

## DEVELOPMENT OF COASTAL TOURISM THROUGH THE TRADITIONAL CULTURE OF THE MANDAR VILLAGE COMMUNITY IN BANYUWANGI REGENCY INDONESIA

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**Abstract:** This project aims to formulate a strategy for enhancing coastal tourist attractions by leveraging the local culture of the Mandar Village population in Banyuwangi Regency Indonesia. The research methodology employed is ethnography with a purposive sampling technique, specifically involving customary leaders, customary executors, religious leaders, tourism officials, and villagers from Mandar. The data analysis employed historical analysis, SES analysis using RStudio software, and SWOT analysis. The Mandar tribe plays a significant role in assisting the Blambangan Kingdom. The existence of the Mandar tribe in Banyuwangi has preserved the authenticity of their culture, which continues to be practiced today under the identity of Mandarwangi. This local culture can serve as a conduit for tourism, facilitating the preservation of cultural heritage while bolstering the economy of the surrounding community sustainably. Kampung Mandar is an ancient settlement situated in the eastern extremity of Java Island, along the banks of the Kalilo River. The Mandar customs with potential for tourism development includes ethnic food practices, saulak, and slametan laut. The Mandarwangi tribe continues to consume traditional foods and beverages such as janda cake, buras, cotto makasar, pallumara, barongko, and sarabba. Saulak is performed by the Mandarese indigenous community during marriages, seven-month celebrations, and circumcisions as a means of warding off misfortune. Slametan laut is a Mandar customs practice begun in the late 1700s, including the offering of crops to the ocean as an expression of gratitude towards fisherman. The development strategy that customary managers can implement is S-O or aggressive, which includes: enhancing the management of customary organizations, augmenting tourism management collaboration, developing tourist attractions, executing physical development with traditional elements, and improving the dissemination of information regarding customs.

**Keywords:** ethnic food, Mandarwangi, Mandar customs, saulak, slametan laut

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### INTRODUCTION

Indonesia is an archipelago of several tribes and ethnic groups. Every tribe in Indonesia possesses a distinct culture (Harsana et al., 2019). This culture is transmitted over generations, becoming the indigenous knowledge of the tribe or ethnicity (Syamsuri, 2023). Tourism activities significantly impact a country's economy, environment, community, and visitors (Chin et al., 2025). Cultural tourism should be conserved as it provides future generations with an opportunity to engage with local customs and culture amidst rapid technology advancements (Choirunnisa & Karmilah, 2021).

Local wisdom is a distinctive attribute of each location that have the capacity to facilitate local development. The potential of culture and local wisdom in tourism development represents a manifestation of human creativity with economic significance. One initiative to cultivate tourism based on culture and local wisdom is the organization of festivals that showcase local culture (Sugiyarto & Amaruli, 2018). The issue of Indonesian tourism is a high concentration of activities in the most developed provinces, such as Jakarta, Bali, Yogyakarta, and several places in North Sumatra, North Sulawesi and South Sulawesi. These facts show that there are still many other provinces which have a tourism resources and unique traditional culture but have not been utilized properly. Tourism objects, such as heritage tourisms, traditional small town, down-town and the coastal cities and water front cities, natural landscapes and wildlife flora and fauna are scattered throughout the country (Butarbutar & Soemarno, 2013). Natural attractions in a region serve as an enticement and enhance cultural tourism. This indicates that natural tourism attractions and cultural attractions can be integrated into a singular travel itinerary for tourist destinations. A region may also provide additional attractions, like educational tourism, convention tourism, sport tourism, and culinary tourism (Sari et al., 2022).

A systematic and intentional strategy for shaping the destination image, based on the territory's identity primarily derived from indigenous cultural elements, attracts residents, tourists, and investors, thereby positively influencing overall

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development and quality of life (Matlovičová, 2024). Activities focused on transforming the image of negatively perceived communities are particularly relevant. Changing their reputation to a good one is a challenging process, requiring an active approach and the use of a well-thought-out branding strategy through the involvement and activation of the whole spectrum of local stakeholders. Aligning their actions and activities so that they contribute to a common goal is a major challenge even for established tourist destinations with a strong brand (Matlovičová, 2024; Herman et al., 2022; Herman et al., 2020). The Banyuwangi government facilitates the enhancement of tourist visits (O1), establishing Banyuwangi as The Sunrise of Java, the easternmost region of the island, characterized by its distinctive cultural and natural diversity and attractions. The cultural diversity of Banyuwangi is bolstered by the presence of the Osing, Madurese, Javanese, Mandar, Bugis, Makassar, Balinese, Arab, and Chinese ethnic groups. The Tourism Department employs social media technology to disseminate tourism activities via the Banyuwangi Festival platform (O2), featuring 79 festivals in 2024 (Figure 1). Banyuwangi conducted festival activities as the premier tourist destination in 2020, featuring 120 events. The absence of formal registration of Mandar traditional events in B-Fest diminishes their appeal and interest to tourist (O3). Nevertheless, concurrent festival activities can provide challenges for organizers, government officials, and tourist (T1).

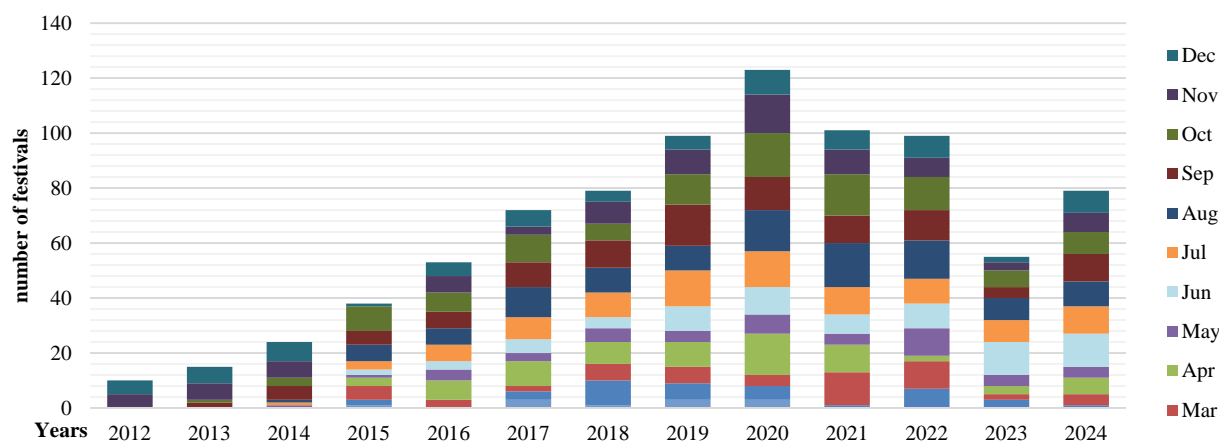


Figure 1. Increasing number of festivals in Banyuwangi (Source: Data analysis by the researchers, 2025)

The Mandar tribe migrated to Banyuwangi at the behest of the King of Blambangan due to its favorable relations with the kingdoms in Sulawesi around the 16<sup>th</sup> century. Datuk Karaeng Puang Daeng Kapitan Galak, his younger sibling Datuk Karaeng Puang Daeng Macan, together with family and troops, traveled by sea to Java. Datuk Karaeng Puang Daeng Macan, together with several relatives and troops, established residence in the Pasuruan region, presently known as Mandaranharjo. Datuk Karaeng Puang Daeng Kapitan Galak proceeded to Banyuwangi and acquired the coastal area provisions granted by the Blambangan Kingdom. The territorial expanse of the Mandar tribe at that time commenced from Mandar village as the reference point, extending 7 km to the north and 7 km to the south, encompassing the cape region to Pakis. The Mandar tribe's role in the Blambangan Kingdom is to assist in combating the Mataram Kingdom, the Dutch, and the proliferation of Islam. The majority of the inhabitants of Mandar Village are Bugis-Mandar ancestry. Nonetheless, the evolution of the Mandar lineage involved intermarriages with other ethnic groups in Banyuwangi, specifically: Arabs, Chinese, Madurese, and Osing. The presence of the Mandar tribe represents a prospective enhancement of tourism attractions in Banyuwangi. This aligns with studies (Wijayanthi et al., 2023), indicating that traditional villages provide as a solution to the demand for housing and communal living spaces. The Manggarai, particularly the Todo, have demonstrated that their architecture embodies the integration of spiritual life values and their customary practices. The conventional village configuration, architectural style, spatial arrangement, and the design of accessories and life processions are seamlessly merged into the physical built environment, creating an illusion of no distinction between the physical and the spiritual. Their forebears constructed their customary dwellings and settlements with the technology and architectural practices of their day.

Cultural tourism is a form of tourism that utilizes cultural resources as the primary asset in tourist destinations. Cultural tourism offers travelers the chance to engage directly with local individuals possessing specialized expertise about a historical object. This sort of tourism offers comprehensive insights into culture, encompassing performing arts, festivals, traditional cuisine, fine arts, history, prior experiences, and various lifestyles (Hartaman et al., 2021). The development of cultural heritage in the context of sustainable tourism, dividing it into three aspects based on literary reviews: (1) cultural heritage, (2) cultural artifacts, and (3) the protection of cultural assets (Ginting et al., 2024). Tourism attractiveness comprises a multifaceted synergy of various factors and conditions, collectively ensuring sustained tourist interest and, consequently, the competitiveness of a tourist destination or specific site (Kadyrbekova et al., 2024). The concurrent effects of polycrisis are not solely environmental; they also encompass social, economic, health, geopolitical, political, and technological dimensions, which may inhibit tourism development (Matlovič & Matlovičová, 2024). This necessitates a modification in the management strategy at the local level. Due to the multidisciplinary nature of the issues at hand, further involvement of specialists is required (Herman et al., 2020). Cultural tourism management systems have a varied influence on social and economic processes, seamlessly integrating into the realm of varied social geographies. This study closes by emphasizing the advantages of tourism and the necessity to mitigate the increasing regional differences in landscape development, which can play a crucial role in urban development planning and stakeholder collaboration (Szabó et al.,

2023). A region can have a competitive edge in the global tourism market by offering specialized services that utilize authentic experiences in cultural tourism (Matlovičová & Husárová, 2017).

The government and the indigenous population of Banyuwangi endeavor to preserve the current cultural diversity from the adverse effects of foreign cultures (T2). Furthermore, the Banyuwangi Government effectively transformed the community's negative opinion of Mandar Village, which was previously seen as a slum village characterized by violence, into a clean and welcoming destination for tourists (O4). The frequency of social media usage remains minimal among conventional activists and tourism managers (W1) for promoting tourist destinations accessible to visitors. Changes in tourist preferences (T3) necessitate that traditional stakeholders and tourism management enhance tourist attractions to remain competitive with other regional destinations, such as Bali and Lombok (T4). This study aims to formulate a strategy for enhancing coastal tourist attractions by leveraging the local culture of the Mandar Village population in Banyuwangi Regency.

## MATERIALS AND METHODS

This study employs ethnographic research conducted from August 2024 to January 2025 in Mandar Village, Banyuwangi Regency, Indonesia (Figure 1). The sampling method employed was purposive sampling, specifically involving customary leaders, customary executors, religious leaders, Department of Culture and Tourism, and the Head of Mandar Village. Methods of data collection include interviews, observation, and documenting. This study's data analysis includes historical analysis, social ecology system (SES) analysis using RStudio software, and SWOT analysis. Historical study serves as a method for identifying SES in culturally-based coastal tourism. Historical analysis is conducted systematically in five stages (Kuntowijoyo, 2005): (1) topic determination; (2) heuristics; (3) verification; (4) interpretation; and (5) historiography.

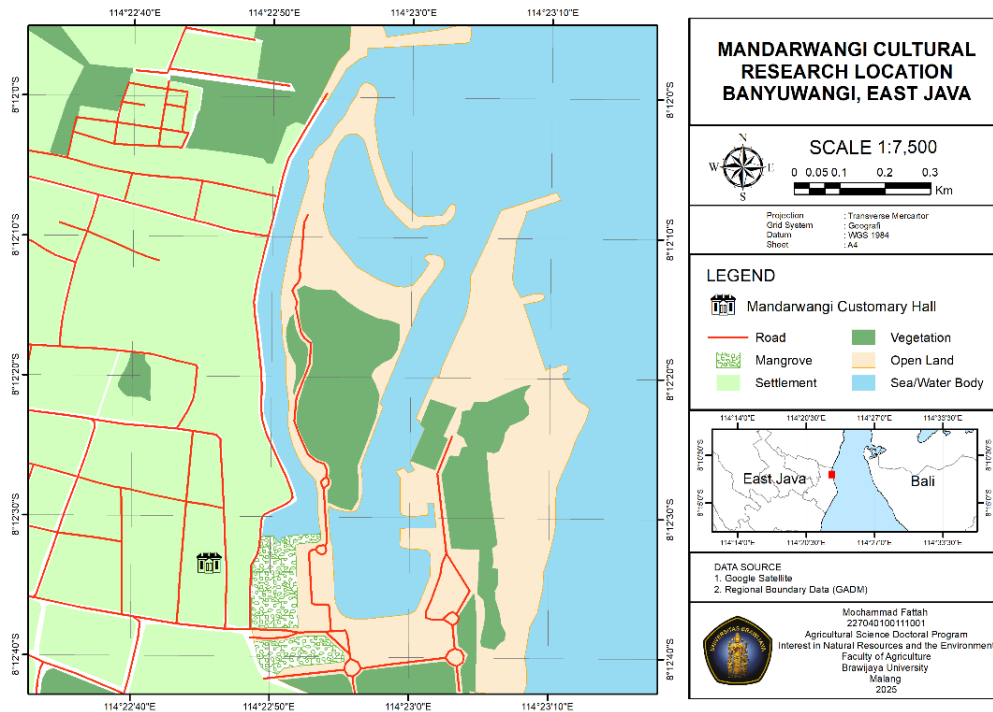


Figure 2. Research Location

The SES examination of coastal tourism based on local culture includes the following:

**Degree Centrality:** The centrality measure indicates that a node with a greater number of direct connections would exhibit more dominance than a node with fewer or no connections. Consequently, degree centrality (DC) refers to the degree of each individual node. The degree of a node refers to the quantity of connections it possesses with other nodes (Luke, 2015). The equation for degree centrality is as follows (Borgatti et al., 2013):

$$C_D(n_i) = \frac{\sum_1^j e_{ij}}{N - 1}$$

Where:  $C_D(n_i)$ : centrality degree (ni) in the network (degree);  $N$  : total number of nodes in the system;  $e_{ij}$  : the edge between node (i) and node (j)

**Betweenness Centrality (BC)** quantifies the extent to which a node lies on the shortest paths connecting other nodes within a network. Consequently, nodes with elevated connectedness are more influential as they may monitor or regulate the information flow inside the network (Luke, 2015). The equation of betweenness centrality is as follows (Borgatti et al., 2013):

$$C_B(n_i) = \sum_{j < k} g_{jk}(n_i) / g_{jk}$$

Where:  $C_B(n_i)$ : betweenness centrality (ni) in the network (betweenness);  $g_{jk}$ : the geodesic between nodes j and k;  $g_{jk}(n_i)$ : the number of geodesics between nodes j and k that contain node i;

Cluster Centrality ( $C_c$ ), or community detection, is a method for assessing the centrality value inside a social network, emphasizing the proximity of an actor to all other actors.  $C_c$  will compute the centrality weight of a node by aggregating the shortest distances between node  $i$  and other nodes (Lestari et al., 2023). Community detection is assessed with the subsequent formula (Borgatti et al., 2013):

$$C_c = \frac{N - 1}{\sum_{j \neq i}^n d(ni, nj)}$$

Where:  $C_c$ : cluster centrality in the network;  $d(ni, nj)$ : distance between nodes ( $ni$ ) and ( $nj$ );  $N$ : the number of nodes in the network

The SWOT analysis for development strategies (Purwanti et al., 2017) has multiple stages, including:

1. Assess the organization's internal and external environment.
2. Assessing the scores of strengths, weaknesses, opportunities, and threats to determine the quadrant position: I. Aggressive, II. Diversification, III. Turn Around, and IV. Defensive.
3. Formulate a coastline tourism development strategy based on local culture.

Research methodology steps are illustrated in Figure 3.

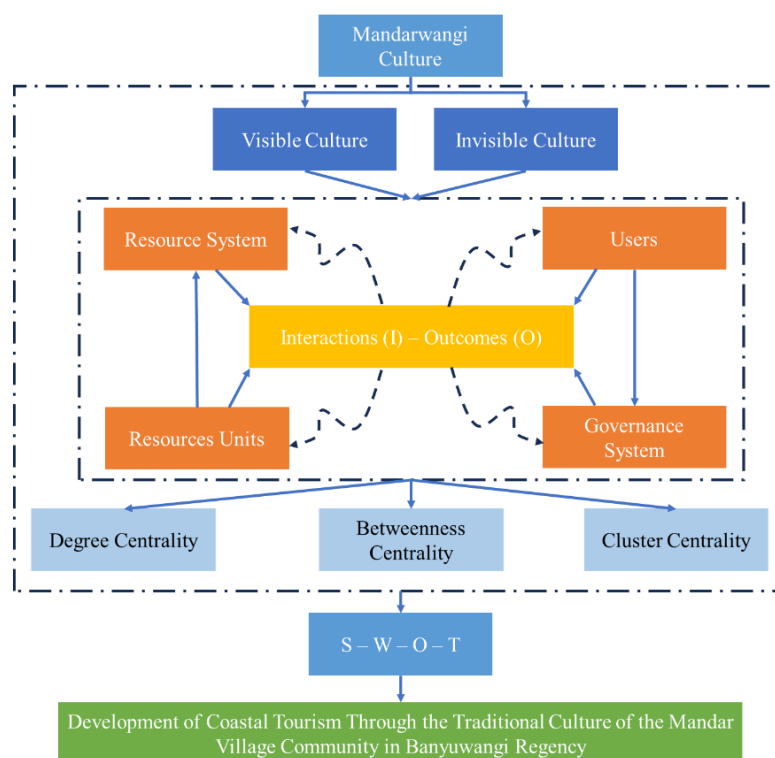


Figure 3. Research methodology steps

## RESULTS AND DISCUSSION

### Local Culture of Mandar Village Community

The interaction of socio-ecological systems in coastal communities frequently results in issues, including decreasing ecological quality and social conflict. Coastal villages face a multitude of complicated issues arising from both social and ecological systems. The ecological system's complexity can undergo dynamics both naturally and as a result of human activities. System-ecological issues grow more intricate when the relationship between social-ecological systems is established discordantly between villages (Muliani et al., 2018). The Socio-Ecological System (SES) is a concept developed to comprehend the interactions between human and ecological systems, characterized by interrelated and interdependent components (Manik et al., 2024). The Social-Ecological Systems (SES) concept was initially presented by Ostrom in 2007, titled *Sustainable Social-Ecological Systems: An Impossibility?* The SES framework comprises the Resource System (RS), Resource Unit (RU), Governance System (GS), Actor (A), Interactions (I), External (E), and Outcome (O) (Mcginnis & Ostrom, 2014). Coastal tourism based on local culture in Mandar Village, Banyuwangi, operates within a social-ecological system. The Mandar tribe residing in Banyuwangi continues to practice their local culture from Sulawesi, despite being geographically distant from their ancestral homeland.

This is underpinned by a robust conviction in the myth of the Mandar crocodile, indicating that *saulak* must continue to be performed by residents of Mandar Village, irrespective of socioeconomic class. This appears to have become the identity of not only the original Mandar people but encompasses the entire population of Mandar Village, transmitted from generation to generation (Wijaya & Sartini, 2020). The Mandarese community people believe that their ancestors assist them in life by bestowing prosperity and offering safety to themselves and their descendants (Anggraini et al., 2022). The Mandarese community continues to practices Mandar Customs (S1) through ethnic food, *saulak*, and *slametan laut*.



### a) Mandar Ethnic Food

The various roles played by the stakeholders involved are as implementers, coordinators, facilitators, policy makers, and accelerators. On the basis of mutual confidence and support, their varied roles should be able to collaborate on the management of gastronomic tourism. However, stakeholders must engage in binding cooperation, synchronization, and coordination in order for tourist management to be conducted in an integrated and well-programmed manner (Yuwafi et al., 2023). Food constitutes a tradition, as it originally serves a purpose in several rituals and ceremonial practices, having been prepared across centuries. In food production, both techniques and raw materials are perpetually transmitted over generations. Food serves not merely as sustenance, but as a conduit for creating connections among humans, the divine or ancestral spirits, other individuals, and the natural environment. Cuisine can be perceived as a fusion of multiple cultures. Moreover, traditional foods refer to the dishes and beverages typically consumed by specific communities, characterized by unique flavors that are embraced by these groups. The significance of culture in the preparation of traditional cuisine is paramount, encompassing expertise, creativity, artistic expression, tradition, and flavor. A community's cultural sophistication correlates with a greater diversity of food types, more intricate preparation methods, and more elaborate presentations (Harsana et al., 2019). Culinary practices are a significant indicator of community cultural development (Rijal et al., 2020). Mandar ethnic food refers to the traditional food and beverages prepared using specific methods and ingredients unique to the Mandar tribe. The Mandar tribe's traditional foods and beverages still consumed by the Mandarwangi tribe include *janda cake*, *buras*, *cotto Makassar*, *pallumara*, *barongko*, dan *sarabba*. Ethnic food practices in Mandar Village are conducted during traditional events to honor guests through the use of "atur panjang". *Atur panjang* is a group dining behavior conducted at a single long table to enhance unity and peace.

*Janda cake* (Figure 4a) is a traditional cake from South Sulawesi, composed of bananas encased in green or red flour dough. *Buras* (Figure 4b) is a dish composed of rice, coconut milk, and salt, encased in meticulously bound banana leaves. The philosophical significance of Buras is to establish a profound connection of unity among handal taulan or to engage in mutual sharing. Buras are typically offered at celebrations like as feasts, marriages, circumcisions, and other significant occasions. *Cotto Makassar* (Figure 4c) is a quintessential South Sulawesi dish composed of beef and cow offal, simmered with a distinctive mixture of spices. It is accompanied by ketupat or buras. A specialty from the Mandar-Bugis-Makassar tribe of Sulawesi, composed of bananas, coconut milk, and eggs, it yields a sweet flavor and a soft texture. *Pallumara* (Figure 4d) refers to a dish prepared with fresh fish in a thin yellow sauce, characterized by its sour flavor.

*Barongko* (Figure 4e) represents my personal goods that I have encased, embodying a philosophical connotation of integrity. This traditional cake was formerly presented as a treat to the royalty. In 2017, the Ministry of Education and Culture signed Regulation Number 60128/MPK.E/KB/2017 to designate *barongko* as an intangible cultural heritage, thereby preventing its appropriation by other nations. According to Pradiati et al., 2023, *barongko* is a food that must be provided at proposals, weddings, celebrations, aqiqah, and other festivities. For many esteemed and wealthy households, *Barongko* is consistently accessible at home to be presented to guests upon their arrival. Historically, *barongko* was a distinctive dish in the kingdom, presented to honor esteemed guests and royalty. *Sarabba* (Figure 4f) is a quintessential beverage from Sulawesi, made up of ginger, lemongrass, brown sugar, milk, and various spices. Masyudi et al. (2022) explained that *sarabba* is a beverage often transported by sailors from Makassar as a warming drink during voyages. *Sarabba* serves as a treatment for colds or influenza and may be used as an energy-boosting beverage.



Figure 4. Traditional Food and Drink of the Mandar Tribe (Source: The researchers, 2024)



### b) *Saulak*

Traditional ceremonies represent a manifestation of a community's distinct cultural identity. The *Saulak* ceremony is a ritual performed by those of Mandar heritage to prevent misfortune during marriages or events presided over by the tribal head (Anggraini et al., 2022). *Saulak* is a cultural practice conducted by Mandar descendants and residents of Mandar Village, based on the concept that its absence may lead to difficulties in their life. *Saulak* can be conducted if there exists a communal desire manifested through marriage, seven-month pregnancy, and circumcision. The *Saulak* ceremony may be conducted at the *pissili* home or at the residence of the individual with a wish. The phases of marriage rituals conducted by the Mandarese people in Banyuwangi consist of:

#### 1. The Preparation of *Uborampe Saulak*

*Uborampe* is essential equipment required for traditional rites. *Uborampe* for wedding (Figure 5) prepared in the *Saulak* ritual consists of: mandar oil, coconut fruit, flowers, rice, yellow rice or bore (rice soaked, finely ground, and mixed with turmeric), sugar cane, chicken eggs, *colok* (bamboo wrapped in cotton and crushed candlenut), waru leaves, small glasses, five-colored rice cones, incense/perapen, black umbrellas, spears, *keris*, weaving tools, and udeng cloth.



Figure 5. Uborampe *Saulak* for Wedding (Source: The researchers, 2024)

#### 2. The Execution of *Saulak*

The *saulak* ritual is a ceremonial practice established by the Mandar ethnic community historically as an expression of gratitude, a plea for protection, and recognition of ancestral spirits represented by crocodiles. The *Saulak* ritual seeks to secure protection and prevent disasters through the mediation of a *passili* (Wijaya & Sartini, 2020). *Passili* is a person who leads over the traditional ceremonial of mandarwangi. The *Saulak* ritual for wedding (Figure 6) begins with the application of mandar oil using egg medium to specific locations on the bride-to-be's body (forehead, neck, hands, feet, and stomach). The bridal family assembles in a circle to perform a sequence of three clockwise rotations. Initially, The *Uborampe* rotates the bride-to-be's clothes on a tray, followed by the rotation of flowers, rice with a plug, and a tray containing five-colored rice, coconut, sugar cane, cantilever flower, ylang-ylang, banana, and a plug, while maintaining a continuous flame during the rotation. The last *Uborampe* is alternatively positioned on the bride-to-be's stomach, accompanied by the contact of two cups and the unfurling of a black umbrella. Afterwards, one of the families of the bride and groom adjusts the *Uborampe* from the stomach of the couple; if the initial individual is unable to move it, they alternate until they identify someone capable of moving the *Uborampe*. The final phase of the the bride-to-be is being bathed with *passili* while clutching a coconut fruit. The bathing materials for the bride-to-be include areca nut cup, waru leaves, banana leaves, *andong* leaves, gold-gold leaves, chicken eggs, a fistful of rice, yellow rice flour, weaving tools, coconuts, flower water, and wick ropes (particularly for bridal *saulak*). Furthermore, the attendees are sprayed with water by *passili* and apply bore (yellow rice) on their faces, an event known as "mandi-mandian". The difference between the wedding *Saulak* and the seven-month pregnancy *Saulak* lies in the inclusion of seven cloths in the latter, with no supplementary wedding clothes utilized. The circumcision *Saulak* is not performed during the procession of bathing the circumcised kid. Upon the completion of the *Saulak* rite, the traditional leader floats the *Uborampe* while reciting a safety prayer and awaiting its submersion.



Figure 6. The Wedding *Saulak* (Source: The researchers, 2024)



### c) Slametan Laut

*Slametan laut* is a Mandar customs practice initiated in the late 1700s, including the casting of harvests into the ocean. The *slametan laut* practice starts with fishermen's intention to express gratitude (Sykr) to Allah SWT for bountiful fish harvests. Fishermen from Mandar Village engage in the Joint Business Group (KUB) (S4), which includes net fishermen, rod fishermen, and lamp service fishermen, to express their intentions to the traditional leader of *Mandarwangi*, Puang Faisal Daeng Galak, who facilitates the *slametan laut* ritual. The religious leader (S5) who facilitated this activity was Gus Dandi Mukti. It is asserted that choosing not to carry out the *Petik Laut* tradition in Muncar Banyuwangi will lead to disaster. The residents of Muncar consistently attend it. The Petik Laut tradition requires extensive planning for its series of activities. A multitude of vessels will proceed to the Sembulungan Peninsula. The elder fishermen are prepared to cast the offerings into the ocean. Following the sailing, numerous fisherman typically plunge into the water to retrieve offerings, such as fruits, in pursuit of blessings (Anggraini & Nurullita, 2023). The phases of the Slametan laut activity in Mandar Village are as follows:

#### 1) Pilgrimage to the Tomb of the Ancestors of the Mandar tribe

The preliminary activity preceding the *slametan laut* is a food pilgrimage to the ancestors of the Mandar tribe, namely to the graves of Datuk Karaeng Puang Daeng Kapitan Galak and other forebears. Activities conducted during the journey encompass: draping new white fabric over the tombstones, scattering flowers, and offering prayers for the ancestors (Figure 7).

#### 2) The Preparation of *Uborampe Slametan Laut*

The *slametan laut* rite involves the ceremonial slaughtering of a cow as an expression of thanks from fisherman, with the meat distributed to the impoverished, widows, and orphans, while the cow's head serves as a symbol of charity to marine life. The *uborampe slametan laut* is organized by the traditional facilitators of Mandarwangi, specifically Puang Dahliana Daeng Kebo. The phases of preparation for the *uborampe slametan laut* include:

Authentically slaughtering a single cow, although typically purchasing only the cow's head based on the fisherman's capacity. The acquired cow's head is cleaned and dyed yellow. The criterion is that the cow's head has a predominantly white or black coloration. The head is subsequently treated with a preservative and secured with a white towel (Figure 8).



Figure 7. Ancestral Grave Pilgrimage (Source: The researchers, 2024) Figure 8. Cleaning and Squeezing the Cow's Head

The prepared cow's head is positioned on the *ancak* (Figure 9) resembling a fishing boat (authentically rectangular), accompanied by seven portions of the cow's internal organs, each weighing approximately 100 grams, encased in banana leaf packages and treated with preservatives, mandar oil (a specialized oil essential for maritime activities), yellow rice, white rice, *colok*, coconut, five-color tumpeng rice, flowers, and sugar cane. *Uborampe*, a must, is a live white or black chicken. The cow's head is protected until morning by the burning of incense/ *perapen*.



Figure 9. Uborampe Slametan Laut (Source: The researchers, 2024)

Figure 10. Recitation and Prayer

### 3) Recitation and Prayer

The predominant religious affiliation among the Mandarese is Islam; hence, the subsequent Slametan practice, following the fabrication of Uborampe and cow skulls, involves collective recitation and prayer (Figure 10). This behavior is conducted to seek the grace of Allah SWT for the Slametan laut event. The ceremony was attended by the Commander of the Indonesian Navy Base (*Danlanal*), the Commander of Korem (*Danrem*), the Chief of Police (*Kapolres*), Head of



Vocational and Productivity Training Center (BVPV), sub-district heads, village chiefs, religious leaders, community leaders, and representatives from universities.

#### 4) Gandrung Dance

The most popular art form in Banyuwangi, which has promoted the name Banyuwangi internationally, is *Gandrung*. *Gandrung* is the esteemed art of Banyuwangi, so the term Banyuwangi is frequently referred to as the city of *Gandrung* (Mursidi, 2018). The *Gandrung* Dance has experienced a change in its significance, evolving from a sacred ritual expressing communal gratitude for the harvest to a commercialized performance art intended for entertainment on theatrical stages (Clairine et al., 2024). The traditional hall showcases a Mandar dance prior to the *Gandrung* Dance. The *Gandrung* Dance (Figure 11) is an Osing cultural expression incorporated into the *slametan laut* rite, serving as a gesture of reverence from the Mandar tribe towards the indigenous tribes of Banyuwangi. The dance is executed “throughout the night (*semalam suntuk*)” following the recitation and prayer activities.



Figure 11. The Gandrung Dance (Source: The researchers, 2024) Figure 12. Slametan laut Cultural Parade

#### 5) Cultural Parade

The cow's head in the morning prior to the procession and larung is adorned with gold on the nostrils. The cow's head from the traditional house is ceremoniously carried to the shore alongside the usual leader, executor, and individuals from the Mandar, Osing, Madura, Javanese, Chinese, and Arab ethnic groups, all adorned in their own traditional attire (Figure 12). The procession features the reciting of *shalawat*, the use of *hadrah* musical instruments, and the sprinkling of yellow rice by Banyuwangi regional officials at the welcoming site, alongside performance of the *Gandrung* and *Jaran Goyang* Dances, concluding with a prayer. The cow's head is subsequently returned to the fishing vessel in preparation of the barging.

#### 6) Melarung Tradition

The vessel containing the *uborampe* (cow's head) is occupied by traditional performers, *Gandrung* dancers, Mandar dancers, religious leaders, *hadrah* musicians, members of the Mandar community, and security personnel (Figure 13).

Afterwards, numerous fishing vessels escort the *pelarung* ship into the sea. During the procession, the recital of *shalawat* is incessantly sung alongside *hadrah*, while religious authorities provide Islamic prayers and ancestral invocations of the Mandar tribe. Prior to the cow's head being floated, the call to prayer is proclaimed to signify that the float is not intended for supernatural entities. The gold placed on the cow's head will be contested by the fishermen or everyone else once the cow's head has submerged.



Figure 13. The Larung of Cow's Head in Slametan Laut (Source: The researchers, 2024) Figure 14. Bathing Event “Mandi-mandian”

The *slametan laut* activity concludes with bathing and the application of bore to the face, performed by the Mandarese traditional community to prevent illness (Figure 14). This activity is conducted to demonstrate that it has been finished and that the expected objectives have been achieved.

Tourists are primarily motivated in cultural tourism by the desire to explore and understand local culture through both authentic and fabricated cultural activities, whereas museums preserve the majority of a nation's dynamic cultural legacy (Herman et al., 2023). The traditional hall offers educational insights into Mandarwangi culture through an exhibition of Mandar archives (Figure 15) for the general public and students (S6). This archival exhibition features ancient objects including stilt house support stones, spear guns, *keris* and *badik*, commando sticks, jars, teapots, looms, headbands, scarves,



sarongs, Mandar script, photographs of buildings, ships, rituals, and ancestors. Nonetheless, the advancement of Mandar customary cultural tourism considers the area's carrying capacity (W2), accessibility to the constricted traditional hall (W3), insufficient tourist parking facilities (W4), and the inadequacy of Mandar customary physical structures (W5), which results in adverse effects on tourist interest during bad weather (T5). The location of the traditional hall in the coastal region occasionally faces challenges from natural disasters (tidal floods, tsunamis, tornadoes), which impact tourism activities (T6).



Figure 15. Mandar Tribe Archives Exhibition (Source: The researchers, 2024)

The advancement of cultural tourism is essential for raising awareness of a region's existence and for the preservation of its cultural heritage. Moreover, culture can serve as a tourist attraction to enhance revenue and generate employment for the community (Patabang et al., 2023). Tourism generates economic advantages by establishing employment opportunities for local communities (tour guides, homestay management, food sellers) and enhancing income (Fattah et al., 2023) through the diversification of tourism offerings, thereby transforming them into attractions (Tjahjono et al., 2022). Fishermen enhance the *slametan laut* activities by adorning the boats with ornaments (Figure 16). The community also establishes traditional and non-traditional food mart stalls. The Banyuwangi regional administration additionally promotes tourism growth by enhancing infrastructure and supporting facilities (O5). Moreover, travel agencies and the Indonesian Tour Guide Association (HPI) (O6) also facilitate tourism operations in Banyuwangi. Nonetheless, the issues persisting in the Mandar Village river estuary involve the influx of plastic and organic trash (W6). Saputra et al., 2021 indicated that the challenges in developing this tourist village encompass awareness, technology, transportation, road access, and reliance on specific entities for tourism promotion, resulting in limited recognition of this attraction among the broader public.

Aprilia et al. (2023), highlighted that, conversely, tourism villages have challenges due to a scarcity of experienced Human Resources (HR) in the tourism sector, inhibiting the successful running of tourism operations. This results in minimal understanding among the local community about the significance of tourism development in their region.



Figure 16. Decorative Fisherman's Boat (Source: The researchers, 2024)

Social network theory is increasingly important in social research, with the centrality measure supporting this developing theory (Zhang & Luo, 2017). Centrality in social ecological networks is quantified through degree centrality, betweenness centrality, and clustering centrality. The degree refers to the quantity of connections associated with a point, as well as the magnitude or number of weighted linkages pertaining to that point. Considering merely one of the two indications does not guarantee the accuracy of the node's centrality value. Communication between nodes is seen as the strength or influence of the node (Yustiawan et al., 2015). The Mandar custom (Adt\_Mandar) exhibited the highest Degree Centrality at 10 degrees (Figure 17), indicating its significant influence on other nodes. The Mandar ritual in Banyuwangi can serve as a tourist attraction while preserving its holy significance. The traditional leader, Joint Business Group (KUB), and customary leaders play a pivotal role in the advancement of cultural tourism, which has been operating at a consistent level of 8 degrees. The customary leader is an individual who oversees Mandar customs to ensure alignment with ancestral beliefs. KUB is a community organization in Mandar Village primarily engaged in fishing. The existence of fishermen in Mandar Village adheres to established customs, whereby a substantial fish catch (Jml\_Tngkp) prompts fishermen to consult the traditional leader to conduct a Slametan laut. Moreover, fishermen engage in the *saalak* culture (Slak) and continue to partake in the ethnic food (Etn\_Klnr) characteristics of Mandar customs.

Customary leaders in Banyuwangi play a crucial role in preserving harmony among ethnic groups and upholding the traditional values of each community. The fishing operations (Aktv\_Pngkpn) conducted by Mandar fisherman exert an influence on the third position, with a node degree of 7. The fish catch is affected by the fishing trip (Trip\_Pnkpn) and the vehicle feet (Armd), resulting in a catch per unit effort (CPUE). Moreover, the Department of Culture and Tourism (Disbudpar) plays a crucial role in the advancement of tourism in Banyuwangi. Purwanti et al. (2021), confirmed that, the role of good governance, policy integration mechanisms are required in terms of vertical and horizontal coordination; local communities can access transparent public consultation and the involvement of sustainable management.

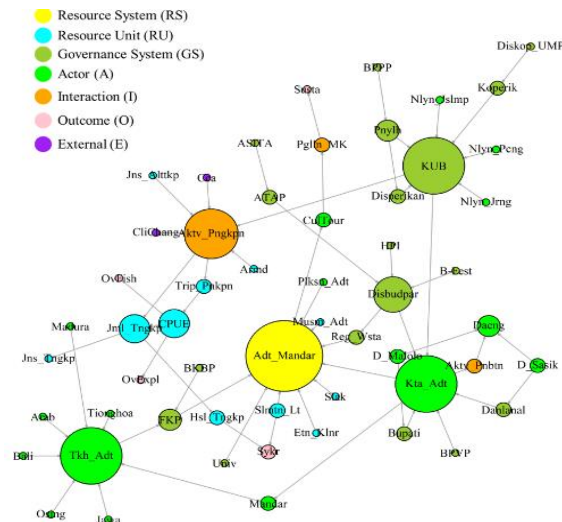


Figure 17. Coastal Tourism Degree based on Local Culture  
(Source: Data analysis by the researchers, 2025)

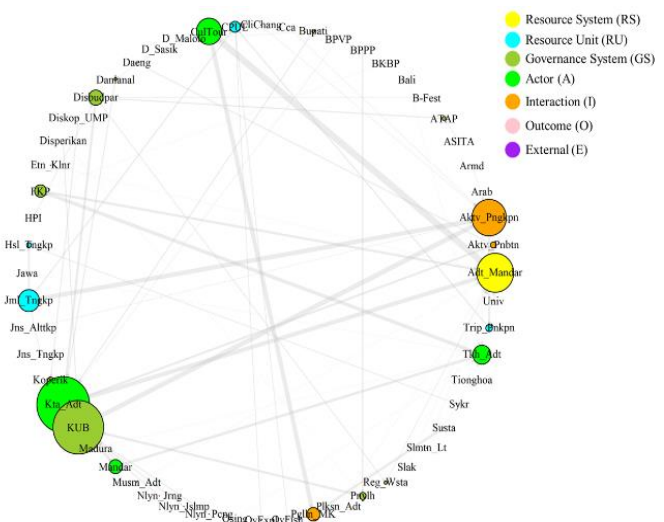


Figure 18. Betweenness Coastal Tourism based on Local Culture  
(Source: Data analysis by the researchers, 2025)

Betweenness quantifies the centrality of a node within a network, typically computed as the ratio of the shortest paths connecting node pairs that cross the node in question. Betweenness is, in a certain regard, an indicator of a node's influence on the dissemination of information within the network (Newman, 2005). Betweenness Centrality indicates a node that serves as an intermediary between two other nodes in a network, hence influencing the positioning of other nodes. The primary node, determined by betweenness, is the traditional leader associated with the Mandar custom, exhibiting values of 159 and 111, followed by the KUB node linked to fishing activities, which has values of 152 and 104. The actor nodes yielding the highest values are the customary leader and KUB, both of which are pivotal actors in coastal tourism in Mandar Village, based on local culture (Figure 18). The traditional leader is a pivotal figure in preserving and enforcing culture in alignment with ancestral ideals. KUB is a pivotal entity in the community that engages in fishing activities to satisfy the demands of culinary tourism in Mandar Village and other consumers.

Clustering (Figure 19) is a way to group nodes that have similarities as a binding force in a community. Local culture-based coastal tourism in Mandar Village is divided into 7 clusters:

- Cluster 1 is a Slametan laut, the largest event in Mandar Village, involving numerous stakeholders. Fishermen, through KUB, express their intention to conduct a Slametan laut to the Mandar traditional authority. Moreover, the Slametan laut events are organized and executed in accordance with ancient traditions.
- Cluster 2 refers to tourist regulation; the management of cultural tourism necessitates adherence to established processes and regulations to prevent societal issues. Anggara et al. (2024), assert that tourism necessitates robust laws to guarantee sustainable practices at the location. Robust regulations and an enhanced comprehension of quality tourism services are essential for effectively serving clients. Moreover, the promotion of quality regulations and services is essential for tour guides to effectively execute these standards for tourists to the location.
- Cluster 3 includes Mandar customs, where the attraction of cultural tourism lies in the preservation of original traditions, specifically: ethnoculinary practices, Saulak, and Slametan laut. Utami (2023), said that the Government offers optimal resources to community groups to revitalize local culture for potential tourism appeal.
- Cluster 4 refers to cultural tourism, wherein the sustainability of local culture in Mandar Village can be preserved through cultural tourist initiatives. Nugraheni & Aliyah (2020), highlighted that the development of cultural tourism aligns with the interests of both domestic and international tourists, while also enhancing promotional efforts.
- Cluster 5 refers to the Mandar traditional chief, whose role demonstrates the everlasting originality of local culture in Mandar Village.
- Cluster 6 includes KUB, with fisherman serving as providers of seafood for consumers. The plentiful catch prompts fishermen to convey their thanks to the Creator through traditional ceremonies.
- Cluster 7 includes traditional figures; the Banyuwangi administration facilitates a platform for these characters to maintain their customs while promoting tolerance. Hasan et al. (2023), explain that the importance of traditional figures and their communities, who consistently uphold the culture of their ancestors, is the primary determinant in the persistence of their culture. The culture that exist includes livelihood, beliefs, society, culture, science, and art.



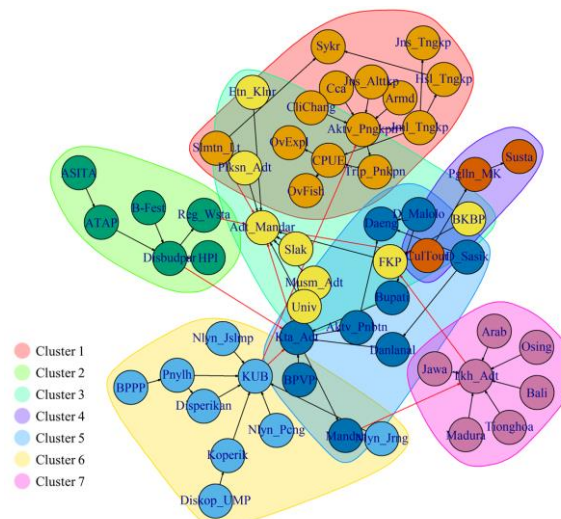


Figure 19. Cluster of Coastal Tourism based on Local Culture (Source: Data analysis by the researchers, 2025)

### Coastal Tourism Development through Local Culture of Mandar Village Community

The cultural tourism sector can enhance the development of Indonesian culture, as cultural-based tourist attractions indirectly showcase indigenous arts and practices, attracting both domestic and international visitors. This sort of cultural tourism offers extensive knowledge to visitors, encompassing performing arts, traditional cuisine, festivals, history, fine arts, customs, and lifestyle practices (Utami, 2023). Historical tourism products are created based on themes that align with the ambitions of the local community and current trends in tourist interests, particularly specialized subjects that can attract both domestic and international visitors (Renold et al., 2020). Identification of internal and external environmental variables related to ecology, economy, and social aspects within the culture conducted by the Mandar Village community led to strengths, weaknesses, opportunities, and threats (Table 1).

Table 1. Identification and Assessment of Strengths, Weaknesses, Opportunities, and Threats (Source: Data analysis by the researchers, 2025)

| No | Strengths   | Code | Weight | Rating | Score | Opportunities  | Code | Weight | Rating | Score |
|----|---|------|--------|--------|-------|--|------|--------|--------|-------|
| 1  | Mandar Customs  | S1   | 0.098  | 4      | 0.39  | Government Support   | O1   | 0.075  | 3      | 0.23  |
| 2  | Fish Production   | S2   | 0.073  | 3      | 0.22  | B-Fest   | O2   | 0.075  | 3      | 0.23  |
| 3  | Fishermen’s Gratitude   | S3   | 0.098  | 4      | 0.39  | Number of Tourist Visits                                   | O3   | 0.1    | 3      | 0.30  |
| 4  | Joint Business Group (KUB)  | S4   | 0.073  | 2      | 0.15  | Tourist Perception of Clean and Friendly Environment       | O4   | 0.1    | 3      | 0.30  |
| 5  | Religious Leaders   | S5   | 0.073  | 4      | 0.29  | Infrastructure and Supporting Facilities for Tourism       | O5   | 0.075  | 4      | 0.30  |
| 6  | Cultural Education  | S6   | 0.073  | 3      | 0.22  | Travel Agencies and HPI                                    | O6   | 0.075  | 2      | 0.15  |
|    | Number of Strengths   |      |        |        | 1.66  | Number of Opportunities                                    |      |        |        | 1.50  |
|    | Weaknesses  |      |        |        |       | Threats  |      |        |        |       |
| 1  | Utilization of Social Media                                       | W1   | 0.098  | 4      | 0.39  | Other Tourism Attractions Occuring at the same time        | T1   | 0.075  | 2      | 0.15  |
| 2  | Carrying Capacity of the Traditional Hall Area                    | W2   | 0.098  | 3      | 0.29  | Influence of Foreign Culture                               | T2   | 0.075  | 2      | 0.15  |
| 3  | Road Access to the Traditional Hall                               | W3   | 0.073  | 3      | 0.22  | Changes in Tourist Preference                              | T3   | 0.1    | 3      | 0.30  |
| 4  | Parking Area for Tourists at the Traditional Hall                 | W4   | 0.098  | 3      | 0.29  | Competitiveness of Tourist Destinations Outside Banyuwangi | T4   | 0.1    | 4      | 0.40  |
| 5  | Characteristics of the Physical Buildings of the Mandar tradition | W5   | 0.073  | 3      | 0.22  | Weather (rain)   | T5   | 0.075  | 3      | 0.23  |
| 6  | Rivers are still polluted by plastic and organic waste            | W6   | 0.073  | 2      | 0.15  | Potential of Natural Disasters                             | T6   | 0.075  | 2      | 0.15  |
|    | Number of Weaknesses  |      | 1      |        | 1.56  | Number of Threats  |      | 1      |        | 1.38  |
|    | Total of IFE  |      |        |        | 3.22  | Total of EFE   |      |        |        | 2.88  |
|    | X Coordinate  |      |        |        | 0.10  | Y Coordinate   |      |        |        | 0.13  |

The internal environment of the Mandar indigenous group delivers a strength score that surpasses the weakness score, indicating that the strengths inherent in Mandar customs can mitigate existing imperfections. The external environment of the Mandar indigenous people delivers a higher opportunity score than the existing threats, allowing for the mitigation of threats through taking advantage of opportunities. Although the entire internal environment surpasses the external environment, this indicates that indigenous people can optimize the internal environment to enhance cultural tourism. The disparity between the strength and weakness scores results an X coordinate of 0.10 (positive value), but the disparity between the opportunity and threat scores results in a Y coordinate of 0.13 (positive value) (Figure 20).

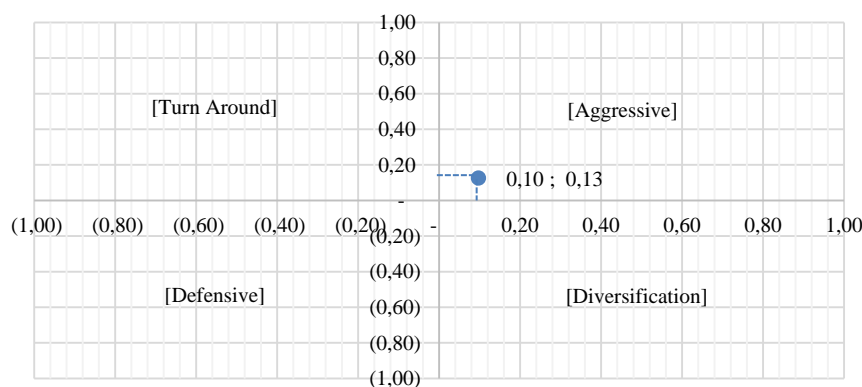


Figure 20. Quadrant Position of Coastal Tourism Development Strategy based on Local Culture (Source: Data analysis by the researchers, 2025)

The strategy adopted by the Mandar regular administrators is S-O (Strengths-Opportunities), indicating that they may leverage their strengths to capitalize on available opportunities. Strategies that the Mandar traditional administrators can implement include:

1. Improvement of the Mandar traditional organizational structure, wherein Mandar traditional organization is formally documented and utilized as a foundation for achieving common goals.
2. Establishing written regulations for internal organizational management; these written rules serve as instructions or directions for operating the organization.
3. Establishment of heritage-based tourism awareness groups (*Pokdarwis*), which serve as a platform for enhancing tourist attractions that preserve local cultural values and respond to market demands.
4. Establishment of processing and marketing groups (*Poklahsar*) to support Mandar ethnic food. This group serves as a platform for the development of local culture-based products that align with market demand and facilitate the daily sale of products through live social media, thereby promoting the presence of local culture-based products.
5. The construction of traditional dwellings serves as a platform for the advancement of *Mandarwangi* culture and education on cultural heritage, the development of roads and sites in Mandar Village to establish a heritage ambiance, and the building of permanent gates as a unique characteristic connecting to the traditional hall.
6. The development of tourism packages focused on local culture: a) integration of ethnic food experiences through research trips, educational program, and traditional events as tour package; b) regular scheduling of *saulak* to disseminate tour package information; c) utilization of fishing boats during the *slametan laut* for tourist engagement; d) offering tour packages that includes the entirety of the *slametan laut* event, from the beginning to closing (bathing).
7. Enhancing collaboration with travel agencies might elevate travelers' excitement for the attractions offered by the management.
8. Enhancing collaboration with the Department of Culture and Tourism to propose the presence of the Mandar *slametan laut* in the 2025 festival, enabling the government to assist in promoting the *slametan laut* as a festival or tourism attraction to visitors. *Petik laut* Muncar and *petik laut* Pancer have participated in the Banyuwangi Festival (B-Fest). Furthermore, Mandar traditional activists can get human resource development facilitated by the Department of Culture and Tourism.
9. Enhance collaboration with educational institutions as a platform for local cultural education; traditional education through experiential activities can directly demonstrate that cultural presence fosters positive character development in students.
10. Enhance the utilization of social media to promote Mandar traditional culture; managers should more frequently upload Mandar traditional activities or provide concise appraisals of the artifacts housed in the Mandar Hall archives.

## CONCLUSION

The cultural activities of the Mandar tribe have not been effectively leveraged for cultural tourism, resulting in an unoptimized economic impact on the community land, in particular, the customary managers. The Mandar customary community in Banyuwangi continues to practice ethnic food traditions, *saulak*, and *slametan laut*. Improved management of this culture can enhance its economic influence on the local community. Ethnic food practices typically occur during traditional ceremonies and specific festivals; *Saulak* is conducted for weddings, seven-month pregnancy, and circumcisions, whilst the *slametan laut* takes place around November. Nodes significantly impacting the evolution of coastal tourism, based on local culture and assessed by degree centrality, include the Mandar custom, traditional leaders, KUB, cultural leaders, fishing activities, and the Department of Culture and Tourism. The most important mediators between nodes are the traditional leader and KUB. The findings of the categorization based on node similarity are categorized into seven clusters. The development strategy that the Mandar customary management can implement is S-O or aggressive.

The advancement of cultural tourism serves not only to showcase the abundance of local culture but also significantly contributes to its preservation. By exhibiting local traditions, arts, cuisine, and knowledge to tourists, local communities are motivated to persist in practicing and preserving their ancestral legacy. This cultivates pride in one's cultural identity and enhances awareness of its preservation's significance. Nonetheless, while striving to preserve the distinctiveness of local culture, the advancement of cultural tourism must be conducted with the principles of mutual respect and appreciation for diversity. Consequently, exchanges between tourists and local populations not only enhance cultural experiences but also cultivate harmonious discussion, promote tolerance, and encourage respect for diversity as a shared asset.



The involvement of stakeholders is crucial in the advancement of culture-based tourism, as cooperation across diverse entities dictates the sector's success and sustainability. The government is involved in policy formulation, infrastructure provision, and the promotion of cultural destinations. Establishments, including hotels, restaurants, and travel agencies, play a vital role in delivering services that enhance the tourism experience. Local communities are the primary agents in safeguarding regional traditions, arts, and knowledge, while simultaneously reaping economic benefits from tourism. Scholars and non-governmental organizations contribute to research, training, and the formulation of sustainable policies. Simultaneously, tourists function as consumers who stimulate demand for cultural products. The collaboration among stakeholders enhances the economy while safeguarding cultural treasures for future generations through culture-based tourism. This study recommends enhancing customary organizations, enhancing collaboration, developing tourist attractions, implementing physical improvements of traditionally things, and establishing community groups.

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