



COMMUNITY EMPOWERMENT THROUGH PASAR KAMU (YOUTH BREAKFAST MARKET) IN DENAI LAMA VILLAGE DELI SERDANG REGENCY

Ulul Azmi¹, Puspitawati², Supsilani³

**Departement of Social Anthropology, Post-graduated Program, Universitas Negeri
Medan, Medan, Indonesia¹²³**

uazmi103@gmail.com¹, puspitawati@unimed.ac.id², supsilani@unimed.ac.id³

Accepted: June, 28th 2025 Published: June, 30th 2025

Abstract

The purpose of this study is to examine the Youth Creative Breakfast Market (PASAR KAMU) located in Denai Lama Village, Pantai Labu District, Deli Serdang Regency, North Sumatra. This study uses a case study approach. The object of this study is the Youth Creative Breakfast Market (PASAR KAMU). Data sources consist of individuals directly and indirectly involved in the activity. To collect data, the researcher used several techniques including documentation, observation, and interviews. Data analysis in this study uses an interpretive approach that aims to achieve a comprehensive understanding of facts, data, and phenomena. This study focuses on the community empowerment process carried out in three stages: the discovery of the PASAR KAMU model, capacity transformation, and capability enhancement. The community empowerment program implemented includes tourism awareness education, training in managing PASAR KAMU as a culinary tourism area, traditional musical instrument training, and entrepreneurship training. The empowerment activities carried out by the Area Kawan Lama group for PASAR KAMU volunteers have resulted in an increased entrepreneurial spirit among young people, increased family income, and contributed to the preservation of regional arts and culture, especially performing arts and traditional Javanese and Malay foods.

Keywords: *Empowerment, Youth, Tourism Areas.*

How to Cite: Azmi. U., Puspitawati., Supsilani. (2025) Community Empowerment Through Pasar Kamu (Youth Breakfast Market) In Denai Lama Village Deli Serdang Regency. JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial (150-158)

*Corresponding Author:
uazmi103@gmail.com

ISSN 2085-482X (Print)
ISSN 2407-7429 (Online)

INTRODUCTION

Deli Serdang Regency, with its capital in Lubuk Pakam, comprises 22 sub-districts, 14 urban villages, and 380 villages. Law No. 6 of 2014 emphasizes the strategic importance of villages as a means to accelerate the realization of community welfare through improved services, empowerment, and community participation. This law also aims to increase regional competitiveness while upholding the principles of democracy, equality, justice, and the uniqueness of each region within the framework of the Unitary State of the Republic of Indonesia.

Development can be understood as the process of organizing and developing societal institutions, encompassing the values and norms that guide and regulate human action. These institutions, such as education, religion, economics, politics, and ecology, are interconnected in a functional system that supports, legitimizes, and evaluates complex human behavior. In other words, development fundamentally involves preserving social values and norms while simultaneously providing space for social change.

The development of tourist villages is one strategy to advance rural areas and accelerate the achievement of community welfare. According to Nuryanti (1993), as cited in Intan et al. (2020), tourist villages are a tourism development model that integrates tourist attractions, accommodations, and supporting facilities in a structure closely related to the culture and traditions of the local community. Darsono (2005) also defines tourist villages as rural areas that offer authentic socio-cultural life, customs, daily activities, traditional architecture, and village spatial structures, presented through the integration of tourism components such as tourist attractions, accommodations, and supporting facilities.

A tourism village is a community consisting of residents in a specific area who can interact directly under an integrated management system. These residents have a collective awareness and commitment to actively participate, according to their skills and capacities, in utilizing local potential to support tourism growth and realize **the Sapta Pesona** (Seven Charms of Tourism), thereby contributing to improving overall well-being. Regional development through tourism and its utilization for the well-being of the local community is a crucial strategy.

Tourism products are the primary focus of tourism development, comprising three main components. First, there are tourism attractions, including natural attractions and other tourism-based attractions. Second, there are tourism facilities, such as accommodations, restaurants, transportation, and other supporting infrastructure. Third, there is accessibility, namely the ease of reaching tourism destinations.

Denai Lama Village has innovated by developing local potential such as learning traditional Malay dance, mastering traditional Malay musical instruments, playing traditional games, learning to grow rice and vegetables, learning to raise livestock, the Youth Creative Breakfast Market (PASAR KAMU), and various other community-based innovations that have helped develop tourist destinations in Denai Lama Village. Thanks to the local wisdom and culture in Denai Lama Village, the Ministry of Education of the Republic of Indonesia has designated Denai Lama as the first Vocational Village in North Sumatra Province.

KAMU MARKET has become a culinary tourism destination in Deli Serdang Regency. What was once a village shortcut with bamboo, melinjo trees, and wild grass has now been transformed by Dedi Sofyan and his colleagues into a culinary tourism destination. One of the village's tourism icons is Kamu Market (Pasar Karya Wisata Kuliner dan UMKM), a weekly market that recreates the atmosphere of the past, offering traditional culinary delights, UMKM products, and local cultural performances. This market serves as a gathering place for residents, tourists, and local businesses, creating a vibrant and dynamic scene.

Therefore, it's important to view PASAR KAMU not just as a space for economic transactions or a culinary tourism destination, but also as a concrete practice of community-based empowerment. In the context of sustainable development, community empowerment involves more than just capacity building, but also strengthening community control and participation in utilizing local resources independently and responsibly.

The involvement of young people as active volunteers, entrepreneurial skills training, local cultural preservation through art performances, and digital promotion through social media are all part of efforts to build economic and cultural independence.

However, challenges remain in the management and sustainability of PASAR KAMU, such as a weak management system, suboptimal promotion, and fluctuations in community participation. Today's village development no longer focuses solely on physical aspects such as infrastructure, but also on human and socio-cultural development, where tourism serves as a means of empowering and preserving local identity. Culinary tourism offers not only food but also cultural experiences and social interactions that strengthen communities' attachment to local values.

Pasar Kamu is not only a place for buying and selling, but also a space for empowerment. The existence of this market also helps raise public awareness of the importance of preserving local culture. However, despite its apparent success, various challenges remain in the management and sustainability of this culinary tourism, such as issues of management, promotion, and involvement of the younger generation. Village development today no longer focuses solely on infrastructure; culinary tourism offers not only food but also cultural experiences and social interactions, making it an effective means of community empowerment.

METHODOLOGY

The type of research used in this study is descriptive with a qualitative approach. Qualitative research aims to understand the phenomena experienced by research subjects, such as behavior, perception, motivation, actions, and so on, holistically, and through descriptions in the form of words and language, in a certain natural context and using various natural methods (Moleong, 2007: 6). According to Sugiyono (2008), "Qualitative research methods are used to study objects in their natural conditions." Activities in the analysis include data reduction, data presentation, as well as drawing conclusions and verification (Miles & Huberman, 2009). Thus, researchers collect data by writing, editing, classifying, reducing, presenting, and describing the Youth Creative Breakfast Market (PASAR KAMU).

RESULT AND DISCUSSION

Pasar Kamu is a market serving traditional breakfast dishes. PASAR KAMU was founded by one of its founders' longing to enjoy traditional Malay cakes in Kampong Lama. The

founder's background was also influenced by his experience in the village innovation program established by the Ministry of Villages and his involvement in community-based environmental sanitation empowerment activities. Furthermore, the central government has a tourism destination program and a village fund initiative. Drawing on the founder's experience, they sought to implement these concepts in their hometown.

Pasar Kamu was first launched on August 8, 2020, by Kawan Lama Area, a youth community led by Dedy Sofyan. The Kawan Lama community then partnered with the Deli Serdang Tourism Awareness Community to design PASAR. KAMU is a traditional market that provides old-school foods, with culinary dominance from the Malay and Javanese tribes, in accordance with the ethnic composition of the majority of the residents of Kampung Lama.

PASAR KAMU is located in Denai Lama Village, Pantai Labu District, Deli Serdang Regency. PASAR KAMU has become a culinary tourism destination in Deli Serdang Regency. Previously overgrown with bamboo, melinjo trees, and weeds, with a village shortcut, Dedi Sofyan and his colleagues have transformed the area into a culinary tourism destination. PASAR KAMU is a culinary destination offering traditional Malay and Javanese breakfast dishes, although visitors sometimes also find snacks from other ethnic groups. Vendors greet visitors in traditional attire, and they are also entertained by traditional musical performances by local village youth.

The concept at KAMU MARKET is exactly like the seating in the past: simply mats surrounded by bamboo trees, accompanied by gamelan music and regional dances. Initially, vendors at Kamu Market only used bamboo carts to display their various wares. However, these carts had a disadvantage: during the rainy season, vendors had difficulty sheltering and protecting their goods from the rain. This damaged their goods and made them unfit for sale, as they were soaked by the rain. Therefore, the management added a roof made of woven coconut leaves to protect the vendors and their goods from the rain. However, the management has not yet found an alternative solution to protect visitors from the rain. Because at Kamu Market, there are only a few huts for shelter from the rain and are not enough to accommodate all the visitors who come.

At PASAR KAMU, the currency used is coins made from coconut shells, the size of regular coins, and engraved with the PASAR KAMU Kawan Lama logo . One tempu coin is worth *Rp2,000* . To obtain tempu, visitors are required to exchange cash. The average price of food and drinks at Pasar Kamu can be exchanged for tempu, which can then be used to buy food and drinks there. Visitors can then exchange the tempu for money at the tempu exchange counter. Another attraction at Pasar Kamu is that visitors are free to sit anywhere and order food and drinks from any vendor . In the tempu carvings, rice plants are depicted as symbols of life and survival, as well as love for nature and the environment. The bowed rice leaves are a symbol of wisdom. Three stalks of rice serve as representations of the three realms: land, sea, and air. And the dot above the stalks indicates research on truth and concern for the people. MARKET KAMU is open every Sunday from 6:30 to 11:00.

1. Implementation of Community Empowerment in Denai Lama Village through PASAR KAMU

Based on field research, researchers found that the community empowerment program through the formation of PASAR KAMU was carried out in three stages, namely:

a. PASAR KAMU Discovery Stage.

The Kawan Lama Area Community, originally a community of tour guides in the tourist area around Labu Beach, began with critical thinking to maintain the economy in Denai Lama Village, especially when mobility restrictions were imposed due to the pandemic. The formation of PASAR KAMU was also influenced by the pandemic. It began with simple discussions aimed at generating creative movements to support the local economy. Ultimately, a new concept was born: the Youth-Worked Breakfast Week (PASAR KAMU).

The discovery phase of PASAR KAMU reflects the community's adaptive response to the socio-economic crisis caused by the COVID-19 pandemic. When the tourism sector was paralyzed by mobility restrictions, the Kawan Lama Area community demonstrated social responsiveness by innovating to create a new economic space rooted in local potential. Informal discussions, initially aimed solely at responding to the economic downturn,

gradually evolved into intergenerational collaborations that generated concrete ideas based on community action.

PASAR KAMU is not only a place to buy and sell breakfast food, but also a symbol of the vitality of the village community, which is able to rise up with its own resources and strength. The chosen "breakfast" concept is a strategic approach because it focuses on long-standing local customs that have not been managed productively and in an organized manner. By targeting the morning as the main moment of activity, PASAR KAMU also revitalizes the social rhythm of the village community, strengthens social ties between residents, and promotes cultural identity through regional culinary specialties.

The discovery of PASAR KAMU also marked the beginning of a collective awareness to empower the younger generation. The name "Karya Anak Muda" (Young People's Work) is not merely a symbolic identity, but a key driver in how young people are involved from the initiation stage to the implementation of activities. They are not only volunteers but also key actors in the design, management, and development of the market.

b. Capacity Transformation Stage.

At this stage, the Kawan Lama community realized that the skills of housewives in preparing traditional dishes needed to be passed on to local youth. They not only changed the way they prepared traditional dishes, but Kawan Lama, along with the youth's parents, also taught them etiquette and manners in welcoming guests or visitors who would attend PASAR KAMU. This transformation in welcoming visitors' etiquette is closely related to the *Sapta Pesona* (Seven Charms) of tourism. In addition, the community was empowered to understand the traditional culture of the Javanese and Malay tribes.

The transformation taking place within the Kawan Lama community extends beyond the technical skills required to prepare traditional dishes to include values, ethics, and local cultural identity. The training, involving housewives and young people, creates an intergenerational space where cultural practices are actively and purposefully passed on. By simultaneously involving both parents and youth, the transformation process becomes more inclusive and reaches deep into the community's social roots.

The introduction and internalization of etiquette in welcoming guests is a concrete form of learning the Sapta Pesona values, particularly the values of friendliness, orderliness, and creating a lasting impression. The youth not only learn to serve food well but are also trained to understand the importance of good manners, friendly body language, and an open attitude toward tourists as a form of respect for guests and their culture. This builds a positive image of the tourist village and strengthens the non-material appeal of PASAR KAMU.

This process also encourages the community to explore and understand its own cultural roots. By emphasizing the importance of recognizing the traditional cultures of the Javanese and Malay tribes—the two dominant ethnic identities in the region—the community not only preserves traditions but also fosters a sense of pride in its own heritage. This is crucial for building a sense of ownership of local tourism programs and strengthening social cohesion among community members.

c. Capacity Building Stage.

This stage is where the community experiences increased skills and independence. At this stage, evaluation of various community empowerment programs that have been implemented is continuously conducted. The implementation of these empowerment programs has resulted in increased community skills and independence. One tangible sign of increased independence is the creation of additional income. Among the tangible skills experienced by the community are the youth's entrepreneurial abilities. Not only entrepreneurial skills, but the community is also encouraged to preserve traditional arts and culture.

The capacity-building stage is a key indicator of the success of community-based empowerment programs. Communities not only demonstrate active involvement but also begin to demonstrate tangible transformations in the form of applied skills, increased self-confidence, and economic and social progress. Regular evaluations of program implementation—including entrepreneurship training, cultural preservation, and tourism management—provide feedback that strengthens the program's effectiveness at the community level.

The most significant capacity building

is evident in the growth of local economic initiatives spearheaded by youth and women's groups. The emergence of food stalls, local culinary products, handicrafts, and other tourism support services demonstrates that entrepreneurial skills have been successfully transferred and implemented independently by the community. This also encourages diversification of income sources, contributing to household economic resilience.

Beyond the economic aspect, collective public awareness of the importance of preserving traditional arts and culture is also growing. Performing arts activities, such as traditional Malay music, local dances, and traditional games that were once forgotten, are now being revived and become part of the tourist attractions at PASAR KAMU. Children and teenagers are beginning to be involved in cultural training as an effort to regenerate local artists. This demonstrates that empowerment goes beyond material aspects and also extends to strengthening the community's cultural identity.

Community independence is reflected in their willingness to take initiative, develop activity agendas, and forge partnerships with the government, educational institutions, and the private sector. They are beginning to develop the courage to manage tourism activities independently, including in decision-making and resource allocation.

2. Forms of Community Empowerment

a. Tourism Awareness Counseling

The comprehensive implementation of this program involves volunteers from PASAR KAMU. This program aims to provide an understanding of the benefits of tourism development. It is hoped that this will shape a community that understands the benefits of tourism development, understands the ethics and etiquette of welcoming tourists in accordance with the Sapta Pesona (Seven Charms of Indonesian Tourism), and is committed to preserving traditional arts and culture, particularly traditional cuisine and music. Furthermore, this program aims to help the community understand their position and role as active participants in tourism development.

This outreach program is designed to be participatory and educational, using methods that are easy for volunteers and the general public to understand. The material

presented covers the basic principles of *Sapta Pesona*: safety, orderliness, cleanliness, coolness, beauty, friendliness, and memories, explained in the practical context of everyday life in the PASAR KAMU environment. Volunteers are equipped with the skills to become agents of change, spreading the spirit of tourism awareness to visitors and local residents. They are trained to be good hosts, maintain market cleanliness, be friendly to tourists, and help promote local cultural values through traditional culinary and musical performances.

In addition to reinforcing positive attitudes and behaviors in welcoming tourists, this outreach also emphasizes the importance of sustainability. Communities are encouraged to preserve cultural and natural resources and ensure that tourism activities do not disrupt social harmony or damage the environment. This program also creates a dialogue between the community, volunteers, and other stakeholders to discuss the opportunities and challenges of developing community-based tourism. By understanding their role as part of the tourism ecosystem, communities will be better prepared to play an active role and benefit from the sector's growth, both economically, socially, and culturally.

b. Training on Managing MARKET KAMU as a Culinary Tourism Area.

This program involves the full participation of PASAR KAMU volunteers. The goal is to equip PASAR KAMU's young and adult volunteers with the knowledge needed to manage this tourism initiative. The training also emphasizes the importance of young volunteers' responsibility in maintaining the sustainability of this tourist area. Volunteers are also encouraged to participate in promoting PASAR KAMU through their social media platforms.

This training is holistically designed to cover various aspects of culinary tourism management, from stall management and customer service, to environmental cleanliness and security, and even digital marketing strategies. Volunteers are equipped not only with technical skills but also with an understanding of the importance of the visitor experience in building a positive image for culinary tourism areas like PASAR KAMU. In training sessions, participants are encouraged to explore local potential, such as traditional

food products, handicrafts, and cultural uniqueness that can be packaged as tourist attractions. Volunteers are also trained to think creatively and collaboratively in developing supporting programs, such as themed culinary tours, cooking demonstrations of local dishes, or storytelling about the history of local food.

Sustainability is a key focus of this training. Volunteers are encouraged to understand the concept of community-based tourism, where local communities play a key role in managing and utilizing tourist destinations. Thus, each volunteer is encouraged to be not only operationally involved but also to develop a sense of responsibility for environmental sustainability, local culture, and the economic viability of the community.

Furthermore, digital marketing skills are also a key component of this training. Volunteers are trained on how to create engaging promotional content on social media platforms like Instagram, TikTok, and YouTube to increase PASAR KAMU's visibility among the public, especially the younger generation. Through creative and consistent digital campaigns, PASAR KAMU is expected to reach a wider audience and strengthen its image as an authentic and locally-driven culinary destination.

c. Traditional Musical Instrument Training.

The purpose of this training is to involve PASAR KAMU's young volunteers in preserving traditional culture. These traditional musical instruments are played at the opening of PASAR KAMU's weekly events. This musical instrument performance adds cultural value to PASAR KAMU's existence. Visitors can enjoy authentic traditional arts performances, such as gamelan and gambus, and participate in unique traditional games, such as stilts, congkak, and dakon. The main goal is for tourists to relax and enjoy the natural atmosphere that surrounds them. Furthermore, the traditional atmosphere is also present in the traditional pajamas worn by almost every vendor at Kamu Market. The wide variety of clothing includes Javanese lurik clothing complete with blangkon, kebaya and sarong, and the famous tanjung belanga shirt, known as the typical Indonesian farmer's shirt, a top resembling the woven bamboo shape typical of Indonesian farmers. Accompanied by the melodious sounds of music, visitors are

further entertained.

d. Entrepreneurship Training.

This program aims to motivate PASAR KAMU volunteers to engage in entrepreneurial activities by equipping them with the knowledge and skills necessary to start and manage small businesses. This entrepreneurship program aims to train volunteers in developing entrepreneurial competencies in the culinary services sector. Furthermore, this program aims to improve human resources, especially among young people, so they can create jobs for themselves.

The results of the empowerment training program organized by the community in the Kawan Lama area have produced the following results:

- a) Increasing Household Income. PASAR KAMU serves as a culinary tourism destination managed by local volunteers. These volunteers sell snacks and traditional foods representing Malay and Javanese ethnic cuisines. Initially, there were only eight food stalls when the market was first established. However, with growing interest and participation, the number of vendors has increased significantly, now reaching around 100–150.
- b) There is training for community empowerment for traditional culinary traders/warriors in developing culinary tourism into a popular tourist spot at the Kamu Market, Labu Beach, Deli, Serdang Tinggi.
- c) There is an increase in cultural awareness for human resources of culinary traders/craftsmen in increasing business and entrepreneurial motivation for the development of Kamu Market Tourism at Labu Beach, Deli Serdang.
- d) Running a community program for Pasar Kamu Tourism enthusiasts to maintain the cleanliness, beauty, and safety, as well as the friendliness and comfort of traditional culinary tourism with various displays of Malay cultural arts with drums, violins, and arkodions, with singers and performers dressed in Malay attire. Likewise, Javanese arts are displayed with a set of gamelan played with songs and dances, with performers dressed in traditional Javanese attire.
- e) Some outputs include dissemination through online media and YouTube and

subsequent publication of a journal on the development of the Kamu Market Tourism at Labu Beach, Deli Serdang.

Training plays an important role in the culture of human resource development, business actors need to change their mindset to think creatively and innovatively in running a business as well as more humanistic services and more attractive and practical packaging, not only simple appearance that may be developed to be more attractive to millennials, as well as diverse flavor variants and become interesting traditional culinary in efforts to develop culinary tourism and educational tourism in the future so that it is in demand and becomes a favorite of millennials.

e. Improving Entrepreneurial Skills Among Youth.

Through entrepreneurship training provided to volunteers, there has been a significant increase in entrepreneurial skills among youth. This development is reflected in the increasing number of food stalls managed by young entrepreneurs at PASAR KAMU.

Improvement in entrepreneurial skills is evident not only in the increasing number of businesses, but also in the quality of business management of the youth at PASAR KAMU. They are beginning to apply basic entrepreneurial principles such as business planning, simple financial management, good customer service, and promotional strategies relevant to their target market. The training also encouraged participants to explore local potential as part of their business models, such as highlighting regional specialties, local ingredients, and environmentally friendly approaches. This way, the products they offer not only meet market needs but also strengthen local cultural identity.

Furthermore, this training strengthens essential soft skills such as leadership, communication, teamwork, and creativity, which are key assets for building independent and sustainable businesses. Through discussion sessions, case studies, and direct mentoring from experienced entrepreneurs, volunteers gain inspiration and motivation to continue developing their businesses.

The active involvement of these youth has created a vibrant entrepreneurial atmosphere within PASAR KAMU. They serve not only as vendors but also as social innovators, driving

the growth of a community-based local economy. The presence of food stalls and culinary businesses run by young people is a unique attraction, enhancing PASAR KAMU's competitiveness as a vibrant and thriving culinary tourism destination.

f. Preservation of Arts and Culture.

Through a skills transformation program in managing traditional culinary and performing arts, PASAR KAMU's young volunteers have actively contributed to preserving traditional Malay and Javanese culinary, as well as traditional musical performing arts.

Communities tend to have a strong social life centered around local traditions and customs. People in these areas often have strong ties to local traditions and customs. They maintain cultural values passed down from generation to generation, including dress codes, music, dance, and other rituals that are an important part of daily life.

Social life is based on a strong community and close interpersonal relationships among residents. A community's social life is based on a strong community, where close interpersonal relationships are established among residents. Strong social solidarity is often a hallmark, with people helping each other in certain situations and a strong sense of togetherness in daily life.

A society's lifestyle may be more traditional, with strong cultural values. This lifestyle tends to be more traditional, with cultural values strongly influencing daily thought patterns, behavior, and actions. Customs, norms, and ethics within a society are generally heavily influenced by values passed down from their ancestors.

CONCLUSION

Community empowerment is carried out in three stages: the discovery of the PASAR KAMU model, capability transformation, and capacity building. The first stage, the discovery of the PASAR KAMU model, involves discussions among local youth to maintain village economic activities. The second stage is capability transformation, where youth are mobilized to improve their initial skills in tourism awareness, traditional food processing, and traditional music. The third stage, capacity building, marks the stage where the community experiences increased independence and skills development.

Empowerment programs provided to the community include tourism awareness workshops, training in managing PASAR KAMU as a culinary tourism area, traditional music training, and entrepreneurship development programs.

The empowerment initiative carried out by the *Kawan Lama Area* for PASAR KAMU volunteers has fostered an entrepreneurial spirit among young people, increased family income, and contributed to the preservation of local arts and culture, especially traditional musical performing arts and culinary specialties of the Javanese and Malay tribes.

Empowering the younger generation as key actors in management. Young people are involved not only as volunteers, but also as designers, implementers, and managers of activities. This involvement encourages increased leadership capacity and entrepreneurial skills, as well as strengthening a sense of ownership of local identity and cultural values.

Preserving local culture through performing arts and traditional cuisine. PASAR KAMU has successfully revitalized traditional Malay and Javanese music and dance, and reintroduced local foods to the younger generation and tourists. This activity not only preserves cultural heritage but also transforms it into an authentic tourist attraction. Capacity building in entrepreneurship and tourism management. Through training, volunteers and residents gain knowledge and skills in managing markets, marketing products, and building the image of culture-based tourist destinations. This is a crucial asset in creating an independent and professional tourist village.

The strategic role of training in developing adaptive human resources. Training programs in various fields, from tourism awareness and musical instruments to culinary arts and entrepreneurship, have created a society that is not only competitive but also has added value in cultural and economic aspects. This training serves as a foundation for long-term development.

REFERENCE LIST

Deli Serdang Tourism. (2019). *Denai Lama Village Tourism*. Retrieved from disporabudpar.deliserdang.go.id. Accessed Thursday, July 16, 2022.

- Deli Serdang Tourism. (2019). *Denai Lama Village Tourism* . Accessed from disporabudpar.deliserdang.go.id. Accessed Thursday, July 16, 2022.
- Efrita, N. (2015). *Communication Strategy for Tourism Marketing Development* . West Sumatra: Imam Bonjol Press.
- Fandeli, C. (1995). *Fundamentals of Natural Tourism Management* . Yogyakarta: Liberty Publishers.
- Hasibuan, P. A., Awan, M. R. P., Hasibuan, R. U., & Kustiawan, W. (2025). Empowering Community Economy through Pasar Kamu Culinary Tourism in Denai Lama Pantai Labu Village. *PEMA*, 5(2), 501-509.
- Hawanda, P., Nasution, I., & Harahap, N. (2024). Analysis of the Impact of Pasar Kamu Tourism Development on Economic and Socio-Cultural Aspects of the Community. *Trending: Journal of Management and Economics*, 2(1), 27-36.
- Instagram @Pariwisatadeliserdangkab
- Muda, I., & Hutasuht, J. (2023). Public Economic Development through Culinary Tourism in Pasar Kamu, Denai Lama Pantai Labu Village.
- Nevita, S. (2016). *Optimizing Social Media for Tourism Promotion* . Retrieved from <https://m.radarbangka.co.id>. Accessed Thursday, July 11, 2019.
- Nevita, S. (2016). *Optimizing Social Media for Tourism Promotion* . Retrieved from <https://m.radarbangka.co.id> . Accessed Thursday, July 11, 2019.
- Pendit, SN (1987). *Tourism Science: A Preliminary Introduction* . Jakarta: Pradnya Paranita.
- Pujiati, P., Dalimunte, R., Khairina, K., & Purnama, F. (2022). Development of Culinary Tourism Cultural Potential in Pasar Kamu (Young Generation's Breakfast Festival) in Denai Lama Village, Pantai Labu, Deli Serdang Regency. *J-ABDI: Journal of Community Service*, 2(7), 5681-5692.
- Suryaputri, ZB (2017). *Promotion Strategy for Tourism Potential at Kualanamu International Airport to Increase Tourist Visits to North Sumatra* . Final Project, Faculty of Cultural Sciences, University of North Sumatra.
- Wahab, S. (1996). *Tourism Management* . Jakarta: PT Pradnya Paramita.
- Wahab, S. (1996). *Tourism Management* . Jakarta: PT Pradnya Paramita.
- Yoeti, OA (1983). *Introduction to Tourism Science* . Bandung: Angkasa.
- Yoeti, OA (1995). *Anatomy of Tourism* . Bandung: Angkasa.
- Yoeti, OA (1995). *Anatomy of Tourism* . Bandung: Angkasa.
- Zaudrey, M., & Winata, E. (2023). Development of Pasar Kamu Tourism Object as a Superior Culinary Tourism in Denai Lama Village, Deli Serdang. *Jurnal Akademi Pariwisata Medan*, 11(2), 27-35.