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## Self Branding of Grobogan District Through Mapping Superior Potential

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### Abstract

Grobogan is one of the largest districts in Central Java which has various areas. Self Branding and stereotypes. One of the interesting expressions that seems to be a tagline is "Purwodadi His City That Became Reality". This expression triggers the enthusiasm to continue working and shows the existence of Purwodadi City, Grobogan Regency. One of the problems in Grobogan Regency - perhaps also faced by most other districts - is the problem of Self Branding or Personal Branding. Self Branding or personal branding is the ability to shape people's perception of oneself or one's personal perception and what one has to offer professionally now and in the future. Self Branding Grobogan for many years has always been a "bad road". Self Branding This is certainly detrimental to Grobogan Regency. Actually Grobogan has a lot of potential besides Self Branding which is detrimental. The problem of change of Self Branding It's not easy, but it can be done. Awareness of the people of Grobogan district to brand themselves is very necessary. The will of the Grobogan people to want to create Self Branding and branding positive is very necessary. Grobogan has a lot of superior potential which has so far been little known due to the problem of branding. This problem needs to be addressed, one of which is by "arousing the will of the Grobogan people to want to brand himself." For this, one thing that can be done is collaboration with universities through community service activities. Problems that can be solved through community service activities are (1) How to instill community understanding about the importance of community service Self Branding (2) How to raise public awareness of what to do Self Branding by wanting to identify the superior potential that exists in various regions in Grobogan Regency (3) How to map the superior potential that exists in Grobogan Regency as an effort of Self Branding. This service activity aims to foster and instill understanding in the Grobogan community about its importance of Self Branding as well as mapping the superior potential that exists in Grobogan for Self Branding. To overcome this problem, activities are carried out in the form of (1) providing outreach, understanding and strengthening the importance of it Self Branding for Grobogan Regency (2) Instilling the importance of mapping superior potential in various regions in Grobogan (3) Accompanying the creation of superior potential maps in Grobogan Regency. It is hoped that these three service activities can overcome the problem of Self Branding in Grobogan Regency.

**Keywords:** self branding, superior potential, mapping

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### INTRODUCTION

The area of Grobogan Regency is recorded at 2,023.85 Km<sup>2</sup> and is the second largest district in Central Java Province after Cilacap Regency (RKPD Grobogan Regency, 2024). The vast area of Grobogan is blessed with various potentials and representations of identity. Personal branding or *Self Branding* is the way you present yourself to others. A successful personal brand is when you can create a consistent impression on your audience. Therefore, your personal branding must truly reflect who you are. This includes a combination of *skill* and the experiences you have to the personal values you hold (Mayrelin, 2022; Didy, 2023) from this understanding can be analogous to the Grobogan community, namely how the Grobogan community can represent its identity through superior potential in its region, for example in the form of tourism branding, will have an impact on the region (Michandani; Arida, 2019).

There is a lot of superior potential in Grobogan Regency, starting from culinary, natural tourism and arts and culture tourism. Mentioning Purwodadi, Grobogan, we will immediately be connected to the most hegemonic culinary, namely "swike" cuisine. *Self Branding* who always wakes up, swike is "frog", as if the Grobogan people like to eat frogs. Even though swike is a type of dish, the contents of

which can be chicken or frog. It would be better if the romance of this dish could prove that Grobogan chicken swike is also an identity as famous as frog swike (Astuti, 2013; 2017). Purwodadi soy sauce is also a typical souvenir. Unfortunately, to get it, we have to ask first where we can get it.

Other potentials, such as pumpkins and bananas, are often processed into chips and sold as typical souvenirs from Grobogan (Putri, 2021; Susanto, 2014). Gubug and Godong sub-districts are famous for their distinctive, crunchy chips that are not found anywhere else. Food entrepreneurs here have received training to develop village products through product branding because this plays an important role for a product to be recognized (Putri, et al, 2022; Nugraha, 2017).

Another culinary icon is "gethuk bersemi". This could actually be a great potential identity. Gethuk is a folk food with the romance of the past and "meaning for health" in the present. There are many more Grobogan culinary delights that bring the romance of societal hegemony. For example, "sega pecel Gambringan", "sega corn", "bothok yuyu", "gudangan", and "ungker lombok ijo". In the industrial-cultural area, Grobogan has started to develop its distinctive batik (Didy, 2023; Michandani and Arida, 2019).

Grobogan also has a lot of potential which should be used as an icon and a good representation of identity, not just about bad roads. Why is the Grobogan icon "a road that is always damaged"? Indeed, road problems are not only Grobogan's responsibility, but Grobogan can be a pioneer who accesses various parties to improve its roads. It's not that it can't be done, but it is this willingness to "make Grobogan beautiful" that has not yet been seen or felt. The problem in Grobogan is not only road damage, but almost all aspects. The face of a city that has "no identity", tourist attractions that only have names but can become icons and representations of the identity of this area. For example, the eternal flame of Mrapen has become world famous because it is often used as a place to collect fire for PON, Ganefo and Vesak religious ceremonies. Now the eternal flame is neglected and almost forgotten (Astuti, 2017).

Grobogan Regency's problems are not just problems *Self Branding* dry areas and damaged roads, but more about how society wants to change *Self Branding*. This is because in reality Grobogan has a lot of potential. This is where the importance of change is *Self Branding* and do *Self Branding* by the Grobogan community so that the outside world knows the potential that exists in the Grobogan area. Many branding efforts have been carried out in various regions, for example the city of Solo *city branding Solo the Spirit of Java*, Ponorogo Regency made *city branding Ethnic Art of Java*, Jember Regency made *city branding Jember Fashion Carnaval (JFC)*, while in Kudus Regency they created visual branding which was realized in the form of the Kudus City Catalogue, *Brosure, Roll up Banner*, and others (Bappeda Grobogan, 2023; Mayrelin, 2022; Didy, 2023).

Several ways can be done in forming *Self Branding*, including identifying one's potential, making promotions, for example *website*, create content, and create a positive impact (Mayrelin, 2022). *Branding Self* is a process that does not happen instantly but is built over time. In the process, people will continue to develop their abilities and recognize their greatest focus and strengths (Mayrelin, 2022).

People in Grobogan Regency can start *Self Branding* by identifying the superior potential that exists in each region, then mapping the superior potential and creating its promotion with various media. Next is promotion in the media *online* for example websites, YouTube, content creators, media *online*. Others are also very important and effective in the current digital era (Bagasta and Iswara, 2021).

If the superior potential in Grobogan Regency is managed and marketed well, it will have great potential in tourism development in Grobogan. Unique and interesting tourism will become the identity of an area so that it will be better known by the public, but this needs to be accompanied by branding, promotion, and mapping potential tourism development (Pujiningsih R, and Muryanto S, 2021). *City branding* in many studies it has had a significant impact on increasing tourist visits (Indriani J, and Kuswoyo C, 2017; Yusuf, A, 2016; Aulia AR et al, 2019; Astuti, 2019).

Tourism development from 2013-2022 in Grobogan Regency shows quite good performance. Judging from the indicator, the number of tourist visits to Grobogan Regency from 2016-2021 has a tendency to increase, the number of hotels has increased from the initial 11 to 18 hotel units. Indicator The number of leading tourist destinations over a period of 5 years has also increased, from 5 destination units in 2016 to 35 destination units in 2022. The number of tourist villages in Grobogan Regency in 2016 was 12 villages, increasing to 26 villages in 2021, as well as The number of Pokdarwis in 2016 was only 1 group, growing to 26 groups in 2021. In 2020, the number of tourist visits and hotel occupancy decreased due to the pandemic (Bappeda Grobogan, 2023; Michandani ES, and Arida IN,

2029). A complete picture of tourism achievements can be seen as follows:

Table 1 Achievements of Grobogan Regency Tourism Affairs Indicators [1]

Indicator	Unit	2018	2019	2020	2021	2022
Contribution of the tourism business sub-sector to PAD	%			1,56	1,34	
Vacation	people	583171	626873	330180	380685	
Number of tourism development studies	documents	3	3	3	3	3
Number of regulations in the tourism sector (regional regulations and regional regulations)	loss / district regulation	2	4	4	4	4
Contribution of tourism income to PAD	%	0,077	0,31			
Number of leading tourist destinations	unit	10	12	22	26	35
Number of restaurants and eateries	unit	40	38	40	52	
Total accommodation / hotel	unit	17	18	18	18	19
Number of tourist villages	village	19	12	26	26	
Number of pokdarwis	group	19	12	26	26	
Percentage of additional tourist destinations	%				24	
Percentage growth in the number of domestic tourists	%	5,47	3,93	-49,47	-49,51	

Source: Bappeda Grobogan Regency 2022

Based on the problems of Grobogan Regency (partners in this community service) the problem solving solutions provided through the community service program are in the form of: Socialization and strengthening of the need for *Self Branding* through superior potential and mapping of superior potential in Grobogan Regency. Assistance activities for the community are carried out by the service team, especially when identifying superior potential and creating a map of superior potential in Grobogan Regency. All the superior potential in Grobogan Regency will be mapped, namely natural tourism potential, arts tourism potential, cultural and social uniqueness, as well as culinary potential. The activity of mapping the superior potential in Grobogan Regency will have many positive impacts on Grobogan Regency, including:

1. Overcoming the lack of promotion about Grobogan Regency. *Self branding* will be a means for the people of Grobogan to discover the potential and be proud of the potential of their region, which in turn will want to promote it.
2. Becomes a representation of the identity of Grobogan Regency. Mapping superior potential in the form of natural tourism maps, arts, culture, traditions and social uniqueness tourism maps, as well as culinary tourism maps will become identity representations that are easily recognized by the wider community.
3. The implications will be changeable *Self Branding* from Grobogan district which previously had *Self Branding* dry, barren, and damaged roads *Self Branding* positive that has a lot of superior potential.

*Self Branding* through mapping superior potential, it will be effective if all elements of society move together to build a collective will to "market Grobogan"

## METHOD

The approach used as a method for implementing this community service program is as follows:

1. Socialization about *Self Branding* and superior potential through presentation of material so that it can provide a new understanding of the importance of the community carrying out *Self Branding* by identifying superior potential in their region. This socialization is carried out in the community in the area. Socialization materials include:
  - a. Socialization *Self Branding* and Community Motivation
  - b. Socialization about Community Social Capital and Regional Development.
2. Training and assistance in identifying and creating superior potential maps through presentation of material and practice in identifying and creating superior potential maps;

3. Promoting the superior potential map of Grobogan Regency in strategic places, for example through superior potential map posters, *flayer orbanner*.

The target audience for this activity is the community in Grobogan Regency. The socialization will be carried out in the city of Purwodadi with facilitation from partners, while the activity of creating tourism potential maps and promoting tourism potential will be carried out in the city Purwodadi and strategic places such as train stations, terminals, hotels and public places. other.

In this section, Bappeda suggests that the Semarang State University community service team does not need to install posters or maps in public places, because it is related to taxes. Grobogan Regency Bappeda said that later the installation of maps and other matters would be carried out by Bappeda (according to Mr. Agus from Bappeda)

So that the activity is carried out according to expectations, this activity is planned in collaboration with several parties, including: (1) UNNES Community Service Team; (2) Grobogan Regency Government; (3) BAPPEDA Grobogan Regency.

## RESULTS AND DISCUSSION

### **Socialization and reinforcement of the need *Self Branding* through the development potential and mapping of the outstanding potential in Robogan Regency**

The socialization was carried out in two periods. The first will be on July 11 2023 and the second will be on August 3 2023. The target of this socialization is representatives in every sub-district throughout Grobogan Regency. Representatives from each sub-district provide input and fill in information about potential advantages in their respective areas. Socialization about self-branding is very necessary for the Grobogan community, so that people understand the meaning of self-branding or personal branding.

Branding is a way in which a person forms his own image so that the public's perception of him is formed through achievements, skills and behavior. By doing personal branding, you can build trust and loyalty with other people. Personal branding is a way and opportunity to display someone's uniqueness or self.

The importance of self branding/personal branding for the Grobogan district area includes: Building a Regional Image, Showing and promoting the uniqueness/distinctiveness/characteristics of the superior potential of the Grobogan Region, Building Public Awareness about the superior potential of the region, Building an image with local wisdom for global goals, Starting from "small" for "bigger" goals. Building Self Branding is not just for a moment but must be continuous through socialization. This initial socialization activity must continue to be carried out in tandem with providing motivation to the local community. Branding must also be followed by several things, namely; (1) It requires will and care, (2) branding is not just a momentary activity but must be sustainable, (3) the will to build awareness, trust and hard work, (4) the will to "maintain" superior potential, (5) build pride in the region.

This action is not easy to do, but it can be done with the will of the people. Several interviews were conducted with representatives of several sub-districts in Grobogan Regency, including the Head of Kedungjati Sub-district, who said that: "*The most difficult thing is to grow and build will and motivation ma'am... in our society, especially in my place, it is very difficult to grow motivation... at most only certain people care.*". This informant's expression shows that building branding is not easy and requires strong enthusiasm and hard work from all parties. The Head of Kedungjati Subdistrict also gave a positive response to the activities carried out by Semarang State University. "*If there were resource persons from our campus who were willing to provide motivation to the community, we would be very happy, because that is a very important thing but difficult for us to do.... Sometimes if those who provide material or motivation come from their own neighbors, they don't believe it.*" continued the Head of Kedungjati sub-district.

This is different from the expressions of the Tawangharjo sub-district head and the Penawangan sub-district head "*When it comes to tourism awareness, our community already understands ma'am, we also have a tourism awareness group with activities that are very supportive... but support from policy makers is still lacking. We want village communities and policy makers to move together to develop existing potential.*" This was revealed because the Tourism Office has determined tourist sites that are recognized by the Grobogan district government. The potential for tourism based on local wisdom also has regional regulations so that policy makers also act and provide support according to existing regulations, because that is how it should be. This is an obstacle

because tourism potential or regional potential should come from the community so that the community feels like they own it. *Iftop down* people “feel they don't have that potential. This is what policy makers must pay attention to, so that policies regarding tourism also have a significant and positive impact on local communities, unlike opinions (Scheyvens, 2009; Blake 2008) who say that tourism does not necessarily have an impact on reducing poverty for local residents or residents because tourism only fulfills commodities and tourist desires. In fact, according to (Cohen, 1988; Indrianto, 2005; Kurniawati, 2015) the tourism problem becomes a complicated problem due to the fact that one of the problems that usually occurs in tourist areas is the commoditization of tourism products to meet demand and tourist attractions, thereby causing changes in tourism. cultural values and also changes in the physical environment of tourist attractions.

### **Mapping the superior potential that exists in Grobogan Regency will have many positive impacts on Grobogan Regency**

Crop production, plantations Grobogan Regency is a district area with high agricultural and plantation potential with a large GDP contribution every year. Based on land use data, it is known that the agricultural land area reaches 107,448 hectares with agricultural products being superior products in the form of rice, corn and soybeans. This is shown by the highest corn production in Central Java and high production in other types of crops. The large agricultural potential that exists can be used as a large potential that needs to be developed.

Livestock production, characteristics of excellence in prime economic sectors which include agricultural and livestock activities which are a force for economic growth. In 2021, based on BPS data, it shows that there are around 207,114 beef cattle, a number that continues to increase every year. Based on conditions that show that this region has the second highest number of beef cattle in Central Java, this indicates that the livestock sector can become a mainstay sector in meeting needs in Central Java Province.

Regional development is greatly influenced by the potential for development to improve community welfare. Regional potential mapping can be used as a first step in identifying what potential can be developed for targeted development to achieve development goals. Mapping regional potential can be seen from natural potential as tourism, natural potential as agricultural products, human processed potential, social and cultural. The following is the potential of the Grobogan Regency area.

### **Nature Tourism and Its Potential**

Grobogan Regency is a district that has beautiful geographical conditions and natural landscapes that are interesting for tourists to visit. Some of the natural potential results are waterfalls, springs, reservoirs, dams and lakes which are an attraction for tourists from the local area and from outside the region to come. This is a potential that can be used as a foundation or strength in potential-based development of the Grobogan district. Some of the existing natural potentials are as follows.

***Mrapen Eternal Flame*** is a rare natural phenomenon and has land rich in natural resources located in Manggarmas Village Godong District, Grobogan Regency, Central Java. Located on the edge of JPurwodadi - Semarang highway, distance 26 km from Purwodadi City. The fire that never went out was caused by the supply of gas from within the earth. Local people call it Sendang Dudo. Every year the Mrapen Eternal Flame area is used as a place for the Vesak ceremony. The use of the Mrapen Fire tourist attraction as a tourist attraction is known to the general public as an educational tourist spot and an easily accessible geological laboratory. But now it's off, as per the alert The Central Java Province Department of Energy and Mineral Resources (ESDM) said there were several factors that caused the extinction of the Mrapen Eternal Fire. Among them, the natural gas bag that supplied the Mrapen Eternal Fire had run out and the natural gas outlet (conduit) was closed in the form of cracks in the ground due to deformation. As well as the alleged effects of drilling a well which is around 150 meters from the Mrapen Eternal Flame. <https://regional.kompas.com/read/2020/10/05/19170771/api-abadi-mrapen-padamini-penjelasan-ahli-geologi?page=all>

***Gowa Loa and Macan Cave*** is a tourist attraction in Grobogan district in the form of a horizontal karst cave with a unique and interesting karst landscape formation. The location of this karst cave is located in Watusong Hamlet, Sedayu Village, Grobogan District, Grobogan Regency with road access that can be reached by motorbike or car. The unique architecture of karst caves can attract tourists to visit these places as a place to take photos and enjoy the uniqueness of this karst landform. The management of these two caves is carried out by the district government.

**Sendang Keongan** is a spring located in Penganten Village, Klambu District, Grobogan Regency, a beautiful spring with trees around it. Sendang Keongan is unique, trusted by the local community and is one of the places where local community activities such as Eid Ketupat are carried out. Sendang conch is also believed to make people stay young. Exotic natural potential can be a force in developing sendang snails with support from the government.

**Kedungombo Reservoir** is a reservoir located on the border of three regions, namely Boyolali, Grobogan and Sragen Regencies. This reservoir, which was created for the purpose of irrigation rice fields in 1991, has a beautiful and beautiful condition to be used as a tourist attraction. Currently there are several supporting facilities that make this reservoir a comfortable and beautiful tourist spot. The existence of the reservoir is also used by residents as a fishing and culinary spot for tourists.

**Sendang Coyo** It is indeed one of the interesting natural tourist destinations. Famous for its clear spring water and cool atmosphere, this place offers a relaxing natural experience. The view around the spring is beautiful with large, shady trees providing a natural feel that is suitable for relaxation and taking photos. Sendang Coyo is located in Girirejo Village, Grobogan District.

**That dust** is a tourist spot that originates from a natural phenomenon located in Kuwu Village, Tawangharjo District. This phenomenon is known as *dust*, which in Javanese means the sound of a boom or explosion. The uniqueness of bledug kuwu attracts attention to see the unique landsak, which is a muddy area that emits gas. Visitors can see the phenomenon of gas bubbles and listen to the sound of explosions, while enjoying the surrounding views. As a tourist spot, Bledug Kuwu has natural uniqueness, interesting views and can be an educational place.

**Thistle Waterfall** Located in Pulokulon District, this waterfall offers beautiful natural views and a calming atmosphere. The pool formed under the waterfall can be a good place for swimming or soaking. The clear and natural water provides the opportunity to relax while enjoying the fresh water flow. So the existence of this waterfall is very interesting to use as a natural tourist location.

**Our Cave** It is a karst cave in Tawangharjo which has an interesting charm, especially if tourists undertake cave exploration activities and see karst formations such as stalactites and stalagmites. Apart from being a natural tourist attraction, this cave can also be used as an educational tourist attraction.

**Klambu Dam** located in Klambu Village, Klambu District, which is around 15 kilometers east of Purwodadi City, the capital of Grobogan Regency. Even though it is primarily a water control infrastructure, Klambu Dam also offers interesting views. Views of controlled water flows, reservoirs or ponds formed, as well as a backdrop of trees and rural landscapes provide a calm atmosphere. So apart from its main function as a dam, it can also be used as a recreation area.

### **Religious and Cultural Tourism**

Apart from natural tourism, the uniqueness of religious and cultural tourism will be a potential and attractive attraction for tourists, some of the unique local culture and wisdom is one of the potentials that can be facilitated and developed. Several activities such as earth almsgiving and the Haul Ki Ageng Selo ceremony.

**Charity of the Earth** for the Grobogan people, it is a way to be grateful for the harvest, enrich the land for farming activities and strengthen the feeling of brotherhood for each Grobogan resident. It is suspected that this ritual came from the ancestors and has been passed down from generation to generation. However, in its implementation there have been many changes because it has to adapt to the religious norms adhered to by local residents. The Sedekah Bumi ritual begins with praying together for the harvest and praying for the harvested land to always be fertile for farming activities. Then, it continued with tayub dancing by residents at the harvest area. After that, the slaughter of the cow or goat is held at the elder's place or currently it can be done in the village head's yard. After the slaughter is carried out, the residents cook the meat and distribute it to the residents or eat with the residents. Finally, the puppet show is held at the harvest land or it can be done at the elder's place or nowadays it is usually done at the village head's house..

**K. H. Burhan Mosque** is one of the important mosques located in Grobogan Regency, Central Java, Indonesia. This mosque has a significant role in the religious and social life of the local community. K.H. mosque Burhan is located in a strategic location in Grobogan Regency, making it easily accessible to local residents and visitors from outside the area. Like other mosques, the K.H. Burhan has a broader role in the local community and society. Apart from being a place of worship, the mosque is also a center for social, educational and cultural activities that shape the character of the

local community and is a location that can be visited by religious tourists who make a pilgrimage to Grobogan.

**Ki's tomb is huge** is a burial place associated with a figure or guardian (holy person) in the Islamic tradition in Indonesia. Ki Ageng Selo's grave is located in Selo Village, Tawangharjo District, 10 km east of Purwodadi city, Grobogan Regency. As a spiritual tourist attraction, Ki Ageng Selo's grave is very busy and with so many religious tourist attractions, a tour package can be developed to go to each grave site for pilgrimage as a form of spiritual tourism.

**Tomb Ki aeng Tarub** The location of his grave is in Tarub Village, Tawangharjo District, Grobogan Regency. From Purwodadi Square the distance is around 14 km. The existence of graves of religious figures in society is one of the great tourism potentials in Indonesia. As a Muslim community, at certain times people often visit and pray by making pilgrimages to the graves of important figures in the spread of Islam in the region.

**Tomb of the Dark Cow** is one of the tourist attractions in Grobogan Regency, Central Java Province. Located in Tarub, Tawangharjo, Beji, Tarub, Kec. Grobogan, Grobogan Regency, Central Java 58191, Indonesia around ±12.40 Km from the Grobogan Regent's Office. Just like the graves of religious figures and other important community figures, this tomb has become a place for people both locally and from abroad to come.

**Abdurrahman Ganjur Godho Mustoko** or better known as Simbah Ganjur in Ngroto Village, Gubug, Grobogan as the burial place of one of the Islamic religious figures during the Walisongo period, Ngroto Village is also the burial place of Simbah Gareng who according to local community leaders is the grandfather of the founder of Nahdlatul Ulama (NU) KH Hasyim Asy'ari.

Customs/Traditions that are Periodically Performed. **Asrah Batin** is an activity carried out to remember and preserve the meeting of two brothers who have been separated for a long time. In the meeting, each has become the Head of Karanglangu village (old brother) and the Head of Ngombak village (young brother). They also agreed to commemorate this meeting in the form of a celebration/ceremony and preserved by his descendants in the traditional activities of Asrah Batin every 2 years on an even year in September. The activity lasted for 15 days and the peak of the event was held on Kliwon Sunday. This activity can be said to be the result of the community's efforts to remember and remember the history that happened with this activity, efforts can be made to make the momentum of the implementation as a series of festival events.

**The art of Tayub Larasati** Larasati is usually part of a ceremony or social event, such as a wedding or circumcision, and has elements of dance, music and singing. The tayub larasati art is a combination of Javanese gamelan musical instruments and female dancers (Ledhek) which is an important symbol in this performance. There are also male dancers (penayub) who take part. Tayub involves pengrawit, a group that plays gamelan. The essence of Tayub is a pair dance between female and male dancers, accompanied by a special gendhing. The implementation of the Tayub Larasati art can be used as an arts and cultural tourism by creating special events to promote the arts and various local tourism potentials.

### **Culinary tour**

**Garang Asem** has roots in Javanese culinary traditions, especially in the Grobogan area, which is chicken food with a fresh and sour taste and uses local spices. The unique sour and spicy taste of Garang Asem makes it stand out and appeal to culinary lovers. Local and foreign tourists looking for an authentic culinary experience will definitely be interested in tasting this flavourful dish. Promotion of Garang Asem culinary as a local specialty can support the local economy and help preserve culinary traditions. Restaurants or local food traders can become culinary tourism centers that offer Garang Asem as a typical menu.

**Corn Fried Rice** has the same main ingredients as fried rice in general, namely cooked and cold rice. However, the difference lies in the addition of sweet corn which provides a different texture and taste. Corn fried rice can be used as a local culinary tour because it is a unique food and is food that comes from local communities.

**Pecel Gambringan** A typical Central Javanese dish consisting of various types of fresh vegetables served with peanut sauce as a sauce. The existence of this culinary delights can provide an opportunity for tourists to experience local culinary and culture in more depth. Culinary tourism often supports other forms of tourism, such as cultural tourism or natural tourism. Pecel Gambringan can be part of a wider tourist experience in this district.

### **Potential Craft Results**

**Typical Grobogan Batik**, Batik is a traditional Indonesian textile art that produces cloth with beautiful and unique patterns and motifs. Each region in Indonesia has its own characteristics in batik art, including Grobogan in Central Java. Typical Grobogan batik has motifs and patterns that reflect the culture and natural beauty of the area. Motifs that may be inspired by flora, fauna or local symbols are often applied in batik. Typical Grobogan batik is an example of the richness of Indonesian art and culture which is manifested in the form of textiles, creativity and attention to tradition. The existence of this typical batik can be used as a souvenir for tourists as something that can be bought as a memento, as well as a potential economic source for craftsmen.

### **It is Agricultural and Plantation Potential**

Grobogan Regency is a district with agricultural and plantation potential with a large GDP contribution every year. Based on land use data, it is known that the area of agricultural land reaches 107,448 hectares with agricultural products being superior products in the form of rice, corn and soybeans. This is shown by the highest corn production in Central Java and high production in other types of crops. This potential advantage is often branded with the term PAJALE (Corn Soybean Rice). Grobogan Regency, whose region is barren, lacks water and the soil is unstable so the roads are always bad, currently has superior rice, corn and soybeans and is even in the top 10 at the national level. Apart from producing rice, corn and soybeans, Grobogan Regency also produces green beans, watermelon, cucumber and green eggplant.

### **CONCLUSION**

Branding for a region or city can be done in several ways and with various types. Grobogan Regency has a lot of tourism potential, but this tourism potential has not been used seriously. Government policy should pay attention to the "sense of potential" of local communities. If the policy does *nottop down butbottom up* then people will begin to have a sense of ownership of the potential of their respective regions. This sense of ownership of the region's potential is very important to start branding a region. Creating branding cannot be done quickly, but slowly but surely and becomes a culture. This is what is important to pay attention to.

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