COMMUNICATION STRATEGY FOR THE DEVELOPMENT OF ALMOUS ECOTURISM IN THE ISLAND OF THE KELAPA ISLAND

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Abstract. This study aims to explore the perceptions of the community and tourists on the development plan for the marine alms ecotourism in the island of kelapa, and to formulate a communication strategy policy for the development of ecotourism in the Kelapa Island village. The approach used is a combination of communicative and qualitative approaches. Data analysis was compiled using tabulation, then interpreted descriptively qualitatively in accordance with the research objectives. The communication strategy implementation plan is carried out through a SWOT analysis. The perception of the village community to participate in its management so as to increase business opportunities and income. In addition, it can preserve rituals as a habitual action (hereditary action) and also contain transcendental values while maintaining natural preservation. The perception of visitors to the existence of sea alms strongly supports the ritual of "Sea Alms" which is used as a tourist attraction for marine culture, by displaying dance, culinary arts and typical Bugis cultural symbols which are ornaments of marine tourism attractions. Recommendations for ecotourism development communication strategies are: (1). Creating seaside village branding (2) conducting intensive promotions (3) Synergizing ecotourism with local culture and wisdom (4) Empowering local communities in ecotourism activities.

Keywords: a plastic bag; campaign; environment

I. INTRODUCTION

Indonesia is a country that is rich in customs and strong culture, has millions of values of local wisdom and has several diverse natural potentials, thus making Indonesia have unique values and be known to foreign countries. The objectives of Indonesian tourism include increasing economic growth, increasing people's welfare and people's prosperity, conserving nature and, the environment, and resources, promoting culture, especially Indonesian culture itself [1]. This will also make Indonesia one of the most popular tourist destinations. Economic development at the moment can be considered successful if the per capita income is high, able to meet the needs of the community at that time, and is sustainable into the future. In addition, there are also various supporting factors that are used as a comparison of the success [2]. These other factors or aspects, such as public facilities, infrastructure, social, environmental, and with the passage of time, development also considers the community as an agent of economic development. Community-based economic development, previously developed with labor-intensive businesses in large industries, so as to reduce unemployment [3].

Ecotourism is one of the types of tourism activities that began to be popularized in the 1990s. As one of the archipelagic countries with rich biodiversity, Indonesia is one of the countries that will benefit because the concept of development based on the concept of ecotourism is not new, with the dynamic changes in the world supported by advances in technology, this ecotourism is one of the best alternative activities for a destination. which is supported by abundant natural resources like our country (Murianto, [4]). This ecotourism concept arises from demands that lead to the tourism industry's responsibility for the environment towards destination management (Samsuhardjo, Margono & Purbokusumo [5]). Ecotourism is a combination of various factors that grew out of concern for environmental, economic and social issues. This ecotourism activity aims to minimize impacts, foster environmental and cultural awareness, provide positive experiences for both tourists (visitors) and hosts (hosts) and provide benefits and empowerment of local communities [5].

Kelapa Island is one of the villages in the North Thousand Islands sub-district, Thousand Islands Regency, Jakarta, Indonesia. There are 36 islands in this village, 2 inhabited islands and 34 uninhabited islands. The population is 6,661 people, Rt is 31 while Rw is 5 with 1,865 families. The cultural diversity of the Kelapa Island Tourism Village, both in terms of culinary, religion, ethnicity, language, and customs, is the main attraction, so it is not surprising that many say that the Kelapa island is a miniature of Indonesia. The mixing of cultures on the Kelapa island produces a new culture, of course without losing the original culture, one example is the wedding procession [6].

The natural beauty of the diversity of marine life and ecosystems as well as its exoticism is of course very famous and legendary for both local and international tourists so that it adds to the attraction of every visitor who comes to Kelapa Island Tourism Village. Another advantage is that the Kelapa Island Tourism Village area is located in the Thousand Islands according to Government Regulations as a KSPN (National Tourism Strategic Area) and has been awarded the Asian Heritage Park and is the only Marine National Park located in the Indonesian Capital City [7].

Kaliadem Port and Marina Ancol Harbor are ports that are often visited by tourists to cross to Pulau Seribu, this port is also very close to Soekarno-Hatta Airport, Cengkareng which only takes 15 minutes to the airport. The distance to the Tourism Village is around 40 miles or about 3 hours using a traditional boat from Kaliadem Harbor, and about 1.30 minutes using a speed boat from Marina Ancol port. This potential, of course, cannot be wasted. With commitment and cooperation, it will be very easy to bring tourists to Kelapa Island and develop Tourism Villages to become more independent in the future **[6]**.

With a shared belief in the development of Tourism Villages to be more Advanced and Independent, it takes the commitment and seriousness of the Tourism Village managers with the team and the support of relevant stakeholders is very important for the achievement of the independence of the Kelapa Island Tourism Village. The book Communication Theory by Little John **[7]** explains that Susanna Langer, a philosopher, thought of symbolism which is at the core of philosophical thought because symbolism underlies the knowledge and understanding of all human beings. Symbols are used in more complex ways by getting a person to think about something separate from his presence. A symbol is "an instrument of thoughts". The symbol is the human conceptualization of something, a symbol exists for something (Littlejohn and Foss**[7]**). A symbol or set of symbols works by connecting a concept, general idea, pattern, or shape. According to Langer, a concept is a meaning that is mutually agreed upon between communication actors. Together, the agreed meaning is denotative meaning, on the other hand, the personal image or meaning is the connotative meaning **[7]**. A sign or symbol is a stimulus that marks the presence of something else. Thus a sign is closely related to the actual intent of action (Morissan, **[8]**). The meaning we give to a symbol is a product of social interaction and describes our agreement to apply certain meanings to certain symbols **[9][10]**.

Likewise in this study, in which there is a meaning that is formed by a process of social interaction so as to form a mutual agreement to interpret this symbol. Because it is possible that the customary ceremony of Almsgiving Sea has different meanings in different places because it all depends on the actors of the community groups. A symbol or set of symbols works by connecting a concept, general idea, pattern, or shape. According to Langer, a concept is a meaning that is mutually agreed upon between communication actors. Together, the agreed meaning is denotative meaning, on the other hand, the personal image or meaning is the connotative meaning **[10]**.

Langer views meaning as a complex relationship between symbols, objects, and humans that involves denotation (shared meaning) and connotation (personal meaning). Abstraction, a process of forming a general idea from a form of concrete information, based on the denotation and connotation of symbols. Langer noted that the whole human process tends to be abstract. It is a process that overrides details in understanding objects, events, or situations in general.

This explains an object or event with a certain symbol, which can be interpreted broadly by its meaning. Langer gave an example with the word Dog, denotatively referring to a four-legged animal, but not the overall picture, any level of detail or abstraction always leaves something. The more abstract the symbol, the less complete the picture **[7]**. The connection with this research is that it both reveals symbols that can be interpreted broadly as well as in abstraction. For example in the context of this research, namely, the offerings in the traditional sea alms ceremony on Kelapa Island are one of the symbols, this can be interpreted broadly, maybe at a glance if we see that the offerings are only a collection of foods, snacks, and fruits that can be eaten and it is familiar to us because every day we also find food, fruits, and snacks. However, for the people of the Kelapa island who have the custom of the sea almsgiving, it certainly has a different and distinct meaning regarding these offerings. They certainly have a more and different opinion from us who only see it as an ordinary thing.

In Mulyana **[11]** explains that symbols have several properties, namely as follows: a. Symbols are arbitrary, arbitrary, or arbitrary. Anything can be used as a symbol, depending on mutual agreement. Words (spoken or written), body parts cues, food, way of eating, place of residence, position (job), sports, hobbies, events, animals, plants, buildings, tools (artifacts), numbers, sounds, time, etc. All of these things can be symbols or symbols. b. Symbols basically have no meaning, we are the ones who give meaning to symbols. The real meaning is in our heads, not in the symbols themselves. Even if someone says that words have meaning, what he really means is that they encourage people to give (mutually agreed) meaning to them. Some people believe that certain numbers carry certain meanings, c. Symbols or symbols vary. Symbols vary from one culture to another, from one place to another, and from one-time context to another. So is the meaning given to the symbol. To refer to objects that are usually used to read in Indonesians use the word book, Japanese hon, English book, German Buch, Dutch book, and Arabic book. In short, it only requires agreement on a symbol. If everyone agrees, we can just call the four-legged object we usually sit on is not a "chair".

According to Rothenbuhler **[12]**, the ritual is always identified with habit or routine. Rothenbuhler further explains that: "ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life". Meanwhile, Couldry **[13]** understands ritual as a habitual action (hereditary action), formal action, and also contains transcendental values. Observing these views, it can be understood that ritual is related to voluntary performances by the community. from generation to generation (based on habits) regarding patterned behavior. The show aims to symbolize an influence on social life.

Ritual is one way of communicating. All forms of ritual are communicative. Ritual is always symbolic behavior in social situations. Therefore ritual is always a way of conveying something. Realizing that ritual is a way

of communicating, then the term ritual communication emerged. The term ritual communication was first coined by Carey **[14]**. He stated that: "In a ritual definition, communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith."Furthermore, Carey added, in the view of rituals, communication is not directly directed at spreading messages in a space, but rather to maintain a community at a time. The communication that is built is also not an action to provide/impart information but to represent or bring back shared beliefs.

Based on the geographical conditions and the natural and cultural potential of Kelapa Island obtained based on field observations and visitors, a SWOT analysis (Strengths, Weakness, Opprtunity, and Threats) was carried out. This analysis applies problem identification based on the potentials / strengths and weaknesses that are owned to answer opportunities and threats. The results of this analysis can be used as a reference for developing challenges and opportunities for ecotourism in Pulau Kelapa Village. Furthermore, SWOT analysis of ecotourism development can be more focused and combined with a communication strategy to optimize existing potential. The SWOT analysis in this study is classified into two groups internal and external. The internal group is the strength (strengths) and weaknesses (weakness), while the external group is the opportunities (oppurtunity) and challenges / threats (threats).

II. RESEARCH METHODS

This research was conducted in the coastal area of Kelapa Island Village, Seribu Islands. This research was conducted using a descriptive method approach that objects, conditions, thought systems, group status, and a series of events occurring at this time with the aim of describing a picture of a situation **[15]**. This research approach uses a quantitative approach combined with a qualitative approach. The quantitative approach uses a survey method to take a sample from a population as the primary data base. While a qualitative approach is carried out so that the descriptive description further sharpens the research analysis. Data analysis uses tabulation to organize and collect data. Furthermore, the results of the analysis are interpreted descriptively qualitatively in accordance with the research objectives.

Problems in the development of the coastal area of the Kelapa island village were identified through a qualitative descriptive SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis. SWOT analysis is a series of factors analysis to formulate a systematic strategy. This analysis includes aspects of logic by maximizing strengths (Strengths) and opportunities (Opportunities), but simultaneously minimizes weaknesses (Weaknesses) and threats (Threats) (Rangkuti **[16]**).

The process of developing a communication strategy plan for ecotourism development takes three stages, namely: data collection, data analysis and decision making. The data collection stages are carried out externally and internally.

External data are obtained from the outside environment, internal data are obtained from within.

The models used in data collection are in the form of an internal strategic factor matrix (IFAS) and an external factor matrix (EFAS). The SWOT matrix is used as a tool for developing communication strategy factors. This matrix can clearly describe how external opportunities and threats are faced so that they can be adjusted to their strengths and weaknesses **[16]**.

III. RESULTS AND DISCUSSION

The Values Contained in the Tradition of Sea Almsgiving in Kelapa Village are Gratitude for the people of the Kelapa Island which is a form of gratitude to God Almighty for the blessings He has given. "The form of gratitude for the people of Kelapa Island is implemented in the sea alms tradition. The people of Kelapa Island believe that the blessings that He gives in the form of abundant marine products and safety while at sea, are very big. Alms for the sea for the Kelapa village community is a ceremony that cannot be left behind every year. Either with a lively event or just a simple event. Sea alms are a tradition passed down from our ancestors since time immemorial. Alms for the sea is a ceremony made by coastal communities, most of whom work as fishermen. The purpose of the fishermen to carry out the sea alms ceremony is so great and consider it very meaningful. The sea alms tradition in Kelapa Island has enormous benefits, especially for fishermen, community businesses, cooperation, strengthening kinship and harmonious gathering among community members, and a means of entertainment for the local community. Sea almsgiving is a concept of community gratitude which is implemented through deeds. The Ocean Almsgiving event has become a routine activity every year for the people of Kelapa Island. Sea almsgiving is a form of expression of gratitude for fortune given by Allah SWT and given blessings.

One tradition that is still preserved and is still believed to this day is the tradition of sea alms. Sea almsgiving is a tradition passed down from their ancestors, the community also believes that sea almsgiving is a tradition that also plays a role in the prosperity and tranquility of the people, the majority of whom have livelihoods as fishermen. Besides, this tradition cannot be left out of the life of the local community, sea alms have become part of the life of the Kelapa island community, the majority of which come from Bugis.

In the process of implementing the sea alms tradition, there are several values contained in it, especially in the Kelapa island, namely:

Social Value

With the sea alms tradition, the people of Kelapa Island feel that they are one big family, they can foster harmony among fellow citizens, the majority of whom are Bugis who have migrated to Jakarta, apart from the Bugis, dominated by the Javanese. If this harmony can be achieved,

they can unite in building their village so that they catch up and leave their backwardness. Alms from the sea can instill a social spirit of cooperation in residents and future generations. The sea alms tradition is also used as a gathering place for residents, this is evidenced by the canoeing competitions, boat decoration competitions, and cooking competitions, and carnivals. This all proves that the people of Kelapa Island are very enthusiastic in carrying out the sea alms tradition, besides that there are benefits behind this sea alms tradition.

Religious value

The process of sea alms activities is a ritual in which active religious behavior occurs, the words of certain prayers are believed to have the power to generate new energy for fishing community activities. Alms from the sea are still believed by the people of the Kelapa island as a medium of "Gratitude" which is associated with life safety, prosperity, and welfare. The more objects that are donated, they are believed to show the blessings that will be received by fishermen in the future. The more people who are exposed to more and more "water splashes", it is believed to bring blessings, this attitude and mindset are what makes people have high mental and solidarity, increases concern for others so that they do not feel disadvantaged by giving alms to others. In the marine alms tradition, there are religious activities carried out by the local community ahead of the sea alms, including the grand recitation held by the committee and attended by all residents of Kelapa Island and its surroundings, Qasidah which is usually followed by teenagers and parents, Tahlilan and Yasin who usually carried out by mothers.

Educational Value

Unconsciously, the sea alms tradition has educational value, learning through direct experience through the sea alms tradition which is always held annually. For example, traditional dance performances, typical of Bugis and cooking competitions as well as with the formation of national characters such as cooperation, tolerance, sharing, and solidarity. With the formation of such a national character, noble cultural values are well preserved and maintained. Building Public Awareness through Education activities by providing an understanding of maritime cultural values, both early and adolescent and adult. The program is carried out through dance activities, developing traditional games for children, while for adolescents and adults it increases awareness of tourism so that it will create a sense of belonging and loving culture as a coastal community. The majority of Bugis people in Kelapa Island give the name of the reading room with "arung palakka" because it is to remember being a hero and so that people on the island of Kelapa remember their ancestors.

Economic Value

The continuity of the sea alms tradition on the island of Kelapa has an impact on the surrounding community, because the implementation of the sea alms tradition is almost the same as the holding of other activities that involve large numbers of people, bringing in crowds and combining various production elements from the community. Economically, the sea alms tradition is also beneficial for traders selling at the event, both food, clothing, and toy traders. With the large number of visitors who come to the sea alms tradition event, the economic value is also higher, because the sea alms event is a tourist attraction. After all, foreign tourists who come to see the ritual attractions of sea alms, so that the economy increases for traders of stalls, food, homestay owners, salted fish traders who trade and offer to tourists.

Based on the distribution of the descriptions of the ditas compiled in a form of development communication strategy based on a combination of strengths and opportunities so that it becomes an S-O strategy, strengths with opportunities become S-T strategies, weaknesses with opportunities become W-O strategies, and weaknesses with threats become W-T strategies. Furthermore, the analysis of internal and external factors in the development of ecotourism in Pulau Kelapa Village is summarized in the Internal Strategic Factor Analysis Summary (IFAS) and the External Strategic Factor Analysis Summary (EFAS) in this Table 1.

Table 1. Summarized in the IFAS and EFAS

Internal factors	Weight	Rating	Weight x Rating
Strenght			
Hawksbill and fin turtle conservation area	0,08	2	0,16
Mangrove and coral reef planting area	0,08	2	0,16
Cultural attractions alms sea and bugis village	0,15	4	0,60
Friendly and open society	0,11	3	0,33
Seafood Culinary Tour	0,12	4	0,48
Availability of transportation to the location	0,06	1	0,06
Total Strength	**0,4**		**1,79**
Weakness			
The cost of accommodation is still relatively expensive	0,06	1	0,06
Don't have a brand positioning yet	0,06	2	0,12
Tourism promotion that is still lacking	0,06	3	0,18
The lack of proper waste management	0,06	2	0,12
There is no master plan for developing marine tourism	0,07	2	0,14
The lack of education about wissata awareness in the community	0,09	4	0,36
Total Weaknesses	**0,4**		**0,98**
Total Strength + Weakness	**0,78**		**2,77**
Opurtunity			
Areas close to the capital are able to attract tourists	0,15	3	0,45
Able to offer cultural and conservation attractions as ecotourism	0,15	1	0,15
The progress of the social media can be a media campaign to market tourism activities	0,15	3	0,45
Increase in employment	0,15	2	0,30
Total Oportunities	**0,6**		**1,35**
Threat			
Environmental Change	0,09	4	0,36
Waste management	0,09	2	0,18
Overexploitation of the island	0,11	3	0,33
The threat of conservation areas	0,11	1	0,11
Total Threats	**0,4**		**0,98**
Total Opportunities + Threats	1,00		2,33

Information :

a. Weight scale (Bbt) starts from 1.0 (most important) to 0.0 (not important), based on the influence of factors on strategic position. The maximum weight limit is 1.00.

b. The rating scale (Rtg) starts from 4 (Outsanding) to 1 (poor), based on the influence of factors on conditions. Positive variables are assigned a value of +1 to +4 (very good).

Based on IFAS and EFAS, the following calculations are made: the number of strengths and opportunities (S + O) = 1.79 + 1.35 = 3.14; The number of weaknesses and opportunities (W + O) = 0.98 + 1.35 = 2.33. Total force and threat (S + T) = 1.79 + 0.98 = 2.77; The number of weaknesses and threats (W + T) = 0.98 + 0.98 = 1.96. The results of the calculation show that the number of strengths and opportunities to get the greatest results so that it becomes the chosen strategy, namely the SO strategy or a strategy that uses all strengths to seize and take full advantage of the opportunity.The application of this strategy is contained in the following matrix SWOT analysis in the table.

Cultural Values

Cultural preservation can be carried out by maintaining and developing cultural elements. The process of preservation through cultural transmission from one generation to another can occur deliberately and can also take place without realizing it. The implementation of the sea alms tradition as a tradition inherited from the ancestors of the Kelapa island community which is carried out routinely every once in a while can preserve the local culture. Even though its shape has undergone changes and developments, the values and spiritual spirit of the alms sea are maintained and preserved by the local community. A form of preserving culture through traditional Bugis cooking competitions, such as banana palopo and canoe competitions. Activities Ethical Aspects of the Sea Alms Tradition in Kelapa Island Ethics is very much needed to provide solutions in resolving the environmental and ecosystem crises that have occurred so far. The coastal area of the sea is one of the environments affected by globalization, the coastal area is an area rich in natural resource potential. Environmental problems, especially in coastal areas that arise in a place, can affect the surrounding environment. So it needs an awareness that is grown, especially in the form of environmental ethics to overcome various environmental crises and environmental sustainability. The sea alms ceremony on Kelapa Island is one of the traditions that not only preserve culture and customs but also preserves the environment around the seacoast and protect the marine ecosystem. This fact was proven when the implementation of alms from the sea, the community worked together to clean up the trash on the coast, planting mangrove trees and salvation in the coastal area. This proves that people in coastal areas care for and care for the environment around the coast because coastal communities know that the beach is important for their lives. The patterns of life that arise concerning the existence of the sea alms tradition function to control the relationship between the people living on the island of Kelapa. The existence of the sea alms tradition forms the attitudes of the community that are still maintained such as upload-upload, good manners, and behavior. A good young generation must be able to maintain and preserve regional traditions which are a reflection of the local culture.

Local knowledge has a very important role in environmental dynamics and disaster risk reduction. In several places in Indonesia, local wisdom has also been shown to play a role in the conservation of biodiversity in the surrounding environment, one of which is the form of physical buildings that are still maintained with stilt houses, typical of the Bugis tribe house, without realizing that local wisdom can preserve the environment in the form of a role model or sacred habit and in the form of a marker that must be obeyed by a hereditary society. Therefore local wisdom such as sea almsgiving must be preserved in a community to maintain balance with the environment and at the same time as an effort to minimize the impact of disasters. Ethics is a spiritual foundation of a culture and customs. Ethics about nature and to us as individuals, as a community group entity, as well as the state, will determine the level of our existence as a being. Concerning nature, ethics is indispensable and very important to ecological integrity. The living conditions of the people in the Thousand Islands range from social, environmental, and economic life. The condition of the Kelapa island community is the life of most of the people who make their living as fishermen, traders and there is one homestay owner, who is also a civil servant in a government agency. The environment of Kelapa Island is like the life of other coastal communities, namely the condition of the need for clean water and environmental cleanliness that is free from flies, because the catch of the fishermen is fish which causes an unpleasant odor, this is an obstacle to creating a clean environment in the life of coastal communities. While the shape of the building still shows the values of maritime culture, such as the Bugis people, because the majority of people who live in Kelapa Island are Bugis people and the second is Javanese. So it is very appropriate if you want to see maritime culture on Kelapa Island so that the Kelapa island can get the nickname "Bugis City of Jakarta".

Environmental sustainability and the creation of a reciprocal relationship between living things and the environment. One of them is the sea alms tradition, sea almsgiving is also used as a sacred tradition for markers that must be obeyed by hereditary people. The relationship between sea alms and ethics is a norm or regulation that has been embedded in the ritual procession of sea alms rituals that have been passed down from generation to generation and have the correct rules and ethics in their implementation. The majority of the Bugis tribe are mostly Muslims, so they have guidelines for the community in fostering a life with high morals, but tradition is part of customs that must be preserved because traditions that are deeply rooted in the life of the people of Kelapa Island have direct benefits in creating kinship and strong shared identity bonds so that until now it is still being carried out. While the meaning of offerings is only part of a form of ritual that has been passed down from generation to generation which has a meaning, namely a form of struggle for the community.

The Strengths-Oppurtunity Strategy

Based on the results of research and SWOT analysis, the Oppurtunity Strategy can be applied as a communication strategy for developing ecotourism in the village of Kelapa

island. Based on internal strengths and existing external opportunities, it can result in the development of a marine ecotourism development strategy in the village of Pulau Kelapa,

Table 2. Swot Analysis Matrix Table For Ecotourism Development in Kelapa Island.

	Strenght	Weakness
INTERNAL EKSTERNAL	- Hawksbill and fin turtle conservation areas. - Mangrove and coral reef planting area. - Cultural attractions of sea alms and bugis villages. - Friendly and open society. - Seafood Culinary Tour. - Availability of transportation to the location	- The cost of accommodation is still relatively expensive - Doesn't have a brand positioning yet - The tourism promotion is still lacking - The unavailability of good waste management - There is no master plan for developing marine tourism - Low education about wissata awareness in the community
Peluang (Opportunity) - Areas close to the capital that are able to attract tourists - Able to offer cultural and conservation attractions as ecotourism - The advancement of social media can be a media campaign to market tourism activities - Increase in employment	Strategi (S-O) - Creating a Video Tourism Profile for Ecotourism on the island of coconut - Implementation of the Sea Alms Festival every year - Create social media content that shows conservation friendly tourism - Providing tourism supporting infrastructure such as roads, toilets, cleaning facilities - Empowering local communities as tour guides	Strategi (W-O) - Membuat Branding desa pulau Kelapa sebagai ecoutourism - Membuat film dokumenter tentang desa pulau kelapa - Memberikan penyuluhan tentang desa sadar wisata - Menngedukasi masyarakat tentang pengelolaan limbah dan sampah - Membuat program wisata bahari berbasis konservasi
Ancaman (Threats) - Environmental Change - Waste management - Excessive exploitation of the island's resources - The threat of conservation areas	Strategi (S-T) - Conducting dialogues related to tourism development with stakeholders - Conduct waste management training for the residents of the Kelapa island - Making written rules about conservation area management - Coordinating among agencies related to ecotourism development	Strategi (W-T) - Increase cooperation between stakeholders such as local communities, tourism actors, and the government - Increase awareness to the public about the development of marine ecotourism - Conducting tourguide training on youth and youth organizations - Tourism education based on local wisdom

Kepulauan Thousand, DKI Jakarta. The things to be considered are implementing Kelapa Island with the concept of marine ecotourism through a communication strategy approach. One of the things that has been done is to make a marine ecotourism profile video because it is a form of promotion about the Kelapa island village to make it better known as a tourist destination. In addition, it can also be combined with creating social media content that shows that tourism to Kelapa Island is conservation tourism, tourism that focuses more on environmental wisdom. Kelapa island is a habitat for hawksbill and fin turtles, besides that it is also a mangrove planting area. Tourists who visit this area can be invited to participate actively in conservation activities, of course this is very interesting because it is a unique experience for tourists who will try to come to the second Kelapa island .

Kelapa island is a unique island compared to other islands around the Thousand Islands because Kelapa island has a tradition of sea alms that has been carried out from generation to generation. This sea alms festival can be one of the agenda activities that must be visited because it is very rarely found in the Jakarta and surrounding areas. This is

very suitable to be applied as cultural tourism. Ecotourism activities require other supporting elements, namely the availability of tourism supporting infrastructure such as good road access around the island, toilets, and sanitation facilities. The availability of road access is important to be equipped, this makes it easy for people and tourists to do mobility to and explore the island. Besides that, the presence of tourists must also prepare sanitary and sanitary infrastructure because the presence of tourism will indirectly produce waste and garbage. This is to maintain that Pulau Dua is suitable as a tourist destination. In addition, another supporting element that is no less important is the empowerment of local communities. This is important because tourism activities are a form of hospitality activity that involves interactions between local people and tourists, therefore it is important for local people who are engaged in tourism to understand the need to improve. skills / skills in tourism management.

a. Weakness Strategy – Opportunity

Weaknesses owned by Kelapa island s must be minimized. Therefore, with the WO strategy, the weaknesses in Kelapa Island can be minimized by taking advantage of existing external opportunities. The first obstacle faced when it is associated with the implementation of a communication strategy is the need to make Kelapa island village branding as ecotourism. Stakeholders such as the village head can propose to the tourism office to carry out a feasibility study, to prepare branding according to tourism needs. In addition, it is also necessary to collaborate with several universities in Jobodetabek, because many educational institutions and universities come to this island to simply carry out tourism activities and community service. This can be used to create a momentum for knowledge sharing between the community and academics to build marine ecotourism on the island of Kelapa.

Apart from that, the presence of these academics can also encourage the community to be given outreach activities about tourism awareness, education about waste management, to compile conservation-based marine tourism programs. Activities like this require consultation with experts. Academics consisting of lecturers and students visiting this area have this expertise and can contribute directly to developing tourism activities on the island of Kelapa.

b. Strengths-Threats (ST) Strategy

This strategy is facing external threats with the strength of the marine ecotourism area by Kelapa Island. The Kelapa island area can be said to be marine ecotourism because it combines natural elements with the presence of tourists, tourists are invited to enjoy forms of natural and cultural beauty that exist around the island. Thus marine tourism is very dependent on natural beauty, beaches, and local cultural wisdom, so it must be applied as a sustainable ecotourism concept. The threat of environmental change, waste management, resource exploitation, and the sustainability of conservation areas are the real impacts of

the massive and growing tourism activities. Anticipatory steps and solutions are needed to overcome this, such as: (1) conducting dialogue related to tourism development with stakeholders to maintain natural sustainability around the Kelapa island . (2) conducting training and training on waste management for the residents of the island of Kelapa, because this is very risky because the island area has limited space for providing garbage disposal, besides that the island also receives the impact of waste from the sea due to consumption of waste disposed of at sea by the area around the jobedetabek. 3) making written rules regarding the management of conservation areas (4) Coordinating among agencies related to ecotourism development.

c. Weaknes-n Threats (WT) Strategy

The internal weaknesses of Kelapa Island need to be minimized to avoid threats that come through the WT strategy, with the following strategies: (1). Increase awareness to the public about the development of marine ecotourism, by providing tour guide training for youth and youth organizations. Besides that, it also provides tourism education based on local wisdom. This can be done by inviting and collaborating together. (2). It is necessary to hold outreach and community involvement to identify the potential for ecotourism in the Kelapa island village. The extension referred to here is to exchange money for cooperation and collaboration between stakeholders and the main actors of the local community, tourism actors, local governments, and educational institutions. The role of educational institutions has a strategic role, because it can provide education and collaboration together by involving students to provide tourism educational guidance, besides that the practice of Community Service also needs to be implemented here so that there is a transfer of knowledge to the people around the island of Kelapa.

IV. CONCLUSION

Communication Strategy For The Development Of Almous Ecourism In The Island Of The seribu Islands. This ritual is a tradition that is formed by the local community by applying cultural values and the meaning of kindness to each process. One of the values contained in the ritual is an expression of the gratitude of the Kelapa island community to the creator for the enjoyment that has been given in fortune as fishermen, besides that it is a form of respect for the local sea rulers who have provided safety in the absence of natural disasters at that location. This form of expression of gratitude and respect is through the traditional sea alms ceremony. The symbols or meanings contained in each sequence of the Sea Almsgiving procession are the result of collective thought and mutual agreement by the community so that these values are understood collectively in the form of symbols that produce a culture that is still preserved today.

In the end, for the life of the local community, the values contained in the marine alms include social values, educational values, religious values, economic values , and

cultural values. Sea almsgiving is not only a tradition but also has a role in the prosperity of the community whose majority are livelihoods. as a fisherman. The social value of sea alms can make social communication and as the glue between individuals in society.

The application of the concept of environmental ethics from the sea alms tradition is manifested in the form of a reciprocal relationship between living things and their natural surroundings. The sea almsgiving on the island of Kelapa is not only a cultural ritual but also a means of preserving the ecology and marine ecosystems that are reciprocal between traditions and environmental conservation efforts. In this case, it is manifested when the implementation of sea almsgiving by the community by working together to clean up rubbish on the coast which will be used as a procession for sea alms ceremonies and planting of mangrove trees around the coast.

Recommendations for communication strategies for the development of Ecotourism in Kelapa Island according to the SWOT analysis, namely: (1). Creating seaside village branding (2) conducting intensive promotions (3) Synergizing ecotourism with local culture and wisdom (4) Empowering local communities in ecotourism activities.

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