Village and Rural Branding Analysis of the Villagial Coffee Shop Marketing Communications

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Abstract. The proliferation of coffee shops and the coffee lifestyle of urbanites in Indonesia has kept the enthusiasm of businesspeople in rural areas for developing similar businesses. This article presents a novel study that dissects the unique efforts of the Uwarkop Sebro coffee shop in Cileungsi Kidul, a villagial and rural area in Bogor, Indonesia, from the perspective of the seven dimensions of Village and Rural Branding theory: locality, rurality, spatiality, cultural identity, communality, naturalness, and homeliness. Using a descriptive case study approach, the findings highlight the various modes of communication to market Uwarkop Sebro's brand values. In addition to the prominent locality, rurality, and spatiality, Uwarkop Sebro also excels in communality and homeliness but is weak in cultural identity, where its geographical character located on the edge of West Java (majority of Sundanese ethnicity) and not far from Jakarta (originally Betawi ethnicity), makes the people of Cileungsi have a less assertive culture. In terms of naturalness, apart from Jonggol coffee and the partially unspoiled nature of the countryside, Cileungsi has no other distinctive products. This study is the first to examine rural coffee shops that market their brands by combining a trihelix of brand values: service, specialty produce, and place.

1 Introduction

Coffee shops in Indonesia have become a lifestyle [1], no longer just a place to drink coffee while eating breakfast or a place to stay up late while fighting off sleepiness during night watches as was common in the villages [2][3]. Coffee shops have become business meeting places, relaxing places, social gathering places, and discussion places for the younger generation, which reflects the character of Indonesian people who like to gather [4]. Coffee shops and convenient stores that have mushroomed in Indonesian cities today have even given birth to a midnight culture [3][5] and new public spaces [6].

This trend and culture have made coffee shop brands compete with each other and work hard to differentiate themselves from others through appropriate and ingenious branding

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and marketing communication strategies. One of them is Uwarkop Sebro. Different from the usual lifestyle coffee shops that target urban youth, Uwarkop Sebro focuses on the lifestyle of rural and sub-urban youth, given its location in Cileungsi Kidul, Cileungsi, a villagial and rural area in East Bogor, West Java, just a few kilometers from Jakarta (Figure 1). In addition to its rural location, Cileungsi is also bisected by the main Jakarta-Bandung alternative road, potentially attracting travelers to stop by. Cileungsi is also known for Mekarsari Fruit Park, the most popular agricultural attraction in the New Order era and still one of tourist destinations for Jakarta and West Java residents, especially on weekends [7].

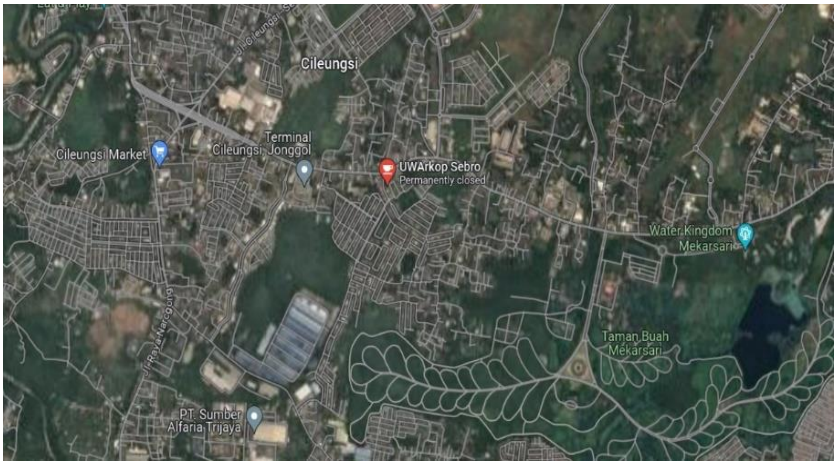

Fig. 1. Location of Uwarkop Sebro (*source*: Google Map)

With the tagline '*Kopi dan Cileungsi*' [Coffee and Cileungsi] (Figure 2), Uwarkop Sebro not only offers the service of drinking good coffee, a fun place to hang out while having coffee, but also promotes the place where the coffee shop is located. This concept shows Uwarkop Sebro's intention to combine branding of coffee products, coffee shop services, as well as the region or village itself. Not only commercial, but also social responsibility. Not only for themselves, but also for the community in their village. This makes Uwarkop Sebro relevant and significant to study not only from the perspective of service (restaurant) and product branding, but also place and destination branding, especially village and rural branding.

Fig. 2. Identity logo, promotional stickers, and official social media account (*source*: Uwarkop Sebro document)

Some previous studies on coffee shops generally only highlight coffee shop business strategies [8], marketing strategies [9][10], consumer behavior [11][12], coffee shops as public spaces [13][6], coffee shop atmosphere and facilities [14]. Research on rural coffee shops and coffee also only focuses on business strategy [8][15] and marketing [16][17]. Therefore, this research has novelty in terms of perspective and object, which highlights a rural coffee shop marketing communication strategy from the perspective of village and rural branding.

According to Wijaya [18], village and rural branding is a strategic approach in promoting distinctive rural values to have a positive impact, both economically, culturally, socially, and politically for the local community. Village and rural branding are not only for the purpose of tourist destinations, but also investment, nature conservation, socio-cultural collaboration, resource promotion, creative and cultural works, food, and politically can inspire social movements and motivate government regulations related to villages and rural communities. Some theoretical dimensions of village and rural branding are locality, rurality, spatiality, cultural identity, communality, naturalness, and homeliness/hospitality.

This study answers two crucial questions: 1) How does Uwarkop Sebro develop marketing communications? 2) How does Uwarkop Sebro create villagial coffee shop brand values from the village and rural branding perspective?

2 Research method

This research uses a descriptive case study method by combining in-depth interviews, field and digital observations, documentation, and document searches [19]. In-depth interviews were conducted with the owner of Uwarkop Sebro (main informant), employees (barista, cashier, and waiter/tress as supporting informants), and consumers (comparison informants) in a casual, semi-structured manner, a mixture of direct and indirect interviews (through WhatsApp communication). Field observation by directly observing the daily atmosphere of the coffee shop, consumer behavior, space and interaction, and marketing communication materials relevant to the topic of study, while digital observation by monitoring Uwarkop Sebro's official social media communication activities (Instagram and Facebook).

Visual documentation involved photographing relevant and significant images to support field observations, and digital documentation involved capturing screens to support digital observations. Professional document searches related to Uwarkop Sebro's promotional documents and strategies, both online and offline, while media documents related to articles on coffee shops, coffee, and consumer lifestyles and scientific documents as reference material for relevant previous studies, both from scientific journals, theses, and other scientific sources such as proceedings and university repositories.

Data were analyzed qualitatively by following a process of selection, categorization, validation, theorization and propositioning [20]. Data selection involved selecting and sorting out information from interviews, observations, documentation, and document searches that were significant and relevant to the issues studied in this research, namely Uwarkop Sebro's marketing communications from the theoretical lens of village and rural branding. This stage produced a total of 23756 words of interview transcripts, 10657 words of observation descriptions, 23 visual and digital documentation results, and a total of 11 document copies of media articles, journals, and other document sources. Data was categorized by coding based on relevant key words such as ‘strategy’, ‘marketing’, ‘communication’, ‘brand’, ‘branding’, ‘local’, ‘rural’, ‘village’, ‘space’, ‘place’, ‘community’, ‘youth’, ‘culture’, ‘identity’, ‘nature’, ‘natural’, ‘friendly’, ‘hospitality’, ‘homeliness’. The coding results were categorized according to the dimensional themes of village and rural branding. Data validation by triangulating or comparing data from main, supporting, and comparison sources, as well as data from observations, interviews, documentation, and document searches. Data theorization by discussing the data according to the concepts used and relevant previous studies. Propositions are formulated in the form of theoretical models and conclusions, along with academic and practical suggestions and implications.

3 Results and Discussion

3.1 Uwarkop Sebro Coffee Shop Marketing Communications

As a coffee shop located in a rural area with villagial style, Uwarkop Sebro must have a special strategy to market itself to the public and potential customers. Moreover, its location is tucked inside a residential area, not on the edge of a busy and open highway. Uwarkop Sebro's strategy uses various modes of communication, including visual, digital, textural, verbal/textual, and viral/communal (Table 1).

Table 1. Uwarkop Sebro marketing communication strategies

Modes	Medium	Message	Motive
Visual & Digital	Instagram	Uwarkop Sebro only presents visual content (no audiovisual/video) which contains events held, holidays and photos of products made with aesthetic value in mind. (*Uwarkop Sebro also actively responds to consumers via Instagram by reposting Instagram stories*).	Image, engagement
	Baliho (standing billboard), Ads	A billboard was installed at the grand opening, the message was simply "Uwarkop Sebro is here" (*aimed at raising awareness among those passing through the main route that there is a coffee shop called Uwarkop Sebro*)	Awareness, information, announcement
		Uwarkop Sebro does not place advertisements in any media regularly, but Uwarkop Sebro places advertisements on Instagram when it only launches its newest product. (*apart from saving costs, Uwarkop Sebro believes that by collaborating with the surrounding community, Uwarkop Sebro can become word of mouth for the public, instead of placing costly advertisements*).	
Verbal/ textual	Packaging	There is a greeting phrase "Holla..." on the cup which will then be written by the customer's name by the barista. (*This aims to create emotional closeness between Uwarkop Sebro and consumers*	Engagement, greetings, distinctiveness
		There is a quote, "Simple but conveys millions of messages to comeback" on the cup packaging, and on the Ready to Drink drink packaging is written the statement, "Composition : 100% Mother's Prayer" (*The aim is that the short message conveyed can stick in the minds of consumers and have the potential to make repeat orders*).	
	Texts on standing billboard (baliho) ads	Billboards or balihos are used only when launching a new product with words containing information about the product.	Information
Verbal/ textual	Texts on Instagram	On Instagram, Uwarkop Sebro uses the term "*Wa...*" for its consumers. (*Aiming to get closer to consumers on social media*)	Engagement

Table 1. Continued

Textural	Interior and Exterior	Interior: There is a message located in front of the bar table, made of neon lights and the message reads "*Ngopi Kaga Lu*!!!" [Do you want to drink coffee?], next to a long table and bench furniture made of wood like a family gathering place. (*To create closeness between consumers and each other and consumers and Uwarkop Sebro employees*) Exterior: Tumblr lights, Uwarkop Sebro logo stickers and Neon Boxes installed in the outdoor area of the shop.	Convenience, distinctiveness, ambience
	Product	For the menu, Uwarkop Sebro wrote that the signature coffee is called "*Es Kopi Susu Uwa*" [iced milk coffee ftom uncle].	Feel, ambience, distinctiveness
Viral/ communal	Word of Mouth	Uwarkop Sebro collaborates with several large communities in Cileungsi. This makes the name Uwarkop Sebro easier for the public to hear. Apart from that, Uwarkop Sebro's message of simplicity and family also makes the coffee shop easily accepted by the public, so that it has the potential to be discussed and made viral by residents and community members. Uwarkop Sebro has also initiated several events which are quite beneficial for the community, ranging from art events, business workshops to educational events. All of these activities always receive support and assistance from the communities in Cileungsi so that they can become interesting experiences and stories to be passed on.	Engagement, awareness, image, communality

According to Eza, the owner, Uwarkop Sebro still relies on visual communication and Instagram media, although during the launching they utilized conventional media such as banners and billboards, which were only 20x40cm in size. This is important because the location of Uwarkop Sebro is a bit into the housing estate, so visitors who pass through the big road to Cibubur can also be aware. However, now they only focus on Instagram content, which is pure visual content by posting photos in the feeds. Uwarkop Sebro has not yet relied on aural communication (audio) and video like most other coffee shop promotions that are now crowded on TikTok.

Eza also added "*...and I think a brand will not survive if the visual brand does not reach consumers. For that, besides visuals, I created a gimmick on Instagram by calling followers 'Wa', and it worked"* (field interview, 12 January 2021 at Uwarkop Sebro coffee shop, Cileungsi).

3.2 Village and Rural Branding Analysis

From the perspective of village and rural branding, in addition to prominent locality, rurality and spatiality, Uwarkop Sebro also excels in communality and homeliness, but is weak in cultural identity, where its geographical character located on the edge of West Java (majority of Sundanese ethnicity) and not far from Jakarta (originally Betawi ethnicity), makes the people of Cileungsi have a less assertive culture. In terms of naturalness, apart from Jonggol coffee and the partially unspoiled nature of the countryside, Cileungsi has no other distinctive products. That is why Uwarkop Sebro developed coffee beer made from the original ingredients of Jonggol and Cariu coffee crops to become a typical product and souvenir of Cileungsi for visitors. Figure 3 generally describes the identity and soul of the

Uwarkop Sebro brand: it promotes product locality, exudes an aura of youthful expression, and evokes the characteristics of village people's modesty.

Fig. 3. Local, young, and villagial (*source*: Uwarkop Sebro document).

3.2.1 Locality

Uwarkop Sebro's locality is reflected in its campaign tagline 'Coffee and Cileungsi'. In addition to introducing its signature product, a beverage made from fermented coffee and soda, the campaign also aims to popularize its location, Cileungsi, to a wider audience so that it is perceived more positively as a potential area for coffee businesses and coffee shops because it is a neighbor of the local coffee bean producer, Jonggol.

> *I raised the 'Coffee and Cileungsi' campaign with a lot of risks because "it's too Cileungsi/really Cileungsi", I don't think many people have raised this issue even though Cileungsi's natural resources support it because I use native Cileungsi beans from Jonggol* (Eza, owner, field interview, 12 January 2021 at Uwarkop Sebro coffee shop, Cileungsi).

3.2.2 Rurality

Geographically, its rural location makes Uwarkop Sebro, and all its supporting elements have characteristics that are typical of rural areas in general. In terms of the character of the people, for example, this can be seen from how they uphold family values, simplicity, and a high social spirit. No wonder Uwarkop Sebro is quite active in initiating social movements together with the local community and always gets support from the surrounding community.

In addition, Uwarkop Sebro's location in a rural area made the coffee shop initiate the introduction of typical Cileungsi rural products, both with other coffee shops and with communities in the Cileungsi area. Strengthening the rural identity inherent in geography, socio-cultural character, and natural potential with the identity of locality, forming a characteristic of Uwarkop Sebro and Cileungsi villages that is different from other villages in the vicinity, even in other regions.

3.2.3 Spatiality

When compared to its neighboring areas such as Depok, Bogor City, Bekasi, and Jakarta, Cileungsi's spatiality is modest and not extensive, and the same goes for Uwarkop Sebro. For Eza, the owner of Uwarkop Sebro, the spatiality of Uwarkop Sebro is beyond physical, but an interaction space as signaled by Levebre [21] as space of representation.

> *Since the beginning, I wanted consumers to come here not just to hang out, have coffee, and leave. I want this place to have more value, whether we can work together in the future, whether consumers know my barista, my barista's friend, or something broader. Because no one knows what we need in the future, we don't know who will help us, so I want to create links here* (Eza, field interview, 12 January 2021 at Uwarkop Sebro coffee shop, Cileungsi).

Minimalist public space is not a major problem for Uwarkop Sebro to attract consumers, even late at night (Figure 4). The simple concept of promoting a sense of family is an added value for consumers because they not only enjoy coffee and snacks but can also establish good relationships with each other. This is similar to Viartasiwi & Trihartano's study [22] that found coffee shop spaces in East Java médiate people's social interactions.

Fig. 4. The night spatiality of Coffee Shop and Cileungsi (*source*: Uwarkop Sebro document)

3.2.4 Communality

In Cileungsi, many associations and communities are active, ranging from the coffee community, art community, to the punk community. The existence of these communities indirectly helps Uwarkop Sebro in carrying out its communication strategy in marketing products. Since its establishment, Uwarkop Sebro has also acted as a forum for the art community in Cileungsi. The owners also have backgrounds as people who are active in the community, Eza is active in the punk community, while Iksan, the co-owner, is active in the art community because he was also the founder of Sanggar Sebro before Uwarkop Sebro coffee shop was born.

Fig. 5. Communal activities in Uwarkop Sebro (*source:* Field documentation)

As shown in Figure 5, the community in Cileungsi has a very close-knit family, typical of the village and the people of Cileungsi. In the coffee community in Cileungsi, the value of kinship is shown by considering other coffee shops not as competitors, let alone business barriers. Therefore, in the coffee community and coffee shop businesses, what exists is

friendship and a spirit of collaboration. The same goes for other communities, and Cileungsi society in general. Communality is formed by togetherness, kinship, and social responsibility.

Social functions are indeed one of the characteristics of coffee shops in rural and small towns where the role of the community is very important, as shown by the research of Viartasiwi and Trihartono [22] in East Java, Erman [23] in Belitung Island, and Muryanti [24] in Bowongso, Wonosobo. Coffee shops have become cozy places that provide a supportive physical environment for the community [25].

3.2.5 Cultural Identity

In Cileungsi, there is no significant traditional culture. This is due to Cileungsi's small area and its location on the border with Bogor, which has a strong West Javanese Sundanese culture. On the other hand, Cileungsi is also not far from Jakarta, which is originally Betawi culture. Even Cileungsi doesn't have its own culinary specialties and souvenirs, so it only adopts products and food from the surrounding areas such as Bogor, Jakarta, and other regions in West Java. Not surprisingly, the local government supports coffee beer products from Cileungsi coffee (Figure 6) made by Uwarkop Sebro coffee shop as one of Cileungsi's distinctive cultural identities, especially the culture of agricultural commodities and tourist visits because it has the potential to become a typical souvenir of Cileungsi and Uwarkop Sebro coffee shop is the first cultural chain to produce and popularize Cileungsi's distinctive identity.

Fig. 6. Will Cileungsi Coffee become the next cultural identity for Cileungsi's villagial branding? (*source*: Uwarkop Sebro document).

> *Many people used to say that Cileungsi was 'the city of pandan', but in fact Bogor claimed the title first. So now, I've decided to make beer coffee, accompanied by the 'Coffee and Cileungsi' campaign, which indirectly aims to give Cileungsi a culinary specialty. So when people want to visit their family's house, for example, they can say, this is beer coffee from Cileungsi', as a souvenir!* (Eza, field interview, 12 January 2021, Cileungsi).

Research conducted by Alfian et al. [26] also found the role of identity and distinctive characteristics of Palintang coffee, West Java, in shaping local community identity. Another study illustrates how popular culture can be formed from the coffee shop culture that has mushroomed in the Tembalang subdistrict, Semarang, Central Java [27]. Similarly, Purnomo et al. [28] highlighted the phenomenon of Starbucksization as a new culture of enjoying coffee and hanging out inscoffee shops among the urban and sub-urban middle class in Indonesia. These previous studies show how the potential of Uwarkop Sebro with

its beer coffee and the 'Kopi dan Cileungsi' campaign can shape Cileungsi's distinctive new cultural identity.

3.2.6 Naturalness

As a village coffee shop, Uwarkop Sebro is located in an area blessed with cool and natural nature, typical of the countryside. Some interesting natural destinations include Cibarengkok River, Klapanunggal Limestone Mountain, Sawah Ceure, Cileungsi waterfall and river, and the well-known Mekarsari Fruit Park [29]. However, according to Eza, the people of Cileungsi seem to lack the confidence to develop the potential of their region, both the potential of natural tourism, food, typical handicrafts, and other unique potentials. Some people, for example, independently explore Cileungsi's rivers, waterfalls, and forests to enjoy the coolness and freshness of nature, with limited facilities.

Fig. 7. The naturalness of Cileungsi and Jonggol coffee bean (*source:* Jwest adventure & Uwarkop Sebro document)

Besides nature, Jonggol coffee also has the potential to become Cileungsi's village and rural brand, as shown in Figure 7. In addition to Jonggol Coffee, there is also Sukamakmur Coffee, a neighbor of Cileungsi that has the potential to complement the Cileungsi branding, especially if coffee shops in Cileungsi use local coffees like Uwarkop Sebro does.

3.2.7 Homeliness

Uwarkop Sebro carries the concept of simplicity and friendliness with a very open attitude to others, thus forming a family image on the Uwarkop Sebro brand. As reflected in the atmosphere in Figure 8, the concept of simplicity with a place that is not too big and a machine that is not too fancy, but Uwarkop Sebro prioritizes very friendly and polite service and the taste of quality specialty coffee.

> *...for example, when customers come, we always ask their name first, then what menu they want to order. Even if consumers come when it rains, we Uwarkop Sebro employees take the initiative to provide warm water to ward off the cold, as a form of care like welcoming guests* (Iksan, barista, field interview, 12 January 2021 at Uwarkop Sebro coffee shop).

Fig. 8. Typical rural youth coffee shop interior and local barista (*source*: Field documentation & Uwarkop Sebro document)

This impression of kinship, friendliness, and care is also felt by one of the consumers (visitors) of Uwarkop Sebro coffee shop,

> *I rarely find coffee shops that are family-like here. Firstly, I want to meet and chat with the owner Eza, secondly, the atmosphere is good, the employees are so friendly that I was invited to play chess or Mobile Legend, so it feels like I've known them for a long time. The kopsus is also good. There's also an open bar, so you can have a coffee by hand while you're exploring, and you can brew your own* (Mbek, visitor, field interview, 12 January 2021 at Uwarkop Sebro coffee shop, Cileungsi).

Fig. 9. Local and villagial youth customers who enjoy the familial atmosphere (*source*: Field documentation)

Apart from treating customers like family, Uwarkop Sebro considers other coffee shops as ‘friends’, not competitors, let alone threats. The familiar character, togetherness, and high sense of community are reflections of Cileungsi's friendly and family-like society (for example, it can be seen in Figure 9). This distinctiveness can be an authentic value of Uwarkop Sebro's brand relationships in the social dimension in developing products, services, and places (Cileungsi) as rural destinations [30].

3.3 Discussion

The actions and potential for developing brand values related to Uwarkop Sebro are focused on three aspects: Uwarkop Sebro as a coffee shop service brand, Uwarkop Sebro as a user brand of local coffee produce, and Uwarkop Sebro as a promoter of village and rural place/destination visits. This thematic refinement can be seen in Figure 10.

Fig. 10. Thematic concepts from the village and rural branding dimensional analysis of Uwarkop Sebro (*source:* authors' analysis)

As a user of local produce, Uwarkop Sebro has a social responsibility to contribute to the welfare of local coffee farmers and traditional traders. This finding is relevant to Bowongso Coffee Shop, which was initiated by young local farmers [24], although it has differences in terms of ownership and support models, where Uwarkop Sebro is not owned by the farming community and support is only in the form of using and promoting produce from local farmers. The study conducted by Hermawati et al. [31] also found a significant effect of the coffee business on the income of farmers, especially women farmers in North Lombok.

Similarly, well-known coffee shop brands such as Starbucks place farmers equally in their business processes [32], even empowering farmers socially and economically as they do in Ethiopia [33]. In a different context, Nestle's Nescafe packaged coffee brand, for example, also supports coffee farming by disbursing more than one billion Swiss francs to help encourage regenerative agriculture, reduce greenhouse gas emissions, and improve farmers' welfare through the Nescafe Plan 2030 program involving more than 7000 coffee farmers in 14 countries [34]. Wijaya [30] mentions that the relationship between brands and consumers or stakeholders has a social dimension, especially in the aspect of social good. Concern for farmers is one form of social good from coffee shop brands or branded coffee products, although, in the context of big brands, it is also undeniable that the representation of social responsibility can be political [35].

Another role of Uwarkop Sebro is the promotion of the region as a place or destination to visit. In recent decades, Cileungsi has been closely associated with the identity of Mekarsari Fruit Park, which is now allegedly abandoned and lacking visitors [7]. The place branding carried out by Uwarkop Sebro through its tagline 'Kopi dan Cileungsi' (Coffee and Cileungsi), not only repositions the Cileungsi area as a place to enjoy coffee, but also has the potential to revive the glory of the sluggish Mekarsari Fruit Park agro-tourism destination. In fact, the fruit park can collaborate with coffee farmers and local coffee shops such as Uwarkop Sebro to strengthen Cileungsi's branding as a tourist destination, as Tanamera Coffee did in Bali with the concept of sustainable tourism [36]. Collaboration in the development of tourist destinations is common, known as the pentahelix model involving academics, business owners, communities, government or governing bodies and the media, such as the Ciletuh Sukabumi geopark [37], Curug Malela, West Bandung [38], and city branding Ternate [39].

Meanwhile, Uwarkop Sebro as a coffee shop service brand itself has a distinctive value from the collaboration of these three branding models. In terms of locality, Uwarkop Sebro identifies itself with the characteristics of Cileungsi as a rural and sub-urban area with the

character of local people, especially young people who are not out of style with their urban friends, but the typical rural behavior, language, and culture remain. In terms of communality, Uwarkop Sebro coffee shop is a gathering place for village and rural youths who express themselves creatively, collaboratively, and communicatively, typical of gen-Z and millennial youths, mediated by contemporary digital platforms [40]. This expression of communality and locality has also become the cultural identity of Cileungsi's youth, especially those connected to Uwarkop Sebro. On the other hand, as part of the village people, the sense of community and friendliness remains inherent in them, whether to strangers, fellow residents, or elders. A villagial community brand formed amidst the existence of Uwarkop Sebro.

We named this triangle concept 'Trihelix Model of Villagial Coffee Shop Branding' which combines coffee shop as service brand (*Uwarkop Sebro*), destination/visit spot as village and rural brand (*Cileungsi*), and local rural produce as produce brand (*Coffee Cileungsi*, for example). The Trihelix branding collaborative model can be a powerful and efficient communication tool in advancing a rural area with a strong image and identity. The three corpus of branding that support and strengthen each other will become a prominent magnet in attracting interest, both tourists, investors, travelers, visitors, and even new residents. Brand as an intangible communicative and perceptual asset [41], in turn, is tangibly benefited by the local community because it increases their welfare, pride, and sense of belonging to the village and countryside where they live.

4 Conclusion and recommendation

The trihelix concept of village and rural branding model can be adopted by other villages and rural areas by optimizing the branding and collaboration of three corpus: typical product brands, service brands (restaurants/hotels), and place/destination brands. This model will be very powerful because it combines the three strengths of villages and rural areas. In an era where social media is the epicenter of brand communication, the application of the trihelix model can be maximized. This concept requires that one of the three elements should not communicate its brand value singularly and monopolistically, but also include other collaborative components. For example, a natural inn or resort not only carries the concept of a place to stay, but also the concept of the location/place where the hotel is located, and the typical products of the area. Thus, collaborative branding and promotion not only maximize impact, but also strengthen the identity distinction of the three.

We recommend future research to analyze the application of this trihelix model concept in different contexts or locations. Other studies can focus on testing its powerful effectiveness in brand communication and destination/tourism marketing, as well as its real impact on the local community, economically, socially, culturally, and politically.

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