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Hajj Implementation Policy in Indonesia

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Abstract: *Indonesia has the largest Muslim population in the world and the most significant number of Hajj pilgrims, reaching 15-25% of the total number of Hajj pilgrims in Arab Studies. The government's primary concern is the implementation of Hajj. This study aims to identify the policy of implementing Hajj in Indonesia. This study uses a qualitative method with a descriptive approach and a literature study. Data were obtained from journal literature, books, and policy documents on implementing Hajj in Indonesia. The results of the study found that the policy of implementing Hajj in Indonesia includes macro, meso, and micro dimensions in the form of Laws, Government Regulations, Presidential Regulations/Presidential Decrees, Regulations of the Minister of Religion, Decrees of the Minister of Religion, and Governor's Decrees. The government and stakeholders organizing Hajj need to use these policies as a reference when implementing Hajj.*

Introduction

The Hajj pilgrimage is a religious obligation carried out by Muslims worldwide (Rahman et al., 2024) with the category of able Muslims (Jamal et al., 2024). Hajj is one of the five pillars of Islam (Alshaibi, 2024; Hassan, 2019; Hussin, 2024). According to Setiawan & Soewarno (2024), the obligation of Hajj is stated in the Qur'an and Hadith, which emphasizes the importance of the Hajj in Islamic teachings. "And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and every lean camel; they will come from every distant pass" (QS. Al-Hajj: 27). "And for the mabrur pilgrimage, there is no appropriate reward for him other than heaven" (HR. Bukhari no. 1773 and Muslim no. 1349). Hajj is also a unique international pilgrimage event from the Muslim world held in Mecca, Saudi Arabia (Islam et al., 2023). Islam et al. (2023) state that the number of Hajj pilgrims reached 2.5 million. (Hassan, 2019) identified that in organizing the Hajj, there is an estimated economic value of \$ 8.5 billion for Saud.

Indonesia has the world's largest Muslim population (Dewi & Qodarsasi, 2024). According to historical records, Bratalegawa was the first Indonesian to perform the hajj, stated in the Carita Parahiyangan manuscript as, an ancient Sundanese manuscript written in the early 16th century (Rosyid, 2018). Rosyid (2018) explains that Bratalegawa was the second son of Prabu Guru Pangandiparamarta Jayadewabrata or sang Bunisora, ruler of the Galuh Kingdom (1357-1371) (Rosyid, 2018). According to Darmadi (2018), the hajj journey from the archipelago since the 16th century AD has been recorded in various historical documents. Isabella & Komar (2020) stated that in 2019, the number of Indonesian hajj pilgrims increased to 229,613. In 2024, the total number will reach 241,000 Hajj quotas.

Dewi & Qodarsasi (2024) alculated that Indonesian hajj pilgrims reached 15-25% of the total hajj pilgrims in Arab Studies. As an illustration, in 2023, based on the Decree of the Minister of Religion Number 189 of 2023 concerning the Indonesian Hajj Quota 1444 H/2023 M, the Indonesian Hajj quota was set at 221,000, with an additional quota of 8,000, with the total Indonesian hajj quota being 229,000 (Dewi & Qodarsasi, 2024). Meanwhile, the number of Hajj

queues reached 5.26 million pilgrims (Ikhwani & Wira, 2024). Therefore, Indonesia has a policy that supports the implementation of the Hajj.

The policy of organizing the Hajj is related to a series of program plans, activities, actions, decisions, attitudes, and actions or inactions carried out by the parties as stages of resolving problems in organizing the Hajj (Bahri et al., 2020; Bahri & Arif, 2020; Ramdhani & Ramdhani, 2017; Wiharjo & Wulandari, 2024a). Public policies for organizing the Hajj can be grouped into three levels (Bahri, Aslam, et al., 2020; Septiawan & Bahri, 2019; Tahir, 2011): macro, meso, and micro. The macro policy of organizing the Hajj is related to fundamental public policies, which consist of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (Perpres) and (e) regional regulations (Perda). Public Policy for Hajj implementation that is (meso) or intermediate, or an implementing explanation. This policy can be in the form of Ministerial Regulation, Ministerial Circular, Governor Regulation, Regent Regulation, and Mayor Regulation. The policy can also be a Joint Decree or SKB between Ministers, Governors, Regents, and Mayors. Micro Public Policy for Hajj implementation is a policy that regulates the implementation or implementation of the policies above it. The form of the policy is a regulation issued by public officials under the Minister, Regent, and Mayor.

However, the policy for organizing the Hajj in Indonesia must be explained optimally because the research still needs to be expanded. This condition is due to the limited comprehensive research on the Hajj implementation policy in Indonesia. A description of Indonesia's Hajj implementation policy is essential for success. It is a hope for stakeholders in Indonesia such as the Government, Hajj and Umrah Travel Agencies, the Ministry of Health, the Ministry of Religion, the DPR, and others (Agustin & Muhajarah, 2024). This is also related to the vital role of the government in regulating, supervising, and providing the necessary facilities for Hajj pilgrims (Yunus et al., 2024). One of the efforts that needs to be made is to identify the Hajj implementation policy in Indonesia.

Various analyses discuss the policy of organizing the Hajj in Indonesia. Research conducted by Isabella & Komar (2020) discusses the Policy for Determining the Cost of Organizing the Hajj in Indonesia. Furthermore, research (Rangkuti, 2024) discusses the policy to improve the management of the Hajj Dam. The Hajj Dam is a fine paid if the pilgrim violates the provisions of the Hajj's pillars or leaves the obligatory Hajj. Meanwhile, a comprehensive discussion of the policy of organizing the Hajj in Indonesia still needs to be completed. In line with this information, research on the policy of organizing the Hajj in Indonesia needs to be conducted because it can provide comprehensive information on the policy of organizing the Hajj in Indonesia. In addition, the findings obtained can be used as a basis for research on the policy of organizing the Hajj globally. The results can also be utilized by the Government, Regional Governments, Countries with large Muslim populations, and related stakeholders who want to increase their contribution to organizing the Hajj. Therefore, this study aims to identify the policy of organizing the Hajj in Indonesia.

Method

This study uses a qualitative method. Creswell (1998) explains that qualitative methods are related to the research process and understanding of social phenomena and human problems and directly to the object of research (Murdiyanto, 2020; Sadjab et al., 2024; Wiharjo & Wulandari, 2024b). This study uses qualitative methods to explain the Hajj implementation policy in Indonesia. This study used a descriptive approach and a literature study (Sadjab et al., 2024; Surahman et al., 2020). Descriptive analysis includes three levels of policy: macro, meso, and micro (Bahri & Arif, 2020; Wiharjo & Wulandari, 2024a). Data were obtained from journals, books, and documents related to the Hajj implementation policy. The collected data were analyzed using a

three-level policy approach: macro, meso, and micro.

Macro policies relate to fundamental public policies, which consist of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (perpres) and (e) regional regulations (perda). Meso policies relate to Ministerial Regulations, Ministerial Circulars, Governor Regulations, Regent Regulations, and Mayor Regulations. The policies can also be Joint Decrees or SKB between Ministers, Governors, Regents, and Mayors. Micro policies are policies that regulate the implementation of the policies above them. The form of the policy is a regulation issued by public officials under the Minister, Regent, and Mayor.

Result and Discussion

Definition and Series of the Hajj Pilgrimage

According to Muhammad (1995), linguistically, the word Hajj means traveling to a holy place or traveling to carry out ritual activities. Furthermore, Muhammad (1995) explains that in Sharia terminology, Hajj means specific actions carried out at a particular time, place, and in a certain way. The Hajj has a series of rituals that must be carried out in an orderly manner, including *Ihram* from the Predetermined *Miqat*, *Wukuf* in Arafah, *Mabit* in Muzdalifah, *Throwing Jumrah Aqabah*, *Tabalul Awal*, *Tawaf Ifadhah*, *Sai*, *Second Tabalul*, *Mabit* in Mina, and *Tawaf Wada*. *Ihram* is the intention to enter the Hajj pilgrimage starting from the *Miqat*, which is the designated place to start *ihram*. *Wukuf* at Arafah is the culmination of the Hajj pilgrimage and is performed on the 9th of *Dzulhijjah*. During *Wukuf*, the congregation is encouraged to carry out various practices. After *wukuf* at Arafah, the congregation moves to Muzdalifah for *mabit*, that is, spending the night there. In Muzdalifah, the congregation is encouraged to collect pebbles that will be used to throw the *Jumrah* at Mina. *Mabit* in Muzdalifah is carried out until just before dawn. On that night, the congregation is advised to rest for a while and continue to increase their remembrance and prayer.

Furthermore, on the 10th of *Dzulhijjah*, the congregation moved towards Mina to throw the *Aqabah Jumrah*, which is one of the three *jamrah* (stone pillars) in Mina. The congregation threw seven pebbles toward the *Aqaba* to symbolize throwing away Satan and resisting temptation. Throwing the *Jumrah* is part of a commemoration of the story of the Prophet Ibrahim (AS), who resisted the temptation of Satan. After throwing the *Jumrah*, the congregation performs the initial *Tahalul*, namely shaving their heads or cutting off part of their hair as a sign of the end of the prohibition on *ihram*. In this *Tabalul*, you can do things that are prohibited during *ihram* except for the marriage ceremony, making out with lust, and sexual intercourse. *Tawaf Ifadah* is performed on the 10th of *Zulhijjah* after throwing the *Jumrah* and initial *Tabalul*. *Tawaf* is one of the pillars of Hajj that every congregation must perform. *Tawaf Ifadhah* is carried out at the Grand Mosque, Mecca, by circling the *Ka'bah* seven times.

Then, *Sai* is one of the Hajj pillars, performed after the *Tawaf Ifadhah*. *Sai* is done by jogging seven times back and forth between the hills of *Shafa* and *Marwah*, which are inside the Grand Mosque Mecca. Before doing *Sai*, ensure you are pure and still wearing *ihram* clothes. *Sai* starts from *Safa* hill and ends at *Marwah* hill. The implementation of *Sai* begins by facing the *Ka'bah* on *Shafa Hill*, saying the intention, and then walking towards *Marwah Hill*. The distance between *Shafa* and *Marwah* is about 450 meters, and the congregation must walk back and forth seven times, which is counted from *Shafa* to *Marwah* as one time and *Marwah* to *Shafa* as one time.

After completing the *sai*, the next stage is the second *tahalul*. At this stage, the Hajj pilgrims have completed three main rituals, namely throwing the *aqabah jumrah*, *tawaf ifadhah*, and *sai*. By reaching the second stage of *tahallul*, Hajj pilgrims are free from all restrictions on *ihram*, including sexual relations between husband and wife. After *tahalul*, the congregation returns to Mina to *mabit* (stay overnight) for several days. During *Mabit* in Mina, the congregation throws the three *jamrah*, namely *jamrah ula*, *jamrah wusta*, and *jamrah aqabah*, every day with seven pebbles thrown

each. Throwing the jamrah is done for three consecutive days during Tasyrik days (11, 12, and 13 Zulhijah). The final stage of the Hajj pilgrimage is tawaf wada, a farewell tawaf performed at the Grand Mosque before the congregation leaves Mecca. Tawaf wada is performed by circling the Ka'bah seven times as a sign of farewell and greeting Baitullah.

Tawaf worship must be done by walking around the Kaaba 7 times counterclockwise. At the same time, sai is jogging between the hills of Safa and Marwah, pillars in the Hajj or Umrah worship series. Meanwhile, wearing Ihram and throwing jumrah are ways for someone to perform Hajj (Muhammad, 1995). Rahman et al. (2024) also explained that the Hajj, in terminology, comes from the word al-Hajj, which means intentionally, intending, or visiting. This word then narrowed in meaning to become a journey to visit Baitullah to carry out a series of worship at a predetermined time and place. Meanwhile, historically, the Hajj is a long journey from the ritual traditions of the Prophets since the Prophet Adam (Mase, 2020).

Muhammad (1995) explains that the Hajj, or pilgrimage to Mecca, the primary duty of Islam whose origins can be traced back to the Prophet Abraham, brings together Muslims of all races and languages for one of life's most moving spiritual experiences. Furthermore, Muhammad (1995) explains that the Hajj is a form of ritual worship that can only be accepted if it meets the following conditions: Submitting oneself to Allah SWT alone, with the hope of the afterlife, and emulating the Prophet Muhammad SAW, both in words, deeds, and so on. Finally, Muhammad (1995) states that those who perform the Hajj must fear their Lord by obeying Him and must be very careful not to fall into things that Allah has forbidden as Allah SWT says: "Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage" [QS. 2:197], which is related to Hajj Fund Management.

According to Law Number 34 of 2014 concerning Hajj Financial Management, hajj financial management is carried out in the form of investments whose benefits are used to improve the quality of hajj pilgrimage management, rationality, efficiency of BPKH, and for the welfare of Muslims (Hidayati et al., 2024). The funds managed to come from hajj deposits of IDR 25 million per person, which are paid in advance at registration (BPKRI, 2021). Based on Law Number 34 of 2014 concerning Hajj Financial Management, the Bank Receiving Hajj Pilgrimage Cost Deposits, hereinafter abbreviated as BPS BPIH, is a Sharia Commercial Bank and/or Sharia Business Unit appointed by BPKH. According to Hassan (2019), the experience of Hajj Funds in Indonesia has provisions that the proceeds from the deposit will be used in the following ways. For example, hajj cost subsidies cover operational costs and add value to the accounts of prospective hajj pilgrims.

Hassan (2019) further explained that before 2013, hajj funds were collected from a combination of conventional and Islamic bank accounts. According to Hassan (2019), hajj funds must be collected only in banking instruments that comply with Sharia. In 2020, hajj funds in Indonesia will reach USD 8.96 billion (Hassan, 2019). Both implementing and supervisory agencies are collectively responsible for losses due to negligence (Hassan, 2019). This is to the regulations in Law Number 34 of 2014 concerning Hajj Financial Management, which states that members of the implementing agency and members of the supervisory board are jointly and severally liable for losses from the placement and/or investment of Hajj Finances as a whole caused by errors and/or negligence in its management.

The Indonesian Hajj Fund is managed by the Hajj Financial Management Agency (BPKH) (Septiarini et al., 2024). Based on Law Number 34 of 2014 article 53, BPKH is responsible for managing Hajj finances in the form of banking products, securities, gold, direct investment, and other investments using Sharia principles and considering aspects of security, prudence, benefit value, and liquidity (Primadhany, 2018). Ikhwan & Wira (2024) stated that in 2023, the Hajj funds deposited by pilgrims and managed by BPKH had reached IDR 166 trillion. Septiarini et al. (2024) explained that through the investment mechanism, the benefit value of BPKH can ease the burden

on prospective Hajj pilgrims in bearing the Hajj Pilgrimage Organization Costs (BPIH).

Hajj Implementation Policy

Policies at the macro, meso, and micro levels support the implementation of the Hajj in Indonesia. The Hajj implementation policy is detailed in Table 1.

Table 1. Hajj Implementation Policy in Indonesia

No	Regulation	Year	Policy
1	Law	2019	Law Number 8 of 2019 Concerning the Implementation of the Hajj and Umrah Pilgrimages
2	Government Regulation	2022	Government Regulation Number 8 of 2022 concerning Coordination of the Implementation of the Hajj Pilgrimage
3	Government Regulation	2021	Government Regulation of the Republic of Indonesia Number 5 of 2021 concerning the Implementation of Risk-Based Business Licensing
4	Government Regulation	2021	Government Regulation Number 38 of 2021 concerning the Account for Holding Umrah Pilgrimage Costs
5	Presidential Decree/Presidential Decree	2024	Presidential Decree Number 6 of 2024 concerning the Cost of Organizing the Hajj Pilgrimage in 1445 Hijriah/2024 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits
6	Presidential Decree/Presidential Decree	2023	Keputusan Presiden Nomor 12 Tahun 2023 tentang Perubahan atas Keputusan Presiden Nomor 7 Tahun 2023 tentang Biaya Penyelenggaraan Ibadah Haji Tahun 1444 Hijriah/2023 Masehi yang Bersumber dari Biaya Perjalanan Ibadah Haji dan Nilai Manfaat
7	Presidential Decree/Presidential Decree	2023	Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits
8	Minister of Religious Affairs Regulation	2022	Regulation of the Minister of Religious Affairs Number 10 of 2022 concerning the Second Amendment to the Regulation of the Minister of Religious Affairs Number 44 of 2014 concerning the Organization and Work Procedures of the Technical Implementation Unit of the Hajj Dormitory
9	Minister of Religious Affairs Regulation	2021	Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2021 concerning the Standards of Business Activities of PPIU and PIHK
10	Minister of Religious Affairs Regulation	2021	Regulation of the Minister of Religious Affairs Number 6 of 2021 Concerning the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage
11	Minister of Religious Affairs Decree	2021	Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2021 Concerning the Organization of Regular Hajj Pilgrimage
12	Minister of Religious Affairs Decree	2023	Decree of the Minister of Religious Affairs Number 1 of 2023 Concerning the Hajj Success Team
13	Minister of Religious Affairs Decree	2022	Decree of the Minister of Religious Affairs Number 405 of 2022 concerning the Indonesian Hajj Quota for 1443 H/2022 AD
14	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 167 of 2021 Concerning Guidelines for the Electronic Granting of Operational Permits for PPIU and PIHK
15	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of

Affairs Decree			Indonesia Number 539 of 2021 Concerning the Determination of the Amount of Bank Guarantee as a Requirement for Business Licensing for the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage
16	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 660 of 2021
17	Governor's Decree	2020	Concerning the Cancellation of the Departure of Hajj Pilgrims in the Implementation of the Hajj Pilgrimage in 1442H/2021M
18	Governor's Decree	2023	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 719 of 2020 Concerning Guidelines for the Implementation of the Umrah Pilgrimage during the Covid-19 Pandemic
19	Governor's Decree	2023	Decree of the Governor of West Java Number 451.15/Kep.109-Kesra/2023 Concerning the Regional Hajj Quota for Regency/City and Regional Hajj Officers of West Java Province in 1444 Hijriah/2023 AD

Source: various sources processed (2024)

Table 1 shows that the Hajj Implementation policy in Indonesia includes macro, meso, and micro policies consisting of regulations in the form of Laws, Government Regulations, Presidential/Presidential Decrees, Regulations of the Minister of Religious Affairs, Decrees of the Minister of Religious Affairs, and Governor's Decrees. Macro policies relate to fundamental public policies, consisting of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (Perpres), and (e) regional regulations (Perda). In the implementation of the Hajj, macro policies include Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages, Government Regulation Number 8 of 2022 concerning Coordination of the Implementation of the Hajj Pilgrimage, Government Regulation of the Republic of Indonesia Number 5 of 2021 concerning the Implementation of Risk-Based Business Licensing, Government Regulation Number 38 of 2021 concerning the Account for Holding Umrah Pilgrimage Costs, Presidential Decree Number 6 of 2024 concerning the Cost of Organizing the Hajj Pilgrimage in 1445 Hijriah/2024 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits, Presidential Decree Number 12 of 2023 concerning Amendments to Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits, and Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Benefit Value..

Furthermore, in the implementation of the Hajj, meso policies include: Regulation of the Minister of Religious Affairs Number 10 of 2022 concerning the Second Amendment to Regulation of the Minister of Religious Affairs Number 44 of 2014 concerning the Organization and Work Procedures of the Technical Implementation Unit of the Hajj Dormitory, Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2021 concerning Standards for PPIU and PIHK Business Activities, Regulation of the Minister of Religious Affairs Number 6 of 2021 concerning the Organization of Umrah Pilgrimage Travel and the Organization of Special Hajj Pilgrimage, Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2021 concerning the Organization of Regular Hajj Pilgrimage, Decree of the Minister of Religious Affairs Number 1 of 2023 concerning the Hajj Success Team, Decree of the Minister of Religious Affairs Number 405 of 2022 concerning the Indonesian Hajj Quota for 1443 H/2022 AD, Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 167 of 2021 concerning Guidelines for the Electronic Granting of PPIU and PIHK

Operational Permits.

Then, the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 539 of 2021 Concerning the Determination of the Amount of Bank Guarantee as a Requirement for Business Licensing for the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage, Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 660 of 2021 Concerning the Cancellation of the Departure of Hajj Pilgrims in the Organization of the Hajj Pilgrimage in 1442H/2021M, and Decree of the Governor of West Java Number 451.15/Kep.109-Kesra/2023 Concerning the Regional Hajj Quota for Regency/City and Regional Hajj Officers of West Java Province in 1444 Hijriah/2023 AD. Finally, in the implementation of the Hajj, there are also micro policies, including a decree of the Minister of Religious Affairs of the Republic of Indonesia Number 719 of 2020 Concerning Guidelines for the Organization of the Umrah Pilgrimage during the Covid-19 Pandemic and a Decree of the Governor of DKI Jakarta Number 722 of 2023 Concerning Standard Operational Costs for Regional Hajj Officers.

Conclusion

Indonesia is the country with the largest Muslim population in the world and the most significant number of Hajj pilgrims, reaching 15-25% of the total number of Hajj pilgrims in Arab Studies. The implementation of Hajj is the government's primary government study, which has identified the policy of implementing Hajj in Indonesia. The results of the study found that the policy of implementing Hajj in Indonesia includes macro, meso, and micro dimensions in the form of Laws, Government Regulations, Presidential Regulations/Presidential Decrees, Regulations of the Minister of Religious Affairs, Decrees of the Minister of Religious Affairs, and Governor's Decrees. The government stakeholders organizing the Hajj must use this policy as a reference in Indonesia. Further research needs to be conducted regarding the effectiveness of investment in managing Hajj funds.

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Tourism Destination Development Strategy in North Sulawesi

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Abstract: *Tourist Destinations are one of the mainstays of North Sulawesi Province in achieving regional income. The strategy for developing Tourist Destinations in the region needs to be carried out to increase contributions to regional development, improve quality, and improve community welfare. This study aims to identify strategies for developing Tourist Destinations in North Sulawesi. This study uses a qualitative method with a descriptive approach. Furthermore, this study also uses a literature study approach. Research reference data was obtained from journal literature and reference books related to the strategy for developing Tourist Destinations in North Sulawesi. The study found four strategies for developing Tourist Destinations in North Sulawesi: sustainability, environment, economy, and socio-culture. The Government, the Regional Government of North Sulawesi Province, and stakeholders in developing Tourist Destinations can optimize the implementation of the strategies identified in this study to optimize the development of Tourist Destinations in North Sulawesi.*

Introduction

Tourism Destinations are one of the mainstays of North Sulawesi Province in building the regional economy (Mananeke, 2016; Moningka & Suprayitno, 2019; Tanod et al., 2020). The Government has designated Likupang as one of the super-priority destinations (DSP) in addition to Lake Toba in North Sumatra, Borobudur in Central Java, Mandalika in West Nusa Tenggara, and Labuan Bajo in East Nusa Tenggara (Bahri, 2024; Biro Pers, 2023). The study results of Desembrianita et al. (2024) found that Likupang has the strength and potential for marine and underwater tourism with an ecotourism model. The Likupang Tourism Destination has impacted the community's economic growth (Tampenawas & Limpeleh, 2022).

In addition to Likupang Tourism Destination, according to several researchers, e.g. Moningka & Suprayitno (2019) and Tasik et al. (2019) many tourist destinations have attractions in North Sulawesi: Bunaken Marine Park, Bukit Kasih, Bukit Doa, Gunung Lokon Nature Reserve Tourism, Lake Tondano, Lake Linou, Bunaken National Marine Park, Tangkoko National Park, Tomohon City, Tomohon Extreme Market, and Manado City. The contribution of Tourism Destinations in North Sulawesi can be optimal with a development strategy that is on its potential (Setiawan, 2016; Taufiqurrohman, 2014). Therefore, the strategy for developing Tourism Destinations in North Sulawesi must concern various parties.

The strategy for developing tourist destinations in the region needs to be carried out to increase contributions to regional development, improve quality, and improve community welfare (Bahri, 2024; Rahayu et al., 2021; Raupp & Hoffjann, 2012; Septemuryantoro, 2021; Setiawan, 2016; Syah, 2017). Berutu (2023) argues that the strategy for developing tourist destinations is to provide community welfare, open employment opportunities, and protect and preserve nature and culture. For this reason, according to Hariyanto (2016), the strategy for developing tourist destinations needs to be developed based on the characteristics of Cultural Tourism Destinations, Natural Tourism Destinations, Religious Tourism Destinations, Culinary Tourism Destinations, Historical Tourism Destinations, and Educational Tourism (Priyanto et al., 2018). Tourist Destinations can function to meet the needs of various dimensions: physical, spiritual, and intellectual (Hariyanto, 2016). Based on the identification results of Bahri (2024), there are four multiplier effects of Tourist Destinations: sources of state income (Songko & Setyawai, 2023),

improving the economy (Aviolina et al., 2023), having a direct impact on community income (Ramadhan & Rifani, 2023), and influencing the community's economy (Ramadhan & Rifani, 2023). Ultimately, Tourist Destinations become one of the drivers of the economy and contribute to regional prosperity (Mardianah et al., 2023; Tasik et al., 2019; Yanti et al., 2022).

However, the strategy for developing tourist destinations in North Sulawesi has not been optimally described. This condition is due to the limited comprehensive research on developing tourist destinations in North Sulawesi. The description of the development of tourist destinations in North Sulawesi is essential for achieving success in developing tourist destinations in North Sulawesi. A description of the strategy for developing tourist destinations in North Sulawesi is needed to advance and optimize the potential of tourist destinations in North Sulawesi (Adrah & Mekel, 2024; Alkatiri et al., 2023; Eman et al., 2018; Tombeng & Medea, 2024). One of the efforts that needs to be made is to identify the strategy for developing tourist destinations in North Sulawesi.

Various analyses discuss the strategy for developing Tourist Destinations in North Sulawesi. Research conducted by Kawatak et al. (2020) discusses the formulation of a sustainable tourism-based development strategy at the Lake Mooat tourist destination. Furthermore, research by Razak et al. (2017) discusses the strategy for developing Malalayang Beach Marine Tourism in Manado City, North Sulawesi. Meanwhile, a comprehensive discussion regarding identifying strategies for developing Tourist Destinations in North Sulawesi is still limited. In line with this information, research on the identification of strategies for developing Tourist Destinations in North Sulawesi needs to be carried out because it can provide comprehensive information on the models of strategies for developing Tourist Destinations in North Sulawesi. In addition, the findings obtained can be used as a basis for research on the strategy for developing tourist destinations in North Sulawesi. The results can also be utilized by the Government, Regional Governments, and related stakeholders who want to increase Tourist Destinations' contribution to development in North Sulawesi. Therefore, this study aims to identify strategies for developing Tourist Destinations in North Sulawesi.

Method

This study uses a qualitative method. Creswell (1998) explains that qualitative methods relate to the research process and understanding of social phenomena and human problems (Murdiyanto, 2020). This study uses qualitative methods to explain the development strategy of Tourist Destinations in North Sulawesi. This study used a descriptive approach and a literature study (Sadjab et al., 2024; Surahman et al., 2020). Data were obtained from journals, books, and reference documents. The collected data were analyzed descriptively and dimensionally. In this study, the research results were grouped into four dimensions: explanation of tourist destinations, multiplier effects of tourist destinations, and strategies for developing tourist destinations.

Result and Discussion

Definition

According to Komilova et al. (2021) a destination is a geographical area with a particular tourist attraction. Furthermore, according to Bafadhal (2018), there are three perspectives on the definition of Tourist Destinations: geographical, economic, and psychographic (Bahri, 2024; Dewi et al., 2023). Based on a geographical perspective, a Tourist Destination is a tourist spot. Furthermore, from an economic perspective, a tourist destination is related to tourism products and services that are not only interesting places to visit. Ultimately, from a psychographic perspective, a tourist destination is a place where Tourists collect experiences.

From a regulatory perspective, Law Number 10 of 2009 concerning Tourism explains that a Tourist Destination is related to a geographical area located in one or more regions in which

there are tourist attractions, public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of tourism—identified that Indonesian Tourist Destinations consist of various objects, ranging from natural tourism, artificial tourism, culture and others. Aviolina et al. (2023) identified that Indonesian Tourist Destinations consist of various objects, ranging from natural tourism to artificial tourism to culture (Bahri, 2024). Furthermore, Aso et al. (2021) also identified four elements in a Tourist Destination: tourist attractions, amenities, accessibility, and ancillary (Bahri, 2024; Qodriyah et al., 2023).

Furthermore, according to Stewart (2004), *strategy* is essentially self-identification, utilizing the organization's potential for policy tasks. Mintzberg (1978) describes strategy as a pattern of decisions about the organization's future (Langfield-Smith, 2006). Bahri (2024) identifies two dimensions of strategy: integration (Mundir, 2016; Porter, 1991) and planning (Permana, 2013; Ruslan, 1998; Stewart, 2004). Furthermore, Miles et al. (1978) explain that strategy has meaning if implemented through organizational structures and processes (Langfield-Smith, 2006). Finally, Stewart (2004) argues that strategy supports the organization's survival by anticipating and addressing challenges from competitors.

Development Strategy

Based on the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations, the criteria for sustainable tourism destinations can be applied to various types/kinds of destinations in various locations, namely: Urban, Rural, Mountainous, Coastal, or a combination of these four types. Furthermore, the regulation also explains that the Criteria are applied to large-scale and small-scale destinations. For large scale, it can be applied to the following destinations: Cities or relatively large areas, Regencies, Resorts, etc. This regulation also explains that on a small scale, it can be applied to the following destinations: National Parks, Groups, Tourist Villages, and Local Communities.

Based on the identification results, ten strategies for developing Tourist Destinations in North Sulawesi are detailed in Table 1.

Table 1. Tourism Destination Development Strategy in North Sulawesi

Author	Tourist Destination	Strategy	Description
(Gracella & Djunaid, 2024)	Kalasey Leaf Cottage, Kalasey Dua Village, Mandolang District, Manado City	Sustainability	Focus on environmental sustainability and local economy
(Gumalang et al., 2023)	Mangrove Forest, Budo Village, Wori District, North Minahasa Regency	Environment	Mangrove forest tourism development strategy
(Sigo et al., 2023)	Lembeh Island, Bitung City	Economy	Market penetration, market development, and product development
(Kawatak et al., 2020)	Mooat Lake, East Bolaang Mongondow Regency	Environment, socio-cultural and economic	The strategy for developing a Tourism Destination covers three dimensions: environment, socio-culture, and economy. In the economic dimension, the strategies implemented are improving facilities and accessibility, increasing promotion of tourist attractions, and involving local communities.

Source: processed from various sources (2024)

Based on Table 1, there are four strategies for developing tourist destinations in North Sulawesi—The first is sustainability. The results of the study of Gracella & Djunaid (2024) on the Pondok Daun Kalasey tourist destination located in Kalasey Dua Village, Mandolang District, Manado City, found that the Pondok Daun Kalasey tourist destination has excellent tourism potential. The potential of the Pondok Daun Kalasey tourist destination includes excellent natural attractions, adequate facilities, and quality services. The strategy that needs to be carried out to develop the Pondok Daun Kalasey Destination is sustainability, focusing on improving accessibility and facilities to increase tourist appeal.

Second, Environment. The results of research by Gumalang et al. (2023) at the Mangrove Forest Tourism Destination, Budo Village, Wori District, North Minahasa Regency found that the strategy for developing the Mangrove Forest Tourism Destination is to optimize the preservation of mangrove plants, maximize the Café and Resto with a menu that suits the needs of tourists. In addition, the results of research by Kawatak et al. (2020) at the Lake Mooat Tourism Destination, East Bolaang Mongondow Regency, found that the strategy for developing the Lake Mooat Tourism Destination through an environmental approach can be carried out by involving the local community in the form of a tourism awareness group organization (POKDARWIS).

Third, Economy. Sigo et al. (2023) have identified three strategies for developing the Lembah Island Tourist Destination, Bitung City: market penetration, market development, and product development. Market Penetration is carried out in the form of promotion by utilizing website information media and the like, collaborating with educational institutions engaged in Social, Cultural, and Tourism to direct students to carry out Educational Tourism, collaborating with Governments in other areas that have become tourist destinations, and improving the quality of service to tourists which includes physical evidence, reliability, responsiveness, guarantees, and empathy. Furthermore, market development can be done through cooperation between managers and foreign Travel Agencies offering tour packages to Lembah Island. Ultimately, product development can be carried out by developing restaurants, accommodations, facilities, and infrastructure, building attractions to support Water Sports (Surfing et al., diving, banana Boat, parasailing, and fishing), and paying attention to the overall quality of the products offered to tourists. Then, fourth, socio-culture. The study results by Kawatak et al. (2020) found that there is potential for cultural resources that can be optimized to become an attraction for domestic and foreign tourists. This can be done by providing cultural training to the local community.

Conclusion

Tourism Destinations are one of the mainstays of North Sulawesi Province in achieving regional income. Tourism Destination development strategies in the region must be carried out to increase contributions to regional development, improve quality, and improve community welfare. The study found four strategies for developing Tourism Destinations in North Sulawesi: sustainability, environment, economy, and socio-cultural. The Government, the Regional Government of North Sulawesi Province, and stakeholders in developing Tourism Destinations can optimize the implementation of the strategies identified in this study to optimize the development of Tourism Destinations in North Sulawesi. The Government, Regional Government, and stakeholders in developing Tourism Destinations need to respond to the results of this study by optimizing the strategies identified in this study.

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Geopolitical Challenges in Public Governance

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Abstract: *Geopolitics studies how Earth's physical and human geography affects politics and international relations. The Ancient Greek terms γῆ (gê), which means "earth, land," and πολιτική (politikê), which means "politics," are the source of the term "geopolitics." An academic discipline studies how a nation's size, location, climate, terrain, population, and natural resources affect its politics, particularly its foreign policy. Geopolitics has a significant bearing on public governance. Geopolitics provides a framework for comprehending the power relationships that shape our world. It aids in analyzing how geopolitical forces affect human rights, cultural heritage, and the development of public opinion worldwide. It also provides insights into societal divides, migration trends, and the emergence of nationalism. Other than that, geopolitical factors can impact governance strategies in the context of governance. For instance, decision-making procedures within public governance, strategic planning, and policy-making may be impacted by the geopolitical backdrop of a given area. It may also have an impact on how various countries relate to one another, which could have an impact on international accords and policies. Additionally, geopolitics can be understood as a process that makes it easy to comprehend conflicts and tensions at several levels, including local, regional, national, and worldwide. It can also disclose power struggles between actors. This knowledge can help public governance efficiently manage these tensions and conflicts. Geopolitics is a significant factor in determining the tactics and laws used in public government. It offers a prism through which we can view the intricate relationships necessary for efficient public governance, including those involving geography, power, politics, and international relations. Thus, a better understanding of geopolitics can support more intelligent, astute, and successful public governance.*

Introduction

Geopolitics is the study of how Earth's physical and human geography affects politics and international relations. The Ancient Greek terms γῆ (gê), which means "earth, land," and πολιτική (politikê), which means "politics," are the source of the term "geopolitics." (Deudney, 2024). An academic discipline studies how a nation's size, location, climate, terrain, population, and natural resources affect its politics, particularly its foreign policy. Geopolitics has a significant bearing on public governance. Geopolitics provides a framework for comprehending the power relationships that shape our world. It aids in analyzing how geopolitical forces affect human rights, cultural heritage, and the development of public opinion worldwide. It also provides insights into societal divides, migration trends, and the emergence of nationalism (McAndrew, 2023).

Other than that, geopolitical factors can impact governance strategies in the context of governance (As-Saber, 2021). For instance, decision-making procedures within public governance, strategic planning, and policy-making may be impacted by the geopolitical backdrop of a given area. It also has an impact on how various countries relate to one another, which could have an impact on international accords and policies. Additionally, geopolitics can be understood as a process that makes it easy to comprehend conflicts and tensions at several levels, including local, regional, national, and worldwide (Subra, 2021). It can also disclose power struggles between actors. This knowledge can help public governance efficiently manage these tensions and conflicts.

In essence, geopolitics is a major factor in determining the tactics and laws used in public government. It offers a prism through which we can view the intricate relationships necessary for efficient public governance, including those involving geography, power, politics, and international relations. Thus, a better understanding of geopolitics can support more intelligent, astute, and successful public governance.

A *radical* is one who advocates fundamental or revolutionary changes in current practices, conditions, or institutions. In other words, a radical is someone who is driven by ideology. Radical Islam in Southeast Asia is further defined as a movement whose ideology is "to establish an Islamic state governed by Shari'ah through violence and extralegal means. Modern Islamic ideology materialized in the Middle East in the second half of the 20th century as a revivalist and anti-nationalist movement. In the early 1920s, most of the Muslim world was under European imperialism, and then by 1925, the Ottoman Empire (Caliphate) was disestablished. Although the Ottoman Caliphate was limited in power by that time, it was seen as the unifying symbol of Islam by many Muslims. Muslim empires and influence were quickly deteriorating and giving way to Westernization. It was under this perceived threat to the Muslim ideals and a "community in crisis" that contemporary Islamic activism emerged. The propagators of the Islamic movement viewed the core of the crisis as having two parts: Western imperialism and Westernization nationalist Muslim leadership. In the movement's early years, the most prominent theorists were Hassan al-Banna of Egypt and Mawlana Mawdudi of Pakistan. The groups founded by each of these religious scholars are Ikhwanul Muslimin (Muslim's Brotherhood) in 1928 in Egypt and the Jamaat i-Islami (Islamic Movement) in 1941 in India; respectively remain the trademark of Islamic movement organizations today. Both leaders viewed their societies as too reliant on the West- politically ineffectual and culturally defunct.

Furthermore, they viewed the increasing incursion of Western culture, such as education, law, customs, and values, as being significantly destructive in the long term because they directly threatened the core of the Muslim community. Al-Banna and Mawdudi believed the internal aspects of the problem were most pressing and, therefore, focused on the Islamization of the Muslim community. They shared the belief that Islam, by providing comprehensive guidance for every aspect of a Muslim's life, was better than capitalism and other ideologies. They established organizations that promoted social and political activism to support this key principle.⁹³ They also worked to match modernization with scripture and tradition by reinterpreting Islam and applying it to the challenges of modernity. For al-Banna and Mawdudi, the solution for the crisis of the Muslim communities in their respective regions lay in indoctrinating people (socio-religious reform) while changing the government (political reform) at the same time. For Mawdudi, a truly Islamic state recognized only the sovereignty of God (*hakimiya*), worshipped God alone, and implemented His law, which means Sharia Law. Anything short of this was *Jahiliya*.

Another prominent scholar of Muslim radicalism was Sayyid Qutb. Following the assassination of al-Banna in 1949, Qutb emerged as the leader of the Ikhwanul Muslimin. Although influenced by Banna and Mawdudi's ideological theories and the concept of the Islamic state, Qutb saw the means for attaining their goals as requiring a more radical program of action. By rejecting all forms of nationalism, Qutb declared the Egyptian policy illegitimate. His uncompromising delegitimization of all artificial political communities, prompted in part by the state's violent attack on the Brotherhoods and its teaching, led many of their members to embrace violent struggle. Qutb wrote his most influential and radical works while in prison from 1954 until his execution in 1966, named *Ma'alim Fi al-Tariq* (Milestone). As explained by Anthony Bubalo, Qutb was best known as "the man whose ideas would shape Al Qaeda."

Method

This study used a qualitative descriptive method. Data were obtained from several political

analyst institutions in China and Europe that have played a role in geopolitical study. Data comes from library research regarding the role of geopolitical studies and public governance in delivering significant change in the current situation, including the Association of Southeast Asian Nations (ASEAN), the United Nations (UN), the European Union (EU), and all relevant entities. Data were obtained through documentation, literature review, and internet searches. The literature review was based on reference journal articles. The open-ended interview and data analysis was conducted using a descriptive approach.

All the data collected was analyzed in detail to produce findings that fulfilled the research objectives. Several cities were visited in the research process, including Kuala Lumpur, Yala, Narathiwat, Pattani, Phnom Penh, Singapore, and Jakarta. Primary and secondary data were also collected from several Malaysian governmental institutions such as the Prime Minister's Office (PMO), Ministry of Home Affairs (MOHA) and National Security Division (NSD) as well as the Companies Commission of Malaysia (CCM). Based on the data gathered through extensive fieldwork and theoretical assessments, this study provides an empirically detailed analysis of how radicalism takes form and emerges in a given society over a period of time

Result and Discussion

Resource Competition

In a variety of circumstances, competition for resources has a substantial impact on governance decisions. Competition for resources, like water and pasture, was traditionally settled peacefully by local resource governance structures that complemented the political economy of the area. Even with additional demands, these mechanisms could still handle conflicts efficiently. However, violent confrontations have recently broken out due to flaws in these governance institutions and ineffective dispute-resolution mechanisms. The pressure on natural resources has increased due to farmland expansion, climate change, population growth, and land privatization; however, the underlying cause is the increasingly ineffective and exclusive local governance structures.

For example, in Burkina Faso, power relations rather than unequal access rights or resource rivalry cause inequality between farmers and pastoralists. Pastoralists' structural marginalisation raises concerns about access to resources and land. Thus, for sustainable resource management and conflict avoidance, it is essential to comprehend governance dynamics and correct governance shortcomings (Bisson et al., 2021). Furthermore, as the externalities of domestic enactments increase, globalisation also influences national policies, driving policy convergence among states, either upwardly or downwardly (Chen & Wang, 2021). Cooperation and adaptability are crucial in our highly interdependent world to overcome global issues that cut across national boundaries, such as pandemics and climate change (Downie, 2022). Moreover, international organisations (IOs) cooperate based on shared governance goals and compete for material resources; they can also adjust by modifying their goals and boundaries (Stiglitz & Rodrik, 2024).

Security Concern

Security issues have emerged as a key geopolitical problem for public governance, requiring the creation of strong policies and encouraging international collaboration to maintain stability on a national and worldwide level. The growth of cyber threats, terrorism, and international crime has drastically changed the security environment in an era of extraordinary technical breakthroughs and globalization. As a result, governments are forced to consistently innovate and adapt to a myriad of complex and shifting hazards.

Cybersecurity poses a severe threat, with state and non-state actors increasingly using digital weaknesses to compromise vital infrastructure, steal confidential information, and influence political processes. Because cyber threats are so ubiquitous and can attack from anywhere in the world while remaining anonymous, traditional defence strategies are less effective.

As a result, countries are substantially investing in offensive and defensive cyber capabilities, sparking an arms race. Today, governments have to safeguard physical and virtual borders to maintain the security of vital services, communication networks, and financial systems. Aside from the significant dangers associated with conflict, other risks that the globe faces include those associated with uncontrolled and increasingly potent artificial intelligence (AI) techniques, heightened protectionism that impedes the flow of vital minerals, and the neglect of macroeconomic and financial market vulnerabilities (Kaya, 2024). The need for comprehensive cybersecurity policies is highlighted by the growing sophistication of cyber-attacks, as demonstrated by events like the SolarWinds hack and ransomware attacks on vital infrastructure.

In addition, the ongoing danger of terrorism necessitates the need for thorough counterterrorism plans and alert intelligence. Terrorist methods are constantly changing, from well-planned, large-scale attacks to isolated instances and responding to the calls for a multipronged strategy incorporating cutting-edge surveillance technologies, international intelligence cooperation, and community involvement initiatives. Due to this ongoing monitoring, governments are challenged to balance security and individual freedoms, frequently sparking contentious discussions about civil liberties, privacy, and the scope of state surveillance.

The governing environment is made more difficult by transnational crime, which includes drug and arms smuggling, human trafficking, and other crimes. These crimes take advantage of the interconnection of the globalized globe, crossing boundaries with ease and necessitating well-thought-out, coordinated responses. In order to disrupt criminal networks that operate across borders, international law enforcement organizations need to cooperate more than before, exchanging intelligence and tactics. However, given that many nations have distinct legal systems, agendas, and capacities, this calls for overcoming substantial administrative and diplomatic obstacles.

Shift in Geopolitical Power Dynamics Impact on Governance

The growth of China is an example of the changing global power dynamics that significantly impact public governance by altering political systems, redefining national priorities, changing international norms and standards, and maintaining regional stability. First, the increasing power of China puts into question the political structures in place, forcing many nations to reevaluate their governance models in light of China's state-led development strategy. The foundations of our governance systems are called into question by the democratic failures that have occurred worldwide, including in the US and Europe (Ramphele, 2022). This paradigm, which contrasts with Western democratic values by combining economic liberalisation and authoritarian government, may encourage other countries to follow suit to attain swift economic growth. Second, when nations coordinate their plans to capitalise on China's economic rise, the priorities of each nation are redefined. To draw Chinese investment, for example, countries taking part in the Belt and Road Initiative modify their infrastructure and economic policies, strongly emphasising economic development and connectivity over traditional priorities. In part, these processes are driving the attempts by the political and economic elites of the world to construct ever more comprehensive systems of trade regulation that reduce the diversity of state arrangements (Dalby, 2000).

Third, global norms and standards are changing as China grows, especially in commerce, technology, and human rights. China challenges established norms through its technological developments and prominent position in global supply chains, creating new standards that frequently reflect its ideals and interests. For instance, using TikTok worldwide has significantly affected people's lives. Last but not least, China's forceful activities in the South China Sea and its economy might significantly impact regional stability by changing the region's dynamics. Adjacent nations must tread carefully when taking advantage of economic prospects and dealing with security issues brought on by China's growing sway. With China at the centre, the changing balance

of power in the world calls for flexible public governance that can successfully handle the changing political, economic, and security environment.

Regional Conflict

Wars, disputes, or tensions in a particular geographic area are regional conflicts (Bharti & Aryal, n.d.). These conflicts frequently involve neighbouring states or governments. These conflicts are closely linked to a feeling of place, regardless of whether they are social, political, economic, or environmental. Regional conflicts also pose distinct issues for the global community and may alone be handled via the collaborative efforts of numerous governments. Organisations at the regional and subregional levels are in an excellent position to support political discourse and confidence-building initiatives at different levels while comprehending the underlying causes of conflict in their respective domains. After that, over time, war has taken on a different character, with violence becoming more intra-state in nature but still having the ability to threaten global peace and security. Conflict is caused mainly by unresolved regional tensions, a collapse in the rule of law, the absence or appropriation of state institutions, illegal economic gain, and resource shortages made worse by climate change.

Historical, political, economic, and social contexts can lead to regional conflicts. One of the reasons conflict can occur is unresolved tensions within the region. Conflict can result from long-standing disagreements or tensions between nations or factions in a region. Long-standing conflicts or disagreements between nations or groups within a particular geographic region are unresolved regional tensions. These conflicts, which can have historical, political, economic, or social roots, frequently last for several years or even decades. Conflicts and violence, which have changed significantly over time, might result from these tensions. Domestic organisations rather than states are frequently involved in less lethal conflicts.

Nonetheless, they are currently increasing, with numerous conflicts being fought by non-state entities like criminal organisations, political militias, and international terrorist organisations. More nations saw violent conflict in 2016 than at any other time in nearly 30 years. The regionalisation of conflict, which combines political, socioeconomic, and military challenges across borders, has caused many conflicts to grow longer, more protracted, and less amenable to traditional resolution mechanisms. As a result, conflicts are becoming more fractured. For instance, since the conflict began, the number of armed groups engaged in the Syrian civil war has exploded, rising from eight to several thousand. Likewise, protracted hostilities in other parts of the world, like the Israeli-Palestinian dispute and the India-Pakistan conflict over Jammu and Kashmir, have been primarily fueled by unresolved regional tensions.

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Impact to Governance

National governance can be significantly impacted by regional conflict. These impacts can be a threat to the state. Indeed, the stability of governance is seriously threatened by regional conflicts. They can erode institutions, upend social order, and threaten the rule of law. This is because violence and instability frequently result from regional conflicts, which can upset the social order. This may result in a collapse of community trust and social cohesion, making it more

challenging for governments to uphold peace and stability. The disintegration of social structures and norms within a society is referred to as disruption of social order, and it is frequently brought about by events like natural disasters, political upheaval, economic shifts, or large-scale human migration. Frustration, detachment from democracy, division, polarisation, and intensification are possible outcomes of this disturbance. In addition, it may lead to political polarisation and conflict, endangering people's lives, property, and security. Understanding the underlying problems and coordinating community, political, and stakeholder activities are necessary to address these disturbances.

Next, one of the impacts on governance is based on economic disruptions. Regional conflicts disrupt trade, investment, and economic development. Stable governance relies on a thriving economy. Regional conflict can have both short-term and long-term implications on the economy. In the short run, infrastructure damage can stop services and manufacturing, resulting in job losses, lower personal incomes, and less money for the government. In the impacted area, this may make poverty and inequality worse. In the long term, both domestic and foreign investment may be discouraged by the unpredictability and instability brought on by conflict. Growth and economic recovery may be hampered by this lack of investment long after the conflict has finished. In addition, the relocation of individuals in conflicts may result in a depletion of human capital due to the loss or underutilization of skills and expertise (Aziz, 2024).

In addition to having an immediate impact on the region, trade route disruptions can also have far-reaching repercussions on neighbouring nations that depend on it for import and export. This may result in shortages and price rises for items in these nations, impacting their economy. Furthermore, the economic disruptions brought on by conflicts may compromise the government's capacity to maintain peace and deliver services. An expanding economy is a necessary source of income for governments, and its disruption can affect their capacity to pay for social welfare, infrastructure, and public services. This may cause people to lose faith in the government, further destabilising the area.

Thus, resolving the economic ramifications of regional disputes is essential to fostering development and stabilising the economy. To achieve this, the international community must work together on programs for peacebuilding, conflict resolution, and economic reconstruction. Policies supporting commerce, investment, and economic growth in conflict areas are also necessary.

Conclusion

In conclusion, navigating the intricate landscape of geopolitical challenges is crucial for effective public governance in the 21st century. The interplay between international conflicts, economic shifts, environmental changes, and technological advancements demands adaptive and resilient governance structures. Governments must prioritise diplomacy, security, and sustainable development to manage these complexities and safeguard national stability. Ultimately, the ability of governments to anticipate, respond to, and manage geopolitical challenges will determine their success in ensuring prosperity and security for their citizens. Through proactive and adaptive governance, nations can navigate the uncertainties of the global landscape and emerge stronger in an interconnected world.

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Terrorism and Violence: a Danger to the Development of Nationhood

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Abstract: *The objective of this paper is to discuss how violence and terrorism become a threat to nation-building. The main aspects of discussions are collective security, securitization, national security, and human security. These four aspects play significant roles in building nationhood. If one of these elements is threatened, it will jeopardize the nationhood buildings. Thus, it is essential to identify these key factors to stabilize nationhood. This paper will also relate the relationship between human safety and national security, where national security can be threatened if the people are insecure. This paper focused on Malaysian nation-building with the rise of extremism in this region between 2000 years. Secondary data collection is done through literature review and observation from various sources. Findings have been translated into this paper with the main factor on the threat of building nationhood through violence and terrorism.*

Introduction

According to Saad (2012), nation-building often relates to state-building, democratization, modernization, political development, rebuilding post-conflict, and reconciliation. Nation-building also refers to an abstract process of developing the sense of identity and society shared within various groups that form the population in a country. Nation-building tends to be the relationship between the people and the country or, to be more specific, about the country's construction or development. The term nation-building is also widely used in regional and international security debates, regime change, democratization, and others.

Scholars have mentioned that nation-building is an “evolutionary rather than social process” that involves the process of change regardless of the social, cultural, or other contexts. This perspective also describes this process as a functioning state in which nation-building needs to foster social traits that never existed before, were not established and not appropriately framed, or their existence has been weakened due to war or internal conflict (Saad, 2012). However, nation-building does not begin with the end of the violent conflict, or otherwise; it is even a continuous process for a country that aims to create and reproduce an integrated international community based on shared values and objectives.

For example, the concept of nation-building in Malaysia was formed based on maintaining values and exclusivist identities at the early stage of independence, independence, such as diversity of culture, but later moved slowly towards achieving a thoroughly modern state. For ASEAN, the rise of activities such as cross-border crime has become a matter pertaining to nationhood among the regional countries. Thus, shaping a peaceful region is essential and brings a significant goal in maintaining stability in this region.

A radical is “one who advocates fundamental or revolutionary changes in current practices, conditions, or institutions.” In other words, a radical is someone who is driven by ideology. Radical Islam in Southeast Asia is further defined as a movement whose ideology is “to establish an Islamic state governed by Shari`ah through violence and extralegal means. Modern Islamic ideology materialized in the Middle East in the second half of the 20th century as a revivalist and anti-nationalist movement. In the early 1920s, most of the Muslim world was under European imperialism, and then by 1925, the Ottoman Empire (Caliphate) was disestablished. Although the Ottoman Caliphate was limited in power by that time, it was seen as the unifying symbol of Islam

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Muslim empires and influence were quickly deteriorating and giving way to Westernization. It was under this perceived threat to the Muslim ideals and a "community in crisis" that contemporary Islamic activism emerged. The propagators of the Islamic movement viewed the core of the crisis as having two parts: Western imperialism and Westernization nationalist Muslim leadership. In the movement's early years, the most prominent theorists were Hassan al-Banna of Egypt and Mawlana Mawdudi of Pakistan. The groups founded by each of these religious scholars are Ikhwanul Muslimin (Muslim "Brotherhood") in 1928 in Egypt and the Jamaat i-Islami (Islamic Movement) in 1941 in India; respectively, remain the trademark of Islamic movement organizations today. Both leaders viewed their societies as too reliant on the West- politically ineffectual and culturally defunct.

Furthermore, they viewed the increasing incursion of Western culture, such as education, law, customs, and values, as being significantly destructive in the long term because they directly threatened the core of the Muslim community. Al-Banna and Mawdudi believed the internal aspects of the problem were most pressing and, therefore, focused on the Islamization of the Muslim community. They shared the belief that Islam, by providing comprehensive guidance for every aspect of a Muslim's life, was better than capitalism and other ideologies. They established organizations that promoted social and political activism to support this key principle.⁹³ They also worked to match modernization with scripture and tradition by reinterpreting Islam and applying it to the challenges of modernity. For al-Banna and Mawdudi, the solution for the crisis of the Muslim communities in their respective regions lay in indoctrinating people (socio-religious reform) while changing the government (political reform) at the same time. For Mawdudi, a truly Islamic state recognized only the sovereignty of God (hakimiya), worshipped God alone, and implemented His law, which means Sharia Law. Anything short of this was Jahiliya.

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Method

This study used a qualitative descriptive method. Data were obtained from several political analyst institutions in China and Europe that have played a role in geopolitical study. Data comes from library research regarding the role of geopolitical studies and public governance in delivering significant change in the current situation, including the Association of Southeast Asian Nations (ASEAN), the United Nations (UN), the European Union (EU), and all relevant entities. Data were obtained through documentation, literature review, and internet searches. The literature review was based on reference journal articles. The open-ended interview and data analysis was conducted using a descriptive approach.

All the data collected was analyzed in detail to produce findings that fulfilled the research objectives. Several cities were visited in the research process, including Kuala Lumpur, Yala, Narathiwat, Pattani, Phnom Penh, Singapore, and Jakarta. Primary and secondary data were also collected from several Malaysian governmental institutions such as the Prime Minister's Office (PMO), Ministry of Home Affairs (MOHA) and National Security Division (NSD) as well as the

Companies Commission of Malaysia (CCM). Based on the data gathered through extensive fieldwork and theoretical assessments, this study provides an empirically detailed analysis of how radicalism takes form and emerges in a given society over time.

Result and Discussion

Identifying Indicator: Violence and Terrorism

Violence and terrorism have been identified as a threat to nation-building in Malaysia. Malaysia's strategic geographical position is surrounded by the South China Sea and the Straits of Malacca, and it borders Thailand, Indonesia, Philippines, and Singapore, being the gateway to Malaysia, porous by carrying out the illegal activity of the authorities to detect. In this case, the issues on the sovereignty, border integrity (territorial integrity), the survival of the political system, social, economic, and civilization of a country, including its society (political, social, economic, and cultural survival should be studied in depth so that the process of improvement of the existing security system be improved and make Malaysia a nation free from terrorist threats.

The United States Department of Defense defines terrorism as the calculated use of unlawful violence or threat of unlawful violence to inculcate fear, intended to coerce or intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological. Based on this definition, we can identify that terrorism involves violence, crime, and attempts to scare society of particular interest. Terrorists plan their attacks to obtain the most excellent publicity and plan their strategy to attain financial support.

The globalization era patterns of violence witnessed more sophisticated and complex changes in the diversity of tactics and strategies of terrorist groups. Based on the observations, the researchers found that most events associated with international terrorism are reactions taken by force by a group of individuals on behalf of the ruling government or other targets deemed oppressive rights, needs, and requirements of the general public.

In 2002, the President of the United States of America, George W. Bush, announced that the Southeast Asian region was the second layer in the so-called 'global war against terrorism' (Aslam, 2013). The point from his statement is that Southeast Asian countries such as Indonesia, Singapore, Thailand, and Malaysia have become hot spots for terrorism. After the end of Al-Qaeda threats and terrorism, the world is inhibited by the traits of Islamic State (IS), the new terrorist group. This group, which shares the same ideology as the earlier group, is even more extreme, using a different modus operandi. The ideology is to create chaos and panic in societies, so the targeted countries face social and political instability.

Collective security

In this paper, collective security has been identified as an instrument for building nationhood. Collective security can be described as a political, regional, or global security arrangement in which each state in the system obtains that the security of one is the concern of all and, therefore, commits to a collective response to threats to and breaches of the peace. In this region, ASEAN works as collective security, which is more ambitious than alliance security or collective defense systems. It seeks to encompass the totality of states within a region or, globally and address various possible threats (Macmillan, Palgrave 2015). According to Nikkei Asian Review, security concerns loom as a deeply divisive issue for ASEAN in this region. For ASEAN, collective security is critical to the future.

Violence and terrorism have become a collective security issue in this region. The threat of violence and terrorism can become indicators that threaten nation-building in this region. Even if we share the same values, such as elements of society, culture, and history, these elements can disintegrate our unity. To achieve this mission, ASEAN must practice collectivism instead of individualism among its members. Collectivism involves communal, societal, or national interests in various political, economic, and educational systems.

Securitization

Security is defined as a country's long-term survival from enemy and military threats outside its borders. After the end of the Cold War between the US and the Soviet Union, the safety concept underwent a significant transformation process. Some new security concepts have challenged a traditional security concept that emphasizes borders, sovereignty, and the concept of a country that was widely used during the Cold War (Makinda, 2001).

Security issues are no longer focused on traditional security only after the Cold War, but the scope of security extends beyond military, economic, political, community, and environmental forces. This contemporary security discourse also covers the issue of international relations in which non-military factors are regarded as a threat to international security. This situation caused various issues in the developing world, and the previously neglected domestic issue has begun to be taken into consideration. Migration, cross-border crime, trafficking, infectious diseases, environmental pollution, poverty, and other issues can create conflicts and threaten national, regional, and global security (Idris, 2012).

Safety actors play a role in securitization to eliminate non-traditional threats such as the economy, poverty, and terrorism. These actors can change an issue into a security issue, which is done through a securitization process. Therefore, Buzan states that; "Traditionally, by saying 'security,' a state representative declares an emergency condition, thus claiming a right to use whatever means are necessary to block a threatening development."

This statement shows that the state is an actor in the securitization process. States are entitled to securitization to act on any threat. According to Buzan, discussions on concussions are about achieving freedom from threats and security issues. When this discussion is within the context of an international system (any independent unions or political entities that are independent of each other and interact with one another according to organized processes), security is about the ability of the nation and society to maintain their free identity and integrity of their functions. The actors involved have also expanded not only on actors but also on non-national actors such as organized crime groups, terrorist groups, and non-governmental organizations.

Kamarulnizam Abdullah (2012) commented that the discourse on national security in Malaysia is still sharing the national security concept of nation building in terms of state conception and maintained core values. This developed security concept has also introduced core value elements (core values) in which each country must identify the core values it wants to maintain. Although core values can generally be identified based on country concepts, core values may also change based on perceptions of national threats.

The focus of securitization research aims to understand precisely who sees the issue of an issue (threats), for whom (reference objects), why, what causes it, and what situations (Smith, 2005). Therefore, it is not politically purely general. This situation has resulted in issues such as human security being raised as an issue that could threaten the nation's security and have been securitized.

National Security

The main agenda of the international system in securing security is to protect national security, military development, and war issues, defend territorial boundaries, and protect its core values as it is an essential aspect of a country. In discussing strategy thinking, Buzan (1991) argues that the concept of security should be linked to individual and national security because security is referred to individual units. Hence, security and individual threats must be addressed to understand national security. M. Alagappa (1998) sees internal security as protection against life, freedom, and property, while external security refers to protection against the rights of the people from external aggressive actions or threats from non-state entities.

According to Kamarulnizam Abdullah (2012), the national security concept pioneered by

US policymakers and scholars during the Cold War was at its peak around the 1950s, it has shown that the nation's objective is to protect its contextual interest in the context of protecting core values of a country. These core values vary by country, and they can be divided into fixed core values (referring to maintaining the country's physical characteristics) and change core values (influenced by the perceived threat of a country, perceptions, and current issues). Booth (1991) argues that individuals and non-states should be the essential reference for determining safety. For him, salvation must be seen from a holistic perspective, not just from the state and military power perspective. He also emphasized political emancipation and democratic form in human security.

According to Ruhanas Harun (2009), national security refers to the purpose and how a state defends itself from its threats and its ability to maintain its core values. This shows the realist mindset focused on military-based security threats. Security can be divided into traditional and non-traditional security, where non-traditional security is now an essential component of international politics. In summary, security is now more comprehensive and extensive, covering political, economic, social, and military issues..

Security can no longer be defined or translated in the traditional form, which includes military threats and related issues. Globalization has caused countries to cooperate to safeguard common interests. In this matter, the common interest is collective security, and the common threat is violence and terrorism.

Relations between Human Safety and National Security

The concept of human safety was developed from the UNDP Human Development Report, published in 1994. Based on this report, the UN categorized human security targets into seven sections: economic, food, health, environment, personal, community, and political security (Rashila, Zarina et al., 2010). Human security focuses on the quality of life or advancement of people (citizens) compared to the country. This means that if people are unsafe, they can threaten national security. Human security focuses on well-being and safeguarding human dignity rather than protecting national borders. The concept of human safety has a complete set of criteria for assessing the impact of globalization on human well-being, covering socioeconomic and personal safety aspects as a result of conflicts of violence. Human well-being is important and essential to enable people to enjoy the safety of people (Nor Azizan Idris & Rashila Ramli 2013).

Human security focuses on prosperity and safeguarding human dignity rather than protecting national borders. Human security discourse can be outlined according to three categories of thought. First, a flow of thought sees the individual as a safety object. Secondly, there is a flow of thought that sees the theory of world systems, including globalization, as a threat to human security and needs to be understood in the context of economic structure, inequality in power, and materials. Lastly, a flow of thought shows that the threat to humanity stems from within the country. This third thought of the trend has challenged the realism and neorealism approach, which has long assumed that national security is essential for the well-being of its people. For human security thinkers and advocates, the state is the threat's source, not a protector.

Human security, democracy, human rights assurance, and strengthening civil society are among the essences of achieving it. In addition to the country, NGOs also play an essential role in ensuring human safety for individuals and communities. From the fundamental aspects of the government, social security networks are one approach to strengthening human security, as they can empower communities in the long run.

This understanding assumes that the population will be threatened if national security is threatened. Though military or external threats remain, national security can be threatened if human beings are threatened. Threats to these people include non-traditional threats such as poverty, civil war, nation-building, and military threats, which can jeopardize the nation's stability and security. Hence, national security is focused on the country as an essential actor, while human security focuses on people as more essential actors.

Case Study: Malaysia's National Security

According to the Strategic Plan of the Home Ministry (KDN) 2015-2020, security is a condition where we are free from threats and dangers. It is a situation with a relationship with a country often associated with security components such as the population, geography, and strength of the security forces.

For a sovereign country, national security is one of the major focuses of governments where border administration, citizenship, and defense issues are an aspect of policymaking. National security is a matter of grave concern, with the impression that the development of a country is closely linked to internal security, which enables development and peace to be achieved by its people (Nor Azizan Idris & Rashila Ramli 2012). In general, the concept of security in Malaysia combines political stability, security, and economic development (Ruhanas Harun, 2009).

To ensure the peace and well-being of the country are preserved, the Home Ministry (2015) has identified several challenges that need to be addressed: Globalization, a borderless world, technological advances, security, illegal immigrants, crime, legislation, enforcement, and integrity. The country's sovereignty and defense fortress became more difficult due to globalization. This is because globalization will open space and facilitate cross-border crimes covering terrorism, money laundering, cybercrime, economic crime, drug trafficking, firearm smuggling, trafficking, and migrant smuggling. For Malaysia, political stability, economic development, and people's well-being are essential to maintaining peace and ensuring national security.

According to Mushamir Mustafa (2016), with the new development of terrorism in Malaysia, it is estimated that over 150 Malaysian citizens have been arrested in terms of activities since the formation of Daesh. Malaysia should be well aware that the current threat from radicals is essential, one type of political warfare that requires security action and a comprehensive counter-strategy. Utusan Malaysia, in 2003, stated that there have been thirteen militant groups identified by the Malaysia Home Ministry as having planned and or attempted a violent takeover of the country's administration since 1967. According to Hashim, R. (2004), significant radicalism emerged in Malaysia in the 1970s. Since this time, several radical groups have been formed, including Tentara Sabiullah, Koperasi Angkatan Revolusi Islam Malaysia (KARIM), Golongan Rohaniah, Kumpulan Crypto, Kumpulan Mohd Nasir Ismail, Kumpulan Jundullah, Kumpulan Revolusi Islam Ibrahim Libya, Kumpulan Mujahidin Kedah (KMK), Kumpulan Perjuangan Islam Perak (KPIP), Al-Maunah, Kumpulan Militan Malaysia (KMM) and Jemaah Islamiyyah (JI). Some of these groups have tried to stir up trouble related to ethnic relationships in Malaysia, and some have been involved in terrorist activities.

Conclusion

Securitization can explain thoroughly how an issue is raised as a threat. Violence and terrorism have been identified as a threat to building nationhood in Malaysia. This flow has established some essential concepts for us to rethink the concept of security through the securitization term, and this trend has widened the concept of security by presenting a framework for analyzing how an issue becomes 'securitized.' When an issue has been securitized by the government and accepted by society as a threat to national security and society where core values are threatened, it is considered a security threat. In order to achieve a great nationhood and civil society, this threat must be eliminate. These are the key indicators for understanding Malaysia's national security. The threat from radicals and predominantly Muslim militants will continue unless comprehensive action can be taken. This initiative may take a long time to succeed, but it must be carried out.

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Analysis of the Role of Waiters and Waitresses in Improving Service Quality at Kasasa Restaurant at Paradise Hotel Golf & Resort

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Abstract: *A restaurant is a place or building organized commercially, providing exemplary service to all its guests, both food and drink. This study aims to analyze the role of Waiters and Waitresses in improving the quality of service at Kasasa Restaurant at Paradise Hotel Golf and Resort. This study uses a descriptive qualitative method and assessment analysis. The results of this study indicate that Waiters and Waitresses have a role in greeting guests, serving food, tidying up, and serving guests well. In order to improve the quality of service at Kasasa Restaurant, all stages of service activities are expected to be implemented to serve guests as optimally as possible. For this reason, more training is needed from the supervisor or manager to the staff and interns at the food and beverage service department at Derpartermert.*

Introduction

Competition in the hotel industry is increasingly complex and diverse, with each party trying to improve services to expand market share (Achmad, 2023; Hariyati & Sovianti, 2021; Wachyuni et al., 2024). Policies can be implemented in addition to providing satisfactory facilities such as rooms, restaurants, and other adequate supporting facilities; hotels must also have a strategy that can be an attraction for their guests to obtain a high level of quality (Anggraini & Rahmayanti, 2023; Atmoko, 2018). According to Sadjab et al. (2024), the quality of service in hotel entities is an important factor that management needs to consider. This is supported by the opinion of Menajang et al. (2024) which states that better quality means the quality is considered good. One way that hotels can do this is to provide special offers as added value to create competitiveness (Maulina, 2023).

Service is any effort that increases customer satisfaction (Jackson, 2016; Kanedi et al., 2017; Sirhan et al., 2016). *Service standards* are measurements determined to standardize good service (Ananda et al., 2023). According to Singgalen (2023), one approach that can be used to analyze service quality is Service Quality (SERVQUAL). Singgalen (2023) explains that the SERVQUAL approach emphasizes five dimensions: tangible evidence, responsiveness dimension, reliability dimension, assurance dimension, and empathy dimension. Paradise Hotel Golf & Resort is one of the four-star hotels in Likupang that is visited by many business, local, or tourist guests (Kawatak et al., 2023). Paradise Hotel Golf & Resort has facilities such as a Banquet, Swimming Pool, Restaurant and Bar, Fitness Center, golf, and other standard and supporting facilities.

Paradise Hotel Golf & Resort has different schedules in each department, and for the Food & Beverage Servicer, they implement five working days with a duration of 8 working hours, including 1 hour of rest and 1 day off day. Based on Field Work Practice at Paradise Hotel Golf and Resort, especially in the Food and Beverage Servicer section, the author observed several problems regarding the quality of service, including welcoming guests, not the procedure,

delivering food often being delayed due to limited employees, lack of initiative from Waiters and Waitresses in conducting bid farewell which makes guests complain.

In the description of the service above, the author conducted observations and found that several things must be improved or developed qualitatively to improve the quality of service. Based on the background above, the author is interested in conducting research entitled Analysis of the Role of Waiters and Waitresses in Improving Service Quality at Kasasa Restaurant at Paradise Hotel Golf & Resort.

Method

This study uses a qualitative method. According to several researchers, e.g. Abdussamad (2019), Bahri (2024), Fadli (2021), and Khoyyinuddin et al. (2024), qualitative research methods are used to research natural object conditions, where researchers are key instruments, data collection techniques are carried out by triangulation, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization. Based on post-positivism philosophy (especially phenomenology), qualitative research is used to investigate scientific situations in which researchers are their subjects (Fadli, 2021). Qualitative data collection and analysis techniques emphasize meaning. Qualitative research methodology uses social activities, attitudes, and perceptions of individuals or groups to analyze and describe phenomena or research objects.

The researcher chose the research location at Paradis Hotel Golf and Resort Likupang, located in the Paradise Tourism area, Dersa, Maen, Likupang Timur District, North Minahasa Regency, North Sulawesi 95375. The researcher has carried out the practice for 6 months, from July 8, 2023, to January 8, 2024. Data collection was carried out using observation, interviews, and documentation. Observations were carried out by observing the activities and activities carried out by a Waiters and Waitresses during the internship. Interviews were conducted with 4 (four) hotel guests who were willing without disturbing the guests' privacy. Documentation was collected from various sources, such as reports, letters, notes, memos, journals, official documents, and additional data such as pictures.

This study uses a descriptive approach to obtain research results that readers can understand. Data analysis is the process of searching for and compiling collected data so that conclusions can be drawn from the data and used as information that can be understood by oneself and others (Adlini et al., 2022). While the qualitative data analysis technique is inductive, the data obtained is developed through a pattern of relationships or becomes a hypothesis. In this writing, the form of analysis used by the author is descriptive analysis, namely by describing through services in the field and describing and determining points of service improvement.

Result and Discussion

Profile of Paradise Hotel Golf & Resort

PT. Manado Korin Paradise (MKP) is a tourism service company established on March 8, 2007. The Paradise Hotel Golf & Resort is located in the Paradise Tourism Area, Maen Village, Likurpang Timur District, North Minahasa Regency, North Sulawesi. Our hotel is strategically located, offering easy access to the Paradise Tourism Area. The facilities at Paradise Hotel Golf & Resort are the same as other 4-star hotels, which are also very attractive to sell or are accessible to guests staying. Paradise Hotel Golf & Resort has facilities for guests, such as accommodation (Rooms). Paradise Hotel Golf & Resort has 224 rooms with several suites as many as rooms. Second, Restaurants and Bars. This is for guests staying or not staying who want to come to relax while ordering food or drinks. Third, Hotel Service includes a 24-hour front desk, 24-hour security servicer, Cable/satellite TV, Concierge, Freerer WI-FI, Laundry, and dry cleaning service—fourth, Gym. The Gym is intended for guests staying at the hotel who need fitness equipment or want to

maintain stamina, and it is supported by quality gym equipment. This Gym is open 24 hours. Fifth, the Swimming Pool.

Paradise Hotel Golf & Resort has an outdoor swimming pool on the ground floor. This swimming pool has two types: a swimming pool for adults with a depth of 1.75 meters and a swimming pool for children with a depth of 0.45 meters. It is equipped with a gazebo where guests can relax or lie down and a shower near the pool for guests who want to rinse themselves after swimming. This swimming pool has operating hours starting from 08.00 am to 11.00 pm. This Sider Pool can be used for events such as Dinner or other events. Sixth, Jacuzzi. Paradise Hotel Golf & Resort also has a hot spring/jacuzzi with a direct beach view. Seventh, Meeting Room. Paradise Hotel Golf & Resort has a Meeting Room on the 1st and 3rd floors.

A Waiters and Waitresses is an employee responsible for providing services to guests, and there are also. Some important things to know about the form of service include welcoming guests, serving food and drink orders, cleaning the restaurant area, and preparing the dining table (table setting) for the next guest. In order to be able to carry out various jobs according to standards, they must receive training. Efforts that a Waiters and Waitresses must make to improve the quality of service are implementing sequences of service and always making guests feel safe and comfortable. Based on the understanding that has been explained previously, customer satisfaction is closely related to the service provided by a Waiters and Waitresses. For that, they must have skills in providing services to guests, namely speed and accuracy, and these skills need to be developed more widely so that the quality of service to guests can be improved.

Based on Field Work Practice at Paradise Hotel Golf and Resort, especially in the Food and Beverage Service section. The hotel the author studies, especially in the Food and Beverage Service Department, has three restaurants: Kasasa Restaurant, Italy Restaurant, and Kaderra Restaurant. The Food and Beverage Service Department has five employees with different shifts and implements five working days of 8 hours, including 1 hour of rest and 1 day off. The author observed several areas for improvement regarding the quality of service. Namely, there are problems in service and complaints from guests. This is caused by the Waiters and Waitresses who still need to implement the stages of service activities at Kasasa Restaurant at Paradise Hotel Golf and Resort. In this case, the Waiters and Waitresses have yet to play a good role in their duties and responsibilities fully. In the description above, the author conducted a study and found several problems that must be studied to improve the quality of service, so they must be improved or developed qualitatively. The following are the results of the researcher's observation and interview methods.

At Kasasa Restaurant at Paradise Hotel Golf and Resort, we have our own Waiters and Waitresses standards. The following results are from observations conducted by restaurant researchers. These observations focused on the role of Waiters and Waitresses in improving the quality of service at our establishment. We firmly believe that by understanding and implementing the specific stages of service activities detailed in Table 1, we can all, as a team, play a part in enhancing the performance of our Waiters and Waitresses.

Table 1. Stages of Service Activities

No	Activity Stages Service	Performed	Rarely Performed	Not Performed
1	Greeting the Guest: Guests enter the restaurant and are greeted in a friendly manner or S3 (greetings, greetings, and salutations).		✓	
2	Sitting the Guest: Guests are escorted to the table that has been reserved or chosen and then helped	✓		

	to pull up a chair when they want to retire.		
3	Pouring mineral water: Waiters and Waitresses pour water into the goblet glass from the right side, with the intention of making the guest feel welcome.	✓	
4	Presenting the Menu: The Waiters and Waitresses give the menu to the guest.	✓	
5	Wait for the guest to choose the menu: The guest will choose the food while helping if the guest asks and offering the special day to the guest.	✓	
6	Repeat Order: After the guests have chosen the food they want to eat, the Waiters and Waitresses will repeat the order they have written down, ensuring everything runs smoothly.		✓
7	Serving the food: Serving food dishes according to the menu that has been prepared.		✓
8	Clear up: After the guest has finished eating and drinking, the Waiters and Waitresses approaches the guest's table and asks permission to clean the table so that the guest feels comfortable.	✓	
9	Presenting the bill: Once the meal is complete, the Waiters and Waitresses gives the guest a bill or check tray with the food price the guest will pay.	✓	
10	Bid farewell: After the guest has completed the transaction, the Waiters and Waitresses will send the guest off. Then, the Waiters and Waitresses will say thank you for the guest's arrival and hope that the guest will come back again.		✓

Source: processed (2024).

Interview Results

In order to answer the questions that the author asked in the interview method and compare the results of the observations to the truth or existing facts, the researcher conducted interviews with four guests who visited and ate at Kasasa Restaurant. The author interviewed guests who were willing to be interviewed and did not disturb their comfort.

Table 2. Interview Results Interview with Mr. Priyanto (30 years old)

No	Question	Answer
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1	How is the service at our Kasasa Restaurant? Are you satisfied with the quality of service there? (Reliability)	Yes, but some things need improvement, such as speeding up the food preparation process.
2	Are you satisfied with the service provided by the Waiters and Waitresses at Kasasa Restaurant? (Tangibles)	It could have been better because maybe I saw that this restaurant seemed short of staff, so it made me wait a long time to order food.
3	Do you feel comfortable or at ease while staying at Kasasa Restaurant? (Empathy)	Yes, I felt perfect because I found a pretty beautiful view.
4	Are you greeted well by the Waiters and Waitresses when you enter Kasasa Restaurant? (Assurance)	I felt confused because the Waiters and Waitresses did not greet me when I arrived, and I was looking for a place to sleep.
5	How about the attitude of the employees when providing service to you? (Assurance)	The employees at this restaurant are pretty lovely.
6	Have you ever had problems ordering food? (Responsiveness)	I once ordered food for lunch, but the food served by the Waiters and Waitresses was the same.

Source: Interview Results (2024).

Table 3. Interview Results with Mrs. Christiani (25 years old)

No	Question	Answer
1	How is the service at our Kasasa Restaurant? Are you satisfied with the quality of service there? (Reliability)	Yes, I feel comfortable when I come to visit and eat at the restaurant.
2	Are you satisfied with the service provided by the Waiters and Waitresses at Kasasa Restaurant? (Tangibles)	Not too much because I see that the restaurant needs more staff.
3	Do you feel comfortable or at ease when you are at Kasasa Restaurant? (Empathy)	Yes, I have visited several times. I enjoy the view around the restaurant, which makes me feel comfortable eating.
4	Are you greeted well by the Waiters and Waitresses when you enter Kasasa Restaurant? (Assurance)	Yes, I was greeted well.
5	How about the attitude of the employees when providing services to you? (Assurance)	The service at the restaurant is quite interesting because they are friendly and smiling.
6	Have you ever had problems with ordering food? (Responsiveness)	Once, the food served was different because of the negligence of the staff, who did not inform me back about the order I had placed.

Source: Interview Results (2024).

Table 4. Interview Results with Mr. Samuel (27 years old)

No	Question	Answer
1	How is the service at our Kasasa Restaurant? Are you satisfied with the quality of service there? (Reliability)	The quality of service must be improved.
2	Are you satisfied with the service provided by the Waiters and Waitresses at Kasasa Restaurant? (Tangibles)	It is less than perfect because the Waiters and Waitresses service still needs to be consistent with the time.
3	Do you feel comfortable or at ease while staying at Kasasa Restaurant? (Empathy)	Yes, I stayed in the restaurant while looking at the surrounding scenery.
4	Are you greeted well by the Waiters and Waitresses when you enter Kasasa Restaurant? (Assurance)	Yes, I was greeted well.
5	How about the attitude of the	The employees are humbly and politely

	employees when providing service to you? (Assurance)	applying the attitude of the staff here.
6	Have you ever had problems ordering food? (Responsiveness)	Until now, it has never happened.

Source: Interview Results (2024).

Table 5. Interview Results with Mrs. Florencya (29 years old)

No	Question	Answer
1	How is the service at our Kasasa Restaurant? Are you satisfied with the quality of service there? (Reliability)	Yes, I feel comfortable eating at this restaurant because the view around it supports it.
i	Are you satisfied with the service provided by the Waiters and Waitresses at Kasasa Restaurant? (Tangibles)	Yes, the Waiters and Waitresses are humble and polite.
3	Do you feel comfortable or at ease while staying at Kasasa Restaurant? (Empathy)	Yes, I am right.
4	Were you greeted well by the Waiters and Waitresses when you entered Kasasa Restaurant? (Assurance)	I once had a problem when I wanted to enter, but I needed clarification about how to order food because I did not see any staff at the restaurant.
5	How was the attitude of the employees when providing service to you? (Assurance)	I saw that one of the staff did not serve me well.
6	Have you ever had problems ordering food? (Responsiveness)	It has been a while.

Source: Interview Results (2024).

Discussion

Based on the results of observations conducted by researchers, it contains information about the sequence of service. It can be seen from the Waiters and Waitresses at Kasasa Restaurant have not implemented it properly or still have problems with four of the ten stages of service activities that have been set in the restaurant when they want to serve guests who visit the restaurant, including when the Waiters and Waitresses sometimes do the greeting, there are also delays in ordering or delivering food due to a large number of guests coming to the restaurant, there are also problems that result in miss communication and also regarding the lack of initiative from Waiters and Waitresses in bid farewell.

Likewise, when conducting interviews with the four informants who have been interviewed, there are several opinions given to researchers from the results of the interview that during the guests' visit to the Kasasa restaurant, there were several complaints from guests, including dissatisfaction with the quality of service; some also had problems with the lack of attention from a Waiters and Waitresses to greet guests when guests entered the restaurant, and also obstacles at the time when they found that the service that had been given had not been fully implemented properly so that the guests were served less than optimally.

Based on the Observation of service activities at the Kasasa restaurant conducted by researchers during a 6-month internship at Paradise Hotel Golf & Resort, especially Food and Beverage Service at Kasasa Restaurant, it implements 10 points of service activity stages that can be seen in Table 1. Operational activities at Kasasa Restaurant implement ten stages of service

activity. However, 4 points (point 1, point 7, point 8, and point 10) need to be appropriately implemented and have caused guest complaints so that the service provided can be considered not optimal. First, Point 1 (Greet the Guest) is the problem: the greet the guest feature is carried out by the Waiters and Waitresses when the guest enters the restaurant, but in this procedure, there is something that needs to be implemented, namely concerning reservations. Waiters and Waitresses rarely ask whether the guest has made a reservation, making it difficult for guests to find a seat.

Second, Point 7 (Serving the food) the problem: Delivering food and drinks is long (caused by the large number of guests at that time and also the limited number of employees so that the process of delivering food or ordering food is late). Third, Point 8 (clear up) the problem: there are often delays and guest complaints when carrying out clear up. This is because of the large number of guests visiting the restaurant, so they have to wait a long time to re-order the menu they want. Fourth, Point 10 (Bid Farewell), the problem: Waiters and Waitresses often need to help guests pull out chairs when guests want to stand up. After the guest had finished the transaction, the guest was still waiting and chatting, so the Waiters and Waitresses did not have time to help the guest pull out the chair. However, the Waiters and Waitresses always remember to thank the guests for visiting Kasasa Restaurant.

Based on the results of the researcher's interview, the researcher conducted interviews with four informants who came to visit the restaurant and said that the service at the Kasasa restaurant at Paradise Hotel Golf & Resort was still less than optimal because they had not fully implemented it correctly by the stages of service activities in operations at Kasasa Restaurant. For that, Waiters and Waitresses must improve service at Kasasa Restaurant at Paradise Hotel Golf & Resort to implement all service activities as optimally as possible to meet all guest needs and satisfy guests.

In maintaining and developing the quality of service at Kasasa Restaurant at Paradise Hotel Golf & Resort, training from the food and beverage service supervisor or manager must be increased on how to serve and handle guests. Waiters and Waitresses must deal with challenging situations well, be friendly and attentive, handle guest complaints, and know how to overcome them so that the quality of service at Kasasa Restaurant runs by the existing stages. Ultimately, to optimize service quality, the Restaurant at Paradise Hotel Golf & Resort can use the SERVQUAL approach model by emphasizing the five dimensions: tangible evidence, responsiveness dimension, reliability dimension, assurance dimension, and empathy dimension (Mondo et al., 2024; Singgalen, 2023).

Conclusion

Based on the research results, the researcher concludes the following things. The role of Waiters and Waitresses in improving the quality of service has yet to be implemented properly, so the service provided is less than optimal. From the results of the analysis carried out, operational services in restaurants consist of 10 points. Four points could be improved, including greeting guests, serving food, cleaning up, and serving guests well. Some of these points must be done correctly and can cause complaints, resulting in less-than-optimal service. Suggestions for improving the quality of service at Kasasa Restaurant are expected to be implemented in all stages of service activities to serve guests as optimally as possible. There is a need for more training from supervisors or managers to staff and interns in the Food and Beverage Service Department. When the hotel guests are crowded, it would be better to increase the number of people in charge or casual employees so that the service provided is more optimal for guests. In order to maintain and develop the role of Waiters and Waitresses in improving the quality of service at Kasasa Restaurant at Paradise Hotel Golf and Resort, start with a morning briefing or when starting work so that they can know what each Waiters and Waitresses has to do.

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