

The Process of Dramatizing Messages in The Formation of a Millionaire Village (Study at Sekapuk Tourism Village, Ujung Pangkah Subdistrict, Gresik Regency)

Proses Dramatisasi Pesan dalam Pembentukan Desa Miliader (Studi Pada Desa Wisata Sekapuk, Kecamatan Ujung Pangkah, Kabupaten Gresik)

Zamroatul Fuaddah^{1,*}, Ismi Dwi Astuti Nugraheni², Andre Rahmanto¹

¹ Communication Studies, Sebelas Maret University, Indonesia

² Public Administration, Sebelas Maret University, Indonesia

*Correspondence e-mail: zamroatulfuaddah@gmail.com

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ABSTRACT

Communication of disseminating stakeholder messages through dramatization aims to improve the economy and people's welfare. This article aims to examine how symbolic convergence in the tourism sector can create social change in the Selo Tirto Giri Tourism Object, Gresik Regency. This study uses the theory of symbolic convergence from Bormann and the theory of structuration from Gidden. This research method uses a qualitative descriptive method with a single case study. The informants of this research were village stakeholders who were determined purposively. Data validity uses source triangulation. Data analysis uses fantasy theme analysis where fantasy messages become the unit of analysis Lindlof and Taylor. The results of the study show that the dramatization of messages is created through fantasy themes, namely awareness of developing regions, getting along in harmony, and prosperous and independent communities. Symbolic convergence is related to the structuration that occurs symbolically in Sekapuk Village. The existence of repeated messages creates a dimension of public awareness that shapes the structure and creates social change. The process of dramatizing messages and structuring forms the tourist attraction of Selo Tirto Giri so that Sekapuk Village, which is a poor village, becomes a Millionaire Village.

Keywords: *a dramatization of messages, fantasy themes, structuration, symbolic convergence, tourist villages*



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INTRODUCTION

This research is motivated by the influence of tourism in improving the economy, where tourism is a very important sector for the development of the Indonesian economy (Utami & Kafabih, 2021). From 2015 to 2019, the tourism sector's contribution to the national GDP continued to increase and reached the target of 4.8 percent, where this value increased by 0.30 points from 2018 of 4.5 percent (Kemenparekraf, 2020). Less than the optimal investment is one of the obstacles to tourism development. Tourism products include urban tourism, seaside tourism, rural tourism, ecotourism, wine tourism, culinary tourism, health tourism, medical tourism, religious tourism, cultural tourism, sports tourism, educational tourism, and business tourism (Camilleri, 2018). The tourism industry opens up new opportunities for increasing economic growth (Siregar & Ritonga, 2021). Tourism in Indonesia has experienced a period of growth in recent years. However, tourism development is more focused on the island of Bali, which is vulnerable to natural disasters and terrorism (Hampton & Clifton, 2017).

The potential use of community-based tourism has given benefits such as economic benefits to contributions to rural development and poverty alleviation (Müllera et al., 2020), as well as the use of natural resources (Lenao, 2015). There has been a phenomenon of social change in Sekapuk Village since the existence of the Selo Tirto Giri tourist attraction. The changes in Sekapuk Village are not only physical conditions but also social and economic changes that are very fast. Sekapuk Village changes occur through planning and the role of internal and external actors. Tourism carried out by the community was built by Pokdarwis, but research conducted by Hidayatullah et.al (2017) found that Pokdarwis still have not played an effective role in tourism activities. Pokdarwis members are very important actors in the development of a tourist attraction. Pokdarwis members as agents and structures in the formation of the Selo Tirto Giri tourist attraction lack in awareness and are less independent in promoting Sekapuk Tourism; besides, that the Tourism Office does not carry out intensive coordination and assistance. Communities as stakeholder groups are the most involved, and tourists are least involved compared to the government and the business sector (Ramakrishna et al., 2020). Community-based tourism as a form of small-scale tourism established in rural areas through organizational structures plays an important role in controlling and managing tourism (Gascon & Mamani, 2021). The role of leaders and the community is very important in the progress of the establishment of the Selo Tirto Giri tourist attraction.

Tourism awareness groups or Pokdarwis play an important role in the formation and development of tourism. The role of Pokdarwis can be seen in the process of designing, implementing, and managing tourism activities by involving the three including the community (Assidiq et al., 2021). The Pokdarwis group was established to strengthen local product branding and increase income generation based on local products in the community (Rustamaji et al., 2020). Pokdarwis is a benchmark for the community in interacting with tourists. The community is indirectly affected by various activities carried out by Pokdarwis. The influence of Pokdarwis on society has an impact on the structure of society (Gusrinda Gusrinda & Fitriani, 2021). The role of the community in tourism management is able to improve the welfare and economy of the surrounding community (Asmor et al., 2021).

Pokdarwis is a place for the community to convey ideas in village tourism activities, and the management involves the community as the main human resource in carrying out activities and evaluations (Laraswati et al., 2020). Community involvement is expected to provide benefits to the community both economically and socio-culturally which has an impact on increasing the economic welfare of the local community. Regional tourism development continues to be carried out, including Sekapuk Village which was previously a poor and underdeveloped village, but currently, the village's income reaches 4.5 billion in 2.5 years because of the Selo Tirto Giri tourist attraction which is processed by the village government (Didi, 2020). Efforts to carry the tourist village started from the remnants of the former mine excavation which became a dumping ground for garbage. Most of the residents in Sekapuk Village work as limestone quarry workers. The rest of the former mining excavations that can no longer be used becomes land that cannot be processed or used as residential areas. On the advice of the Sekapuk Village Head, Abdul Halim, who had just been inaugurated, invited the Sekapuk community to manage the former mining area into a tourist spot. Sekapuk Selo Tirto Giri Village Tourism has been officially opened since 7 May 2018 as a result of the reclamation of land use conversion of former limestone or limestone which is no longer used by PT. Polowijo Gosari, the tour was themed Geo Karst Tourism (Wardhana et al., 2019). The management of the collected funds is

regulated by BUMDes. It is hoped that the village economic institution will be able to accommodate the economic activities of the community, as well as strengthen the village income.

The new approach in the tourism sector to make it easier and more equitable with the concept of community-based tourism is considered a possible solution to reaching the destination. Community-based tourism is adopted for sustainable tourism development that will ensure the achievement and distribution of the benefits of tourism for everyone through community empowerment and tourism participation (López-Guzmán et al., 2011; Tolkach & King, 2015). The initiative to establish Selo Tirto Giri tourism was put forward by the Tourism Awareness Group (Pokdarwis) while in empowerment it was assisted by BUMDes which took part in the financial management of the formation of Selo Tirto Giri. The tourism awareness group held a meeting with the community to provide an understanding of the establishment of the Selo Tirto Giri tourist attraction and to unite the same goals in village development. After the inauguration of the village head Abdul Halim in 2017 the people who agreed to make Sekapuk Village a Tourism Village were recorded in the Decree of the Head of the Gresik Regency Tourism and Culture Office No. 55/2128/437.59/2020 regarding the Inauguration of the Tourism Village of Gresik Regency. Although some communities do not support the establishment of the Sekapuk Tourism Village, the people who support it actively participate in the efforts to clean up waste in the former mining area.

Reporting to the kemenkraf.go.id website page, Sekapuk Gresik Village is predicted to be a "Miliader Village" starting from the tourism development process carried out by the village head and 6000 local villagers who collaborated and worked together to build tourism. In 2019 there was an increase in revenue from Rp. 929 million to 1.4 billion in October 2020. Previously, the average income of residents was around Rp. 400 per month, since the progress of improving the economy of Sekapuk Village was only Rp. 6-7 million per month (Kemenparekraf, 2021). The development of a tourist village involves the entire community of Sekapuk Village, so it makes it possible for Sekapuk Village to become a millionaire village. Community participation in the decision-making process, implementation of activities, utilization of development results, and evaluations carried out by community groups greatly influence the sustainability of the development of Selo Tirto Giri tourism objects.

At the end of 2020, Setigi Tourism or Selo Tirto Giri, Sekapuk Village, Gresik won the Regional Tourism Enchantment Award "*Indonesian The Most Potential Destination Awards 2020*" in the category "*The Best Potential Destination On Artificial*" alongside international tourism such as Borobudur, Labuhan Bajo, Lake Toba (Salim, 2020). The Minister of Tourism and Creative Economy, Sandiaga Salahuddin Uno, accelerated the recovery of tourism through the 2021 Tourism Village Award program which aims to improve the local economy for the welfare of rural communities (Rantung, 2021). Sekapuk Village won the first place as a brilliant village in Indonesia in the BRIncubator Goes to Brilliant Village Incubation program (Ana, 2020).

Tourism awareness groups (Pokdarwis) and the community function as determinants in the formation of Selo Tirto Giri tourism objects. The communication process in building communication in the formation of tourist objects is carried out through special meetings with community groups. Sekapuk Village community groups have an important role in the formation of Selo Tirto Giri Tourism such as tahlilan groups, PKK women's groups, lottery clubs, youth groups, and the Sekapuk Village government. The group cohesiveness carried out by the community forms a fantasy theme and a rhetorical vision that continues to develop (Kartikawangi, 2017). This study will examine how the communication process carried out by the Tourism Awareness Group (Pokdarwis) which is influenced by the social environment continuously creates message dramatization so that it can form a Selo Tirto Giri tourist attraction. The focus of this study uses the structural theory from Anthony Giddens and symbolic convergence from Boorman that group communication can create dramatizations through fantasy themes and rhetorical visions to form the Selo Tirto Giri tourist attraction.

During the last ten years, there have been many studies examining the theory of structuration and symbolic convergence, but each study has its own characteristics. Based on the research conducted by Saarinen (2021) the social setting of tourism management, it is more related to changes in social practices in tourism management. Other research are related to the arrangement and dramatization of traditional dances (Díaz et al., 2022); virtual tourism (Kinseng et al., 2022); and Tourism and sustainable development (Sarason et al., 2020). This research will describe more deeply the process of structuring and dramatization of the Selo Tirto Giri tourist attraction. Research that have been done regarding symbolic convergence have focused a lot on community or media use, such as on the use of social media (Prasanti & Indriani, 2019) and conversations on social media (Putri and Maulida, 2017) (Heryanto,

2021) and community of Instagram users (Imarshan, 2021), Dota 2 gamer community in decision making (Kurniatmastria & Sulistyani, 2021) stand up community (Elsakina & Yohana, 2016) football fans (Adji, 2018) teacher and child communication (Wang & Hung, 2019; Ramadhani, 2019) rhetorical strategies (Hossain et al., 2018) *corporate social responsibility* (Kartikawangi, 2017) crisis communication (Perreault & Perreault, 2019) organizational change (Ba & Zhao, 2021) brainstorming (Henningsen & Henningsen, 2017) social movements (Angeline, 2016) identification of music groups (Calvillo, 2017) power (Mulyono & Marbun, 2021) content analysis (Pramana et al., 2021), and media analysis for campaigns (Chusna, 2018). Researchers are trying to understand the changes in social practices and dramatization processes in Sekapuk Village, especially in forming the Selo Tirto Giri tourist attraction and the community's efforts to develop their area consciously.

The focus of this research examines symbolic convergence in tourism development. There is very little research on symbolic convergence, especially in tourism. Research conducted by Astuti (2020) discusses symbolic convergence in the development of agro-tourism where the focus of the research is on group communication to create awareness of the development of tourist villages. Meanwhile, Nugraheni (2020) uses the theory of symbolic convergence to explain the dramatization of messages that occur in e-CBT using word games. In addition, Gyimóthy (2013) in his symbolic convergence research focuses on optimizing online platforms or describing the digital behavior of individual prospective tourists. Meanwhile, this study discusses the fantasy developed by tourism-aware stakeholders to create a cohesiveness that can form the Selo Tirto Giri tourist attraction. Symbolic convergence explains the shared consciousness in a group or community that is formed, develops, and survives (Bormann et al., 2001). Symbolic convergence is able to explain the fantasy consciousness of the past to think about the future. The fantasy that is played over and over again can create the Selo Tirto Giri tourist attraction to become a Millionaire Village. The researcher also added structuration theory to explain the social changes that occurred in Sekapuk Village. The research aims to determine the communication process to create a Millionaire Village. The contribution of this research is to develop in depth from the point of view of communication science and sociology that the dramatization of messages or fantasies that are created consistently creates a regional development.

METHODS

The type of research used in this study is descriptive which focuses on stakeholder group communication in the formation of the Selo Tirto Giri tourist attraction. The researcher uses the concept of Structural Theory from Anthony Giddens and Symbolic Convergence from Boorman, that changes in social practice can occur through the dramatization created by each agent and actor, namely Pokdarwis and the people of Sekapuk Village who support the existence of the Selo Tirto Giri tourism object. The method used in this study is a descriptive qualitative method to describe in depth the process of communication and change at the Selo Tirto Giri tourist attraction. Descriptive research is research on status, attitudes, opinions, or events in order to make descriptive, and analyses that can be used to solve an actual problem today (Suprpto 2013). Qualitative research is defined as research that aims to obtain a rational and in-depth picture by obtaining extensive data on several variables using a *naturalistic inquiry* (Suprpto 2013). The approach method uses a case study that focuses on the communication process of stakeholders in the Sekapuk tourism village in building cohesiveness in the formation of Selo Tirto Giri tourism objects through community-based tourism. A case study according to (Yin, 2011) is a study that describes and explains an incident in a case. Sekapuk Village, which used to be a poor village, is now called the billionaire village since the existence of the Selo Tirto Giri tourist attraction. Simons (2009) states that case studies explore in depth from multiple perspectives the complexity and uniqueness of a project, policy, institution, program, or system in a real-life context. Its main objective is to produce an in-depth understanding of a program, policy, institution, or system to generate knowledge to inform policy, professional practice, and civic or community action. Sources of research data come from observations, interviews and documentation related to Sekapuk Village and the Selo Tirto Giri tourist attraction

Data collection techniques use observation, interviews, and documentation. The observations made are related to the implementation of the establishment of tourism in the village. Data collection through documentation study is intended to complement data not obtained from interview activities. Documentation study is done by studying secondary data. The determination of research informants in qualitative research is not so important that they were chosen intentionally and randomly or through

purposive sampling (Moleong, 2005). The selected informants are stakeholders, who have a deep understanding of Sekapuk Village. The informants selected were: 1) Deputy Village Head, 2) Pokdarwis Chair, 3) Pokdarwis Trustees, 4) Manager Selo Tirto Giri, 5) Pokdarwis members, and 6) Sekapuk Village Community. The interview used in this research is an in-depth *interview*. The data validation technique uses a triangulation technique where triangulation is a data validity checking technique that utilizes something else (Moleong, 2005). In this study, researchers used triangulation techniques, namely how to compare and re-check the degree of trust in different information in qualitative research (Moleong, 2005). Data analysis begins by placing all dramatic messages such as inside jokes, nicknames, metaphors, songs, and narratives that are included in the data presented, these messages become the unit of analysis (Lindlof & Taylor, 2011). However, only dramatic messages that have the potential to become fantasy themes. Agents and actors or stakeholders have messages that are expressed both verbally and nonverbally; this can trigger a process of common perception or dramatization of the community so that the Selo Tirto Giri tourist attraction is created. The data analysis process is also assisted by using the analysis of Miles and Huberman (2014) from data condensation, data presentation to conclusions. All collected data is reviewed and analyzed based on the theory of symbolic structuration and convergence, to explain in detail the communication process carried out by each actor in the formation of the Selo Tirto Giri tourist attraction.

RESULTS AND DISCUSSION

Research findings regarding the dramatization of messages are past experiences or hopes built by youth and the community, namely 1) Deputy Village Head, 2) Pokdarwis Chairperson, 3) Pokdarwis Trustees, 4) Selo Tirto Giri Manager, 5) Pokdarwis Members, and 6) Community Sekapuk Village, in creating a tourist attraction in the village. According to Bales (1970), past events are extracted from ongoing experiences until dramatization is created. The dramatization that is formed comes from the fantasy in each member's mind because of the tourist attraction in the next village, namely Gosari Village. The content of the dramatized message triggers reactions and feelings called fantasy themes (Rewindinar et al., 2020).

The Process of Formation of Fantasy Selo Tirto Giri Tourist

There are several villages in the northern Gresik region that are also used as tourist villages such as the Delegan Tourism Village which provides tourism on the north coast of Java, namely Pasir Putih Delegan. Kebonagung Tourism Village is also a tourist destination in the form of Agrotourism with orange and dragon gardens.

“In the past, we saw (wagos) in Gosari, we also wanted to have a tourist object, moreover, we also have a former mining site, in the past many young children who were still in junior high school liked to go there for photos that we could use that” (Afin, Coach Pokdarwis Pelangi, 28/12/2021)

Manager Selo Tirto Giri Mr. Arifianto also said that

“In the past, I was very jealous of wagos, they were just flower gardens, which could be our tourist spots. There was already a place where they danced, how come it turned into a trash can” (Arifianto Manager Selo Tirto Giri, 25/12/2021)

The process of forming fantasy is because there is a tourist attraction in the village of Gosari, namely Wisata Gosari (WAGOS) with the theme of gardens and nature, where they provide the beauty of flower gardens. This creates a picture of the formation of the Selo Tirto Giri tourist attraction. According to Bormann (1983) dramatization consists of any comments or statements that tell a real narrative or a fictitious person, imaginary character, or personification. The process of creating this fantasy is due to a real narrative created that several villages around Sekapuk Village have their own tourist objects. The story of the people of Gosari Village who stated that they benefited from tourism made them want the same thing. In addition, the past stories were told by the youth because of the existence of a fairly similar tourist spot on the island of Madura called Wisata Bukit Jaddih, located in a similar place, namely the location of a limestone hill mining site. Jaddih Hill Tourism is a fantasy or story for young people that the natural resources of Sekapuk Village in the form of former mining excavations can be used as tourist

attractions. A similar concept that provides a spot of the beauty of limestone and also a pool in a tourist spot is very interesting in the minds of the youth at that time.

“In the past, I also had time to think why don't we make a Tourism Village, right? There is also a former mining tour in Madura which is quite viral for young people” (M. Lutfi as Pokdarwis Trustees, 4/01/2022)

The dramatic message is due to the past and stories about attractions elsewhere. What happened has triggered the youth and village government's efforts to form a tourist attraction in Sekapuk Village. The fantasy created attracted the attention of group members in supporting the establishment of the Selo Tirto Giri tourist attraction. Dramatization of messages that appear in group members contains meaning, emotion, and motives (Bormann, 1985; Bormann et al., 2001; Shields & Preston, 1985). Dramatization of messages carried out by youth and the village government of Sekapuk from the results of fantasy formation by some of these youths form a story about the creation of a tourist attraction in Sekapuk Village. Borman (1983) states that dramatization consists of any comments or statements that tell a narrative about real or fictional people, imaginary characters, or personifications. The stories built by the youths who are members of the Rainbow Pokdarwis Sekapuk Village come from the imagination of each of them who has the concept of tourism in Sekapuk Village. The communication process in creating dramatizations by members is carried out through regular meetings to discuss the description of the tourist attraction to be built.

“We hold regular meetings, discuss roughly what we need, is it just limestone tourism or are there additional objects” (Arifin, Coach Pokdarwis Pelangi 28/12/2021).

As stated by Mr. Arifin, the coach of the Tourism Awareness Group, it shows that there is a communication process carried out by members and the community on a regular and structured basis to discuss ideas that will be executed in the process of forming a tourist attraction. Dramatized messages involve all group members who provide an overview of tourism objects.

“So, it was true that before there was no hope for the development of this tourist attraction, the image of the youth and the promise of the village head during the campaign made us also want to have a tourist attraction. Because of the enthusiasm of the youth and the village head, we are also very enthusiastic and supportive” (Afirin, Coach Pokdarwis Pelangi 28/12/2021).

The description of the story of the Youth and the village head is a fantasy that develops into the formation of a tourist attraction. The enthusiasm of the community encouraged the dramatization of the message created. The motivation of the Selo Tirto Giri tourism object development process as a tangible form of various kinds of stories is in the minds of each group member. The fantasy theme in the tourism awareness group describes the characters that appear in the management of the tourist village. The fantasy theme was created from a fantasy chain created by group members from the Sekapuk Village government, Pokdarwis, youth groups, social gathering groups, and tahlilan groups. A fantasy chain is created where the message conveyed provides understanding and motivation for the community to support the formation of the Selo Tirto Giri tourist attraction so that they will jointly build the facilities and infrastructure for tourism needs. The existence of public tourism objects will be educated regarding tourism and tourism success so as to provide an increase in the economy in Sekapuk Village. Communication efforts continue to be made to convince the community to support the implementation of this program so that this program will be successful even though at that time no one can guarantee that the program can run well. The community's commitment to building the Selo Tirto Giri tourist attraction has made several people join the membership of the Rainbow Pokdarwis Sekapuk Village. To support development activities or the establishment of tourist villages, meetings that often involve the community, as well as group members, make the fantasies built by the group continue to develop over time.

In addition, the fantasy created by the village head Abdul Halim, when he nominated himself as the village head of Sekapuk with the Tourism Village, especially in tourism development in Sekapuk Village, was able to create community welfare and become a developed village. They are aware that by utilizing natural resources in Sekapuk Village, they can improve the community's economy by absorbing labor from the community. Sekapuk Village has excavated limestone drawings that can no longer be used, and the ex-mining area is very dangerous, so it cannot be used for both residential and community plantations, and finally the area is used as a trash can. This is very disturbing, and it wastes the potential of its natural resources.

“Previously, no one could move the community, because the village head had power and control over the village and the village development process. So, because the village head was also a tourism object development program, the process of spreading the message to jointly build Selo Tirta Giri became easier.” (Mundhor as Deputy Village Head, 25/01/2022).

Derived from the problem of excavated limestone which has become a trash can and the existence of pits that are dangerous to use, here comes the creation of innovation in the formation of the Selo Tirta Giri tourist attraction. Fantasy related to the formation of a tourist attraction always arises in the minds of the community, especially the youth in Sekapuk Village, but the problems of ex-mining excavations and garbage cannot be solved by the youth alone. Efforts are being made in the development of the Selo Tirta Giri tourist attraction by developing the potential of natural resources, and human resources aimed at improving the welfare of the community. The dramatization of messages is coincidental and goal-oriented (Bormann, 1996). This shared awareness forms the basis for mobilizing participants towards action in groups (Olufowote, 2017). The dramatization process was formed as a form of *Significance (Funding Structure)* efforts to reach a joint agreement regarding the establishment of the Selo Tirta Giri tourist attraction. Giddens explained that the process of building a discourse or scheme of meaning or a code of meaning from a social practice. The dramatization process can create real social practices to equate people's perceptions.

The use of natural resources owned by Sekapuk Village creates a dramatization that the creation of tourist objects can improve the welfare of the community and the existence of jobs in tourist attractions can improve the welfare of the community. At first, the goal of the development of the Selo Tirta Giri tourist attraction was impossible because the community and village youth were still not sure to make big decisions because they saw that their village was an ordinary village like other villages in general. However, the people who support the establishment of the Selo Tirta Giri tourist attraction believe that by communicating efforts to the community to be better, especially in terms of increasing the income and welfare of the Sekapuk Village community, this is possible. When several fantasy themes can solve similar problems, it will produce a fantasy type.

The existence of communication activities in creating messages help build the Selo Tirta Giri tourism objects in Sekapuk Village. The statement in each story that was built during the meeting became one of the main factors in creating fantasy by Pokdarwis Pelangi Sekapuk Village. Thus, the process of creating fantasy is carried out by members and the people of Sekapuk Village. There are past events extracted by group members so as to produce experiences that are very strongly attached to the minds of each member so that they can create dramatization. Groups can develop collective consciousness with various emotions, motives, and meanings (Beebe & Masterson, 2015). The motive for the development of the Selo Tirta Giri tourist attraction is to improve the welfare of the community. In accordance with what is expressed by Bormann (1996), dramatization of the message is accidental and goal-oriented. In the end, the existence of a tourist attraction is able to increase village income up to billions of rupiahs.

Bormann reveals the implications of the social relativity of a group, organization, or culture starting from a shared awareness of the community collection and the group's ego, identifying the fantasy of the founding of a group by creating or presenting a narrative story about the beginning of the group's establishment, so as to understand the goals of the group in the future. The group picks up a story by combining other parts with a dramatized message story (Olufowote, 2006). Pokdarwis Pelangi in Sekapuk Village communicates using word games, jokes, or jokes in every meeting they do. This is a form of effort in establishing closeness so that the messages conveyed to group members can run repeatedly. The jokes made by each group member when communicating build messages in the formation of the Selo Tirta Giri tourist attraction. The communication made by members can make the purpose of the group. Although dramatization can occur frequently between individuals, some messages resonate so strongly with listeners that a symbolic outburst spreads from the original context (Bormann et al., 1994). This shared awareness forms the basis for mobilizing participants towards action in groups (Olufowote, 2006).

Based on the conversation, several fantasy chains emerged (Christin, 2018). The fantasy chain that is created comes from the dramatization process carried out by the youth. The fantasy continues to develop and spread to all group members such as Pokdarwis, village government, youth groups, social gathering groups, and tahlilan groups.

“We also invite the community whether it's a social gathering, tahlilan, RT meetings so they don't forget to stay together to build cohesiveness both to form tourist attractions and to protect the environment of Sekapuk Village” (M. Lutfi as Pokdarwis Trustees, 4/01/2022).

The process of spreading the fantasy chain is also affected by the role of the village head as an initiator who has authority in the decision-making process. Each fantasy is able to create a communicative process carried out by Pokdarwis Pelangi and the Sekapuk Village community in building the story of the formation of the Selo Tirto Giri tourist object. The Rainbow Pokdarwis in Sekapuk Village brought up various dramatizations of messages that attracted the attention of the public in supporting the Selo Tirto Giri tourism object formation program.

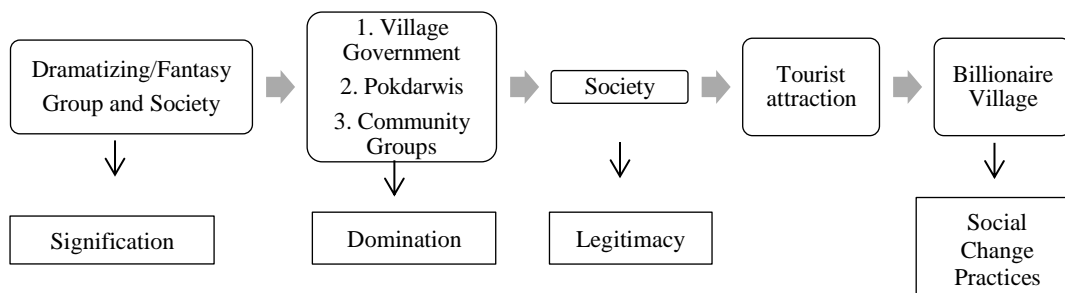


Figure 1. Fantasy Chains in Social Change Practices Millionaire Village. **Source:** Researcher Analysis

The process of spreading fantasy chains can be related to structures or systems but always involves transformative capacities. Agents or stakeholders such as 1) Village Government, 2) Pokdarwis, and 3) Community Groups use domination or control structures in producing and reproducing social practices. Political/authoritative domination in the form of full support from stakeholders has a huge impact on the practice of social change. The Sekapuk Village Government appointed each neighborhood head to convey the fantasy that was built to the community so that they had the same goal, namely the development of tourist objects. The existence of this fantasy is able to encourage cooperation and public awareness. Neighborhood head is considered a person who is able to consciously influence the community.

The communication carried out by the head of the neighborhood will be much more effective when it only handles people who are within its scope. Fantasy themes experience the dramatization of messages that are spread through various media, ranging from word of mouth, in every community meeting forum, social media, and also WhatsApp groups (Shahreza, 2021). The fantasy theme created in the formation of the Selo Tirto Giri tourist attraction is seen in how groups have various understandings and actions to create goals in the past or the future. When different fantasy themes address similar issues, they can produce different fantasies. The channel used by group members in communicating, in addition to direct communication, also uses technology assistance, be it *WhatsApp* or *messenger*. The group develops the same fantasies, and they are carried out repeatedly through communication. Some of the fantasy themes formed include the following:

- 1) The theme of the conscious fantasy of building the region is a joint conscious effort in developing the Sekapuk Village area. The existence of potential natural resources that are owned consciously creates the fantasy of youth, especially Pokdarwis and village heads for the formation of tourism. Awareness is a form agreed upon by the entire community of Sekapuk Village that every citizen or community living in Sekapuk Village consciously supports the establishment and development of Selo Tirto Giri tourism objects. There is a real awareness that the entire community and the Rainbow Pokdarwis of Sekapuk Village participate in various planning and management activities. In addition to community participation, there is awareness of the initiator of the village head who is always enthusiastic in leading the development of the Selo Tirto Giri tourist attraction. Group awareness refers to the knowledge possessed by group members and their past and future activities (Pinheiro & Souveyet, 2019).

The entire understanding possessed by the community in the creation of Selo Tirto Giri tourism objects comes from the knowledge of individuals and groups in the utilization of natural resources owned by Sekapuk Village. There is awareness as an effort to develop and improve the community's economy for the better. The establishment of the Selo Tirto Giri tourism object made the community aware through a vision and mission that revealed the articles of association (AD) and by-laws (ART). The message "together, we can make it possible" is built continuously and repeatedly through meetings between individuals and groups. Awareness is able to create a collective action in building the Selo Tirto Giri tourist attraction. Community participation is a form of business after individual understanding so that there is awareness of creating community behavior, and the Rainbow Pokdarwis in Sekapuk Village leads to better. A fantasy theme is a term, utterance, or statement that interprets events from the past, predicts future opportunities, or describes the present chronicle apart from moments in time from the group's actual actions (Foss, 2005).

- 2) Fantasy theme *guyup rukun* is the trigger for the cohesiveness carried out by the community and the Rainbow Pokdarwis in Sekapuk Village. *Guyup Rukun* is the Javanese language which can be interpreted as harmonious or compact cooperation. The existence of cooperation and cohesiveness creates a good emotional relationship between fellow members. Frequent communication between Pokdarwis members and the government gives rise to *symbolic gestures* such as shaking hands, joking, misbehaving with members, nicknames, and so on. The nickname of the members of the Rainbow Pokdarwis Sekapuk Village makes the closeness between the members. The good relationship that occurs symbolizes togetherness; Pokdarwis Pelangi Sekapuk Village makes efforts to maintain cooperation and cohesiveness at every meeting. Togetherness can create a process to foster attachment. When gathering with group members, they can joke and laugh together so that this activity can increase the relationship between members of the Rainbow Pokdarwis Sekapuk Village. The existence of a message or drama that is formed resonates very strongly with the audience, causing a *symbolic explosion*. When *symbolic explosion* is seen, each individual has an increase in the relationship and joy and laughter (Olufowote, 2017).

The existence of an emotional connection is getting closer to the presence of *symbolic cues* such as jokes that are discussed by the community. Some people have nicknames from members because of their individual characteristics. This creates a binding relationship between members, making members work together in building the Selo Tirto Giri tourist attraction. The management of the Rainbow Pokdarwis in Sekapuk Village notified the announcement of the meeting by distributing members of the Rainbow Pokdarwis in Sekapuk Village and the Sekapuk Village community who were entrusted with the head of the RT and RW. The existence of a fantasy theme of cooperation and togetherness can form a commitment between members and the community.

Activities carried out by the community together create good cooperation in the development of tourist objects. The members carry out the division of tasks to facilitate cooperation in development. Although the people of Sekapuk Village do not have experience in the formation of tourist objects, they are still trying to build a tourist attraction in Sekapuk Village. The process carried out independently by Pokdarwis Pelangi Sekapuk Village has given experience related to tourism making. Although this is less effective because it is done only once, Pokdarwis can get a real picture of the process of making tourist objects.

The legitimacy structure is a resource where several rules can be taken to be used as resources, and each of these rules provides meaning and sanctions for all parties involved. The legitimacy or structure of justification for social practices in Sekapuk Village is not very strong, but those who disagree with the establishment of the Selo Tirto Giri tourist attraction do not need to work together to form the Selo Tirto Giri tourist attraction. Even in this case, people who are not involved will receive informal sanctions, while those who do not participate in community activities will be ostracized from society. Because the Pokdarwis and the community are involved in various organizations in the village, this has become part of the social practices or daily habits of the community.

- 3) The fantasy theme of a prosperous and independent society comes from the fantasy of improving the economy of the Sekapuk Village community. Through the fantasy built by the pokdarwis, Sekapuk Village can unite the community to build Selo Tirto Giri tourism objects for the

community's welfare. The dramatization process is built from the meetings held when gathering with the community. The existence of tourist objects can provide an increase in regional and community income. Sekapuk Village, which was previously a poor village and a fairly large number of unemployed, the Selo Tirto Giri tourist attraction has a positive and significant impact on economic improvement. All stands, shops, and workers are managed directly by the people of Sekapuk Village without exception. The Sekapuk Village Government has made a policy that Selo Tirto Giri tourism objects must be managed by the community because the process of forming tourism objects originates from the community and for the community.

Table 1. Sekapuk Village Original Income 2016-2020.

Village Original Income 2016 - 2020	
Year	Income
2016	199.800.000 IDR
2017	181.100.000 IDR
2018	575.779.291 IDR
2019	9.131.992.000 IDR
2020	2.047.181.000 IDR

Source: Sekapuk Village Government Sekapuk

Based on the data in the table above, there was an increase from 2016 to 2020 but there was a decrease in the village's original income in 2017 with a total value of 181,100,000. Then there was a rapid increase in 2020 with a total value of 2,047,181,000.00 due to the Selo Tirto Giri tourist attraction, which contributed much to the increase in the village's original income, the village government of Sekapuk. The existence of fantasies created through communication and the utilization of natural resources can increase the village's original income. According to Choirunnisa dan Prathama (2021) UMDes has an important message in managing the businesses owned by Sekapuk Village in creating prosperity and village communities. The role of the village government, especially BUMDes in managing finances, especially the process of forming Selo Tirto Giri tourism objects, is very important.

In accordance with what was revealed by Bormann (1985), fantasy storylines create a group identity; these storylines personify the identity of people in the group such as winners and losers. The chain of fantasy themes reinforces this storyline and allows for the enactment of group identity. The existence of several kinds of fantasy aims to improve the welfare of the people of Sekapuk Village so that they can become independent tourist villages. All members of the Rainbow Pokdarwis hope the tourist attraction Selo Tirto Giri new innovations will remain an attractive tourist attraction. In this way, tourist arrivals increase and have a long-term impact on improving the economy. The rhetorical vision brings together various scripts to provide a broader view of things (Bormann, 1985). This is in accordance with the vision of Sekapuk Village to create a civilized, just and prosperous society as the main goal of the process of establishing the Selo Tirto Giri tourist attraction. Efforts are made to form a civilized society that utilizes the natural potential of Sekapuk Village. Previously Sekapuk Village was a poor village, with the Selo Tirto Giri tourist attraction, the community now become advanced and prosperous. The existence of tourism can affect various things, ranging from employment, the community's economy, and services to the welfare of the community. In point number two, Sekapuk Village's mission is also to develop village economic resources and empower the community's economy. Village economic resources can be developed with the construction of Selo Tirto Giri tourist attraction

The Rhetorical Vision Formation Process The Rhetorical Selo Tirto Giri Tourist

Vision for the development of Selo Tirto Giri tourism objects was formed through fantasy themes and activities communication routine by members of the Rainbow Pokdarwis Sekapuk Village, regarding the development and promotion of tourism objects for development and referrals to the wider community. Rhetoric describes the ways in which organizations seek to achieve certain goals (Zhao, 2017). The existence of a rhetorical vision is to create awareness and cohesiveness for group and village communities in carrying out activities that support the development of tourism objects Selo Tirto Giri. Based on the process of developing fantasy that has been carried out repeatedly through communication by the actors, it can be described as follows:



Figure 2. The process of symbolic convergence in the formation of the Miliader Village. **Source:** Researcher

Planning for the development of tourism objects requires a planned and measurable management that does not sacrifice the people who manage and develop Selo Tirto Giri tourism objects. The development of tourism objects must be carried out in accordance with tourism objects that are used optimally. The community and the government can support efforts to open tourism to the community. According to Ihlen & Heath (2018), the rhetorical vision helps understand how the social world is socially constructed. Selo Tirto Giri always provides the best to tourists. In addition, the addition of various new tourist objects and public facilities is also continuously carried out by Selo Tirto Giri. The relaxed and comfortable feeling when tourists visit SeloTirto Giri creates a positive impression and message that can increase tourist trust and reach the wider community. In the development of tourist attractions, it is necessary to pay attention to the facilities and infrastructure that support activities development as the integrity of a tourist attraction to meet the needs of tourists while enjoying tourism.

As expressed by (Cragan & Shields, 1981) three rhetorical visions are based on public awareness in creating Selo Tirto Giri tourism objects, namely *a pragmatic rhetorical vision*, *a social rhetorical vision*, and *a righteous rhetorical vision*.

- 1) *The pragmatic rhetorical vision* of the village head and the Rainbow Pokdarwis of Sekapuk village is an awareness of the development of tourism objects where if problems related to waste continue and poverty occurs in Sekapuk Village, it will create public unrest. The number of people who do not have a job makes the construction of tourism objects a welfare solution for the community.
- 2) *A social rhetorical vision* sharing awareness is carried out by various groups such as Pokdarwis, social gatherings, tahlilan, and youth organizations to village government socially to create closeness in achieving goals.
- 3) *A righteous rhetorical vision* of the process of establishing a tourist attraction uses a very clear system without forcing anyone, so people can accept or reject the construction of a tourist attraction, and people who accept it, can join the Taplus Invest program.

In addition, meetings that are held continuously are able to create fantasy themes and in the end develop a rhetorical vision in society so that the whole community plays an active role in realizing tourism objects and creating group cohesiveness to achieve common goals.

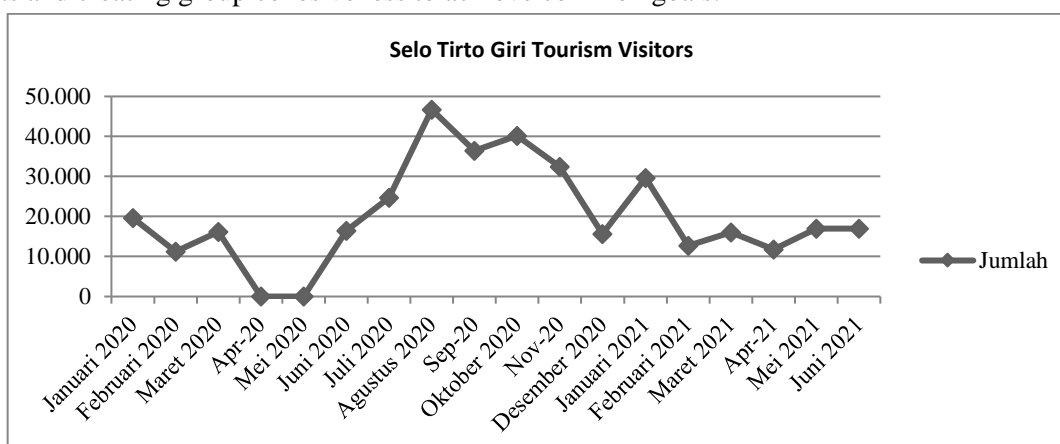


Figure 3. Graph of the Number of Selo Tirto Giri Tourism Visitors. **Source:** BUMDes Sekapuk (2021)

According to available data, in the first month of the opening of Selo Tirto Giri Tourism, it reached 20,000 visitors, but from April to March 2020 the tour was forced to close due to the COVID-19 pandemic. The increase in the number of tourist visits increased from August to November 2020. After the pandemic subsided, the number of visitors decreased and there was no significant increase as before. The management of Selo Tirto Giri must have the right efforts in planning and implementing its local tourism to improve the economic chain of the surrounding community.

The Relationship between Symbolic Convergence and Structuration in Tourism Development

The formation of the Selo Tirto Giri tourist attraction comes from the dramatization of messages created by stakeholders to make changes in the social order of the local community. As a result of the message that continues in society, it forms a structure in the form of a new social system that occurs in Sekapuk Village. The message forms the structure, trust, loyalty, and support of the community. Social orders and structures create visible changes (Lestari & Setiawan, 2020). The changes that occurred in Sekapuk Village were due to the Selo Tirto Giri Tourism Object. The existence of tourist objects also helps to improve the community's economy. All changes occur as a result of active community participation in planning and decision-making. For this strategy to be effective, it is essential to create an environment that enables people living in rural areas to overcome all the challenges they face in trying to manage their economic activities successfully (Giordano, 2020). Tourist destinations develop tourism product offerings and expand their market share in the global tourism (Kabote, 2020).

The symbolic convergence of the Sekapuk Village community forms a rhetorical vision capable of creating social structures in society. In accordance with the goal, the entire community who agreed to the establishment of the Selo Tirto Giri tourist attraction create significant support. There are three main structures, namely power, meaning, and norms (Stones, 2021). All actions that occur in society involve power, meaning, and norms, both small and bigger things. The Selo Tirto Giri Tourism Object was created because of the power possessed by the village head and Pokdarwis. All the rules that are created have meaning and purpose, and the community also obeys the prevailing norms. Elements of the structure can be divided into allocative resources or economic power and authoritarian resources or political powers of control over others on the structural dimension, making a deep impression on the feelings of other people. People will show what they will do and they will have various kinds of consequences for the actions they take.

The village head as a leader is supported by the existing agency, namely the community. The form of agency that emerged was an innovative and progressive program developed by the Village Head and Pokdarwis Pelangi Sekapuk Village. The Village Head and Pokdarwis are actors who can influence the community through the messages they create. The contribution of the Village Head and Pokdarwis has a big impact and can be seen as consistent with the established system. Pokdarwis and the community together make changes to Sekapuk Village. The potential Sekapuk Village is developed and published in order to increase the economy of the community and the surrounding population. The awareness included is not only expressed in words but followed by actions, namely programs. The Taplus Invest program is a concrete manifestation of the process of establishing the Selo Tirto Giri tourist attraction. Based on the structuration theory, awareness of the Taplus Invest program is a real action carried out by community as a practical awareness.

The structure and social practices of tourism village development are in the form of initiation, formation, and management of the tourism village itself. Social action is carried out by the community, Pokdarwis, and government in the form of synergistic communication through deliberations or regular meetings. The resulting communication is also in the form of outreach intending to align the vision regarding the development of a tourist village carried out by the people of Sekapuk Village. Gidden (in Wirawan 2014) distinguishes three internal dimensions of actors, namely unconscious motives, discursive conscientiousness, and practical conscientiousness. There is unconscious motivation regarding desires and needs that have the potential to direct action, but not the action.

There are forms of community action in the social practice of community-based tourism in Sekapuk Village, and two types of agent actions taken in forming the Selo Tirto Giri tourist attraction. The agents in the enabling structure of Pokdarwis Pelangi Desa Sekapuk are actors who have discursive awareness, in which agents can discursively explain the intentions and reasons for agents being involved in Pokdarwis Pelangi Desa Sekapuk. Thus, the form of action involving the enabling structure agent in the

activity of forming the Selo Tirto Giri tourist attraction is a reflexive action. Pokdarwis Pelangi Sekapuk Village is an agent who has practical awareness. Thus, the form of action taken by agents participating in community-based tourism activities is an act of rationalization. Pokdarwis Pelangi Sekapuk Village as agents take for granted the existing social structure or system in the community without debate.

Symbolic convergence and structuration form public awareness to achieve the goal, namely the establishment of the Selo Tirto Giri Tourism Object. The message that was created forms the unconscious motivation of the people of Sekapuk Village in building the Selo Tirto Giri Tourism Object. Discursive awareness refers to the capacity to reflect and provide detailed and explicit explanations for the actions taken. The Village Head and Pokdarwis explain explicitly to the community the program and objectives that will be carried out through small community groups. Actions are taken consciously in accordance with the scheme for the establishment of the Selo Tirto Giri tourist attraction. Practical awareness refers to a cluster of practical knowledge that cannot always be explained explicitly. Practical awareness is the main key to understanding the process of sharing actions and social practices that gradually become structures, and how structures can remember the capabilities of actions in social practice (Stones, 2021). Social change is always involved in the structuring process even though the change is small. The boundary between practical awareness and discursive awareness is flexible and thin, unlike that between discursive awareness and unconscious motivation.

There is awareness of the people of Sekapuk Village as a poor village that has no changes and symptoms of transformation. After there was awareness and structuring in it, Sekapuk Village became a tourist village. Clothing and programs are issued to improve people's welfare to achieve a good social life. There are two factors in the formation of the dynamics of awareness carried out by the community, namely supporting factors and inhibiting factors. Supporting factors include awareness of the importance of change, while the inhibiting factors include the people's mindset that underestimates the ability of the village head and Pokdarwis in creating tourist objects.

The process of creating a dramatized message or fantasy is expected to be able to make the Selo Tirto Giri tourist attraction increase again when it is opened. Through symbolic convergence, individuals build a sense of community or a level of group awareness and group solidarity (Heryanto, 2021). Therefore, the creation of group awareness can contribute significantly to tourism development, especially the creation of the Millionaire Village to remain consistent.

CONCLUSION

The dramatization of the message that was created came from the fantasy of the youth and the Head of Sekapuk Village about the story of making a tourist attraction in Sekapuk Village. The fantasy theme was created because of the dramatization and dissemination of messages carried out by each group. There are several fantasy themes in the development of the Selo Tirto Giri tourist attraction including: 1) being aware of building a region, 2) getting along in harmony and 3) a prosperous and independent society. The existence of a fantasy theme forms the strength of the group in achieving the expected goals. High group strength has the ability to last a long time so that efforts to maintain group cohesiveness continue to be carried out in every meeting, both formal and non-formal. The dramatization that occurred resulted in a change in the pattern of actions taken by stakeholders. The structuring process begins with 1) Dramatization/Fantasy Groups and Society where there is a change in the meaning of the structure, 2) The Domination Process comes from actors or stakeholders, and 3) Legitimacy where the community agrees and disagrees with the establishment of the Selo Tirto Giri tourist attraction.

The fantasy continues to be developed and distributed to all group members such as Pokdarwis, village government, youth groups, social gathering groups and tahlilan groups. The process of spreading the fantasy chain is also influenced by the role of the village head as the initiator who has the authority in the decision-making process. The Sekapuk Village Government appoints each RT head to convey the fantasy that is built to the community so that they have the same goal, namely the development of a tourist object. There are three types of fantasies, namely working together, absorbing local workers, and Taplus Invest, a group of people. The rhetorical vision comes from the vision and mission of Sekapuk Village, in accordance with its vision to create community welfare through the development of the Selo Tirto Giri tourist attraction. The rhetorical vision as the ultimate goal of various kinds of fantasies created by youth is the formation of the Selo Tirto Giri tourist attraction.

Symbolic convergence is closely related to the structuration process that occurs in Sekapuk Village. The dramatization process that occurs by pokdarwis and the community creates various kinds of changes to achieve goals. The Village Head and Pokdarwis are the main actors who have an important role in the formation of the Selo Tirto Giri tourist attraction. There are three internal dimensions of the people of Sekapuk Village, namely unconscious motives, discursive conscientiousness and practical conscientiousness. These three dimensions created the dissemination of messages carried out by the government, Pokdarwis and groups to the public to enhance awareness and cohesiveness in the formation of the Selo Tirto Giri tourist attraction. Community awareness and cohesiveness creates a structure within the community group in the form of rules to form the Selo Tirto Giri tourist attraction. The process of spreading messages carried out by the community created a change from a poor village to a billionaire village because of the Selo Tirto Giri tourist attraction.

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