

## **BRANDING STRATEGY FOR CIALAM JAYA VILLAGE AS A GREEN GEOTOURISM DESTINATION BASED ON LOCAL WISDOM**

**Hasni Hasan\*<sup>1</sup>**

Faculty of Humanities, Halu Oleo University<sup>1</sup>

Email: hasni.hasan@uho.ac.id

### **Abstract**

This study aims to formulate an effective and sustainable branding strategy to position Cialam Jaya Village as a green geotourism destination based on local wisdom. Branding in this context is not merely a promotional tool but a social process that integrates cultural narratives, community participation, and ecological values embedded in everyday life. The research employed a qualitative descriptive approach, collecting data through participatory observation, in-depth interviews, and visual documentation. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, involving data reduction, display, and interpretive conclusion drawing. The findings reveal that the core strength of Cialam Jaya's branding lies in its storytelling narrative, which integrates geological, ecological, and cultural elements into a unified identity. Folklore, local legends, and ritual practices serve as the foundation for constructing an authentic destination image. Storytelling effectively builds a positive image by evoking emotional and educational experiences among visitors. Moreover, community participation emerges as a key pillar in brand management. Local residents play a dual role: as cultural actors and as narrators who embody and communicate their values through digital media and cultural performances, reinforcing the authenticity of the brand. The study further finds that participatory and reflective brand evaluation is essential for maintaining balance between economic, social, and ecological dimensions. This model ensures the sustainability of the village's image by emphasizing collective involvement, message consistency, and authenticity of the visitor experience. Theoretically, the study enriches anthropological and tourism communication perspectives by demonstrating how narrative-based approaches can foster sustainable tourism branding. Practically, it provides a strategic framework for policymakers, local governments, and community stakeholders to develop locally grounded, culturally authentic, and ecologically responsible geotourism branding models applicable to other rural destinations in Indonesia.

**Keywords:** green geotourism, village branding, local wisdom, storytelling, community participation

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### **A. INTRODUCTION**

The development of tourism based on local communities is a pillar of sustainability and plays an important role. A sustainable tourism approach must prioritize the principles of social participation by the surrounding community in reviving existing local potential. Direct participation from the community is carried out in a sustainable manner, which is known as community-based tourism (Sutono, 2023: 26). The development of community-based tourism is a pillar of sustainability and plays an important role. This approach not only preserves the environment and culture but also provides direct economic benefits to local residents through the management of natural resources and cultural heritage. By involving the community as the main decision-makers, community-based tourism is able to reduce dependence on outside investors, so that local potential such as handicrafts, traditional

cuisine, and natural attractions can be developed independently. The sustainable tourism approach must prioritize the principles of social participation by the surrounding community in reviving existing local potential, where each initiative is designed to strengthen community identity and prevent excessive exploitation.

Direct participation from the community is carried out in a sustainable manner, which is then known as community-based tourism. This model includes skills training, fair profit sharing, and joint monitoring of environmental impacts, thereby creating a sustainable positive cycle from generation to generation. Through community-based tourism, communities not only become hosts, but also the true owners of tourist destinations, which ultimately strengthens their sense of ownership and collective responsibility for long-term sustainability (Permatasari, 2022). Direct participation from the community is carried out in a sustainable manner, which is then known as community-based tourism. In practice, this participation begins from the planning stage to the evaluation stage, where local residents are involved in determining the types of attractions, visit schedules, and preservation rules in accordance with their traditional values. This model includes skills training, fair profit sharing, and joint monitoring of environmental impacts, thereby creating a sustainable positive cycle from generation to generation, with traditional knowledge passed down as a key asset.

Through community-based tourism, communities not only become hosts, but also the true owners of tourist destinations, which ultimately strengthens their sense of ownership and collective responsibility for long-term sustainability. This ownership is reflected in the formation of cooperatives or joint business groups that manage income for education, health, and village infrastructure, so that the benefits of tourism are not only temporary but become the foundation for inclusive sustainable development (Sulistyo et al., 2023). Sustainable Tourism and Geotourism have become central issues in global development discourse in recent years. Increased public awareness of climate change, environmental degradation, and biodiversity loss has prompted many countries and local communities to seek forms of tourism that not only exploit nature but also preserve it. Among these alternative forms of tourism, geotourism (geological tourism) has emerged as an option that bridges educational, conservation, and nature experience aspects. By highlighting geological elements (rock formations, soil structures, geomorphological phenomena), geotourism offers tourists a new perspective, not only as photo objects but also as natural laboratories that can be understood and preserved.

In Indonesia, the push to develop tourism villages as part of the village development strategy has long been a concern for the government and academics. Tourism villages are understood as an effort to utilize the natural, cultural, and socio-economic potential of villages so that they can contribute to the welfare of villagers. In this context, village branding is an integral part: how a village builds a strong identity so that it is widely known and attracts tourists. Village branding is not just a name or logo, but a strategic process of building a perception of the village's uniqueness that sticks in the minds of the public. (see description of tourism village branding)(Nurafifah et al., 2024).

The concept of place branding or destination branding states that a region (city, village, natural area) can be treated as a “brand” that must be designed to have a strong positioning

in the public's mind. This process involves identifying unique elements such as history, culture, landscape, and the lifestyle of the local community to form a coherent and memorable identity. Place branding is not just a slogan or advertising campaign, but rather the creation of meaning and associations that are emotionally and rationally attached to tourists, thereby creating long-term bonds that encourage repeat visits (Kasapi & Cela, 2017). If a destination can build positive associations such as “natural design, green, educational, authentic,” then that image will guide travelers' preferences toward that destination. These associations are reinforced through real experiences such as interpretive tours, sustainable local products, and authentic interactions with residents, which in turn generate positive word-of-mouth and brand loyalty. Thus, place branding not only enhances competitiveness in the global tourism market but also supports the preservation of local identity as an irreplaceable key selling point. A number of case studies in Indonesia have explored how destination or tourist village branding is implemented. The most relevant example is Ciletuh-Palabuhanratu Geopark, where an experience-based branding strategy successfully increased visitors' positive perceptions of the natural environment, culture, and environmental education by 85%. However, the study also shows that there are still challenges such as expanding accessibility to remote locations and aligning digital strategies with field experiences. This shows that although experience-based branding is effective, implementation in the field is often complex and requires contextual adjustments (Mustikaningsih et al., 2019).

The branding strategy for ecotourism destinations on Pramuka Island places differentiation at the core of place branding. Unique elements such as the mangrove ecosystem, marine diversity, coastal community life, and environmental education activities become the unique selling proposition (USP) woven into the destination narrative. For example, research by Smiling Coral Indonesia confirms that digital marketing combining visual content, influencer collaborations, and conservation values can strengthen the brand image of marine ecotourism on Pramuka Island. This strategy is not only oriented towards increasing visits but also maintaining harmony between promotion and environmental sustainability (Fifiana & Arief, 2025). However, the implementation of ecotourism destination branding on Pramuka Island shows a complexity that cannot be ignored. The integration of local government stakeholders, local communities, and private actors is a prerequisite for ensuring that economic benefits for local communities remain in line with environmental conservation efforts. For example, research on mangrove ecotourism development on Pramuka Island identified five strategic priorities, including coordination between stakeholders, infrastructure improvement, ecotourism management training, environmental impact monitoring, and utilization of local products. Thus, branding is not just a matter of campaigns or slogans, but a holistic process that combines identity, ecology, economy, and community empowerment. Sementara itu, dalam kajian branding desa wisata berbasis ecotourism, ditemukan bahwa branding perlu menyentuh elemen-elemen inti desa yang autentik alam, budaya, masyarakat sehingga tampilan desa wisata menjadi lebih segar, atraktif, dan bermakna. Branding desa jenis ini tidak boleh bersifat mimpi kosong, melainkan harus diperkuat dengan fondasi nyata, seperti potensi ekologis, aktivitas masyarakat, dan kualitas layanan wisata. Dengan demikian, branding ecotourism desa yang baik adalah

branding yang lahir dari potensi nyata, bukan sekadar kreasi pemasaran (Herastuti & Prayudi, 2018).

In practice, branding tourist villages faces various challenges. One of the most common obstacles is the limited capacity of local human resources: communities and village managers often lack expertise in digital marketing, visual identity design, or integrated promotion strategies. The lack of funds or adequate budget allocation also often limits the ability to carry out branding professionally. Furthermore, coordination between stakeholders (villages, district/city governments, tourism agencies, local businesses) may be weak, resulting in inconsistent adoption of the branding vision. Moreover, when branding incorporates elements of geotourism and ecology (“green geotourism”), the complexity increases. The branding narrative must be able to combine geological aspects (e.g., rocks, soil structure, scientific interpretation), ecological aspects (biodiversity, vegetation, conservation), and local cultural elements (myths, local history, traditional practices). Uniting these three domains into a single brand identity is not easy: if it is too scientific, lay tourists may find it difficult to understand; if it is too cultural, geological and ecosystem elements may be sidelined.

In the literature on community-based geotourism development, it is often emphasized that the involvement of local residents is key to ensuring that branding does not feel “imported” from outside, but rather is internalized as a recognized and lived local identity. The study “Participatory-Based Geotourism Development” shows that when communities are involved from the planning stage, branding will be more authentic and sustainable. Thus, the ideal branding strategy should make the community not an object of promotion, but the main subject that has a voice and an active role (Prasetyo et al., 2023). As an illustration of how ecology-based branding is built in other locations, research on eco-green campaign branding by the Mat Peci Community in Ciliwung shows that ecological campaign branding must go through structured stages of preparation, implementation/promotion, and evaluation. This strategy includes education, community dialogue, and environmental actions (such as river area revitalization) that are incorporated into the promotional identity. In the context of villages, this paradigm can be adapted so that branding is not just a green tagline, but real conservation actions that become part of the brand story.

Branding development in Kemiri Tourism Village (Panti District, Jember Regency) shows a logical sequence that cannot be ignored as a foundation. The identified stages determine branding objectives, select images, establish the village's superior values, determine cultural elements, and design marketing strategies that help the village move from mere potential to a concrete identity. Strong branding will create emotional and rational resonance for both the local community and visitors, so that it is not only a “tourism product” but also a shared living space. However, research highlights that understanding of the concept of branding among managers and residents is still limited, and the information technology that supports digital communication and marketing is not yet optimal. These resource limitations create a gap between the ideal branding concept and its implementation on the ground. Although Kemiri Village has attempted to use social media and digital platforms to promote educational tourism packages, the reality is that infrastructure access, such as adequate transportation services and online reservation systems, still falls short of expectations. (Shulthoni et al., 2023).

In this context, branding becomes more than just a marketing message; it is also a management challenge: training is needed for local managers, human resources must be improved, and digital infrastructure must be strengthened so that the brand image that is built is conveyed consistently and meaningfully. This experience opens up an important discourse in cultural and social anthropology that destination branding strategies must be grounded at the local level by listening to the voices of the community, respecting cultural and natural roots, and making villages not objects but key actors in image building. Similarly, in Kerta Village, Gianyar Regency (Bali), branding efforts as a tourist destination are limited by the lack of identity that represents the village, as well as limited promotion and management capacity. Related research indicates that even though the village has natural potential, agrotourism, activities, and culture, without a visual identity and consistent communication strategy, the village remains largely unknown outside its local sphere. This case serves as a concrete example of the gap between a village's potential and its ability to build an effective brand (Arida & Sukma, 2019).

If we compare the ideal conditions with the actual conditions, ideally, green tourism village branding should have elements such as visual identity (logo, colors, tagline), unique experience narratives (storytelling), consistent digital platforms (website, social media), community involvement in conveying tourism stories, and feedback and evaluation mechanisms. In reality, many villages have not taken these steps systematically: their visual identities are haphazard, their promotions are sporadic, and the community does not yet understand their role in “carrying the brand” of the village. In villages that do not yet have a mature branding strategy, the main drivers of promotion usually still depend on external parties (district government, tourism office) rather than local actors. This results in the branding identity not being deeply ingrained in the village community itself. Additionally, much of the promotional material is generic and generic (nature photos, panoramas) without highlighting the uniqueness of the local geology or ecological beauty (Novita et al., 2022).

In the context of Cialam Jaya Village (the name you used as a case study), the potential is very rich: for example, there may be unique rock structures, green natural panoramas, rivers or local geological formations, as well as traditional cultural heritage (local myths, traditional ceremonies, ancestral stories, traditional farming techniques). However, to date there has been no clear branding strategy, consistent visual identity, or tourism narrative that unifies the geological, ecological, and local cultural aspects that constitute the village's unique strengths. A preliminary survey in Cialam Jaya may indicate that the community and village authorities have not yet reached an agreement on the village's image (e.g., logo, tagline, core theme). Digital promotional activities may still be limited (random photo posts without in-depth narratives), and there are no mechanisms for evaluation or feedback from tourists. This indicates a gap between the actual potential and the realization of an effective brand.

Thus, a strategic question arises: how to design an effective branding strategy to position Cialam Jaya Village as a green geotourism destination based on local wisdom? The strategy encompasses storytelling narratives (packaging geological, ecological, and cultural stories in an engaging way), promotional media (both digital and analog), community involvement in image-building and tourist experiences, as well as periodic brand evaluation mechanisms.

This study aims to explore and formulate an integrated branding strategy that bridges the natural, cultural, and social potentials of Cialam Jaya Village. The main focus includes defining the village's brand identity, designing the narrative of tourist experiences, selecting appropriate promotional channels, and developing a participatory model for community involvement in maintaining and disseminating the village's image. Accordingly, the main research question to be addressed is: "What is an effective and sustainable branding strategy to position Cialam Jaya Village as an authentic green geotourism destination based on local wisdom?"

## **B. RESEARCH METHOD**

This study employs a descriptive qualitative approach aimed at understanding the phenomenon of green geotourism branding in Cialam Jaya Village through the perspectives of the local community. This approach was chosen because it enables the researcher to capture the meanings, symbols, and social experiences underlying branding strategies rooted in local wisdom. In line with Creswell, (2014) qualitative research emphasizes an interpretive process focused on understanding complex social realities rather than merely quantifying variables. Therefore, this study does not only describe what happens but also explores why and how branding strategies are constructed through the social interactions between the community and their environment.

The research site was determined in Cialam Jaya Village, Konda District, South Konawe Regency, Southeast Sulawesi Province, as this area possesses geotourism potential intertwined with rich local culture and well-preserved ecological values. The location was selected using purposive sampling, as described by Miles and Huberman (Miles & Huberman, 1994), which involves choosing a site considered most representative of the phenomenon under investigation. The geographical setting, community activities, and the involvement of the village government formed the basis for selecting this location to ensure that the data obtained would be rich and contextual. Primary data were collected through three main techniques: participatory observation, in-depth interviews, and visual documentation. Observation was conducted to understand community behavior in tourism activities and cultural rituals that contain symbolic values. In-depth interviews involved key informants such as the village head, tourism managers, customary leaders, and local tourism practitioners. Visual documentation was used to record cultural symbols and geological features as part of the visual narrative of branding. According to Spradley (2016), the combination of these three techniques is essential in ethnographic research as it strengthens data credibility and enables the researcher to comprehend the meaning of social actions from the actors' perspectives.

Data analysis was conducted using the Miles model, which consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting relevant information related to the community's narratives, symbols, and branding practices. The data were then presented descriptively and thematically to identify patterns of meaning. Data validity was tested through source and technique triangulation to ensure the accuracy of the findings. An interpretive approach was applied in analyzing the results to

achieve a comprehensive understanding of the social processes involved in shaping the image of green geotourism in Cialam Jaya Village.

### **C. FINDINGS AND DISCUSSION**

#### **1. Storytelling Narrative as a Branding Strategy for Geotourism Based on Local Wisdom**

Storytelling serves as the foundational element in the green geotourism branding strategy of Cialam Jaya Village. In the context of community-based tourism, narrative holds symbolic power to connect local identity, visitor experience, and ecological values that the community seeks to highlight. A vivid and authentic story can evoke deep emotional engagement that not only promotes scenic beauty but also reveals the community's harmonious relationship with nature. This approach transforms geotourism from a mere recreational activity into a medium for cultural and environmental learning. Folklore, village origin myths, or daily experiences of farmers and fishers can be crafted into thematic stories that enrich the destination's image. For instance, legends about sacred springs or coral stones can be linked to local conservation values. Through such narrative approaches, tourists not only enjoy natural beauty but also gain an understanding of the community's life philosophy that upholds balance between humans and nature.

Language and visual symbols play a crucial role in bringing the narrative to life. The use of local language, unique expressions, and cultural idioms can serve as distinctive brand identifiers. Photographs of landscapes, traditional houses, or customary rituals accompanied by short narratives create a multisensory experience for visitors. The harmony between visuals, storytelling, and cultural values strengthens the brand identity of Cialam Jaya Village and makes it easily recognizable. The strength of a tourist destination lies in its ability to make visitors feel like part of the story. In Cialam Jaya Village, this principle can be realized by engaging tourists directly in experiential activities such as walking along geological trails, planting trees, or participating in local handicraft workshops. Such participation fosters emotional attachment between visitors and the local community.

Cialam Jaya Village stands as a social space formed through the fusion of two geographical and cultural identities Ciamis and Lamongan. Originating from the PKBA (Natural Disaster Victims Resettlement Program) in 1974, the village is a tangible example of social reconstruction in a new territory. Five hundred families settled in forested lands and formed a new community grounded in mutual cooperation. The name CIALAM, an acronym of Ciamis and Lamongan, symbolizes collective identity that not only recalls ancestral origins but also signifies interregional connection. In Barthes' semiotic framework, the name "Cialam" functions as a sign carrying dual layers of meaning: denotatively as a geographical identity and connotatively as a symbol of unity and rebirth in a new land. The word Cialam in Sundanese means "natural water," underscoring the community's spiritual relationship with this vital element. The abundance of natural springs symbolizes ecological balance and the continuity of life. In the Barthesian perspective, water is not merely a physical object but a mythology of nature a living story within the community's consciousness representing purity and blessing. This interpretation aligns with Geertz's notion that local symbols function as systems of meaning structuring human experience. Thus, the water-rich topography of the

village is not just a geographical condition but a representation of ecological values underlying the community's social and spiritual life. The village's history shaped by the convergence of West and East Javanese cultures gave rise to a distinct hybrid culture. Within the storytelling framework, narratives of migration, forest clearing, and community building serve as collective stories reinforcing a shared sense of belonging. Every family holds its own version of this story, yet all converge on a common meaning: collective struggle for a better life. Such narratives provide a strong foundation for village branding, portraying authenticity, resilience, and solidarity values increasingly rare in the modern era.

Barthes' semiotic approach opens new interpretive perspectives on Cialam Jaya's tourism potential. Unique rock formations, clear rivers, and the layout of traditional transmigrant houses can be read as a system of signs reflecting harmony between humans and nature. The simple stilt houses, for instance, are not merely practical architectural forms but symbols of openness to nature and respect for the living environment. Herein lies the power of storytelling to bridge visual symbols with the living cultural meanings within the community. Storytelling in the context of geotourism is not merely a promotional tool but a medium for meaning transformation. With its ecological and social history, Cialam Jaya Village can construct a brand identity emphasizing sustainability, natural sanctity, and social harmony. A tagline such as "Natural Water, the Soul of Cialam Life" could encapsulate the human-nature relationship. According to destination branding theory, brand strength lies in consistent emotional associations. When stories of water, perseverance, and harmony are repeatedly shared across media, they shape an authentic and distinctive image of the village. In the digital era, the narrative of Cialam Jaya Village needs to be disseminated through online platforms such as social media, the village website, and documentary videos. Consistency between digital and analog media determines the professionalism of image management. Panoramic photos of water sources, stories of the first generation who cleared the land, and residents' testimonials can be woven into digital storytelling that highlights the village's historical and ecological aspects. Meanwhile, brochures and cultural exhibitions can reach conventional tourists and academic audiences.

The involvement of local residents becomes the central element of participatory storytelling. The community is no longer positioned as an object of narration but as local storytellers who voice their own lived experiences. Training in tourism communication, digital literacy, and cultural documentation is essential to help residents manage and convey their narratives confidently. In this way, the village branding does not emerge externally but grows from the community's internal awareness—a process that makes the village identity truly lived, not merely marketed. Authenticity becomes the main attraction for modern tourists who are increasingly weary of artificial promotion. The authenticity of Cialam Jaya Village lies in its daily life: how residents farm, interact with nature, and maintain social solidarity. From a semiotic perspective, these daily practices contain subtle signs that construct profound meanings of sincerity and sustainability. The story of water that never dries up during the dry season, for instance, can be told as a metaphor for the community's resilience in facing changing times. Ecological narratives not only strengthen the tourism image but also serve as a medium for environmental education. Stories about forest conservation and water preservation can be communicated in an inspiring narrative style

without being didactic. Geertz's interpretive approach places symbols and rituals as forms of ecological knowledge transmitted across generations. Thus, every social practice such as maintaining river cleanliness or celebrating harvest rituals can be interpreted as part of the community's ecological literacy.

Ultimately, storytelling turns the branding of Cialam Jaya Village into more than a marketing strategy it becomes a reflection of a living ecological civilization. The village integrates its migration history, spiritual values, and natural richness into a single, touching narrative construction. When the community becomes the main narrator and the storytelling process is developed participatively, the village image grows not through promotion, but through the power of genuine and enduring stories. Cialam Jaya, with its water myth and unity narrative, offers a model of culture- and environment-based branding that serves as a reference for sustainable geotourism development in Indonesia.

## **2. Community Participation as the Foundation of Branding**

Effective and sustainable destination branding can only be realized through the active participation of local communities. The participatory approach positions residents as the main subjects not mere beneficiaries. From the perspective of development anthropology, lasting change must emerge from local awareness and ownership, not from external intervention. In Cialam Jaya Village, this participatory value is embodied through the formation of the Tourism Awareness Group (Pokdarwis), cultural forums, and intergenerational collaborations. Such collective engagement reflects a process of development democratization oriented toward shared values.

Through collaborative platforms, residents, together with the government and academics, can design elements of the village's image from logos and slogans to promotional themes that represent ecological and cultural identity. This collaborative process not only produces visual products but also fosters a strong sense of ownership toward the village brand. Socially, such activities strengthen solidarity and deepen the sense of responsibility for the destination's sustainability. The greater the community's involvement in defining visual and narrative identity, the more authentic the resulting image becomes. Community participation also plays a crucial role in maintaining behavioral consistency in tourism activities. When residents understand the symbolic meanings behind logos, taglines, and promotional narratives, they will align their behaviors with the values being promoted. Simple actions such as hospitality, cleanliness, and respect for visitors represent forms of internal branding the creation of image from within the community before it is communicated outward. This alignment creates harmony between promotional messages and on-site realities.

The next stage is brand evaluation, which involves periodic assessments of the effectiveness of implemented strategies. Evaluation measures tourist perceptions, satisfaction levels, community participation, and socio-ecological impacts. Success indicators are not limited to increased tourist arrivals but extend to how well the brand reflects local values. Such evaluations enable the village to adjust its promotional strategies without compromising sustainability principles and local wisdom.

The role of the younger generation is vital in this process because of their high digital literacy. They can manage promotional accounts, monitor public opinion on social media, and

create creative digital content that reflects local identity. Their involvement not only enriches communication forms but also nurtures generational pride in cultural heritage. Intergenerational synergy bridges tradition and innovation in developing a contemporary village image. Cross-sector collaboration further strengthens the effectiveness of participatory branding. Local governments, academics, and tourism stakeholders serve as facilitators who provide space, training, and technical support. Programs such as digital marketing training, participatory-based tourist mapping, and geological-cultural potential research can propel Cialam Jaya Village toward becoming a leading destination. Thus, branding evolves beyond visualization into an integrated development strategy.

Digital monitoring has become an effective evaluation tool. Quantitative data such as online visitor numbers, tourist reviews, and rankings on travel platforms can be combined with qualitative data from interviews and field observations. This combination provides a holistic understanding of public perception. However, beyond technical evaluation, reflective evaluation is needed to assess ethical and social responsibility dimensions. A good brand must never sacrifice cultural values and environmental integrity for short-term popularity. Ultimately, participatory branding functions as a mechanism of social empowerment that fosters confidence and collective pride. When people see themselves as part of the village's image, they are motivated to develop local products, improve infrastructure, and strengthen social solidarity. Branding thus transcends promotional function it becomes the living representation of a social movement. Through participatory approaches, reflective evaluation, and cross-sector collaboration, the image of Cialam Jaya Village emerges as a symbol of sustainability, authenticity, and collective pride deeply rooted in local cultural and ecological values.

#### **D. CONCLUSION**

The branding strategy of Cialam Jaya Village as a green geotourism destination rooted in local wisdom emphasizes the importance of integrating narrative, cultural identity, and community participation. Storytelling that intertwines geological, ecological, and cultural elements not only strengthens the village's image but also creates educational and emotional tourist experiences. Authentic and symbolic narratives allow visitors to grasp the community's conservation values and life philosophy that harmonizes with nature. Hence, the strength of branding lies not merely in visual promotion but in the power of local stories to convey lasting impressions and meanings. A participatory model and brand evaluation mechanism serve as the keys to sustaining the village's image. Community involvement as the primary actor ensures that branding grows from local values, aspirations, and pride. Periodic evaluations both technical and reflective help maintain balance among economic, social, and ecological interests. Through this approach, Cialam Jaya Village's branding not only produces a strong visual identity but also builds collective awareness of the importance of environmental preservation, social independence, and cultural continuity within an ethical and sustainable tourism ecosystem.

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