

Wellness Tourism Development Strategy In Madura Based on Local Wisdom

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ABSTRACT. Wellness tourism is a new niche in the global tourism industry that has high opportunities for product development. It is this local wisdom that underlies their daily cultural behavior that has great potential in the development of wellness tourism in Madura, even though it has to deal with the challenge of Madurese stereotypes for outside communities. This background underlies the importance of designing wellness tourism strategies based on local wisdom in Madura. This study used constructivist qualitative research methods. The determination of this strategy is adjusted to the research objectives that will build a model of health tourism development strategy based on local wisdom in Madura. Observations will be made on Madurese people in the Bangkalan and Sampang regions. The location selection was carried out by considering the socio-cultural characteristics of the Madurese people who have great tourism potential. The result of this study is that Madura has various types of tourism. If associated with the concept of wellness tourism, this potential can be explored deeper with the help of the theory of cultural commodification and become a potential new tourism commodity network called "wellness tourism based on local wisdom." Wellness Tourism can be a model of tourism development strategy that can drive the local economy in the Bangkalan Madura region. The potential of the Madurese people in an effort to increase new tourism, especially wellness tourism, requires efforts to diversify products. This is also a cultural commodification in an effort to strengthen Madura's potential as a wellness tourism destination; product diversification of Madura's resource potential; Strengthening Local Wisdom Education through Non-Formal and Formal Education Institutions. And policy collaboration with the Tourism Office, cooperatives, and village governments is needed.

KEYWORDS: Wellness tourism; local wisdom; Madura; tourism; communication strategy design

1 INTRODUCTION

So far, wellness tourism is more synonymous with medical tourism, whereas medical tourism is more on medical destination travel, while wellness tourism is more for consumers who care about health and are looking for fitness, spiritual balance, and cultural experiences and relaxation. This is actually the potential that Indonesia has with its various local cultures.

Madurese is one of the ethnic groups in Indonesia that has distinctive characteristics in knowledge, behavior and culture including views or concepts about the meaning of healthy illness and how to heal. This concept gives birth to behaviors and cultures of life towards healthy "spiritual" and healthy "physical" which have an impact on all their daily interactions, including in carrying out economic activities based on local wisdom. This local wisdom that underlies their daily cultural behavior is a great potential in the development of wellness tourism in Madura, even though it has to deal with the challenge of Madurese stereotypes for outside communities.

In addition, Madura has so far had quite diverse tourist destinations but until now these various destinations still stand alone and are not integrated with each other. When associated with the concept of wellness tourism, the potential possessed by Madura with its various tourist destinations, can actually be explored more deeply with the help of the theory of cultural commodification and become the potential of a new tourism commodity network called "wellness tourism based on local wisdom." This background underlies the importance of analyzing the wellness tourism strategy model based on local wisdom in Madura.

Wellness Tourism can be a model of tourism development strategy that can drive the local economy in the Bangkalan Madura region. In addition, this strategy is also in line with the concept of sustainable tourism that is being developed by the world community, including Indonesia. The development of *health* tourism can be an alternative to sustainable tourism development that not only contributes to the local economy, but also contributes to the development of the quality of development resources.

2 METHOD

This study used constructivist qualitative research methods. Observations will be made on Madurese communities in the Bangkalan and Sampang regions. Data were obtained through field observations and in-depth interviews. The data analysis process is carried out through 3 (three) stages (Creswell, 2007), namely coding, clustering, and labeling. Based on these 3 stages, after the data is collected, the following stages and procedures are carried out: (1) Sorting and compiling data classification; (2) Edit data and code data to build data analysis performance; (3) Confirm data that requires data verification and data deepening; and (4) Carry out the data analysis process by the construction of the discussion of research results. In the last stage, namely concluding, followed by drafting a tourism communication strategy in Madura

3 MODELS OF WELLNESS TOURISM DEVELOPMENT STRATEGY IN MADURA BASED ON LOCAL WISDOM

The design of the wellness tourism development strategy model in Madura based on local wisdom consists of (1) a cultural commodification model based on local wisdom in an effort to strengthen Madura's potential as a wellness tourism destination; (2) communication model for wellness tourism development in Madura based on local wisdom.

3.1 Cultural commodification model based on local wisdom to strengthen Madura's potential as a wellness tourism destination

Madurese people have local wisdom in interpreting the concept of SEHAT. This local wisdom is seen in their concept of "Bares Sake" and the concept of "Atamba Araksa". As a local wisdom, the meaning of this concept is manifested in the daily health communication behavior of the Madurese people. This health communication behavior is manifested in the behavior: 1. Arbet Beden Arbet Beden is maintaining / caring for the body. Arbet Beden's behavior, in the daily life of Madurese people in the form of Ajamo which is drinking herbal medicine when sick and for a prefective form to maintain fitness and So'oso which is the use of spa scrubs to maintain cleanliness and health of the body. 2. The Nyabis tradition is in the form of a custom for sowan on kyai. It is based on the structure of society's adherence to the figure of the kyai. This sowan tradition is even carried out until the kyai dies in the form of a pilgrimage tradition. Local wisdom about the meaning of healthy and manifested in the healthy behavior of the Madurese people is a potential that can be developed into a tourist destination.

The potential resources of Madura are as follows: 1. kampung jamu (sampang and bangkalan), 2. Spice Village (Sampang), 3. processed duck songkem, 3. salt village (sampang), 4 religious sites (Bangkalan and Sampang). In an effort to increase new tourists, especially wellness tourism, the potentials of the Madurese people require efforts to diversify products. In addition, cultural commodification is also needed in an effort to strengthen Madura's potential as a wellness tourism destination.

Efforts to diversify products and cultural comodification are carried out by:

1. Product diversification from Madura's resource potential: (a). Jamu Village: Commercial; Food and Beverages; (b). Spice Village: Education and Spice Picking Village, Cosmetic Products, Health Food And Baverage; (c). Songkem Duck Preparation: Production Process Destination,

- Diversification of Mature Products and Frozen Food; (d). Kampung Garam: Ajamo and So'oso products; Production Process Destination; Heritage Destinations; (e). Religious Sites: Foklor Products, Photography and Cinematography
2. Strengthening Local Wisdom Education through Non-Formal Formal Education Institutions
 3. Policy Collaboration with Tourism Office, Cooperatives, Village Government

3.2 Communication Model for Health Tourism Development in Madura Based on Local Wisdom.

In compiling the design/model of health communication as an effort to minimize the high rate of malnutrition in Madura, Harnord Laswell's communication model is used as a reference for the basic framework of the communication model. Harold Laswell's communication model describes communication in terms of who, says what, in which channel, to whom, with what effect. Or in Indonesian is, who says what, with what media, to whom, with what influence? This model explains the communication process and its function to society.

Lasswell argues that in communication there are three functions and three groups of specialists who are responsible for carrying out these functions. The communication process in this model consists of elements of communication elements such as Who (who / source) Who can be interpreted as a source or communicator, that is, actors or parties who have a need to communicate and also who initiate a communication. These parties can be individuals, groups, organizations, or States as communicators. 2. Says what (message) Says describes what will be conveyed or communicated to the communicant (receiver), from the communicator (source) or the content of the information. 3. In which channel (channel / media) A tool to convey messages from communicators (sources) to communicants (recipients) either directly (face-to-face) or indirectly (through print / electronic media). 4. To whom A person who receives can be a group, individual, organization or a State that receives a message from the source. It can be called a destination, listener, audience, communicant, interpreter, decoder. 5. With what effect (impact / effect) Impact or effect that occurs on the communicant (receiver) after receiving a message from a source such as a change in attitude and increased knowledge.

In the preparation of this communication design, the following stages are carried out: (a) Determining audience segmentation. Audiences here relate to primary, secondary and tertiary audiences and those who have a role to play in driving behavior change; (b) Determine the expected behavior change goals, how audience needs can be met with the message to be conveyed; (c) Determine the communicator, message and media appropriate to the audience (communicant) and the desired effect of change.

3.2.1 Audience segmentation in the Communication model of Wellness Tourism Development in Madura Based on Local Wisdom

Target/communicant: Madurese women who are members of bumdes, young entrepreneurs, karangtaruna, and PKK. Communication communicants / targets in the development of wellness tourism in Madura based on local wisdom, when viewed from their characteristics are distinguished by gender and age. From the characteristics of the level of education, it can be seen that most of the audience is only high school graduates and some even do not graduate from elementary school.

Such communicant characteristics, when studied with the theory of elaboration likelihood states that people with low education tend to use peripheral pathways where factors outside the content of the message or nonargumentation are more influential for the person concerned in determining action. If a person seriously processes the persuasive messages he receives by not solely focusing on the content of the message he receives but paying more attention to the attractiveness of the messenger, packaging or other peripheral aspects then he is seen as using a peripheral route

3.2.2 Setting Goals in the Communication Model Wellness Tourism Development in Madura Based on Local Wisdom

The target conditions in Sampang and Pamekasan with all the problems, values adhered to, and their characteristics place the purpose of this study towards a change in the communication behavior of the local community related to efforts to develop wellness tourism. In the Precede / Proceed Model, according to Green in the book Notoatmodjo (1993), human behavior departs from the level of health where health is influenced by 2 main factors, namely behavioral factors (behavior causes) and factors outside behavior (non-behavior causes). Furthermore, the behavior itself is formed from 3 factors, namely:

- (1) Predisposing factors, are antecedent factors to behavior that are the basis of motivation for the perpetrator. Included in this factor are knowledge, attitudes, beliefs, beliefs, and values. In this study, it is known that target/communicant behavior is influenced by knowledge, attitudes, beliefs, beliefs, and values about wellness tourism. Madurese cultural values with the concept of Bappa Babhu Guruh Ratoh owned by the target community give birth to high trust behavior in the figure of kyai / nyai and government leaders. And besides that, the cultural value of Madura with the concept of appreciating guests. Guest is king.
- (2) Enabling factors, are antecedent factors to behavior that allow a motivation or aspiration to be carried out. This factor manifests in the physical environment, the availability or unavailability of facilities or facilities. In this study, communicant behavior due to possible factors can be seen from the lack of awareness of the potential of existing tourist destinations in Madura to be improved into sustainable tourism development that not only contributes to the local economy, but also contributes to the development of the quality of development resources
- (3). Reinforcing factors, are concomitant factors that come after behavior, provide intensive rewards or punishments for behavior, and act as the persistence or disappearance of the behavior. Included in this factor are social, physical, tangible or intangible rewards received by other parties (vicarious rewards). In this study, the behavior of communicants who want to come to tourist areas because of the strengthening factor will get a reward, while when .

From the conditions described above, the goal to be achieved in this study is to change communicant behavior that supports the wellness tourism development program in Madura. Of course, this behavior change will be regulated in a communication design that considers the factors that influence the behavior of the target community.

3.2.3 Determine The Elements And Processes Of Communication In Efforts To Develop Wellness Tourism In Madura.

(1) Communicator

The main role of the communicator is persuasion. Human communication activities, including tourism communication and empowerment at all levels of communication, namely between individuals, groups, public and mass organizations have relatively the same communication goal, which is to influence the nature of the recipient, for example the target party who changes their perceptions and attitudes in accordance with the will of the sender of information. If we say that the source, sender, communicator is the party that initiates communication, then the main role of the communicator is to influence which in the language of communication psychology is called persuasion.

According to Aristotle, the differences in the way of thinking and acting can be united through rhetoric which in practice depends on how to apply the type of ability to express opinions, namely: ethos, pathos and logos. Pathos, related to emotions, means how a communicator is able to display emotional appeal so as to arouse the feelings of the communicant. Logos. Relating to the ability of communicators

who intellectually (cleverly or cleverly) say something rationally and argumentatively, some of the principles are: attractiveness, motive, similarity, trustworthiness, expertise and authenticity of the message.

Bumdes, entrepreneurs, karangatuna, PKK in this study are the main communicators who serve as conveyors of health messages to citizens. But in the context of specific communicants and the type of message that must adapt to these conditions, the role of communicator can shift to opinion leaders in the region. Opinion leaders who act as communicators in the context of this research are bu nyai and bumdes. Bu Nyai's role as a communicator is closely related to Madurese culture which highly respects community leaders in the concepts of bappa, babbu, ghuru, rato. In this concept, Bu Nyai is a highly respected teacher and plays an important role in community life, especially in the religious field. Bumdes became a communicator because he had good will, emotional intelligence. Goodwill means that the audience is more receptive to messages from communicators who he thinks have a certain good. Bumdes in the view of the current generation must be a person full of kindness to his students. While emotional intelligence or emotional intelligence, meaning the display of emotions according to a certain context.

(2) Message

The message conveyed in this communication design is a new niche in efforts to improve community welfare; The message conveyed is as follows; Education on Village Potential and Improving Community Welfare/Income; Market research; Product diversification potential and Niche Market; Branding Practices; Digital Marketing Practices in Health Tourism Destinations; and Tips and Tricks for Successful MSME product business supporting wellness tourism. The message conveyed depends on who is speaking (the communicator). This is tailored to the credibility and competence of each communicator.

(c). Media

Face-to-face communication media in the form of traditional and group communication media channels with direct practice about the development of wellness tourism and its potential. . A media format formed in casual and informal situations. Another form used as a medium for delivering this communication process is direct door-to-door visits to the community. Direct communication is an option in this study because it will be easier to get feedback in delivering messages. The communicator's response is immediate. The relaxed and informal atmosphere makes the communication process smoother and does not create distance between the communicator and the communicant. With the concept of respect for bu nyai as teachers, it proves that their concept of local wisdom about appreciation of religious values is very high. Direct visits "door to door" become an effective medium because of the concept of local wisdom of the Madurese people about appreciation to guests

d) Feedback is possible to run live, and face-to-face is shown as casually as possible without classical patterns.

e) Communication techniques carried out in the communication strategy of Madurese women's community empowerment are persuasive techniques, informative techniques and human relations techniques

4 CONCLUSION

The design of the wellness tourism development strategy model in Madura based on local wisdom consists of (1) a cultural commodification model based on local wisdom in an effort to strengthen Madura's potential as a wellness tourism destination; (2) communication model for wellness tourism development in Madura based on local wisdom.

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Bumdes, entrepreneurs, karangtaruna, PKK in this study are the main communicators who serve as conveyors of wellness tourism messages to citizens. The message conveyed in this communication design is a new niche in efforts to improve community welfare. The messenger uses the perception of power to convince the audience to accept the belief or message conveyed.

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