

Building Tourism Actors' Capacity through Clean Tourism Briefing and Islamic Green Ethics

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ABSTRACT

Rammang-Rammang is a community-based nature tourism destination in Maros Regency whose environmental quality, visitor conduct, and local tourism economy are closely interconnected. This community service programme aimed to strengthen the capacity of local tourism actors and community participants through clean tourism education, tourism ethics, Islamic green economy values, and the practical use of a Clean Tourism Briefing. The programme was implemented through needs assessment, preparation of learning materials and evaluation instruments, educational sessions, field-based learning, Clean Tourism Briefing practice, visual campaigning, collaborative activities, and programme evaluation. Approximately 60 individuals were involved across the programme, including local tourism actors, micro, small and medium enterprise participants, community members, Universitas Hasanuddin students, and 15 students from Management and Science University. Learning outcomes were assessed using a 10-item pre-test and post-test. Thirty-five participants completed the pre-test, while 15 participants provided matched pre-test and post-test data. Among the matched participants, the mean score increased from 33.3 to 90.0, representing an average gain of 56.7 points. All 15 matched participants recorded higher post-test scores, and a Wilcoxon signed-rank test indicated a statistically significant increase in scores ($W = 0$, $p < .001$). The findings indicate that a short, context-specific communication intervention can complement community-based tourism capacity building, although longer-term behavioural and business impacts require further monitoring.

Keywords: clean tourism; community-based tourism; Islamic green economy; tourism ethics; rural tourism

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1. Introduction

Sustainable tourism requires destinations to manage economic opportunities without weakening the environmental and social assets on which tourism depends. This requirement is especially important in community-based nature destinations, where visitor experience, ecosystem quality, and local livelihoods are directly connected. Community participation can improve local economic benefits, environmental stewardship, and the legitimacy of tourism management when residents are treated as active actors rather than passive beneficiaries (Muda, 2025; Okazaki, 2008). At the same time, participation alone is insufficient if tourism growth is not accompanied by practical mechanisms that shape day-to-day behaviour among visitors, service providers, and local communities.

Rammang-Rammang in Maros Regency, South Sulawesi, provides a relevant setting for such an intervention. The destination is characterised by a karst landscape, the Sungai Pute river corridor,

local settlements, and tourism services that are closely embedded in community life. Recent studies of Rammang-Rammang have emphasised the importance of community empowerment, environmental preservation, institutional coordination, and sustainable tourism education (Laori et al., 2025; Mappasomba et al., 2024). Visitor-based evidence also indicates that the destination is valued for its natural landscape, river experience, and community hospitality, while continued attention to environmental management and supporting facilities remains necessary (Novianti et al., 2026). These characteristics make the quality of everyday tourism practices, including cleanliness, respectful conduct, and communication with visitors, central to destination sustainability.

Environmental responsibility in tourism is partly shaped by knowledge, awareness of consequences, personal norms, and perceptions of social responsibility. Evidence from Indonesian tourism contexts shows that environmental knowledge and norm activation can contribute to environmentally responsible behaviour, although the strength of these relationships can vary across destination types (Fenitra et al., 2022). Related research also demonstrates that social responsibility awareness can encourage both compliance-oriented and proactive environmental behaviour among tourists (Luo et al., 2020). Accordingly, destination-level sustainability initiatives should not rely solely on infrastructure or regulation. They also require clear, socially acceptable messages that help visitors understand expected conduct at the point of experience.

For community-based destinations, local tourism actors are strategically positioned to deliver such messages. Boat operators, guides, small tourism businesses, youth groups, and community members interact directly with visitors and can translate broad sustainability principles into simple behavioural cues. This practical role is consistent with the logic of community-based tourism, in which local actors participate in managing tourism resources and distributing benefits (Laori et al., 2025; Muda, 2025). Participatory community service programmes can support this role by combining local needs assessment, educational activities, practical demonstration, and collaborative learning rather than relying on one-way information delivery (Isnandar et al., 2025).

The Ekowisata Madani programme also introduced an Islamic green economy perspective. In this programme, Islamic values were not used to reclassify Rammang-Rammang as a religious tourism destination. Instead, they provided an ethical frame linking economic activity with amanah, cleanliness, benefit to the community, and responsibility towards the environment. This framing is consistent with recent tourism research showing that Islamic teachings and maqasid-oriented values can influence sustainable travel practices among Muslim tourists (Oktadiana & Rahman, 2025). Research on green Muslim-friendly tourism likewise highlights the role of environmental norms, awareness of consequences, and ethically grounded attitudes in shaping environmentally responsible behaviour (Dewi et al., 2026). Studies of halal ecotourism further argue that Islamic ethical values can complement environmental, economic, and socio-cultural sustainability rather than functioning only as service-compliance attributes (Ismanto et al., 2026).

A distinctive component of the programme was the Clean Tourism Briefing, a short and context-specific message designed for use by tourism actors when interacting with visitors. The briefing was prepared in several forms, including a standard version, a shorter version, a river or boat version, an MSME-area version, and a bilingual version. Its communication principle was deliberately simple: remind visitors to keep the destination clean, respect local communities, and protect the tourism environment in a friendly and non-patronising manner. This micro-level

communication approach addresses a practical gap between broad sustainability education and the immediate tourist-service encounter where behaviour can be influenced.

Against this background, this article describes and evaluates the Ekowisata Madani community service programme in Rammang-Rammang. The article focuses on three questions of practical relevance: how the programme translated clean tourism, tourism ethics, and Islamic green economy values into a community capacity-building intervention; how participant knowledge changed between the pre-test and post-test; and what programme outputs and implementation lessons can inform similar community-based tourism initiatives. The contribution is therefore not a claim of long-term behavioural transformation, but an evidence-based account of an educational and communication intervention that generated measurable short-term learning outcomes and replicable practical tools.

2. Method of Implementation

2.1. Setting and participants

The Ekowisata Madani programme was implemented in the Rammang-Rammang tourism area, Salenrang Village, Bontoa District, Maros Regency, South Sulawesi. The programme chronology followed the official final accountability report, which recorded the principal implementation period from 4 to 24 May 2026. The programme was designed as an educational, participatory, and communicative community service intervention focusing on clean tourism, tourism ethics, Islamic green economy values, MSME sustainability, and the practical application of the Clean Tourism Briefing. Approximately 60 individuals were involved across the programme activities, comprising 35 general participants, 10 core participants who were actively engaged in the capacity-building sessions, and 15 students from Management and Science University who participated in the international collaborative component. The primary local beneficiaries included tourism actors, tourism-related MSME participants, boat operators, local guides, youth, and community members living around the Rammang-Rammang tourism area. Students from Universitas Hasanuddin and Management and Science University participated as collaborators and learning partners rather than as the primary community beneficiaries.

2.2. Programme design and preparation

The implementation process was reconstructed primarily from the official accountability report, while activity documentation and the programme logbook were used as supporting evidence of implementation. The accountability report served as the principal reference for determining the chronology, programme stages, target groups, and documented outputs. The programme was implemented through a sequence of interconnected stages, beginning with needs assessment and coordination, followed by intervention preparation, capacity-building activities, practical and field-based learning, and evaluation and dissemination. During the initial stage, the team conducted internal coordination, communicated with relevant partners, undertook an initial survey, mapped the target groups, and identified local needs. These activities were intended to ensure that the intervention reflected the conditions and priorities of tourism actors and the surrounding community.

The preparation stage included the development of the Ekowisata Madani module, educational materials on clean tourism and tourism ethics, Islamic green economy content, Clean Tourism Briefing scripts, visual campaign materials, and evaluation instruments. These materials were subsequently used during the capacity-building sessions, which introduced participants to the

principles of destination cleanliness, responsible visitor behaviour, tourism ethics, Islamic green economy values, and the relationship between destination quality, visitor comfort, and the sustainability of tourism-related MSMEs. The educational component was complemented by guided discussions intended to relate the concepts to participants' everyday experiences within the tourism area.

2.3. Practical and field-based learning

Practical and field-based activities were incorporated to move the intervention beyond classroom-based knowledge transfer. Participants were introduced to the Clean Tourism Briefing as a concise communication tool that could be used by tourism actors to encourage visitors to maintain cleanliness, respect local communities, and behave responsibly within the destination. The programme also included contextual practice during river and boat-based activities, observation of the tourism environment, and collaborative learning involving participants from Universitas Hasanuddin, Management and Science University, and the local community. This combination of explanation, demonstration, and field-based application was intended to strengthen participants' understanding of how responsible tourism messages could be communicated within actual tourism service encounters. The overall implementation stages and their immediate outputs are summarised in Table 1.

Table 1. Main stages of the Ekowisata Madani programme

Stage	Main activities	Immediate output
Needs assessment and coordination	Internal coordination, partner communication, initial survey, target mapping, and local needs identification	Agreed programme focus and participant needs
Intervention preparation	Preparation of module, clean tourism and tourism ethics materials, Islamic green economy content, Clean Tourism Briefing scripts, visual campaign materials, and evaluation instruments	Ekowisata Madani module, briefing scripts, campaign materials, pre-test and post-test instrument
Capacity-building delivery	Educational sessions on clean tourism, tourism ethics, responsible visitor conduct, Islamic green economy values, and the relationship between destination quality and local business sustainability	Participant exposure to core concepts and guided discussion
Practical and field-based learning	Clean Tourism Briefing demonstration, river or boat-based contextual practice, destination observation, and collaborative activities involving Unhas, MSU, and community participants	Applied practice in real tourism settings and collaborative learning
Evaluation and dissemination	Pre-test and post-test assessment, documentation, output review, reporting, and media dissemination	Learning-outcome dataset, programme documentation, media publication, and follow-up recommendations

Source: Programme accountability report and programme documentation, 2026.

2.4. Learning-outcome evaluation and analysis

Learning outcomes were assessed using a 10-item multiple-choice instrument covering five substantive domains: clean tourism and shared responsibility for destination cleanliness; tourism ethics and respectful visitor conduct; the relationship between cleanliness, visitor comfort, and

tourism MSMEs; the meaning and use of the Clean Tourism Briefing; and Islamic green economy values. Each correct response was awarded 10 points, while each incorrect response received 0 points, resulting in a maximum possible score of 100.

A total of 35 participants completed the pre-test, while 15 participants also completed the post-test and could therefore be matched with their respective pre-test results. To avoid an inappropriate comparison between groups of unequal size and composition, the primary assessment of learning change was based only on these 15 paired observations. Descriptive analysis included mean scores, score ranges, individual score changes, and item-level percentages of correct responses. Given the relatively small paired sample and the discrete nature of the test scores, a two-sided Wilcoxon signed-rank test was used to examine whether the post-test scores differed significantly from the corresponding pre-test scores. Statistical significance was assessed at the $p < .05$ level.

The evaluation employed a one-group pre-test and post-test design without a control group. Accordingly, the findings were interpreted as evidence of short-term learning change associated with participation in the programme rather than as proof of a long-term causal effect. The evaluation therefore does not establish whether the intervention produced sustained changes in tourist behaviour, destination cleanliness, MSME performance, or community income. Instead, it provides evidence of immediate changes in participants' understanding following the educational and practical components of the programme.

3. Results

3.1. Needs assessment and capacity-building delivery

The initial needs assessment connected the environmental condition of the destination with the everyday economic activities of local tourism actors. Rammang-Rammang functions not only as a natural landscape attraction but also as a working tourism environment in which boat services, guiding activities, food and beverage businesses, small-scale enterprises, and interactions between residents and visitors collectively shape the tourism experience. Within this context, the programme positioned destination cleanliness and tourism ethics as shared responsibilities rather than matters assigned solely to cleaning personnel or public institutions. This perspective is consistent with the wider literature on Rammang-Rammang. Laori et al. (2025) identify community involvement and environmental preservation as central elements of community-based tourism development, while Mappasomba et al. (2024) emphasise the importance of community participation, environmental management, sustainable tourism education, and management coordination. The Ekowisata Madani programme translated these broader sustainability concerns into a practical capacity-building intervention by focusing on what local tourism actors could understand, communicate, and apply during routine interactions with visitors.



Figure 1. Needs assessment through a focus group discussion with local partners and observation of the Rammang-Rammang tourism landscape.

Source: Programme documentation and logbook, 2026.

The capacity-building activities combined conceptual education with a practical communication instrument. Participants received material concerning clean tourism, tourism ethics, shared environmental responsibility, visitor comfort, the sustainability of tourism-related MSMEs, and Islamic green economy values. Rather than presenting these themes as independent subjects, the programme connected them through a practical sequence. A clean and respectful destination can improve visitor comfort and trust, positive visitor experiences can strengthen destination reputation, and destination quality can subsequently support the continuity of local tourism-related economic activities. This approach enabled environmental responsibility to be understood not only as an ecological obligation but also as an element of destination quality and community livelihood sustainability.

The Clean Tourism Briefing served as the operational component of this approach. It was designed as a concise message that could be communicated by tourism actors before or during tourism service encounters, particularly in river and boat-based activities. The briefing intentionally avoided lengthy moral instruction and instead used short, positive, and contextually appropriate language to encourage visitors to maintain cleanliness, respect local communities, and protect the destination. This approach is consistent with evidence indicating that environmentally responsible tourism behaviour is influenced by environmental knowledge, awareness of consequences, and social norms (Fenitra et al., 2022; Luo et al., 2020). Although a short briefing cannot substitute for adequate infrastructure, regulation, or formal environmental management, it can clarify expected visitor behaviour at the point of entry into environmentally sensitive tourism settings.

The integration of Islamic green economy values further strengthened the ethical basis of the intervention without repositioning Rammang-Rammang as a religious tourism destination. Concepts such as *amanah* and *kemaslahatan* were used to explain that economic benefits from tourism should be pursued alongside environmental care and social responsibility. In this sense, environmental stewardship was linked with the responsibility to preserve resources that support community livelihoods. This interpretation is compatible with evidence that Islamic teachings may influence sustainable travel practices (Oktadiana & Rahman, 2025) and that environmentally responsible behaviour in Muslim-friendly tourism contexts can be reinforced through internalised norms and awareness of environmental consequences (Dewi et al., 2026).

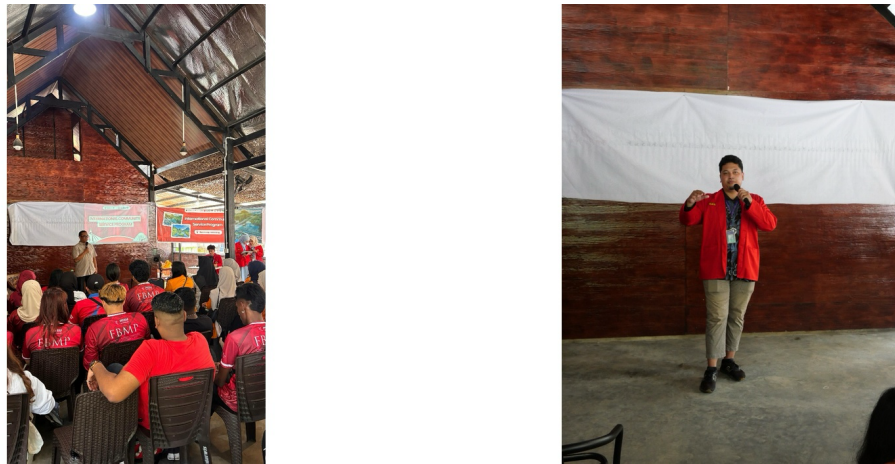


Figure 2. Capacity-building session and demonstration of the Clean Tourism Briefing to programme participants.

Source: Programme documentation and logbook, 2026.

The educational component was complemented by field-based learning that enabled participants to relate the material directly to the physical and social environment of the destination. River travel and observation along the Sungai Pute route provided opportunities to discuss destination cleanliness, visitor movement, environmental sensitivity, local service encounters, and the practical conditions under which responsible tourism messages could be delivered. Such experiential learning was important because responsible tourism principles become more tangible when participants can associate them with actual locations, tourism routines, and visitor behaviour rather than encountering them solely through classroom-based explanation.

The programme also included a collaborative dimension involving Universitas Hasanuddin, Management and Science University, facilitators, and members of the local community. The relevance of this collaboration extended beyond ceremonial participation. Interaction among participants from different backgrounds provided opportunities to observe how messages concerning environmental responsibility, visitor conduct, and tourism ethics could be communicated across diverse groups. Participatory community service literature similarly suggests that observation, focus group discussion, and collaborative planning can improve the contextual relevance of sustainability-oriented tourism interventions (Isnandar et al., 2025).



Figure 3. Field-based learning and observation along the Sungai Pute tourism route in Rammang-Rammang.

Source: Programme documentation and logbook, 2026.



Figure 4. Collaborative participation involving university students, facilitators, and local participants.

Source: Programme documentation and logbook, 2026.

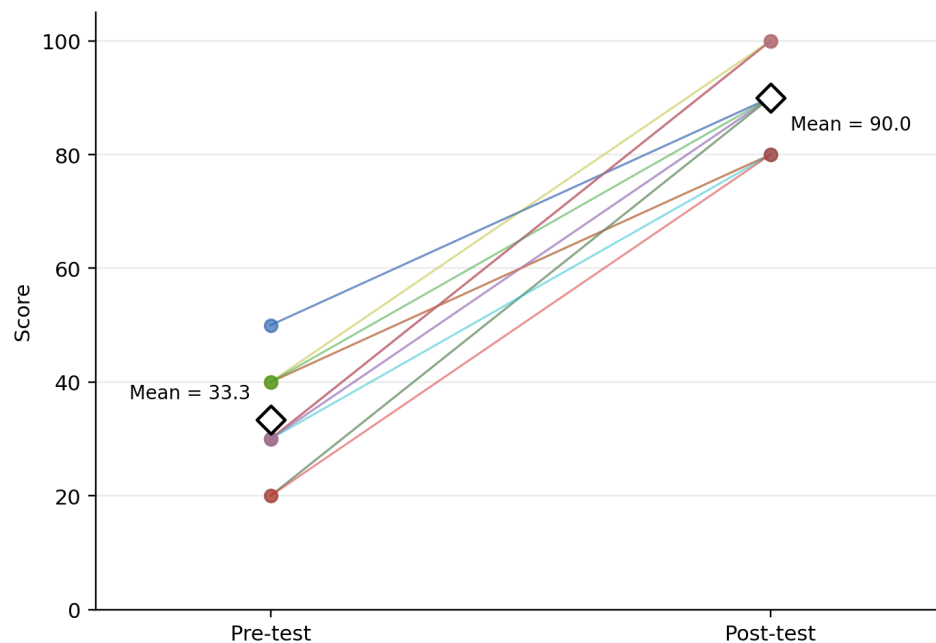
3.2. Learning outcomes

The quantitative evaluation provides the clearest evidence of the programme's immediate learning outcome. Across all 35 participants who completed the pre-test, the mean baseline score was 34.0 out of 100, indicating relatively limited and uneven initial understanding of the concepts assessed. The primary analysis of learning change was based on the 15 participants for whom both pre-test and post-test results were available. Their mean score increased from 33.3 before the intervention to 90.0 after the programme, corresponding to an average increase of 56.7 points. All 15 matched participants recorded higher post-test scores, with individual gains ranging from 40 to 70 points. The Wilcoxon signed-rank test further indicated a statistically significant difference between paired pre-test and post-test scores ($W = 0$, $p < .001$).

Table 2. Summary of pre-test and post-test learning outcomes

Indicator	Result
Participants completing pre-test	35
Mean pre-test score, all respondents	34.0
Participants with paired pre-test and post-test data	15
Mean paired pre-test score	33.3
Mean paired post-test score	90.0
Mean paired score increase	56.7 points
Range of individual score increases	40-70 points
Participants showing an increase	15 of 15 (100%)
Wilcoxon signed-rank test	$W = 0, p < .001$

Source: Programme pre-test and post-test records, 2026.

**Figure 5.** Individual paired pre-test and post-test scores for the 15 participants who completed both assessments.

Source: Programme pre-test and post-test records, 2026.

The item-level analysis indicates that the observed learning gains were distributed across several substantive areas rather than being concentrated in a single topic. Particularly large improvements were identified in participants' understanding of shared responsibility for destination cleanliness, Islamic green economy principles, appropriate responses to visitor littering, and the meaning of the Clean Tourism Briefing. Before the programme, only 20.0% of matched participants correctly identified destination cleanliness as a shared responsibility, while 13.3% correctly responded to the item concerning Islamic green economy principles and 20.0% selected a friendly reminder as the appropriate response when encountering visitor littering. Following the intervention, the corresponding correct-response rates increased to 100.0%, 93.3%, and 93.3%, respectively. Correct understanding of the Clean Tourism Briefing also increased substantially, from 33.3% to 93.3%.

Table 3. Item-level correct-response rates among matched participants (n = 15)

Knowledge item	Pre-test correct (%)	Post-test correct (%)
Meaning of clean tourism	40.0	100.0
Shared responsibility for destination cleanliness	20.0	100.0
Importance of cleanliness for tourism MSMEs	40.0	73.3
Appropriate tourism ethics	60.0	100.0
Meaning of Clean Tourism Briefing	33.3	93.3
Islamic green economy principles	13.3	93.3
Characteristics of an effective visual message	26.7	80.0
Appropriate response to visitor littering	20.0	93.3
Cleanliness, visitor comfort, and MSME support	40.0	73.3
Clean tourism campaign message	40.0	93.3

Source: Programme pre-test and post-test records, 2026.

3.3. Programme outputs and implementation constraints

Beyond the measurable learning outcomes, the programme generated several practical outputs, including the Ekowisata Madani module, an integrated educational package, a Clean Tourism Briefing document with contextual variants, one campaign flyer, field documentation, and media dissemination. These outputs are relevant to programme sustainability because community service interventions are more likely to extend beyond a single facilitated event when local actors retain materials that can be reused independently.

Not all planned outputs were fully achieved. The programme initially targeted the production of three to five visual campaign materials, while only one flyer was completed within the documented implementation cycle. The accountability report also recorded incomplete supporting outputs, including a signed clean tourism commitment sheet and a final documentary video. These limitations are important because they identify weaknesses in production planning and evidence management that should be addressed in subsequent implementation rather than being obscured by the positive learning results.

4. Discussion

These patterns suggest that the intervention was particularly effective in clarifying concepts that required participants to move from an individualised understanding of environmental responsibility towards a collective destination-stewardship perspective. The improvement in the shared-responsibility item is particularly relevant because community-based tourism depends upon coordination among residents, tourism businesses, visitors, and public institutions rather than on the assumption that environmental quality is the responsibility of cleaning staff alone. This interpretation is consistent with systematic evidence indicating that community participation can strengthen environmental stewardship and local economic outcomes when roles and responsibilities are meaningfully shared (Muda, 2025).

The substantial improvements in the Islamic green economy and Clean Tourism Briefing items also support the programme's integrative design. Participants were not only exposed to ethical concepts but were also shown how these principles could be translated into an observable

communication practice. Ismanto et al. (2026) argue that Islamic ethical values can reinforce the environmental and socio-economic dimensions of ecotourism, while Oktadiana and Rahman (2025) demonstrate that faith-related values can shape sustainable travel practices. Within the Ekowisata Madani programme, the practical implication was that environmental care and respectful tourism conduct were presented as responsibilities that simultaneously support collective welfare and protect tourism-dependent livelihoods.

Nevertheless, the post-test findings should be interpreted as evidence of short-term knowledge acquisition rather than proof of sustained behavioural change. The programme did not employ a control group, delayed follow-up assessment, systematic observation of participant behaviour after the intervention, direct measurement of visitor compliance following the briefing, or longitudinal indicators of MSME performance. The high post-test scores may also have been influenced by the close timing between educational delivery and assessment. Therefore, although the observed score changes provide strong evidence of immediate learning gains, they do not establish that the programme produced sustained changes in visitor behaviour, destination cleanliness, MSME performance, or community income. Future implementation should incorporate delayed follow-up assessments and behavioural indicators, including the frequency with which boat operators or guides actually deliver the Clean Tourism Briefing and the extent to which visitors respond to those messages.

A realistic sustainability strategy is therefore to institutionalise a small number of repeatable practices instead of continuously expanding the programme through additional one-off activities. The Clean Tourism Briefing is particularly suitable for this purpose because it is brief, adaptable, low-cost, and capable of being incorporated into existing service points such as boat departures, guiding encounters, and tourism-related MSME areas. Its continued use could be reinforced through visible campaign materials and periodic refresher sessions for local tourism actors. Such an approach is consistent with the broader literature on Rammang-Rammang, which highlights human-resource capacity, community participation, environmental education, and local economic resilience as important components of sustainable tourism development (Laori et al., 2025; Mappasomba et al., 2024; Novianti et al., 2026).

More broadly, the programme illustrates that values-based sustainability concepts become more useful when translated into observable practices. In this case, Islamic green economy values were connected with destination cleanliness and community livelihoods, while tourism ethics were translated into respectful communication with visitors. The intervention therefore followed a progression from values to knowledge and from knowledge to communication practice. This sequence offers a potentially replicable approach for other community-based tourism destinations, although replication should begin with an assessment of local needs and tourism practices rather than through direct transfer of the Rammang-Rammang briefing script.

5. Conclusion

The Ekowisata Madani programme demonstrates how clean tourism education, tourism ethics, Islamic green economy values, and a contextualised Clean Tourism Briefing can be integrated into a community-based tourism capacity-building activity. In Rammang-Rammang, the intervention linked environmental quality with visitor comfort, destination reputation, and the sustainability of local tourism activities. Its practical emphasis on short, respectful communication positioned local tourism actors as active contributors to responsible visitor behaviour rather than merely as recipients of environmental messages.

The learning-outcome data provide evidence of a substantial short-term improvement in participant knowledge. Among 15 matched participants, the mean score increased from 33.3 to 90.0, with an average gain of 56.7 points, and all matched participants improved. The largest gains concerned shared responsibility for cleanliness, Islamic green economy principles, appropriate responses to littering, and understanding of the Clean Tourism Briefing. These findings support the educational value of the intervention, but they should not be interpreted as proof of long-term behavioural or economic impact.

Future implementation should prioritise routine use of the Clean Tourism Briefing at visitor-service points, stronger visual campaign materials, delayed follow-up assessment, direct observation of briefing use, and monitoring of behavioural indicators related to destination cleanliness and visitor conduct. With these additions, the programme could develop from a successful short-term educational intervention into a more durable community-based mechanism for responsible tourism management.

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