education Suggestion Method as a Tool for the Development of Science and Technology, (2) Synergy for the Indonesian Cultural Plurality Based Ecotourism Industry Development, (3) Blue Tourism: Assimilating Blue Economy Concept with Sustainable Marine and Coastal Ecotourism Development, (4) Innovative Ecosystem Design through the Art Education Based Tourism Industry Development, (5) Archipelago's Cultural Diversity in Art Education Anthropology, (6) Techno-preneurship in Cultural Arts Inheritance (Case Study: Indonesia – Malaysia), (7) Collaborative Strategy in the Development and Inheritance of Archipelago Arts, (8) Tourism Villages as Ecotourism Development Bases for the Synergy of Strengthening Indonesian Multiculturalism, (9) Aesthetics and Ethics: Value Standards for Developing Culture-based Ecotourism Exotics, (10) Penta Helix Sustainable Ecotourism Developmental Model: Empowering the Community Local Wisdom.

The new lifestyle and awareness development through understanding must adjust to its natural authentic culture. Hoping that will reduce the negative impact on their cultural life. Sustainable development must be able to avert the emergence of various socio-cultural frictions and conflicts between communities. The archipelago's cultural sustainability development is an effort to preserve the cultural environment that develops the local economy. The local wisdom economy, developed from a variety of MSMEs that are characteristic of the production of the local community.

An economic review based on local wisdom, referring to local wisdom ('urf shahih) in sharia economic regulation, although it is local but contains universal moral values. It can be seen from the village community that their lives are as they are, independent, not excessive, tolerant, wise in debt, preserve the sustainability of generations and the environment, and so on. This local genius is according to religious teachings. This form of local wisdom provides opportunities for community creativity which in turn gives rise to creative industries (Azizah SN, 2018).[5]

2. LITERATURE REVIEW

Processing the qualitative new lifestyle and awareness development, as well as unraveling the negative impact on the value of shifting its characteristics, is an effort to continually seeking and creating new products or markets in order to pursue growth, economic growth, profitability and flexibility. The construction of 10 role model stages is a step in determining special interests based on the formation of stages. Archipelago cultural innovations are emerged as the creation of new products and collaborations between various types of products through the adaptation and modification of existing products. Here are the 10 research role model stages:

1.1. The Art Education Suggestion Method as a Tool for the Development of Science and Technology

Yuliawan (2021) states, the art education suggestion method is a tool for the development of science and technology. It aims to bring out the power of "self" which is aesthetic and has the knowledge and technology value. Suggestion as a psychological description, affects feelings that later shape into behavior. The process is to enter by breaking the emotions spontaneously. Suggestion is an understanding attitude about the aesthetic sense of self-worth.[6]

1.2. Synergy for the Indonesian Cultural Plurality Based Ecotourism Industry Development

Hasanuddin (2021) states, humans are created into tribes and nations. They carry out the mandate as khalifatu fi al ardh. However, the development of ecotourism is often oriented towards exploration and exploitation of non-human resources (back to nature), but forgot to pay attention to the role of humans and local communities in empowering their local wisdom for environmental conservation. This paper is a limited empirical description and ideological prescription of ecotourism development in Indonesia as a process of culturalization towards strengthening the Indonesian multiculturalism basis.[7]

1.3. Blue Tourism: Assimilating Blue Economy Concept with Sustainable Marine and Coastal Ecotourism Development

Hanafiah (2021) in her findings states, this paper suggests that while there is considerable research into small island sustainability, limited study has been done to incorporate the Blue economy concept in sustainable coastal tourism development. Tourism policymaker's primary concern should be framing economic sustainability into the current sustainable development framework. Hence, focusing on an economic-driven-environmentally friendly model (Blue Tourism) offers significant implications for small island destination ecotourism management.

The findings show the incorporation of the economic concept (Blue Tourism) in the development of sustainable coastal tourism. The main concern of tourism policy makers should be to frame economic sustainability into the current sustainable development framework. Focusing on eco-friendly models driven by the economy (Blue Tourism) offers significant implications for ecotourism management.[8]

1.4. Innovative Ecosystem Design through Art Education Based Tourism Industry Development

Yuliawan (2021) states, making innovative ecosystem designs through optimizing "strength capabilities" and harmonizing multi-stakeholder characteristics, is the author's concern. This innovative ecosystem design requires support as a "power center" in exploring new ideas with the modern science perspective. The art education model is used as a supporter of the innovative ecosystem design fundamentals strength building. It creates a pleasant working atmosphere and pattern. And how to come up with innovative creative ideas in making a product that fits the needs and dimensions of market satisfaction. With a profitable business model, but does not eliminate the essence and deep meaning in the show.[9]

1.5. Archipelago's Cultural Diversity in Art Education Anthropology

Yuliawan (2021) states that the aesthetic value of the archipelago's diversity has inter-ethnic meanings related to one another in constructing social harmony. The author believes that the meaning of archipelago's cultural diversity in the art education anthropology study will facilitate people's ways of thinking and produce results at the level of attitudes changes and behavior of the archipelago's community, Republic of Indonesia. Understanding the meaning of the archipelago's diversity is very important to be presented in the art education context, especially if it is associated with efforts to form

students' awareness in appreciating and emerging the pride in the cultural richness of community and nation's traditions. [10]

1.6. Techno-preneurship in Cultural Arts Inheritance (Case Study: Indonesia – Malaysia)

Yuliawan (2021) states that the aesthetic value through the inheritance of Indonesian-Malaysian culture, has a meaningful relationship in building social harmony, which benefits both parties as an economic generator stimulan. The study of technopreneurship in the cultural arts inheritance will facilitate the people's way of thinking for both parties. The results will be obtained at the level of changes in people's attitudes and behavior in generating the joint economy. Competitive, absolutely necessary in today's global conditions. Becoming a creative and innovative society or organization is a key to the success in the current global condition. Especially if it is supported by knowledge and ability to use technology as a basis for activities, both in the individual, organizational and corporate levels. A concept of cultural inheritance based on technopreneurship. [11]

1.7. Collaborative Strategy in the Development and Inheritance of Archipelago Arts

Yuliawan (2021) states, education is a medium for transforming the cultural values order as a reinforcement of social interaction ties between people, nation and state. Universities as the development of science to strengthen human civilization. The importance of collaboration between stakeholders in the development and inheritance sector of the archipelago's culture is the background for the success of collaboration strategy in the development and preservation of the archipelago's culture.[12]

1.8. Tourism Villages as Ecotourism Development Bases for the Synergy of Strengthening Indonesian Multiculturalism

Hasanuddin (2021) states, the development of tourist villages as a basis for developing ecotourism for the synergy of strengthening multiculturalism in Indonesia. Strengthening through specific marketing based on tourist destinations, processing skills and services to massive visitors, involving the community, government policies, and the development of local residents' ability. Development facilitates the supporting and inhibiting factors as a commitment strengthening of the local government as well as community to develop tourist villages, according to the geographical conditions of multiculturalism.[13]

1.9. Aesthetics and Ethics: Value Standard for Cultural-Based Ecotourism Exotic Development

Hasanudin (2021) Aesthetics and ethics: Value Standard for Cultural-Based Ecotourism Exotic Development. With the basic principles of conservation and community participation, the development of ecotourism is the management of local people or communities as an economic growth upgrade based on community culture. [14]

1.10. Penta Helix Sustainable Ecotourism Developmental Model: Empowering the Community Local Wisdom

Hanafiah (2021) this paper demonstrates that CBT is about maximizing the positive impact via active collaboration between its core stakeholders. This paper identifies three gaps: i) lack of community local wisdom adoption in tourism planning and development; ii) the top-down tourism development planning system carried out by the government; iii) the lack of collaboration between the community and the other Penta-Helix stakeholders.[15]

As an empirical study preference in 10 stages role model mentioned above used as a base step to determine gap research, to process the “tastes” so it is said to be fashion that always changes according to the “buyer.”

Gending Sriwijaya dance is a dance which was created and developed in Sriwijaya Empire Palembang, South Sumatera. This dance is being used as the object of study and paper by the writer. This dance is considered as a fashion that never changes the value, but it is still alive in different spaces and times. The variety of uniqueness in the Gending Sriwijaya dance has the potential to enhance the local value of genius based on cross-culture, as well as a medium to grow the local economy. According to the government's goals and the rules of the World Tourism Organization (WTO), which leading to the value of cultural enculturation and giving the large space for the community to participate in developing the potential have as an effort to improve public welfare (Risman, Wibhawa, and Fedryasyah, 2016)[16]. Based on the research role model; Collaborative Strategy in the Development and Inheritance of Archipelago Art, the development of a new lifestyle and awareness influences the changes in interaction value of the cultural environment. By identifying the Gending Sriwijaya dance, formulating the cross-culture in Gending Sriwijaya dance: the value of culture innovation, the value of meaningful thought in Gending Sriwijaya dance affects its culture behavior, the value of quality cultural interference, and so on.

The National Development Planning System (SPPN) on Law Number 17 of 2007 about The Long-Term

National Development Plan (RPJPN) 2005-2025 [17], to make Indonesia a developed country and include in the top 10 countries in the world by 2025. The vision of Indonesia in 2025 is economic growth development that is self-Sufficient, Advanced, Just, and Prosperous for the welfare of the Indonesian people. Based on the research role model; Tourist Villages as Ecotourism Development Bases for Synergy Strengthening Indonesian Multiculturalism.

The Masterplan for Acceleration and Expansion of Indonesia's Economic Development (MPPPEI) 2011-2025 [18] is the way of economic transformation to create Indonesia as a developed country that will be integrated with the SPPN. The steps in the acceleration and expansion have been formulated in a focused way and measurable with a clear management pattern and have been agreed upon by the relevant stakeholders. Based on the research role model: Blue Tourism: Assimilating Blue Economy Concept with Sustainable Marine and Coastal Ecotourism Development. Realizing the direction of expansion based on the research object.

The main program in MPPPEI centered on the major economic development activities. Hobbies, Interests, and talents or aptitudes are inherent abilities that are potentials that still need to be developed or trained to achieve knowledge and skills (Widiyastutik, 2021)[19]. Talents can be manifested as a natural ability to acquire knowledge and skills that are relatively general or specific. Based on research role model; Aesthetics and ethics: Value Standard for Cultural-Based Ecotourism Exotic Development. Organizational culture as a role system, flow of activities, and processes (Shows organizational processes or called as a system or work relationships pattern) and involving several people as implementing tasks, designed to carry out a common goal (Chatab, 2007) [20]. Based on the research role model; Innovative Ecosystem Design through Art Education-Based Tourism Industry Development, that knowledge refers to our understanding of the real world around us, it means about the basic characteristics of the spatial dimension, of matter and energy in their interaction with one another. Raindo House Dictionary of the English Language defines that technology as a branch of knowledge-oriented to industrial arts, applying science and engineering or the totality of how social groups help themselves by using material objects about their civilization (Ciptomulyono, 2005) [21]. So that technology can be concluded as knowledge about methods, equipment, processes, and products used to create products or services. Based on the research role model; Techno-inopreneurship in Cultural Arts inheritance (Case Study: Indonesia – Malaysia).

3. RESEARCH METHODS

The research method identifies and formulates Cross-culture in Gending Sriwijaya dance: Cultural innovation,

meaningful thinking, behavior, or new things that are different and high quality in the time. Setting the goal and benefits using a literature review to explore studies; Empirical results from journals, articles and reports from relevant ministries regarding tourism and development of arts education in Indonesia as a role model added value for the rationale in determining local economic growth policies.

The method used is a qualitative, supported by a study of literature based on the preference of empirical studies in determining the research gap. Build up the hypothesis based on literature study in variables based on the stages of the role model. Qualitative data that has been produced in the role model stage is as “sophistication” which emphasizes the innovation of the national cultural arts in mapping and understanding to grow the local wisdom economy. The authors' findings in the role model stage are used as construction of the variable model: to conclude Gending Sriwijaya dance as a medium to grow a cross-culture-based local economy with Penta helix mapping. Positioning “Gending Sriwijaya dance as a fashion that never changes in value but still lives in different spaces and times”.

4. DISCUSSION

Development is based on an approach to economic growth and equity for the community welfare, which is oriented to regional development. Stand on the cultural values of the community by protecting various aspects (contained in the Regulation by The Minister Number 14 of 2016), such as human resources, marketing, destination, science and technology, cross-sector linkages, cooperation between countries, small business empowerment, and responsibility for the utilization of natural and cultural resources.

National culture is one of the attractions of local values, which has noble values and must be preserved to improve the quality of life of the people, strengthen the values of the nation’s personality and become the pride of its cultural owners. The cultural diversity of the archipelago needs to be maintained and managed in a measurable protection and management system based on a development system.

Development and management can provide social, economic, and cultural benefits based on local value. Thus, culture as an understanding enters the level of sustainable development planning that can create appropriate local economic development according to local culture, socially acceptable, and prioritize community values. The following is a cross-culture based cultural development collaboration scheme in the Penta helix intelligent system:

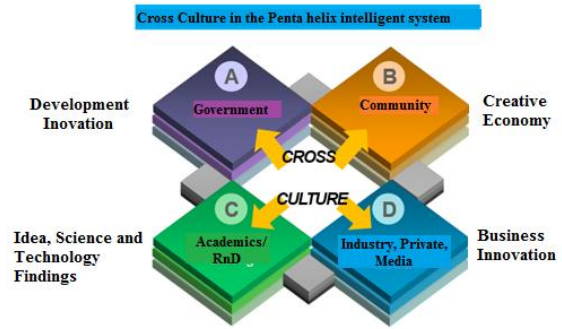


Figure 1 Cross Culture scheme in the Penta helix intelligent system.

A cross-culture-based cultural development collaboration scheme in the Penta helix intelligent system is the development of a cross-culture component in supporting the sustainable development of Indonesian tourism. This shows that the government has political power, academics/RnD has knowledge power, community/society has social power, businessmen/entrepreneurs have a Pancasila-based economy, and media have communication power.

Grand design based on Greg Richards (2010) [22] about the development of a tourist destination metropolis with systemic division: critical mass, competitive advantage, culture, creativity, cosmopolitan atmosphere, city brand (marketing), competence (management), collaboration. Gending Sriwijaya dance enters the systemic management of the critical mess value era, referring to a comprehensive management system about the needs of most people and managing them so that they can be an attraction to come.

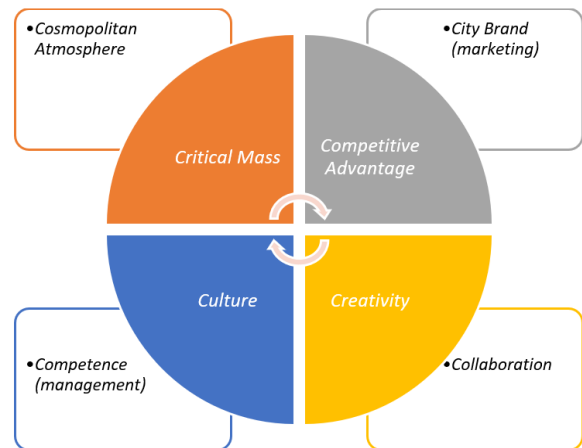


Figure 2 Greg Richards Grand Design (2010).

Gending Sriwijaya dance enters the era of competitive advantage value, referring to the attractiveness development factor. The strengthening of the Gending Sriwijaya dance enters the activity mice in the event, commercial facilities, hotels, shopping centers,

cinemas, night entertainment, amusement park, and so on. So, it is opening up the space and time of cross-cultural results.

Gending Sriwijaya dance enters culture value era is a vital factor in the cross-culture development system. Gending Sriwijaya dance is a source of uniqueness or a vital element in the growing development of the local economy. Entering the level processing “tastes” uniqueness so that Gending Sriwijaya dance can be said as a fashion, it is worth changing in the marketing package according to the “buyer.” Positioning Gending Sriwijaya dance as the fashion that never changes the value and keeps it alive in different times and spaces. With the perception that in metropolitan tourism development, culture is a unique element that certainly has different values and identities for each region.

Gending Sriwijaya dance enters the creativity value era, reaching the highest level of creativity. Gending Sriwijaya dance has entered the competition in the metropolitan economic area centered on creativity and the knowledge industry. Combining interesting creative

talents, becoming the most important part of the development of cross-culture-based local economics.

Gending Sriwijaya dance enters the cosmopolitan atmosphere era shows that Gending Sriwijaya dance as a result of cross-culture of its time, which is currently entering a multilevel mix in the bland of contemporary culture. The uniqueness of Gending Sriwijaya dance is in the cosmopolitan atmosphere, which emphasizes not only diversity but the mixing and blending of modern cultural products.

Gending Sriwijaya dance enters the city brand (marketing) era. This shows that Gending Sriwijaya dance is a message that can be delivered and can create an image or branding that can accommodate various aspects of Gending Sriwijaya dance as a support for strengthening the metropolitan city with various market segments in its buffer areas.

Branding components in the Gending Sriwijaya dance include: the history of Gending Sriwijaya dance, the purpose of the dance, the number of dancers and the dance move of Gending Sriwijaya dance; early move,

Table 1. Gending Sriwijaya Dance Component Branding

Dance History	Early Move	Basic Move	Final Move	Costume	Property	Dancer Makeup	Floor Pattern	Music and Lyric
The purpose of Gending Sriwijaya dance	<i>Sembah</i>	<i>Elang Terbang</i>	<i>Tolak Bala</i>	<i>Aesan Gede Fashion</i>	<i>Dodot, Lotus, Pending,</i>	Full Make Up, Elegant	Enter the stage: Straight Line	Malay Drum (<i>Kendang</i>)
The number of dancers	<i>Jalan Keset</i>	<i>Tutur Sabda</i>	<i>Mendengar</i>	<i>Aesan Paksakong Fashion</i>	<i>Meranti Shawl, Scarf,</i>		When dancing: V shaped	Gong
The dance move of Gending Sriwijaya dance	<i>Kecubung</i>	<i>Berkumandang</i>	<i>Sembah Penutup</i>	<i>Teluk Belango Fashion</i>	<i>Kalung Kebo Mungghah, bracelet,</i>			Bass
	<i>Elang Terbang</i>	<i>Tabur Bunga</i>			<i>Kelat Bahu, Tanggai, Kasuhun, Pilis,</i>			Accordion
		<i>Borobudur</i>			<i>Tanjak, Malang bun,</i>			violin
		<i>Tafakur</i>			<i>Kelapo Tandan, Potpourri, Triple Earring,</i>			Lyric of Gending Sriwijaya A. Dahlan Mahibat and Nunjtik A.R
		<i>Siguntang Mahameru Ulur Benang</i>			<i>Sewet Songket, Rumpak, Tepak, Peridon, Umbrella, Lance</i>			

Source : Personal Documentation

basic move, and final move; costume and property; dancer makeup; floor pattern; music and lyric of Gending Sriwijaya dance.

Cross-culture in the development of Palembang city has a great history starting from the great Buddhist Empire, namely Sriwijaya Empire then, all mixed with Islamic culture through Palembang Darussalam Sultanate. The mixing through the Dutch and British colonial governments has monopolized the trade, exploited human resources and fully controlled the regional government of Palembang city.

The development of population diversity continues along with the Musi River, which is the center of trade and shipping. Many traders stop by and spread religion and culture. We can see the cross-cultural heritage in Palembang city at Sultan Mahmud Badaruddin I Jayo Wikramo Mosque (Palembang Grand Mosque), Al Islam Muhammad Cheng Ho Mosque (Cheng Ho Palembang Mosque), and Limas House (Traditional House). So, there has been a mixture of cultures between Javanese,

the private sector, between tourism and other tourism, between the metropolis and its buffer zone, and between the metropolis and its citizens.

Palembang city and other cities in Indonesia have cultural assets that are able to accommodate the needs of buffer zone both tangible and intangible, needed as a cross-culture-based metropolitan city.

Indonesian societies have a tolerant consciousness for ethnic, racial, and cultural, which has become a long story of the struggle for unity and integrity that has liberated and become the Republic of Indonesia. So, this is the basis of the struggle in developing a cross-culture that can increase the value of economic growth, Cultural development with diversity, and creativity in increasing local branding of international value. The following are the indicators of the development of Gending Sriwijaya dance with a Penta helix mapping perspective:

The creator of Gending Sriwijaya dance must have the ability and preparedness to overcome positive and

Table 2. The indicators of the development of Gending Sriwijaya dance with a Penta helix mapping perspective

Perspective Business	Perspective Media	Perspective community	Perspektive Academic	Perspective Government
1	2	3	4	5
Featured Commodities	Spatial Area Connectivity	Local Creativity	Archipelago Cultural Studies	Government Policy
Commodity Development has Economy	Public Communication Development	Involvement of Cultural Arts Actors	Alternative Science as Cross-cultural Development	Economic Development Forum
Culture use	Building Image	Cultural Arts Innovation	Culture and Education	Regional or City Government Policies, and Cultural Stakeholders
Certification and Standardization	Featured Commodity Promotion	Attraction/Unique/Taste	Knowledge Update	Featured Commodity Based Policy

Chinese, Arabic, Indian, and Indigenous people. With the mixing culture, there is a lot of uniqueness in terms of dance patterns, music, costumes, and properties in the Gending Sriwijaya dance.

Gending Sriwijaya dance enters competence (management) era. This shows that Gending Sriwijaya dance, become one of the management development aspects in formulating the value of metropolis destination tourism as a cultural factor that can grow the local economy. Management of complexity in a variety of cross-culture is considered as a supporting aspect of the development of a tourism metropolitan city.

Gending Sriwijaya enters the collaboration era. Collaboration between sectors is needed and managed properly. These sectors include: between the public and

negative impacts, as a self-ability in adapting to a new habit. The consequences of change require policy support and collaboration from various stakeholders for the realization of sustainable community development.

The history of Gending Sriwijaya dance, which was rearranged by the creators, became an important note at the beginning of Gending Sriwijaya dance. This is important as an effort of continued education, especially in the cultural art, as an effort to enculturate traditional or ethnic arts in the archipelago. Based on the research data, it is known that the flower motif on the costumes and accessories used in Gending Sriwijaya dance is one of the typical motifs of Palembang *batik*. The creator creates the various pattern movements in Gending Sriwijaya dance, making it an icon for the outside community (national and international tourists), which shows how graceful the

Palembang girl is. The strains of the waves in the graceful movement of the arms with fingers using *celetik* or long nails, as a strengthening of the strong character of Palembang people with environmental influences, especially along the Musi river. Creator has played a role in creating branding in various forms of cultural products typical of Palembang people, concerning the diversity aspect in Gending Sriwijaya dance.

Based on the Regulation of the Minister of Tourism the Republic of Indonesia Number 14 of 2016 [23] on Guidelines for Sustainable Tourism Destination, placing this as one of the tourism development plans translated into sustainable tourism destination policies that are able to realize national tourism development that is appropriate according to local culture, socially acceptable, prioritizes local communities, non-discriminatory, and environmentally friendly. This is in accordance with the indicators of the United Nation World Tourism Organization (UNWTO) and has received recognition from the Global Sustainable Tourism Council (GSTC), so it is expected to synergize, strengthen the tradition, and local wisdom of multicultural communities in managing the attractiveness of the natural and cultural environment in tourism destinations in unison and sustained.

To provide a reference for the Government, regional Government, and other stakeholders for carrying out the development of sustainable tourism, the Minister needs to determine the Guidelines for Sustainable Tourism Destination. It aims to provide a comprehensive reference regarding the management of tourism destinations continually, to realize the management of protection, utilization, and the development of the area as a sustainable tourism destination. The scope of sustainability include: sustainable tourism destination management, economic use for local communities, cultural preservation for the community and visitors, and environmental preservation.

5. CONCLUSION

An effort to create a basic model for determining the synergy of sophisticated local wisdom based on cross-culture, with Penta helix mapping, raised Gending Sriwijaya dance research as a medium to grow the local economy.

The author's findings in 10 role models are used as the construction of model variables; lotus motif as branding for business development, the history of Gending Sriwijaya dance as academic branding, and movement patterns as community branding to grow the local economy based on cross-culture with Penta helix mapping.

Research: The tribute of Archipelago Art and Culture as an Innovation Media to Grow Local Economy Based on Cross-culture is an effort to "sophisticate" the

Gending Sriwijaya dance whose value can still be "lived" in contemporary life and become the basic capital of society or art actors to continue their life in the future.

AUTHORS' CONTRIBUTIONS

The author's contribution leads to indicators of innovation in the development of the Sriwijaya Gending dance with the Pentahelix Mapping Perspective, specifically on the perspective or branding of Media and Government, which will be developed in further research. Meanwhile, the co-author provides strengthening analysis in articles that can be used as references as a basis for analyzing further research, especially in the field of cultural studies, as well as techno-preneurs. The results of the early stages of research that have been described in this article, can also be used as a reference not only by further researchers, but also as material enrichment for students, especially students in the fields of cultural studies, tourism, and cultural arts.

ACKNOWLEDGMENTS

Thank you to the rector of Universitas Pendidikan Indonesia, Prof. Dr. M. Solehuddin, M.Pd., M.A, through DIA (Directorate of International Affairs) Universitas pendidikan Indonesia who have organized the program of WCU (World Class University) so the writers have the opportunity to develop the writing skills and academic collaboration both nationally and internationally. Next, to Dr. Hasanuddin, M.Si as a lecturer and collaboration partner from the Minangkabau Literature Study Program, Faculty of Cultural Sciences Universitas Andalas, and to Assoc. Prof. Mohd Hafiz Hanafiah as a collaboration partner from the Faculty of Hotel and Tourism, Universiti Teknologi Mara, Malaysia.

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