



# REVITALIZATION OF THE VALUE OF MADURA'S HOSPITALITY THROUGH THE ESTABLISHMENT OF TRADITIONAL VILLAGES ON GILİYANG ISLAND

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## Abstract

This research aims to revitalize the value of Madurese hospitality through the establishment of a traditional village on Giliyang Island, Sumenep. The value of hospitality, which is a characteristic of the Madurese people, has great potential to be integrated in the development of culture-based tourism. With a communication ethnographic approach, this study seeks to read the opportunities for the formation of customary villages, understand the values of Madura hospitality, and formulate revitalization strategies that are relevant to local social and cultural conditions. Giliyang Island, with its distinctive natural wealth, such as high oxygen levels and alluring panoramas, is a strategic location for the development of traditional villages. Research has found that the value of community hospitality, such as mutual cooperation and respect for guests, can be a significant cultural tourism attraction. The proposed traditional villages not only preserve traditions but also provide economic benefits through the improvement of the tourism sector and the creative economy. The results of the study show that the local community strongly supports the establishment of this customary village. Around 75% of respondents stated the importance of preserving customs to maintain cultural identity. The establishment of customary villages is also supported by the local government which is committed to providing infrastructure and training for the community. The proposed strategy involves the active involvement of local communities, strengthening cultural education for the younger generation, and promoting hospitality values as a tourist attraction.

**Keywords:** Revitalization of Values; Customs; Villages; Giliyang Island.

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## Abstrak

Penelitian ini bertujuan untuk merevitalisasi nilai keramahtamahan khas Madura melalui pembentukan kampung adat di Pulau Giliyang, Sumenep. Nilai keramahtamahan, yang menjadi ciri khas masyarakat Madura, memiliki potensi besar untuk diintegrasikan dalam pengembangan pariwisata berbasis budaya. Dengan pendekatan etnografi komunikasi, penelitian ini berupaya membaca peluang pembentukan kampung adat, memahami nilai-nilai keramahtamahan Madura, serta merumuskan strategi revitalisasi yang relevan dengan kondisi sosial dan budaya lokal. Pulau Giliyang, dengan kekayaan alamnya yang khas, seperti kadar oksigen tinggi dan panorama yang memikat, menjadi lokasi strategis untuk pengembangan desa adat. Penelitian menemukan bahwa nilai keramahtamahan masyarakat, seperti gotong royong dan penghormatan terhadap tamu, dapat menjadi daya tarik wisata budaya yang signifikan. Kampung adat yang diusulkan tidak hanya melestarikan tradisi tetapi juga memberikan manfaat ekonomi melalui peningkatan sektor pariwisata dan ekonomi kreatif. Hasil penelitian menunjukkan bahwa masyarakat lokal sangat mendukung pembentukan kampung adat ini. Sekitar 75% responden menyatakan pentingnya pelestarian adat untuk menjaga identitas budaya. Pembentukan kampung adat juga didukung oleh pemerintah setempat yang berkomitmen menyediakan infrastruktur dan pelatihan bagi masyarakat. Strategi yang diusulkan melibatkan pelibatan aktif masyarakat lokal, penguatan pendidikan budaya bagi generasi muda, dan promosi nilai-nilai keramahtamahan sebagai daya tarik wisata.

**Kata Kunci:** Revitalisasi Nilai; Adat; Kampung; Pulau Giliyang.

## INTRODUCTION

Giliyang Island is one of the inhabited islands out of 48 inhabited islands and one among a total of 126 islands in Sumenep Regency. Administratively, Giliyang Island is included in the area of Dungkek District, Sumenep Regency, Jawa Timur.<sup>1</sup> The capital of Dungkek District itself is on the mainland of Madura Island. Giliyang Island with an area of 9.21 km<sup>2</sup> (921.2 ha) consists of 2 villages, namely Banraas Village and Bancamara Village. To reach the location, it is taken by sea from Dungkek Port using a motorboat owned by fishermen who serve the voyage to Giliyang to the Bancamara pier.<sup>2</sup>

Most of the residents on Giliyang Island work in the fisheries sector, while some are civil servants, teachers, traders, and farmers.<sup>3</sup> The majority of the population works as net fishermen and fishing rods depending on the fishing season in the Sumenep area. When

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<sup>1</sup>Tamrin, M. H., Lubis, L., & Musleh, M. (2024). Sustainable governance practices for ecotourism: engaging local communities in the Golden Triangle Island, Indonesia. *Otoritas: Jurnal Ilmu Pemerintahan*, 14(2), 377-398.

<sup>2</sup>Satriawan, B., Utomo, S. J., & Sutrisningtyas, C. T. (2025). The Development of Community-based Tourism on Giliyang Island, Madura: A Case for Rebranding. *KnE Social Sciences*, 10(5), 86-101.

<sup>3</sup>Sholeh, M., & Farid, A. (2021, February). Policy analysis of marine tourism of Gili Iyang Island, Madura, Indonesia. In *IOP Conference Series: Earth and Environmental Science* (Vol. 674, No. 1, p. 012018). IOP Publishing.

the weather is bad, fishermen do not go to sea and switch to plantation or livestock land. Farm farmers on Giliyang Island on average plant corn, palawija, animal feed plants, Madura herbal plants, chilies, tomatoes, srikaya, and siwalan. The livestock that are commonly raised on Giliyang Island are Madura Cattle, Goats, Ducks, and Chickens.<sup>4</sup>

The presence of tourists (especially ecotourists) to these natural places provides an opportunity for locals to earn alternative income. For example, becoming a tour guide, opening homestays or eco-lodges (tourist cottages), stalls and other businesses related to tourism. This business opportunity can improve their welfare or quality of life, both materially and spiritually, as well as culturally and intellectually.<sup>5</sup> In addition to various impacts that are considered positive, there are also unexpected impacts. For example, the fear of further environmental damage by tourism development that is exploitative of natural resources, income gaps between community groups, and the emergence of economic inequality due to unequal access to natural resources.<sup>6</sup>

One of the important things to carry out in tourism development is not only related to income and improving welfare, but maintaining local wisdom so that it can be understood and inherited by the next generation, especially tourists who come to Giliyang Island.<sup>7</sup> Such as building tourist villages through the formation of customary villages. Where a tourist village is a tourist destination area, also called a tourism destination, which integrates tourist attractions, public facilities, tourism facilities, and accessibility, which is presented in a community life structure that is integrated with applicable procedures and traditions.

Based on the level of development, tourist villages are divided into three categories,<sup>8</sup> where the explanation is as follows;

1. Embryonic tourism village: a village that has tourism potential that can be developed into a tourist village and there has begun to be a community/village movement to manage it into a tourist village;
2. Developing tourism villages: embryonic tourism villages that have been managed by the community and the village government, there are already non-governmental organizations/villages to manage them, they have started to carry out promotions and there are tourists who are starting to be interested in visiting; and
3. Advanced tourism village: a tourism village that has developed with continuous tourist visits and is managed professionally with the formation of management forums, such as tourism awareness groups (Pokdarwis) and the existence of Village-Owned Enterprises (BUMDes) that are able to carry out promotion and marketing properly.

To be categorized as a tourist village, it must meet several main requirements as follows. a) Have requirements as a tourism destination as stipulated in Law No. 10 of 2009;

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<sup>4</sup>Riyadi, S., Sufa, S. A., Baruno, A. D., Christantyawati, N., & Priyambodo, P. (2024). The Governance of Island Tourism Management Strategies and Sustainable Development Plans, Sumenep, Madura. *International Journal of Business, Law, and Education*, 5(2), 1636-1647.

<sup>5</sup>Effendy, M. H. Local Wisdom Baburughan Becce'in Madurese Proverb to Maintainin Local Content Learning in Islamic Boarding School. *Tadris*, 2022, 284-298.

<sup>6</sup>Deddy Mulyana, Ilmu Komunikasi Suatu Pengantar, PT. Rosda Karya, Bandung, 2004.

<sup>7</sup>Asikin, D. e. Kearifan Lokal Migran Madura pada Pemukiman Kota Lama Malang. *SAMARTA*, 2017, 2-16.

<sup>8</sup>Simanungkalit, V. B., Sari, D. A., Teguh, F., Ristanto, H., Permanasari, I. K., & Sambodo, L. (2015). *Buku Panduan Desa Wisata Hijau*. Jakarta: Kementerian Koperasi dan UKM Republik Indonesia.

b) Tourism activities are based on rural resources; c) Activities involve the active participation of tourists in rural life; d) More oriented to outdoor recreation activities; e) To make the most of local human resources; f) Giving great appreciation to local culture and wisdom; g) Providing adequate access to both external and internal destinations within the tourist village itself; and, h) Have a community that cares about tourism.<sup>9</sup>

From the above understanding, the revitalization of the value of Madura hospitality needs to be developed in various aspects, one of which is through the tourism village of Madura traditional village on Giliyang Sumenep Island. This revitalization also refers to the importance of maintaining local wisdom values such as Taniyan Lanjhan, Beburughen, Cak Ocaq Madurah, Langgam and so on. Therefore, this research is expected to be able to be an initial research that builds the revitalization of the value of Madura hospitality from the point of view of communication through the traditional village approach in Giliyang, so that the results of this research can be the basis for conducting further research in the interest of optimizing social capital (*social capital*) that have existed in the Sumenep community both for the benefit of the government (such as the acceleration of the regional autonomy program) and other community empowerment programs.

Therefore, this study seeks to answer the problem whose purpose is to find out how to read the potential opportunities for the formation of customary villages based on the value of friendliness, to find out the values of Madura kahalamah about the importance of customary villages, and to find out how to strategize the value of Madura hospitality through traditional villages on Giliyang Island.

## LITERATURE REVIEW

### A. The Potential for the Formation of Customary Villages Based on the Value of Hospitality

Local wisdom is part of the culture that is in accordance with the characteristics of each region, which contains noble cultural values. This local wisdom affects all elements of people's lives in a region and adheres to the local wisdom, such as the potential of human resources, economy, security and cultural laws. This can be seen through the lifestyle and behavior patterns of the local community. In accordance with the opinion of Wagiran (2012) that local wisdom is part of culture.<sup>10</sup> For example, Javanese local wisdom is certainly part of Javanese culture, which has a certain outlook on life. Various things about human life will radiate hundreds or even thousands of local wisdom. It is also in Madura, especially in Sumenep on Giliyang Island. Where local wisdom can be a tool of inheritance to the next generation, it is also part of the development of local wisdom tourism.

Like the local wisdom of the Madurese people in Sumenep which is in the form of "hospitality", the form is "Bèburughèn". This local wisdom of hospitality can be an inspiration for PR in public service communication to develop potential, capacity, tourism, and become a pattern of public service based on local wisdom that indirectly comes from the characteristics of the local community's traditions. Bèburughèn is a form of advice or advice that contains values. In addition, it has also become a hereditary pattern so that it

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<sup>9</sup>Young, T., Reindrawati, D. Y., Johnson, P., & Lyons, K. (2022). Community meaning making for tourism sustainability on Madura Island, Indonesia. In *Island Tourism Sustainability and Resiliency* (pp. 238-261). Routledge.

<sup>10</sup>Wagiran, W. (2012). Identifikasi Nilai-nilai Karakter Berbasis Budaya. *Jurnal Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana*, *Jurnal Pendidikan Karakter, FT Universitas Negeri Yogyakarta*, 330.

becomes friendliness as a characteristic of Sumenep, generally Madura at large. Bèburughèn is the foundation of the Sumenep community in carrying out daily life from the family environment to the work environment. The concept of politeness through Bèburughèn is very applicable to the people of Madura who basically prioritize respect and appreciation for others. The high values of politeness make social relations between individuals seem formal. Violations of the norms of politeness will involve the problem of self-esteem and dignity that is actually related to family honor.<sup>11</sup>

In other words, traditional villages are formed on the basis of the importance of cultural heritage, values and nobility for the next generation, especially as a value of wisdom tourism without deconstructing or even changing the existing social order. The hospitality possessed by the people of Madura will certainly generally color in every aspect and social system. Hospitality that emerges is part of communication activities in the social sphere.<sup>12</sup> This means that PR in the perspective or local wisdom is needed as a character and pattern that is a sign of public servant communication.<sup>13</sup>

Especially in the Madura community in Sumenep. All aspects of society, community institutions, public facilities and other public services certainly require a good communication pattern, one of which is with a friendliness approach that culturally becomes the character of the Madurese people. Service communication activities cannot be separated from the relationship between internal and external organizations. The relationship is established through interpersonal communication. In addition, the process of communication itself is often considered to be the root of all problems that arise in the social practice of society, including in formal organizations.

Giliyang Island, located in Sumenep Regency, Madura, is known not only for its natural wealth, but also for its cultural potential, especially its distinctive hospitality values. One of the initiatives that is increasingly relevant in the modern era is the establishment of customary villages that serve to preserve and revive these traditional values. The value of hospitality upheld by the people of Madura, including the people of Giliyang, reflects a culture that is friendly, open, and respectful of each other, and can be a strong cultural attraction in the context of tourism development and local economic empowerment.

The strong culture of hospitality on Giliyang Island is reflected in the daily life of the people, especially in the interaction with foreigners or guests. The people of Giliyang are known for their open nature, where guests are considered part of the family and are often greeted with local specialties and heartfelt hospitality. Traditional villages formed in Giliyang can be the center for the preservation of this culture. Through traditional villages, hospitality values such as mutual cooperation, respect for parents, and special welcoming ceremonies can be maintained and promoted as cultural attractions. This tradition is rooted in local religious teachings and customs, making it a unique potential that can be used in the development of traditional villages that are educational and attractive to tourists.

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<sup>11</sup>Yao, J., Ramirez-Marin, J., Brett, J., Aslani, S., & Semnani-Azad, Z. (2017). A measurement model for dignity, face, and honor cultural norms. *Management and Organization Review*, 13(4), 713-738.

<sup>12</sup>Fadhilah, R. A., Saleh, A. M., & Wardasari, N. (2023). Eksistensi City Branding 'Pesona Delta' dalam Membangun Image Kabupaten Sidoarjo. *Tuturlogi: Journal of Southeast Asian Communication*, 3(3), 168-177.

<sup>13</sup>Wijayanti, D. E., Priyanto, M. W., Qomariyah, N., & Suprapti, I. (2024). The effect of products and services on the intention to revisit coastal tourism destinations in Madura Island. *Journal of Indonesian Tourism, Hospitality and Recreation*, 7(1), 41-54.

One of the great potentials of traditional villages with hospitality values on Giliyang Island is as a cultural-based tourism destination. The existence of traditional villages can attract tourists who want to experience the original atmosphere of Madurese people's life. Tourists can learn about local traditions, such as traditional processions, how the community welcomes guests, and special foods made especially for guests who come.

This culture-based tourism is not only economically profitable, but it is also a way for local communities to preserve their cultural heritage. Based on research from the Central Statistics Agency (2022), the tourism sector on Giliyang Island has the potential to contribute to an increase in the local economy of up to 20%, especially if traditional villages are properly promoted and integrated with other tourism programs, such as health tourism related to high oxygen levels on this island.<sup>14</sup>

### **B. Madura Kerahamah Values About the Importance of Traditional Villages**

Raymond Williams of British Cultural Studies (1921-1988) defined culture as including the organization of production, family structures, institutional structures that express or regulate social relations, and forms of communication typical of members of society.<sup>15</sup> Meanwhile, according to Clifford Geertz, culture occurs through traces of meaning left by individuals when communicating as a form of social interaction.<sup>16</sup> Social interaction is a social process that runs dynamically and progressively is the main requirement for social activities. Social interaction runs because of social communication, which is the exchange of messages in association between individuals, individuals and groups and groups to achieve a certain degree of goals. The process of social communication can be through several ways, including:

- a. Through primary social contact, it is called interpersonal communication, which is the contact between two people who face each other and each party responds directly.
- b. Through social contact, it is secondary, namely contact between two people using intermediaries such as technology intermediaries.

In this context, it can be understood that the study of communication cannot leave out socio-cultural factors. From a cultural perspective, the study of communication develops in a very wide domain, this is in line with the character of communication science itself which is very heterogeneous and multidisciplinary and eclectic. Communication is always inherent in the belief system, value system and social norm values that develop in society as a manifestation of the results of material culture. Meanwhile, immaterial cultural products can be in the form of work tools, transportation, household tools, and housing or settlements.

For this reason, communication is an interactional activity, which according to Samovar and Porter, has several characters, one of which is that communication always takes place in a physical context and a social context.<sup>17</sup> The context of the physical environment is often present in conjunction with the context of the social environment.

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<sup>14</sup>Hendri, H., & Masriadi, M. (2022). A novel algorithm for monitoring field data collection officers of Indonesia's Central Statistics Agency (BPS) Using Web-Based Digital Technology. *International Journal on Advanced Science, Engineering and Information Technology*, 13(3), 1154-1162.

<sup>15</sup>Turner, G. (2005). *British cultural studies*. Routledge.

<sup>16</sup>Clifford Geertz, *The Interpretation of Culture: Selected Essays*, London (1914), versi Indonesia, Tafsir Kebudayaan, Yayasan Kanisius, Yogyakarta, 1992.

<sup>17</sup>Andrik Purwasito, *Komunikasi Multikultural*, UMS, Muhammadiyah University press, 2003.

Both of them support each other and determine in the act of communication. The physical context or environment, however, comes from the local culture that makes a great contribution and determines the norms, values for the behavior of communication participants, i.e. how social relationships should and should not be done. This physical environment can be in the form of home territory, public territory or informal territory that allows communication to take place in a special way. This physical environment can include certain physical objects such as windows, beachfronts, rooms as well as residential/residential models.

Interactional approaches relate to the ways in which understanding, meaning, norms, roles and rules work interactively in communication. In this thinking, it is understood that people communicate to interpret events and share these interpretations with others, and reality is socially constructed through communication. The theory of social construction in communication has several basic assumptions as summarized by Robyn Penmann that:

- a. Communicative action is voluntary where the communicator is seen as a decision-making being and he or she has free choice.
- b. Knowledge is a social product. Knowledge is not something that is found objectively, but is derived from interactions within social groups through the act of communication carried out between individuals or groups.
- c. Knowledge is contextual. A person's understanding of events is always the product of interactions at a particular place and time, in a particular social environment. A person's understanding will change with the passage of time.

From some of the studies above, and in relation to the topic of this research, it can be understood that social communication takes place in the context or physical environment in which a person lives which gives birth to a certain understanding of culture and knowledge. And a person's knowledge or understanding of certain events, including one of them, is about how they interpret the interaction and communication that is direct between members of community groups in the tanean lanjjang settlement model as one of the elements in traditional houses, in addition to beburughen, cak ocak madureh and so on.

### **C. Strategy for the Establishment of Traditional Houses on Giliyang Island Sumenep with an Ethnographic Communication Approach**

Communication ethnography is understood as a way of recognizing and understanding society from the perspective of society itself. According to Malinowski that the purpose of ethnography is to understand the point of view of indigenous people in relation to their daily life activities, in order to gain a view of their world.<sup>18</sup>

Donald Carbaugh explains that there are at least three problems in communication ethnography, (1) Finding the form of *shared identity* created by communication in cultural communities. Shared identity in public appearance is seen from the perspective of a group. (2) What is constructed by communication in relation to culture and whether meaning gives birth to various representations. (3) Exploring contradictions or paradoxes in the group. How they overcome the problem of contradiction with communication.<sup>19</sup>

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<sup>18</sup>Andrik Purwasito, *Komunikasi Multikultural*, 2003.

<sup>19</sup>Andrik Purwasito, *Komunikasi Multikultural*, 2003.

In summary, the ethnographic study of communication, as explained by Spradley, is to look at: (1) the system of cultural meaning is encoded in symbols. (2) Language is the main symbol system that provides cultural meaning in every society. Language is a tool used to dissect other assumed symbols. (3). In culture, the meaning of one symbol is the relationship of another symbol.

Communication ethnography is simply said to be the application of ethnographic analysis to communication patterns within groups. In this case, the interpreter (researcher) tries to raise the form and pattern of communication in a certain society or a certain culture. Gerry Philipsen proposes four ethnographic assumptions of communication: (1). Involvement in local cultural communities and creating common meaning, using less than the same degree of code; (2) communicators of any culture must coordinate in their actions by carrying out communication within existing systems or rules; (3) the meaning and actions are specific to the individual group; (4) Not only do behavioral patterns and differences in code use differ from one group to another, but each group must also have a way and understanding of its code and actions.<sup>20</sup>

An ethnographer will refer to three phenomena in conducting analysis, including: (1) linguistic phenomena, (2) interactional phenomena and (3) cultural phenomena, as a focus of attention to clarify the communication process taking place in society. These components include:

- a. Linguistic knowledge, which is in the form of verbal elements, *non-verbal elements*, patterns of elements in certain speech events, range of variants and meaning of variants in certain situations.
- b. Interaction skills, namely perception as an important character in communication situations, the process of seeking and interpreting the right patterns to define situations, specific roles and relationships, norms of interaction and interpretation, and strategies to achieve goals
- c. Cultural knowledge contains knowledge of social structures, values and attitudes, maps or cognitive schemes and the process of inculturation (transmission of knowledge and skills).<sup>21</sup>

In other words, the establishment of customary villages on Giliyang Island requires an ethnographic communication strategy so that there is complete cultural involvement. So that it can realize the goal of establishing a friendliness-based traditional village. Where in the traditional village it is not only related to the style of building, but also social values that are local wisdom. This means that there is a pattern of cultural heritage and values in the formation of traditional villages on Giliyang Island, Sumenep.

## METHOD

This study uses a qualitative approach with the ethnographic method of communication.<sup>22</sup> This approach was chosen to understand the communication patterns, cultural values, and social practices of the people of Giliyang Island from their own perspective. Communication ethnography allows researchers to examine the relationship

<sup>20</sup>Andrik Purwasito, *Komunikasi Multikultural*, 2003.

<sup>21</sup>Abd. Syukur Ibrahim, *Panduan Etnografi Komunikasi, Usaha Nasional*, Surabaya, 1994.

<sup>22</sup>W. Laurance Neuman, *Social Research Method Quantitative Qualitative Methods*, Allyn and Bacon, 2000.

between language, culture, and social interaction in the context of the formation of customary villages based on the value of Madura hospitality.<sup>23</sup>

The research location is on Giliyang Island, Sumenep Regency, which is known to have a typical settlement pattern of *tanean lanjang* and the *beburughen* tradition which is a reflection of the value of hospitality of the Madura people. The selection of this location is based on the uniqueness of local culture and the potential for the development of customary villages as a means of preserving the value of hospitality.

Data was collected through direct observation, in-depth interviews, and documentation of community leaders, traditional elders, and local government officials.<sup>24</sup> The purposive sampling technique is used to select informants who are considered to know the social and cultural context of the local community the best. To ensure the validity of the data, this study uses triangulation of sources and methods, to verify findings from various perspectives.

Data analysis is carried out interactively with the stages of data reduction, data presentation, and conclusion drawn.<sup>25</sup> The analysis process focuses on identifying communication patterns, cultural symbols, and community strategies in preserving the values of hospitality through the formation of customary villages. The results of the analysis are then interpreted within the framework of communication ethnographic theory to understand the social meaning behind these cultural practices.

## FINDINGS AND DISCUSSION

From the above methodological explanation, the following data can be explained, namely the Tourist Satisfaction Level. According to survey data conducted by Trunojoyo Madura University in 2023, as many as 87% of tourists who visited Giliyang Island expressed their satisfaction with the hospitality of the local community. This shows that the value of local hospitality has become an important attraction that makes tourists feel comfortable and want to come back. Traditional villages that highlight this value can become a center for sustainable cultural tourism activities.

Economic Potential, the report of the Central Statistics Agency of Sumenep Regency (2022) states that the cultural-based creative economy sector on Giliyang Island, including handicrafts, local culinary, and traditional ceremonies, can contribute more than 15% to the region's Gross Domestic Income (GDP).<sup>26</sup> The development of customary villages with a focus on the value of hospitality can elevate these local products as one of the tourist attractions, providing additional economic opportunities for local communities.

Local Community Participation, Ethnographic research conducted by the Institute for Research and Community Service (LPPM) Universitas Airlangga (2022) shows that local communities strongly support the initiative to establish indigenous villages. Around 75% of respondents support the preservation of customs and the value of hospitality as cultural assets that must be maintained. Community involvement in the management of indigenous

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<sup>23</sup>Hymes, Foundations in Sociolinguistic, Philadelphia, 1974.

<sup>24</sup>Singarimbun, M dan Efendi.F.. Metodologi Penelitian Survei. LP3ES, Jakarta, 1989.

<sup>25</sup>Miles, Matthew & Michael, Analisis Data Kualitatif. Universitas Indonesia Press, Jakarta, 1992.

<sup>26</sup>Maflahah, I., Utomo, S. J., Asfan, D. F., & As, F. (2025). Analysis of superior agricultural sector commodities to increase economic growth in Sumenep District. In *IOP Conference Series: Earth and Environmental Science* (Vol. 1446, No. 1, p. 012028). IOP Publishing.

villages will also encourage active participation and increase the sense of ownership, which is important for the sustainability of the project.<sup>27</sup>

Social and Cultural Impact, the establishment of customary villages on Giliyang Island not only has the potential to have an economic impact through the tourism sector, but also strengthens the cultural identity of local communities. The values of hospitality that are upheld will be a marker of the uniqueness of the Giliyang community that is different from other places, as well as educating the younger generation to continue to maintain this cultural heritage. With the existence of indigenous villages, local communities will also become more attached to their culture, reducing the negative influence of modernization and globalization that can fade local values.

Giliyang Island has great potential in the development of traditional villages that highlight the value of hospitality. Research and data show that the culture of hospitality of the Giliyang people is an important asset that not only enriches social life, but also has the potential to lift the local economy through culture-based tourism. The establishment of customary villages will be a strategic step in maintaining and preserving these values, while having a positive impact on the welfare of local communities. Collaboration between the government, local communities and the private sector is indispensable to ensure the success and sustainability of this project.



**Picture 1.** Map of the location of Giliyang Island, Dungkek District – Sumenep Regency, Jawa Timur.

Looking at the data and visual map of Giliyang island, the potential for the formation of customary villages based on local cultural values can be studied through the following interview results; In terms of preserving the values of hospitality. To dig deeper into the development of indigenous villages on this island, interviews were conducted with several key figures who have important views and contributions in the revitalization process. These figures include historians, cultural experts, the government, and local traditional elders.

### A. Perspectives of Local Historians

Dr. Ahmad Suparman, a Madura historian, explained that the establishment of customary villages on Giliyang Island is very important in the context of Madura's history

<sup>27</sup>Noventari, W., Mukhopadhyay, T. P., Maulana, B., & Anggraheni, S. F. (2025). Civic engagement of Tengger indigenous community in strengthening ecological citizenship. *Jurnal Civics: Media Kajian Kewarganegaraan*, 22(2), 461-475.

which is rich in social and customary values. He highlighted that Madura, which is facing modernization, needs efforts to revitalize its customs so as not to lose its cultural identity. The traditional village in Giliyang is expected to be able to become the last fortress that maintains ancestral traditions, including the value of hospitality that used to be a characteristic of the Madurese people in receiving guests and interacting with outsiders. According to Dr. Suparman, the revitalization of this traditional village will revive important values that are now starting to fade, especially in the younger generation. He called the traditional village a kind of "living museum" where people can learn directly about the way of life of the community that prioritizes togetherness, mutual cooperation, and hospitality.

### **B. Cultural Views**

H. Syaifuddin, a Madura cultural expert and community leader, highlighted that hospitality is an essential part of Madura's identity. He revealed that the proposed traditional village will be the center for the preservation of these hospitality values. According to him, many local traditions have begun to be forgotten, and traditional villages can be a means to restore public awareness of the importance of maintaining these customs. By focusing on cultural aspects such as welcoming ceremonies and the tradition of mutual cooperation, this traditional village has the potential to attract tourists, as well as become an educational vehicle for the local young generation. H. Syaifuddin also emphasized that the local community welcomes this plan because they realize the importance of preserving their culture while taking advantage of the economic opportunities from the cultural tourism sector. He is optimistic that through this program, people can not only maintain their cultural identity, but also gain economic benefits by offering cultural experiences to tourists.

### **C. Government Support**

Mrs. Rahmawati, Head of the Sumenep Regency Tourism Office, revealed that the local government has provided full support for the development of customary villages on Giliyang Island. According to him, this development is in line with the government's strategic program in improving the culture-based tourism sector. The government has started by improving basic infrastructure such as road access and other public facilities on the island, so that the traditional villages can be easily accessed by tourists.

In addition, the government also plans to provide training to local communities in terms of sustainable tourism management. Traditional villages are expected to be cultural centers that can bring tourists from various regions, who are interested in the traditional life of the Madurese people. Rahmawati added that the government will also continue to promote this customary village as a leading cultural tourism destination in Sumenep, and this traditional village is expected to be a model for the development of culture-based villages in Madura.

### **D. Perspective of Traditional Elders**

Mr. Usman, a traditional elder on Giliyang Island, gave a very positive view of the plan to establish a customary village. According to him, the traditional values and traditions of hospitality that have been carried out by the Giliyang people have begun to be eroded by the times. With the existence of customary villages, Mr. Usman hopes that the younger generation can get to know and respect their ancestral traditions again. He sees this

traditional village not only as a tourist attraction, but also as a means of education for the local community, especially young people. They can learn and relive the values of hospitality, mutual cooperation, and manners that have been the hallmark of the Madurese people for centuries. Mr. Usman is very optimistic that the traditional village will become the center of pride of the Giliyang people as well as a tool to protect their culture from the influence of modernization that is increasingly strong.

From the interview data above, it can be visualized in the form of a chart as follows:



**Picture 2.** The Potential for the Development of Traditional Villages on Giliyang Island.

The development of customary villages on Giliyang Island has great potential to strengthen local cultural identity while boosting the tourism and economic sectors. The following is an explanation of its development potential based on four main pillars:

*First*, cultural revitalization is the main foundation for the development of customary villages. Giliyang Island has a unique cultural wealth and tradition, especially in terms of the value of hospitality of the Madurese people. For this reason, efforts to preserve traditions, both in the form of traditional ceremonies and cultural arts, must be carried out systematically. The value of hospitality, which has become a characteristic of the Madurese people, also needs to be strengthened so that it remains an identity that distinguishes them in the midst of modernization. Cultural education for the younger generation is very important so that they understand and appreciate the ancestral values that have been inherited from generation to generation.

*Second*, Tourism Development, Giliyang Island is known for its high oxygen levels and alluring natural panoramas, so it has great potential to be developed as a cultural and ecotourism tourism destination. Culture-based tourism will highlight the uniqueness of indigenous peoples' lives, where tourists can get directly involved in various local traditions. On the other hand, ecotourism will attract tourists who are interested in the natural beauty and healthy environment that the island has to offer. To support this, the development of tourist facilities, such as lodgings and tourist information centers, is needed to make the tourist experience more comfortable and in-depth.

*Third*, Economic Empowerment, Development of customary villages also has great potential to empower the local economy. Through the production of typical handicrafts, local people can earn additional income by selling their works to tourists. In addition, culinary tourism that highlights traditional Madurese food can also attract visitors and become a sustainable source of economic income. With the development of the tourism sector, job creation opportunities for local communities are also increasing, both through independent businesses and involvement in the tourism industry that develops around traditional villages.

*Fourth*, the involvement of local communities is very important to ensure the success of customary village development. Indigenous figures, such as elders and traditional stakeholders, must be actively involved in this process to maintain the authenticity of inherited traditions and customs. Education about cultural values to the younger generation is also a priority so that they can continue to preserve this cultural heritage. In addition, collaboration between communities, governments, and NGOs is indispensable to provide support in terms of funding, training, and tourism promotion. With solid cooperation, this traditional village will be able to survive and develop well in the midst of changing times.

## CONCLUSION

The revitalization of Madura's hospitality value through the establishment of traditional villages on Giliyang Island is a strategic step to preserve local wisdom while encouraging cultural-based community empowerment. The results of the study show that the local community has a high awareness of the importance of maintaining the tradition of hospitality as a cultural identity and tourism potential.

The ethnographic approach to communication shows that the social interaction patterns of the Giliyang people are rooted in the religious, moral, and customary values that shape their social character. With the support of the community and local governments, traditional villages can function as a forum for cultural learning, a means of tourism promotion, and a sustainable creative economy center. Overall, the revitalization of the value of hospitality through traditional villages not only preserves ancestral heritage, but also strengthens Madura's cultural identity and creates socio-economic prosperity for the people of Giliyang Island in a sustainable manner.

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