Environmental Communication Model of Farmer Community in Peatlands Ecotourism Development

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Abstract. This study aims to find out the environmental communication model of farmer communities in overcoming the problem of peatland fires through ecotourism management in Bukit Batu sub-district, Bengkalis-Indonesia. This research uses the study of communication ethnoecology, by understanding the problem directly and participating. The results of this study indicate that environmental communication through community-based tourism can preserve the peatland environment in a sustainable manner. Communities have their own interpretations and awareness of the meaning of environmental symbols that are around them. Community environmental communication for the development of peat arboretum ecotourism was built in conjunction with Pertamina's CSR through community empowerment in overcoming forest fires with the Kampung Gambut Berdikari program. Pertamina's CSR strengthens community understanding in increasing public awareness of the problem of peat forest fires and the land management. Peat arboretum as ecotourism and educational tour is useful to convey messages to change understanding, perspective, and influence people's behavior as well as visitors. The model of environmental communication for the development of peat ecotourism by the community is based on friendship, deliberation and mutual assistance as a form of community local wisdom.

1. Introduction

In the last twenty years, most of Indonesia's peatlands have been converted, mainly into agricultural land for the production of estate crops and plantation forest areas for pulp production [1]. This conversion brings short-term economic benefits, but it has enormous environmental and economic risks. Conversion is the cause of forest land fires, loss of biodiversity, land subsidence that causes flooding. Furthermore, public health is disrupted by smoke disasters, and economic losses occur due to peat or smoke fires. Most areas in Bengkalis Regency, especially in Bukit Batu Subdistrict are peatlands which have very high levels of vulnerability to catch fire. In the Bukit Batu Subdistrict itself, the high vulnerability area has an area of 27,533,611 hectares (22.49%) and very high 94,915.83 hectares (77.51%) [2].

From this condition, it can be stressed that environmental communication is very important to be developed to improve the ability of the community to properly manage the peat environment. Forest rehabilitation and conservation efforts for ecotourism development require active participation from local residents as actors or actors of conversion [3]. Community-based ecotourism is an ecotourism business that emphasizes the active role of local communities. Ecotourism is naturally an alternative choice of tourism for many people. Community-based ecotourism is an effort to develop ecotourism that supports and enables full involvement by local communities in the planning, implementation and management of ecotourism businesses and all the benefits gained [4].
Development of tourism based on the preservation of the natural environment cannot be separated from communication policies and community empowerment efforts [5]. Sustainable tourism development will succeed if it is able to involve the local community to its full potential. This is also in accordance with the ecotourism development policy that has been regulated in the Minister of Home Affairs Regulation number 33 of 2009 concerning Guidelines for the Development of Ecotourism in the Region in which the development of ecotourism is obliged to empower the local community [6]. Therefore, it can be emphasized that the government has a very important role in raising citizens' awareness of environmental problems such as forest and land fires, environmental damage, and climate change. The role of the government in protecting the environment must pay attention to the environmental aspects of the surrounding local communities. The existence of local communities is clearly a major stakeholder in the process of achieving sustainable development in the tourism sector [7].

The tourism industry has had a major influence on a country's economic and social development [8]. Facing an increasingly competitive tourism market, the tourism industry needs to develop regional tourism resources, improve the construction of an ecotourism environmental image, and provide the information needed for a more attractive environmental image to encourage people to visit [8]. Local people as stakeholders are very important to be involved because without their support, tourism development will not be sustainable. Tourism development also has a very important role in improving the welfare of local residents and the support of local residents is important for the tourism industry [9]. Therefore, the development of tourism in the region as one of the development sectors cannot be separated from community development and environmental development in a sequential and sustainable manner. Communication on tourism development must involve the community as the main element as a reflection of the democratic rights of individuals to involve themselves in development [10]. In this case, environmental communication is very important in increasing public awareness, motivation, and concern in developing, preserving and utilizing the environment responsibly through ecotourism activities [11].

In this case, environmental communication is a deliberate exchange of information both in the form of knowledge and in the form of environmental policy [12]. Meanwhile, other experts revealed that environmental communication is an exchange of human messages in, from, to, and about the world around humans and human interaction with nature systematically [13]. Environmental communication is also the use of approaches, principles, strategies, and communication techniques in an effort to manage and protect the environment [12]. Flor and Cangara added that there are three main functions in environmental communication, namely exchanges or transactions: material, energy, and information between the environment and other living systems. Environmental communication plays a role for the survival of every living system, be it organism, ecosystem, or social system.

Environmental communication is a constitutive and pragmatic means for humans to understand the environment and human relations with nature [14]. Pragmatically, environmental communication activities are related to education, alertness, convincing, mobilizing, and helping humans to overcome environmental problems. While in terms of constitutive understanding, environmental communication includes aspects of regulating, compiling, representing nature and environmental problems themselves as subjects for human understanding. In practice, environmental communication examines how individuals, institutions, communities, and cultures distribute, receive, understand and use these environmental messages in daily life. Environmental communication is also a process of communication that is strategically planned to support policy formulation and implementation of activities towards a sustainable environment [15].

Environmental communication has the basis that the purpose of human communication is mutual understanding. Therefore, this communication aims that environmental problems have alternative solutions that can be pursued jointly through community behavior and actions independently [16]. Therefore, communication in an environmental perspective is not only seen as an instrument or a tool to support the implementation of environmental management, but also an integrated part of environmental management itself [12]. In this study, the communication perspective used avoids the assumption of traditional communication theory that communication distinguishes humans from animals or distinguishes humans from nature. This research approach seeks to avoid the binary
assumption. In other words, the author tries to include nature as a fundamental effort to understand interactions, where humans are part of nature itself. In addition, environmental communication talks not only to reflect but also to construct, reproduce and naturalize human relations with the environment [17]. From this, it can be said that environmental communication needs to be built to reach an understanding between stakeholders in building ecotourism. Therefore, this study seeks to construct an environmental communication model of the Tunas Makmur Farmer Group in overcoming peatland fires and managing peatland ecotourism in Bukit Batu Sub-District, Bengkalis Regency.

2. Methodology
This research uses a qualitative method with a case study approach. The research approach was also carried out with communication ethnoecology. Ethnoecology of communication seeks to place the notion of communication science as an important point in seeing the unity of human relations with the environment [18]. Consequently, researcher naturally approaches and understands the problem directly, participate, interact with the local community and share what the community experiences.

This research was conducted in 2019-2020. The location of this research is in Bukit Batu Sub-district, Bengkalis Regency, Riau-Indonesia. The research subjects that became an informant were the Tunas Makmur Farmer group as peat ecotourism developers, Community Concerned Fire (CCF), village government officials, Bengkalis Regency Environmental Service Officers, Community Development Officer (CDO) of Pertamina Refinery Unit II CSR Sei Pakning; and some community representations. The informants were selected purposively according to the data requirements of this study.

Researcher collected data by conducting interview techniques and discussing with several informants, observing the activities carried out and collecting various documentation related to this research. Researcher used documentation techniques, namely by collecting several records of communication activities, regulations and policies produced by local and central government and other decisions issued. In its implementation, this research seeks to bring the idea of communication ethnoecology, namely how researcher tries to understand the community in interpreting the destruction of forests and peatlands and how they cope. Researcher used interactive model analysis techniques developed by Miles and Huberman [19]. In addition, researcher also uses data validity checking techniques, namely by using triangulation through various sources, colleagues checking because the research involved several people, and extending research time.

3. Results and Discussion
Damage to peatlands due to fire is the cause of the smoke disaster in Riau and generally in Indonesia. The community's habit of clearing land by burning is also one of the triggers for the widespread of peatland fires [20]. Excessive exploitation of forest products, land clearing for oil palm plantations, and land fires are the cause of many abandoned or unproductive peatlands. Only a small number of managed peatlands have good production and have contributed to improving community welfare. Plants that have been planted often experience fires. This problem has made some people anxious. They interpreted the environment and realized there must be a part of peatland that must be maintained as a protected and conserved area. They also realized that the vast expanse of peatland where they live should be a gift, not a disaster that almost every dry season experiences fires. This is the feedback of environmental messages that are interpreted by the community to be resolved and managed.

Peatland conservation which later became the ecotourism of peat arboretum is an initiative of the community, especially the Tunas Makmur Farmer Group in an effort to overcome forest fires and land drought. Community communication in understanding the environment can be seen from the community's own awareness of the importance of peat environment sustainability to be managed appropriately. In line with this, the community feels that restoration is a good choice to avoid recurrent peatland fires [20]. However, in its journey, CSR Pertamina RU II Sei Pakning also contributed to empowering, assisting with tools and training through the “Kampung Gambut Berdikari” program. This pattern of community-based ecotourism development supports and enables the full involvement of local communities in the planning, implementation and management of ecotourism businesses and all benefits. This is based on the fact that the community already has knowledge about nature and
culture that are potential and selling points as tourist attractions, so that community involvement is absolute [4].

In this case, Pertamina RU II Sei Pakning’s Corporate Social Responsibility (CSR) has a role that cannot be ignored in increasing public awareness of the problem of peat forest fires by turning community conservation area into a peat arboretum ecotourism. The main form of group communication used to develop peat ecosystems is through friendship between members and deliberations. This communication was carried out to establish bonds between the members of the Tunas Makmur Farmer group through a cooperative that has been formed since 2007. This group has the awareness to continue preserving peatlands due to the trauma of the fire and smoke disasters that had befallen them. Gardens and plants on owned land such as rubber trees, oil palms, coconuts and vegetables were destroyed. Furthermore, even in the dry season, their land often experiences drought because it is difficult to get water. Therefore, they are very eager to develop unburnt peatlands to be conserved and made into ecotourism, which continues to be expanded every year.

The existence of this land that is conserved and managed well is clearly a form of community awareness after interpreting the symbols and problems of the natural surroundings such as drought and fires on the plantation land or peat forests around them. The creativity of the Tunas Makmur Farmer group in saving peat forests is what then attracts Pertamina's CSR to provide sustainable guidance so that the community has the ability to manage the peat environment. Pertamina's CSR together with other stakeholders, such as: the community, members of the Tunas Makmur Farmer Cooperative group, village government officials, and local governments through the District Technical Services Unit (DTSU), held a meeting to find solutions to forest fires. Environmental communication for the development of ecotourism based on friendship (silaturahmi), deliberation (musyawarah), and mutual assistance (gotong royong) is always put forward as the local wisdom they have. Communication between stakeholders to develop ecotourism can be an integrated development plan, because it is done by involving relevant parties starting from the level of the farmer group, community, government, business world, academics and non-governmental organizations expected to build a network and run a synergistic partnership according to their role and each expertise [4].

Related to this, communication through deliberations to address peat environmental problems is carried out in several contexts. The first context of deliberation communication is carried out among members of farmers' groups whose ties have the same kinship and ethnicity, namely the Javanese. Of the 47 members of the Tunas Makmur Farmer Group, the majority of them still have family relations. Most of them are descendants of immigrants from the island of Java in the 1950-1960s. Since the beginning of the formation of farmer groups until now, the increase in the number of members is more common in close relatives or residents who do live close to the location of the group. Characteristics of groups based on kinship make communication and coordination carried out even easier because the distance of houses between adjacent members and informal communication that has been established previously are quite strong. The existence of this tradition can be seen from the voluntary willingness of community members to help ease the work of other members who are being hit by disaster or directly involved to help other members who are having a party or festivity. This context shows a strong influence on social cohesion at the internal level of the Tunas Makmur Farmer Group. The bonding relationship between members is strong due to their internal similarity to the problems they face, both kinship, occupation, culture, ethnicity, and geographical areas. These problems have an impact on the formation of group cohesion and ownership in group members [21].

The second context is the deliberation communication channel through bridging and connecting between groups by creating a communication forum for Communities Concerned Fires (CCF-Masyarakat Peduli Api). This communication meeting is organized by the village head, which involves all groups or stakeholders. The formation of CCF members is based on the recruitment of community members who are willing to work on patrols and firefighting. This group is structural in nature, which places more emphasis on the regulations made by the village head as a joint regulation that must be agreed upon by the members. The existence of the village head also has an important role in maintaining the solidarity of members because the group coordinates if there are problems that cannot be solved by the group. Characteristics of groups built are based on the similarity of membership and the closeness or similarity of domicile territory. Members of the group have different ethnic
backgrounds, ranging from Malays, Javanese, Minangkese, and Batakinese. This characteristic actually shows the weakness of bonding relations that exist in the group because it is not built on the intimacy and informality that are characteristic of bonding relations [22].

The form of bridging relationship communication through the Community Concerned Fire (CCF) communication forum is weaker than the first, namely in the Tunas Makmur Farmer Group. Communication through the CCF involving village government officials, regional governments, the Army/Police and the Pertamina is able to bridge to achieve the desired goal of extinguishing the fire. Communication through deliberation and mutual assistance became a bridging relationship between the Tunas Makmur Farmer Group and the CCF group. Basic communication is established because of mutual benefit and mutual need. As it is known that the Tunas Makmur Farmer Group is a group engaged in agriculture and forestry by utilizing the former forest fires in the Sungai Pakning area to be turned into pineapple farming. While the CCF group in each village was formed by the local village government to patrol and extinguish land fires. Each of these groups has an interest in preventing land fires, because fires will clearly afflict and harm both parties.

CCF group meetings are usually held during a fire, structurally initiated by the village government. Communication is carried out to discuss and coordinate to overcome and prevent forest fires. In addition, the village government and Pertamina's CSR also have a role in linking relations, especially to connect people with higher power groups, especially those who are not reached by the farming community. This form of communication by building social relations bonding, bridging and linking is carried out intensively, openly and in a participatory manner by Pertamina's CSR to create healthy and sustainable social relations [23].

Tunas Makmur Farmer Group often acts as a coach for other groups in terms of business development and institutional strengthening, such as the “Nelayan Harapan Group” (Fishermen). This fishing group is also fostered by Community Development Officer (CDO) of Pertamina, especially in developing mangrove ecotourism. The communication formed between the Tunas Makmur Farmer Group and the Fishermen Group was carried out through joint discussion and learning related to group business development. This form of knowledge sharing communication is carried out because of the sense of togetherness that exists between the target groups and facilitation carried out by Pertamina’s CSR so that each group feels equal in position.

In addition to group communication channels, interpersonal communication channels are chosen by Pertamina’s CDO and members of the farming community because of their personal and human nature. Interpersonal communication is done face-to-face or by using social media among administrators of farmer group cooperatives. This interpersonal communication channel is also carried out between group members and the CDO, and group members with officers from the District Technical Services Unit (DTSU) in the sub-district or related service officials. This communication is carried out as a form of implementing empowerment, as it has been regulated by the government that the development of ecotourism is obliged to empower local communities and the regional government is required to provide guidance on the implementation of ecotourism development [6]. Fostering a group is done because the group channel has high conformity and cohesiveness in developing cultural-based tourist destinations and local wisdom [24].

The environmental communication grows from the awareness of the local community from their interactions with the environment, both natural and social. Their interpretation of the abandoned and burnt peat environment makes them aware of managing peatlands as a gift rather than a trigger for disaster. The peat environment sends a message that the fire disaster and the smoke disaster depend on the management of the environment around them. Peat management through ecotourism or educational tour teaches the community that life must be able to adapt to the environment. If managed properly, this community-based ecotourism can create employment opportunities for local communities and reduce poverty. Ecotourism can have a positive impact on the preservation of the environment and local indigenous culture which in the end is expected to be able to foster identity and pride among local residents who grow due to increased ecotourism activities [4]. On the other hand, the tourism communication model based on the environment and local wisdom is part of communication practices that can provide a nuance of renewal of tourism activities that have been oriented to modern things based on the development of science and technology. Models based on
nature and local wisdom can provide alternatives for choosing tourist destinations to be visited by tourists. The development of tourism based on local wisdom which is the creativity of the community has a special attraction, and can support the development of a creative economy for the local community [24].

Figure 1: Environmental Communication Model of Peatlands Ecotourism Development

In this case, Figure 1 shows that Pertamina’s CSR environmental communication focuses on the Tunas Makmur Farmer Group as the main target of the “Kampung Gambut Berdikari” program and at the same time as a communication channel in managing the ecotourism of peat arboretum. The development of the “Marsawa” Peat Arboretum has attracted more and more interest from the community every year to visit the area. People from various backgrounds especially school and university students come to this tour that is in line with the messages assigned by Pertamina’s CSR namely Schools Love Peat or Sekolah Cinta Gambut” for elementary schools and junior high schools, and ”Youth Love Peat” for senior high schools and village youth. This peat arboretum collects several endemic flora of Sumatra Island, among which are almost extinct, namely tropical pitcher plants, kelat tikus wood, meranti wood and geronggang wood. Five types of tropical pitcher plants in the arboretum peat ecotourism have their own types of names namely: Nepenthes Ampullaria Jack, Nepenthes Rafflesiana, Nepenthes Spectabilis, Nepenthes Mirabilis, and Nepenthes Gracilis Korth.

Communication and marketing of these educational tourism destinations is carried out by visiting schools, meeting with government agencies, and online media communication channels. Tourism communication strategies that emphasize ecotourism are based on visitors’ preferences for culture, adventure, solitude, and the uncontaminated natural environment and their great interest in environmental issues. In this case, young people as the main target can be attracted by the opportunity to enjoy time in the natural environment to be alone, to enjoy the quiet, and calm that can attract their attention [25]. Communication strategies through the development of word of mouth through social media about sharing tourism experiences can help build virtual experiences in environmental imagery prior to the visit, as well as helping shape the image of tourism [8].

The peat arboretum ecotourism development model by the farming community through ecotourism by farmers has become a peat learning destination. The conservation and development model developed by the community and Pertamina’s CSR is suitable to be used as a reference and disseminated to other areas. In practice, local governments are still lacking in providing guidance, training, monitoring and evaluation of the development of ecotourism by the community. The development of peat arboretum ecotourism development by the Tunas Makmur Farmer Group seems
to rely more on Pertamina's CSR. Therefore, Pertamina's CSR is required to provide some reports to related agencies.

In this regard, the management of environmental communication in a sustainable CSR program can be done through establishing good social relations as an important prerequisite for raising awareness and community participation in practicing sustainable environmental management, thus enabling multi-stakeholder collaboration in environmental conservation efforts [21]. Environmental communication between the community and Pertamina's CSR through the CSR program "Berdikari Peat Village" has succeeded in reducing forest and peatland fires, so this success has become a model of environmental communication that can be done to communities or other areas that have similar problems.

**Figure 2.** Farmers and their pineapples  
**Figure 3.** Women's farmer groups and their processed pineapple products

The farmer community in the Kampung Jawa Sei Pakning, Bukit Batu Sub-district have been proven to be able to find other alternatives in optimizing peatland management. They are not synonymous with planting oil palm, but they develop peat arboretum tourism destination and alternative agriculture, namely pineapple gardening and processing pineapple into various types of processed high economic value (see figure 2 and 3)[26]. Their pineapple plantations can increase the community's income. In addition, their pineapple processed products become souvenirs and snacks that have been sold to other regions such as Dumai, Pekanbaru, North Sumatra, West Sumatera and others. The peat arboretum which is managed by the farmers is a tourist destination that needs to be developed. Its existence not only has an economic impact on society but also contributes to the world of education, research, and public awareness of the environment. If the ecotourism develops well, the people get income from tourism services, for example: guide fees, transportation costs, homestay accommodation costs, selling souvenirs and handicrafts, and so on.

### 4. Conclusion

The environmental communication of the Tunas Makmur farmer group in developing the ecotourism of peat arboretum is based on their interpretation of the peat environmental problems they face. Pertamina's CSR (Persero) RU II Sei Pakning as a state-owned oil and gas company makes people more aware and concerned about the peat environment where they live. Awareness to care for the peat environment is also provided through empowerment carried out by the Bengkalis government through the District Technical Services Unit (DTSU), although it is not carried out optimally. Farmer groups are not only able to manage peatlands as pineapple plantations that can improve the economy and welfare of the community, but also owns and manages the land as an ecotourism of peat arboretum which is a tourist destination for the many people, especially students and peat researchers. Communities no longer burn land to open their plantations or agriculture, so that their area is free from fire hotspots. Disaster mitigation has also been carried out with the Community Concerned Fire (CCF) group.
The environmental communication model of farmer groups for the development of peat ecotourism uses the principles of friendship, deliberation and mutual cooperation. Environmental communication through coaching is done by using interpersonal communication channels for community members and Pertamina’s Community Development Officer (CDO) to strengthen the activities of farmer groups. Therefore, Pertamina is an important component for public awareness and provision of facilities for the development of peat arboretum ecotourism. However, environmental communication is still not integrated and coordinated with the regional government, especially efforts to develop sustainable ecotourism policies.

Local governments should provide support for community-based tourism by these pineapple farmers, so as to reduce social problems such as unemployment, poverty and environmental problems such as forest fires and haze disasters. Environmental communication in the development of peat arboretum ecotourism requires a mature communication planning process and has a vision to be greater so that it becomes an integrated tourism area. Therefore, this tourism potential should be managed in an integrated way with other tourist objects. This research will be interesting to be developed further by developing an environmental communication model based on culture and local wisdom with an ethnographic communication approach in the local community.

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