

Development Of Cultural And Religious Tourism Villages In Enhancing Rural Community Welfare

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Abstract.

The improvement of rural community welfare is not solely dependent on successful agricultural development but can also be driven by the potential and uniqueness of natural and cultural tourism within rural communities. Thus, it is essential to study cultural and religious tourism villages that can be developed to enhance rural community welfare. This research was conducted in Kalisalak Village, Kebasen District, Banyumas Regency, which serves as a cultural and religious tourism village. The research utilized a case study approach to construct factual realities by collecting data through direct observation, interviews, and focus group discussions. The analysis involved data reduction, confirmation, and triangulation. The findings indicate that the Curug Song and Telaga Anteng tourist sites have the potential to be developed into eco-tourism attractions, maintaining their natural beauty and environmental preservation. The historical site and sacred keris bathing sites offer the potential for educational tourism, providing historical literacy, philosophy, and the preservation of local wisdom, which is passed down across generations to foster harmony, peace, solidarity, and wisdom. These two tourism potentials can be developed through community empowerment programs designed to manage and sustain eco-tourism and educational tourism that is green, environmentally friendly, and sustainable.

Keywords: Educational tourism, eco-tourism, local wisdom, welfare and community empowerment.

I. INTRODUCTION

Post-COVID-19 pandemic, around late 2022 and early 2023, tourism villages began to be prioritized by the central government, specifically the Ministry of Tourism and Creative Economy of the Republic of Indonesia, to achieve foreign exchange revenue targets and recover or improve economic development, increase income, and enhance the general welfare of society, one of which is through the tourism sector. According to data from the Central Statistics Agency (2023), the direct contribution of tourism (Tourism Direct Gross Domestic Product, TDGDP) to Indonesia's economy was 4.67% in 2017, rising to 4.91% in 2018, and further to 4.97% in 2019, despite a decline during 2020 to 2022 due to the COVID-19 pandemic, with an average decrease to 2.24%. This trend is supported by data from the Ministry of Tourism and Creative Economy of the Republic of Indonesia in 2023, showing that the tourism and creative economy sectors experienced an increase in the number of tourist visits in 2022-2023, with international tourists reaching 5.5 million, surpassing the initial target of 3.6 million. Additionally, domestic tourist movements reached 703 million. The 2023 tourism foreign exchange target was set at a lower limit of USD 2.07 billion and an upper limit of USD 5.95 billion, while exports of creative economy products were estimated to reach USD 26.46 billion or IDR 397.98 trillion. Furthermore, the sector is expected to create job opportunities for 22.4 million people in tourism and 22.29 million in the creative economy.

Given this data, it is evident that the tourism sector's contribution is projected to increase in the post-COVID-19 era (new normal), provided that tourism becomes a priority sector without risking the exploitation of natural resources (Adam, 2022; Gautama et al., 2020; Hardianto et al., 2021; Sulaiman et al., 2020). Therefore, it is crucial and strategic to revitalize and further develop tourism villages that possess uniqueness,

authenticity, attractiveness, and distinctive characteristics, such as those focusing on natural beauty and ecological sustainability or ecotourism. Additionally, agrotourism, which combines the natural green, unspoiled beauty of the environment with agricultural and plantation products, and educational tourism (Edu-tourism), which integrates ecotourism with educational elements for visitors, are also essential. These three types of tourism can be implemented in mountainous and coastal areas, serving as key drivers of economic development (Chusmeru et al., 2021; Sari et al., 2020; Sriaifivrina et al., 2022; Sulaiman et al., 2019). Further developments include culinary tourism, offering unique, attractive, and delicious food and beverage products, and marine or coastal tourism, showcasing the beauty of beaches, sand, and coastal landscapes. Cultural and religious tourism, providing an experience not only for physical relaxation and entertainment but also for spiritual and psychological rejuvenation, is also vital. The research team has conducted studies over the past three years, from 2021 to 2023, on the development of cultural and religious tourism villages, particularly in Banyumas Regency. This includes a study of the Cikakak Tourism Village in Wangon District, known for the Saka Tunggal Mosque and the Zairoh site, which is typically crowded during the Penjarosan Rajab ritual (Chusmeru et al., 2023; Siswayanti et al., 2018).

This ritual, held on the 26th of Rajab, honors the ancestors of Kiai Mustholih, beginning with a communal fence replacement followed by a slametan or kenduren procession, culminating in religious sermons and the Jaro Rojab cultural performance. The village also features a monkey park along the road to the Saka Tunggal Mosque, Antap Market, and an open-air camping ground. Banjarpanepen Village in Sumpiuh District, known as a village of tolerance due to its harmonious coexistence of five different religions, is another cultural and religious tourism destination. It is famous for the Kungkum ritual, where participants immerse themselves in the Kali Cawang River during the full moon, and the Watu Jonggol ritual site, believed to be the resting place of Patih Gadjah Mada, used for meditation and self-reflection through the Nyadran tradition before Ramadan and Suran, the Javanese New Year, as well as the Takiran feast, symbolizing the unity of the community regardless of ethnicity, religion, social status, wealth, or poverty. Based on these prior research findings, it is essential and interesting to conduct further research on other cultural and religious tourism villages, such as Kalisalak Village in Kebasen District, Banyumas Regency, to analyze the preservation and development of tourism villages as cultural heritage or unique and attractive local wisdom sites that can be promoted as flagship tourism destinations in Banyumas Regency.

The potential of Kalisalak Tourism Village, as one of the tourism villages in Kebasen District, Banyumas Regency, lies in its unique culture and natural beauty, such as the Penjamasan Jimat or Jamasan Pusaka Mataram tradition, which involves the preservation of heirlooms from the Mataram Kingdom, specifically Amangkurat (1677 AD), through a traditional ceremony held every 12th of Maulud month. The Jamasan Jimat tradition begins with the Maleman (night of the 12th Mulud), celebrating the Prophet Muhammad's birthday, followed by the Rasulan tradition (Tumpengan), an evening of thanksgiving and Javanese Slawatan art performances. The ritual continues the next morning with the Penjamasan Jimat procession at the village square, traditional house, or village hall, culminating at the Jimat Museum, where the heirlooms are purified. This procession involves the Jimat kin, the Kirab troops (Bregodo), and local government officials, carrying the heirlooms, including the Prapen Jamasan and sacred water from Kalisalak Village springs, to the Penjamasan site. The heirlooms of the Mataram Kingdom, stored in the museum, include household items, clothing, daily utensils, weapons, and ancient manuscripts. After the purification, the heirlooms are returned to their storage, to be purified again the following year in this annual tradition, though the date or day may change based on future signs. Other destinations include Pandawa Village or Padepokan Dukuh Adat Watugede, known for its strong Javanese traditions, the Mbah Agung Karang Banar religious site, Telaga Anteng natural tourism site, Paseban culinary tourism, and the beautiful Curug Song natural tourism site.

Based on several research studies conducted from 2021 to 2023, several challenges remain in the development of tourism villages: (1) 8 out of 10 young people in the village prefer to seek employment outside the village rather than managing or utilizing the village's potential in agriculture, livestock, fisheries, and tourism; (2) the preservation and development of tourism villages are managed by elders, who should pass this responsibility to the younger generation to ensure continuity; (3) cultural and ritual literacy is not integrated into important social and cultural empowerment programs for the younger generation; (4) promotion

and marketing of tourism destinations and products are not supported by the use of social media, which is popular among young people; (5) tourism village destinations are not integrated into a comprehensive visit package, leading to fragmented development and promotion efforts. Thus, this research seeks to address the question: how can a community empowerment program for tourism villages be designed based on local wisdom in culture, economy, and religion?

II. METHODS

This study employs a qualitative research method, using a case study approach to deeply examine the phenomenon of reality based on interactions with the environment of a social unit, such as individuals, institutions, communities, or society. The stages of the research are as follows: (1) Gaining access through key informants, ensuring a continuous approach, (2) Establishing closeness, openness, and comfort, and (3) Achieving mutual understanding and fostering harmonization (Creswell, 2019). The research was conducted in Kalisalak Tourism Village, Kebasen District, Banyumas Regency, focusing on its cultural, economic, and religious tourism aspects.

The subjects of the research were selected through purposive sampling, with approximately 30 participants invited to the Focus Group Discussion (FGD), including traditional leaders, tourism awareness groups, community leaders, youth leaders, village government officials, and activists involved in empowerment and tourism village development. Data collection methods included interviews, brainstorming sessions, questionnaire distribution, documentation, observation, and Focus Group Discussions (FGD) (Judith M. Meloy, 2008). Qualitative data analysis was conducted through triangulation and data verification (Snape, 2003), following a process based on analytical methods that construct explanations from the complexity, details, and context of the data. Categories and theories were identified based on the data discovered, rather than predetermined ideas. The uniqueness of each case was carefully considered, and cross-case analysis was performed.

III. RESULT AND DISCUSSION

2.1 Description of Cultural and Religious Tourism Village

Kalisalak Village is located in Kebasen District, Banyumas Regency, Central Java. The Kalisalak Tourism Village is renowned for its unique cultural heritage and natural beauty. The current head of Kalisalak Village is Mr. Ilham Triono, who has been in office since August 31, 2019. Mr. Ilham Triono aims to enhance the welfare, safety, and harmony of the Kalisalak community. The village possesses several unique features and potentials. Kalisalak has been recognized with two titles: a traditional village in 2011 and a tourism village in 2020. As the village head, Mr. Ilham Triono strives to meet the needs of the community and fulfill his responsibilities effectively. Kalisalak Village is divided into three areas: lowland, farmland, and mountainous or highland regions. The village offers several tourist attractions, including Telaga Anteng (Teleng), Curug Song, MAG trail tourism, Tirtapandawa tourism, the Makam Agung Karangbanar pilgrimage site, and the traditional Jamasan culture. A village, as the smallest administrative unit within a society, holds unique characteristics that can be leveraged for its development. The growth of a village is influenced by factors such as geographical conditions, social dynamics, and cultural aspects. However, the development of a village also presents certain challenges, as seen in Kalisalak Village with its tourism and cultural potential. The village's growth and the challenges it faces are part of the dynamic nature of Kalisalak. Some of the notable tourism potentials in Kalisalak Village include: (1) Curug Song: The most famous natural attraction in Kalisalak Village.

Over time, in partnership with the Banyumas Timur Forest Management Unit, additional artificial attractions have been developed, including a water park, duck boats, a mini zoo, camping grounds, a mini hall, and a sky bike. Curug Song is situated within a forest, requiring visitors to walk to reach it. Along the way, tourists are treated to breathtaking scenery, with numerous photo spots like the selfie deck, cherry tree-adorned fields, a beautiful lake for duck boating, a hall for family events or gatherings, and a wildlife area with deer, goats, sheep, and a rabbit palace. Additionally, there is a fish pond with a central fountain, surrounded by seating made from repurposed tires, creatively decorated. The site also features animal enclo-

tures for civets, chickens, monkeys, porcupines, pigeons, and turkeys, providing educational opportunities for children to learn about animals. Beyond Curug Song, there is another waterfall, Curug Dipacandra, a comfortable prayer room, seating areas with swings, and blooming flowers that create a picturesque scene. The village provides ample restrooms at each resting point to ensure visitors' convenience. Food and beverages are available at warungs and rest huts, offering places to relax and recharge. (2) Telaga Anteng (Teleng): Known locally as Teleng, this site is both a tourist attraction and a historical landmark, located in Grumbul Tawon Baluh, north of Kalisalak Village's main field. The clear, bluish-green water of the lake is one of its unique features, and it remains full even during prolonged dry seasons. To the east of the lake flows a river called Banyu Wulung, named for its purple-tinted water. Local residents believe that Banyu Wulung's water can cure various skin ailments.

Teleng is currently under development, with aspirations to become a tourist destination that attracts both domestic and international visitors. Various artifacts, such as the Batu Tulisan owned by Mr. Joko Kaiman to the west, which holds historical significance, contribute to the area's distinct character. A large wasp nest, known as Tawon Baluh, has been relocated to a safer area. During floods, a legend of a white crocodile, said to move between Telaga Anteng and Telaga Kubang Kangkung, emerges. The presence of the Bintang Mas heirloom, returned by Mr. Joko Kaiman near Teleng, adds to the site's rich cultural and historical tapestry. Teleng also offers various tourist facilities, including fish therapy, a green water swimming pool, and health baths with sulfur aroma therapy. The Nirwana Teleng Flower Garden presents stunning natural beauty, and family fishing is a popular activity among visitors. Other attractions include a selfie spot, Family Entertainment Stage, and Amongraga Gazebo, providing a relaxing and entertaining atmosphere. With a children's play area, Teleng is a family-friendly destination. Additionally, the site includes meeting areas, consultation spaces, and venues for gatherings, making it a multifunctional destination that caters to diverse visitor needs. The Klengen Canteen offers a chance to sample delicious local dishes, while the appearance of Bogo, or giant snakehead fish, during floods, adds to the area's natural charm. (3) Mbah Agung Karangbanar's Tomb: One of Kalisalak Village's religious tourism attractions, located in Kebasen District, Banyumas Regency, is the tomb of Mbah Agung Karangbanar, a revered Islamic cleric in Kalisalak Village. Visitors to the tomb are greeted by numerous monkeys, which give the impression of being watched as they approach the site.

The area leading to the tomb is often scattered with peanut shells, as visitors and caretakers frequently feed the monkeys with peanuts. Those planning to visit Mbah Agung Karangbanar's tomb might consider bringing peanuts or bananas to feed the monkeys, making for a unique and memorable experience. After interacting with the monkeys, visitors can proceed to the tomb by climbing a staircase. The tomb is surrounded by lush, green trees, creating a cool and serene atmosphere, with strong breezes enhancing the sense of tranquility. As visitors delve deeper into the site, they will encounter a pendopo (pavilion) housing Mbah Agung Karangbanar's tomb. The tomb is not situated in an open area but within a room with a door, indicating that access to the tomb is restricted and not open to casual visits. Visiting the tomb is usually possible at specific times, and it is advisable to make an appointment with the caretaker. The tomb receives the most visitors during the months of Maulid (Rabi' al-Awwal) and Muharram. Visitors come not only from the local Banyumas area but also from other cities, such as Semarang, Jakarta, Magelang, and beyond. The reasons for visiting Mbah Agung Karangbanar's tomb vary, including regular tahlilan (recitation) sessions conducted by local women every Friday after the Dhuhr prayer, as well as individual pilgrimages with diverse intentions, such as seeking protection from calamities, smooth business ventures, successful job applications, and more. (4) Jamasan Jimat Tradition: The Jamasan Jimat tradition involves an annual ritual of cleansing sacred heirlooms, carried out once a year during the month of Maulud. There are varying accounts regarding the origins of this tradition. It is said that the first ritual was conducted when Sunan Amangkurat I ordered Surawisesa to care for the heirlooms. Another account suggests that the tradition began in 1677, during Mataram's defeat, when Sunan Amangkurat I fled westward.

Burdened with numerous belongings, Sunan Amangkurat I faced difficulties on his journey and thus commanded the residents of Kalisalak Village, specifically Eyang Surawisesa, to purify the heirlooms every Maulud. However, there is no authentic evidence confirming the exact origins of this ritual. The people of

Kalisalak Village believe that these heirlooms possess spiritual power, which can be perceived through changes in their quantity, whether increasing, decreasing, or remaining the same. The presence of the Jambasan Jimat ritual has made Kalisalak Village renowned as a traditional village rich in cultural heritage. The ritual involves several stages or processes. The 'maleman' tradition, also known as 'rasulan,' includes communal prayers, 'tahlilan,' the consumption of 'ingkung' (boiled chicken), 'nasi uduk' (rice cooked in coconut milk), and a performance of Javanese 'sholawatan' (prayers). The tradition culminates in the cleansing ritual of the heirlooms, led by the 'juru kunci' (guardian) and assisted by the custodians of the heirlooms. The ritual begins with a series of ceremonies to bring down, unveil, and place the heirlooms on the altar. The 'juru kunci' leads the process, during which the cloth covering the heirlooms is opened, and the heirlooms are handed over to the custodians, each with specific tasks. Once the 'juru kunci' declares the ritual complete, all heirlooms are returned to their respective places, placed back into cloth bags, and tied up individually. During the ritual, the veranda of the heirloom sanctuary is also cleaned. After everything is cleaned, the cloth bags are re-hung, one by one, on a wooden beam in the sanctuary.(5) Palm Sugar Production: During our visit to the mountainous area of Kalisalak Village, we had the opportunity to observe the production of palm sugar, known as 'gula semut,' which serves as a supplementary source of income for housewives, including Mrs. Barwati.

Mrs. Barwati, one of the palm sugar producers, received initial funding and support from PT Hugo. She produces the sugar daily through a six-hour process, starting from 7 AM to 12:30 PM. The raw materials are sourced from her own garden as well as from others. The produced sugar is sold for IDR 17,000 per kilogram, delivered to the farmers' group, and distributed to the Netherlands and other countries by PT Hugo. During the initial stages of sugar production in Kalisalak Village, PT Hugo provided socialization, training, and established a clean kitchen for the sugar craftsmen.(6) MAG Trail Tourism: MAG Trail Tourism is a trail racing venue established by Mekar Agung Group in collaboration with the Deputy Regent of Banyumas. This venue is frequently used for trail racing competitions. Besides its various natural potentials, Kalisalak Village is also known as a village rich in religious customs and traditions, as it is home to sacred heirlooms and ancient manuscripts left behind by Sunan Amangkurat I of Mataram. These ancient manuscripts have been digitized by the Archives and Library Department. The villagers regularly hold 'sedekah bumi' (earth thanksgiving) every eight years and 'ruwat bumi' (earth purification). During the 'Sadranan' month, the community prepares brown-colored 'pindang' (a type of stew) made from chicken or goat meat, using 'kluwek' as a natural dye. Additionally, there are various other activities, such as 'purnamaan,' which celebrates the birth of babies born during a full moon. The villagers also clean the heirlooms, including the 'meriam mari saketi' (sacred cannon), documents, and other items left by Sunan Amangkurat I during his journey to Kartasura.

The development of Kalisalak Village cannot be accomplished independently. As a village with the potential to become both a tourist destination and a traditional village, Kalisalak Village collaborates with the Youth, Sports, Culture, and Tourism Office of Banyumas Regency to optimize its potential. In addition to governmental support, the village also works with experts to develop heritage destinations, heirlooms, and traditional activities such as 'sedekah bumi,' 'Sadranan,' and 'purnamaan.' Community support and involvement play a crucial role in advancing Kalisalak Village. The community actively participates in maintaining and enhancing the village's tourism and cultural potential. The development of Kalisalak Village is accompanied by challenges. One of the external challenges is the changing natural conditions, which often hinder the village's efforts to maximize its development. The community faces issues such as fires and natural disasters like landslides. Internally, Kalisalak Village still struggles to manage its tourism potential effectively. The management often falls short of expectations, as visitors frequently demand affordable yet vibrant tourist spots. Additionally, keeping up with current trends and public expectations presents a continuous challenge. Therefore, there is a need for community empowerment to boost motivation, participation, and competence among individuals, groups, or communities, such as social-economic institutions, to control their lives and strive to shape their future in accordance with the problems, needs, and potential of the local community (Dahana et al., 2023; Prasetyo et al., 2022; Sulaiman et al., 2022; Windiasih et al., 2023;).

2.2 Design of Community Empowerment in Cultural and Religious Tourism Villages

The concept of tourism villages has been extensively researched and defined by various scholars, each offering definitions based on their respective studies. Most researchers describe a tourism village as one with unique characteristics aimed at attracting tourists. However, this definition does not differentiate between villages with tourism potential that have been developed and those that have not. According to this understanding, even if a village's tourism potential has not yet been fully realized, it can still be categorized as a tourism village (Suranny, 2020; Westcott et al., 2015; Zakaria & Suprihardjo, 2014) as long as it possesses inherent potential, particularly when it preserves local wisdom, including traditional arts, culture, and religion passed down through generations. Local wisdom refers to the traditional knowledge understood by people or communities interacting with their natural environment. It encompasses cultural knowledge that communities possess, which includes sustainable resource preservation and management practices through prudent and responsible use. Local wisdom is communally owned rather than individually, characterized by openness and its practice in community life as long as the community exists based on shared philosophies (Marfai, 2012; Sulaiman et al., 2022; Trisnawati et al., 2014). Local wisdom encompasses traditional perspectives and knowledge that serve as a guide for behavior, passed down through generations to meet the needs and challenges faced by a community.

Local wisdom holds significance and function within a society, playing a vital role in the preservation of natural and human resources, as well as cultural and traditional practices, thereby contributing to the overall well-being of the community (Fajarini, 2014; Kristiyanto, 2017). The community empowerment design in the Cultural and Religious Tourism Village of Kalisalak is based on addressing existing issues, needs, and potentials. These include: (1) Curug Song, an expansive area that can be developed into a comprehensive tourism site with multiple attractions in one location. The central tourist area is located in Curug Song, which includes various attractions such as a history museum, ancient manuscripts, and heirlooms from the Mataram King Sultan Amengkurat I. (2) Establishing a factory for the production of ant sugar and cast sugar, allowing tourists to witness the production process firsthand. Utilizing human resources, such as housewives skilled in cooking, to sell food in the tourist area, including traditional Banyumas dishes. Setting up training centers for crafting valuable and marketable items, such as souvenirs unique to Kalisalak Tourism Village. Expanding the waterpark with more slides to attract visitors, encouraging them to promote the waterpark for free. Collaborating with well-known influencers to raise public awareness of the Kalisalak Tourism Village and attract visitors. During cultural or religious events, announcements or posters can be placed in public places, hotels, and restaurants, as well as on social media platforms like Instagram and TikTok, to promote these events and generate public interest. (3) Organizing tour packages that involve the local community in guiding tourists around Kalisalak Village, including visiting Telaga Anteng, having lunch at a local MSME, and learning about the village's history.

The tour would continue with a religious pilgrimage to the tomb of Eyang Agung Karangbanar, where tourists can feed the monkeys that reside there. The journey would proceed to the central tourist area of Curug Song, where visitors can explore various attractions, starting with the historical museum dedicated to the Mataram King Amengkurat I and then continuing to Curug Song. Activities at Curug Song include feeding animals, playing in the water, and swimming in the waterfall. With these strategies, Kalisalak Tourism Village has the potential to become a well-known and economically valuable tourist destination. This development can help improve the village's economy by enhancing the community's skills and making the most of available natural resources, thus elevating the village to the category of a developing tourism village.

The community empowerment design for the development of the cultural and religious tourism village is as follows in Figure 1.

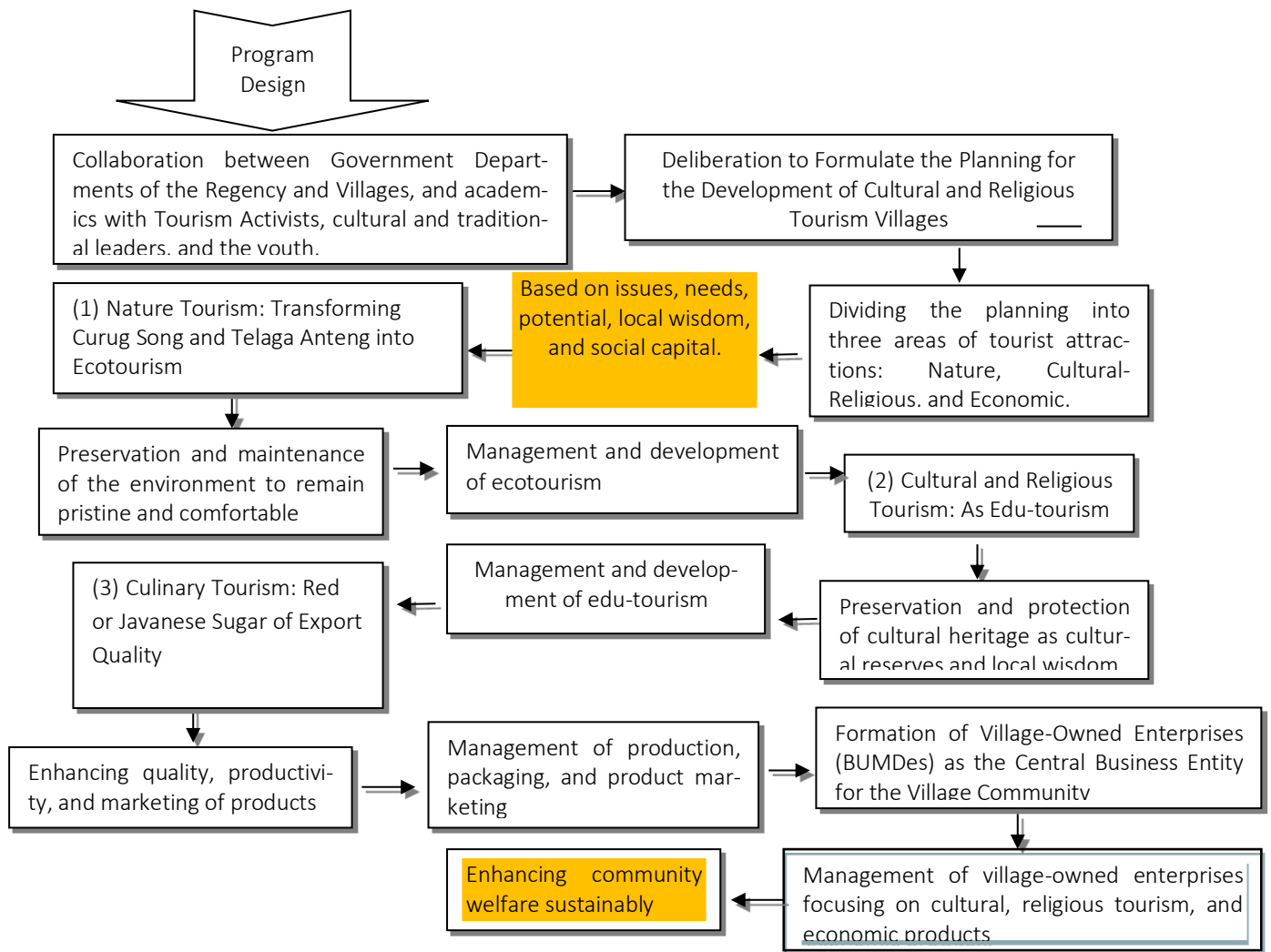


Fig 1. Design for the Development of Cultural and Religious Tourism

According to the Ministry of Tourism and Creative Economy in 2021, tourism villages are categorized into four levels: (1) Pioneer Tourism Village, which has potential but lacks developed products, tourist visits, and infrastructure, with low community awareness; (2) Developing Tourism Village, which is beginning to be further developed and is capable of receiving visitors; (3) Advanced Tourism Village, where the community is tourism-aware, as indicated by their ability to manage tourism businesses and utilize village funds to develop tourism potential. This village already attracts numerous visitors, including from abroad; (4) Independent Tourism Village, where tourism innovation is driven by the community. The destination is recognized globally, with standardized facilities and infrastructure, and its management involves collaborative pentahelix partnerships. The role of pentahelix stakeholders can be optimized through stakeholder mapping, which is crucial for determining and managing stakeholders effectively (Afandi et al., 2024; Simanjuntak et al., 2023; Yuniati et al., 2023). Stakeholder mapping allows us to identify those with high interest and influence, those with high interest but low influence, those with low interest but high influence, and those with low interest and low influence. This identification helps us determine the most appropriate communication strategies to maintain good relationships with stakeholders.

The mapping is as follows: (1) Primary Stakeholders: These are the most affected and involved parties, closely associated with the planning and implementation of activities, projects, and programs. Based on the program design mentioned earlier, primary stakeholders include the residents of Kalisalak Village who require employment and those whose contributions are essential for the village's development, such as housewives, students, and craftsmen producing souvenirs unique to Kalisalak Village; ant sugar producers; the Head of Kalisalak Village; the Kalisalak Tourism Awareness Group; Curug Song's marketing team; the Head of Kalisalak Village Services; the caretaker of Mbah Agung Karangbanar's tomb; the managers of

Curug Song; the managers of Mbah Agung Karangbanar's tomb; the waterpark managers; Kalisalak Village residents who are familiar with the village and can serve as tour guides; and visitors to each tourist site.(2) Secondary Stakeholders: These parties do not directly engage with the policies, programs, or projects undertaken by Kalisalak Village. Secondary stakeholders include the Banyumas Regency's Youth, Sports, Culture, and Tourism Office and the Banyumas Regency Government.(3) Tertiary Stakeholders: These are the least affected parties, including suppliers of materials needed for the expansion of the waterpark; influencers; suppliers of materials for crafting souvenirs unique to Kalisalak Village; and suppliers and distributors for the production of ant sugar and cast sugar.

IV. CONCLUSION

The natural beauty and local wisdom of Kalisalak Village represent significant potential that can be developed into an attractive and promising destination. By leveraging its tourism and cultural village potentials, Kalisalak Village can strategically integrate these elements to promote sustainable development. Through the utilization of its natural wealth, cultural heritage, and local traditions, Kalisalak Village has the opportunity to become a magnet for tourists seeking authentic experiences and stunning natural landscapes. With the collective efforts of the community and government support, Kalisalak Village holds great potential to evolve into a sustainable and highly competitive tourism center, providing positive benefits for both local residents and visitors. The "Revitalization of Kalisalak Tourism Village" program presents a fresh strategy to optimize the management of both the tourism and cultural village aspects of Kalisalak Village. This program plans to showcase the breathtaking natural beauty of Kalisalak Village alongside the rich local culture, including a museum displaying historical artifacts belonging to Sultan Amengkurat I of the Mataram Kingdom, all within a single tourist complex. Additionally, the establishment of a factory for producing coconut palm sugar, one of Kalisalak Village's key commodities, will allow tourists to observe the production process firsthand.

Designing and implementing community empowerment programs, such as the management of Kalisalak Tourism Village, can stimulate economic growth, providing opportunities for residents to serve as both managers and tour package providers for tourists. Human resource development will also be supported by training programs to produce marketable souvenirs. Moreover, the most critical factor is the promotion and introduction of Kalisalak Village itself, which can be enhanced through the use of influencers and targeted promotional materials during specific events. Effective management is the cornerstone of achieving positive outcomes in village development. With efficient and sustainable governance, the natural resources, culture, and local potential of Kalisalak Village can be fully optimized. The "Revitalization of Kalisalak Tourism Village" program is expected to maximize the village's substantial opportunities for sustainable growth. Awareness of the importance of good management will open doors to innovation, investment, and community participation, laying a solid foundation for the comprehensive realization of the village's potential. It is recommended that the Kalisalak Village Government intensify its efforts to manage the village's potential using modern approaches. The village government should also focus more on promoting the village to the broader public to introduce Kalisalak Village and its potentials.

This promotion can utilize social media and actively engage with trends to attract tourists more easily. To support mobility to tourist destinations, it is crucial to ensure the completion of road construction projects. These recommendations should be supported by stronger synergy between the village government and the surrounding community, working together to build a better village. The tourism and village governments can develop and implement programs for the development of cultural and religious tourism villages through community empowerment, in collaboration with community leaders, youth, empowerment activists, and academics. The tourism village should be developed into a center of ecotourism and educational tourism that can create job opportunities, preserve and enhance the village's potential, and improve the well-being of the community, both physically and spiritually.

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