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ARTICLE

Exploring Perspective of Local Tourists About City Branding

Study on Gorontalo As Serambi Madinah and Manokwari As Kota Injil

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Abstract: City branding is an object contested by various cities and regencies in Indonesia. The goal was to introduce their identity of them, so strong branding could be the basis for marketing tourism from the city. Therefore, the purpose of this study was to examine the perspectives of domestic tourists about city branding that use religion as the basis for their branding. This study analyzes the perspectives of tourists who visit Gorontalo City and Manokwari Regency. Gorontalo has the branding Serambi Madinah, and Manokwari is famous with Kota Injil as its branding. This study uses a qualitative approach and descriptive analysis based on Tourism Consumption Behavior (TCB) and critical questions for developing a city brand strategy. This study was conducted in 19 days, from 1 February to 20 February 2023, by interviewing tourists who visited Gorontalo City and Manokwari Regency. Literature studies also support the discussion in this study. The results showed that Gorontalo City, which has Serambi Madinah branding, has not attracted tourists' attention to sites, mosques, and religious festivals held in Gorontalo City. Tourists prefer to travel to the coast of Tomini Bay, such as Pulo Cinta and Botubarani Whale Sharks. Meanwhile, tourists visiting Manokwari have a more perspective that Manokwari is Kota Injil, where the bible first entered Papua through Manokwari. Several factors can also influence city branding: local history, culture, natural resources, and religion. Local wisdom is also essential to support the city's branding.

Keywords: local tourists; Gorontalo; Manokwari Regency; Serambi Madinah; Kota Injil

1. Introduction

Branding uses symbolism as a dynamic sign process to build meaning to a product (Rees, 2019, p. 58). Branding gives the product meaning and is known by the public. For example, in Indonesia, various drinks are made from red ginger. It is just that, red ginger pharmaceutical products from PT. Bintang Toedjoe is best known for using "Bejo" to build the brand of the drink (Putra et al., 2021, p. 11). The word "Bejo" on the red ginger product makes the product from Bintang Toedjoe more known and remembered by consumers than other drinks, thus fostering loyalty, and has the potential to foster consumer interest to repurchase the product.

Branding is not only synonymous with a product but also as a marker of the symbolism of a place. The sign can be described as a characteristic that only the place has. For example, a country can have branding and be known by people for the presence of a flag, national language, national anthem, and ideology (Syafiie, 2019, p. 91). The ideology in Indonesia is Pancasila, the Indonesian state has a red and white flag; people in Indonesia use the Indonesian National Language and sing the national anthem, Indonesia Raya.

Based on geographic location, Indonesia consists of thousands of islands spread from Sabang to Merauke. Viewed from the historical side, Indonesia also has a variety of heritage in the form of temples. Meanwhile, from an astronomical point of view, Indonesia is located at 6°N-11°S and 95°E-141°E. It is what makes Indonesia have a variety of branding, such as archipelago countries, the land of a thousand temples, and equatorial emeralds. The branding is given to Indonesia because Indonesia has very supportive characteristics. On the other hand, Australia is nicknamed the Land of Kangaroos because the country has endemic animals in the form of marsupials. Saudi Arabia has various oil refineries and is also branded as an Oil Country. It shows that branding is given to a country because the name sounds beautiful and recognizable to people and matches the country's characteristics.

Religion is also one of the foundations of making branding a country. For example, Iran is called the Islamic Republic of Iran because of its system of government based on Islam. Iran has a head of state called the Imam and a head of government called the president (Syafiie, 2019, p. 212). Meanwhile, the Vatican State bordering Rome is the country that guarantees the Holy See as the highest institution in the world Catholic Church. In Vatican State, the Pope becomes the head of state with full executive and judiciary powers (Syafiie, 2019, p. 217). It shows that the branding of Iran and the Vatican is synonymous with religion, where the form of government is based on religious rules, and religious leaders are part of the system of government. The majority of the population of these countries also adhere to the religion that is the basis of the rule in the country.

In contrast to the Indonesian state, which makes democracy a form of government. However, some cities in Indonesia make one religion as the foundation to form the city's branding. One of the cities famous for religious branding is Banda Aceh City in Nanggroe Aceh Darussalam Province. The city of Banda Aceh has a brand called Serambi Mecca. The brand was given before the leadership of Nuruddin Ar-Raniry. The brand was given because Aceh became the center of science, control of da'wah businesses in Southeast Asia, and a cosmopolitan area that was able to combine various cultures and ethnicities into a new civilization, namely Islamic civilization (Dhuhri, 2017, p. 194).

Serambi Mecca brand is a history of pride for residents in Banda Aceh and branding to attract visitors. The Culture and Tourism Office of Banda Aceh City selects taglines, empowers communities, maintains the existing legal system in

Banda Aceh City so that there are no irregularities, develops business actors, conserves potential natural resources, educates the public about city branding, creates success stories for tourists, and creates events that can remind tourists of Banda Aceh City as the Serambi Mecca (Maulija & Syam, 2018).

Serambi Mecca is a brand for Banda Aceh City, while Gorontalo City has a Serambi Madinah brand. Unlike the Serambi Mecca, previous research showed that Gorontalo failed to meet the branding target of the Serambi Madinah. Gorontalo still needs uniqueness with competitive sales value, clear identity, strong associations, positive attributes, and a lack of facilities and infrastructure (Alkatiri, 2021, p. 379).

On the other hand, one of the regencies in West Papua, Manokwari Regency, is famous for its branding as the City of Gospel. The branding also encountered polemics due to the fight between the two camps regarding ratifying regional regulations in 2019, which wrote about regulations in Manokwari as the City of Gospel. Members of the DPRD in Manokwari are worried that the ratification of the Raperda will encourage intolerance in the capital city of West Papua Province (Kresna, 2019).

The phenomenon of branding the city of Serambi Mecca in Banda Aceh City is based on the city's history, so the brand given is not just to beautify the city's name only. Meanwhile, faith-based brands owned by Gorontalo City and Manokwari Regency encountered a different path. It is the question in this study, namely, what is the history of the formation of Serambi Madinah branding city in Gorontalo City and Kota Injil in Manokwari Regency?

Local culture and wisdom are also attractions to developing a place's city branding. Cultural characteristics in a place can build a brand from that place. In Indonesia, Yogyakarta City has a brand with a robust Javanese culture. The embodiment of the brand can be seen from the spatial arrangement in Yogyakarta, also using aspects of local culture, where the spatial layout of Yogyakarta City upholds local cultural values (Palupi, 2021, p. 58). Culinary is also a tour that adapts to local culture. Gudeg is a local food that can improve visitors' experience when traveling to Yogyakarta. Gudeg also allows tourists to learn about Yogyakarta's cultural heritage (Hanggraito & Budiani, 2021, p. 735).

Yogyakarta has a robust cultural identity so that visitors understand the characteristics of the city of Yogyakarta and can retell the characteristics of the city to others. It is also related to the history of Yogyakarta City, where the condition of Yogyakarta City is dynamic in terms of social, economic, and government. The process of changing the people of Yogyakarta City is driven by the development of the population, social life, social problems, and lifestyles of the people. These changes' impact on society led to the development of Yogyakarta city planning. Yogyakarta City Planning is multiplying with the construction of various residential areas, hospitals, schools, administrative buildings, city sanitation, worship facilities, transportation networks, industries, markets, and entertainment and sports facilities (Pratama, 2019, p. 294).

A blend of cultures and religions is also branding the region. The combination can birth branding that reflects the characteristics of the city. For example, Pekanbaru City has Malay homeland branding. The tours offered by the government in Pekanbaru are diverse, such as the Rokan Royal Palace, Sang Nila Utama Regional Museum, Pekanbaru Grand Mosque, Royal Mosque, Lontiok Original House, and Jami Mosque (Fajriandhany et al., 2020, p. 53). Moreover, Malay culture is strongly related to Islamic values (Rafi et al., 2020, p. 118). Islamic values that become the branding of Pekanbaru City do not appear by themselves. History tells us that the Strait of

Malacca in Riau Province is a trade traffic route between Indian, Arab, and European tribes (Andaya, 2019, p. 29), thus creating acculturation and cultural assimilation in the province.

The description above shows that Gorontalo City and Manokwari Regency can combine religion, culture, and local wisdom to form a branding city following Gorontalo City and Manokwari Regency. The Serambi Madinah brand for Gorontalo City and Kota Injil for Manokwari Regency still need a strategy to make these cities develop in the future. City branding can guide local governments to encourage regional development, provide infrastructure, and form a regulatory framework to encourage the private sector and the community to actively participate (Hartono et al., 2019, p. 103).

City branding can guide local governments to attract visitors and investors. If the city already has a brand, then development in the city will also be faster, and the city's name is also better known by the public. For example, cities in South Africa have started introducing themselves based on their respective branding. The city of Johannesburg presents itself as the 'gateway' of countries in Africa. Meanwhile, Cape Town City presents itself as an 'opportunity city,' where migrants from outside South Africa can start their careers through the City of Cape Town (Scholvin, 2022, p. 9).

In addition, city branding can also be a magnet to bring tourists to the city. Previous research shows that city branding in a place will influence individuals to visit the area. City branding from an island-shaped city will be different from city branding from a city on the mountain or coast (Liang, 2017, p. 536), so that the identity of the city, the description of the city, and the programs made in the city will be different from other cities. The brand owned by the city also determines the difference.

Tourists' perspective on a place is essential to analyze, especially if the place has a brand. Based on the brand owned by a place, the tourist area in that place will also be developed and promoted based on the brand owned by the city (Judisseno, 2019, p. 35). This research will analyze the perspective of the branding city of Serambi Madinah and Kota Injil. The perspective of tourists will be different from that of residents who have lived for a long time in the place. The perspective of local tourists about city branding in Gorontalo City and Manokwari Regency is essential to investigate further.

This research will use the Tourist Consumption Behavior (TCB) theory and critical questions for developing a city brand strategy. Based on the TCB concept, we will ask local tourists about the branding of Gorontalo City and Manokwari Regency with tourist activities that local tourists have carried out in these two places. After getting the answer, the next step is to ask about the purpose of visiting the city, how they tell others about the city, and how the city is consistently in the minds of local tourists so that it will create a feeling of wanting to visit again. Other questions that local tourists will ask are their perspective on the reputation of tourist destinations, tourist enjoyment, and tourists' memories of the places visited Gorontalo and Manokwari Regency (Insch, 2011, p. 13; Wang et al., 2021, p. 1).

The responses from local tourists who have visited Gorontalo City and Manokwari will be processed into data analysis in this study. The results of domestic tourists' response to holy city branding can be constructive suggestions and criticisms for Gorontalo City and Manokwari Regency. This criticism will encourage the development of areas related to the brand that is known to the public in the national and international realm.

2. Methods

The approach used in research to examine the perspectives of domestic tourists is a qualitative method approach. The research objective is to understand the perceptions of domestic tourists regarding religion-based city branding in Gorontalo and Manokwari Regency. The data collection carried out in this study were interviews with informants who had the experience of being domestic tourists in Gorontalo and Manokwari Regency. The interview was conducted from 1 February to 20 February 2023, where the interview finished after we got 15 local tourists who visited Gorontalo City and 15 domestic tourists who visited Manokwari Regency.

The technique for selecting informants used purposive sampling. The selected informants had specific criteria, namely, having been domestic tourists in Gorontalo and Manokwari Regency. As a result, the number of informants interviewed was 30, of which 15 were tourists who had visited Gorontalo, and 15 more were tourists who had visited Manokwari Regency. Questions for the interview were made based on TBC theory and critical questions for developing a city brand strategy to analyze the perceptions of domestic tourists. This research uses descriptive analysis techniques because this research does not use hypotheses and variables but only describes and analyzes the results of interviews conducted without special treatment of the objects studied (Wiksana, 2017, p. 127). The meaning of descriptive analysis is the form of written or spoken words from the people or behavior being observed. Secondary data sources will strengthen the analysis.

The descriptive analysis describes the perceptions of domestic tourists on their consumer behavior when visiting Gorontalo and Manokwari Regency. These questions relate to the reputation of a tourism destination, the description of the pleasure felt by tourists when visiting these destinations, the memory of tourists about the places they visit, the consumption behavior of tourists at these destinations, and the desire to recommend these places to others (Wang et al., 2021, p. 7).

3. Results and Discussion

3.1. Local Wisdom in Gorontalo and Manokwari

After 1998 ended and the New Order Era ended, there was the euphoria of awareness about the vibrant potential of local wisdom in Indonesia (Alkatiri, 2021, p. 376). In practice, local wisdom is a community effort to conserve resources so that these resources can be used to support them and maintain environmental balance. It is just that the top-down development process has reduced the role and function of local values through the application of various regulations originating from the center and prioritizing national interests without regard to the interests of the people at the grassroots level, who are the main stakeholders of existing policies (Indrawan, 2014, p. 179).

In Law No. 32 of 2009, local wisdom is a noble value that applies to the governance of community life, among others, to protect and manage the environment sustainably. Local wisdom has a sense as a local idea that is wise, full of wisdom, and of suitable value, which is embedded and followed by members of the community (Casram & Dadah, 2019, p. 163). In addition, Casram and Dadah (2019) also explain that local wisdom is a step in applying tradition which is translated into physical artifacts. The most important thing about local wisdom is the process before the implementation of traditions on physical artifacts, namely values from nature, to invite and teach about how to 'read' the potential of nature and rewrite it as a

universally accepted tradition by society, especially in architecture. From different sources, the essence of local wisdom is the values that apply within a community group, which are believed to be a reference for behavior by the community (Saputera & Djauhari, 2021, p. 45).

Local wisdom becomes essential and valuable only when the local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture (Casram & Dadah, 2019, p. 164). The local government uses local wisdom in the people who dominate the city as part of city branding, such as Pekanbaru city branding as The Homeland of Malay (Fajriandhany et al., 2020). Even Gorontalo uses Serambi Madinah, and Manokwasi uses Kota Injil as branding.

The expansion of Gorontalo's territory into a new province by separating from its provincial capital, based on de facto, North Sulawesi, was declared on January 23, 2000. By law, the central government determined the separation of Gorontalo Province from North Sulawesi Province in 2001. Islam is the religion most embraced by residents in Gorontalo Province. Historical details also explain that Islamic teachings began during the reign of the King of Gorontalo, Sultan Amai. Sultan Amai also established the Hunto Mosque, the oldest mosque in Gorontalo, as a gathering place for Muslims in Gorontalo (Baruadi, 2012, p. 301). So, it is not surprising that this province made a city brand using the name Serambi Madinah, which refers to the City of Madinah in Saudi Arabia at the time of the presence of the Prophet Muhammad SAW (Alkatiri, 2021, p. 376). In Gorontalo, ethnicity is divided by family (Pohala'a) based on the location of residence, such as Pohala'a Gorontalo, Pohala'a Suwawa, Pohala'a Limboto, Pohala'a Bone Bolango, and Pohala'a Atinggola (Idham, 2011, p. 243). Gorontalo also has local wisdom, namely Adati hula to syaraa, syaraa hulahula to Quran. The local wisdom explains that local wisdom in Gorontalo City departs from teachings in the Islamic religion. This local wisdom makes the people of Gorontalo City very strict in practicing Islamic teachings and firm in maintaining customs and traditions that align with Islamic teachings (Maili & Suryani, 2018, p. 438).

On the other hand, the case of division of ethnicity in the Manokwari Regency is divided based on clan or clan. Clans in Manokwari are very diverse, but the most prominent are the Arfak, Doreri, and Mansim Borai tribes (Ronsumbre & Huwae, 2019, p. 207). Within the Arfak clan, local wisdom is known by the Arfak people, namely Ighya Ser Hanjob, who has a regulatory philosophy regarding natural resources and land management. Ighya Ser Hanjob's philosophy also regulates social problems among the Arfak community (Toansiba et al., 2021, p. 371), where the Arfak is the ethnic group that owns most of the most extensive customary rights in Manokwari.

The name Kota Injil in Manokwari has a different history from the wisdom of Ighya Ser Hanjob. Suppose Ighya Ser Hanjob is the philosophy of the most prominent clan in Manokwari, namely the Arfak clan. In that case, the title Kota Injil applies to Manokwari Regency, not only to particular lines. In Manokwari Regency, the names Ottow and Geissler are well known to the city's people because they were the first missionary figures who brought the Bible to the Land of Papua. History records that Johann Gottlob Geissler and Carl Wilhelm Ottow departed by ship from the Port of Rotterdam on April 26, 1852. On February 5, 1855, Geissler and Ottow docked at Mansinam Island, Manokwari Regency (van Hasselt, 2001, p. 54), which is why Manokwari is called Kota Injil. Next, every February 5, Christian tourists from Papua

and outside Papua visit this city. The goal is to commemorate Evangelism Day (HPI), which falls on the same date in February.

The description above shows that Gorontalo and Manokwari Regency have their local wisdom, accompanied by the religion professed by the people in Gorontalo and Manokwari predominately. Gorontalo is famous for its Islamic teachings, which integrate with its culture. Meanwhile, Manokwari is known as the place where the first Bible entered the Land of Papua. A further impact is that Gorontalo has popular mosque tours with tourists, such as the Hunto Mosque in the Biawu Village and the Walima Emas Mosque in Bongo Village, Batudaa Beach. During the Isra' Mi'raj and Maulid Nabi events, the mosque has a magnet to attract domestic tourists to visit these mosques.

Meanwhile, various activities were held in Manokwari Regency to commemorate HPI, which falls on February 5. The culmination of these activities is generally held on Mansinam Island. The island, located in Doreri Bay, will be visited by Christians on Papua Island and outside Papua to commemorate the day the Gospel entered the Land of Papua.

3.2. Motivation and Perspective of Local Tourist

Perspective is the way a person perceives something. Everyone looks at an event using the same sense of sight but has a different view when seeing the event. Perceptions that arise in a person come from feelings influenced by physical, visual, or verbal communication forms known as stimuli (Langga, 2021, p. 101). This study examined the perceptions of tourists visiting Gorontalo and Manokwari Regency. The perception of local tourists as one of the crucial things in developing a tourist destination is about what tourists are interested in, want, and expect when they visit a destination. Tourists' perceptions can impact tourist satisfaction when visiting a destination (Hermanto & Darmawan, 2014).

Based on Tourist Consumption Behavior, this study assesses tourists' perspectives on Gorontalo and Manokwari Regency. We interviewed the informant based on questions about city branding from Gorontalo and Manokwari Regency, which were based on developing key city branding questions. Tourist perception is an assessment or view of tourist attractions in Gorontalo as the Serambi Madinah and Manokwari Regency as the Kota Injil.

The descriptions of the local tourists interviewed in this study were 15 years old for the youngest and 56 years old for the oldest. The dominant tourists willing to be interviewed were women. The work of tourists varies, including civil servants, private employees, board members, homemakers, entrepreneurs, lecturers, and freelancers. The salaries of the interviewed tourists are above the Regional Minimum Wage (UMR) of their residence. Most tourists heading to Gorontalo come from Jakarta, Surabaya, Makassar, Manado, and Palu. In addition, several local tourists came from Boalemo Regency and Boalemo Regency who came from outside Gorontalo. However, they were not counted among the tourists who visited Gorontalo for this research. Meanwhile, tourists visiting Manokwari come from cities on the island of Papua, such as Jayapura, Biak, Timika, Bintuni Bay, Sorong, South Sorong, and Nabire. In addition, several tourists come from Flores, Ambon, and Manado to visit Mansinam Island to celebrate HPI in 2023.

Regarding the reputation of tourist destinations, Gorontalo's most well-known tourist attractions are not the Hunto Mosque nor the Walima Emas Mosque. The tourist attractions most frequently visited by people outside Gorontalo Province are Botubarani Whale Sharks and Pulo Cinta in Boalemo Regency. Meanwhile, people on

vacation to Manokwari have specific goals: to go to Mansinam Island to celebrate HPI and visit relatives or family living in Manokwari Regency.

The description of the enjoyment experienced by tourists when visiting Gorontalo Province is the natural beauty on the Tomini Bay Coast. Generally, local tourists visit Botubarani Whale Sharks and Pulo Cinta because of their natural beauty. One of the tourists mentioned that whale sharks are a great tourist experience. For tourists from Surabaya, whale sharks cannot be seen on the island of Java, not even in Bali and West Nusa Tenggara. Another informant said that seeing whale sharks was one of his wish lists for his life. At least he had to see it once, even with tourists visiting Pulo Cinta. Informants who came from Jakarta came to Gorontalo Province to visit the tour in the Boalemo Regency. He even mentioned that Pulo Cinta is an Indonesian-style Maldives; its natural beauty makes it popular with tourists from metropolitan cities.

Local tourists in Gorontalo and Manokwari Regency generally do not make these cities their main tourism destinations (except February 5 for Manokwari Regency). Generally, local tourists come to Gorontalo because they visit Manado City first. Tourists visit Gorontalo as part of their journey in the northern part of Sulawesi Island. Meanwhile, the local tourists who visited Manokwari Regency were tourists who visited as part of a visit to Sorong City and Raja Ampat. On the other hand, when local tourists boarded a boat from Sorong heading to Jayapura, the ship docked in Manokwari Regency, so a visit to Manokwari Regency was also carried out.

The tourists in Gorontalo are better remembered for its whale shark and Pulo Cinta tours. Domestic tourists who visit Gorontalo generally remember the beauty of the beaches and tours along Tomini Bay. Of the 15 informants interviewed, only four could mention mosques and historical tours in Gorontalo. The mosques mentioned also tend to lead to the Jami Mosque, not the Hunto Mosque and the Walima Emas Mosque. The Hunto Mosque has the advantage of being a cultural heritage. It has historical values, while the Walima Emas Mosque has the advantage of being a place of worship for Muslims with beautiful views around the mosque.

Local tourists who visit Manokwari Regency have the memory that Manokwari is the Kota Injil. Therefore, local tourists who come to Manokwari do have the desire to carry out HPI activities on February 5 each year. When HPI was held in Tanah Papua, other activities were carried out to celebrate HPI. Christians carry out this activity in Papua, especially members of the Association of Papuan Churches (PGGP). These activities include seminars and Spiritual Service Activities (KKR), where synod leaders and congregations generally attend these activities; Christian lecturers, students and students; and church youth.

Consumption behavior carried out by tourists in Gorontalo is the consumption of accommodation and private transportation. The results of the interviews show that local tourists in Gorontalo generally enter the city through the Atinggola District because they have visited the cities of Manado, Tomohon, and Tondano first. Thus, for expenses private vehicles, these vehicles have been rented from Manado for sightseeing in the Gorontalo. Another consumption behavior concerns accommodation, which is very close to the tour you want to visit, namely the Botubarani whale sharks and Pulo Cinta in Boalemo Regency. Tourists say they generally rent resorts on the coast, so it takes little time to get to Botubarani and Pulo Cinta. For souvenirs, local tourists in Gorontalo generally buy pia Saronde, a typical souvenir from the province. Apart from that, local tourists also buy Karawo clothes at IDR 200,000 to millions of rupiah. The motivation for them to buy karoo clothes is to use them for family or community uniforms.

Meanwhile, the consumption behavior of local tourists in Manokwari Regency is mainly spent on the consumption of Papuan batik. It is because they used the Papuan batik to commemorate the HPI on Mansinam Island. The batik is in the price range of IDR100,000 to millions of rupiah. As for transportation purposes, local tourists admit that they come to Manokwari by ship and airplane. Of the fifteen local tourists interviewed, none used land travel, although it was possible to travel overland from Sorong to Manokwari. It is because road trips from various cities in Papua to Manokwari Regency still have rugged terrain. Tourists are also helped by motorbike taxis, which are easy to obtain in Manokwari. The yellow color on the helmet is a sign that the motorbike rider is an ojek.

Local tourists admit that motorcycle taxi prices in Manokwari Regency are still affordable. Even to get ojek transportation services, local tourists can wait on the side of the road or walk to the base. Meanwhile, about lodging, local tourists generally rent homestays and hotels for two nights. Several local tourists also mentioned receiving lodging from friends at the Papuan Association of Churches (PGGP) so that accommodation could be free. As for souvenirs, tourists tend to spend money to buy rolled floss, which has a price range of IDR100,000 for the smallest size. Papuan coffee is also an alternative souvenir or self-consumption for local tourists visiting Manokwari.

Meanwhile, the last behavior of tourists is the desire to recommend Gorontalo and Manokwari to others. Based on the results of interviews with domestic tourists, they recommend the places they have visited to others. These recommendations were conveyed through word of mouth and social media. Local tourists in Gorontalo and Manokwari have social media accounts on Twitter, Facebook, Instagram, Tiktok, and a YouTube channel. They take advantage of social media and use its features to create the best possible content. Local tourists admit that they publish the beautiful scenery presented along the coast of Tomini Bay in Gorontalo Province, starting from Gorontalo, Gorontalo Regency, to Boalemo Regency.

Tourists who come to Manokwari choose to publish about Mansinam Island on their social media, to be precise, when they depart from Elim Pier to Mansinam Island, then walk uphill towards the statue of Jesus Christ at the top of Mansinam

Table 1. Description of Tourist Consumption Behavior for Local Tourists in Gorontalo and Manokwari

Tourist Consume Behavior (TCM) Elements	Description in Gorontalo	Description in Manokwari
Tourism destination reputation	Gorontalo has a tourism reputation in the form of natural beauty on the coast of Tomini Bay.	Manokwari has a reputation as a religious tourism spot every February 5th and a reputation for natural tourism on the coast of Doreri Bay.
Tourist enjoyment	Reflection and experience. Local tourists enjoy the natural beauty on the coast of Tomini Bay, such as Pulo Cinta and the Botubarani Whale Shark tour.	Spiritual enjoyment. Local tourists enjoy spiritual satisfaction when undergoing a series of HPI activities. Local tourists also enjoy the natural beauty of Mansinam Island, but there are other goals besides natural beauty.
Tourist memorability	Pulo Cinta and Botubarani Whale Shark. Local tourists who visit Gorontalo often remember these two things.	The statue of Jesus Christ and HPI Activities every February 5 on Mansinam Island is what local tourists in Manokwari Regency remember the most.
Tourist consumption behavior	Consumption focuses more on accommodation and personal transportation because tourists visit several North Sulawesi cities and regencies before going to Gorontalo.	Consumption for local tourists is spent on transportation within Manokwari Regency, from the place to stay to Elim Pier to cross to Mansinam Island. Other consumption is also more focused on buying Papuan batik for HPI events.
Repeated consumption, and recommended consumption	Use social media to recommend places. Local tourists tend to present the beauty of the coast of Tomini Bay in Gorontalo Province.	Tourists are using social media to present HPI activities.

Island. Local tourists recommend visiting Mansinam Island to see the Statue of Jesus Christ, like the statue in Rio de Janeiro, Brazil. The natural beauty of Mansinam Island is also published on social media owned by local tourists so that the island's natural beauty, which is located in Doreri Bay, is one way to invite people to come to Manokwari Regency.

Table 2. Description of Developing Brand Strategy' for Local Tourists in Gorontalo and Manokwari

Developing Brand Strategy' Elements	Description of Gorontalo	Description of Manokwari
Identity	Tourists know Gorontalo as a city that has beautiful coastal natural attractions.	Tourists know the identity of Manokwari as place where the Bible was first entered in the Land of Papua.
Nominated outcomes	When visiting Gorontalo City, tourists want to visit places with beautiful views, especially in coastal areas.	When visiting Manokwari Regency, tourists want to visit the church in Manokwari Regency according to the worship group, visit Mansinam Island, and visit the Statue of Jesus Christ on Mansinam Island.
Communication	To reach places on the coast of Gorontalo, tourists seek information through social media. They got news about Pulo Cinta and Botubarani Whale Sharks from social media. Tourists tell about activities at Pulo Cinta and Botubarani Whale Sharks on social media so that publications on social media attract other tourists to come to the place.	Tourists who visit Manokwari Regency generally share knowledge and information about Manokwari by word of mouth through the organization at the church. Tourists also publicize their visits to Mansinam Island on social media. However, tourists consider that the influence of invitations from worship groups at the church is stronger to visit Mansinam Island and the Statue of Jesus Christ on the island.
Coherence	Tourists from Makassar and Manado approved activities such as returning to Gorontalo. Meanwhile, tourists from Surabaya and Jakarta choose to think twice. This activity is due to the high cost of visiting Gorontalo.	Every February 5, tourists will come back to Manokwari to celebrate HPI in Mansinam Island.

The results of this study indicate that tourists who come to Gorontalo City and Manokwari Regency have their characteristics. When visiting Gorontalo City, most of what tourists remember and retell is the natural beauty found in Gorontalo City. This natural beauty is located on the coast of Tomini Bay, unlike the case with Manokwari Regency, where the identity as Kota Injilis very well known. The tourists who visit Manokwari also aim to go to Mansinam Island and join the HPI. Identity is the only one that is studied in developing brand strategy. The analysis of developing a brand strategy based on a tourist perspective is presented as follows:

The description above shows that Manokwari Regency is familiar with Kota Injil branding. Meanwhile, the City of Gorontalo, with the Serambi Madinah branding, still needs to be improved. On the other hand, Gorontalo City has natural potential in Tomini Bay, inviting various tourists to go to Gorontalo Province. The natural beauty of Tomini Bay can be an innovation in the form of a new brand. The brand combines the beauty of Tomini Bay and Serambi Madinah, which have been Gorontalo brands for hundreds of years. History also writes that Islam entered Gorontalo via the East coast of Sulawesi (Maili & Suryani, 2018, p. 437), where the beach is in the Tomini Bay area, which is now a favorite tour for domestic tourists visiting Gorontalo City. Thus, this will encourage local governments in Gorontalo to continue to develop the Serambi Madinah brand combined with Tomini Bay.

Related to communication and coherence, the power of social media is so strong in introducing and disseminating information about city branding. For example, London is one city that does branding as a creative city. By making London's boulevards unique and filled with art, tourists come to London to admire London's creatively designed boulevards. Tourists are competing to publish their experiences of visiting London as a creative city, thereby luring other Instagram users to visit London (Andron, 2018, p. 1040). Tourist visits to a city or village can develop the city or village in the future.

Another example is the Pelangi village in Malang. Malang is famous for its cold weather and apples. Kampung Pelangi, which was introduced in Malang, ultimately has a magnet to attract tourists to come to Malang City. The city branding of Malang City is not only an apple city but also a creative city (Fernanda & Kusuma, 2017, p. 189).

The study results also show that potential tourists are easily exposed to word of mouth mediated by social media. If the messages about city branding are well conveyed, and the public has a good perception of them, they will immediately decide to visit the city (Nasution & Rohman, 2022, p. 785). The results of previous research also show that the mass media also influences the decision of potential tourists to visit tourist attractions. For example, the Chicken Church in Indonesia is known because the church is included in the scene in the film "Ada Apa Dengan Cinta 2" (Herlambang & Adikampana, 2019, p. 177), likewise, with cities in the international sphere, such as South Korea. Cities named Itaewon, Busan, Jeju, and Daejeon became famous for South Korean series that people worldwide can watch, including in Indonesia (Oh, 2018, p. 88). Korean movies show that it is not only tourism that can be introduced and published in the mass media but also the branding of the city. This description shows that the City of Gorontalo and Manokwari Regency can develop brands such as Serambi Madinah and Kota Injil by relying on social media and mass media.

City branding can be developed using one or more factors. Furthermore, local governments can develop regional development following the city branding embedded in the city. Gorontalo City still needs further tourism promotion to show that the city is following the Serambi Madinah city brand. Meanwhile, local governments in Manokwari Regency can take advantage of the activity on February 5 to market typical foods from Manokwari Regency and show the exciting culture of Manokwari Regency. Thus, tourists are not only interested in visiting Manokwari in February 2023, but they can also visit the regency on other days outside of February.

Local governments can also utilize local wisdom to develop areas based on city branding. Local wisdom is in the form of values attached to the area so that management in regional development is still based on values that become guidelines for local communities. Local wisdom has proven successful in managing Sri Gethuk

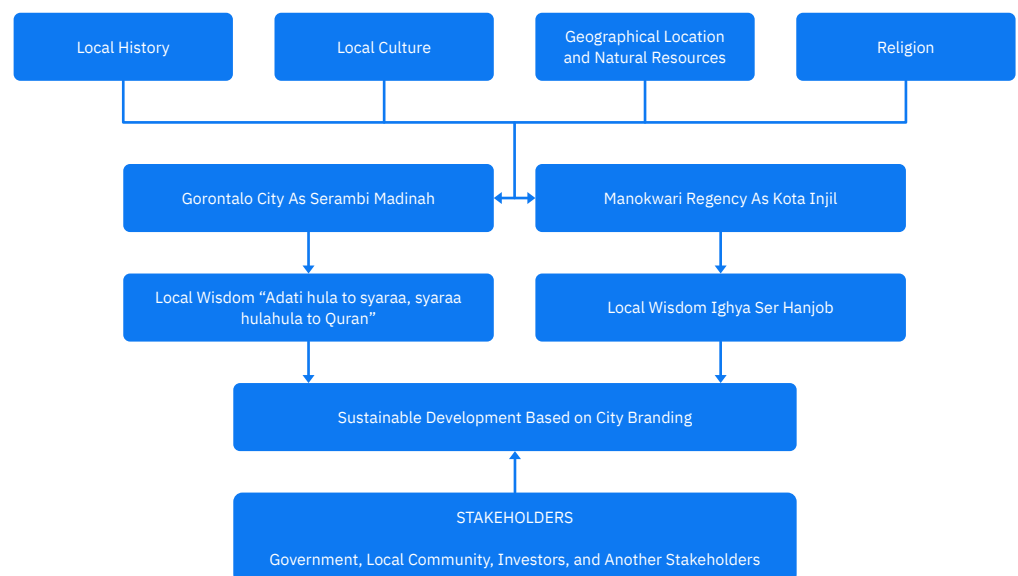


Figure 1. Implementation of Sustainable Development Based on City Branding

Source: Personal documentation

tourist attractions in Gunungkidul. The values of local wisdom include innovation, persistence, togetherness, deliberation, locality, and religious values. Suppose there is a dispute over values in the management of waterfall tourism. In that case, the action taken is a compromise or through wisdom in the wisdom of the residents managing the Sri Gethuk waterfall (Sudaryanto, 2018). The results of the literature review also show that Gorontalo City also has local wisdom, namely Adati hula to syaraa, syaraa hulahula to Quran. Meanwhile, people in Manokwari also have local wisdom "Ighya Ser Hanjob," which can be applied in managing sustainable development in the city.

Local governments can also pay attention to the most critical potential of the city. If this potential can be appropriately utilized, tourism development and impact on the community are no longer impossible. Of course, local governments move alone and involve the community to develop the region together so that investors, private parties, and other stakeholders are interested in investing in developing the region.

4. Conclusion

Based on the results of interviews with tourists in Gorontalo City and Manokwari Regency, tourists have different perspectives when visiting Gorontalo City Manokwari Regency. When visiting the City of Gorontalo, tourists have the perspective that the City of Gorontalo has advantages in natural tourism rather than religion-based tourism. Meanwhile, Manokwari is more often a tourist magnet for Christians who live on Papua Island because tourists aim to celebrate HPI and visit churches and the Statue of Jesus Christ on Mansinam Island.

When the government creates city branding, the branding is based on several factors: local history, culture, geographical location and natural resources, and religion. Branding will be even stronger if accompanied by local wisdom from the city. The local government carries out the branding and invites the community and other stakeholders to be involved in empowering regional development. Inventors will come if the city has realized the city branding embedded in them. The city will further develop with the facilities and infrastructure of the stakeholders.

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