

# The Communication Process in the Development of The Alassumur Tourism Village

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## ABSTRACT

The concept of a tourism village as an alternative tourism makes local wisdom and village atmosphere a selling point. This can certainly be a long-term economic support option. The formation of a rural area to become a tourist village is certainly not easy, because it takes synergy between the central, regional and village governments, with local village communities. For this reason, skills and expertise in communicating, especially communication with village communities, are needed. Village communities who will later become tourism managers and whodeal directly with tourists must have full awareness in providing support for the existence of tourist villages. This research was conducted in the village of Alassumur sub-district. Pujer kab. Bondowoso. Alas Sumur Village, has a lake asa tourist attraction which was just opened in 2017. Before it was opened as a touristvillage, Alassumur lake was a sacred place, and became a center for irrigating ricefields and bathing places for the surrounding community. So that researchers wantto know about how the communication process carried out by the village government so that it is able to get community support. This research used a qualitative descriptive method which was carried out through observation, interviews and literature study. As a result, the communication process carried outby the village government is carried out directly through personal, social, and cultural approaches.

**Keywords:** *Communication Process, Barriers to Communication, Persuasive Communication, Tourism Villages.*

## 1. INTRODUCTION

Communication is a process that bridges between each individual or several individuals, whether in groups, organizations, or communities. Every human being communicates to convey and receive messages from one another.

Many assume that learning the process of running communication is easy, even though communication requires special attention to achieve communication effectiveness. Effective communication occurs when the message conveyed can be sent and received well by the communicant, and makes the communicant provide feedback in accordance with the expectations of the communicator. According to Zikri Fachrul Nurhadi,

From the feedback shown, it can be concluded whether the communication has been effective or not [1].

Effective communication is carried out to minimize conflicts that occur and may occur. Effective communication has a strong relationship with one's skills in sending and receiving messages, so it takes sufficient skills to reduce miss communication in communication effectiveness.

Communication is also considered important because communication is needed in almost all aspects and areas of life. Because in various situations and conditions, the process of delivering messages and information still occurs both verbally and nonverbally.

There are four main functions of communication, one of which is a social function. Social communication is a

process of individual or group interaction, where communication is carried out with the aim of influencing the attitudes and behavior of other people or groups in the organization.

Every region in Indonesia has potential that can be explored in terms of nature, history, and culture. Tourism is one of the keys to saving natural resource assets so that they can be preserved and utilized. Tourism is also an option to improve the quality of the economy, especially for rural communities around tourism.

Tourist villages generally have a variety of products that can be offered to tourists. In the concept of a tourist village, the main products offered are local wisdom and the daily life of the village community. Implementation of experiences provided to tourists in the form of cultural diversity, unique nature, and creative work in the village.

In the process of forming a tourist village, there are many preparations and requirements that must be met. The requirements consist of several aspects such as tourism potential, natural resources, culture, agriculture, easy accessibility, and no less important is the openness of the village community.

In the Tourism Village Guidebook, in its development, the community is not an object, but the main actor. Thus, the approach in developing a tourist village is community-based tourism development [2].

In Indonesia, there are 1,831 tourist villages, one of which is Alassumur village. This village, which is located in Bondowoso district, has one tour that has become the icon of Alassumur village, namely, Rawa Indah. All residents of Alassumur village are people with religious characteristics and respect for their ancestors.

In the development of the Alassumur tourist village, the process of socialization and education to the community had encountered obstacles. Submission of information to the public needs to pay attention to the background of the individual being targeted. So it needs adjustments in the delivery of information, especially to rural communities.

For some people in Alassumur village, Rawa Indah is considered a fairly sacred rite. This assumption arises from historical stories about Rawa Indah which have been passed down from generation to generation and are still believed to be today. Some villagers even avoid activities around Rawa Indah if there are no significant interests.

According to I Made Asdhiana published in Kompas newspaper, the ministry of tourism and creative economy is developing 561 tourist villages spread across various provinces in Indonesia during 2014. The government's incessant development of tourist villages has become the reason for village administrators to develop Alassumur village [3].

The swamp, which was originally sacred and considered a place where little change is allowed, became the motivation for the village head at that time to develop the village because of its potential. The good intentions of the village administrators in developing the potential of the village are the reason for the courage of the village administrators to make changes and developments in the sacred Rawa Indah, without abandoning the beliefs they hold.

The synergy efforts made by the Alassumur village government to make a tourist village are like inviting business actors to open businesses in tourist areas. People who do not fully understand the concept of a tourist village tend to be reluctant to participate in the development of a tourist village. Because since before Rawa Indah was designated as a tourist spot, most of the people have depended on farming and gardening for their livelihood.

The village government of Alassumur also provided socialization related to tourism awareness to the village community. The socialization was carried out to help the community understand the importance of being part of a tourist village, explain the importance of the concept of Sapta Pesona, because the community is the main actor in the development of a tourist village.

To carry out supervision and maintenance, village administrators form a tourism awareness group (Pokdarwis). Pokdarwis has the task of managing tourism in Alassumur. In Rawa Indah, Pokdarwis is the manager, custodian, and person in charge of the development of the Alassumur tourist village.

Therefore, researchers have an interest in finding out how the communication process that occurs between the village community and village administrators in building the Alassumur tourist village. This study uses a descriptive qualitative paradigm with data collection using in-depth interviews.

## **2. LITERATURE REVIEW**

### ***2.1. Communication Process***

The communication process is the stages from the beginning of a message made by the communicator until it is received by the communicant. In the communication process, humans who send messages are called communicators or sources, both in communication between individuals or groups. In a communication process to run smoothly, the source needs to take several steps that must be met. The first step is to create an idea or choose what information to convey. The second step that must be done by the source is encoding, encoding is the process of translating information and ideas which will be conveyed in the form of symbols. The symbols in question can be words, signs, and symbols. Symbolic messages are conveyed in the hope of having an effect on

the communicator as the recipient of the message. The third step that needs to be done is that the source conveys information and ideas that have passed the encoding process to the communicant. The source conveys the message that has been encoded to the communicant (receiver) with existing communication techniques with the aim that the message can be understood easily by the communicant (receiver).

## **2.2. Communication Barrier**

In every communication process, if there is a disturbance in any form that hinders the smooth delivery of information, it is called a barrier (noise). Noise can arise from interference or obstacles either from technical problems or by accident. The poor capture of the television antenna signal in our homes which causes a bad picture on the television is a noise. The poor quality of live streaming due to the slow internet connection used is also noise from a technical point of view.

Meanwhile, from an accidental point of view, the whistling sound of the wind when making a call is noise for the other person. The sound of irregular breathing that can be heard when a host feels nervous is noise for the audience. The use of slang in everyday life is also a noise for people who do not understand its meaning. Humans who act as message recipients have a tendency to ignore, underestimate what they think they don't need, misinterpret something, or don't forget the message received from the communicator. There are three psychological factors that underlie it, among others are [4] : (1). Selective attention. Humans tend to open up only to things (communication) they want to know. For example, television in Indonesia will not show coat advertisements because advertisers know that there is no winter in Indonesia. (2). Selective retention. In selective retention, humans can understand a communication flow, but humans tend to remember only what they want to remember. For example, when humans see a video presentation about what are the advantages and disadvantages of community leaders in an area fairly. People who share the same vision and mission with the community leaders will only remember the character from the good side. On the other hand, people who may not share the same vision and mission with the character from the start will only remember the negative side. (3). Selective perception. When humans are faced with a communication phenomenon, they tend to interpret the communication message on the preconceptions they have experienced or thought. This phenomenon is usually associated with the formation of stereotypes.

In the delivery of messages, communication barriers can exist at all steps where the communication process takes place. Communication barriers can be found in the communicator, this is when the communicator is still unsure of the message or information he wants to convey. This has to do with emotional conditions that influence

communicators to act according to what the communicator needs, wants, or on the basis of interests.

Communication barriers in the media. Media barriers occur in the communication media used. Mass or personal media usually use electronic devices for their operation, and wireless or wired signal transmitters to convey messages and communication information. If there is one part of the device or signal transmitter that experiences problems, causing interference with the message delivery process, it is referred to as a communication barrier in the media.

Communication barriers to the communicant. Barriers to the communicant occur when there is something that makes the communicant distracted in receiving communication messages. This refers more to human error. For example, someone daydreaming or thinking about other things when receiving a message, so that the message he catches is not too focused and can cause a difference in perception between the message sent by the communicator and the message received by the communicant.

## **2.3. Persuasive Communication**

In the communication process there is not only the delivery of informative messages. Sometimes, if the communicator has a goal to change the perceptions, attitudes, opinions and behavior of the communicant, then the communication process turns into persuasive communication.

According to Erwin P. Betinghaus in his book entitled "Persuasive Communication. It is explained that persuasive communication can influence one's thoughts and actions, the activity relationship between the speaker and the listener where the speaker tries to influence the listener's behavior through the intermediary of hearing and sight [5].

Persuasive communication has a relationship with psychology. It can be said that way because consciously, in persuasive communication there is a goal to change the attitude, perception, and behavior of the communicant subtly, slowly, and without coercion.

## **2.4. Socialization**

Socialization is one example of the implementation of the persuasive communication process. Socialization is an activity carried out by an organization to realize and integrate organizational policies or goals [6]. Thus, conducting socialization activities is needed to achieve the goal so that a new policy can reach the community properly.

Socialization can be done by means of counseling communication. Extension communication is an effort to

disseminate new things so that people are interested and interested in implementing them in everyday life [7].

Socialization has two types with different use functions, namely formal socialization and informal socialization. Formal socialization is carried out by authorized official agencies. For example, the education office, the police, and the Indonesian Red Cross. Informal socialization is usually carried out by the community or in daily family friendships.

### **3. METHODOLOGY**

Researchers used research methods with descriptive qualitative paradigm. According to Prasanti research methodology is research used to examine natural objects where the researcher is the key instrument [8]. Qualitative research has two main objectives, namely to describe and reveal, and the second goal is to describe and explain. Thus, the researcher hopes that the selection of this method can describe, explain, and reveal the phenomena that occur in the communication process that occurs in Alassumur Village [9].

Qualitative research aims to maintain the form and content of human behavior and analyze its qualities, instead of turning them into quantitative entities [10]. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena being investigated.

Researchers conducted interviews to find data. According to Albi Anggito Researchers, usually use naturalistic research to understand certain phenomena. Then the researcher will interpret the data that has been obtained [11].

Descriptive research was conducted to answer questions related to the status of the object of research at the time the research was conducted [12]. Researchers conducted descriptive research to answer questions based on the phenomenon of communication in the tourist village of Alassumur.

Interview is a way to collect data by asking questions orally to the informant (the interviewer), and the informant answers by providing answers in the form of information [12]. The researcher collected data through interviews with several Alassumur villagers and several village officials.

Researchers collect data by means of in-depth interviews to dig up information in depth by being directly involved with the lives of informants and asking freely without making question guidelines that were prepared in advance, so that the atmosphere becomes more lively and is done repeatedly.

The purpose of in-depth interviews is to dig deeper into a phenomenon being studied. Researchers can also develop more in-depth questions about an answer given

by the respondent [13]. By using this technique, researchers obtain data based on the phenomenon being studied.

## **4. RESULT**

In this section the researcher wants to describe the factors that cause communication barriers in the socialization of tourist villages in Alassumur, Bondowoso. Based on the results of interviews and observations that have been made, the researchers found facts that could enrich this research.

### ***4.1. Characteristics of Alassumur Village Community***

To support the progress of tourist villages, it is necessary to understand and be sensitive to the environment, in this case education is one of the efforts to produce such thoughts. From the aspect of education level, educated people and have high social status tend to have a positive understanding and awareness for the development of environmental management participation activities. Due to the low level of education in Alassumur village, it is difficult for the community to accept new things and a gradual socialization process is needed for the progress of Alassumur village. Moreover, in terms of the management of health, sanitation and the environment related to the tourist village around the swamp, Dusun Taman, Alassumur Village.

People in Alassumur village still lack interest in getting education to a high level. Because the economy is one of the factors that prevent people from continuing their education and choosing to work to help the family's economy.

In addition to economic problems, people's trust in ancestors and sacred places is also another reason for obstacles to socialization and education about tourist villages. Most of the people of Alassumur village believe in Alassumur as a sacred and sacred place. This has an impact on many people who do not dare to make big changes because they avoid things they don't want.

### ***4.2. Socialization with a Persuasive Communication Approach***

Communication that occurs between the village community and the village government has a high influence in the success of the development of a tourist village, so that it can create a tourism-aware village community. Because not all the people of Alassumur Village understand about the use of the village as a tourist location, initially the development of Alassumur village experienced great opposition by some of the villagers themselves. The good intentions and goals of the village administrators were not well received and received

responses that were not as expected by the village administrators of Alassumur.

This is because the people of Alassumur village feel disadvantaged because Rawa Indah, which is one of the icons of this tourist village, is also a center for rice field irrigation and sanitation in Alassumur village, access is limited and diverted. So that the tourism village manager tries to provide understanding by conducting persuasive interpersonal communication to people who refuse and giving some decisions so that problems can be resolved. For example, irrigation access for the surrounding rice fields which was once restricted for the purposes of Rawa Indah tourism, now has a way out with restrictions by setting operating hours for each interest. Making sanitation that is more appropriate and meets health standards is also carried out by the manager.

#### ***4.3. Barriers to Communication Found During Socialization Psychological Barriers***

Psychology is a condition related to a person's behavior, perception, motivation, and emotions in a social environment. The psychological state in a person is usually influenced by the circumstances he has experienced before [14]. In this case, the people of Alassumur Village have never experienced such a thing as social change that has a very impact, such as the use of the village area as a tourist village destination. So that people who previously did not know this would feel disturbed because the place where their daily life took place would be used as one of the tourist village objects.

The use of Rawa Indah, which the villagers hold sacred as a tourist attraction, has great potential, and is visited by many tourists, making the residents of Alassumur village uncomfortable with the changes that have occurred. Not for economic reasons, but the villagers' belief in the sacredness of Rawa Indah, which is the source of life for local residents, makes it a belief to continue to make Rawa Indah a sacred place.

A strong sense of ownership of Rawa Indah makes the residents of Alassumur village very concerned about the authenticity and sustainability of the swamp. Villagers feel that the changes that have occurred do not provide significant meaning for the progress of the village, because local residents feel that they are not getting the results and benefits provided by the opening of this tour.

#### ***4.4. Factors of obstruction***

Habits in the Alassumur Village community that depend on the use of swamps as a place for bathing, washing clothes, fishing, and other sanitation activities feel that they have lost a place to carry out their previous activities because of limited access. The habit of bathing in rivers and swamps is also an inherent thing for the

people of Alassumur and becomes a bad habit for public health, according to the Ministry of Health, clean and healthy living behavior (PHBS) can be started by having your own bathroom, so that bathing in rivers and swamps does not reflect PHBS. However, there are still many people who bathe, wash clothes in the surrounding river or swamp. The village government of Alassumur also did not get support from the community in proper sanitation management because this was something new for them and needed adaptation.

At the beginning of the establishment of Alassumur, most of the village people who held Rawa Indah to be sacred were still not willing to support and make the Alassumur tourism village a new concept for the people there. The attitude taken by the government experienced considerable community opposition and had an impact on access to villages. One of them was the closure of the access road to the bottom of the well which was a form of the process of the surrounding community to the village government which was deemed unwise in making decisions.

#### ***4.5. Acceptance of Alassumur Villagers into Tourism Villages***

After experiencing many obstacles in the establishment of the Alassumur tourist village, finally, little by little the residents began to understand and accept it. This acceptance of residents is not only a factor of citizen awareness, but there are several factors that make residents finally accept Alassumur as a tourist village. Here are some factors that convinced the villagers of Alassumur.

#### ***4.6. The Socialization Process by the Village Government***

The village government did not give up on the refusal made by the villagers, this refusal then became the spirit of the village government to be more active in promoting socialization for the villagers. The village government believes that the more frequent the socialization, the more aware the villagers will be of the potential of Alassumur village.

This sustainable socialization is one of the village government's strategies in developing tourism villages. Building community confidence in the importance and potential benefits of the village will help villagers succeed in building the Alassumur tourist village.

The socialization activities also did not stop at tourism socialization, but also carried out socialization about agriculture which became the livelihood of most of the residents of Alassumur village. In addition to increasing yields and harvest effectiveness, the agricultural socialization process also creates one of the tourism potentials, namely agrotourism. Agrotourism is a

series of tourism activities that utilize the potential of agriculture as a tourism object [15].

Then the government also cooperates with several universities in East Java to disseminate information about tourism and agriculture. Villagers who have a high curiosity also accept the existing socialization implementation and get output in accordance with all the activities carried out.

Villagers are starting to realize the potential of Alassumur to become a tourist village. In addition to being a tourist spot, Rawa Indah can still be used by villagers if they want to be used as a place of ritual or worship. The activities or culture carried out will also be an attraction for tourists who want to visit or want to know the local culture of Alassumur. Villagers are also still allowed to use the water in Rawa Indah for irrigation needs of the rice fields around the village.

#### ***4.7. Villagers Feel the Benefits of Tourism***

The government of Alassumur tries to approach the villagers in every way, one of which is that the community is invited to contribute directly to become part of tourism. The former head of Alassumur village, Mr. Totok, invites residents who have special advantages or expertise to participate in developing tourist villages.

Business people are invited to do their business in tourist areas. Residents are given the opportunity to open a stand, or fill an empty stand that has been provided by the manager to sell food, drinks, or typical Alassumur souvenirs. That way residents get benefits in the form of direct income from tourists who visit tourist attractions.

Residents who have habitable houses and empty rooms around the tour are also invited to provide homestay services for tourists who want to spend the night in the village. The rooms provided must also comply with the minimum standards provided by the village government based on homestay standards in tourist attractions.

By involving the villagers directly, it makes the residents feel the benefits provided by the tourist village and see the opportunities that exist so that the residents begin to accept Alassumur village to become a tourist village and assist the government in its development. This is the main factor that moves villagers to be able to participate in developing the Alassumur tourist village.

#### ***4.8. Increased Education of Villagers***

Education is one of the factors that socialization and big changes are not usually conveyed. Alassumur village, which is located a bit far from the city, makes its residents not have the will to improve their education as high as possible and choose to work to help the family's economy. In addition to work, village women who are 17

years old or less, usually choose to get married to reduce the burden on their parents or be arranged by their parents.

However, now many villagers have started to continue their education to a higher level. There are already many villagers who have sufficient education, at least high school because of the ease of access and government assistance for the success of the 12-year compulsory education. There are still many villagers who are able to continue their education to university level.

#### ***4.9. Community Ownership of Rawa Indah.***

The village government stated that if Rawa Indah, which was sacred by local residents, would still be preserved and maintain the existing cultural values. The government is actively socializing the above statement. Villagers are still allowed to do activities in the swamp, use swamp water for irrigation, as well as free access to tourist attractions forever.

The village government also stated that all forms of cultural activities that have been carried out from the past are still allowed to be carried out. However, it needs to be coordinated with the management in its implementation. The cultural activities carried out are also one of the attractions for tourists to attend so as to create a new vehicle or attraction that makes visitors come.

#### ***4.10. Facility Assistance Provided by the Village Government***

The village government provides assistance for access to clean water to every Alassumur villager. Access to clean water is provided through pipes that flow from springs near Wisata Rawa Indah. Then the village government also helps the cost of clean water by providing a low price that is used for the operational costs of electricity and clean water management from the source.

Then the village government also provided pipe installation assistance for selected villagers. Due to limited assistance, not all villagers received assistance for the installation of clean water pipes. This makes some villagers jealous, but the village government always promotes limited assistance, and if there is new assistance it will be given to those who have not received it.

The village government also assisted in the construction of bathrooms and toilets in several places, to reduce the community's dependence on swamps and to encourage people to live a healthy and clean life. By assisting with the construction of bathrooms and toilets, the village government hopes that villagers will not carry out bathing, washing and latrine activities instead of in public places such as swamps.

#### **4.11. Alassumur's current condition**

Currently, the condition of Alassumur has provided many benefits for the villagers, much support has been given to the village government to continue to develop this tourist village, although not all residents provide support. The following is Alassumur's current condition.

##### **Closure due to the Covid-19 Pandemic**

The Covid-19 pandemic has made many changes to the tourist village of Alassumur. The absence of an operating permit or temporary closure set by the government has made Rawa Indah tourism and Alassumur tourism village inoperable. The existence of PPKM to reduce the spread of Covid-19 makes this village not visited by tourists at all.

This resulted in the village of Alassumur having to work hard again to stay afloat until an operating permit for tourism was granted. While waiting, villagers return to their previous livelihoods, become traders in the market, farmers, or return to produce food such as tape which will be sent and sold outside the village.

The death of Rawa Indah Tourism has made several spots in Rawa neglected, uncut weeds, rusty playground facilities, even a dirty and neglected swimming pool becomes a very sad sight to see. Rawa Indah Tourism which has been running is now stalled and does not have any function, other than the use of its water sources for irrigation of rice fields, and sources of clean water for local residents.

#### **4.12. Villagers' Concern for Tourism Villages**

The residents of Alassumur village have begun to realize the importance of Sapta Wisata for the development of tourist villages. The residents of Alassumur village, who are basically friendly, have added value and are getting closer to the criteria for Sapta Pesona that must be owned by a tourist village. However, what needs to be considered here is the habit of villagers who still often bathe and wash clothes in rivers or swamps.

The majority of Alassumur villagers already have the same thought, namely supporting Alassumur to become a tourist village. Many of the villagers are happy with the existence of Rawa Indah tourism which is the main tourist attraction in this village. More and more residents are benefiting directly from Alassumur tourism.

#### **4.13. Villagers' Behavior towards Clean and Healthy Life Behavior**

As mentioned earlier, the residents of Alassumur village were initially very fond of doing MCK activities in the Rawa Indah area or the rivers that are around them. Until now, there are still many villagers who continue to carry out these activities.

People make it a habit. According to the villagers, this is a normal activity that they do because it takes advantage of the potential of the existing village, even though it is an unhealthy activity. Where the water used should be for irrigation of rice fields which is not guaranteed to be clean, instead it is used for bathing and washing clothes.

In addition, it is necessary to pay attention to the lack of sanitation in this village. Lots of residents throw garbage in rivers, or burn garbage in their yards which cause air pollution. The absence of a garbage truck is an excuse for residents to throw garbage in the river or burn rice fields.

The village government helps people who still cannot leave the swamp for bathing by building cubicle walls to provide a little privacy. Because it can't change directly, the village government chooses to let it go and tries to socialize Back in a sustainable manner about clean and healthy living behavior to all Alassumur village communities.

## **5. CONCLUSION**

In the formation of a tourism village, synergy between the village government and the village community is needed, because the village community is the main actor in the tourism village. Alassumur Village, is a tourist village located in Pujer sub-district, Bondowoso district, East Java. The beginning of the establishment of the Alassumur tourist village was very challenging. In addition to tourism development and promotion, the establishment of the Alassumur tourist village has been challenged by the villagers.

Villagers who feel that their rights have been taken, refuse to develop the tourist village of Alassumur. Communication barriers that occur between the village government and villagers are one of the reasons why Alassumur villagers reject the development of tourist villages. The village government tries many ways to approach villagers, so that villagers can support the development of tourist villages. The government's methods are to disseminate information using persuasive communication, to invite residents to be directly involved, and to let Rawa Indah become a place of culture and a source of life for the people of Alassumur.

Currently, the villagers of Alassumur are starting to accept and help the government to develop a tourist village. More and more residents are aware of the importance of Sapta Pesona to add to the comfort of visitors. Although not 100% of the villagers help in the development of tourism, so far the village of Alassumur is ready to become a tourist village, although it needs improvement and attention in several parts.

## AUTHORS' CONTRIBUTIONS

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