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Reconstruction of Cultural Regeneration through Tourism: Transformation of Gandrung Terracotta Park as the Center of Banyuwangi's Gandrung Identity

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ABSTRACT

This study stems from the problem of the crisis of Gandrung cultural regeneration amid the intensification of tourism commodification and accelerated development in the Banyuwangi region. The transformation of culture into a tourism product has the potential to reduce symbolic meaning and weaken the transmission of values between generations. This study aims to reconstruct cultural regeneration strategies through tourism by analyzing the transformation of the Gandrung Terakota Park as a center for the transmission of Gandrung values and identity. The main statement of this study asserts that monumental symbolic spaces in tourist destinations can function as a medium of regenerative communication that integrates cultural policies, visual representations, and social participation in maintaining the sustainability of local identity. The research uses a descriptive qualitative approach through literature study, contextual socio-cultural analysis, and reading of Banyuwangi tourism development policies, with a theoretical basis of cultural identity, symbolic interactionism, heritage-led regeneration, tourism communication and place branding, as well as regenerative tourism. The findings show that Gandrung Terakota Park serves as a collective symbolic space that represents the Osing identity and acts as a mechanism for transmitting values through cultural visualization, festivalization, and policy narratives. In conclusion, tourism in Banyuwangi is not only economically oriented but also functions as a cultural communication system that supports the intergenerational sustainability of the Gandrung identity.

Keywords: *Cultural regeneration; Regenerative tourism; Cultural identity; Heritage tourism; Place branding; Banyuwangi*

1. INTRODUCTION

Cultural tourism has undergone a paradigm shift over the past two decades, moving from an economic growth orientation to an approach focused on sustainability and socio-cultural regeneration. The United Nations World Tourism Organization reports that the global tourism sector has contributed significantly to post-pandemic economic recovery, with international visitor arrivals reaching more than 80% of pre-pandemic levels in 2023 (UN Tourism, 2023). Normatively (das sollen), cultural tourism is positioned as an instrument for preserving heritage and strengthening local identity through participatory mechanisms and intergenerational transmission of values (Higgins-Desbiolles, 2023: 415). The concept of regenerative tourism even emphasizes that tourism activities should not only be sustainable but also capable of restoring the social, cultural, and ecological capacity of local communities (Bellato & Frantzeskaki, 2024: 4). However, empirically (das sein), various studies show that the intensification of cultural commodification in the tourism industry has the potential to reduce symbolic meaning, simplify local identity, and marginalize the dimension of value transmission (Smith, 2006: 45; Richards, 2021: 82). Thus, there is a tension between the ideal of cultural preservation and the economic reality of tourism that demands further exploration.

In the Indonesian context, Banyuwangi Regency is often seen as a model of successful culture-based development and festivals. The Banyuwangi Regency Government reports a significant increase in tourist visits since the launch of the Banyuwangi Festival in 2011, which has consistently positioned Gandrung culture as the main icon of regional promotion (Banyuwangi Regency Government, 2022). This transformation has not only influenced the image of the destination, but also shaped the narrative of the collective identity of the Osing

community. One of the monumental symbols of this strategy is the Gandrung Terakota Park, which presents hundreds of Gandrung dancer statues in an agricultural landscape as a permanent visual representation of local identity. Theoretically, symbolic spaces such as this can be understood as arenas for the production of meaning and reproduction of identity through social interaction (Blumer, 1969: 2) as well as cultural representations that shape the construction of collective identity (Hall, 1996: 4). However, a fundamental question arises: does this transformation truly function as a mechanism for cultural regeneration, or is it merely a destination branding strategy?

A number of recent studies on heritage-led regeneration emphasize the role of cultural heritage in revitalizing areas and strengthening social cohesion (Lak et al., 2020: 239; Yang et al., 2025: 7). On the other hand, tourism communication research focuses more on destination image formation and place branding strategies (Kavaratzis & Ashworth, 2015: 23; Marchi et al., 2024: 875), without elaborating in depth on the dimensions of value transmission and identity regeneration. Studies on regenerative tourism also show strong conceptual developments at the global level, but are still minimal in the context of cultural destinations in Indonesia (Khater et al., 2025: 6). Thus, there is a research gap in the integration of cultural identity theory, symbolic interactionism, tourism communication, and heritage-based regeneration in specific local contexts.

The urgency of this research lies in the need to bridge this gap by reconstructing cultural regeneration strategies through a contextual symbolic communication approach. The novelty of this research lies in the integration of five theoretical frameworks—Cultural Identity Theory (Hall, 1996: 4), Symbolic Interactionism (Blumer, 1969: 2), Heritage-Led Regeneration Theory (Lak et al., 2020: 239), Tourism Communication & Place Branding (Kavaratzis & Ashworth, 2015: 23), and Regenerative Tourism Theory (Bellato & Frantzeskaki, 2024: 4)—to develop a conceptual model called the Cultural Regenerative Communication Framework. This model positions monumental symbolic parks as centers for the transmission of values and identity through the integration of policy, visual representation, and social participation

The focus of this study is to analyze the transformation of Taman Gandrung Terakota as a center for the transmission of Gandrung values and identity in the dynamics of tourism development in Banyuwangi. This study aims to: (1) identify the tension between the ideal of cultural preservation and the reality of tourism commodification; (2) reconstruct cultural regeneration strategies based on symbolic communication; and (3) formulate a conceptual framework for cultural regeneration that is applicable in the context of local cultural destinations. Theoretically, this study is expected to enrich the literature on tourism communication with a regenerative perspective oriented towards the transmission of values. Practically, this study provides recommendations for the formulation of cultural policies based on local identity. Methodologically, this study offers a contextual socio-cultural analysis approach that can be replicated in other cultural destination studies.

This study uses a descriptive qualitative method with a library research approach, contextual socio-cultural analysis, and contextual policy reading of regional development planning documents, tourism policies, and Banyuwangi Festival archives. The analysis was conducted using thematic analysis techniques to identify patterns of cultural regeneration and symbolic interpretations of monumental representations. With this approach, the study seeks to emphasize that tourism not only functions as an economic instrument but also as a cultural communication system that enables the intergenerational reproduction of Gandrung identity in the context of regional development.

2. LITERATURE REVIEW

A review of previous studies shows that the discourse on cultural identity in tourism departs from the framework of Cultural Identity Theory, which places identity as a social construct produced through discursive representations and practices (Hall, 1996, p. 4). In the context of cultural tourism, Richards (2021, p. 82), through his conceptual study of the transformation of cultural tourism, found that local identities are often reproduced in a more concise and marketable format, resulting in a shift from living cultural practices to commodity symbols. Liu et al. (2023, p. 121), in their empirical research on heritage tourism and cultural identity in Asia, show that strengthening destination identity has a positive effect on tourist loyalty, but they also note the risk of reducing cultural complexity when identity is constructed instrumentally for image purposes. These findings confirm that identity in tourism is ambivalent: it can strengthen local pride while simplifying cultural meaning. However, these studies have mostly examined the impact of identity on tourist perceptions and have not yet explored in depth the mechanisms of cultural value transmission through monumental symbolic spaces as a means of regeneration.

From the perspective of Symbolic Interactionism, Blumer (1969, p. 2) asserts that social meaning is formed through human interaction with symbols that are interpreted collectively. In tourism studies, Bo and Abdul Rani (2025, p. 9) examined the role of sense of place in heritage architecture areas and found that visitors' attachment to a place is built through symbolic interactions between the physical landscape and the accompanying interpretive narratives. Pezeshki et al. (2023, p. 6) in their study of community support for heritage tourism in small sites found that symbolic experiences and meaning engagement contribute significantly to perceptions of cultural sustainability. However, both studies focus on individual experiences and social support, without integrating policy analysis or regional development strategies into the process of symbolic meaning production.

In the field of Heritage-Led Regeneration Theory, Lak, Gheitasi, and Timothy (2020, p. 239) examined

heritage-based urban regeneration and found that the success of revitalization is not only determined by physical conservation, but also by community participation and the integration of economic and social policies. Yang et al. (2025, p. 7) in their study of traditional villages in China developed a heritage-led regeneration framework that emphasizes the importance of synergy between the government, local actors, and cultural interpretation to maintain the sustainability of identity. Piperno, Iaione, and Kappler (2023, p. 4) in their study of collective action in culture-based regeneration show that institutional collaboration can strengthen social legitimacy and prevent commercial exclusivity. These findings show that heritage regeneration is effective when it involves multi-level actors, but they do not explicitly discuss the role of symbolic communication as a mechanism for transmitting values in cultural tourism destinations.

In the literature on Tourism Communication & Place Branding, Kavaratzis and Ashworth (2015, p. 23) assert that place identity is constructed through the orchestration of symbols, narratives, and consistent communication policies. Marchi et al. (2024, p. 875) researched digital communication in sustainable destination promotion and found that authentic storytelling can enhance perceptions of sustainability and tourist engagement. Richards (2025, p. 12) in his integrative review criticizes the dominance of marketing approaches in cultural tourism research, pointing out that the socio-cultural and regenerative dimensions are still not comprehensively elaborated. These findings indicate a gap between branding strategies and the function of cultural value transmission in tourism practice.

Meanwhile, Regenerative Tourism Theory offers a more progressive normative orientation. Bellato and Frantzeskaki (2024, p. 4) through their conceptual study emphasize that regenerative tourism must enhance the capacity of communities to maintain their value systems and identities. Higgins-Desbiolles (2023, p. 418) emphasizes the dimensions of social justice and collective meaning restoration as the core of tourism regeneration. Khater et al. (2025, p. 6) in their study on heritage revitalization through a regenerative approach found that community participation and inclusive cultural narratives are key factors for success. However, these studies are mostly still at the conceptual level or based on cases outside the Indonesian context, and have not specifically examined the role of monumental symbolic spaces as centers of identity transmission.

Based on this comprehensive review, several significant research gaps can be identified. First, there has been no research that integrates Cultural Identity Theory and Heritage-Led Regeneration Theory in analyzing destinations as arenas for the transmission of values based on monumental symbols. Second, studies of Symbolic Interactionism in tourism tend to focus on micro experiences, without linking them to policy structures and regional development strategies. Third, the literature on Tourism Communication & Place Branding is more dominant in examining image and marketing than the regenerative function of cultural communication. Fourth, Regenerative Tourism Theory still has minimal empirical application in local cultural destinations in Indonesia.

Thus, the study entitled “Reconstructing Cultural Regeneration Strategies through Tourism: A Study of the Transformation of Taman Gandrung Terakota as a Center for the Transmission of Gandrung Banyuwangi Values and Identity” seeks to fill this gap through an integrative approach. This research argumentatively positions the Gandrung Terakota Park as a symbolic infrastructure that works through the interaction of meaning, cultural policy, and destination communication in transmitting Gandrung identity intergenerationally. The novelty of this research lies in the formulation of a communication-based cultural regeneration framework that connects identity production, monumental representation, and tourism development strategies into a single conceptual model that is contextual and applicable to Banyuwangi.

3. METHOD

This study is based on an interpretive paradigm that views social reality as a construction of meaning formed through symbolic interaction, discursive practices, and historical-cultural contexts (Creswell & Poth, 2018, p. 24). Within this framework, cultural identity and regeneration strategies are not understood as objective entities separate from social actors, but rather as the result of an interpretive process negotiated through policies, destination narratives, and symbolic representations. The interpretive paradigm is relevant in cultural tourism studies because it allows for an in-depth analysis of how heritage meanings are produced and reproduced in public spaces (Bellato & Frantzeskaki, 2024, p. 5). Thus, this study seeks to understand the transformation of Taman Gandrung Terakota not merely as a physical change in the destination, but as a process of constructing the meaning of Gandrung identity within the dynamics of Banyuwangi's development.

This type of research is descriptive-qualitative with a cultural destination transformation study type. The descriptive-qualitative approach was chosen because it aims to comprehensively describe the phenomenon of cultural regeneration without reduction to quantitative variables, while also allowing contextual exploration of social dynamics and policies (Tracy, 2020, p. 18). The transformation study focuses on the symbolic function change of Taman Gandrung Terakota from an aesthetic representation space to a center for the transmission of values and identity. This approach is in line with heritage-led regeneration research that emphasizes the importance of historical and institutional analysis in understanding changes in the function of cultural spaces (Lak, Gheitasi, & Timothy, 2020, p. 239; Yang et al., 2025, p. 7).

Data collection techniques were carried out through several structured stages. *First*, a systematic literature review was conducted using the Scopus and Web of Science (WoS) databases to identify reputable scientific articles published in the last ten years related to

Cultural Identity Theory, heritage-led regeneration, tourism communication, and regenerative tourism. This process involved determining keywords, filtering based on relevance and journal quality (Q1–Q3), and analyzing abstracts and article content to ensure thematic suitability. This approach followed the principles of systematic literature review, which aims to map theoretical developments and identify research gaps comprehensively (Snyder, 2019, p. 334).

Second, policy document analysis was conducted on the 2021–2026 Banyuwangi Regency Medium-Term Development Plan (RPJMD) as a regional medium-term development planning document, and the RIPPARDA as a strategic guideline for tourism development. These documents were treated as policy texts containing narratives of identity and cultural development directions. In heritage-based regeneration studies, public policy is viewed as a discursive instrument that shapes the symbolic orientation and social legitimacy of a destination (Piperno, Iaione, & Kappler, 2023, p. 4).

Third, the official Gandrung Sewu documents—including activity proposals, implementation reports, and publication materials—were analyzed to understand festivalization as a performative practice of value transmission. Richards (2021, p. 87) asserts that cultural events function as a medium for articulating collective identity that brings together communities, the state, and tourists in one symbolic space.

Fourth, the official publications of Taman Gandrung Terakota, including promotional materials, curatorial narratives, and institutional descriptions, were analyzed to identify the framing of identity and the construction of meaning built into destination communication. Marchi et al. (2024, p. 875) show that destination communication through media and storytelling plays a role in shaping perceptions of cultural value and sustainability. Thus, the entire data source is not only positioned as an administrative archive, but as a social text that produces and represents identity.

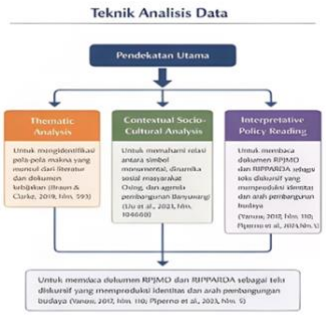


Figure 1. Research Data Analysis Techniques

Data analysis techniques were carried out using three complementary approaches. First, thematic analysis was used to identify patterns of meaning and key themes that emerged from the literature and policy documents. This method allows for the systematic categorization of data through a process of open coding, theme grouping, and conceptual interpretation (Braun & Clarke, 2019, p. 594). In the context of this study, thematic analysis was used to map the themes of cultural regeneration, symbolic representation, and value transmission.

Second, contextual socio-cultural analysis was applied to understand the relationship between the monumental symbol of Taman Gandrung Terakota, the social dynamics of the Osing community, and the development agenda of Banyuwangi. This contextual analysis places the data in a broader social and historical framework, so that symbolic meanings are not understood in isolation (Liu et al., 2023, p. 123). This approach allows for an integrative reading of policy structures, cultural practices, and visual representations.

Third, interpretative policy reading is used to interpret the RPJMD and RIPPARDA as discursive texts that contain the vision, values, and strategic direction of cultural development. This approach is in line with the regenerative framework that views policy as a symbolic practice that shapes social orientation and collective identity (Bellato & Frantzeskaki, 2024, p. 6). The analysis was conducted by identifying key narratives, strategic terms, and cultural framing in policy documents, then linking them to thematic findings and socio-cultural contexts.

Through the integration of thematic analysis, contextual socio-cultural analysis, and interpretative policy reading, this study attempts to comprehensively reconstruct communication-based cultural regeneration strategies. This methodological approach allows for a deep understanding of the transformation of Taman Gandrung Terakota as a center for the transmission of Gandrung Banyuwangi values and identity, while ensuring that the analysis is conducted systematically, contextually, and scientifically accountable.

4. FINDINGS AND DISCUSSION



Figure 2. Taman Gandrung Terakota, Banyuwangi, Jawa Timur. (selingkarwilis.com)

The results of this study are based on a thematic analysis of reputable scientific literature (Scopus & WoS), the 2021–2026 Banyuwangi Regency RPJMD document, RIPPARDA, the Gandrung Sewu archives, and official publications from Taman Gandrung Terakota. Contextual analysis shows a transformation in Banyuwangi's cultural development strategy, which is not only economically oriented but also functions as a

mechanism for the systematic production and reproduction of cultural identity. The research findings are described narratively below:

1. Festivalization as Identity Politics

Analysis of regional development policies shows that since 2010 Banyuwangi has consistently adopted an event culture-based development model. The Banyuwangi Festival and Gandrung Sewu are not only designed as tourism agendas, but as instruments for articulating cultural identity in the public sphere. Cultural events become a medium for collective representation that positions Gandrung as the main symbol of regional identity.Festivalization functions as a strategy for legitimizing identity because it:

(1) institutionalizes local culture in the government's official agenda;

(2) expands the exposure of Osing identity on a national and global scale;

(3) creates a space for social participation for the arts community and local society.

In this context, festivals are not merely cultural celebrations, but symbolic political devices that integrate narratives of development, destination branding, and identity preservation.

2. Gandrung Terakota Park as a Symbolic Space

Research findings show that Gandrung Terakota Park has brought about a significant transformation in the position of Gandrung in the cultural landscape of Banyuwangi. The landscape of 500 Gandrung dancer statues represents the collectivity of the Osing identity and transforms Gandrung from a temporary performance into a permanent symbol in public space. This transformation has three main implications:

1. Permanent Identity

Gandrung is no longer present only during festivals or performances, but is immortalized in monumental form.

2. Collective Visualization

The representation of hundreds of figures reflects communal identity, not individual identity.

3. Institutionalization of Symbols

The park has become part of the official narrative of the destination and is included in the regional tourism promotion system.

This symbolic space functions as cultural communication infrastructure that enables the process of interpretation and internalization of meaning to take place continuously.

3. Mechanisms of Value Transmission

Thematic analysis shows that cultural value transmission in the context of Banyuwangi occurs through three main mechanisms:

1. Visual Representation

The Gandrung statue acts as a visual cultural text that conveys the aesthetic values, history, and symbols of Osing femininity. Collective visualization reinforces the narrative of identity in a form that is easily accessible to the public.

2. Performative Rituals

Gandrung Sewu and cultural festivals function as performative practices that revive the symbolic meaning of Gandrung. These rituals bring together young people, the arts community, and tourists in a single arena of symbolic interaction.

3. policy Narrative

The RPJMD and RIPPARDA documents show that Gandrung is positioned as a strategic icon in development planning. This policy narrative reinforces the legitimacy of symbols and ensures the sustainability of institutional support.

These three mechanisms are interrelated and form a simultaneous system of value transmission: visual, performative, and structural.

4. Cultural Regenerative Communication Framework

Based on a synthesis of findings, this study reconstructs a conceptual model of communication-based cultural regeneration called the Cultural Regenerative Communication Framework. This model explains the stages of cultural regeneration in the context of tourism as follows: Cultural policy - Symbolic representation - Internalization of identity - Social participation Cultural sustainability.

This model shows that cultural regeneration does not occur spontaneously, but rather through the orchestration of policies, the production of monumental symbols, the process of public interpretation, and continuous social participation. The Gandrung Terakota Park serves as a central node in this chain because it connects the dimensions of policy and symbolic practice in one physical space.

Overall, the research results show that Banyuwangi's development strategy has gone beyond a mere destination promotion approach. Festivalization and symbolic monumentality work as a cultural communication system that enables the intergenerational reproduction of Gandrung identity. The transformation of the Gandrung Terakota Park shows that tourist spaces can function as centers for the transmission of values when they are integrated with policy, cultural rituals, and destination narratives in a consistent and sustainable manner.

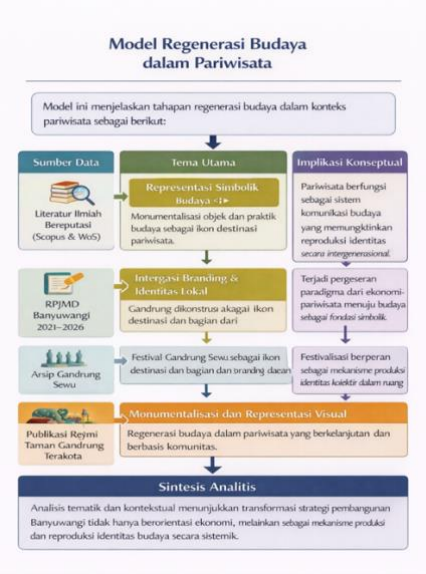


Figure 3. Model Regenerasi Budaya dalam Pariwisata

The findings of this study show that festivalization in Banyuwangi cannot be understood solely as a tourism promotion strategy, but rather as a practice of identity politics structured within regional development policies. The transformation towards an event culture-based development model since 2010 shows that the local government consciously utilizes public spaces and festival momentum as an arena for articulating collective identity. From a cultural identity perspective, identity is not essential and static, but rather produced through repeated social representations and practices. Festivalization in this context functions as a mechanism for institutionalizing symbols, where Gandrung is positioned as the main marker of Banyuwangi's identity. This analysis shows that cultural events operate as a device of legitimacy that connects development agendas, policy narratives, and the strengthening of local symbols within a single strategic communication framework.

The synthesis of these findings leads to the understanding that festivals are not merely temporary events, but structural devices in the production of identity. They form a space for negotiation between communities, the state, and the market, while expanding the reach of cultural symbols to the national and global spheres. Thus, the festivalization of Banyuwangi represents a form of symbolic regeneration that is integrated into the policy structure. This reinforces the argument that tourism communication can be an instrument of collective meaning production when orchestrated systematically and consistently.

The transformation of Taman Gandrung Terakota as a monumental symbolic space deepens this process. The landscape of 500 Gandrung statues not only represents cultural aesthetics but also shifts the position of Gandrung from a temporal performative practice to a permanent symbol in geographical space. Within the framework of symbolic interactionism, physical symbols function as a medium for social interpretation that allows individuals to construct meaning through interaction with space. The monumentality of the park creates a process of identity permanentization, in which collective visual representations reinforce the internalization of cultural meaning in a repetitive and sustainable manner.

This analysis shows that symbolic space does not merely function as a tourist attraction, but as cultural communication infrastructure. By placing Gandrung in a collective and monumental visual form, Osing identity is reproduced in a more stable form that is accessible across generations. This synthesis indicates that cultural regeneration does not only occur through the physical revitalization of the area, but through the production of symbols that are integrated with the narrative of regional development.

The identified mechanisms of value transmission—visual representation, performative rituals, and policy narratives—reveal a multidimensional regenerative system. Visual representation through Gandrung statues presents symbols that can be interpreted publicly, while performative rituals such as Gandrung Sewu revive cultural meanings in a participatory context. Policy narratives in regional planning documents reinforce the legitimacy of symbols and ensure the sustainability of institutional support. These three mechanisms complement each other and form a systemic chain of cultural communication.

Analytically, these findings show that cultural values are transmitted through the integration of structures (policies), symbols (visual representations), and practices (performative rituals). This synthesis broadens our understanding of cultural regeneration by placing communication at the heart of the process, rather than merely as a supporting element. This interpretation leads to the conclusion that the sustainability of cultural identity does not only depend on the preservation of physical forms or the holding of festivals, but on the ability of the destination's communication system to connect symbols, policies, and social participation in a sustainable manner.

The reconstruction of the Cultural Regenerative Communication Framework is a conceptual contribution that affirms the causal relationship between cultural policy, symbolic representation, identity internalization, social participation, and cultural sustainability. This model shows that cultural regeneration is a gradual and structured process. Cultural policy serves as a normative foundation that directs the production of symbols; symbolic representation shapes the arena of public interpretation; internalization of identity strengthens collective attachment; social participation expands the reproduction of values; and the entire process culminates in intergenerational cultural sustainability.

Interpretatively, this model demonstrates that tourism in Banyuwangi has moved beyond the destination promotion paradigm to a regenerative approach that integrates communication, symbols, and policy. This discussion emphasizes that tourism spaces can function as centers for the transmission of values if managed within a framework that integrates structural and symbolic dimensions. Thus, this research not only strengthens the relevance of theories of cultural identity and heritage regeneration in the local context but also offers a conceptual synthesis that positions communication as the central axis in cultural regeneration strategies through tourism.

5. CONCLUSIONS

This research confirms that the strategy of cultural regeneration through tourism in Banyuwangi cannot be understood as a natural process occurring automatically through the growth of tourist visits, but rather as the result of a systematic reconstruction that integrates policies, symbols, and social practices within a framework of cultural communication. The findings demonstrate that since the adoption of an event-based development model in 2010, festivalization has functioned as identity politics, legitimizing Gandrung as the primary symbol of Banyuwangi in the public sphere. Festivals are no longer

merely promotional activities, but rather institutional instruments that produce and affirm collective identity in a structured manner.

The transformation of the Gandrung Terracotta Park reveals a deeper dimension of this strategy. The landscape of 500 Gandrung statues transforms a temporary performance art form into a permanent monumental symbol. Thus, Gandrung lives not only in ritual events but is immortalized in geographical space as a cultural communication infrastructure. This symbolic space enables the process of internalizing identity to occur repeatedly and continuously, transcending generations and festivals.

This research also identified that the transmission of cultural values occurs through three main mechanisms: visual representations, performative rituals, and policy narratives. These three mechanisms form an interconnected regenerative system. Visual representations present collective symbols, performative rituals bring meaning to life in a participatory manner, and policy narratives provide structural legitimacy. The integration of these three mechanisms demonstrates that cultural regeneration occurs not only through the preservation of form, but also through the systemic orchestration of communication.

The main conceptual contribution of this research is the reconstruction of the Cultural Regenerative Communication Framework, which explains that cultural sustainability rests on a step-by-step process: cultural policies shape symbolic representations; symbolic representations trigger the internalization of identity; internalization of identity encourages social participation; and social participation ensures cultural sustainability. This model offers a new perspective that communication is not merely a promotional tool in tourism, but rather the core of the cultural regeneration process itself.

Theoretically, this research expands the study of tourism communication by positioning monumental spaces as a medium for transmitting values and identity. Practically, this research implies that cultural destination development needs to be designed as a regenerative communication ecosystem, not simply a branding strategy. Socially, this model provides direction for local governments and cultural communities to design policies that are not only economically oriented but also strengthen intergenerational identity reproduction.

Thus, this research confirms that tourism can function as a strategic and regenerative cultural communication system when managed through the integration of policies, symbols, and social participation. The transformation of Gandrung Terracotta Park is evidence that tourism spaces can become centers for transmitting values and identities, with a significant impact on cultural sustainability and strengthening community cohesion.

STUDY LIMITATIONS

One of the main obstacles lies in the fragmented coordination between actors (local governments, tourism actors, cultural communities, and the private sector) in implementing a regenerative communication framework. While this study demonstrates the importance of integrating policies, symbols, and social participation, in practice, disparities in interests and interpretations of cultural identity often occur.

Operationally, the RPJMD (Regional Medium-Term Development Plan) and RIPPARDA (Regional Development Plan) may incorporate cultural narratives as a foundation for development, but their implementation at the field level is potentially hampered by:

1. Unintegrated sectoral bureaucracy.
2. The dominance of economic orientation in decision-making.
3. And limited cross-agency communication capacity.

Consequently, the cultural regeneration process risks being reduced to mere destination branding, rather than a mechanism for transmitting substantive values.

Another practical obstacle is the tension between the preservation of cultural values and the demands of tourism commercialization. In the context of festivalization and monumentality such as Taman Gandrung Terracotta, there is the potential for cultural symbols to be simplified, over-aestheticized, or even distorted in meaning for the sake of the tourism market.

Empirically, this can manifest itself in the following forms:

1. The reduction of Gandrung to a visual icon without understanding its philosophical value.
2. The dominance of promotional narratives over educational ones
3. And the decline in authentic participation of local communities in .the production of cultural meaning.

This situation poses a serious challenge because it contradicts the principle of cultural regeneration, which emphasizes the internalization of values and the intergenerational continuity of identity, rather than merely superficial symbolic reproduction.

Therefore, the successful implementation of this regenerative communication framework depends heavily on collaborative governance capacity and a balance between economic and cultural logics. The research implies that the proposed model is contextual and normative, requiring policy adaptation, institutional strengthening, and community empowerment for effective implementation in regional tourism development practices.

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