



STRATEGY FOR DEVELOPING THE IMAGE OF THE PANJUNAN ARAB VILLAGE AREA WITH TRADITION INSIGHTS IN CIREBON

Fajar Ciptandi^{a*}, Jafar Sodik^b, Ira Wirasari^a

^aSchool of Creative Industries, Telkom University, Bandung, Indonesia

^bDepartment of Visual Communication Design, Universitas Catur Insan Cendekia, Cirebon, Indonesia

*Corresponding Author: fajarciptandi@telkomuniversity.ac.id

ARTICLE INFO

Volume: 8

Issue: 2

Page: 423-436

Received: September 10th, 2023

Accepted: January 27th, 2024

Available Online: February 13th, 2024

DOI: 10.18860/jia.v8i2.23504

ABSTRACT

Panjunan Arab Village is a residential area located in Cirebon, West Java, Indonesia, with most of its inhabitants of Arab ethnicity. This ethnic group arrived in Indonesia and underwent various acculturation processes, giving rise to several unique mixed cultures. Previously, this area was known as the largest center for pottery craftsmanship in Cirebon. Although the traditional activity of pottery-making is no longer found today, several manifestations of tradition still characterize the acculturation with the Arab ethnicity, such as the Red Mosque of Panjunan, Middle Eastern cuisine, and Middle Eastern music. Simultaneously, the Local Government of Cirebon City, in collaboration with the Directorate General of Creative Works from the Ministry of Public Works and Housing, has a strategic plan to develop the Arab Village as a tourist area by exposing the distinctive features of the region through its traditions. The research was conducted by designing a framework model that synthesizes the strategies of Destination Branding combined with the concept of the Innovation Guiding Pyramid. Data collection was validated using data triangulation and analyzed by comparing the embodiment of culture in past and present conditions, PEST Analysis to determine the enduring values of tradition after undergoing interventions, SWOT Analysis to generate strategic ideas, and finally, hybridity analysis to create strategy points based on considerations of all previous analyses. This research yields strategic recommendations to develop an accurate image of the Panjunan Arab Village while still incorporating traditional elements as a strength of its identity and considering the intervening factors that influence it.

Keywords:

Regional image; tourist destination; Arab Village; Strategy; Tradition

1. INTRODUCTION

Cirebon is a city in Indonesia located in the eastern part of West Java Province. This city embodies a variety of distinct cultural expressions and traditions, influenced by the arrival and settlement of foreign immigrants, which has strongly shaped the diverse cultural manifestations present there [1]. One such example is the presence of Panjunan Arab Village, which is a residential area that showcases a unique expression of culture by highlighting the acculturation between the local Hindu-Buddhist-influenced culture and prior influences from Chinese culture, along with the Islamic culture brought by foreign immigrants originating from Baghdad [2] [3].

The development of Panjunan Arab Village began in 1464 AD when traders from Baghdad-Arab arrived and settled in Cirebon, along with 1200 followers, to trade and propagate Islam. During their stay, the immigrants engaged in daily activities of crafting household pottery and passed down their skills through generations. Due to this activity, the area became known as Panjunan, derived from the word "Anjun," which means pottery maker [4].

The historical evidence of pottery craftsmanship in Panjunan Arab Village is also prominently seen in the architectural structure of the cultural heritage site, the Red Mosque of Panjunan. This mosque exhibits a unique

feature, with its walls constructed from red clay pottery bricks adorned with distinctive Chinese ceramic plate ornaments and architectural elements reminiscent of Hindu-Buddhist influences [5] [6]. Another piece of evidence, based on the author's research (2023), is the naming of alleys and streets that represent the pottery production activities once carried out in the area. These include Anjun Alley, which was previously the location where artisans produced pottery; Pengobongan Street (meaning firing), which was formerly used for pottery firing; and Pekarungan Street (meaning packaging with sacks), which was once utilized for packaging pottery to be transported using sacks. Even though the names of these streets and alleys remain unchanged, these activities no longer occur. The architectural elements in the Panjunan Arab Village area are depicted in Figure 2.



Figure 1. Map of the Arab Village Area of Panjunan, Cirebon



Information:

- | | | | |
|--------------------------|----------------------|-----------------------------------|-------------------------------------|
| J1 : Karanggetaas street | G1 : Winata alley | B1 : Surya supermarket | B16: KFC |
| J2 : Pagongan street | G2 : Masjid alley | B2 : Asia supermarket | B17: Cirebon Mall |
| J3 : Pesayangan street | G3 : Rotan Alley | B3 : Yogja supermarket | B18: Cardboard shop |
| J4 : Kolektoran street | G4 : Abu Bakar alley | B4 : Integrated Services Post | B19: Red Mosque Panjunan |
| J5 : Pekalangan street | G5 : Al Irsay alley | B5 : Baiturrohimi mosque | B20: Printing Her |
| J6 : Panjunan street | G6 : Bidan alley | B6 : Darul Hikam madrasa | B21: Fatima shop |
| J7 : Pekiringan street | G7 : Lasmi alley | B7 : Subur hotel | B22: Mie Koclok Panjunan |
| J8 : Bahagia street | G8 : Sempit alley | B8 : Spare parts shop | B23: Arafah shop |
| J9 : Pengobongan street | G9 : Adian alley | B9 : Earthenware shop | B24: Fried chicken Restaurant |
| J10: Pekarungan street | G10: Kelincim alley | B10: Parfum shop | B25: As Safii mosque |
| J11: Kenduruan street | G11: Anjun alley | B11: Computer shop | B26: Al Irsyad emelentary school |
| J12: Basalamah street | G12: Marisan alley | B12: Al Irsyad junior high school | B27: Furniture shop |
| | | B13: Ex. SKKP Kebumen | B28: Muhammadiyah junio high school |
| | | B14: Ace hardware | B29: Muhammadiyah Elementary school |
| | | B15: Ramayana | |

Figure 2. Architectural elements in the Arab Village of Panjunan [4]

From further investigation, it is revealed that there is only one remaining pottery sales stall in the Panjunan Arab Village area, owned by Mrs. Ratnawati (72 years old), a third-generation pottery artisan in the region. However, its current state does not show significant sales activity, and the pottery being sold is no longer produced by herself but sourced from other areas, such as Sitiwinangun and Arjawinangun, which are currently other regions still engaged in pottery production.

The tradition of pottery craftsmanship in Cirebon, which was previously centered in Panjunan, now only remains a historical relic and has completely shifted to another area in Cirebon, namely Sitiwinangun. In the Sitiwinangun area, pottery continues to thrive and evolve, undergoing design adjustments and forming new values influenced by the characteristics of the local community and the culture that shapes it [7][8]. One of the reasons for the decline of Panjunan Arab Village's existence as the largest pottery craftsmanship center in Cirebon is the increasing population density in Panjunan. As a result, by the end of the 15th century, Prince Abdurahman, the region's ruler at that time, relocated the pottery production center to another vacant area [4].

In addition to its manifestations in the form of artifacts and pottery-making activities, the acculturation in the Panjunan Arab Village has also led to unique consequences, giving rise to various traditional activities across different social aspects of the community [9] [10]. These include culinary traditions and musical arts that blend distinct local styles with Middle Eastern influences, such as the art of playing the gambus, rebana, and rebab alongside the flute and guitar, serving both as expressions of devotion (sholawat) and entertainment [11]. Furthermore, the community has readily accepted various local culinary choices inspired by Middle Eastern cuisines, such as nasi kebuli, nasi mandi, and roti canai [12], particularly showcased during festive celebrations and other significant Islamic occasions.

In conjunction with the state of tradition and culture in Panjunan Arab Village, in accordance with Local Regulation of Cirebon City Number 8 of 2012 concerning the Spatial Plan of Cirebon City for the Period 2011-2031, it is stated that Panjunan subdistrict falls within the area with functions as a district-level trading center, as well as a natural sanctuary and cultural heritage area. This was subsequently realized through the City Heritage Action Plan of Cirebon City in 2022, aiming to elevate and preserve Panjunan Arab Village as one of the priority areas by designing a concept for a tourist village in Panjunan Arab Village to support heritage tourism in the old city. The primary objective of developing this Arab Panjunan Village Tourist Area is to expand the range of tourist destinations with historical and cultural elements in Cirebon to attract external tourists to visit this region.

2. METHODS

The data collection phase was carried out qualitatively through relevant literature studies pertaining to the research subject, field observations involving the capturing of events and phenomena in the Panjunan Arab Village area using sensory tools, and interviews to verify information and perceptions from key informants (successor generation of Panjunan pottery tradition, community figures from Panjunan, managers of the historic Red Mosque of Panjunan, and the Arab descendant community in the Panjunan area). The collected data were validated using the method of data triangulation, which involves confirming the accuracy of data obtained from one data collection method by cross-referencing with another data collection method and drawing conclusions based on the most strongly supported data validity [13], as shown in Figure 3.

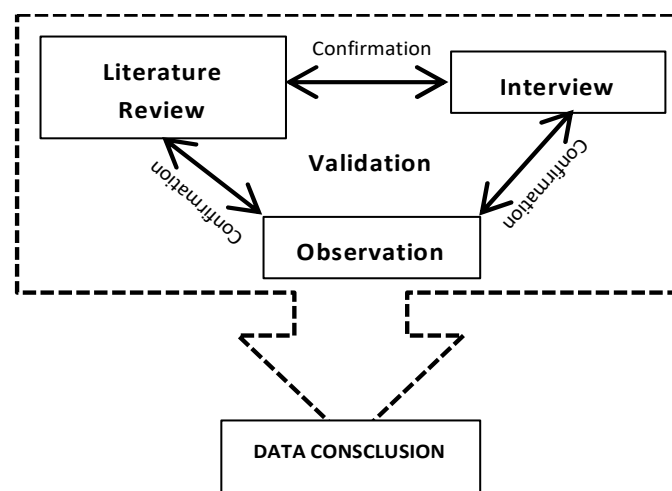


Figure 3. Metode of data validation using Triangulation

Subsequently, the research analysis was conducted by synthesizing the concept of the Innovation Guiding Pyramid with the Destination Branding Approach. The Innovation Guiding Pyramid concept serves as a guide to generate innovation while considering the tradition's foundational elements, encompassing Traditional artifacts, Traditional ecology, Non-material culture, and Teaching of the tradition [14] [15]. These fundamental elements in the creation of innovation need to be linked with intervention conditions through innovation diffusion within a tradition, acting as a catalyst for novelty [16]. On the other hand, the destination branding approach is a strategy aimed at highlighting the uniqueness of a region to make it a tourist destination and strengthen its characteristics compared to competitors [17] [18]. In the destination branding phase, the focus is on Market Investigation and Analysis and Strategic Recommendations, which will result in output in the form of recommended strategies for developing the image of Panjunan Arab Village as a prominent heritage-based tourist area. The synthesis between the concepts of the Innovation Guiding Pyramid and the destination branding approach is simplified as depicted in Figure 4.

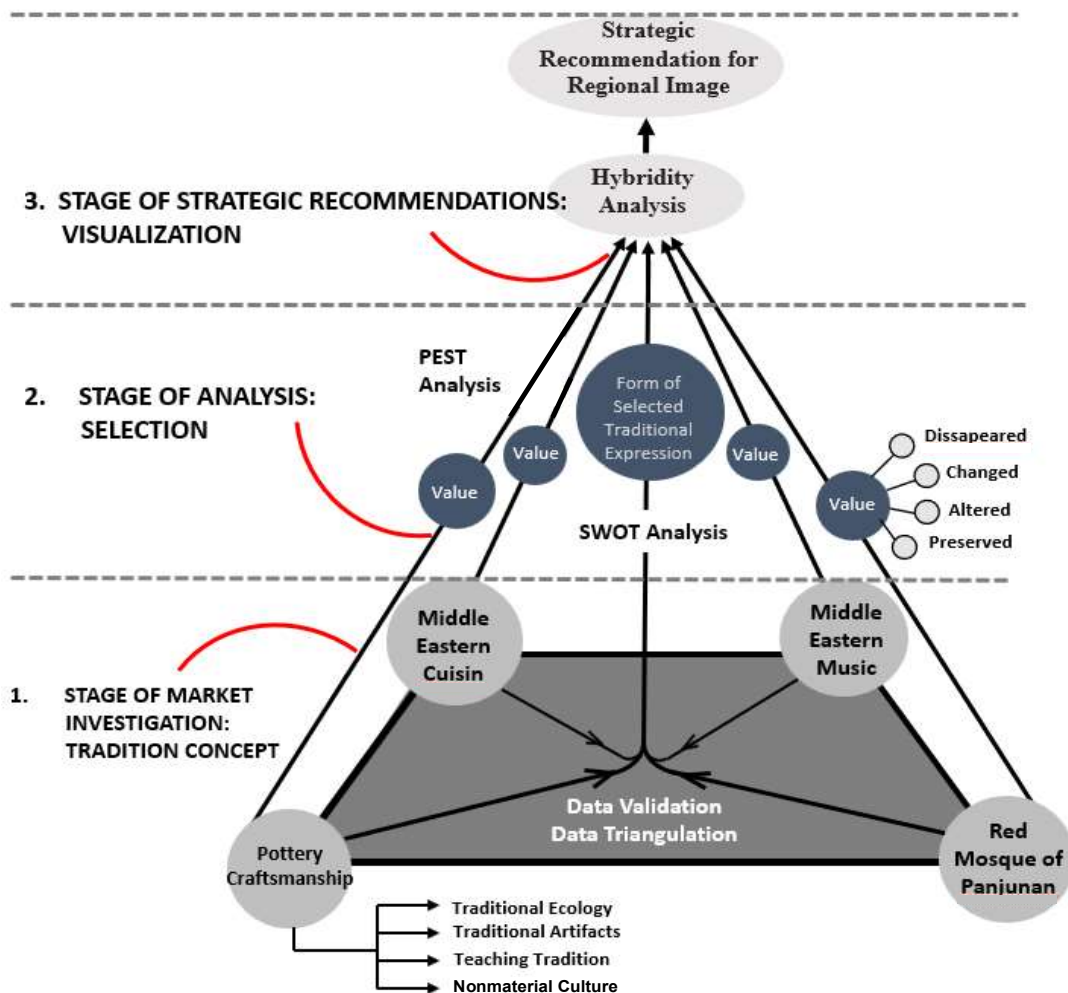


Figure 4. illustrates the synthesized model of the Innovation Guiding Pyramid and Destination Branding concepts for the Panjunan Arab Village as a tourist destination

The detailed research methodology based on the provided model is as follows:

1. The first layer, known as market investigation, involves the process of uncovering the potential of a region using the fundamental principles of the Innovation Guiding Pyramid concept. These principles encompass teaching traditions, the environment, traditional artifacts, and non-material culture. This layer serves as the 'ideation' phase, producing knowledge regarding the value of all forms of tradition in the Panjunan Arab Village. All data are validated through a triangulation data approach.
2. The second layer, known as analysis, involves: 1) Analyzing the value of traditions in relation to intervening factors that influence them using the PEST analysis approach (political, economic, social, and technological)

- and determining which values within those traditions endure, change, or even disappear; 2) Identifying appropriate strategic ideas to be developed while considering internal and external factors in the Panjunan Arab Village area, utilizing the TOWS analysis [19].
3. The topmost layer, known as the strategic recommendation layer, involves designing specific strategic recommendations as guidelines for developing the tourist area. This is achieved using a Hybridity Analysis approach, which entails comparing all the previously conducted analyses to generate precise recommendation points that are appropriate.

3. RESULT AND DISCUSSION

A. DESCRIPTION OF TRADITION IN PANJUNAN ARAB VILLAGE

The Ideal State of Traditions Found in Panjunan Arab Village and the Values Inherent Within, leading to the Formation of a Local Tradition Culture, are described in Table 1.

Table 1. Manifestation of Tradition and the Values It Generates in Panjunan Arab Village

Manifestations of Tradition	Pictures	Description	Values
Pottery Craftsmanship	 <p>Figure 5. (Above) distinctive pottery style of Panjunan (Below), the last condition of the pottery seller's shop in Panjunan</p>	<ol style="list-style-type: none"> 1. Traditional Artifacts: The developed products consist of household items, including jars, pitchers, teapots, plates, and glasses for celebratory and daily activities. 2. Non-material Culture: The inhabitants of this area view pottery craftsmanship as an artistic creation stemming from intention and manifested through manual craftsmanship. It has evolved into both functional products and commodities. 3. Teaching Tradition: The creation, usage, and sale of pottery are the outcomes of teachings passed down by Arab ethnic immigrants from Baghdad. This knowledge has been transmitted through generations, continuing with both Arab descendants and native community members in subsequent generations. 4. Traditional Ecology: A hub has formed in the area, supporting the growth of pottery craftsmanship. This hub includes dedicated spaces for crafting (<i>anjun</i>), specialized firing locations (<i>pengobongan</i>), packaging areas (<i>pekarungan</i>), and sales venues (<i>panjunan</i>). 	<ol style="list-style-type: none"> a) Authentic, that is characterizing the unique pottery craftsmanship tradition in Panjunan Arab Village, rarely found in other areas. b) Inherent emphasizes the strong impression that the Panjunan area carries as a region deeply rooted in the tradition of pottery making. c) Exclusive, it is forming a robust localization with its pottery crafting tradition representing local and Arab ethnic acculturation, setting it apart from its surroundings. d) It is marketable and serves as the region's central hub for trading high-value pottery products.
Red Mosque of Panjunan	 <p>Figure 6. Red Mosque of Panjunan</p>	<ol style="list-style-type: none"> 1. Traditional Artifacts: The physical form of the building exhibits an architectural blend of Javanese, Hindu-Buddhist, Chinese, and Arab elements, constructed predominantly from locally crafted red clay bricks. 2. Non-material Culture and Teaching Tradition: The values of Islamic teachings are embraced as steadfast principles for daily human life, and these teachings are passed down through successive generations and diligently put into practice. 3. Traditional Ecology: The environment of Panjunan Arab Village is predominantly influenced by the Arab ethnic group, who hold the philosophy of Islamic teachings in high regard. This, in turn, impacts the function of mosque construction as a place of worship for the Muslim community. Additionally, the Islamic environment designates the mosque as a space for consultation, information dissemination, and congregation during significant festive occasions. 	<ol style="list-style-type: none"> a) Authentic signifies the physical form of architecture styled through a blend of cultures constructed from local red clay bricks stacked atop. b) Inherent, the use of red clay bricks reflects the local craftsman's production in Panjunan Arab Village. c) Unity is where the mosque serves as a place for collective worship, coordination, and events for the entire community. d) Inclusive, as the ornamental design of the building embodies the acculturation of various cultures, including Chinese, Hindu-Buddhist, and Arab. e) Exclusive, as the building's function is specifically reserved for Islamic religious worship.

Middle Eastern
Specialty
Cuisine



Figure 7. The Atmosphere of Eating Kebuli Rice Together

1. **Traditional Artifacts:** Dishes like *nasi kebuli*, *nasi mandi*, and *roti canai* stand alongside local traditional foods, served in large containers and enjoyed collectively
2. **Non-material Culture:** The cuisine in Panjunan Arab Village holds significance as a symbol of family togetherness and camaraderie manifested in the gatherings and shared meals of the inhabitants.
3. **Teaching Tradition:** Rooted in the eating habits of the Arab community that flourished in the Panjunan Arab Village, this tradition continues to be nurtured and passed down through generations, upheld during major celebratory events.
4. **Traditional Ecology:** The distinctive Middle Eastern cuisine tradition reflects ingrained practices originating from the native environment of the Middle East, later influencing the coastal and open nature of the Cirebon environment.

- a) Inclusive means native residents and newcomers commonly enjoy meals together to foster brotherhood.
- b) Family Bonding refers to the collective relationship that forms a familial connection while enjoying a meal.
- c) Joy expresses the radiance that emerges when gather together and savoring a meal.

Middle Eastern
Traditional
Music



Figure 8. Middle Eastern Gambus Music at Independence Day Celebration

1. **Traditional Artifact:** It takes the form of a musical performance using *gambus*, *rebana*, and *rebab* with the distinctive rhythms and styles of the Middle East that have been modified.
2. **Non-material Culture:** The primary purpose of musical activities is to accompany *sholawat* recitations and provide entertainment for joy and happiness.
3. **Teaching Tradition:** Originating from the practice of Arab ethnic newcomers in Cirebon who enjoyed playing musical instruments like *gambus*, *rebana*, and *rebab* together with the residents, its transmission occurred with the collective support of the entire community.
4. **Traditional Ecology:** This performance arises within the daily environment of the community, not exclusively among the Arab ethnicity, as part of worship-supporting activities. It simultaneously serves as entertainment for the local community, making its existence easily grow and be accepted.

- a) Inclusive, that is, music becomes a gateway to mutually accepting the differences between the Arab and local ethnicities, and the musical style is also modified to align with the preferences of the local community.
- b) Family Bonding, that is, music performances are held as a popular form of entertainment for people to enjoy together.
- c) Joy, that is, the played music evokes delight and happiness.
- d) Harmony encompasses an attitude of tolerance, mutual acceptance of differences, and supporting each other to grow together.

The study of values that shape the image of the traditional area in Arab Village Panjunan can generally be concluded as a representation of cultural acculturation between the original cultural entities of Cirebon (which had previously formed from the fusion of Javanese, Hindu-Buddhist, and Chinese cultures) with the Arab ethnicity [1] [2] [10] that is embodied in the forms of pottery craft, the red mosque of Panjunan, cuisine, and also Middle Eastern music. These forms of tradition are shaped due to practices passed down from generation to generation within a society or group, where the values within them truly play a role as a strong foundation in shaping identity, making the tradition easily recognizable compared to others [20] [21]. However, it is also important to acknowledge that some traditional values can evolve or change over time in the face of changing times and social developments [22]. Table 1 explains the traditional tradition conditions in Arab Village Panjunan prior to the interventions that led to changes in the tradition.

B. TRADITIONAL VALUES THAT STILL PERSIST TODAY IN ARAB VILLAGE PANJUNAN

Tradition in today's context is no longer considered conservative, where permissible actions must be protective, static, and minimize any changes solely to maintain their originality [14] [15]. Traditionally is a highly dynamic and continuously changing entity, influenced by various intervention factors necessary in this disruptive era [16] [23]. Transformation within a tradition is a natural occurrence as culture and society consistently adapt to the changes and challenges of the times. This can also serve as a way for communities to maintain the relevance and sustainability of their culture in the face of an ever-changing world [21].

Some factors of challenges currently being collectively faced include:

1. Factors of changing political policies within a region and societal aspirations in the decision-making process can disrupt and change the previously established traditional values [24].
2. Economic factors such as industrialization shift traditional communities' production patterns towards industries, resulting in livelihood changes. Furthermore, economic factors also influence the consumption patterns of communities, leading to increased consumerism and potentially causing local traditions to be neglected or altered to meet consumer demands [25].
3. Social change factors shift traditional values that were once relevant but no longer suitable. This is strongly believed to be influenced by generational changes that bring different perspectives in interpreting and understanding specific values [26].
4. Mass media and communication technology influence how the community conveys and receives values. New messages presented through these media can shape new opinions and perspectives on traditions and their values [27, 28].

Especially in the case of Arab Village Panjunan, it is important to examine whether any changes are caused by intervention factors that influence it, focusing on the following aspects: Politics, Economy, Social, and Technology (PEST). Subsequently, based on these changes, a reevaluation is necessary to understand the current form of the tradition's values. As for the intervention factors causing changes in traditions in Arab Village Panjunan, they include:

1. Political Factor
 - P1. Cirebon City Regional Regulation Number 8 of 2012 regarding the Spatial Planning Plan of Cirebon City for the Years 2011-2031 states that Panjunan Village is classified as an area with the function of a sub-district level trade center, as well as a natural sanctuary and cultural heritage site.
 - P2. Implement in the form of the Cirebon Heritage City Action Plan (RAKP) for the year 2022 to designate Arab Village Panjunan as one of the priority areas that need to be revitalized and preserved by designing a concept for a cultural tourism village in Arab Village Panjunan to support heritage tourism in the old city.
2. Economical Factor
 - E1. The economic aspect of Arab Village's planning, based on the government's plan, will be developed through investments in infrastructure development and activities in clusters such as culinary, souvenirs, cultural arts, and religious activities that will be sourced from the incoming tourists.
 - E2. Based on data from the Cirebon City Department of Culture and Tourism for 2023, approximately 3.9 million tourists visited Cirebon, and 1.1 million came for tourism purposes. The economic sector is predicted to experience a significant boost with the introduction of Arab Village Panjunan as a new tourist destination while contributing to the equitable distribution of visitors across each sub-district.
 - E3. The challenges in Arab Village Panjunan, Lemahwungkuk Sub-district, compared to other sub-districts in Cirebon, lie in the realm of income within the creative industry sector, which is at an extremely low level, below 1%.
3. Social Factor
 - S1. The population of Panjunan Village in the year 2023 comprises 5,137 males and 5,309 females, particularly in Arab Village Panjunan, where around 70% of the population is of Arab ethnic descent, while the remaining 30% are native Cirebon residents.
 - S2. Livelihood activities include: electronic resellers 48%, Hajj souvenirs 26%, fashion 12%, culinary 11%, and others 3%. This is evident in the area's development, where electronic shops and Hajj souvenir shops predominantly occupy the front streets of Panjunan. Meanwhile, the area behind the shops is a densely populated residential zone.
 - S3. The expression of the acculturation relation between local and Arab ethnic cultures creates a distinctive traditional atmosphere that operates harmoniously without causing conflicts.
4. Technological Factor
 - T1. The Wistakon (Cirebon City Tourism) application is developing, which implements the Cirebon Smart City program that encompasses information about all the tourism attractions in Cirebon City. The digitalization of tourism information by the Cirebon City Government is conducted through the design of applications, websites, and social media platforms.

Based on these intervention factors, the final enduring values are explained in the Table 2.

Table 2. Comparison of Enduring Traditional Values

Manifestations of Tradition	Initial Value	Review of PEST	Decision	Final Value
Pottery Craftsmanship	Authentic	Influenced by conditions, including P1, P2, S3	Change: The distinctive and authentic pottery craftsmanship products are no longer present in the Panjunan Area. However, there is a government initiative to revive the uniqueness of this pottery craftsmanship as a cultural tourism attraction. While the production of artifact products can no longer be revived, efforts are directed toward rekindling the community's awareness of the historical tradition as a part of the area's current identity.	Inherent
	Inherent	Influenced by conditions: P1, P2, E1, S2, S3	Enduring: The tradition of pottery craftsmanship is no longer practiced in the Panjunan Area. It can be said that this tradition has nearly disappeared entirely. However, despite its changed functions, political efforts to restore the area as a cultural heritage site consider the inherent value still relevant. In this case, the implementation aims to revive the historical memory of the tradition that is still ingrained in most of the community's recollections.	Inherent
	Exclusive	Influenced by conditions: P1, P2, E1, E2, S1, S3	Disappeared: Establishing an area as a tourist destination requires a distinct identity and uniqueness that sets it apart from other tourist destinations. Therefore, maintaining the exclusive value held by Arab Village Panjunan can be a strength for attracting tourists, even though it can no longer be manifested as artifacts.	X
	Marketable	Influenced by conditions: E1, E2, E3	Disappeared: The production of pottery craftsmanship in Arab Village Panjunan is, in fact, no longer present today. This is due to the transformation of the area from being a site of traditional practices to a commercial area selling products unrelated to pottery craftsmanship.	X
Red Mosque of Panjunan	Authentic	Influenced by conditions: P1, P2, E1, S3	Enduring: The iconic red mosque of Panjunan still stands strong and well-maintained. Its function as a place of worship and a gathering spot for community activities continues to thrive effectively.	Authentic
	Inherent	Influenced by conditions: P1, P2, E1, S2, S3	Enduring: The artifact of the red mosque in Panjunan, with its authentic characteristics, leaves a strong impression in the minds and memories of the community. This mosque has become one of the most memorable religious tourist destinations for people visiting Cirebon.	Inherent
	Unity	Influenced by conditions: P1, P2, E1, S1, S3	Enduring: The red mosque of Panjunan is not only a place of worship for the Panjunan community but has also become a gathering spot for residents to hold meetings, coordinate activities, and host significant events. This function has been well-preserved up to the present day.	Unity
	Inclusive	Influenced by conditions: P1, P2, S1, S3	Enduring: The red mosque of Panjunan serves as an authentic testament today, representing a physical manifestation of the tradition resulting from the acculturation between local and Arab cultures. This demonstrates the openness of the local community towards foreign settlers.	Inclusive
	Exclusive	Influenced by conditions: P1, P2, S1, S3	Changed: The red mosque of Panjunan today serves not only as a place of worship for Muslims but has also evolved its function to become a gathering and coordination hub for residents, used for meetings and celebrating major events. Moreover, within the context of developing Arab Village Panjunan as a cultural tourism destination, the mosque can serve as an attraction and a religious tourism focal point.	Inclusive
	-	Influenced by conditions: P1, P2, E1, E3, T1	Renewed: There is a development of the Wistakon (Cirebon City Tourism) application, which implements the Cirebon Smart City program that encompasses information about all the tourism attractions in Cirebon City. The Red Mosque of <i>Panjunan</i> is one of the tourism icons promoted through various digital tourism promotion media within this initiative.	Technology
	-	-	-	-
Middle Eastern Special Cuisine	Inclusive	Influenced by conditions: P1, P2, E1, S1	Preserved: As a form of cultural acculturation, Middle Eastern cuisine has been well-received by the local community in Cirebon to this day. In fact, during certain celebrations, Middle Eastern dishes are enjoyed together. Some have even been adapted to suit the local tastes.	Inclusive
	Family Bonding	Influenced by conditions: P1, P2, E1, S1	Preserved: Food has become one of the pathways to forming bonds and familial relationships among different ethnicities in the Arab Village Panjunan Area. This continues to hold, particularly during significant celebrations and festive occasions.	Family Bonding
	Joy	Influenced by conditions: P1, P2, E1, S1	Preserved: The expressions that emerge during communal celebrations, accompanied by enjoying Middle Eastern cuisine, create an atmosphere of joy and happiness. This ambiance motivates why this tradition has been easily accepted and flourished in the Arab Village Panjunan Area.	Joy

Middle Eastern Traditional Music	Inclusive	Influenced by conditions: P1, P2, E1, S1	Preserved: As a form of cultural acculturation, Middle Eastern music has been well-received by the local community in Cirebon up to this day, especially during popular folk celebrations. In its development, Middle Eastern music performances have even evolved by incorporating local songs and musical instruments.	Inclusive
	Family Bonding	Influenced by conditions: P1, P2, E1, S1	Preserved: The <i>Gambus</i> music has, until today, successfully created bonds and familial relationships among different ethnicities in the Arab Village Panjunan Area. This music is frequently used to accompany important community events, such as weddings, celebrations, and major festive occasions.	Family Bonding
	Joy	Influenced by conditions: P1, P2, E1, S1	Preserved: The expressions that arise during communal celebrations, accompanied by enjoying Middle Eastern cuisine, create an atmosphere of joy and happiness. This ambiance motivates why this tradition has been easily accepted and continues to flourish in the Arab Village Panjunan Area even to this day.	Joy

Based on the results of the PEST analysis, it has been determined which final values have endured, changed, disappeared, and been renewed in Arab Village Panjunan. Fundamentally, changes in these traditional values can occur gradually or rapidly, depending on the influencing factors limited to the PEST factors. However, it can be confirmed that a single factor does not solely influence these changes but is the outcome of a complex interaction among various aspects, including politics, economics, social factors, and cultural influences (technology) within a community.

Newly preserved values are based on the persistence of the same values compared to the initial traditional conditions, although the interpretation of these values might not be identical, the essential meaning of the values remains in alignment within the community. Changes in Values are due to shifting societal conditions, such as lifestyle, thoughts, social interactions, and environmental factors. These changes give rise to new values that are more relevant than before. Values that have disappeared result from the dominance of interventions, often in the form of modernization, which leads to the complete absence of traditional values. Renewed values emerge due to the presence of new values that were previously absent but are now seen as representing the evolving tradition in the area.

Each manifestation of tradition is mapped for its potential in the development plan of Arab Village Panjunan as a tourist destination, as depicted in the matrix in Figure 9.

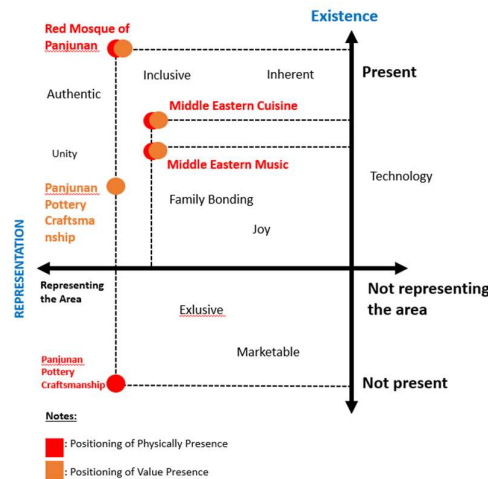


Figure 9. Positioning Matrix of Tradition Strengths in Arab Village Panjunan Area

The entirety of the traditional manifestations presents in Arab Village Panjunan have the potential to be showcased as tourism attractions by maximizing their strengths, both in the form of physical products and the values that still exist today.

C. STRATEGY FORMULATION FOR THE DEVELOPMENT OF TOURISM AREA IN ARAB VILLAGE PANJUNAN

Strategic Recommendations for the development of Arab Village Panjunan are formulated by addressing the points that represent the internal and external conditions of the area using the SWOT method as outlined in Table 3. The best strategy is then determined through TOWS analysis, as indicated in Table 4.

Table 3. SWOT Analysis of Arab Village Panjunan

<i>Strength</i>	<i>Weaknesses</i>
S1. The uniqueness of the area lies in the local cultural acculturation with Arab ethnicity	W1. The tradition of pottery craftsmanship, as the main distinctive feature of the area, cannot be physically found
S2. Historical background of the tradition of pottery craftsmanship	W2. The area is not widely known beyond Cirebon, except for the Red Mosque of Panjunan
S3. There is potential in existing traditions (such as the Red Mosque, Middle Eastern cuisine, and music).	W3. The development of the area is gradually shifting the existence of traditions.
S4. There are traditional values that still endure, and some give rise to new values that remain relevant to the tradition	W4. Improvement of infrastructure and facilities access in the Panjunan Arab Village area
S5. The Red Mosque of Panjunan has become a tourist destination area known to people from both within and outside Cirebon.	W5. The improvement and management of the area are not yet well done to lead it into a tourist destination
S6. Obtaining support for the development of the area as a cultural heritage site from the city government	W6. There are no adequate signs or other markers to guide towards the residential area or tourist icons
S7. The socio-cultural condition comprises various cultures and ethnicities but remains peaceful and conducive.	-
<i>Opportunities</i>	<i>Threats</i>
O1. The location of the area is strategically situated in the city center.	T1. A new image has emerged as a commercial center, replacing the traditional image of local and Arab ethnic acculturation
O2. The development of the area is receiving direct attention from the Cirebon City Government	T2. The increasing competition from areas with similar concepts, both outside and around Cirebon
O3. The technological media support that the government has prepared for promoting the area	T3. The emergence of various promotional competitions using various creative media
O4. The potential visitors who come to the Red Mosque of Panjunan	-
O5. The potential for local visitors to come to the bustling area as a commercial hub	-

Table 4. TOWS Analysis of Panjunan Arab Village

<i>S-O</i>	<i>S-T</i>
[1] S1-S3-S5-S6-O1-O3-O4: The ideation of developing physical facilities in the area by highlighting the iconic traditions that define the uniqueness of the Panjunan Arab Village.	[1] S3-S4-S7-T1: The ideation of enhancing community awareness of traditions in the Panjunan Arab Village through an educational program.
[2] S2-S4-S7-O5: The ideation regarding the zoning arrangement of the area to divide regions into commercial and cultural heritage zones for cultural and religious tourism.	[2] S3-S4-S7-T2: The ideation of enhancing the quality of human resources through increased awareness of effective area management through an educational program.
<i>W-O</i>	<i>W-T</i>
[1] The ideation of shaping the image of the Panjunan Arab Village area by highlighting the potential of traditions and the enduring values that remain relevant to this day	[1] The ideation of creating a list of virtual media platforms that showcase the potential of the Arab Village Tourism Area as a way to promote the area
[2] W2-W4-W5-W6-O3: The ideation of supportive features to facilitate the development of the image of the Panjunan Arab Village Area for cultural and religious tourism purposes.	-

Based on the TOWS analysis, 7 recommended strategies can be implemented in the Panjunan Arab Village to support its cultural and religious tourism destination development. All of these recommended strategies are in the ideation stage to align with the ongoing development phase of the area, coinciding with the Strategic Plan by the Cirebon City Government, which is currently in the ideation stage. Among these strategies, the priority is chosen as the W-O-1 strategy, involving the proposal to establish a visual image of the Panjunan Arab Village by highlighting the potential of traditions and enduring values that remain relevant today. This is collaborated with the S-T-1 strategy, suggesting an increase in community awareness of the traditions in the Panjunan Arab Village to support the optimal construction of the area's image.

In this context, the term "image" refers to a visual representation of an object that aims to convey its identity, thereby creating branding and becoming ingrained in an individual's memory [29]. Within a visual image, important elements shape perceptions and impressions of an entity in a person's eyes, whether they are natural elements from the environment or synthetic/artificial [30]. In the Panjunan Arab Village Area, the visual image intended to be highlighted revolves around representing its traditional identity, serving as an attraction to make it a tourist destination. The elements that need to be emphasized do not revolve around natural features, as this area is situated in the midst of a city, with its surroundings predominantly comprised

of residences, roads, and commercial establishments. Therefore, the focus is on designing activities, events, and artificial objects.

D. STRATEGY FOR DEVELOPING THE TOURIST AREA IMAGE IN PANJUNAN ARAB VILLAGE

Table 5. Decision on Strategy for Establishing the Image of the Panjunan Arab Village Area

Traditional Elements	Ideation	Considered Values
Pottery Craftsmanship	<ul style="list-style-type: none"> Alternative 1: Creating a gallery/history museum showcasing Panjunan pottery artifacts and traditions, reviving their significance in today's context. Alternative 2: Designing craft dioramas at specific spots. Alternative 3: Integrating pottery as decorative elements within the surroundings of the Panjunan Arab Village Area to establish an aesthetic appeal and an ambiance connected to the historical pottery craft. Alternative 4: Organizing educational pottery-making workshops for tourists. Alternative 5: Develop infographics illustrating the historical profile of the pottery craftsmanship tradition. 	<p>Inherent: This value is realized by making pottery craft artifacts a representation of the tradition in Panjunan, even though their actual presence has been lost. The necessary approach involves thorough research, particularly focusing on the constituent elements of the artifacts, including ornamentation, shape, dimensions, materials, and colors. Creating artifacts resembling the original forms will evoke strong memories of the tradition. Specifically in dioramas, portraying the ambiance and capturing the crafting process must depict the historical context and the distinct activities involved in pottery-making. Moreover, decorative elements in the form of replicated pottery should be strategically placed (archways, photo spots, and tourist attractions), and pottery shapes should be integrated as decorative components in various signage and infographics throughout the Panjunan Arab Village Area, creating an atmosphere rich in the intended traditional essence. To revive the faded moments, the value must be brought to life through activities that correlate directly with the tradition, namely pottery-making. It's crucial to note that workshops must incorporate educational values by imparting history, techniques, and detailed forms referencing traditional pottery shapes, all conveyed during the workshop sessions.</p>
The Red Mosque of Panjunan	<ul style="list-style-type: none"> Alternative 1: Maintenance and revitalization of the mosque's interior and exterior to offer visitors an enriching visual experience. Alternative 2: Placement of decorative/ornamental elements that distinctly represent the fusion of Arab and local cultural acculturation. Alternative 3: Upholding the values of appreciating and understanding Islamic culture by enhancing the mosque's role as a place of worship to practice Islamic teachings steadfastly and sincerely. Alternative 4: Reviving spiritual activities within the mosque for the public to create a religious atmosphere in the Panjunan Red Mosque Area. Alternative 5: Creating categorized blocks within the mosque area, particularly for non-worship spaces, such as designated photography areas to capture moments. Alternative 6: Implementing signage and infographics to guide visitor circulation and ensure they experience all available aspects. Alternative 7: Provide tour guides to inform visitors about the mosque's history and profile informatively. Alternative 8: Utilizing digital promotion through creative digital platforms. 	<p>Authentic: This value is realized by maintaining all components of the building, both interior and exterior, which are original historical remnants, without any alterations. No major renovations are conducted, preserving the authenticity of the raw materials used in constructing the architectural structure, namely red bricks, and retaining the placement of cultural heritage decorative elements. Additional blocks outside the worship area are constructed with a thematic environmental concept, providing an experience based on the distinctiveness of the created area.</p> <p>Inherent: The Red Mosque of Panjunan still represents cultural acculturation heritage that can be physically experienced today. Therefore, emphasis can be placed on the non-material aspects through activities to enhance its value. This involves organizing thematic study events that become the mosque's trademark occasions, particularly during significant Islamic festivals. The aim is to create a grand and meaningful concept, moving beyond routine. The goal is to make these events memorable and eagerly anticipated by the community annually, thus establishing the Red Mosque of Panjunan as a prominent religious tourism destination deeply associated with its identity.</p> <p>Unity: This value is preserved by maintaining the physical form of the Red Mosque of Panjunan, which stands as a unity of various cultures harmoniously mixed and acculturated, including Javanese, Hindu-Buddhist, Chinese, and Islamic elements. This unity represents the most powerful manifestation of this value in a physical form. The value can be optimized through thematic study content that contains universal Islamic teachings, applicable to and beneficial for all segments of society.</p> <p>Inclusive: The Red Mosque of Panjunan embodies inclusivity, as evidenced by its openness to a blend of diverse cultures that acculturates harmoniously, namely, Javanese, Hindu-Buddhist, Chinese, and Islamic elements. This stands as a robust representation of the physical value of openness. To effectively capture this value, there is a need for knowledge transfer to visitors in the form of information presented using auxiliary media such as signage and engaging, representative infographics. The explanations are derived from well-conducted research.</p> <p>Technology: A new value emerges in line with today's technological advancements and can be harnessed to shape identity and branding through promotions related to the Red Mosque of Panjunan. This technological value hinges on using creative digital media platforms, which, in any case, must be capable of accommodating the other values (authentic, inherent, unity, and inclusive) while still radiating a diverse range of precise information concerning the tradition.</p>

Middle Eastern Specialty Cuisine	<ul style="list-style-type: none"> Alternative 1: Presenting unique Middle Eastern-inspired cuisine in Panjunan by blending it with local flavors, making it easily accepted by the community's palate. Alternative 2: Preserve the tradition of gathering while serving Middle Eastern specialty food menus during celebratory events and communal occasions. Alternative 3: Establishing a restaurant/food court that offers authentic Middle Eastern menu items. Alternative 4: Organizing festivals during significant celebrations, incorporating communal Middle Eastern food experiences to enhance the festive atmosphere. 	<p>Inclusive: Middle Eastern cuisine in Panjunan has demonstrated an inclusive value through the community's openness towards other cultures beyond its local culture. Today, this value is enhanced through the communal act of dining together in a festival moment, aimed at extending the reach of inclusivity beyond the Arab Village Panjunan.</p> <p>Familial Bonding and Happiness: This value is manifested in preserving the existence of Middle Eastern cuisine, which continues to coexist with various types of local Cirebon cuisine. In the effort to uphold this value, it can be approached in two ways:</p> <ol style="list-style-type: none"> 1. Making Middle Eastern cuisine an accessible daily option in dining establishments within the Arab Village Panjunan tourist area. 2. These foods are presented and enjoyed in monumental events only held on special occasions, embracing a grand and festive concept involving many people from within and outside the Panjunan area. As such, the celebration of consuming this Middle Eastern cuisine can become a memorable and anticipated moment, thereby maximizing the awakening of this value. This activity needs to be encouraged by the community to promote the values of togetherness and happiness within it.
Middle Eastern Traditional Music	<ul style="list-style-type: none"> Alternative 1: Playing Middle Eastern music in an acculturated style, combined with various modern and local musical instruments, featuring popular songs easily embraced by the community's preferences. Alternative 2: Sustaining an atmosphere of joy and togetherness by incorporating the playing of Middle Eastern music into celebratory gatherings and communal events. Organizing festivals during major celebrations and special occasions, incorporating lively performances of Middle Eastern music while people gather together. 	<p>Inclusivity: This value is realized by preserving the presence of Middle Eastern music, which continues to coexist with various local Cirebon musical traditions, serving as a means of interaction and unique entertainment for the community. As a result, this music should be an inseparable alternative and always performed with a spirit of togetherness during communal festivities.</p> <p>Familial Bonding and Happiness: This value is embodied through preserving Middle Eastern music's existence, which continues to thrive alongside various forms of local traditional Cirebon and modern music. Musical activities are organized as follows:</p> <ol style="list-style-type: none"> 1. Establishing Middle Eastern "gambus" music as an everyday source of entertainment readily available in every small-scale event within the Arab Village Panjunan community. 2. Presenting and enjoying this music in grand events is reserved for special moments characterized by a magnificent and festive atmosphere that draws participants from within and outside the Panjunan area. Thus, these celebrations become iconic, eagerly anticipated moments. Managing these activities requires community-driven initiatives, whether for commercial or non-commercial purposes, to evoke the values of togetherness and happiness within them.

4. CONCLUSION

In this research, a model has been formulated to generate strategies to support an area's transformation into a tourist destination. This model has been validated by producing strategic recommendations related to the case study of Arab Village Panjunan in Cirebon, West Java, to facilitate its development into a tourist area. The model is a synthesis of two research frameworks: the first is the Pyramid of Traditional Innovation Guiding Framework, which is used as the foundation for mapping the fundamental factors of a tradition to ensure they are not lost during innovation efforts. The second framework is destination branding, employed to shape a brand image for an object by leveraging its inherent values. The collaboration of these two frameworks, connected through the Arab Village Panjunan case study, has resulted in a fitting strategic idea. This idea involves crafting an area's image rooted in the traditional values of that locale, which can then be harnessed as the potential for branding the area as a tourist attraction.

The methodology for generating value must adhere to the fundamental principles of the tradition, consisting of four elements: traditional artifacts, traditional teachings, traditional ecology, and non-material culture. These elements produce a value derived from various collected and validated data points using data triangulation. However, since this research is conducted in the present context, where traditions have undergone numerous changes due to interventions, it's essential to assess whether the prevailing values remain the same or have shifted. This evaluation can be carried out using a PEST analysis. In this study, it is understood that some values have been lost while new values have emerged due to the current context. For the values that remain, several may not exactly mirror their traditional conditions, even though their core principles are considered to still align with the original values.

In the journey towards formulating recommendation strategies, the process begins by analyzing both the external and internal conditions using the TOWS framework to generate suitable strategic ideas for the needs of Arab Village Panjunan as a culturally informed tourism destination. This entails proposing the development of a visual identity for Arab Village Panjunan that highlights its traditional potential and enduring values. This initiative aims to enhance community awareness of the traditions in Arab Village Panjunan, thereby fostering an optimal

establishment of its image. To concretely translate this idea into actionable steps, the primary traditions prevalent in the area (pottery craftsmanship, Red Mosque of Panjunan, Middle Eastern music, and cuisine) are interlinked with the enduring traditional values. These values encompass inherent authenticity, unity, inclusivity, technological adaptation, familial bonds, and happiness. Consequently, this approach facilitates an easier and unforced implementation process while refraining from manipulating existing conditions.

REFERENCES

- [1] R.D. Dienaputra, A. Yunaidi, and S. Yuliawati, "Multikulturalisme Kebudayaan Daerah Cirebon," *Panggung*, vol. 31, no. 2, pp. 250-262, 2021. DOI: <https://doi.org/10.26742/panggung.v31i2.1313>.
- [2] S. R. Soekarba, "The idea of pluralism in Indonesian society: A case study of Cirebon city as a cultural melting pot.," *Journal of Strategic and Global Studies*, vol. 1, no. 1, p.59-83, 2018. Doi: <https://doi.org/10.7454/jsgs.v1i1.1004>.
- [3] E. Wijayanto and S. R. Soekarba, "The Cultural Evolution of Local Islamic Values on the Muludan Tradition in Cirebon: A Memetics Perspective," *International Review of Humanities Studies*, vol. 4, no. 2, pp. 547-560, 2019.
- [4] A. T. Widyastuti and G. P. Widjaja, "The Merah Mosque And The Asy Syafi'i Mosque Considered As Landmarks Based On The Local Community's Recognition In Cirebon's Arab Panjunan Kampong," *Riset Arsitektur*, vol. 2, no. 1, pp. 17-34, 2018. DOI: <https://doi.org/10.26593/risa.v2i01.2930.17-34>.
- [5] A. Arita, H. Budi Yuwono, and Y. Saliya, "Acculturation of local and non-local architecture on the scoping elements of the Merah Panjunan Mosque building in Cirebon," *ARTEKS: Jurnal Teknik Arsitektur*, vol. 6, no. 2, p. 259-304, 2021. DOI: <https://doi.org/10.30822/arteks.v6i2.755>.
- [6] H. Hermana, "Arsitektur Masjid Merah Panjunan Kota Cirebon," *Patanjala: Journal of Historical and Cultural Research*, vol. 4, no. 2, pp. 332-348, 2012. DOI: 10.30959/patanjala.v4i2.143.
- [7] K. Kartono, M. Siswoyo, and H. Harmono, *Inovasi Gerabah Sitingun dari Dulu hingga Sekarang*, Tangerang: Media Edukasi Indonesia (Anggota IKAPI), 2019.
- [8] D. P. Putri, "Potential threats on pottery as local wisdom in Sitiwinangun Cirebon district," *Journal of Physics: Conference Series*, vol. 1013, pp. 1-6, 2017, DOI 10.1088/1742-6596/1013/1/012166.
- [9] A. Jaelani, E. Setyawan and N. Hasyim, "Religious Heritage Tourism and Creative Economy in Cirebon: The Diversity of Religious, Cultures and Culinary," *Journal of Social and Administrative Sciences*, vol. 3, no. 1, pp. 63-76, 2016.
- [10] D. C. Wiranti, *Perkembangan Identitas Minoritas Pada Kampung Arab Di Cirebon Jawa Barat (Periode 2018-2019)*, Yogyakarta: Universitas Mercu Buana, 2019.
- [11] R. Irawan, "Terminologi Gambus dalam Spektrum Musik di Indonesia," *Journal of Music Science, Technology, and Industry*, vol. 3, no. 1, pp. 25-41, 2020. DOI: <https://doi.org/10.31091/jomsti.v3i1.961>
- [12] I. Y. Mustafa and A. Khalim, "Analisis Diferensiasi Produk Kuliner Lokal dalam Mendukung Wisata Kota Cirebon," *Jurnal Inovasi Penelitian*, vol. 4, no. 3, pp. 573-582, 2023.
- [13] N. G. Fielding, "Triangulation and Mixed Methods Designs: Data Integration With New Research Technologies," *Journal of mixed methods research*, vol. 6, no. 2, pp. 124-136, 2012. Doi: <https://doi.org/10.1177/1558689812437>.
- [14] F. Ciptandi, M. Rosandini, M. Lukman, "Application of Jbatik Technology in the Development of Motif Design for Traditional Batik Craftsmen," *Vlakna a Textil*, vol. 29, no. 2, pp. 27-43, 2022. DOI: 10.15240/tul/008/2022-2-004.
- [15] F. Ciptandi, "The Ability to Adapt jBatik Software Technology for Traditional Batik Craftsmen," in *6th International Conference on Interactive Digital Media (ICIDM)*, Bandung, 2020, pp. 1-4, doi: 10.1109/ICIDM51048.2020.9339671.

- [16] F. Ciptandi, *Transformation on Design of Gedog Weaving and Traditional 'Tuban' Batik Decoration Through Visual Characteristic Experiment*, Bandung: Institut Teknologi Bandung , 2018
- [17] S. Hanna, J. Rowley, and B. Keegan, "Place and destination branding: A review and conceptual mapping of the domain," *European Management Review*, vol. 18, no. 2, pp. 105-117, 2021. Doi: <https://doi.org/10.1111/emre.12433>.
- [18] J. L. Ruiz-Real, J. Uribe-Toril, and J. C. Gazques-Abad, "Destination Branding: Opportunities and New Challenges," *Journal of Destination Marketing & Management*, vol. 17, no. 1, pp. 1-13, 2020. Doi: <https://doi.org/10.1016/j.jdmm.2020.100453>
- [19] L. Shabanova, G. Ismagilova, L. Salimov and M. Akhmadeev, "PEST-Analysis and SWOT-Analysis as the most important tools to strengthen the competitive advantages of commercial enterprises," *Mediterranean Journal of Social Sciences*, vol. 6, no. 3, p. 705, 2015.
- [20] C. S. C. Chan, "Sustainability of indigenous folk tales, music and cultural heritage through innovation," *Journal of Cultural Heritage Management and Sustainable Development*, vol. 8, no. 3, pp. 342-361, 2018. Doi: <https://doi.org/10.1108/JCHMSD-06-2017-0044>
- [21] A. Nugraha, "Transforming tradition in Indonesia," in *Design Roots: Culturally Significant Designs, Products, and Practices*, London: Bloomsbury Publication, 2018, pp. 147-161.
- [22] J. Wang, S. Cao and C. Wah Yu, "Development trend and challenges of sustainable urban design in the digital age," *Indoor and Built Environment*, vol. 30, no. 1, pp. 3-6, 2021. Doi: <https://doi.org/10.1177/1420326X20976058>
- [23] A. Tamao, V. Quatrini, P. Corona, A. Ferrara, R. Lavortezza, L. Salvati, "Resilient landscapes in Mediterranean urban areas: Understanding factors influencing forest trends," *Environmental Research*, vol. 156, no. 1, pp. 1-9, 2017. Doi: <https://doi.org/10.1016/j.envres.2017.03.006>
- [24] D. Held, A. McGrew, D. Goldblatt, J. Perraton, "Global Transformations: Politics, Economics and Culture", in *Politics at the Edge. Political Studies Association Yearbook Series*. London: Palgrave Macmillan, 2000, pp. 14-28. DOI: https://doi.org/10.1057/9780333981689_2
- [25] S. Shkarlet, D. Maksym, S. Khrystyna and V. Liudmyla, "Transformation of the paradigm of the economic entities development in digital economy," *WSEAS transactions on environment and development*, vol. 16, no. 8, pp. 413-422, 2020.
- [26] J. M. Conway, "Modernity and the study of social movements: Do we need a paradigm shift?", in *Social Movements and World-System Transformation*, London: Routledge, 2016.
- [27] E. V. Balci, S. Tiryaki, and M. Karakus, "Exploring the transformation of opinion leaders from a traditional to a digital mindset." *International Journal of Organizational Leadership*, *International Journal of Organizational Leadership*, vol. 11, No. autumn, pp. 36-50, 2022.
- [28] D. Grewal, J. Hulland, P. K. Kopalle, E. Karahanna, "The future of technology and marketing: A multidisciplinary perspective," *Journal of the Academy of Marketing Science*, vol. 48, no. 1, pp. 1-8, 2020. Doi: <https://doi.org/10.1007/s11747-019-00711-4>
- [29] I. Bernarto, M. P. Berlianto, Y.F.C.P. Meilani, R.R. Masman and I. N. Suryawan, "The influence of brand awareness, brand image, and brand trust on brand loyalty," *Jurnal Manajemen*, vol. 24, no. 3 , p. 412-426, 2020. DOI: <https://doi.org/10.24912/jm.v24i3.676>
- [30] I. G. A. C. Utami and N. W. A. Utami, "Kajian penerapan brand identity pada elemen desain interior Nook Restaurant–Seminyak," *J. Anala*, vol. 10, no. 2, pp. 9-15, 2022