

Design and the Function of Branding as a Marker of a Religious and Creative City: Martapura the City of Diamond, Serambi of Mecca, and Santri

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Abstract: This research aims to identify a branding city to indicate a creative and religious city, particularly in Martapura City, South Borneo. Utilizing three brandings: Diamond, Serambi Mecca, and santri has a fundamental value to attract tourists. Moreover, these three brandings encourage the local government to re-create a precise design of the city. The function of Branding generally aims to attract tourists, but it also has many functions, such as a designation of the city's construction and pride of society within. The image of the city and the behavior of communities are in line with the brandings of the city. This study has used literature research and surveying information to the conduct of society in adjustment with an installation of city's Branding as the local community's pride.

Keywords: Branding city, creative, the city of the diamond, Serambi Mecca, santri.

Introduction

A brand or label can be an asset of accountability to the broader community, and it can be a value that needs to be accounted for the society (Pike, 2008). It's the same with city branding when it appropriates people's expectations and the virtue and advantage of the city. So, this branding will be able to attract consumers and tourists. However, if branding does not match the characteristics of a town, there will be criticism, such as stating that the branding is inappropriate for that city. Pike called it "brand equity" where a reasonable label needs to match branding with the condition of city that calls itself that branding name.

An effective strategy for achieving branding success is to create a name or label that is entirely different from the others (Pike, 2008). This label distinction then makes the branding appear uniquely to the audience. Differentiation of branding can be categorized into clusters, where the label is grouped. Still, it can stand alone, for example, a collection of romantic cities, old cities,

former European colonial cities, and so on. However, even though clustering has occurred, the city still has to provide characteristics and tastes so that the label can show the virtues and differences from other cities.

Sometimes, a city wants to change its brand with a new brand or "re-branding" (Kolb, 2006). The difficulty is that when many people have known the old brand and hard to forget it. So, sometimes a city has more than one brand, such as the City of Martapura, which chooses to maintain the old brand, then provides new brands to enrich the uniqueness of the city. Therefore, keeping the old brand is also very important, especially if it has become a high selling point for tourists. This opinion raises the question, How can a new brand be known to people? The introduction of a new brand does require extra and regular effort, for example, often mentioning the brand repeatedly and showing that the brand is worthy of the city, and the other is to make it a thing to be praised and maintained, or a symbol of quality.

Martapura City is one of the cities that adjusts between branding and the work area cultivated by the community. Martapura City owns three brands. The first is the city of diamonds. The number of diamond mines in Martapura City inspired the Banjar district government to name it "*kota berintan*" or the city of diamonds. The term diamond aims to show the beauty of Martapura City. In addition, diamond has also provided significant input for the Banjar district government. The branding of Martapura City as the city of diamonds shows the beauty and high income of the local community. The second branding is the city of santri. The number of Islamic boarding schools in Martapura City also makes this city known as a santri city. The third branding is the serambi of mecca. This branding shows the value of religiosity. Most muslims in Martapura City play an essential role in this branding name, so their dress and behave are also closely connected with these three brandings.

This study aims to observe the branding city, which refers to the behavioral case of the people in Martapura City. In addition, this study also wants to see building constructions made by the government as a characteristic associated with branding the city and the community's economy, especially those related to Martapura City branding. This study uses a literature study to find information about the City of Martapura. In addition, the author has also lived in Martapura City for a long time, so it is easy for the author to describe the behavior of the community and developments made by the Banjar Regency government, especially in Martapura City. The research questions are as follows: how is the people's behavior of Martapura City in responding to the branding city set by the government. How is the construction of the building developed by the government of Martapura City as conformity with the branding city's, and how is the tourism potential of Martapura City.

Materials and Methods

The research uses qualitative methods by looking at the community's behavior and urban

development developed by the Banjar Regency government. The research parameters include an ethnographic study using phenomenon observations, including changes in building construction and the daily life of the people of Martapura City related to branding city. The research also tries to review the branding city that has been made by the Banjar Regency government and the role of the community in developing Martapura City.

The data and information are processed according to the type of data and then analyzed descriptively to explain the main discussion. Then the research results are presented formally in the form of pictures, photos, and descriptions of branding and urban development. This process is the final stage in a series of research processes while still referring to the objectives and research model.

Results and Discussion

Branding as an indicator of uniqueness and creativity

Branding forms a slogan or motto designed by symbols, logos, and names. The slogan in the branding becomes a potential image of the city and shows the advantages it offers. There is a difference between "brand" and "brand mark", while brands often use words as symbols, brand marks usually refer to either the logo or the symbol itself. The description of the uniqueness and value available in branding can be a unique service for visiting tourists (Kolb, 2006) If that uniqueness is not found in other cities, the essence will be an attraction and selling point to tourists.

The uniqueness can be of various kinds, for example, festivals of activities, the community's social behavior, culinary, even the weather can be a city's brand. But here, Kolb emphasizes that to attract visitors' attention needs to be a promotional value for the labels and brands city's. In this case, the media plays an essential role in promoting the city, be it written media, pictures, information, etc. In branding a city, the benefits that tourists and tourists can obtain are the experiences they will get (Kolb, 2006). This experience then makes it its

value of the town. Experience is more about personal matters, so sometimes opinions will differ.

Creativity is usually associated with creative work or creating something new or different. Meanwhile, the term "creative industry" is expressed as activities that have authenticity in individual creativity, skills, talents, and potential for intellectual property and job creation (Henry and Bruin, 2011). UNCTAD also describes this definition of the creative industry. Creative industry can be defined as creating, producing, and distributing goods and services that use creativity and intellectuality as primary income. Creative industries also use knowledge as a basis for activities that produce objects of value or artistic benefits with creative content, value, and economic goals. From these two definitions, we can conclude that the creative industry is closely related to activities that have originality, value, and creativity and are closely related to profit or sources of income.

Urban communities then develop this source of income that can be obtained from the creative industry as industrial land. One of the main pillars of the creative sector in urban areas is tourism and culture. Many social observers later criticized these two pillars because industrialization in urban areas attracted many tourists' attention. Still, the government did not optimally anticipate the negative impacts, such as environmental pollution and visitors. The culture of an urban area is also a place of discussion for tourists, so intrusions and changes often occur from traditional values to modern values. This negative impact needs to pay attention to so that it doesn't further.

The purpose of city branding

The purpose of branding is to differentiate the city from other cities. The strength of branding influence will be the competitiveness between towns. However, we need to pay attention when we give a brand to the city. Presenting the town's branding will be an image and promise provided by the town; the brand will also become a symbol of the city's identity in the public's eyes (Pike, 2008). In the end, when the brand has been embedded and spreads widely in the public's eyes,

then the difficulty is when we want to change the label with another label. When the city has developed so rapidly, sometimes the traditional brand is difficult to maintain; for example, Banjarmasin as the city of a thousand rivers, the word "thousand" indicates that the city has many rivers. However, with the increasing infrastructure, urban development, and dense population, the rivers that were thousands of years ago have now been erased by housing residents mostly built on waterways. However, the label of a thousand rivers still stands. Brands that are qualitative like this are then widely criticized.

Consumers will use the information they get from the brand a city's identity to help them choose the product they want or the experience they want. Consumers will efficiently and quickly accept a city's promotion with a branding name and an attractive message. Therefore, the brand will become the right hand or represent the city's potential (Kolb, 2006)

When we see a label or brand of a city, the first question that comes to our mind is, for example, is it true that Martapura City is a city with diamonds? Consumers as readers or recipients of information will certainly have an imagination or image of the city; maybe some of them interpret that the meaning of diamond is a city full of diamonds. Some describe it that Martapura City is a source or producer of diamonds. This interpretation then becomes certain expectations for consumers. Their understanding will be answered when they have experienced and encountered the city itself. Martapura, the city of diamonds, means the availability of diamond panning, so it doesn't mean the city is full of diamonds, and everyone has diamonds. When somebody did not meet the original expectations, consumers intrusion towards the city label was.

Martapura City as a tourism destination

Developing a city into a creative city is one way to create an innovative economy. The potential of this creative city is increasingly getting attention from the local government because it can be the primary driver of the creative economy, which is considered to support a country's economy (Setyawati, 2011). In addition, creative cities are

also considered very useful for the community's welfare (*community*) and developing the region (*hinterland*), one of which is the large number of tourists who ultimately impact the local economy (Prayudi *et al.*, 2020).

Based on the Building and Environmental Management Plan (RTBL), several areas in Banjar Regency covering an area of 103.5 hectares have been developed into trade, service, and sports areas, and a total area of 90,270 m² is used for office areas (Ridhani, 2018). In addition, the government of Banjar Regency, South Kalimantan Province, had also declared that Martapura City as a tourism city. As an announcement of regional secretary of Banjar Regency Nasrun Syah in 2012, he said that Martapura City would soon be realized as a tourism place, the Martapura River, and a transportation route. It is also land for diamond miners.



Figure 1. A woman who was pedaling boats under the bridge of Martapura River. Photo accessible from [HTTP:// Clinicalfotografi.Kompas.com](http://Clinicalfotografi.Kompas.com) dated November 7, 2018

The purpose of the river placement as a tourist destination is to show the uniqueness of the Martapura River. It's just that adding the function of the river as a tourism destination needs to be considered further on the impact that tourists can cause. Urri states in "*the tourist gaze*" that there are several things that need to be considered before making the city a tourism destination, including:

1. Tourist expectation: Tourists have high expectations of the tourist attractions they visit, including the "*pleasure*" of pleasure. Therefore, if the service of the place does not meet their wishes, there will be criticism that will reduce the quality of a city.
2. Numbers vs. Size: uncontrolled arrival of visitors or tourists will result in limited city

space becoming congested, one of which is congestion.

3. Object tourism: tourist attractions will be the object of tourists. Therefore it sometimes occurs intrusion and changes in meaning to the local culture, one of which is "*the limit interaction of tourists to local people*" limited interactions made by tourists with residents sometimes make a different understanding of local culture.
4. Organization and benefits: The organization and who gets the benefits is what cities need to pay attention to who wants to make their city a tourism destination. Many tourist attractions and hotels in Indonesia are owned by foreign countries, such as hotels in Bali. Therefore, it is necessary to look again at who is in control and benefits from tourist attractions.
5. Effects on pre-existing: the impact on everything that has existed before. Many cities that make their towns tourism destinations do not notice that there will be many changes in their cities, such as the addition of infrastructure, services, industry, and even agriculture. The authenticity of the city will eventually disappear.
6. Social and economic & ethical differences between guest and host: another impact is on the social life of the local community and the ethical differences that residents and visitors have. Some things are sometimes not understood by visiting tourists, so that there are many social changes in society, including the exclusion of residents (Urri and Larsen, 2011).

Of these six factors, there are many things that we need to anticipate before making Martapura City a tourism destination. Making the city a place of tourism shows a complex and contradictory meaning. On the one hand, Martapura City, a tourism destination, will support the economy of the community and local government. However, on the other hand, making Martapura City a tourism destination will hurt the existence and value of a city, which may also happen in other cities. Just as culture can erode the existing culture and piles of garbage that could threaten the community's cleanliness and health when there are more tourists to the City of Martapura, currently,

waste management in the City of Martapura still uses system open dumping. It has limitations in control, especially costs, technology, and human resources (Mahyudin *et al.*, 2016)

In addition, in the spatial planning of the city area that wants to become a tourist destination, it is also necessary to consider green open space with a minimum size of 30% of the city area by Law no. 26 of 2007 concerning Spatial Planning. The increase in population in Martapura also needs to be anticipated because population growth can lead to rapid and uncontrolled settlements in urban areas. This condition causes the need for green space in urban areas to increase so as not to impact the decline in the quality of the urban environment (Caesarina and Rahamani, 2019).

Diamonds as economic icons

Every city certainly has advantages in their respective sectors. Still, to show these advantages, the government needs to pay attention to all the potential possessed by the city, especially the potential of natural and human resources, because this potential has a significant influence on the construction of a town. City branding is one of the efforts to shape the city's competitiveness and pay attention to the resources that exist in the city. The need for a brand in a city will make the city have differentiation and positioning (Sukmaraga and Nirwana, 2019). City branding needs to be done to package the potential and advantages possessed by the city (Audina and Atnan, 2019). With the growing development of the era and increasingly rapid technology and competition between cities that try to offer the best to the audience, the need for a characteristic or identity and differentiator becomes very crucial (Puspitasari, 2017).

Martapura City in South Kalimantan Province is known as the City of Diamonds. The naming of Martapura City as the City of Diamonds is to try to attract the attention of tourists who have exceptional attention to precious stones. From a long time ago, Martapura City was known as the City of Diamonds because many people worked as diamond miners. Diamond mining is carried out in several local rivers, precisely in the Cempaka and Pengaron areas. The famous story of the discovery of diamonds is the Trisakti diamond found by

residents about a dozen years ago. With the discovery of this diamond, the miner became rich suddenly. Even the name Trisakti is immortalized as a port name in Banjarmasin.



Figure 2: Diamond miners selecting precious stones.

Photo accessed from <http://www.flickr.com/photos/jantomarzuki>, November 7, 2018

After the Trisakti diamond, many other diamonds are also concerned, the shy princess diamond. This diamond was last sold for eight billion and weighed 200 carats. Although the diamond mine in Martapura City holds a large amount of diamond content, it is not always found. All that can be obtained every day are small diamonds, and sometimes within a few days, the diamond miner cannot find any diamonds. Looking for diamonds for the local community is like a chancy; the size of a small diamond can reach 120 million.



Figure 3: Diamond miners colliding in the mud, some of their friends are watching their work. Photo accessed from, <http://www.flickr.com/photos/jantomarzuki>, on November 7, 2018

The miners are seen covered in mud working under the hot sun. But make no mistake, the various beautiful diamonds that you can find have

been neatly displayed in the storefronts of the Martapura Diamond Market stalls, all of which started with the mud wrapped in the Cempaka Intan Panning. Raw diamonds that have not been sharpened are very similar in shape to ordinary stones. For laypeople, maybe these diamonds will be passed by and are considered worthless at all. If it has been honed and displayed in a shop, these diamonds can be precious.

Meanwhile, for trained eyes, such as the workers at the Cempaka Diamond Panning, they can sort it from ordinary stone. However, the diamond is mixed with mud and other rocks. They can tell the difference because it has been panning for years.

Most of the still raw or rubbed diamonds are traded in Martapura City. There are two ways people sell diamonds in Martapura. The first, sold in the center of gem shops. One of the most famous is the *Cahaya Bumi Selamat* (CBS) Shopping Center. This place sold various gems, from the cheap to the exorbitant price. Besides jewels, CBS shops also sell various accessories, handicrafts, regional specialties to medicinal herbs from Kalimantan such as Pasak Bumi. The second method is known in Martapura as Pambalantikan or Diamond Balancing. This trading system does not display their trading diamonds in a shop, but the diamonds are stored in their wallets or pockets. These sellers are usually clustered in one place while showing off their diamonds to those interested. Therefore, the diamond trade became central in this city, so Martapura was known as the City of Diamonds.



Figure 4: Diamond sales center next to CBS Park. Photo accessed from <http://www.flickr.com/photos/jantomarzuki>, on November 2, 2018

Cahaya Bumi Selamat Park (CBS) is a gemstone sales center. The price of diamonds and diamonds can still be high in this sales center because they reach hundreds of millions of rupiahs. Many domestic and international tourists visit Martapura City to look for gemstones. Because it is the center of diamond sales transactions and the central diamond polishing place in Kalimantan and provides many precious stone souvenirs, this market is relatively straightforward when viewed from the goods traded, which reach hundreds of billions.

Many visitors are fooled by the appearance of the traders who have no impression of a diamond seller. The diamond value measurement tool is straightforward, using only a flat iron plate and a magnifying glass. Many traders seem only to carry these two tools. However, behind their pockets are stored diamonds that can reach hundreds or even billions of rupiah.

Quality improvement and capitalist system

In line with the tourism development plan by the Banjar Regency Government, where gemstone handicrafts are one of the objects of tourist visits in Martapura City, Bank Indonesia Kalimantan Region provides support to diamond miners including by providing knowledge and training on diamond polishing skills. And assistance with modern diamond polishing tools for diamond polishing artisans. According to Triatmo Doriyanto, head of the division of financial access, UMKM and Communications for the Representative of Bank Indonesia for the Kalimantan region, the training activities on diamonds are intended to not only increase knowledge and skills but are also expected to increase the level of trust among gemstone owners, in particular, diamonds.

The training activities and delivery of assistance aim to make diamond miners in Martapura City more optimal in carrying out their work. In addition, this training will benefit the Regional Government and the community in Banjar Regency, particularly for the development of tourism in this area. The contribution of Bank Indonesia plays a role in encouraging regional economic growth in general and the development

of the UMKM sector in particular, which will also have an impact on improving the welfare of the people in this region. The diamond polishing training consists of business development management materials from the Cooperatives and UMKM of Banjar Regency Government and diamond and gemstone certification materials from the District Gemstone Certification Development Institute. Banjar and polishing technical clothes from experienced instructors.

Besides the support and assistance of Bank Indonesia, diamond miners do not realize that the capitalist system has used them. Improving the quality of diamond miners aims to maximize their income so that industry and Bank Indonesia can also get significant inputs from diamond mining. As Adorno and Horkheimer have criticized in the article "*The Culture Industry: Enlightenment as Mass Deception*," they say that workers do not realize that the facilities provided to them are intended as a "*triumph of invested capital*" victory over investment capital. The diamond miners are made happy and cared for; however, the capitalist tail takes advantage of all that.

From the support and assistance above, the positive side that can be achieved is that the City of Martapura is no longer known as a gem-producing area, but will also have skilled and qualified precious stone craftsmen because of their education. This situation becomes essential when we look at the history of this city, which has become the culture and livelihood of the people of Martapura City since decades ago through diamond polishing efforts. Likewise, if we look at the side of regional tourism development, *kota intan* has become one of the tourism icons in South Kalimantan. The nickname of Martapura City as the City of Diamonds is a matter of pride for the people and the local government of Banjar Regency. It is very reasonable to reflect on the historical development of the City of Martapura, which is also the capital of Banjar district.

The Serambi of Mecca and santri as city religious values

Apart from being known as the city of diamonds, Martapura City is also very famous as a religious city, the city of santri, and the city of *Serambi Mecca*

in South Kalimantan. We can see santri back and forth in this city to study religion. Martapura, the capital city of Banjar Regency, which has its characteristics and identity, is the thick religious nuance and the proliferation of Islamic da'wah symbols shown by the presence of the ulama. The famous Banjar scholar Sheikh Muhammad Arsyad al-Banjari.

This city has become an icon center of Islamic education in Kalimantan with these characteristics. The students of educational institutions in this city spread to various areas in South, Central, and East Kalimantan, even on the island of Java. These students carry out da'wah and community development. The education center that is very well known in Islamic education is the Darussalam Islamic Boarding School. This Islamic school institution has taken part in the history of Martapura city so that the term *Serambi Mecca* and the City of Santri for this city deserves to be attached.

As a city nicknamed the *Serambi* of Mecca and the City of Santri, the role of the ulama is very decisive in the joints of social life. Ulama are mentors and enlighteners for the people of Martapura. The existence of ulama is at least strengthened by the many places of worship, *ta'lim* "Islamic teaching" assemblies, recitations, madrasas, Islamic boarding schools, and thousands of students or congregations. This description adds value to developing an area such as the Banjar district, which grows. So it is not surprising that the position of the ulama occupies a place above the average when compared to other regions.

Rows of names of great scholars adorn the pages of history according to the situation and time, born from here, mention the name of Sheikh Muhammad Arsyad Al-Banjari, whose grave is visited by thousands of people in Kelampayan, Astambul every day. There are also names KH Muhammad Samman Mulia (Teacher Padang), KH Muhammad Syarwani Abdan (Teacher Bangil), KH Abdurrahman Siddiq (Indragiri), KH Kasyful Anwar, KH Anang Sya'rani Arif, KH Zainal Ilimi, KH Muhammad Husin Qodri, KH Muhammad Salman Jalil, KH Badruddin, KH Muhammad Rosyad and so on.

In the present condition, the image of Martapura is increasingly famous and has penetrated regional boundaries with the figure of (late) KH Muhammad Zaini Abdul Ghani. The cleric who is popularly called Guru Sekumpul link to the "maestro" of Bumi Serambi Mekkah Martapura. During his life, the recitation held at the Ar-Raudhah Complex, Sekumpul, was always attended by thousands of worshipers from various parts of Kalimantan. He is known as a figure which officials and influential people often visit. Since the recitation held in Sekumpul, the number of guests who had come had been countless. Starting from artists, state officials, local officials, military officials to ministers and presidents and their representatives. As a result, Martapura is the center of the respected Islamic thought movement and the leading Islamic education base in South Kalimantan. With the background of the famous Islamic education, Martapura was dubbed the Serambi of Mecca and the city of students.

Branding city and its implications for community behavior and city development

City branding in people's minds has also influenced the way people behave, both in their dress and activities. Every day, in Martapura City, we can find various religious teachings. People who come from multiple places wear muslim clothing. Men wear sarongs and Koko clothes, while women wear robes. The branding of the *Serambi* of Mecca has an indirect impact on the behavior patterns of religious people and have Islamic culture.

Policies from the regional government on community behavior patterns also further highlight the identity of Martapura City as an Islamic city. Such as the issuance of several circulars and regional regulations, including Regional Regulation Number 4 of 2004 concerning khatam Al-Qur'an for students in primary and secondary education in Banjar Regency, Banjar Regent Circular No. 065.2/00023/ORG dated January 12, 2004, concerning the use of hijab for female civil servants in the Banjar Regency Government, Regional Regulation Number 5 of 2004 concerning Ramadan, Regional Regulation Number 5 of 2006 concerning writing identity with

malay arabic letters in Banjar Regency, as well as Regional Regulations Number 8 of 2005 concerning Friday khusyu in Banjar Regency (Hidayati, 2018)

The efforts of the Martapura city government are in line with the general purpose of communication, namely the occurrence of changes, such as changes in attitudes and behavior (*attitude and behavior change*), changes in knowledge (*knowledge change*), and changes in society (*social change*) (Koswara and Robbi, 2017). In addition, Arabic calligraphy decorated many building constructions. The *Serambi* of Mecca no longer only shows educational places and symbols of Islam. However, it also encourages the government so that Islamic values are embedded in the community and urban development. As is the case, the construction of the *Cahaya Bumi Selamat* city park is decorated with Arabic script decorations, and every regional office uses office signs in Arabic script. Community interaction and the meaning of place create "*a sense of place*." The achievement of identity is based on the visual aesthetics evoked on the facade of the building (Putri and Safeyah, 2020).



Figure 5: Martapura city Cahaya Bumi Selamat park and Arabic Calligraphy.



Figure 6: Masjid al-Karomah, which is the center of worship for the Martapura Community

The Great Mosque of Al-Karomah was originally named Masjid Jami' Martapura and built from ulin wood (ironwood) with the shape of the building imitating the building of the Great Mosque Demak. It is not like its current form with a three-tiered pyramid roof, which follows the decoration of mosques in the Middle East. In addition to building construction, the government also applies local regulations that respect Islamic norms to create a religious society, including Ramadan regulations, Friday khusyuk regulations, and Khatam Al-Qur'an regulations. These three regional regulations show the government's concern for the value of Islamic teachings, symbolic of the branding *Serambi* of Mecca.

Conclusions

From the above discussion, we can conclude that (1) Branding shows the quality and virtue of a city, but it can also encourage the community and the government to make it happen in their daily lives. Moreover, the construction of buildings in Martapura City is intended to instill religious values in the community. Therefore, many buildings are decorated with Arabic ornaments as the embodiment of the Mecca portico. (2) The branding city Intanshow shows the economic and livelihood systems that the people of Martapura are engaged in. In improving the quality of labor, many capitalist interests still want to take advantage of these diamond mines. (3) Making the City of Martapura a tourism place has not been coordinated optimally. The government's anticipation of tourist arrivals has not yet been formed in a concrete way, which has caused Martapura City to stand out only on diamond-producing lands and not as a tourism destination.

A city has characteristics and uniqueness that can be optimized and become an added value of the town. The government of Banjar Regency has determined this characteristic with three branding of the diamond city, *Serambi* of Mecca, and the city of santri. This branding effort has shown the city's differentiation and advantages. In the formation and making of the town a tourist destination, there are still many aspects that need to be considered by

the Banjar Regency government, such as space management, garbage disposal, human resources, and, most importantly is financing. In addition, tourism is also not limited to conventional tourism. Martapura, which has characteristics as a religious city, can lead to the management of spiritual tourism in the city of Martapura.

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