

The Contestation of the Communication System of the Government and the Community: A Case Study of the Development of Lon Malang Coastal Tourist Destination, Sampang Regency, Madura

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Abstract

The purpose of this study was to identify the contestation of the village government communication system and the community communication system. The theory used was the Organizational Information Theory by Karl Weick. This study used a case study method. The results of this study showed that the village government faced the problem of suboptimal coastal management. The beach was only used as an area for sand mining. The village government then stipulated regulations in the form of developing the beach as a tourist destination. The regulations produced by the village government were rejected by the community. The community objected to this regulation because tourist destinations have the potential to create immoral places. The beach will be a place for young people to date. Tourist destinations were also not in accordance with the sociocultural environment of the community, in which there were many Islamic boarding schools around. The community wanted the tourist destination to be closed and the village government still wanted to continue the development of the tourist destination. The communication system of the village government and the community experienced a contestation in the development of Lon Malang beach as a tourist destination. The contestation on the communication system between the village government and the community continued onto the macrosystem (DPRD and regent government). The macrosystem mediated the communication system between the village government and the community. The macrosystem mediation resulted in an agreement whereby the village government was willing to fulfill some of the community's demands, and the village government was then able to develop Lon Malang Beach as a tourist destination until now.

Keywords

contestation; village government communication system; community communication system; tourist destination

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INTRODUCTION

When the village government opened up the tourist destination of Lon Malang Beach back in 2017, what came in large quantities were not tourists, but, rather, critiques. The main issue concerning the critiques was the choice of words used in several spots at the beach. At the beginning of its launch, the management chose “*Cuma Kamu*” (Only You) as the name of the beach for branding reasons. The management thought that because the name took inspiration from dangdut music, this will act as a magnet that can attract the interests of tourists to come. This is because, for a name of a tourist destination, such a name was not only unusual, but a complete combination of unique, weird, and *alay* (tacky).

Because it was the era of narcissism, the management took the initiative to place several selfie spots, such as bridges, swings, and gazebos. Each selfie spot was given a lewd name written on a sign, for instance, “*Kamar Janda Mendesah*” (The Moaning Widow Room), “*Danau Asmara*” (The Love Lake), and “*Papa Pulang, Mama Basah*” (Daddy’s Home, Mommy’s Wet). This lewd naming was intended so that the tourists would take selfies and upload them to their social media, therefore making them viral. As it turned out, these slogans became the heart of the issue. Instead of attracting people to visit Lon Malang Beach, local Muslim leaders considered them demoralizing and causing visitors to think indecently (Musthofa Aldo, 2019).

Ever since it was opened, the tourist destination of Lon Malang Beach at the Batu Lengger Road, Bira Tengah Village, Sokobanah District, Sampang Regency, has become the limelight among local religious leaders and the local people. For a moment of time, local religious leaders forbade any music events at this place. Not only were music events not allowed, the photo spots with excessive love-themed signs were also prohibited to be placed.

The original name of this tourist destination was “*Jumpa Kamu*” (Be Seeing You) Beach, but, due to requests from ulama,

the name was changed to Lona Malang. A consensus was made by the Dinas, religious leaders, and local people. All parties involved agreed on the cessation of entertainment activities in Lon Malang Beach, which were deemed to not adhere to Islamic values (Hanggara Pratama, 2019).

Dozens of kyais who were members of the Sokobanah Ulama Forum came to Sampang Regional People’s Representative Council (DPRD). They discussed the matter of tourism management at Sokobanah District (Cuma Kamu Beach, pen.) considered not in accordance with the existing norms. The Ulama Forum conveyed their aspirations to the people’s representatives that the community expressed their concerns towards the new plans for tourist destinations in Bira Tengah Village, Sokobanah District, Sampang Regency. The Ulama Forum questioned the phrases used in gazebos and signages. Moreover, the fact that Cuma Kamu Beach was open until midnight was also faced with disapproval. The Ulama Forum came to Sampang DPRD to file complaints from the local people (Abdul Basri, 2017).

The Ulama Forum added that the existence of this new tourist destination will only do more harm than good. One name that has already been mentioned was Cuma Kamu Beach. There’s another love lake with a gazebo, “*Kamar Janda Mendesah*” was written on it. Meanwhile, Sampang DPRD explained that tourism is not a matter entirely within their authority to control, and it lies on another government agency. However, Sampang DPRD admitted that the tourist destination is strongly believed to not have the proper permit because it was still in its embryonic stage. The government acts as an intermediary and will seek to address this issue in a more serious manner (Zamachsari, 2017).

The Ulama Forum asked for some of the tourist destinations in Lon Malang Beach to be closed due to disapproval from the local people. One of the indications for this was the use of phrases previously mentioned in the paragraphs above. The Ulama Forum conveyed their aspirations to the people’s representatives regarding the re-

cent tourist destination in Lon Malang Village. They argued that they were not against tourism and the developments in the local economy. According to the information gathered from the people, the existence of this new destination seems to only cause more negative impacts than good ones. Therefore, they asked for its closure (Muhlis, 2017).

As stated by the Head of Commission IV of Sampang DPRD, Amin Arif Tirtana, the two tourist destinations at Sokobanah District, Jodoh (Soulmate) Beach at Bira Timur Village and Cuma Kamu Beach at Bira Tengah Village, are highly suspected of being used for public indecency. Currently, the management of these two tourist destinations garnered both pros and cons in the eyes of the local people. Amin mentioned, based on reports filed by the people, the two tourist sites provided places for rest for visitors with pornographic writings on them. Amin asked the executive government to go into the field and mediate the issue immediately. The steps involved legalizing the two natural tourist sites and communicating with the people who were for and against the matter. He believed that if the issue remained unsolved, there will likely be physical altercations.

Meanwhile, the Regent of Sampang, Fadhilah Budiono, remarked that there was such a thing happening initially, but after some of his men came to the location a few days before, there were no signs with pornographic writings. Fadhilah asserted that the government supports the existence of these tourist destinations in themselves because they can promote the growth of the local economy. However, he made it clear that they can only open until 17.00 WIB. In his opinion, pros and cons are not unusual and these may arise due to friction between the old and the new village heads (Ryan Hariyanto, 2017).

News about the initiation of Lon Malang Beach as a tourist destination by the village government revealed issues regarding the communication system. The government's communication system, on one hand, produced information about tourist destinations in their village. The go-

vernment expected that these destinations generate local economic growths. On the other hand, the community's communication system objected to the various signs produced by the village government in these tourist destinations.

As a result, the government's communication system and the community's communication system were "conflicted". The community then expressed their aspirations to the regional government through the council/legislative institution. The community objected to the way these destinations put up "marketing" signs that were deemed inappropriate at several spots. They even went so far as to call for these destinations to be closed. In other words, there is a contestation between the communication system of the local government and that of the community. Based on this background, the problem formulation was as follows: How is the contestation in the community system between the government and the community in the development of Lon Malang Beach tourist destination?

The theory employed in this study was Karl Weick's Organizational Information Theory. Weick sees organizations as a system that takes in confounding and ambiguous information from the environment outside and processes the information to increase its understandability. Thus, according to the Organizational Information Theory, organizations will continuously evolve as long as they strive to understand themselves and their surroundings better. This theory focuses on the process of organizing the organization's members in managing information rather than focusing on the organizational structure itself. Several underlying assumptions include: (1) Human organizations exist in an information environment, (2) Information received by an organization differs in terms of its equivocality, and (3) Human organizations engage in information processing to reduce information equivocality.

The first assumption states that organizations rely on information to effectively function and, therefore, attain their goals. Weick (1979) considered the concept of in-

formation environment different from the physical environment in which organizations exist. He argued that this information environment is created by the organization's members. They determine the purpose that necessitates them to obtain information both internally and externally.

The second assumption declared by Weick focuses on the ambiguity that lies within information different messages and the extent to which they can be understood. An organization must be able to determine which members of the group are more knowledgeable and experienced in dealing with the obtained vital information. A plan to understand information must be formulated. The term equivocality refers to convoluted, indefinite, and unpredictable messages.

In efforts to reduce information ambiguity, the third assumption of this theory states that an organization begins with collaborative activities to allow the information received to be more understandable. Weick (1979) saw the process of reducing equivocality as a joint activity involving members of an organization, rather than individual responsibilities.

This organizational information theory by Weick presents several key concepts that are crucial in understanding this theory. These concepts consist of the information environment, information equivocality, regulation, and cycles. The information environment is the availability of all stimuli in an organization. Regulation is a guideline in an organization for evaluating responses to equivocal information. Meanwhile, cycles are a series of communication behaviors that serves to reduce equivocality (West and Turner, 2009: 335-345).

According to Weick, the sociocultural evolution in an organization is a three-stage process that begins with enactment, selection, and retention, which can be seen in Figure 1.

Through the process of enactment, the community organizes together what they can obtain from the environment. Action is the core idea of enactment. Weick believes that failure of actions is the cause of most organizational ineffectiveness. He was convinced that action is the precondition to something meaningful.

Weick defines selection as retrospective meaning. Retrospective meaning is an answer by organization leaders to re-question the meaning of knowing what they know now, and will they change how they label and relate streams of experience? However, we can only interpret the action that we are ready for it. This is what made Weick think that unplanned actions are still better than no actions at all. Common opinion and shared meaning are the results of an effective organization. Planning comes after enactment.

Retention in an organization is like biological reproduction in nature. This is a warning system, too much of it will create a regulatory system that lowers people's flexibility to respond to complex information. Weick believed that some degree of collective memory offered stability to people working together (Griffin, 2006: 283-286).

The process of reducing equivocality can be considered a complex matter. According to Weick (1995), an organization evolves through three stages in an effort to integrate regulations and cycles so that information can be more easily understood and becomes more meaningful. This process, in essence, is an interpersonal process and takes place through the aforementioned stages: enactment, selection, and retention. Enactment is the interpretation of information received by an organization. Selection is the choosing of the best method to obtain information. Meanwhile, retention is the collective memory that allows people to attain a goal (West and Turner, 2008: 347-348).

Organizing activities serve to reduce

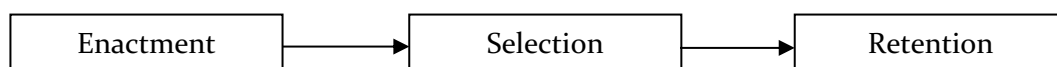


Figure 1. The Sociocultural Evolution Process of an Organization

information equivocality. Weick's key theoretical term is equivocality, meaning uncertainty, difficulty, ambiguity, and lack of predictability. According to Weick, all information from the surrounding environment is equivocal or ambiguous to some degree, and organizational activities are designed to reduce this equivocality. Not all interactions are equally important in reducing equivocality, but every effort contributes. The degree of equivocality experienced will vary in each situation but is often large enough, and reducing it will entail major organizational implications.

The process of eliminating equivocality is an evolving process with three parts: enactment, selection, and retention. Enactment is the definition of a situation or stating the presence of vague information from the outside. The second process is selection, by which members of an organization receive certain information as something relevant and reject other forms of information. Selection narrows the field and eliminates unwanted choices by the actors at that specific time. Because of this process, ambiguity is mostly removed from the initial information. The third part of the organizing process is retention, in which specific components are to be stored for future uses. Stored pieces of information are then consolidated into existing information entities that run the organization (Littlejohn and Foss, 2009: 364-367).

Research on communication systems has been conducted previously. One example is a study on the communication challenges faced by security personnel working in a multinational company with the case study located in Jababeka (West Java). The study results pointed out that the primary purpose of communication using a foreign language is not only about being correct and accurate but about how well the messages and orders/directives are delivered and understood (Pujiastuti, et al., 2022: 239-253). Another is a study on the social capital and communication system in the stockbreeding of Kaligesing goats in Purworejo Regency. Social capitals include networking,

trust, and norms (Handaka, et.al, 2015: 307-315).

Furthermore, a study on the mechanisms of communication by the government of Yogyakarta in reducing violence in policies regarding the relocation of street hawkers. The study results indicate that the government of Yogyakarta as a system in communicating relocation policies involved actors in government elements in collaborative and integrated manners. The messages were continuously designed to be informative, persuasive, and coercive and adapted to the government's communication objectives (La Mani, 2020: 108-117). The disaster communication system in the city of Medan (Syafrizaldi, et.al, 2022). Strengthening the state institutional communication development system for radicalism management in Indonesia (Sazali, 2022). The significance of the caste system of Balinese in the modern era, a discourse of cultural communication (Sihombing, 2022).

Studies on organizational information as a potential approach to increasing community participation. If the organizational information is used by an NGO, management problems can be solved properly (Ali, et al., 2015: 1-15). There was also a study on the complexities faced by the government's communication system in the stockbreeding of Kaligesing goats in Purworejo Regency. Environmental complexities were in the form of counseling and marketing issues of Kaligesing goats (Handaka, et al., 2016:). Another previous study discussed regional autonomy that gave rise to changes in the communication system and streams of information. Regional autonomy resulted in changes in the community's communication system (Handaka, et al., 2019:).

This study aimed to bridge the gap in the Organizational Information Theory by Karl Weick. Weick has not explained in detail how the system conducts selection and retention. This study presented the form of selection and retention conducted by the system, especially when interrelation takes place between two systems.

METHOD

This study employed the case study method (Yin, 2011: 17; Neuman, 2013: 47-48). The research stage began with determining the research location at Lon Malang Beach. This beach is located at Bira Tengah Village, Sokobanah District, Sampang Regency, Madura. This tourist destination was chosen due to the case of contestation of communication systems in its development. The research instruments involved an interview guide and an observation guide. The interview guide consisted of two forms: one research instrument for the village government communication system and another for the community communication system. The observation guide emphasized the direct observation of the development result of the Lon Malang tourist destination.

The interview guide for the village government communication system focused on questions about (1) Environmental complexities faced by the village government communication system; (2) The selection of environmental information by the village; (3) The production of information by the village; (4) The selection of information by the village from environmental feedbacks; (5) The reproduction of information by the village; (6) The selection of information by the village when there is contestation; (7) The selection of information by the village when there is interrelation with the macrosystem (People's Representative Council and the regency-level government).

The interview guide for the community communication system focused on questions about (1) Environmental complexities faced by the community communication system; (2) The selection of information by the community when initiating the development of the Lon Malang tourist destination; (3) The production of information by the community when faced with issues regarding tourist destinations; (4) The selection of information when there are environmental feedbacks; (5) The reproduction of information when faced with issues regarding tourist destinations; (6) The selection of information by the community when there is

contestation; (7) The selection of information by the community when there is interrelation with the macrosystem (People's Representative Council and the regency-level government).

Data collection was through interviews and field observation. The authors made appointments with the informants using WhatsApp before the interview was conducted. Data collection with the village head was carried out in a discussion using Zoom. The interview with the secretary of village-owned enterprises (BUMDes; Badan Usaha Milik Desa) was done at one of the beach gazebos. Meanwhile, the interview with the district head was at the district office. Lastly, the interview with the kyai/ulama was at the Islamic boarding school.

The informants were chosen as they represent either the village government communication system or the community communication system. The informants representing the village government communication system are the village head, the head of BUMDes, the secretary of BUMDes, and the district head. The informants representing the community communication system are the ulama/kyai in the Sokobanah District.

These informants were considered actors who possess rich information related to the contestation of the communication system between the village government and the community. Besides recording the interviews, the authors also took notes of the information shared by the informants. Then, the authors categorized the interview data. Data categorization was adjusted with the conceptual and operational definition of the village government communication system and the community communication system. Data categorization served as the basis for performing analyses. Instruments for data analysis included the Organizational Information Theory by Karl Weick, comprising enactment, selection, and retention.

RESULTS AND DISCUSSION

The village government faced environmental complexities. These complexities were

related to beach management. The beach in question has been used but was not optimal. The community dug beach sand, and the beach was also used by young couples for dating. Damage to the beach environment was due to sand excavation and the eviction of ancestral graves located on the beach. According to the secretary of BUMDes, the beach sand forms a relatively high mound, concealing the beach from the highway in front of the beach. Thus, this condition was taken advantage of by young people for dating at the beach.

“For a number of times, we caught young couples dating along Lon Malang Beach. These young couples were more likely to date in the late afternoon and into the evening.” (Fatkhul, 18 Oktober 2022).

The environmental complexities faced by the village government communication system are illustrated in Figure 2.

The village government produced information about the regulation of the development of beach tourist destinations. The village began to educate the community about the importance of preserving coastal ecosystems. The village ceased sand excavation so that the coastal ecosystem would no be further damaged. This information has reached an environment outside the village government communication system. The environment outside the village government communication system was aware of this regulation. There were pros and cons to the development of the beach into a tourist destination. The village government regulation received reactions from the community. The information produced by the village government communication system, the environmental feedbacks and the reproduction of information are all illustrated in Figure 3.

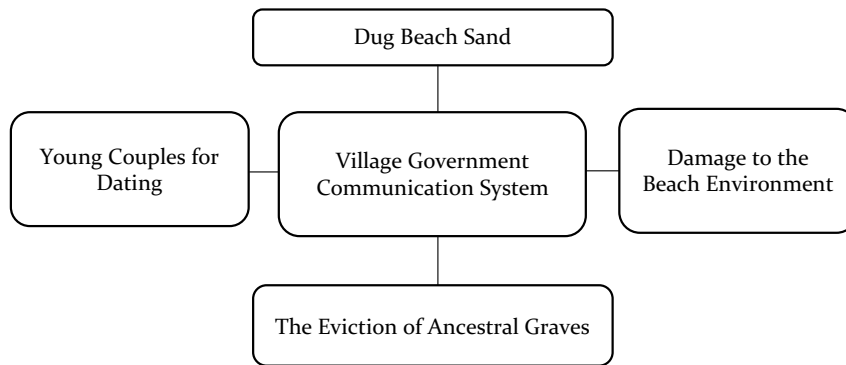


Figure 2. The Environmental Complexities Faced by the Village Government Communication System

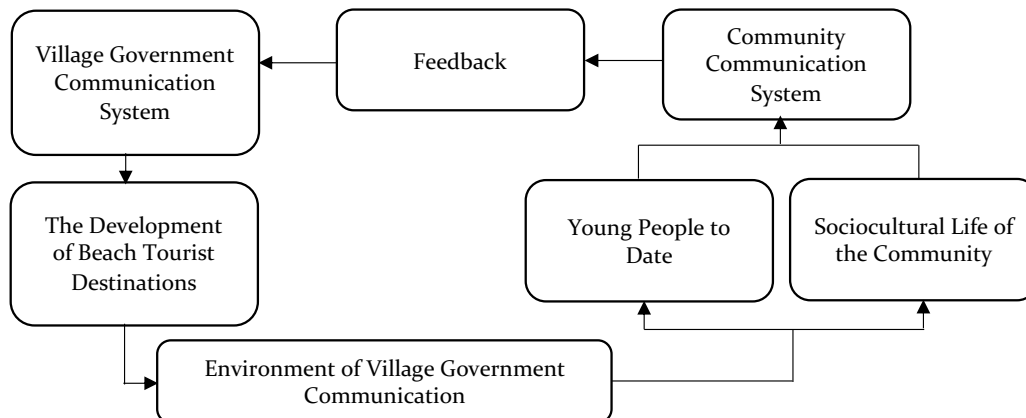


Figure 3. Production and Reproduction Information

One of the attitudes against this matter came from the Pantura Ulama Forum. The community objected to the development of the beach as a tourist destination. The Ulama Forum viewed that the development of the beach as a tourist destination would only bring more harm than good. According to them, the beach would be a place for young people to date, the choice of phrasings in the tourist spots was deemed indecent, and the tourist destination was not compatible with the sociocultural conditions of the community in which there were many Islamic boarding schools around the beach. In addition, they mentioned that the way to improve the local economy didn't have to rely on tourism.

The opposing attitude of the Ulama Forum was the feedback for the village government communication system. Environmental information in the form of feedback is essential for the system to reproduce subsequent information. The village government communication system was adequately sensitive to the community's feedback. The system then reproduced information in the form of regulation that ensured no pornographic/indecent signages be placed in several selfie spots. The village also operated the beach until the evening, as opposed to night. There would also be no music concerts in the beach area.

Contestation of Communication System

The development of the beach as a tourist destination was considered by the ulama/kyai to not be in accordance with the norms, values, customs, and sociocultural life of the community. The ulama/kyai argued that Madura in general and the Soko-banah area in particular are home to many Islamic boarding schools. The values of Islamic boarding school life influence the daily habits of the community's lives. The beach as a tourist destination is not compatible with the religious way of life. The beach has the potential to damage the values of the sociocultural life and religiosity of the surrounding community.

The village government communica-

tion system selected and reduced this environmental feedback. They utilized this feedback to reproduce information. The village then no longer put up signages that were deemed indecent and had negative connotations. The village also limited the operational time of the beach from 08.00 WIB to 17.00 WIB. These opening hours have been implemented until now. There is also a musalla for the visitors to pray during their visit to the beach.

The community communication system demanded that the development of the beach as a tourist destination be closed and discontinued. Based on various considerations, the Ulama Forum objected/opposed the development of the beach tourist destination as it will only negatively impact the community. The Ulama Forum understood that promoting socio-economic improvements in the community is nonetheless important. However, the ways in which this is achieved may not necessarily be through the development of tourist destinations. They believed that there remain options to improve the local economy aside from tourism.

The village took the decision that the development of the beach as a tourist destination was to be continued. The relation between the village government communication system and the community communication system found no consensus. The Ulama Forum then asked the village government for dialogue, as this was considered necessary to resolve issues pertaining to the development of Lon Malang Beach. The village government and the Ulama Forum held a meeting at a mosque to discuss further the development of the beach as a tourist destination. However, this meeting did not produce a decisive result nor an agreement, without a solution that appeased both sides. The contestation of the communication system between the village government and the community is illustrated in Figure 4.

The village government produced information regarding the regulation for the development of Lon Malang Beach as a tourist destination, while the ulama/kyai opposed its development. The community considered this development to bring nega-

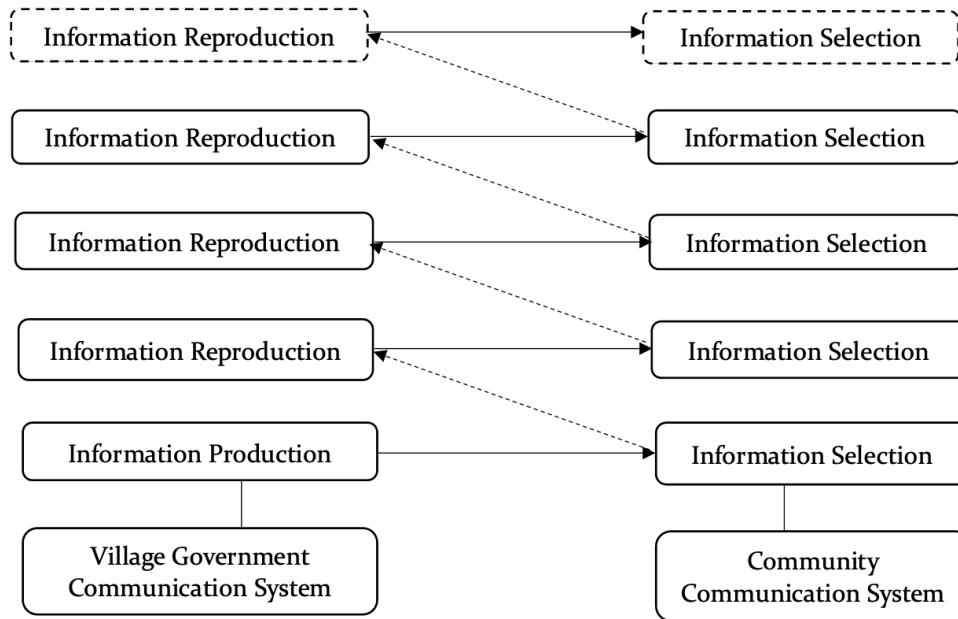


Figure 4. The Contestation of the Communication System

tive impacts to their sociocultural lives. These messages were a form of information selection by the community communication system (dotted lines). The ulama/kyai demanded that the tourist destination is closed, while the village government insisted that it should be continued. These messages are a form of information reproduction from the village government communication system. The ulama/kyai held a meeting with the village government at a mosque.

Both sides did not find a common ground/agreement, and both of them stood firm to their own conviction. However, the village government at one time had closed the tourist destination few days after the meeting/dialogue with the ulama/kyai. They removed the signage/writing in the beach spots. As a result, no more lewd naming was found in the area. The village government then opened up the beach again. The ulama/kyai remained unconvinced and asked once more to hold dialogue, albeit not immediately happening. Contestation in the communication system between the village government and the community reached a stalemate (a box with dotted lines).

One kyai/head of the Islamic boarding school at Sokobanah District mentioned that the Ulama Forum had asked the

village government to hold another dialogue. Although, the village was not available to schedule dialogue at the time.

“Dialogue held at the mosque had not reached a common ground/agreement. We waited for the next dialogue agenda with the village government to discuss Lon Malang Beach as a tourist destination. However, the dialogue agenda in question has not happened until now. The main issue lay in the eviction of ancestral graves at the beach area.” (Alim, 3 November 2022).

According to the head of BUMDes, the primary concern regarding the rejection toward Lon Malang beach was not purely a religious issue, but more because of political problems at the village level. One of the candidates who lost the village head election (*pilkades*; *pemilihan kepala desa*) provoked the ulama/kyai to oppose the development of the Lon Malang beach tourism destination. The same thing was also expressed by the village head of Bira Tengah who initiated the development of the Lon Malang beach tourist destination.

“The main issue was not tourism, but rather a political rivalry. The political rival provoked the ulama/kyai to refuse the development of Lon Malang Beach. The attack itself was not directed at Lon Ma-

lang Beach, but to bring down the village head.” (Syamsul, 3 November 2022).

“Ulama or kyai opposed Lon Malang Beach. They demanded that the development of the beach as a tourist destination be discontinued.” (Sulthon, 25 Januari 2022).

It is this village-level political issue that made the contestation of the communication system between the village government and the community even more convoluted. One of the village head candidates who lost the village head election (pilkades) provoked the ulama/kyai to reject the development of Lon Malang Beach as a tourist destination. The Ulama Forum based their arguments on the fact that beach tourism was not in accordance with the sociocultural conditions of the community, in which there were many Islamic boarding schools. However, beneath this lay an agenda to bring down the elected village head, i.e., the village head who initiated the development of

Lon Malang Beach as a tourist destination.

Weick stated that the system requires the selection aspect to obtain information. Weick did not explicitly elaborate on how the system selects the information from its environment. Research data demonstrated that the system may perform selections from the contestation with other systems. The village selected the information when there was contestation with the community communication system. This contestation between the two systems forced the village government to select information.

Weick also mentioned that the system requires retention to achieve the goals. Weick did not explain in detail how the system carries out retention. The research data show that one way for the system to carry out retention was by the reproduction of information. The communication system of the village government was the one selecting information from the contestation with the community, thereby obtaining crucial information from the environment. The vil-

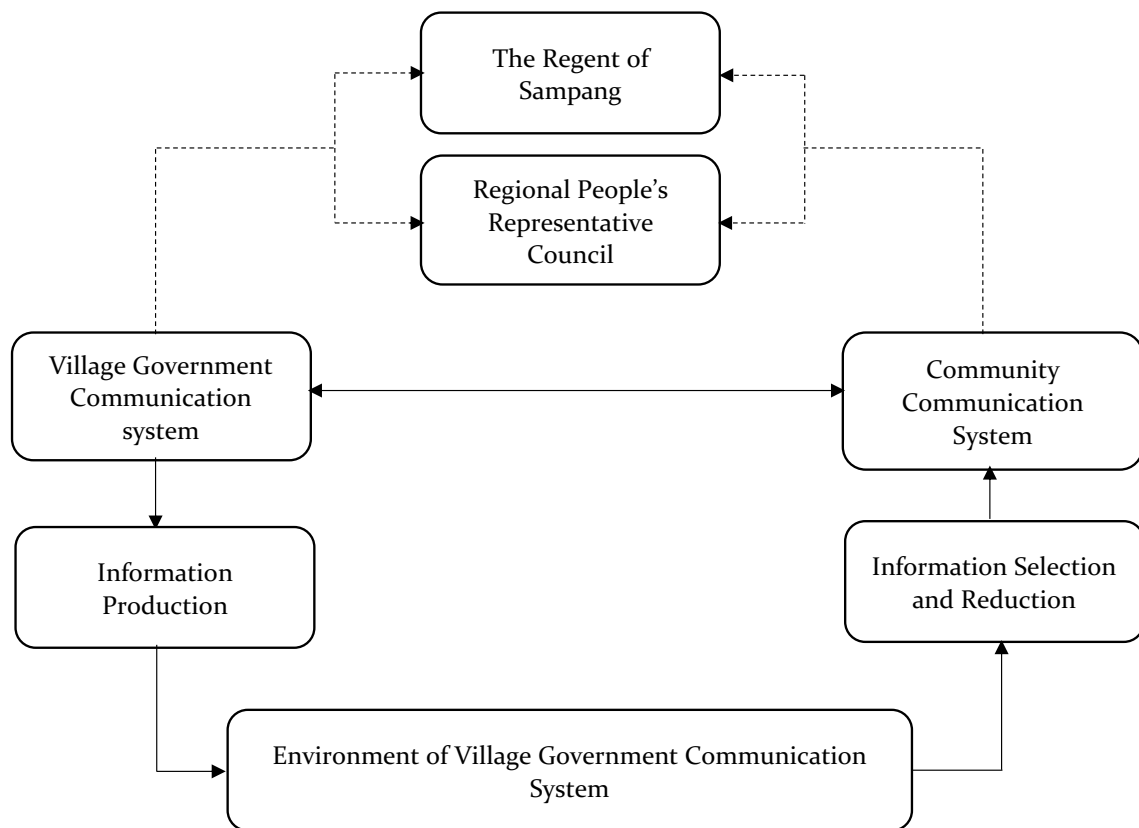


Figure 5. Adaptive Communication Model

lage then used the information to reproduce subsequent regulations.

Adaptive Communication Model

The ulama/kyai reported this issue of tourist destination development to the Sampang Regional People's Representative Council (DPRD; *Dewan Perwakilan Rakyat Daerah*). The ulama/kyai also expressed their objection to the Regent of Sampang. They remained unwavering regarding the development of Lon Malang Beach as a tourist destination. A stalemate was reached when establishing dialogue with the village government. At the same time, the village government continued to open the beach.

As seen in Figure 5, there was a discernible tension between the two systems. The contestation happening between the village government communication system and the community communication system reached a stalemate. This contestation brought the two systems into an interrelation with a macrosystem (dotted lines). This macro system is the Sampang DPRD and the Sampang Regent Government. The macrosystem mediated the dialogue between the village government communication system and the community communication system.

The Ulama Forum conveyed information regarding the development of Lon Malang Beach as a tourist destination to the DPRD. They expressed their objection to it and deemed that the development would only pose negative impacts to the community, not to mention that the development area was amid Islamic boarding schools. The Ulama Forum worried that the tourist destination would bring about negative relationships among the young people, as mentioned by the head of Sokobanah District:

“The Ulama Forum at Sokobanah District came to the DPRD and expressed their objection to the development of Lon Malang Beach as a tourist destination. They also conveyed their aspirations to the Regent of Sampang.” (Imam, 18 Oktober 2022).

The council selected and reduced the information from the Ulama Forum regarding the development of Lon Malang Beach

as a tourist destination. The council asked and delivered the information to the village government related to the tourist destination and forwarded the concerns of the Ulama Forum regarding the issue. The regent government also stated the same thing to the village government. This interrelation provided a settlement of the contestation occurring between the communication system of the village government and that of the community.

The contestation of the village government system and the community system was able to be mediated well by the DPRD and the regent government (Pemkab). The village government was willing to meet the demands of the Ulama Forum in the management of the beach. The Ulama Forum was also able to accept the existence of a tourist destination at Bira Tengah Village. The system was then able to move adaptively in overcoming complexities in the development of Lon Malang Beach as a tourist destination.

CONCLUSION

The village faced environmental problems in the form of suboptimal coastal management. The beach was only used for digging sand. The village government communication system established regulations in the form of initiating the development of the beach as a tourist destination. The village regulation was rejected by the ulama/kyai. The Ulama Forum, which represented the community communication system, objected to the development of the tourist destination. The ulama considered that the tourist destinations will bring more harm than good. The tourist destination was also not in accordance with the sociocultural environment of the community, in which there were many Islamic boarding schools around the coast.

There was no agreement on the interrelation of the communication system between the village government and the community. The ulama wanted the tourist destination to be closed, while the village government wanted to continue the deve-

lopment of the tourist destination. The village government and the community communication systems experienced a contestation in the development of Lon Malang beach as a tourist destination. The Ulama Forum brought this issue to the macrosystem (DPRD and Sampang Regent Government). The macrosystem mediated the contestation occurring between the village and the ulama. The macrosystem mediation resulted in an agreement in which the village complied with the demands of the ulama. The village government was then able to develop Lon Malang beach as a tourist destination.

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