

Knowledge Management in Sustainable Competitive Destinations (SCD) of National Cultural Tourism Event Bakar Tongkang Bagansiapiapi

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Abstract

Purpose: This study aims to discuss the concept of sustainable competitive destination (SCD) in cultural tourism based on knowledge management to ensure that the collaboration in a balanced way contributes to the economy through increasing tourist visits, providing benefits to local communities, and preserving existing culture. *Methodology:* This article conducts an in-depth literature review related to the development of cultural tourism through ecosystem synergy and applies Nonaka's knowledge conversion framework in explaining the role of knowledge management in the knowledge collaboration of cultural tourism ecosystems to create SCDs. *Finding:* Research activities by academics have not been followed up in real terms. Academics are less motivated to synergize the ecosystem. The participation of the people of Rokan Hilir Regency remains lacking. *Originality:* This paper discusses how to apply knowledge management in cultural tourism, and ecosystem synergies in creating an SCD for the national cultural event Bakar Tongkang Bagansiapiapi. *Research implications:* Implementation of knowledge management concepts in the cultural tourism ecosystem is a necessity. *Practical implications:* The synergy of Penta Helix is built through an understanding of the capacity of stakeholders to ensure that it can be a guide for each in creating the SCD for the Bakar Tongkang cultural event in Bagansiapiapi. *Social implications:* Tourism management and marketing strategies have reached local and foreign tourists who are related to the Tionghoa descendants of Bagansiapiapi.

Keywords: Cultural tourism, knowledge management, sustainable competitive destination.

Introduction

Bagansiapiapi is the capital city of Rokan Hilir district, dubbed the Negeri Seribu Kubah (Land of a Thousand Domes), located in the northernmost part of Riau Province which is also the eastern coast of Sumatra Island. Rokan Hilir Regency has an area of 8,881.59 km² or 888,159 hectares (rohilkab.go.id). Bagansiapiapi is a historic city and was once known as the largest fish producer. Bagansiapiapi was the second largest fish-producing city worldwide, after the Norwegian city of Bergen (De Indische Mercur, 1928).

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The Bakar Tongkang ritual is a traditional Tionghoa ceremony in Bagansiapiapi. According to Bagansiapiapi, Tionghoa community figures Hasanto (Aking) and Siswaja Muljadi (Aseng). The Tionghoa ethnic Bagansiapiapi regularly commemorate the history of the arrival of their ancestors to Bagansiapiapi by holding the Bakar Tongkang prayer. Bakar Tongkang is held every 16th of the 5th lunar month (Imlek) annually. The Bakar Tongkang ritual in its implementation starts from the preparation stage, which is carried out before the 15th of the 5th month of the lunar calendar (Imlek). The event committee prepares the necessary facilities and infrastructure for the implementation of the Bakar Tongkang ritual such as the manufacture of Tongkang and stages and installation of billboards, flags, and banners. On the 15th and 16th of the Go (five) lunar calendar, the ritual begins.

On the first day, the Tionghoa people pray at the Ing Hok King Temple. The Ing Hok King Temple, built in 1823, is the oldest temple and the cultural center of Bagansiapiapi Tionghoa. They pray while carrying various offerings that are placed on the altar. This lasts until the Tongkang pick-up event. After the Tongkang was picked up, the Ing Hok King Temple is temporarily closed to allow the gods to eat the offerings brought by pilgrims until the next day.

On the second day, at 00.00 WIB on the 16th of the 5th month, the Tongkang is inaugurated by the elders or traditional leaders and a person called Loya. Then, the temple is reopened. At 16.00 WIB, the Tongkang is paraded to the location of the fire and then burned. In a matter of minutes, the fire will flare up and burn the Tongkang. Until the awaited moment arrives, the fall of the Tongkang's mast is believed to be a prediction of the direction of sustenance for the next year. If the mast of the ship falls toward the land, luck or a good source of sustenance will come from the land (such as agriculture and trade). If the ship's mast falls into the sea, luck or a good source of sustenance will come from the sea (such as shipping and fishing). If the mast does not fall, luck or a good source of sustenance will come from the air (such as swallow business). In 2017, Bakar Tongkang Bagansiapiapi has been included in the Top 100 Calendar of Events (CoE) Wonderful Indonesia by the Ministry of Tourism. This national event has become an icon and mainstay of tourism in Rokan Hilir Regency and Riau Province which can attract tens of thousands of domestic and foreign tourists annually. In 2019, this festival has been included in the top 10 of the 100 CoE Tourism in 2019 (pariwisata.riau.go.id). Bakar Tongkang Bagansiapiapi has been able to attract national and even international tourists because of its uniqueness and authenticity.

Culture and tourism are two entities that if interacting with each other can cause several impacts (Proshansky et al., 1983; Hall, 1990; Japha and Japha, 1991). Finding the balance between tourism and cultural heritage management is a challenge. The consumption of extrinsic values from cultural heritage and the preservation of intrinsic values by cultural heritage managers can lead to conflicts. This arises because each party uses the same resource base (Bowes, 1994; Jamieson, 1994). Ultimately it can have an impact on the continuation of tourism operations and management of cultural heritage if partnerships are built not based on knowledge of the needs of the other parties and suspicions that arise about the motives of the other. Partnership synergy can be achieved if each party develops a stronger understanding of how the other party views assets, values them, and seeks to use them. (Integration and partnerships can be achieved only if each side develops a stronger understanding of how the other views the assets, values them, and seeks to use them). Creating modern cultural tourism activities creates both opportunities and threats. Conservation activities are not necessarily good for tourism and tourism activities are rarely good for conservation." In practice cultural values have been compromised for commercial gain. Cultural assets are presented as tourism products which are commodified for easy consumption by visitors (Daniel, 1996; Mckercher & Cros, 1998; Stock, 1996; Urry, 1990). Likewise, tourism has been compromised for some

assets when there is a management attitude that any tourismification (tourism) is considered as a damaging influence (Fyall & Garrod, 1996; Hovinen, 1995).

As a sacred ritual tradition, it is not easy to adapt to changes, ideas, and creativity. For the Bagansiapiapi Tionghoa community, everything, both personal and communal, is influenced by the decision of a “psychic” (Loya) who is believed to be able to communicate with God. Everything involves the existence of God. Some views explain that tourist arrivals can be a factor in shifting local culture (Britton, 1977; Fennell, 2002). Tourism “forces” local cultural expressions to be modified to suit tourism needs. Cultural expressions are commodified to ensure that they can be “sold” to tourists. Another opinion states that tourism (internationalization) does not destroy culture, but instead strengthens it because of a process called cultural involution (McKean, 1978; McKean, 1978). Tourism strengthens the process of conserving, reforming, and reinventing traditions (Nordholt, 1986; Mantra, 1993; Geriya, 2007). Tourism is additive, not substitutive; thus, it does not cause structural transformation but is integrated with the traditional life of the community (Gusfield, 1967; Eisenstadt, 1973; Lansing, 1974; Williams, 1983; Clifford, 1994).

As one of the national cultural tourism destinations, the Bakar Tongkang Bagansiapiapi tradition has become a ritual whose implementation involves many stakeholders. The synergy of all elements is critical to success. Not only the Bakar Tongkang ritual but also efforts to attract tourists, both local and foreign, carried out before, during, and after the implementation of the Bakar Tongkang festival must be included. Activities and businesses that provide all the infrastructure, goods and services, and facilities must also meet the needs of tourists (Pearce, 1981; Murphy, 1985; Inskeep, 1991; Gunn and Var, 2002).

Collaboration in uniting and realizing the goals between the ritual traditions of the Bagansiapiapi Tionghoa community and other stakeholders in organizing the Bakar Tongkang festival is very much needed. Sandiaga Salahuddin Uno, the tourism and creative economy minister in the Regulation of the Minister of Tourism and Creative Economy/Head of the Tourism and Creative Economy Agency of the Republic of Indonesia Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations, regulates a tourism system that involves the collaboration of the roles of Academicians, Business, Community, Government and Media (ABCGM) called the Penta Helix (Uno, 2021). Stakeholders (Penta Helix) have their respective roles and capacities. Collaboration and implementation of knowledge management for the successful implementation of the Bakar Tongkang Bagansiapiapi festival are necessary.

The application of knowledge management is very important for organizations to be able to adapt and survive in uncertain conditions (Teece et al., 1997; Teece, 1998; Eisenhardt and Martin, 2000; López, 2005; Nguyen and Neck, 2008). Today, organizations compete not only on their ability to exploit but also on their ability to update and develop organizational resources and capabilities. This enables companies to respond quickly and appropriately to changing market conditions to achieve and maintain a competitive advantage (Teece et al., 1997; Winter, 2003; Nielsen, 2006; Chandra, 2019; Ginting and Chandra, 2020). The application of knowledge management will transform, update, and utilize the knowledge-based resources of the organization and its ecosystem as a unified set of dynamic capabilities (Nielsen, 2006; Ginting, 2020). Dynamic capability refers to a firm’s ability to integrate, build, and reconfigure internal and external competencies to cope with a rapidly changing environment (Teece et al., 1997).

Knowledge management has become a trending discussion today because of its recognized impact on the competitiveness and sustainability of all types and sizes of organizations (Ginting & Chandra, 2020; Gupta & Govindarajan, 2000; Henche et al., 2020; Martins et al., 2019; Nguyen & Neck, 2008; Ochoa-Jiménez et al., 2021; Shaw &

Williams, 2009; Teece, 1998; Zehrer, 2011; Bhatt, 2001; Holsapple & Joshi, 2000). This is because knowledge has been recognized as the key to organizational performance and competitiveness (Drucker, 1992; Welch, 2001) explains that the main competitive advantage lies in the ability to learn, to transfer that learning across components, and to act quickly. The challenge in developing a sustainable model for cultural and historical tourism is very different from other types of tourism, historical and cultural tourism tries to integrate local people with economic activities, without removing them from their natural environment (Çakar, 2018; Serra et al., 2017; Zach & Hill, 2017). This study develops a management model for cultural and historical tourism in a balanced way while at the same time respecting its authenticity and sustainability (Chhabra et al., 2003; Martínez, 2016; Park, 2010; Pike & Page, 2014; Serra et al., 2017). So that this study is focused on the conceptualization of a tourism knowledge management model with historical and cultural identities as objects that must be treated in a balanced way from the aspects of conservation and commercialization so that they become cultural tourism destinations with sustainable competitiveness.

Various models and concepts of knowledge management exist. All of which identify different knowledge processes. This study adopted the knowledge spiral of Nonaka and Takeuchi (1995) to explain the knowledge management process in the implementation of the national cultural tourism event Bakar Tongkang Bagansiapiapi. This study explains how to create a sustainable competitive destination (SCD) at the Bakar Tongkang national cultural tourism event through the implementation of knowledge management in the Penta Helix collaboration.

Literature Review

Sustainable Cultural Tourism

Tourism needs to be managed effectively (Faulkner & Tideswell, 1997; Ritchie & Crouch, 2003) explains that there are 4 main pillars of sustainable tourism [1] Economic Sustainability; The tourism strategy must be able to meet the economic needs and aspirations of citizens in the long term. Some of the considerations that can influence in determining economic sustainability are tourism activities that benefit many people, not just a few people, the use of local workers, job security, wages, salaries and benefits. [2] Sociocultural Sustainability; The health and vitality of social and cultural systems and institutions help create an environment in which citizens find meaningful in their pursuit of happiness. Thus the population or community will be ready to care for and trade economic products from local resources for their quality of life. In addition, the main motivation for tourists to travel is the desire to see, experience, and learn something from the usual sociocultural setting of the destination. [3] Political Sustainability; The government has the power to deal with issues at the heart of society, and because politicians in a democracy survive on the basis of broad support, the political process tends to ensure that political views follow economic, socio-cultural and ecological issues. [4] Environmental Sustainability; The tourism industry has an important role to play in ensuring that any tourism development minimizes ecological damage, and perhaps even more importantly in providing economic incentives that promote conservation and protection. Each destination must develop its own strategy for sustainable tourism development adapted to its own ecological constraints. A destination must play the role of environmental steward along with other organizations burdened with the same responsibilities. The four pillars of sustainability described above act as an interdependent system. A particular strategic direction is unlikely to be sustainable if it fails the sustainability test on any of the four main pillars of sustainable tourism.

Knowledge Management

The application of knowledge management is very important for organizations to be able to adapt and survive in uncertain conditions. Today, organizations compete not only on their ability to exploit but also on their ability to update and develop organizational resources and capabilities. This enables companies to respond quickly and appropriately to changing market conditions to achieve and maintain a competitive advantage (Teece et al., 1997; Winter, 2003; Nielsen, 2006; Chandra, 2019; Ginting and Chandra, 2020). The application of knowledge management will transform, update, and utilize the knowledge-based resources of the organization and its ecosystem as a unified set of dynamic capabilities (Nielsen, 2006; Ginting, 2020). Dynamic capability refers to a firm's ability to integrate, build, and reconfigure internal and external competencies to cope with a rapidly changing environment (Teece et al., 1997).

Discussions on the application of knowledge management have been carried out in the context of advanced, developed, and developing countries. Additionally, the application of knowledge management has also been studied in the tourism literature, such as in the tourism support industry, hotel, and food industry (Ochoa-Jiménez et al., 2021; Sompong and Rampai, 2015). However, no studies have been found on how to implement knowledge management processes in the cultural tourism ecosystem. This research will explain how to apply knowledge management processes in the Bakar Tongkang Bagansiapiapi National Cultural Tourism Event ecosystem.

There are several different perspectives on knowledge management. This can be seen from the knowledge management process that was developed. However, there is a meeting point that knowledge management is a process of capturing and sharing knowledge among people to create added value (Dunning, 1993). Knowledge management implementation aims to identify, generate, use, exchange, and collect the knowledge needed to respond flexibly and adaptively to changing markets and new challenges (Evanschitzky et al., 2007).

There are various models and concepts of knowledge management which all identify different knowledge processes. The model that describes how tacit knowledge is converted into explicit knowledge is called Nonaka's knowledge creation spiral. The knowledge management process includes; [1] socialization, [2] externalization, [3] combination, and [4] internalization (Nonaka and Takeuchi, 1995). Nonaka's knowledge management process emphasizes social processes. Gold et al. (2001) developed a knowledge management process consisting of [1] knowledge acquisition, [2] knowledge conversion, [3] knowledge application, and [4] knowledge protection. The knowledge management process focuses on the product as an output. Furthermore, Grant (2005) describes the knowledge management process in a model that specifically includes six steps of knowledge management, namely [1] knowledge identification, [2] knowledge measurement, [3] knowledge storage and organization, [4] knowledge replication, [5] knowledge sharing, and [6] knowledge integration.

This study adopted the knowledge spiral of Nonaka to explain the knowledge management process in the implementation of the national cultural tourism event Bakar Tongkang Bagansiapiapi. Nonaka's spiral of knowledge emphasizes social processes. Hence, Nonaka's knowledge process is more suitable for the context of knowledge transfer in the cultural tourism ecosystem; its management is carried out sustainably. In Nonaka's concept of knowledge conversion, knowledge is created through the interaction between tacit and explicit knowledge (Nonaka and Takeuchi, 1995).

Ecosystem Synergy

The Government of the Republic of Indonesia has placed the tourism sector as an important economic pillar for Indonesia. The government has made efforts to develop the tourism sector in addition to generating economic benefits. It also has an impact on the

preservation of culture and the social environment. Tourism development involves many stakeholders and does not only depend on the government (Uno, 2021). Ecosystem synergy in the management of the tourism industry is very important.

Several literatures have studied and identified determinants in the development of competitive and sustainable destinations (Ritchie and Crouch, 2000; Goffi, 2013; Goffi and Cucculelli, 2018), without grouping the roles and contributions of stakeholders involved in creating SCD. Etzkowitz and Leydesdorff (2000) built the concept of tourism development involving three parties called the triple helix including academics, business, and government. Lindberg et al. (2014) developed the quadruple helix concept by adding an element of the community (Community) to complement the triple helix concept that had been developed. Furthermore, in several studies, the Penta Helix model of stakeholders' collaboration was developed by Ostrom (2010). Tonković et al. (2015) developed a Penta Helix model which includes five stakeholders that could be involved in the collaboration: government (G); business or private sectors, including developer and banking institution (B); academician (A); community (C); and nongovernment organizations (N). Regulated by the Minister of Tourism and Creative Economy/Head of the Tourism and Creative Economy Agency of the Republic of Indonesia Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations, a tourism system is built that involves the collaboration of the roles of ABCGM called the Penta Helix (Uno, 2021). Furthermore, Calzada and Cowie (2017) build an integration model of entrepreneurs/activists and civil society which consist of academia, civil society, private, public, and social entrepreneurs.

Methods

The approach of this research is to conduct a review of relevant literature in discussing the role of knowledge management, penta helix synergy in the cultural tourism ecosystem in order to create sustainable cultural tourism and focus on balance in cultural preservation and tourism (Hollinshead, 1996, 1999; Mercer & Theobald, 1995; D. G. Pearce, 1981; P. L. Pearce, 1995, 1996). Where the four main pillars in the formation of SCD at the Bakar Barge cultural tourism event as Ritchie & Crouch, 2003 explained, consist of Economic Sustainability, Sociocultural Sustainability, Political Sustainability, and Environmental Sustainability. This qualitative research was conducted through literature studies (Cawelti, 1969) and field studies (Eberhardt & Thomas, 1991). The stages of the research were carried out by collecting primary and secondary sources of literature. The next stage is citing references. This research was also conducted through field studies. At first, the research design and field equipment testing were prepared. Furthermore, competent informants were determined. In conducting field research, observations, documentation, and interviews were carried out. Data from the literature study and the results of field studies are presented as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for concluding.

Results

The knowledge spiral of Nonaka is suitable for the context of knowledge transfer in the cultural tourism ecosystem. In Nonaka's knowledge conversion, the knowledge is created through the interaction between tacit and explicit knowledge (Figure 1). This knowledge management process consists of four stages (Nonaka & Takeuchi, 1995; Ginting et al., 2022):

Socialization (tacit to tacit): In this initial stage, knowledge sharing activities are carried out through observation, imitation, and internships. The goal is to gain knowledge by imitating, observing, and practicing. Socialization occurs through sharing experiences with others and through direct interaction with stakeholders. This can be implemented in

a penta helix synergy as follows: [1] Academics are involved in the implementation of the Bakar Tongkang cultural tourism event; [2] Academics play a role in preserving the Bakar Tongkang culture through the Tri Dharma of Higher Education consists of education and teaching, research and development, and community service; [3] Academics play a role in developing Bakar Tongkang cultural tourism events; [4] Academics are involved in conservation and management of Bakar Tongkang cultural tourism events; [5] Academics coordinate with related parties in their involvement in Bakar Tongkang cultural tourism events; [6] Business actors are involved in the implementation of the Bakar Tongkang cultural tourism event; [7] Business actors play a role in the development of Bakar Tongkang cultural tourism events; [8] Business actors coordinate with related parties in organizing Bakar Tongkang cultural tourism events; [9] Business actors are involved in conservation and management of Bakar Tongkang cultural tourism events; [10] The community is involved in the implementation of the Bakar Tongkang cultural tourism event; [11] The community shows its role in preserving the tradition of Bakar Tongkang cultural tourism events; [12] The community plays a role in developing Bakar Tongkang cultural tourism events as regional tourism; [13] The community is willing to play a role in the conservation and management of Bakar Tongkang cultural tourism events; [14] The community openly and voluntarily coordinates with the organizers of the Bakar Tongkang cultural tourism event; [15] The government is involved in the implementation of the Bakar Tongkang cultural tourism event; [16] The government shows its role in preserving Chinese culture through the Bakar Tongkang cultural tourism event; [17] The government is making efforts to preserve the Bakar Tongkang culture through research; [18] The government plays a role in developing Bakar Tongkang cultural tourism events as regional tourism on a national and international standards; [19] The government plays a role in conservation in the management of Bakar Tongkang cultural tourism events; [20] The government coordinates with related parties in organizing Bakar Tongkang cultural tourism events; [21] The media is involved in the implementation of the Bakar Tongkang cultural tourism event; [22] The media plays their role in preserving the Bakar Tongkang cultural tourism event; [23] The media plays a role in the development of Bakar Tongkang cultural tourism events; [24] Media plays a role in conservation and management of Bakar Tongkang cultural tourism events; [25] The media coordinates with related parties in the implementation of the Bakar Tongkang cultural tourism event.

Externalization (tacit to explicit): Knowledge is crystallized, so it can be shared by others and become the basis of new knowledge. At this stage, knowledge transfer is carried out by publishing or articulating knowledge through concepts, symbols, and written documents. This can be applied in penta helix activities that include; [1] Academics have the opportunity to conduct an initial study of the implementation of the Bakar Tongkang cultural tourism event based on the implementation of the previous year's activities; [2] Academics open a forum for dialogue and brainstorming with related parties in the implementation of the Bakar Tongkang cultural tourism event; [3] Academics engage in participatory engagement with parties or stakeholders related to information support for Bakar Tongkang cultural tourism events; [4] Academics disseminate/socialize information about Bakar Tongkang cultural tourism events; [5] Business actors are involved in the process of disseminating information related to Bakar Tongkang cultural tourism events; [6] Business actors are active in promotional activities for Bakar Tongkang cultural tourism events; [7] Business actors prepare information on the availability of infrastructure to support Bakar Tongkang cultural tourism events; [8] Business actors renew service patterns for tourists or visitors to Bakar Tongkang cultural tourism events; [9] Business actors prepare information about the flow of the Bakar Tongkang cultural tourism event; [10] The community is involved in promotional activities and dissemination/socialization of information on Bakar Tongkang cultural tourism events; [11] The community in a participatory manner conveys information about the details of the Bakar Tongkang cultural tourism event; [12] The community conveys information about interesting things that are specific about the Bakar Tongkang cultural tourism event;

[13] The community prepares a special information channel about the Bakar Tongkang cultural tourism event; [14] The community prepares information about the existence of additional activity agendas to support the Bakar Tongkang cultural tourism event; [15] The government prepares modules and standard patterns for the implementation of Bakar Tongkang cultural tourism events; [16] The government disseminates information on Bakar Tongkang cultural tourism events, not limited to areas in Indonesia but also to foreign countries; [17] The government bridges the communication link between the technical organizers of the activity and the community outside Rokan Hilir; [18] The government makes the Bakar Tongkang cultural tourism event a part of cultural diplomacy; [19] The government builds an information network for national and international tourism service bureaus; [20] The government modified the procedures for implementing the Bakar Tongkang cultural tourism event so that it complies with international tourism standards; [21] The flow of information and communication between the organizers and the media takes place effectively; [22] There is a modeling of news or information content to be published; [23] The news content that will be disseminated by the media is agreed upon or harmonized with the organizers; [24] The media has access to sufficient information about the preparation of the Bakar Tongkang cultural tourism event; [25] The media disseminates information on a massive and scheduled basis before the peak of the Bakar Tongkang cultural tourism event; [26] Collaborated between the organizers of the Bakar Tongkang cultural tourism event and content creators; [27] Prepared an integrated information channel in the dissemination of information on the implementation of the Bakar Tongkang cultural tourism event.

Combination (explicit to explicit): It is a process of organizing and integrating knowledge. At this stage, various types of explicit knowledge are combined to build concepts, models, and prototypes. Creative use of computerized communication networks and large-scale databases can support this mode of knowledge conversion. Explicit knowledge is collected from inside or outside the organization and then combined, adapted, and processed to form new knowledge which is then disseminated to parties involved in the course of organizational activities. Combinations can be performed in the penta helix with activities such as; [1] Academics are involved in the planning process of the Bakar Tongkang cultural tourism event; [2] Academics have the opportunity to provide input on the preparation for the implementation of the Bakar Tongkang cultural tourism event; [3] There is a specific and ongoing meeting to discuss input from academics to the organizers of the Bakar Tongkang cultural tourism event; [4] Improvements were made to the input, criticism, or suggestions given by academics to the organizers of the Bakar Tongkang cultural tourism event; [5] There is feedback on input, criticism, or suggestions given by academics to the organizers of the Bakar Tongkang cultural tourism event; [6] Business actors are actively involved in the process of planning and implementing Bakar Tongkang cultural tourism events; [7] Business actors have the opportunity to provide input and opinions so that the implementation of the Bakar Tongkang cultural tourism event is better than the previous year; [8] There is a discussion process between business actors and the organizers of the Bakar Tongkang cultural tourism event; [9] There are corrective steps or improvements to the input given by business actors to the organizers of the Bakar Tongkang cultural tourism event; [10] An open forum or consultative forum is held between business actors and the organizers of the Bakar Tongkang cultural tourism event; [11] There is active involvement or awareness of the community in the successful implementation of the Bakar Tongkang cultural tourism event; [12] Open community participation in providing input on organizing Bakar Tongkang cultural tourism events; [13] The community is given the space to participate in expressing their existence through organizing Bakar Tongkang cultural tourism events; [14] There is community participation in showing their cultural identity, apart from Chinese culture which is shown in the implementation of the Bakar Tongkang cultural tourism event; [15] There is good communication between the local community and the organizer of the Bakar Tongkang cultural tourism event; [16] The

government accommodates input and suggestions from the organizers of the Bakar Tongkang cultural tourism event; [17] The presence of the government is felt in resolving the obstacles to organizing the Bakar Tongkang cultural tourism event; [18] The government is actively involved in planning and supporting the implementation of Bakar Tongkang cultural tourism events; [19] The government provides input and support for organizing Bakar Tongkang cultural tourism events; [20] There is information disclosure between the organizers of the Bakar Tongkang cultural tourism event and the media; [21] There is an effective communication relationship between the organizer and the media; [22] There is input from the media in supporting the implementation of the Bakar Tongkang cultural tourism event; [23] There is a media reporting strategy for disseminating information about the Bakar Tongkang cultural tourism event; [24] There has been a system of content design and media reporting narrative built.

Internalization (explicit to tacit): This phase is the stage of receiving and applying knowledge through a learning-by-doing process. Explicit knowledge becomes part of individual knowledge and will be an asset to the organization. It is a continuous process of individual and collective reflection as well as the ability to see relationships, recognize patterns, and the ability to understand fields, ideas, and concepts. Internalization can be implemented in the penta helix in the following; [1] There was a meeting between the organizers of the Bakar Tongkang cultural tourism event and academics in the finalization of the event; [2] There is an academic study of the implementation of the Bakar Tongkang cultural tourism event from various related scientific aspects; [3] The input of academics is well formulated in the implementation of the Bakar Tongkang cultural tourism event; [4] There is a draft guide for the implementation of the Bakar Tongkang cultural tourism event; [5] Academics have the opportunity to provide feedback in evaluating the implementation of the Bakar Tongkang cultural tourism event; [6] A business forum was held during the Bakar Tongkang cultural tourism event; [7] There is a meeting between the organizers of the Bakar Tongkang cultural tourism event and business actors in the finalization of the implementation of the event; [8] The input of business actors is well formulated in the implementation of the Bakar Tongkang cultural tourism event; [9] Business actors get sustainable business benefits; [10] Business actors have the opportunity to provide feedback in evaluating the implementation of the Bakar Tongkang cultural tourism event; [11] There is a meeting between the organizers of the Bakar Tongkang cultural tourism event and the community in the finalization of the event; [12] The community understands their roles and responsibilities in implementing the Bakar Tongkang cultural tourism event; [13] Creating conducive conditions during the implementation of the Bakar Tongkang cultural tourism event; [14] The community has the opportunity to provide feedback in evaluating the implementation of the Bakar Tongkang cultural tourism event; [15] There is a meeting to finalize the concept of organizing a Bakar Tongkang cultural tourism event; [16] The government helps overcome technical and non-technical obstacles if there are obstacles during the implementation of the Bakar Tongkang cultural tourism event; [17] The government plays a role in encouraging vigorous promotion of the implementation of the Bakar Tongkang cultural tourism event as a national and international tourism event; [18] The government is involved in the process of evaluating the implementation of the Bakar Tongkang cultural tourism event; [19] Systematically planned content and news narratives in conventional media both print and electronic media; [20] Systematically planned content and news narration on social media; [21] The flow and mechanism of communication information are well structured in the implementation of the Bakar Tongkang cultural tourism event; [22] There is a media center in the implementation phase of the Bakar Tongkang cultural tourism event; [23] There are social media accounts available for disseminating information on organizing Bakar Tongkang cultural tourism events; [24] A website is available as a means of disseminating information on organizing Bakar Tongkang cultural tourism events; [25] The role of the media has an impact on the dissemination of positive information after the implementation of the Bakar Tongkang

cultural tourism event; [26] Media actors have the opportunity to provide feedback in evaluating the implementation of the Bakar Tongkang cultural tourism event.

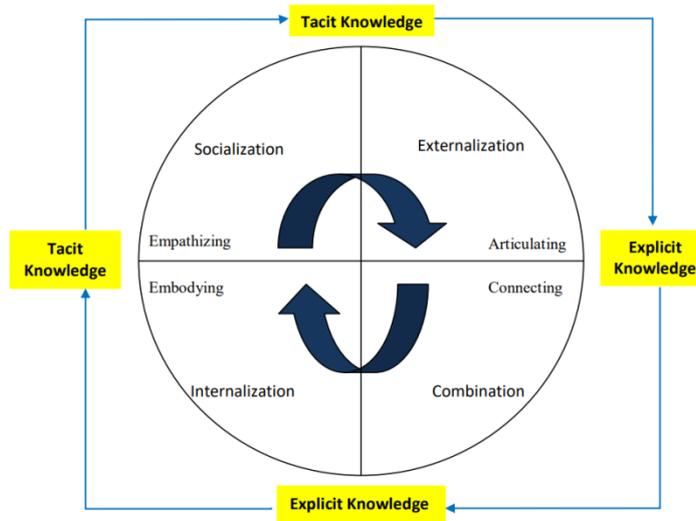


Figure 1. Knowledge spiral of National Cultural Tourism Event Bakar Tongkang Bagansiapiapi

This study further explains the role of Penta Helix in creating Sustainable Tourism Destinations (Uno, 2021) to ensure that each role and contribution can be mapped (Figure 2). Implementation of knowledge management at the national cultural tourism event Bakar Tongkang in Bagansiapiapi will direct the knowledge collaboration of each stakeholder in interacting as described above. Table 1 explains the characteristics of the role and contribution of each stakeholder in the cultural tourism event ecosystem.

Table 1. The role of the Penta Helix ecosystem in organizing the Bakar Tongkang national cultural tourism event in Bagansiapiapi

No	Stakeholder	Role
1	Academicians	<ol style="list-style-type: none"> 1. Play a role in identifying the potential for organizing the Bakar Tongkang Bagansiapiapi national tourism event 2. Build the concept of ecosystem synergy that can create an SCD 3. Cooperate with central and local governments to prepare supporting facilities and infrastructure 4. Facilitate the development of human resource skills that support the development of competitive cultural tourism. 5. Carry out Tri Dharma activities (Education, Teaching, and Community Service) which can be used as a means of developing an SCD program for the Bakar Tongkang Bagansiapiapi National Cultural Tourism Event.
2	Business	<ol style="list-style-type: none"> 1. Carrying out business activities 2. Creating added value 3. Maintaining sustainable growth 4. Running CSR (Corporate Social Responsibility) programs 5. Building ICT infrastructure that can be utilized by the community. 6. Assisting and facilitating programs such as communication and capacity building for industries supporting the national cultural tourism event Bakar Tongkang Bagansiapiapi.
3	Community	<ol style="list-style-type: none"> 1. Tionghoa ethnic community in Bagansiapiapi who have a tradition of carrying out Bakar Tongkang once a year. 2. As an intermediary between stakeholders (government, business actors, media, academics) to assist the success of the entire process of organizing the Bakar Tongkang national cultural tourism event to ensure that it can be enjoyed by domestic and foreign tourists 3. Work together for the government's vision and mission through the

		<p>Ministry of Tourism and Creative Economy (central government) and the local government of Rokan Hilir Regency</p> <ol style="list-style-type: none"> 4. Assist in mapping and developing potential attractions or cultural tourism products. 5. Strengthening Tourism Awareness Groups (Kelompok Sadar Wisata - Pokdarwis) 6. Build relationships with other communities such as Genpi (Generasi Pesona Indonesia). 7. Develop and market local products and creative industries in the regions.
4	Government	<ol style="list-style-type: none"> 1. Mapping potential tourist destinations in Bagansiapiapi, Rokan Hilir Regency 2. Develop regulations, make policies, and provide budget funds for the development of tourist destinations in the region. 3. Partnering with stakeholders (Business Actors, Media, Universities, Communities) to be able to help advance the tourism sector, such as improving tourism infrastructure 4. Community development and training for community economic development 5. Develop and market local products 6. Communicating potential tourist destinations in Bagansiapiapi, Rokan Hilir Regency.
5	Media	<ol style="list-style-type: none"> 1. Inform and introduce the Bakar Tongkang Tradition in Bagansiapiapi to the public and tourists 2. Catalyst for communication and information between stakeholders to encourage the development of the potential of Bakar Tongkang cultural tourism in Bagansiapiapi. 3. Assist in publication and promotion 4. Build brand awareness and brand positioning of various tourist destinations in Bagansiapiapi, Rokan Hilir Regency through social media, mass media, and other media.

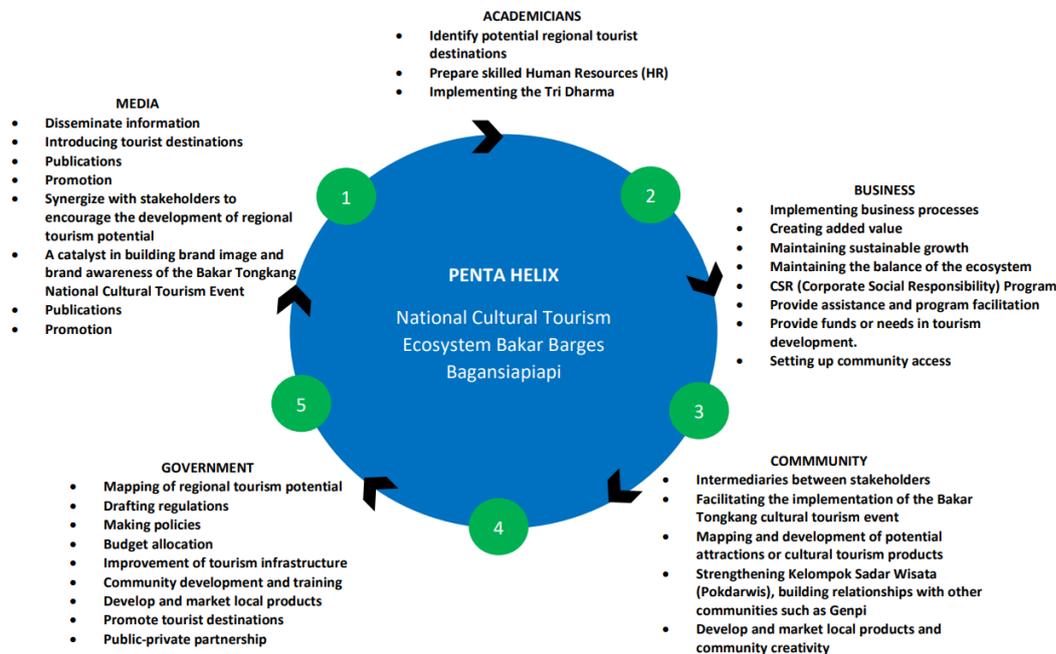


Figure 2. The Penta Helix synergy in Event Wisata Budaya Nasional Bakar Tongkang Bagansiapiapi

Discussion

The knowledge of spiral concept is a knowledge creation model developed by Nonaka (1991) which consists of socialization, externalization, combination, and internalization (SECI). Furthermore, the model is used to explain the dynamic innovation of Japanese companies (Nonaka and Takeuchi, 1995). The concept describes a continuous spiral of knowledge in the company. The model describes the process by which explicit and tacit knowledge is generated, transferred, and recreated in organizations. Furthermore, Nonaka's knowledge creation is used to build the organizational performance process by emphasizing the knowledge creation process such as SECI (Lee and Choi, 2003).

The SECI model in this study is used to explain the knowledge management process of the Bakar Tongkang national cultural tourism event ecosystem. The application of the ecosystem knowledge management process aims to make the national event a sustainable competitive tourist destination. The following will explain the knowledge management process in the ecosystem.

At the socialization stage, all stakeholders (Penta Helix) academics, business, community, government, and media share knowledge related to the roles and capacities of each entity. Socialization occurs through sharing experiences and knowledge gained in projects that have been implemented previously or from various sources of knowledge that can be adopted. Socialization occurs through direct interaction between stakeholders; thus, appropriate knowledge is obtained based on the realm of the duties and responsibilities of each of them being carried out (Nonaka, 1991; Ritchie and Crouch, 2000; Uno, 2021).

Furthermore, experience and knowledge are crystallized in the externalization stage. Externalization is carried out through the process of publishing or articulating tacit knowledge into a formal guide such as the strategic direction of the tri dharma of higher education, publication, and promotion activities and the concept of building brand awareness and brand image of destinations through media (social media, online media, mass media, and other media). Designing standard business operations is balanced and does not damage the ecosystem, CSR programs, regulations, and written and formalized concepts; hence, they become guidelines and can be shared with stakeholders (Nonaka, 1991; Shaw and Williams, 2009; Ritchie and Crouch, 2000; Marica Mazurek, 2014; Uno, 2021).

The next stage is the process of organizing and integrating knowledge referred to as combination. In the combination stage, different types of knowledge are combined to build concepts, models, and frameworks. The implementation of the Bakar Tongkang national cultural tourism event in Bagansiapiapi was carried out following the lunar calendar. Various preparations were made by the Tionghoa ethnic community in carrying out this tradition. Long before the implementation, the publication and promotion through online media advertisements, social media, and mass media related to the organization of this event must have been carried out on a massive scale. Infrastructure, hotel, and accommodation services are well prepared. The various roles and capacities of the ecosystem are designed within a framework. Planning and implementation of preparations are carried out in building the prepurchase experience, purchase experience, and postpurchase experience of tourists (Shaw and Williams, 2009; Zehrer, 2011; Henche et al., 2020). This is to ensure that the national cultural tourism destination of Bakar Tongkang can attract tourists, namely [1] the purposeful cultural tourist (high centrality, deep experience), [2] the sightseeing cultural tourist (high centrality, shallow experience), [3] the casual cultural tourist (moderate centrality, shallow experience), [4] the incidental cultural tourist (low centrality, shallow experience), and the serendipitous cultural tourist (low centrality, deep experience) (McKercher, 2002), and provide maximum benefits to all stakeholders interest. At this stage, explicit knowledge is collected from inside and outside the organization and then combined, adjusted, and processed to form new

knowledge to be further applied by the parties involved in the running of the Bakar Tongkang cultural tourism event in Bagansiapiapi.

The next stage is internalization. At this stage, the concept and framework for organizing the event have been implemented. Providing a special agenda and time to discuss the implementation of this event must be carried out by the parties involved (academicians, business, community, government, and media) to obtain a comprehensive capture of the roles and contributions that have been made. Additionally, ideas and solutions are obtained for further implementation planning (Ritchie and Crouch, 2003; Shaw and Williams, 2009; Uno, 2021). The reflection process is carried out and all stakeholders can see relationships and recognize work patterns. Stakeholders evaluate the implementation of the national cultural tourism event Bakar Tongkang in Bagansiapiapi. All the results of the evaluation and discussion of the meeting must be made into minutes of the meeting and documented and distributed to all stakeholders to serve as an evaluation and improvement for the next implementation.

The Bakar Tongkang Ritual which has become a national tourism event continues to experience positive dynamics. Not only from the increasing number of tourist visits, but also from the implementation aspects which are increasingly expanding and resonating on a larger scale. Bagansiapiapi is an area inhabited by various ethnic and religious groups. Dominated by people from local ethnic Malays and others from ethnic Javanese, Minang, Batak and other tribes. In it there is a Chinese ethnic community, which was dominated by this ethnic group at the beginning of Bagansiapiapi's existence.

Implication

The Bakar Tongkang Ritual which has become a national tourism event continues to experience positive dynamics. Not only from the increasing number of tourist visits, but also from the implementation aspects which are increasingly expanding and echoing on a larger scale.

Bagansiapiapi is an area inhabited by various ethnic and religious groups. Dominated by people from local ethnic Malays and others from ethnic Javanese, Minang, Batak and other tribes. In it there is a Chinese ethnic community, which was dominated by this ethnic group at the beginning of Bagansiapiapi's existence. Inter-ethnic harmony in Bagansiapiapi in general can be maintained and managed well. In the last dozen years, there has practically never been social friction at a broad and massive intensity. Social conflicts can be avoided so that social stability and security are more conducive. The factors for the growth of the potential for social conflict have so far been controlled stably. This creates ideal conditions for security which is the main prerequisite for the growth of tourism businesses.

The condition of the pluralistic community between communities is one of the factors that makes the Bakar Tongkang tourism sustainable in Bagansiapiapi. Social harmony that occurs from mutual respect between multi-ethnic communities is a very valuable social capital. The Bakar Tongkang cultural ritual can grow and develop in the midst of a pluralistic society, demonstrating the concrete level of social tolerance of the Bagansiapiapi community. There has never been any disturbance of security or public order (kamtibmas). Inter-ethnic brotherhood is glued together by diversity that occurs clearly, but can live side by side.

The maintenance of this conducive and peaceful atmosphere can only occur when every community entity, especially the local tribes, has a generous heart and understands that Bakar Tongkang has become part of the history of the dynamics and progress of the area. This awareness continues to grow and is embedded in the mind and social memory across generations so as to form a relatively stable social condition. At this point a shared awareness emerged to coexist with the principle of sincere mutual respect.

On the other hand, the ability of the Chinese ethnic community in Bagansiapiapi to carry out social adaptation for hundreds of years shows a genuine attitude of respect for the existence of the local ethnic ethnicity. Reciprocal social relations that occur create a collective awareness that social diversity is a necessity that is continuously maintained and well managed.

This social harmony between communities is a joint social capital for the realization of the continuation of the Bakar Tongkang ritual with the involvement of the wider community. In turn, this activity has a positive effect on economic activity and community pride. The attitude of social cooperation which is manifested by the attitude of living side by side in the midst of differences is a social capital that can guarantee the long-term sustainability of Bakar Barge in Bagansiapiapi.

The social capital possessed by the ethnic Chinese community to continue the cultural rituals of their ancestral heritage also has long durability. The fact is, for hundreds of years since the arrival of Chinese ancestors to Bagansiapiapi, this ritual can continue to be performed without interruption.

This belief, trust, and culture that is continuously maintained is a form of intrinsic social capital of ethnic Chinese citizens as the main basis for holding the Bakar Tongkang ritual. The willingness across generations to carry out tradition inheritance in the midst of the dynamics and progress of the times is a positive force. Cultural regeneration that is maintained must be carried out consistently so that understanding of the implementation of this cultural ritual can be maintained. This shows that the process of transition and regeneration of cultural values is carried out in a sustainable manner. All of this becomes social capital that will determine the implementation of the Bakar Tongkang ritual in the future.

Cultural history conservation and commercialization activities must be carried out in a balanced way. Stakeholders in the implementation of the Bakar Tongkang Cultural Tourism event need to accommodate the goals and interests of each party so that they can work together to achieve common goals. The penta helix synergy in Bakar Tongkang cultural tourism needs to implement knowledge management as a social process. Through the implementation of knowledge management as a social process, harmony will be created between stakeholders which will lead to the creation of a sustainable competitive destination (SCD) at the Bakar Tongkang cultural tourism event in Bagansiapiapi.

Conclusion

This study explains that the implementation of knowledge management processes can create an SCD national cultural tourism event Bakar Tongkang Bagansiapiapi. Tourism development involves many stakeholders and does not only depend on the government. Based on the Regulation of the Minister of Tourism and Creative Economy/Head of the Tourism and Creative Economy Agency of the Republic of Indonesia Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations, tourism management is encouraged to optimize the roles and contributions of ABCGM or the Penta Helix. The five stakeholders have roles according to their respective capacities.

The implementation of this national event remains poorly coordinated among stakeholders. This can be seen from the not-yet maximal role of the Penta Helix ecosystem in developing and managing tourism destinations in Bagansiapiapi as a support of the Bakar Tongkang national cultural tourism event. The tourism support industry must be involved to ensure that tourists in Bagansiapiapi have a unique and authentic experience not only from the Bakar Tongkang festival but also with the art performances, entertainment, recreational facilities, culinary, lodging, handicrafts, souvenir businesses, travel agents, and money exchangers.

Research activities by academics have not been followed up in real terms. Academics are less motivated to synergize the ecosystem. The participation of the people of Rokan Hilir Regency remains lacking. Conversely, this event can be used as a means to introduce and market local products and creative products of the community as well as other potential tourist destinations.

Academics and local governments must map the types of human resource skills that must be possessed by tourist destinations to support the creation of destinations with uniqueness and distinctiveness in realizing destination competitiveness. Tourism management and marketing strategies have reached local and foreign tourists who are related to the Tionghoa descendants of Bagansiapiapi. Promotional strategies must be carried out more intensively to ensure that information on organizing the national cultural tourism event of the Bakar Tongkang Tradition can reach tourists who aim to learn cultural values and find a sensation of authenticity from the philosophy of implementing this cultural tradition.

The role of the media today is to inform the timing of the Bakar Tongkang Tradition in Bagansiapiapi, to tell and remind history, and to introduce the successful Bagansiapiapi generation figures. The media has not been maximized in its role as a catalyst for communication and information between stakeholders to encourage the development of potential tourism destinations in Rokan Hilir as supporters of Bakar Tongkang Bagansiapiapi cultural tourism. Additionally, the media remains not optimal in building brand awareness and brand positioning of various tourist destinations in Bagansiapiapi, Rokan Hilir Regency, through social media, mass media, and other media.

Direction for Further Research

A study on the implementation of the Knowledge Management process in the Penta Helix ecosystem of Bakar Tongkang Bagansiapiapi cultural tourism has been carried out. Furthermore, it is necessary to test the SCD model empirically. Quantitative studies should be conducted to statistically measure the indicators for measuring knowledge management and SCDs and further examine the effect of knowledge management on SCD from Bakar Tongkang national cultural tourism. Additionally, a study of the factors that can affect the implementation of the Knowledge Management Process in the national cultural tourism of Bakar Tongkang Bagansiapiapi must be done.

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