



COMMUNICATION PATTERNS OF TOURISM LITERACY EMBODYING ISLAMIC VALUES CONSTRUCTED BY COMMUNITY- BASED TOURISM AWARENESS GROUPS (POKDARWIS) OF RIVER ENTHUSIASTS

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Abstract:

This study aims to analyze the role of communication rituals in constructing community-based Islamic tourism literacy in Cibuluh Tourism Village, Tanjungsang District, Subang Regency, particularly through the Tourism Awareness Group (Pokdarwis) and river enthusiast community. The study employed a qualitative method within a constructivist paradigm, using Dell Hymes' ethnography of communication design combined with James Carey's concept of ritual communication. Data were collected through participant observation, in-depth interviews, documentation, and focus group discussions involving 12 key and supporting informants. The data were analyzed through data reduction, coding, thematic analysis, and narrative discourse analysis, supported by source, method, and theoretical triangulation. The findings indicate that Pokdarwis, together with religious leaders, village government officials, Karang Taruna, and the river enthusiast community, constructs communication rituals through the Sukur Sungai speech event, integrating muhasabah, istighasah, and closing prayers. The ritual serves as a generative core in the formation of an Islamic tourism literacy ecosystem while shifting communication from information transmission toward the maintenance of shared meanings. The study recommends strengthening ritual institutions, enhancing community communication capacity, developing digital documentation, and integrating Islamic values with environmental conservation in participatory and sustainable destination development. Accordingly, the ritual communication model can be replicated in other community-based destinations while adapting it consistently, inclusively, and responsively to their respective social, cultural, and ecological characteristics, with a strong orientation toward local sustainability.

Keyword: *Ritual communication; Islamic tourism literacy; Tourism Awareness Group (Pokdarwis); river enthusiast community; ethnography of communication*

INTRODUCTION

Community-based tourism (CBT) has emerged as an approach that positions local communities not merely as recipients of economic benefits but as key actors in managing resources, cultural identity, the environment, and tourism experiences. In the Indonesian context, this approach has become increasingly relevant because village-based tourism destinations possess diverse social, ecological, and religious characteristics.



One of the important community institutions involved in this process is the Tourism Awareness Group (Pokdarwis), which serves as a driver of community participation in destination development. This role becomes stronger when Pokdarwis establishes networks with religious leaders, village governments, Karang Taruna, and local communities, including river enthusiast communities. Interactions among these actors not only generate tourism activities but also create communication processes through which local knowledge, values, norms, and identities are transmitted and collectively interpreted. From this perspective, tourism literacy should not be understood merely as the ability to obtain information about destinations but also as the capacity of communities and tourists to understand the social, cultural, ecological, and spiritual values embedded in tourism activities (Tamitiadini, 2023). Normatively, tourism development in Indonesia is grounded in Law Number 10 of 2009 concerning Tourism, particularly Article 4 on tourism objectives, which include improving welfare, preserving nature and the environment, and promoting culture; Article 5 concerning the principles of tourism administration; and Article 19 concerning community rights to opportunities to participate in tourism development (Moscardo, 2023). This perspective is consistent with Qur'an Surah Al-Qashash [28]:77, which emphasizes doing good and avoiding destruction on earth, as well as Surah Al-A'raf [7]:56, which prohibits acts that cause environmental destruction. Thus, community-based tourism communication can be positioned as an instrument for integrating environmental sustainability with Islamic values (As'ad et al., 2025).

Studies on tourism literacy indicate that the ability to understand travel and destinations encompasses dimensions that extend beyond the mastery of practical information. Nakamura (2021) identifies general travel literacy, geographic literacy, and cultural competence as important elements in developing tourists' ability to understand the context of travel. The development of digital technology has further expanded the need for tourism information literacy, particularly because tourists increasingly rely on digital platforms to search for, evaluate, and share destination information (Bonner & Muscat, 2023). Meanwhile, the concept of sustainable blue tourism emphasizes the importance of educational literacy and environmental awareness in maintaining a balance between the utilization of aquatic resources and destination sustainability (Subekti & Novianti, 2025). Several studies on Pokdarwis have also employed communication and ethnographic perspectives to explain interactions among actors in village tourism development. Research on Pokdarwis in Alamendah Tourism Village, for example, demonstrates that group communication is not merely informative but also contains Islamic symbols and values in efforts to develop a halal tourism village (Cornell et al., 2024). Nevertheless, previous research has tended to position communication as an instrument for information delivery, promotion, coordination, or marketing. Such perspectives have not fully explained communication as a ritual process that continuously produces and maintains collective meaning. Carey (1989), however, argues that ritual communication is not primarily intended to transfer information but to maintain the beliefs, identity, values, and sense of togetherness of a community. This perspective opens new analytical space for examining how Islamic values and ecological awareness are communicated through ritual practices in community-based destinations (Wabale et al., 2025).



The research problem arises from an imbalance between the development of halal tourism studies and the need to understand the communication processes that shape tourism literacy at the community level. Studies of Islamic tourism have largely focused on economic aspects, regulation, certification, halal services, and marketing strategies. Meanwhile, the processes through which local communities develop tourism-related understandings through everyday communication and collective rituals have received relatively limited attention (A et al., 2025). This issue becomes increasingly important in destinations that integrate natural resources with socio-religious practices. Cibuluh Tourism Village, Tanjungsang District, Subang Regency, provides a relevant context because its tourism development involves Pokdarwis, the village government, religious leaders, Karang Taruna, Islamic study groups, and river enthusiast communities. One prominent practice is the Sukur Sungai ritual, which serves as part of the opening of the Festival 7 Sungai. The ritual is not merely a symbolic event but also brings community actors together within a communication space containing religious reflection, respect for the environment, and the strengthening of social solidarity (Hazmi & Utami, 2024). The central issue addressed by this study is how the communication patterns of tourism literacy incorporating Islamic values are constructed by Pokdarwis together with the river enthusiast community, and how communication rituals function in developing shared awareness of the relationship between tourism, religion, culture, and the environment.

The research gap lies in the insufficient explanation of the relationship between ritual communication, Islamic tourism literacy, and ecological communities within the context of community-based tourism. Previous studies have made important contributions to explaining tourism literacy, Pokdarwis communication, halal tourism, and environmental sustainability separately. However, these three domains have rarely been brought together within a single analytical framework that positions ritual communication as a mechanism for meaning construction. This gap becomes more apparent when communication is viewed not merely as a process of message transmission but as a social practice that produces shared reality (Parham & Williams, 2024). Dell Hymes' ethnography of communication provides analytical tools for understanding how a speech event occurs through its context, participants, purposes, norms, and forms of communication. Meanwhile, Carey's ritual communication perspective enables the study to explain how communication practices maintain community values and solidarity. These two approaches are further enriched by Berger and Luckmann's perspective on social construction, which views social reality as the outcome of processes of externalization, objectivation, and internalization (Papadaki & Mylona, 2025). Accordingly, this study addresses the theoretical and empirical gap by examining Sukur Sungai not as a cultural ornament within tourism activities but as a communication space that has the potential to become the core of tourism literacy incorporating Islamic values and ecological awareness.

Based on this gap, the study aims to analyze and explain how tourism literacy communication patterns incorporating Islamic values are constructed by community-based Pokdarwis and the river enthusiast community in Cibuluh Tourism Village. Specifically, the study seeks to reveal how communication rituals are formed, implemented, and interpreted by



community actors within the context of the Festival 7 Sungai, particularly through the Sukur Sungai ritual. The study focuses on communication processes occurring among Pokdarwis, the river enthusiast community, religious leaders, village officials, Karang Taruna, and the wider community. The analysis employs Hymes' ethnography of communication to understand the structure of communication events and Carey's concept of ritual communication to explain the process of maintaining collective meaning. This focus enables the study to address the main research question: how are communication rituals constructed and used as a mechanism for developing tourism literacy that integrates Islamic values, cultural identity, and environmental awareness? With this specific focus, the study does not extend its discussion to all socio-economic aspects of the destination but concentrates its analysis on ritual communication as the primary process through which tourism literacy is constructed.

The main contribution or novelty of this study lies in offering an understanding that community-based tourism literacy is shaped not only through information delivery, formal education, digital promotion, or destination interpretation but also through communication rituals that maintain and reproduce shared meanings (Muscat & Bonner, 2024). The novelty of the study lies in conceptualizing the Sukur Sungai ritual as a generative core in the formation of an Islamic tourism literacy ecosystem. Within this construction, Islamic values are not positioned merely as additional attributes of the destination but as a source of values that interact with ecological knowledge, cultural identity, and community participation. The river enthusiast community is likewise positioned not merely as a supporting group for tourism activities but as an actor that brings ecological knowledge into the community communication space. Theoretically, the study brings together Hymes' ethnography of communication and Carey's ritual communication to explain how the form, context, and function of communication generate collective meaning (Bhatt & Verma, 2024). Practically, the findings can serve as a basis for Pokdarwis and village governments in designing participatory, religious, ecological, and sustainable tourism literacy models. Thus, this study expands the discourse on community-based tourism from a destination-management orientation toward an understanding of communication as a mechanism for constructing knowledge, values, identity, and tourism sustainability.

Tourism literacy refers to the ability of individuals and communities to understand, assess, manage, and interpret tourism activities responsibly (Kabir & Avi, 2023). Conceptualizes tourism literacy through general travel knowledge, geographic understanding, and cultural competence. In the digital context, (Maurya, 2024) demonstrate that information literacy has become increasingly important because tourists rely on digital media to obtain knowledge about destinations. Meanwhile, (Fathurrahman, 2025) emphasize the relationship between tourism literacy and environmental sustainability. At the institutional level, Pokdarwis functions as a bridge connecting communities, village governments, religious leaders, and local groups. Thus, Pokdarwis can be understood as a communication node that organizes knowledge exchange while simultaneously developing collective awareness (Setiawan et al., 2025). However, previous studies have tended to view communication primarily as information delivery, coordination, or tourism promotion.



Two main perspectives are employed to explain the construction of communication patterns in this study. Dell Hymes (1974), through the ethnography of communication and the SPEAKING model, provides analytical tools for identifying Setting and Scene, Participants, Ends, Act Sequence, Key, Instrumentalities, Norms, and Genre within a communication event. This framework enables the Sukur Sungai ritual to be analyzed not merely as a cultural activity but as a speech event characterized by specific structures, actors, purposes, norms, symbols, and communication patterns. Meanwhile, James Carey (1989) distinguishes between transmission and ritual communication. The ritual perspective positions communication as a process of maintaining meaning, beliefs, identity, and social solidarity over time. The two theories complement one another: Hymes explains how ritual communication takes place, whereas Carey explains why such rituals are important for maintaining shared meaning. This perspective is reinforced by Berger and Luckmann (1966), who explain that social reality is constructed through processes of externalization, objectivation, and internalization (Rachman et al., 2022).

The research gap lies in the limited number of studies connecting ethnography of communication, ritual communication, Islamic tourism literacy, and ecological communities within a single analytical construction. Halal tourism research has more frequently focused on markets, services, regulation, and economic dimensions, while tourism communication studies have largely emphasized the transmission of information to tourists (Salem et al., 2025). Few studies have explained how rituals constructed by Pokdarwis together with river enthusiast communities can function as a mechanism for developing tourism literacy while simultaneously integrating Islamic values, local identity, and ecological awareness. Therefore, this study positions the Sukur Sungai ritual as a space for the production and maintenance of collective meaning.

The conceptual framework of the study positions Pokdarwis and the river enthusiast community as co-constructors of tourism literacy. Their interactions with religious leaders, village officials, Karang Taruna, and community members generate communication rituals that are analyzed using Hymes' SPEAKING model. The meaning of the ritual is subsequently interpreted through Carey's ritual communication model, while its institutionalization is explained through Berger and Luckmann's social construction perspective (Meriç, 2023). Islamic values provide a normative orientation for this process, particularly the principle of *amar ma'ruf nahi munkar* as expressed in Qur'an Surah Ali 'Imran [3]:104 and 110, as well as the responsibility to protect the environment reflected in Surah Al-A'raf [7]:56. Accordingly, the research framework explains that Islamic and ecological tourism literacy is formed through interactions among community actors embodied in the Sukur Sungai ritual, thereby generating collective meaning and sustainable tourism awareness (Gautam, 2025).

Because this study is qualitative in nature, analytical propositions are used to guide the exploration. Proposition 1 (P1): The stronger the involvement of Pokdarwis and the river enthusiast community in communication rituals, the stronger the construction of shared meanings concerning Islamic and ecological tourism. Proposition 2 (P2): The structure of the



speech event, encompassing the elements of Hymes' SPEAKING model, shapes communication patterns that enable Islamic values and ecological knowledge to be transmitted while simultaneously being collectively maintained. Proposition 3 (P3): Repeated and institutionalized communication rituals have the potential to transform tourism literacy from merely informative knowledge into a social practice that supports community identity and destination sustainability.

METHOD

The study employed a qualitative research method within a constructivist paradigm to understand the construction of tourism literacy communication patterns incorporating Islamic values by the Tourism Awareness Group (Pokdarwis) and local communities in Cibuluh Tourism Village, Tanjungsang District, Subang Regency. This paradigm views social reality as constructed through experience, interaction, language, symbols, values, and social practices. Accordingly, Islamic tourism literacy is understood as a process of constructing shared meanings concerning the relationships among humans, religion, culture, and the environment. Informants were positioned as members of a *speech community* who actively produce, reproduce, and interpret communication practices within the context of community social life (Perwirawati et al., 2024).

The research design employed Dell Hymes' ethnography of communication through the concept of *speech community* and the SPEAKING framework to analyze communication within the cultural context of the community. This approach identifies actors, purposes, sequences of actions, language, symbols, norms, and forms of communication that develop within the community. The study focused on Pokdarwis members, religious leaders, community leaders, youth, and local communities in constructing tourism literacy. The Festival 7 Sungai was understood as a *speech event* that brings together Islamic values, appreciation for rivers, mutual cooperation (*gotong royong*), politeness, and Sundanese cultural identity. Through participant observation and symbolic interpretation, the study examined the contextual process through which communicative meanings are constructed within community life (Qur'an et al., 2023).

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Informants were selected purposively based on their involvement, knowledge, experience, and social positions within tourism literacy communication practices (Kurihara et al., 2024). Data were collected through participant observation, in-depth interviews, documentation,



and focus group discussions (FGDs) (Lui, 2024). Observations were conducted from the initial stages through the implementation of the Festival 7 Sungai to capture both formal and informal communication, role distribution, rituals, symbols, and community interactions. FGDs were conducted to explore collective meanings concerning tourism, the environment, culture, and Islamic values (Chow et al., 2024).

Based on the available appendix, 12 informants were personally identified: (1) Udan Karyawan, a core manager of the Tourism Village and initiator of ritual communication; (2) Aceng Arif Riswandi, S.Ag., ST, a religious and community leader who serves as a mediator of Islamic values; (3) Daming Agus Hidayat, a community leader involved in environmental and cultural preservation; (4) Samrudin Edi, a representative of the formal village administrative structure; (5) Sohib, a member of the tourism organization; (6) Lalang Kurniajaya, a youth group representative; (7) Jejen Jaenal Mustopa, a youth group representative; (8) Ajangg Sudrajat, a youth group representative; (9) Nova Julianti Kurniasari, a youth group representative; (10) Susan Nurdianah, a youth group representative; (11) Aufa Nurfajriah, a youth group representative; and (12) Ujang, a member of the local community. The respective roles of the informants were documented in the research informant table.

Data analysis was conducted systematically through data reduction, *open-axial-selective coding*, thematic analysis, and narrative discourse analysis of data obtained from observations, interviews, FGDs, and documentation (Futaqi & Yenuri, 2023). The data were categorized according to actors, rituals, symbols, Islamic values, ecological dimensions, speech patterns, participation, and shared meanings. The analysis was directed toward explaining the relationships among community actors, communicative interactions, ritual communication, the maintenance of meaning, and the formation of Islamic-ecological tourism literacy. The credibility of the findings was strengthened through source, method, researcher, and theoretical triangulation (Azdar et al., 2024). Accordingly, Pokdarwis and the river enthusiast community were understood as constructive actors that integrate Islamic values, Sundanese local wisdom, environmental conservation, and community-based tourism.

RESULT AND DISCUSSION

Results: Communication Patterns of Tourism Literacy Incorporating Islamic Values Constructed by Community-Based Tourism Awareness Groups (Pokdarwis) of River Enthusiasts

The findings indicate that tourism literacy communication patterns in Cibuluh Tourism Village, Tanjungsiang District, Subang Regency, are constructed as a collective and contextual social communication process rooted in Islamic values, Sundanese local wisdom, and concern for river conservation. Communication does not occur linearly from the tourism managers to the community or tourists but develops through reciprocal relationships among Pokdarwis managers, religious leaders, community leaders, village officials, youth, and local residents. Twelve informants were selected based on their involvement, knowledge, and social positions within tourism communication practices. They consisted of Udan Karyawan, Aceng Arif Riswandi, S.Ag., ST, Daming Agus Hidayat, Samrudin Edi, Sohib, Lalang Kurniajaya, Jejen Jaenal

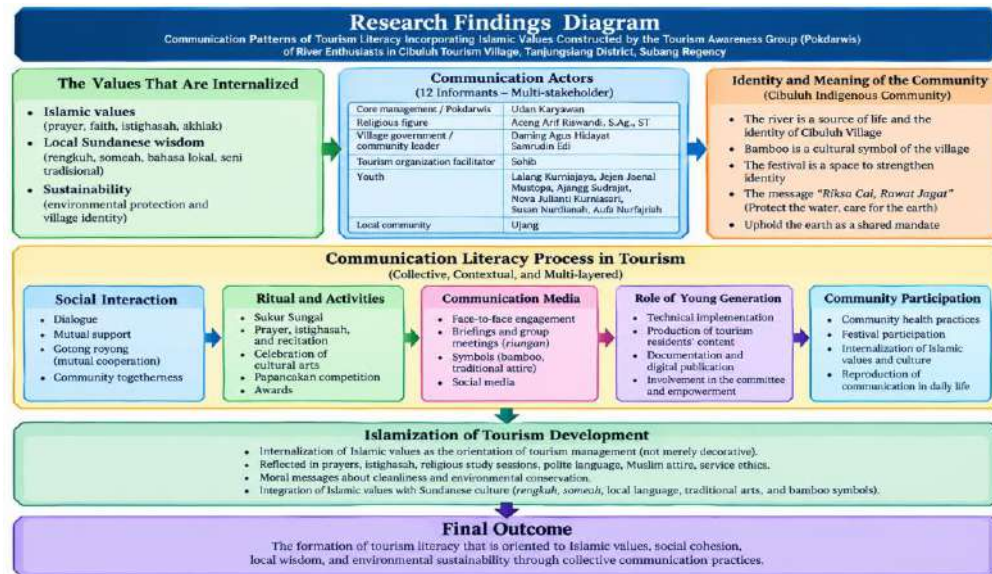


Mustopa, Ajangg Sudrajat, Nova Julianti Kurniasari, Susan Nurdianah, Aufa Nurfajriah, and Ujang. This composition demonstrates a functional distribution among meaning constructors, communication structure facilitators, activity implementers, and community members who reproduce communication practices in everyday life.

Interviews with Udan Karyawan indicate that tourism management is closely connected to the ecological and cultural identity of the community. The river is understood as an integral part of community life and as an identity marker of Cibuluh Village. Udan explained that the river serves as a source of livelihood, while bamboo, or *buluh*, represents a symbol deeply embedded in the village's identity. Accordingly, the festival is constructed as a space for strengthening this identity through the message “Riksa Cai, Rawat Jagat,” which conveys the meaning that protecting water means caring for the earth. Meanwhile, Aceng Arif Riswandi positioned Islamic values as the spiritual foundation of the activities. He explained that *Sukur Sungai* begins with *muhasabah*, *istighasah*, and collective prayer as efforts to develop an inner awareness that protecting nature constitutes part of religious faith.

Daming Agus Hidayat reinforced the ecological and cultural dimensions by emphasizing that the river should be regarded as an entrusted resource whose existence must be preserved for future generations. Samrudin Edi demonstrated that these values receive support from the formal village structure, while Sohieb viewed the festival as a space for collective education as well as a means of mobilizing community participation. Among the youth, Lalang, Jejen, Ajangg, Nova, Susan, and Aufa demonstrated that young people serve not only as technical implementers but also as agents in reproducing tourism-related messages. Nova explained that coordination is conducted through *briefings*, *riungan*, and digital communication, while Jejen described *Residensi Sungai* as a direct experiential activity that fosters an emotional connection with nature. Susan demonstrated youth involvement in organizing committees and the *Papancakan* competition, which simultaneously develops self-confidence and organizational skills. Aufa added that cultural introduction takes place through direct interaction with tourists and social media uploads. Meanwhile, Ujang represents the experience of the local community, particularly through practices of mutual cooperation (*gotong royong*), participation in the festival, and the internalization of Islamic and cultural values.

These findings demonstrate the institutional Islamization of tourism, in the sense that religious values function as an internal orientation of tourism management rather than merely as decorative elements of tourism activities. This orientation is reflected in prayers, *istighasah*, religious study sessions, polite language use, Muslim attire, service ethics, and moral messages concerning cleanliness and environmental conservation. Thus, religion functions as a source of legitimacy, moral orientation, and a mechanism for developing ecological awareness. Islamic values are also integrated with Sundanese culture through the use of local language, *rengkuh*, *someah*, traditional clothing, traditional arts, and bamboo symbolism (Indriyani, 2025).



Note: The diagram shows that Cibuluh's tourism literacy communication patterns are constructed collectively and multidimensionally through the integration of Islamic values, Sundanese local wisdom, and ecological concern. Various actors interact through rituals, dialogue, cultural activities, communication media, as well as youth and community participation. This process results in the Islamization of tourism institutions, strengthens the identity of the river, and fosters sustainable, community-based tourism literacy (Saha & Raghuvanshi, 2024).

Results of Analysis, Hypothesis Testing, and Findings

Because the study employed a qualitative ethnographic approach to communication, the *measurement results* are not understood as statistical measurements but rather as the construction of a conceptual model of community-based Islamic tourism literacy communication patterns. The model emerging from the data demonstrates relationships among Islamic values, local wisdom, ecological awareness, community actors, ritual communication, symbols, social experiences, and tourism behavior. Within Hymes' framework, *Sukur Sungai* constitutes a *speech event* characterized by a specific setting, participants, purposes, sequences of actions, norms, communication instruments, and genre. Therefore, the ritual cannot be separated from the social structure that sustains it (Rokhman & Mujib, 2023).

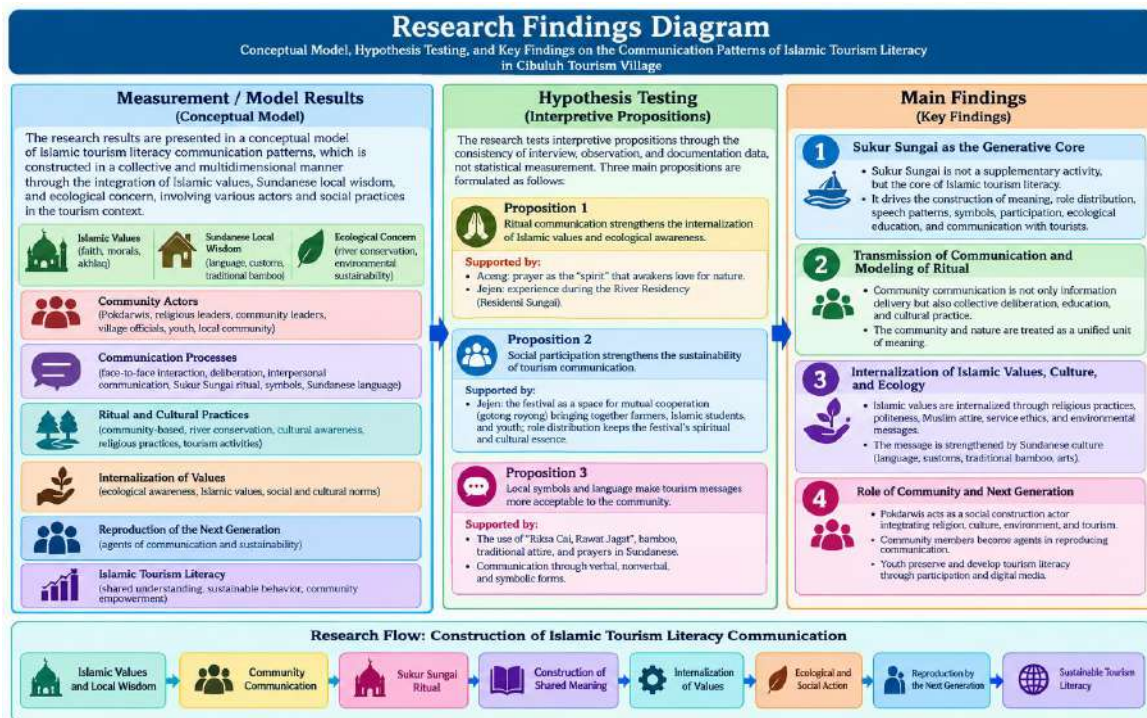
The empirical model demonstrates that communication begins with values held by the community and is subsequently communicated through deliberation, religious study sessions, interpersonal interactions, the *Sukur Sungai* ritual, cultural symbols, the Sundanese language, and ecological activities. These values are then experienced by community members through *gotong royong* (mutual cooperation), *Residensi Sungai*, river exploration, tree planting, tourist services, and cultural activities. This process generates shared understanding, which is subsequently reproduced by the younger generation. The research data indicate that young people function as agents of communication reproduction, while key informants serve as meaning constructors and custodians of community values.



In the context of *hypothesis testing*, the study does not test statistical hypotheses but instead examines interpretive propositions through the consistency of interview, observation, and documentation data. The first proposition is that ritual communication strengthens the internalization of Islamic values and ecological awareness. This proposition is supported by Aceng's statement regarding prayer as the “spirit” that awakens love for nature, as well as Jejen's experience during *Residensi Sungai*. The second proposition is that social participation strengthens the sustainability of tourism communication. Jejen described the festival as a space for *gotong royong* that brings together farmers, Islamic students (*santri*), and youth; the distribution of roles enables the festival to retain its spiritual and cultural essence. The third proposition is that local symbols and language make tourism messages more accessible to the community. The use of “Riksa Cai, Rawat Jagat,” bamboo, traditional attire, and prayers delivered in Sundanese demonstrates that communication takes place through a combination of verbal, nonverbal, and symbolic forms (Arabacioğlu et al., 2025).

The main findings of the study indicate that *Sukur Sungai* constitutes the *generative core* of tourism literacy incorporating Islamic values. The ritual is not an additional activity conducted after tourism management has been established; rather, it serves as a source that drives the construction of meaning, distribution of roles, speech patterns, symbols, participation, ecological education, and communication with tourists. This finding also demonstrates a shift from a transmission model toward a ritual model: communication is not intended merely to convey information about the destination but also to construct and maintain collective awareness concerning the relationships between humans and God, among human beings, and between humans and nature (Radjabov & Serrano, 2024).

The resulting communication pattern can be formulated as follows: Islamic values and local wisdom → community communication → Sukur Sungai ritual → construction of shared meaning → internalization of values → ecological and social action → reproduction by the younger generation → sustainable tourism literacy. Through this model, Pokdarwis functions not merely as a destination manager but also as an actor in social construction who connects religion, culture, the environment, and tourism. The experiences of all twelve informants demonstrate that the effectiveness of tourism communication in Cibuluh is not primarily determined by the ability to formally convey messages, but by the community's capacity to transform those messages into shared experiences, habits, symbols, and practices of everyday communal life (Mentari & Dharma, 2025).



DISCUSSION

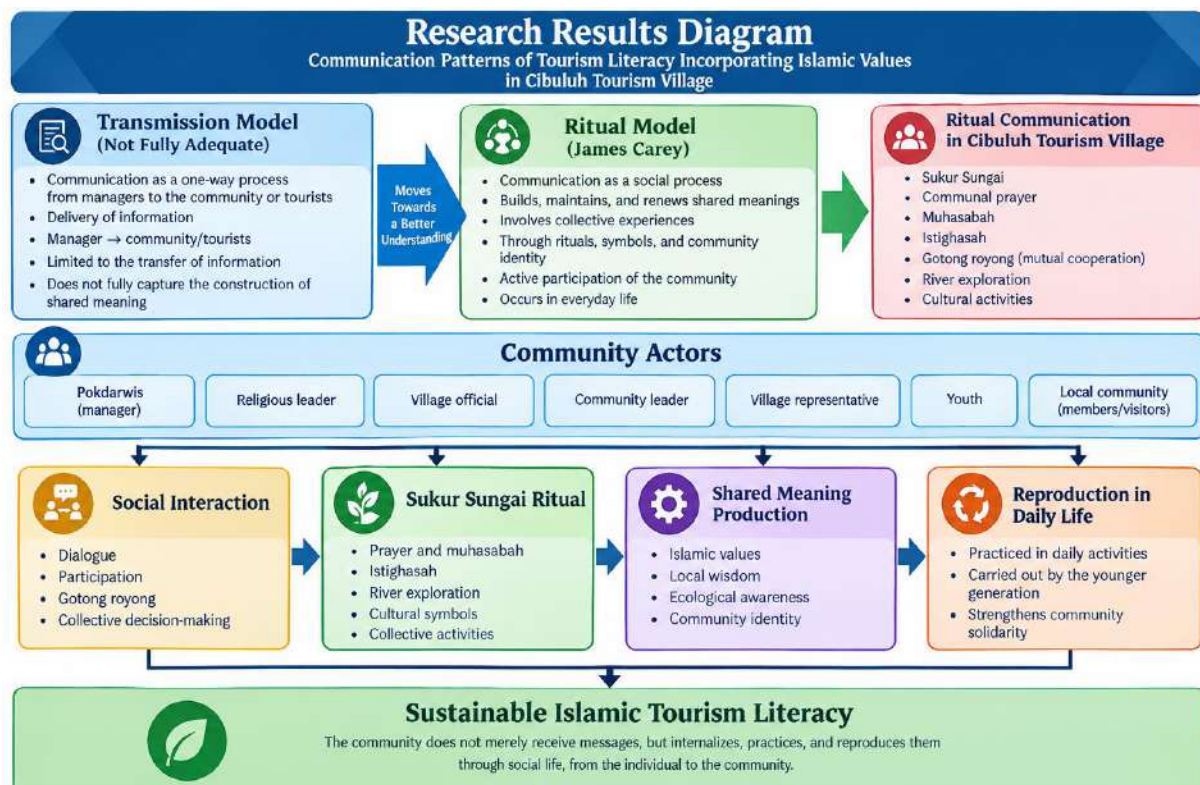
From the Transmission Model to the Ritual Model: Carey and Hymes in the Construction of Tourism Literacy Communication

The findings indicate that tourism literacy communication patterns in Cibuluh Tourism Village cannot be fully explained through the transmission model, which views communication as a process of delivering information from tourism managers to the community or tourists. Instead, the empirical findings demonstrate that communication functions as a social process through which the community constructs, maintains, and renews shared meanings. James Carey's ritual communication perspective is therefore relevant because communication practices take place through collective experiences, such as *Sukur Sungai*, communal prayer, *muhasabah*, *istighasah*, *gotong royong* (mutual cooperation), river exploration, and cultural activities. Accordingly, community members are not positioned as passive recipients but as actors who experience, interpret, practice, and reproduce values within social life (John et al., 2025).

These findings are further reinforced by the structure of the speech community as explained from Dell Hymes' perspective. The twelve informants demonstrated differentiated roles in the process of constructing communication: Udan Karyawan as the tourism manager and initiator of ritual communication; Aceng Arif Riswandi as a mediator of Islamic values; Daming Agus Hidayat as a reinforcing actor for ecological values; Samrudin Edi as an institutional supporter; Sohieb as a facilitator; Lalang, Jejen, Ajangg, Nova, Susan, and Aufa as agents of communication reproduction among the younger generation; and Ujang as a representative of the community in everyday communication practices. Collectively, these actors constitute a *speech community* that enables Islamic values, local culture, and ecological awareness to be continuously produced and reproduced through rituals, symbols, speech practices, and social activities (Thomas, 2023).



Substantively, *Sukur Sungai* serves as a meeting point between communication, religion, culture, and the environment. Aceng explained that prayer functions as the “spirit” that awakens love for nature, while *muhasabah* provides a space for reflection on the community's responsibility toward the river. The expression “Riksa Cai, Rawat Jagat” subsequently functions as a discursive anchor connecting river conservation with ecological responsibility. These findings demonstrate that ritual communication does not stop at the transfer of knowledge but generates spiritual and social experiences that strengthen community identity and solidarity. Rituals therefore function as a medium through which values are transformed into ecological awareness and action (Mukda et al., 2025).



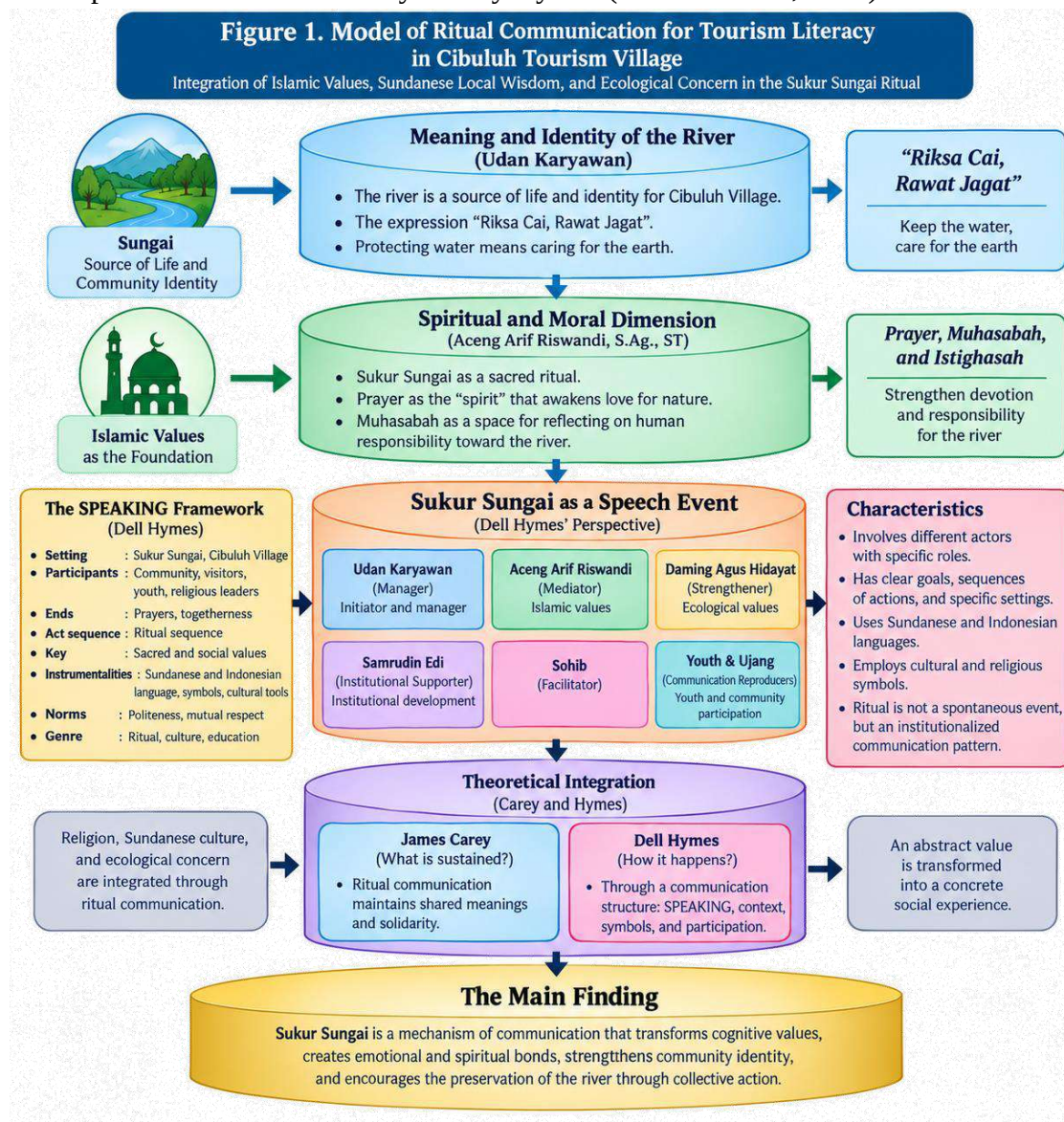
The diagram illustrates the shift from the transmission model toward the ritual model in tourism literacy communication in Cibuluh. The process begins with the involvement of community actors through social interaction and is subsequently manifested in the *Sukur Sungai* ritual, symbols, prayers, and ecological activities. This process generates shared meanings, strengthens community identity and solidarity, and is reproduced as sustainable Islamic tourism literacy.

Interview findings from Udan Karyawan indicate that the river is positioned as both a source of livelihood and an identity marker of Cibuluh Village. This perspective is constructed through the expression “Riksa Cai, Rawat Jagat,” which connects the act of protecting water with the responsibility to care for the earth. Meanwhile, Aceng Arif Riswandi, S.Ag., ST, as a religious leader, provides a spiritual dimension through *Sukur Sungai*. He explained that prayer serves as the “spirit” that awakens the community's love for nature, while *muhasabah* is used to reflect upon and evaluate human responsibility toward the river. These findings demonstrate that



ritual communication not only produces cognitive understanding but also develops emotional and spiritual bonds between the community and its environment.

Dell Hymes' perspective further clarifies that *Sukur Sungai* constitutes a *speech event* with a comprehensive communication structure. The event involves actors with differentiated roles, communication purposes, sequences of actions, sacred and social settings, the use of Sundanese and Indonesian languages, norms of politeness, and cultural and religious symbols. Udan functions as the initiator and manager, Aceng as the mediator of Islamic values, Daming Agus Hidayat as a reinforcing actor for ecological values, Samrudin Edi as an institutional supporter, and Sohieb as a facilitator, while the youth groups and Ujang contribute to the reproduction of community communication. This structure demonstrates that the ritual is not a spontaneous event but rather an institutionalization of communication patterns that have developed within the community's everyday life (Partanen et al., 2023).



Accordingly, Carey and Hymes provide two complementary explanations. Carey explains why such communication is maintained, namely to preserve shared meanings and solidarity,



whereas Hymes explains how the communication takes place through the structure of the speech event. The research findings demonstrate that religion, Sundanese culture, and ecological concern do not exist as separate elements but are brought together through ritual communication. Therefore, *Sukur Sungai* can be understood as a communication mechanism that transforms abstract values into concrete social experiences (Ningsih, 2025).

Figure 1. The figure illustrates the ritual communication model of Cibuluh tourism literacy, integrating river identity, Islamic values, Sundanese culture, and ecological awareness. From Hymes' perspective, *Sukur Sungai* constitutes a structured *speech event*, while Carey explains the function of ritual communication in maintaining shared meanings and community solidarity. This process transforms values into social experiences and sustainable conservation practices (Qudratullah et al., 2025).

Social Construction and Prophetic Communication: Ritual as the Generative Core of Tourism Literacy

The subsequent findings can be explained through Berger and Luckmann's theory of social construction and Mead's theory of symbolic interactionism. The value of river conservation does not persist merely because of formal regulations but because it is continuously produced through interaction, symbols, language, habits, and collective experiences. Daming reinforces the ecological meaning, Samrudin provides structural support, while Sohieb and the youth groups translate these values into tourism-related activities. Lalang, Jejen, Ajangg, Nova, Susan, and Aufa demonstrate that the younger generation functions as an agent of communication reproduction through tourist services, cultural performances, festival activities, and social media. Ujang, in turn, represents the community as part of the *speech community* that reproduces these values through everyday communication (Rohim, 2025).

From the perspective of social construction, symbols are important because they connect individual experiences with collective reality. "Riksa Cai, Rawat Jagat," bamboo or *buluh*, traditional attire, *Papancakan*, *Sisingaan*, *rengkuh*, and *someah* function not merely as cultural attributes but as signs that convey ecological, social, and religious values. Lalang explained that the Sundanese language is used as a language of identity, while *someah* and *rengkuh* constitute forms of politeness when communicating with community members and tourists. Jejen also demonstrated that digital spaces are used to disseminate tourism messages while maintaining standards of politeness. Accordingly, the construction of tourism reality takes place through a combination of verbal, nonverbal, material, and digital communication (Mujiatun et al., 2023).

These findings also demonstrate the characteristics of prophetic communication, as communication is directed toward changes in awareness and action rather than merely the dissemination of information. The message that river conservation is a trust from God is translated into *gotong royong* (mutual cooperation), cleanliness, tree planting, courteous service, and concern for future generations. In this context, *Sukur Sungai* becomes a space for moral transformation that brings together the dimensions of human relationships with God, with fellow human beings, and with nature. Through *Residensi Sungai*, for example, young people gain direct experience that enables them to develop a closer relationship with the environment before communicating these messages to others (Muangasame et al., 2025).



On this basis, the most significant finding of this study is that ritual communication functions as the *generative core* of tourism literacy. Rituals do not emerge merely as ornaments after the tourism system has been established; rather, they generate speech patterns, symbols, role distribution, community participation, ecological education, youth regeneration, and digital communication. This explains the shift from the transmission model toward the ritual model. The novelty of this study lies in demonstrating that community-based tourism development in Cibuluh does not merely employ ritual as a tourism attraction but positions ritual as a source for constructing a tourism ecosystem rooted in Islamic values, Sundanese culture, and ecological sustainability. Accordingly, the resulting pattern can be formulated as follows: Islamic values and local wisdom → community interaction → ritual communication → construction of shared meaning → internalization of values → socio-ecological action → reproduction by the younger generation → sustainable tourism literacy.





The tube diagram illustrates that ritual communication serves as the *generative core* of tourism literacy. Islamic values, Sundanese local wisdom, and ecological awareness are constructed through community interaction, symbols, language, and collective experiences. Drawing on Berger and Luckmann's and Mead's perspectives, these meanings are subsequently internalized and reproduced by younger generations. The perspective of prophetic communication further reinforces the transformation of values into socio-ecological actions toward sustainable tourism (Cardoso & Peria, 2023).

CONCLUSION

First, tourism literacy communication incorporating Islamic values is constructed and institutionalized by the community of Cibuluh Tourism Village. This is demonstrated by the finding that such communication does not operate as a linear process of transmitting tourism information but rather as a process of constructing and maintaining shared meanings. The research gap, which has predominantly positioned tourism literacy in terms of information, promotion, services, and tourism experiences, is extended by demonstrating that tourism literacy can also be developed through the integration of ritual communication, Islamic values, local wisdom, and ecological awareness. Field findings indicate that Pokdarwis, together with religious leaders, the village government, *Karang Taruna*, community members, and the Lintar Mania river enthusiast community, has developed *Sukur Sungai* as a core speech event that integrates *muhasabah*, *istighasah*, and closing prayers as a sequence of psychological and spiritual communication.

Second, from Hymes' perspective, the ritual structure demonstrates the presence of a *setting*, participants, purposes, sequences of actions, norms, channels, and communication genres that are collectively understood within the speech community. From Carey's perspective, the communication identified in the study shifts from the transmission paradigm toward ritual communication, which functions to maintain and renew collective identity and meaning. The perspectives of social construction and symbolic interactionism further demonstrate that a ritual that initially emerged as a local initiative has developed into an intergenerational social practice without relying on coercive authority.

Third, the novelty of this study lies in the finding that ritual communication constitutes a “generative core” that produces a tourism literacy ecosystem, encompassing the formation of social roles, the use of symbols, speech patterns, community participation, and the internalization of ecological awareness. Accordingly, the research proposition can be formulated as follows: the stronger Islamic values and local wisdom are constructed as shared meanings, the stronger the participatory communication capable of developing educational, ecological, and sustainable tourism literacy. Its implementation model progresses from Islamic values and local wisdom → community interaction → ritual communication → symbols and speech practices → construction of shared meaning → internalization of values → behavioral change → intergenerational reproduction → sustainability of tourism literacy.



RECOMMENDATION

First, Islamic tourism literacy communication in Cibuluh Tourism Village should not remain an informal practice dependent on individual experience and particular figures but should gradually be institutionalized as a community-based communication and learning system. Pokdarwis, together with the village government, should develop a value-based tourism literacy module that systematically documents the stages of *Sukur Sungai*, *muhasabah*, *istighasah*, prayer, *ngelayarkeun*, the meanings of symbols, the use of local language, and the principle of *ilmu penemu jampe pamake*. Such documentation is important for ensuring the continuity of knowledge and values during managerial regeneration. The module should be developed in an adaptive format so that it can be used by guides, youth, MSME actors, community members, and tourists without eliminating the sacred and cultural characteristics of the ritual. At the same time, engagement with upstream communities should be strengthened through persuasive communication and cultural diplomacy so that river awareness does not remain confined to the festival's host area but develops into cross-regional ecological awareness.

Second, institutionally, Pokdarwis should establish a regeneration mechanism that provides greater opportunities for young people to serve both as successors and innovators in communication practices. Digital media can be developed to expand tourism literacy, while the substance of the messages should remain rooted in Islamic values, Sundanese culture, environmental ethics, and community experiences. Village, subdistrict, and regency governments are encouraged to consider the Cibuluh model as one reference for developing tourism villages based on local and religious wisdom, including through community empowerment and environmental development programs.

Third, academically, the concept of “value-based tourism literacy” should be further developed as a conceptual contribution to the fields of communication ethnography and tourism communication. Future research is encouraged to employ a longitudinal approach to examine the sustainability of the effects of internalizing Islamic values across economic, social, cultural, and ecological dimensions. Future studies should also incorporate tourists' perspectives, including those of non-Muslim tourists, to examine the extent to which this communication model can maintain its Islamic identity while remaining inclusive of diverse audiences.

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