

SUSTAINABLE EVENT AND FESTIVAL IN CIREBON, INDONESIA: IN ISLAMIC MARKETING PERSPECTIVE

Evento y Festival Sostenible en Cirebon, Indonesia: En Perspectiva del Marketing Islámico

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ABSTRACT⁶

This article will explore the sustainability of events and festivals on tourism activities held in Cirebon, Indonesia. The city, known as the 'City of Guardians', is very popular with religious tourism destinations that are branded for tourism products. Events and festivals that are held on an ongoing basis can become tourist attractions, used as a marketing place, and a strategy to create an image of the destination, thus attracting tourists' visits. The methodology used is the document review approach and trend analysis to observe and analyze the various events and festivals held from 2015 to 2019 and the shariah marketing mix that they apply. This article concludes that the shariah marketing mix in promoting events and festivals from various existing tourism segments, such as religious and traditional tourism, arts and cultural tourism, culinary tourism, nature tourism, and local economic tourism, has demonstrated a new concept for marketing tourism products, which emphasizes aspects of locality and uniqueness. So that this tourist destination is not only more potential and crowded by tourists, but also has shown the sustainability of the event and the festival itself.

KEYWORDS

Tourism; Events; Festivals; Islamic Marketing; Shariah Marketing Mix; Cirebon, Indonesia.

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RESUMEN

Este artículo explorará la sustentabilidad de eventos y festivales sobre actividades turísticas realizadas en Cirebon. La ciudad, conocida como la "Ciudad de los Guardianes", es muy popular entre los destinos de turismo religioso que son marcados por los productos turísticos. Los eventos y festivales que se realizan de manera continua pueden convertirse en atracciones turísticas, utilizados como espacio de marketing es una estrategia para crear una imagen de destino, atrayendo así las visitas de los turistas. La metodología utilizada es el enfoque de revisión de documentos y el análisis de tendencias para observar y analizar los diversos eventos y festivales celebrados de 2015 hasta 2019 y la combinación de marketing de Shariah que aplican. Este artículo concluye que la mezcla de marketing de la Shariah en la promoción de eventos y festivales de varios segmentos turísticos existentes, como el turismo religioso y tradicional, el turismo artístico y cultural, el turismo culinario, el turismo de naturaleza y el turismo económico local ha demostrado un nuevo concepto para comercializar productos turísticos, que enfatiza aspectos de localidad y exclusividad. Para que este destino turístico no solo sea más potencial y lleno de turistas, sino que también tenga mostrado la sustentabilidad del evento y del propio festival. (Translate: Ronaldo L. Diaz).

PALABRAS CLAVE:

Turismo; Eventos; Festivales; Marketing Mix Islámico; Shariah Marketing Mix, Cirebon, Indonesia.

INTRODUÇÃO

Various forms and sizes of events are carried out throughout the year and throughout the world such as community events, school exhibitions, and local business functions to the world's largest festivals, music events, conferences, and sporting events. Although these events have social and economic benefits, they leave problems and impacts that aren't sustainable such as sending emissions and producing a pile of garbage (Dickson & Arcodia, 2010; Jones, 2017), as well as socio-cultural and environmental impacts, so that festivals and events can show a concern for climate change and the environment, the global economic and financial crisis (Holmes, Hughes, Mair, & Carlsen, 2015). Several other festivals practice sustainable management of additional resources [Sustainable Ancillary Resource Management-SARM] which hopes to be dedicated to facilitating the dissemination of innovative practices (Lawton & Weaver, 2010). Whereas in the context of marketing, tourism companies are faced with the need to find new ways, pathways, and methods to achieve sustainable competitive advantage (Ciriković, 2014).

Indonesia has a diversity of religions, cultures, customs, arts, and languages so that the holding of festivals and events is abundant throughout the year which can encourage tourists to visit tourist attractions. For example, Cirebon, in West Java province, has many potential tourist destinations to visit. In 2017, there were 26 national events and festivals in Cirebon, such as the

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Keraton Nusantara Festival [FKN], Gotrasawala, Nadran activities [almsgiving from fishermen], and the Cirebon Festival. As for a number of other small events, it is prioritized to hold a folk festival held every year (Prayitno, 2017). Various tourist destinations in Cirebon have their own charm and uniqueness. Tourists visiting Cirebon have increased since opening access roads through the Cipali Toll Road [Cikampek-Palimanan] and Trans Java, as well as the Kertajati Airport in Majalengka which shortens the travel time from Jakarta [Indonesia's capital] or other provinces to Cirebon. Tourists who come to Cirebon can also come to various tourist destinations by road.

The tourism market is sui generis, such as Cirebon tourism, which has direct or indirect interactions with different markets [labor, services, assets, culture, etc.]. Consumer demand from travel producers in the form of various types of capital [human, natural or environmental, physical, social, cultural and economic] (Brocklesby & Fisher, 2003). Tourist consumption will also bring social benefits to tourism destinations because there are many impacts on the labor market, income, and poverty alleviation (Blake, Arbache, Sinclair & Teles, 2008; Croes & Vanegas, 2008; Hawkins & Mann, 2007), and also it has negative impact (Burns & Holden, 1995; Logar, 2010) because consumption of natural assets without the necessary ecological conscience can create negative externalities in the environment (Davies & Cahill, 2000). Cultural interaction can reduce the characteristics of local culture, which is increasingly valued by tourists around the world (Mathieson & Wall, 1982; Yildirim, Ak & Ölmez, 2008).

Cirebon has been designated as a 'metropolitan city' by the West Java provincial government which is a tourist destination with cultural diversity and historical value it possesses. Cirebon was chosen as one of the most potential international services for foreign tourist visits (Jaelani, 2016a). In realizing Cirebon as a tourist destination, the product marketing element needs to consider the interaction between the tourism industry and other variables. In some locations, tourism suppliers break away from local problems, resulting in an imbalance in the allocation of costs and benefits from these activities.

The development of a tourist travel market that does not have an impact on sustainable tourism will harm the tourism industry, for example, insufficient share capital for the development of tourist sites. On the other hand, Cirebon has a variety of tours with events and festivals held every year and adequate infrastructure facilities, but it still needs improvements in tourism marketing strategies that are appropriate and systemic, so that marketing can encourage increased tourists in visiting destinations in this area. This, of course, some of the events and festivals that must be managed properly in order to continue to have sustainability in the future.

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Festivals and events have become part of a broader cultural strategy (Gotham, 2002), used for regeneration and economic orientation after production towards consumption (Zukin, 1995), functioning for recreation, entertainment, and tourism that support economic practices (Pine & Gilmore, 1999). Festivals and events as part of the marketing strategy of the destination, are driven by the ideology of globalization, localization, and competition between cities (Shin, 2004). As for several events and festivals in Cirebon, such as the Cirebon Charm Festival, the anniversary of the birth of the Prophet Muhammad, and the Keraton Nusantara Festival cannot be separated from the traditions and culture of the place. This means that the event and festival become part of the cultural strategy in the context of marketing tourism products in Cirebon. Festivals and events require public attendance and parties, thus creating local identity and attracting the attention of visitors.

This article aims to explore the sustainability of events and festivals in tourism in Cirebon using the perspective of the Islamic marketing mix because Cirebon is a religious city known as a *guardian city* that contributes to the spread of Islam in the West Java region and has a lot of religious tourism. Along with the development of the halal tourism industry, of course, some parts of the sustainability of events and festivals will be analyzed with the concept of marketing and sharia marketing mix. The second part will discuss events and festivals as product branding for tourism in Cirebon. The third part will explain the marketing mix for events and ongoing festivals in Cirebon. this section will explain sharia marketing mix strategies for the sustainability of events and festivals. The fourth part will describe the segmentation of events and festivals in tourism in Cirebon and end the conclusion.

LITERATURE REVIEW / SUSTAINABLE EVENT AND FESTIVAL IN TOURISM

The term <sustainability> refers to efforts to meet the needs of present and future generations or to reduce poverty and preserve life support systems (Kates, 2011; Walker, 2017). Sustainability has a spiritual and scientific dimension which means fulfilling the needs and paying attention to the aspirations of future generations. In the context of tourism, human cultural diversity is driven to realize SDGs. Therefore, integration between Islam and sustainable development focuses on the social, human and economic dimensions. In this case, Islamic ethical values can be used as a basis for sustainability-related to local, regional and global perspectives (al-Jayyousi, 2016), thus providing benefits to the lives of many people and preserving local traditions held for the benefit of the sustainability of human life itself (Khalid, 2002), including the sustainability of events and festivals.

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Meanwhile, the study of events and festivals received significant attention in tourism studies, both in terms of activities, planning and management practices related to the public (Li & Petrick, 2006), as well as component parts that are linked to studies of art (Formica, 1998; Getz, 2004). The term *tourism festival* began to be used in 1989 and a 2008 review article to determine the parameters of the *tourism contest* (Getz, 1989), applying a strategic management perspective, and tourism events as the main sector driven by economic goals and benefits (Stokes, 2004).

The festival focuses on a series of special events organized with themes of man-made culture that occur on certain days or periods that are usually in certain places to gather people in mutual and direct contact with the theme of the festival (Lyck, Long, & Grige, 2012). Tourism festivals and events are composed of related studies and tourism events and have links in the form of links that support marketing events for tourists, and development and marketing events for tourism and economic development purposes (Getz, 2008).

Festivals and events can be understood as formal periods or programs of activities that are fun, entertainment, or events that are publicly lively and celebrate some events or facts that occur (Janiskee, 1980), and summarize the nation-state identity, pleasant place, and personal identity and the heterogeneous nature of society (Matheson, 2005). Historical research shows that festivals and events have a long history as tourist attractions and affect reproductive sites as tourist destinations. The festive and community characteristics show that festivals and events have long existed in cultural practices that were designed significantly as a form of public display, collective celebration, and community ritual. People from all cultures recognize the need to set aside a certain time and space for creativity and communal celebrations (Turner, 1982). These practices have been practiced for centuries by agrarian societies (Rolfe, 1992). The opinions of Turner and Rolfe can be used to analyze festivals and tourism events in Cirebon, such as folk festivals that display cultural imagery, religious practices, and economic activities of coastal communities.

The development of studies on the current festival is enough to renew the lives of the community and sanctioned institutions (Falassi, 1987), or the main event for the definition of functions, such as monuments, supporting and reinforcing the image of established forces, whether religious or secular (Bonnemaison, 1990). Festivals and events have a long history and are aware of various traditions of the past (Boissevain, 1999), and have grown again in contemporary society. Planned events and festivals are more embedded, locally oriented, inclusive and diverse, but only if the objectives and success metrics are broader than purely financial or economic developments (Jones, 2012). This opinion from Falasi, Bonnemaison, and

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Boissevain can be used to analyze several festivals and events in Cirebon organized by the Kasepuhan Palace and Kanoman Palace in Cirebon, such as the Keraton Nusantara Festival, the Muludan Festival, and others.

One factor that is driven by the demand to support the growth of events and festivals is the need for socialization and recreational development (Prentice & Andersen, 2003) and a step towards the consumption experience (Getz, 2008), even a contemporary festival explosion as a process of urban restructuring. Festivals and events are staged as something that introduces urban spectacle with the results of economic benefits that increase the profile of locations, products, and institutions, as well as tourism that attracts capital and investment flows (Schuster, 2001).

Meanwhile, studies on the sustainability of events and festivals cannot be separated from the concept of sustainable tourism. The study of sustainable tourism has been widely researched by academics and practitioners related to paradigms, sustainable tourism development, research and market economics, policymaking, and infrastructure, including its application (Zolfani, Sedaghat, Maknoon, & Zavadskas, 2015). One important thing to do in this study is to place the study of sustainable tourism in the model of sustainable development, for example, modernization theory, because the principles and goals of sustainable development cannot be transformed into a particular tourism context (Sharpley, 2000). Likewise, the concept definition is incorrect and contradictory, and need to distinguish the two terms. Because of this, the concept encompasses and is applied to the human environment and the physical environment, so that the future direction of sustainable tourism may encourage developers to move in this direction (Butler, 1999).

Meanwhile, the concepts of sustainable development and traditional elements as social, economic and environmental pillars associated with events planned at different scales and levels require the integration of sustainability principles that can positively and negatively impact different stakeholders, so this requires the professionalism of ongoing event management (Musgrave & Raj, 2009). The Sport-for-Development (S4D) project can also be used to contribute to sustainable development. The S4D framework is holistic and flexible that takes into account cultural heterogeneity and diversity of programs at the event while shaping implementation, directing evaluation, and encouraging planning for development initiatives in the future (Schulenkorf, 2012). Even small-scale sporting events can also be a form of developing sustainable tourism for the community (Gibson, Kaplanidou, & Kang, 2012).

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Events and festivals as social support tools and function as tourist attractions, even social significance can exceed tourism. Festivals contribute to the development of art by creating demand for art, improving the infrastructure of the place, encouraging local creativity and encouraging local involvement that demonstrates festival practices in a sustainable manner, such as two art studies festivals in Ireland (Quinn, 2006). In this case, the sustainability of the festival from the perspective of the organization that provides it shows that the organization of the event can become a permanent institution. Routine and recurring festivals and events can be tourist attractions, used as marketing venues, and destination image creation strategies (Getz & Andersson, 2008), and important tools for attracting visitors and building images in different communities (Raj & Vignali, 2010).

Islamic Marketing And Shariah Marketing Mix For Tourism - Marketing as a main functional area in business organizations that provide meetings, not only for customers, but also stakeholders, including the media, investors, regulatory agencies, television stations, trade associations, and others (Farrel, 2001). Marketing is an organizational function and a series of processes for creating, communicating, and delivering customer value and for managing customer relationships in ways that benefit the organization and its stakeholders (Kotler & Keller, 2009), do not require an exclusive company or organization, and use relationships marketing, which means focusing on management relations (Zineldin & Philipson, 2007).

The marketing of Islam can be analyzed philosophically about the creation of human beings sourced from the Qur'an, the holy book that governs the lives of every Muslim. Islam is a complete and regulating religion of human life, for example, al-Qur'an in Surah Ali Imran verse 19 (written QS. Ali Imran: 19); QS. Al-Nahl: 52, QS. Al-Bayyinah: 5, and QS. Al-Nash: 2). Some verses of the Qur'an emphasize the welfare of human life through surrender in totality to God, God the Creator and Ruler of the universe. All aspects of human life, including business and marketing activities, must follow the conditions determined by God through Islamic jurisprudence because this sharia is a way for humans to be safe and prosperous in life in the world and the hereafter. So, sharia in Islam is a system and ethical values that cover all aspects of life on an unchanging basis and its main means of adjusting to change, inseparable or isolated from fundamental Islamic beliefs, values and goals. Sharia shows a holistic view of Islam as a complete and integrated code of life that covers all aspects of life, including economics, business, and marketing aimed at achieving human safety or welfare (Sardar, Inayatullah, & Boxwell, 2003).

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In Islam, marketing is not limited to selling or imaging to benefit from goods and services at all levels of business. The main concept is the provision that all activities and transactions are considered worship (QS. Al-Baqarah: 30), including things that have been explained and practiced by the Prophet Muhammad, such as provisions regarding halal food that aims to improve human welfare (QS. Al Rule: 48) (Abuznaid, 2012).

Academically, Islamic marketing provides a new perspective that links aspects of morality, consumption, and marketing practices, as well as the political and globalization implications for the Islamic market about fashion practices, and consumption of Muslim food to retail, digital marketing, advertising, corporate social responsibility, and national brand branding in the context of Muslim markets (Sandıkçı & Rice, 2011), discusses ethno-consumerism as a way to develop an understanding of Muslim consumers and business in the future (Sandıkçı, 2011), new theoretical and methodological studies of marketing and market dynamics in society Muslims who need reflexivity and self-criticism (Jafari, 2012).

Islamic marketing reflects phenomena that have arisen throughout the Muslim world as part of business and management disciplines, as well as reaching into the fields of Islamic studies and other social sciences, so the two approaches that need to be balanced are Islamic studies and marketing, as well as heterodoxy and orthodoxy (Wilson, 2012), living concepts and experiences, embodied in the competitive exchange of commoditized thoughts, feelings, actions, and objects - between the individuals and collectives involved (Wilson & Grant, 2013), and provide a practical framework and perspective for understanding and applying marketing ethics. Compliance with such ethical practices raises the standard of conduct of traders and consumers and creates a framework that is valuable to companies, builds harmony and meaningful cooperation between international marketers and their Muslim target markets (Alserhan, 2017).

An Islamic framework on international marketing ethics can create and maintain a strong and ethical international marketing culture. The principle of maximizing values based on justice and justice for the welfare of the wider community (Saeed, Ahmed, & Mukhtar, 2001). Islamic ethics has its own recipe for marketing practice, a practice that is driven by discipline that alienates any dichotomy between the interests of the organization and society. The role of marketers in improving the welfare of individuals and society and presenting a framework for analyzing the relationship between Islamic ethics and community welfare vis-a-vis marketing (Ali & Al-Aali, 2015).

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Islamic marketing principles combine the concept of maximizing value with the principle of justice for the welfare of the wider community. These principles offer a way to create value and improve living standards in general through commercial activities. Islamic ethical guidelines ensure the respect and freedom of individuals, both bankers, and customers. Islamic Ethics stipulates that marketing is prohibited from exploiting customers, or in any way to engage in dishonesty, fraud or fraud. Unethical marketing practices as unjust acts, negate the concepts of brotherhood and humanity that form the core of the vision of Islam (Saeed Ahmad & Mukhtar, 2001). Thus, Islamic marketing ethics emphasizes the achievement of increasing dignity and upholding human rights.

The concept of Islamic marketing is based on a philosophy of identifying elements within the scope of Islamic marketing (Arham, 2010). There are four main characteristics in Islamic marketing, which are spiritual, ethical, realistic, and humanistic. The model of establishing Islamic marketing has 4 constructs and 17 elements as the core principles of Islamic marketing (Sula & Kartajaya, 2006), as follows:

Table 1 – Principles of Islamic marketing

No.	Construct	Element
1	Islamic Marketing Landscape	<ul style="list-style-type: none"> - Information technology to bring transparency - Respect to competitors - The emergence of global customers due paradox - Develop spiritually based organization
2	Architectural elements of strategic business	<ul style="list-style-type: none"> - Universally observed market conditions - Reach the hearts and souls of customers - Building a belief system - Commitment themselves with packets on both the content and context - To be honest with 4P - Create intimacy - Using the brand character of a spiritual nature - Services must have the ability to change - Practice and reliable business process
3	Shari'ah Compliance Standards	<ul style="list-style-type: none"> - Creating value for stakeholders
4	Shariah Marketing Companies	<ul style="list-style-type: none"> - Creating a lofty goal - Develop an ethical corporate culture - Measurements should be clear and transparent

Source: Modified from Sula & Kartajaya (2006)

An effective marketing program combines all elements of the marketing mix into a marketing program designed to achieve the company's marketing goals by providing value to customers (Kotler & Armstrong, 2006). The marketing mix includes everything that is done in a company

affecting the demand for its products. The marketing mix is a set of marketing tools used by companies to achieve marketing objectives in the target market (Alizade, Mehrani, & Didekhani, 2014), and that is one of the core concepts of marketing theory (Rafiq & Ahmed, 1995). Components of the marketing mix can vary according to consumer perceptions, consumer behavior, characteristics, culture, religion, politics, and habits (Hassan, Chachi & Latiff, 2008). Therefore, the ethical marketing mix including customers has freedom of decision making which must be protected from all coercive elements.

The 4Ps marketing mix framework is the dominant marketing management paradigm and identifies market developments, environmental changes, and trends, as well as changing academic attitudes that are likely to influence the future of the mix as a theoretical concept and also a favorite management tool for marketing practitioners (Bitner & Booms, 1982). However, there are two main limitations to the marketing mix as a management tool, namely the internal orientation of the model and the lack of personalization. Therefore, the concept of marketing requires a better basic conceptual formulation and methodology to address the needs of marketers today and tomorrow (Constantinides, 2006).

Meanwhile, Hassan, Chachi and Latiff (2008) analyzed 5P of marketing ethics in the marketing context determined by Islamic ethics. The Five P's are products, prices, promotions, places, and people. Thus, the concept of the shariah marketing mix can be formulated as in Figure 1 (Abuznaid, 2012).

Figure 1 - 9Ps of Shariah marketing mix



Source: By authors

METHODS

The method used in reviewing events and festivals in Cirebon is a document review and trend analysis (Getz, 2008), especially for organizing events and festivals in Cirebon from 2015 to 2019. Data were obtained from documents and information in a concise and online manner about events and the festival which has been held in Cirebon from the Government of the City of Cirebon and Cirebon Regency, the Ministry of Tourism and Creative Economy, the Government of West Java Province, the Office of Youth, Sports, Culture, and Tourism, and the Kasepuhan and Kanoman Palace. Besides being obtained online from the agency, data were obtained from local and national media sources that have published various events and festivals in Cirebon. The documents are classified in terms of segmentation, marketing objectives, and promotions that include implementation time, organizers of institutions and participants, and destination and festival events, as well as analyzing the development trends of the sustainability of events and festivals that are widely studied by researchers.

RESULTS AND DISCUSSION

Event and festival as product branding for tourism - The image of tourism in Cirebon as a tourist destination since the 15th century until now is synonymous with religious and spiritual products, because of the grave of Sunan Gunung Djati, one of the guardians of Islam's propagator in West Java, Indonesia, which is always crowded with Muslim and Chinese pilgrims. Meanwhile, other parts of Cirebon show 'sun and sand' tourism products that require the development of types of tourism products, ranging from cultural performances [various arts and works of art], cultural heritage materials [palaces, mosques, tombs]. The tourism product is related to the agency that manages tourism and requires an appropriate marketing strategy as a tourist destination based on the different segments of its products (Jaelani, 2016b). This segment is based on the following thematic fields: culture, history, culinary, pilgrimage, nature, and economy. Although, in recent years organizations, institutions, or communities together with local governments have organized tourism activities, which means they have represented the image of tourism in Cirebon (Jaelani, Setyawan & Hashim, 2016), and initiated strategic steps that direct Cirebon as a tourist destination, especially when the 'sun', 'natural' and 'sand' tourism models are entering a crisis; and other modes of tourism, such as cultural tourism, are gaining in popularity, even now shifting to 'religious' and 'spiritual' travel models, as well as 'creative economy' models.

The regional product brands reveal different aspects of Cirebon's identity as a tourist destination, in line with the suggested marketing theory, it needs to be transmitted by the

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product brand. An attached brand will promote unique advantages for tourists and direct feelings, when visiting tourist attractions in the city or region, rather than visiting the city itself.

On the other hand, service quality, the competence of tour providers, and environmental factors are at the core of the tourism business (Binter, Ferjan, & Neves, 2016). A question about branding. For example, branding answers the question, ‘why should I visit [your region]?’ or ‘why should I visit Cirebon?’ (Kolb, 2006). Therefore, brands can help tourism operators to maintain the experience of tourist destinations by making names or terms that refer to different attributes that are joined together.

Over the last few years, both the government and private organizations or communities have worked to develop products and brands that meet specific demands and value existing resources in the area, rather than trying to create new ones. For example, one of the creative industries in Cirebon, *Batik Trusmi* [one of the traditional batik], has been able to introduce this batik product nationally and internationally, such as ‘mega cloudy’ batik, as an attraction for tourists or pilgrims visiting tourist destinations in Cirebon.

Although this effort is quite successful, the growing segment is currently detecting the demand for their products related to religious or spiritual tourism, and this segment can still be ignored. These products have been made and promoted by brands, such as various types of fabrics, accessories, and artwork, but have not shown maximum results (Kotler, Bowen, & Makens, 2010). However, deficiencies can be detected, when made with reference to sacred, spiritual, or religious elements, and there is still a lack of knowledge about human resource strategies that meet current demands in the marketing field.

In this context, the need for products to create a brand associated with high-quality products that identify Cirebon with the history and culture of the past, in particular, the spread of Islam and its religious heritage and the legacy of the existence of multi-ethnic, multicultural and multi-religious communities. Cirebon as the ‘city of Wali’ which has been so popular for a long time might become a brand for products originating from religious tourism in Cirebon, marked by many pilgrims who are always crowded at the Sunan Gunung Jati Cirebon Site in Cirebon, Sang Cipta Rasa Mosque, Kasepuhan and Kanoman Palace, Cave Sunyaragi, and others, become a ‘magnet’ for tourists and pilgrims to visit Cirebon.

A brand is a mental representation of the attributes and perceived benefits of your product or service. This can be a challenge as a series of people's ideas, beliefs and impressions about a particular entity. The behavior of visitors when it comes to choosing travel products depends on the image and inherent quality, such as natural experiences, which are broadly based on pre-

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formed images. Tourists buy mental images created from the destination [which must be in accordance with reality] rather than the actual place (Urry, 1995). The brand-building process and marketing mix and are highly interrelated. All stages of the brand-building process depend on the marketing mix, namely product, price, promotion, and place. To create a brand, companies need to design a marketing mix to create the desired image and position in the minds of customers and produce positive responses which can then be transformed into strong long-term relationships (Riaz & Tanveer, 2012).

Branding tourism products requires the communication of their brands and the interpretation of cultural and historical elements. As a brand and product, this range must be coherent from a practical point of view [communication criteria, accessibility, the time required], but also with a view that enables it to communicate with a set of criteria related to the same reality. element (Hudson, 2008). This fact will connect travel products with each other and also the area of origin, and therefore increase understanding of all elements [regional or landscape coherence, historical and administrative criteria, etc.]. Local governments need to provide information about religious tourism in Cirebon and develop routes promoted by institutions, managers or other communities in the area and suggest ways to incorporate these will also be mentioned. This will allow tourists not only to discover their religious and spiritual heritage but also to gain deeper knowledge about the area they are visiting, based on various aspects of identity.

Promotion of tourism, especially religious tourism in Cirebon can be done through an official portal that actively informs the destination of destinations and markets tourism products, such as creating online or digital-based marketing strategies. Among other marketing strategies are publishing bulletins [which means having one or more end-customer and professional databases in the sector], search engine positions on websites, using social media media, video and image websites, etc., and digital identity management [what do they say about us on the internet?], and online public relations through professional bloggers, press releases in electronic media, news in local print media, and others (Abati Morey & Peñarroya, 2010). However, to improve tourism marketing through sustainable events and festivals, public policies are of course needed that pay special attention to achieving a sustainable and responsible event sector. The value of an event and its impact must be evaluated, for example using a triple-bottom-line [TBL] approach that has three dimensions, namely economic, socio-cultural, and environmental, possible goals, related policy initiatives, and a number of performance measures (Getz, 2009).

Marketing mix for sustainable events and festivals in Cirebon - Marketing for tourism can be seen from an integrative perspective that discusses hospitality marketing from the perspective

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of the management team by explaining each hospitality department and its role in the marketing mechanism (Kotler, Bowen, Makens, & Baloglu, 2017). As for realizing the market needs of tourism companies, the main role is marketing can identify and differentiate tourism products through the marketing mix. Marketing in tourism is in the form of service products. With the help of marketing mix elements in the form of products, prices, promotions, and distribution, tourism organizations adapt to environmental conditions, thus realizing their mission (Ciriković, 2014).

Meanwhile, sustainable marketing can apply marketing skills and techniques to good causes, by understanding market needs, designing more sustainable products, and identifying more persuasive communication methods to bring about behavioral change. In this case, there are two fundamental approaches to sustainable marketing, namely market development using market segmentation and sustainable product development (Font & McCabe, 2017). Although this marketing concept is contrary to the concept of sustainability, sustainable tourism at all scales of tourism activities must provide marketing with opportunities to pursue sustainable results. In the planning process of strategic tourism marketing that develops a sustainable tourism marketing model, it requires sustainability itself at each stage of the planning process, so that 10 strong marketing elements [products, prices, promotions, places, participants, processes, physical evidence, partnerships, packaging, and programming] reflects economic, environmental, and socio-cultural factors (Pomering, Noble, & Johnson, 2011).

In tourism marketing in Cirebon, mechanisms or arrangements are needed, because marketing is a management process. There are three stages in marketing:

- (1) the party providing the information. The provision of information can be done by many parties, especially information about what he knows. For beginners it is certainly not known, the area of residence, or the attractions they have visited. This stage of providing information can also be done through Information Technology [IT], exhibitions, events, and festivals;
- (2) negotiation. The buying process is carried out by a reliable negotiator; and
- (3) the packaging process and services for tourists who have visited tourist destinations. Quality services will provide evaluations and recommendations for trips as repeaters or recommendations for others to visit the area (Nathania, 2013).

In addition, the marketing strategy also focuses on marketing tourism products that are carried out efficiently and get the most out of its performance. Therefore, marketing efforts can be made through segmentation as an effort to classify very heterogeneous markets into relatively homogeneous markets (Jackson, 2013). The position of Cirebon tourism which has a variety of

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products ranging from religious tourism, historical tourism, cultural tourism, nature tourism, culinary tourism, and shopping tourism has significant opportunities to obtain a very diverse target market. Therefore, the tourism market needs to be categorized and can be divided into groups that are influenced by socio-demographic and psychographics [Figure 2]. Another important part of the tourism system is the role of tourism actors associated with tourism operations. The institutional elements of tourism consist of government, business, society. The role of tourism actors is a key element for the successful management of attractions (Nathania, 2013).

Figure 2 – Three actors of tourism



Source: Modified from Nathania (2013)

The central government and regional governments have an important role in creating and supporting the success of tourism in Cirebon. In balancing other tourism actors, the private sector or the business community, educational institutions and professionals, the government acts as a facilitator, regulator, and motivator. The balance between the role of government and the private sector in the development of tourism becomes a necessity to direct companies that have profit motives and prioritize benefits, and the community must play a more strategic, coordinated, or leadership role in tourism development (Brown & Essec, 1989). This can be implemented in the form of 3 actors who play a role in tourism in Cirebon, as described in Table 2.

Table 2 – Implementations for three actors tourism in Cirebon

Nº	Actors	Roles of Tourism
1	Central and Local Government	<ul style="list-style-type: none"> - Supervisor, driver, regulator, and controller of tourism development - Realizing a conducive climate for tourism businesses - Development of tourism information system - Structuring and infrastructure or public service nature of infrastructure - Structuring and provision of supporting facilities - Popularization and familiarization stepping - Promotion of the development of tourism [destination image]
2	World Business/Industry/ Professional	<ul style="list-style-type: none"> - Construction, development, management, and utilization of tourism potential and supporting facilities - Provision of tourism facilities that support the preservation of religious values, social culture, love of the homeland, and the environment - Development of tourism packages - Realizing stepping in tourism business environment - The development of tourism promotion (product sales)
3	Society/Educational Institutions	<ul style="list-style-type: none"> - Participation in the development and maintenance of tourism potential - Tourism services - Play an active role in realizing stepping around tourism environment - The provision of labor - The provision of information sources, - Tourism plans.

Source: Modified from Brown & Essec (1989)

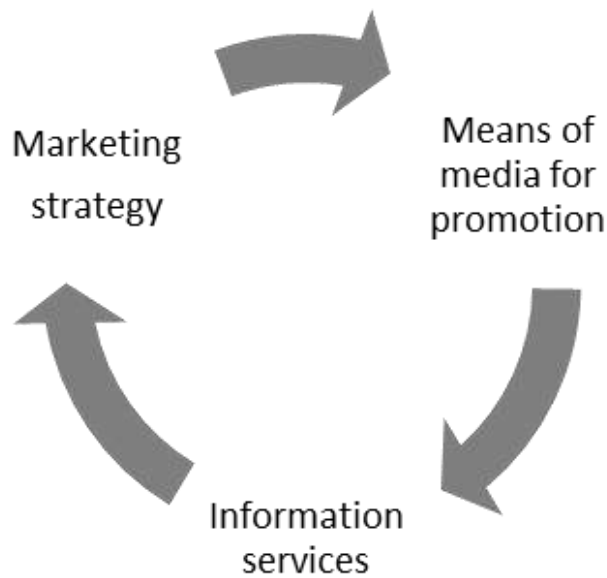
On the other hand, the role of the central government and the provincial government of West Java in providing assistance for the rehabilitation of historic sites such as the palace, mosque, and other historical relics in Cirebon can give importance to tourism in this destination in the future. The private sector, industry, business, or professionals play a role in providing excellent service to tourists. They can create Smart Tourism Destination [STD] that uses digital technology-based services. The success of a destination can be seen from the level of tourist satisfaction that will affect the number of tourists who visit because those who are satisfied will return to the destination together with family, colleagues, or groups. Therefore, the role of the private sector through the services provided can realize tourist satisfaction.

Meanwhile, the public can also provide services in the form of a friendly and pleasant attitude, and create a safe environment as the most important part of tourism, so that comfort and convenience can be felt for tourists visiting a destination. For example, cooperation from ‘pedicab drivers’ [introducing tourists with traditional three-wheeled vehicles] who pick up tourists from Europe at the port of Cirebon and deliver them to the Kasepuhan Palace, as a form of social hospitality. So, they are involved in the success of tourism, and at the same time, they get income from tourists.

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Tourism development strategies implemented in realizing tourism potential in Cirebon are: (1) marketing strategy. Promotion activities in the short term are more emphasized on information about tourism activities in Cirebon for local and foreign tourists; (2) media facilities for promotion through crisis centers [press conferences, press releases and website services], and media centers [personal services, informal sector correspondence, local TV]; and (3) information services [print promotions, online promotions, and audio-visual promotions]. These three strategies can be illustrated in Figure 3.

Figure 3 – Development strategy of tourism in Cirebon



Source: By authors.

As for the perspective of Islamic marketing mix (Damirchi & Shafai, 2011; Abuznaid (2012), the application can be detailed as summarized in Table 3.

Table 3 – 9 Ps Shari'ah Marketing Mix for Tourism Products

Nº	9 Ps of Marketing Mix	Markets
1	Product	Strict adherence to shariah, do not use God's name in branding and labeling, halal (original and in accordance with the law), labeling is accurate, no packaging is expired, do not compromise the safety, does not damage the mind, there is no product obsolescence, the value of having durability, environmental impact, no laissez-faire, delivery.

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2	Price	Fear God in pricing (God is the maker of the price), fair approach to social welfare, maximization of these are not a priority, no cheating, no price is not fair, no manipulation, no price predator, no hoarding, no-shift, and swap rates
3	Place	Adherence to Islamic law (shariah), there is no deception to the people on the street, there is no unnecessary delay, there is no compulsion, channels created not burden customers, not operated during Friday prayers, avoid places that suspicious.
4	Promotion	Compliance with the shariah, women are not used to attracting or luring customers, there is no use of language and behavior suggestive, do not use women excessively in advertisements, no concealment of facts and information, there is no behavior sale manipulative, no sexual attraction, no oath on God's name, attributes no exaggeration, no false statements, no ads that contain deception, no ads "sexual", the disclosure of errors and defects.
5	People	Adherence to Islamic law (shariah), polite, friendly, smiling, honest, decent clothing and appearance, a familiar atmosphere, no deception, no lie to customers, no coercion, respect private property, avoid actions and suspicious behavior.
6	Process	Compliance with the shariah, shook hands only with men, greeting, Islamic hospitality, no bribes, no sexual harassment, honesty, fairness, respect for the customer, do not press buyers, no fraud, no coercion, marketing information is correct, no forced sales techniques, do not swear in the name of Allah, there is no exploitation of the monopoly, no fraud transactions, efficient staff interaction, timeliness of customer waiting time, on time.
7	Physical Evidence	Compliance with the shariah, no gambling halls, there are places of worship in the corporate and business locations, stationery engraved with the name of Allah, Islamic architecture, the verses of the Qur'an, hadith, wisdom, and aphorisms on the walls, there are pictures of the founders (not must), no documentation and evidence of credit, there are goods as collateral and guarantees for credit payments.
8	Promise	Adherence to Islamic law (shariah), fulfilling the promise, there is no fraud, timeliness, promotion management, there is a relationship marketing, good communication, persuasion passive.
9	Patience	Adherence to Islamic law (shariah), being patient with all kinds of customers, good communication skills, listening to customers, contains benefits

Source: Modified from Damirchi & Shafai (2011) and Abuznaid (2012)

Thus, the development of tourism products in Cirebon through the sharia marketing mix is more focused on locality and authenticity, the uniqueness and uniqueness of cultural arts, religious practices and rituals, culinary, and natural conditions as the excellence and reliability of tourism that must be sustainable, also emphasizes the principles of sharia as an operational basis in marketing tourism products, such as compliance with the provisions of Islamic law that assesses all products can be measured halal (Jaelani, 2017). In addition, this marketing strategy is based on Islamic ethics which emphasizes friendly, friendly, and pleasant attitudes and actions in meeting the needs of tourists, providing infrastructure that pays attention to the environment, and services that prioritize the principles of honesty and politeness (Zarrad & Debabi, 2015).

SEGMENTATION OF EVENT AND FESTIVAL FOR TOURISM IN CIREBON

Tourism as the main force that promotes the growth and expansion of the festival contributes to increased income, year-round art activities and infrastructure at the festival venue. However,

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the involvement of festivals in tourism needs to be managed carefully to promote socially sustainable festival functions and encourage the development of sustainable tourism (Quinn, 2006). The network development and sustainability of the festival is important for festival leaders who are the main key to the sustainability festival. In this case, effective leadership competencies can understand the dynamics in creating and directing sustainable festivals, which are not only related to environmental issues, but rather are focused on the survival of the festival itself (Ensor, Robertson, & Ali-Knight, 2011).

Events and festivals that are held need to also meet the needs of sustainable development through event organizers who can see the competitive advantage in sustainable events so that their contribution will increase towards sustainable development (Henderson, 2011). In this case, Cirebon as a guardian city that has Islamic traditions and culture is a religious tourism destination and even halal tourism that requires proper marketing. Therefore, the importance of partnerships among stakeholders as a marketing strategy for Islamic religious tourism or halal tourism. Partnerships between tourism operators, government agencies, tourism managers, and religious organizations involved in tourism (Haq, 2014).

This is in line with the development of halal tourism in Indonesia which is increasingly in demand by domestic and foreign publics, so the government can use marketing strategies such as the marketing mix and Segment, Targeting and Positioning (STP). The marketing mix is a set of marketing tools used by a country or company to continue to achieve its marketing objectives in the target market. Halal tourism is one type of tourism whose implementation is based on sharia rules (rules on Islamic law). The essence of sharia is to eliminate factors harmful to humanity and the environment from products or services, to ensure it is beneficial for all segments (Asih & Asih, 2015).

The halal decision-making paradigm is the basis for building a prominent and attractive brand (Wilson & Liu, 2011). The halal paradigm is the core of Muslim awareness about halal behavior as a dynamic and cyclical process. As for conventional Islamic marketing, it is applied to food products and banking and financial services, but then increasingly to a variety of consumers from various other types of products, such as travel, hospitality, and tourism, medicine, cosmetics, fashion and clothing, recreation and entertainment, and even hospitality services (Islam & Chandrasekaran, 2013).

The following are some of the festivals and events held in the Regency and City of Cirebon as a form of marketing and distribution of tourism products so as to strengthen the potential as a Cirebon tourism destination in West Java. Events and festivals held in Cirebon can be grouped

into five types, namely religious and traditional events and festivals, local arts and culture, culinary, natural beauty, and economy (Figure 4).

Figure 4 – Segmentation of Events and Festivals Tourism in Cirebon



Source: By authors

Segmentation events and festivals are generally held every year in Cirebon. The types of events and festivals, activities, and objectives can be seen in the following **Table 4**.

Table 4 – Segmentation of events and festivals in Cirebon

Nº	Segmentation of Tourism	Event and Festival	Activities	Aims
1	Event and Festival of Religion and Tradition	Festival of Arts and Culture Coastal (Pesisiran) 2015	The organizer is the Ministry of Tourism and Creative Economy, Kasepuhan Palace, and the City of Cirebon. Event: seminar, degree of arts and culture, as well as creative products exhibition and culinary coastal	Development program of creative space and support creative zone, particularly the northern coast of Java; Thanksgiving “Pesisiran” by lifting tradition and gave birth to the creation of art and culture; preservation and development of arts and culture; and strengthening of the palace.

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		“Nadran and Alms Earth”, Village Community Gunung Jati 2019	Activities: earth alms and prayers are with the Sultan of Kanoman and Kasepuhan, Gegesik mask dance performances, lion “dangdut”, Bayalangu brai art, puppets, puppet show, music, and art.	Preservation of cultural assets annual travel that involves various elements as the promotion of tourism and ritual of Gunung Jati community celebration to God in order to harvest and catch fish better.
2	Event and Festival of Local Arts and Culture	Gotrasawala 2015	The conference of the director of the festival and the international media in the field of tourism. Gotrasawala Ensemble in Sunyaragi by performing arts: art and folk festivals, rituals, crafts and culinary of coastal areas in Cirebon, Indramayu, Majalengka and Kuningan.	Forum festivals and seminars to introduce the rich diversity of art and culture of West Java high quality to the international market, introduce and market products West Java arts high-quality international world to strategically and systematically. Making of Cirebon in particular as the main area of cultural tourism, and stimulating the creativity of the community in the fields of art, science, and culture.
		Religious Music Festival 2019	Participants: 85 “Qasidah” (Islamic music religion), Qasidah modern, “Gembyung”, “Salawatan”, and Brai.	For the continuity of religious music and Islamic symbols
3	Event and Festival of Culinary	Processed Food Festival 2016	Event: race food processing by 150 participants from a vocational school, college, general, and dharma women.	Preservation of culinary Cirebon increased creativity and innovation communities in making processed foods with raw materials of fruits and vegetables
4	Event and Festival of Natural Beauty	Event of Greening in the Context of Development Pilot Hill Nature and History “Manengteung” (Ajimut) 2015	Greening, bazar, race “Pildacil” (preachers kids), coloring, fashion show, read Quran, and socio-drama	Greening and pioneering in the development of nature tourism and travel history “Ajimut” hill, and to increase public interest
5	Event and Festival of Local Economy	Batik Fashion Carnaval and Tourism Exhibition 2017	Exhibition: stand batik, hotels and restaurants, travel agencies, beauty salons by 40 booths of Kanoman,	Promotion of Batik to increase the number of tourists and locals visit excursions, promotion of Batik “Mega Mendung”, and supporting the growth of the creative economy based on local excellence

Source: By Authors

Festivals can attract cultural tourists to local community events to promote enriching exchanges between tourists and residents. In fact, the center of local community activities every year by attracting local, regional and international visitors (Raj & Vignali, 2010). Local arts and cultural events and festivals are held annually and are temporally suited to the needs of tourism development and marketing [Figure 5 & 6]. This activity aims not only to preserve culture in Cirebon but also the promotion of local arts and cultural products to increase tourist visits.

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Figure 5 – Cirebon Festival



Source: Cirebon Regency (2015)

Figure 6 – Batik Fashion Carnaval



Source: Cirebon Regency (2015)

Cirebon has a unique and diverse culture, tradition and cuisine. Cirebon which is surrounded by natural beauty and surrounded by mountains, hills and the sea is the main attraction of tourists. Events and festivals that aim to promote the natural beauty of nature. Cirebon economic potential, one of which is producing local products as a form of the creative economy and community entrepreneurship, such as 'Trusmi' batik, rattan, and others. Several local economic events and festivals are held and other festivals in Cirebon.

CONCLUSION

Events and festivals in Cirebon which are held every year can be part of tourism marketing that can contribute to economic and social, as well as its sustainability in the community. To increase tourist visits, Islamic marketing strategies can be used as a solution in developing religious events and festivals and traditions, local arts and culture, food and culinary, natural beauty, and the local economy in Cirebon. Tourism development can be done by optimizing the sharia marketing mix strategy through tourism promotion, promotional media such as crisis centers and media centers, and information services in the form of digital technology. Sharia marketing mix on tourism products, especially religious tourism, and cultural tourism, and halal tourism in Cirebon by emphasizing aspects of locality and authenticity as a unique and diverse form of local preservation, and also sharia principles that can ensure a product meets halal criteria, and the values of business ethics in its development.

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