

## Community Empowerment Strategy Based on Local Wisdom in the Development of Cikakak Tourism Village

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### ABSTRACT

#### KEYWORDS

Empowerment strategy;  
tourist village; local  
wisdom

*Cikakak Village was designated as an advanced category tourist village based on the Banyumas Regent Decree Number /556/166/Year 2020, established on March 20, 2020. Based on literature review, many studies have not yet addressed the aspect of empowerment strategies based on local wisdom in developing a tourist village into an advanced tourist village. Therefore, this study aims to examine the community empowerment strategies based on local wisdom in developing Cikakak Village into an advanced tourist village. This is important so that the success of this village can serve as an example or model for other tourist villages to improve their classification to become advanced tourist villages. This research was conducted using a qualitative method. The subjects of this study were the managers of Cikakak Tourist Village and parties familiar with the management activities of Cikakak Tourist Village. Informants were selected using purposive sampling. Data collection methods included observation, in-depth interviews, and documentation. Data analysis was conducted using interactive analysis according to Miles and Huberman. The results of this study indicate that the development of Cikakak Tourist Village is carried out through a series of strategies focused on community empowerment based on local wisdom. The empowerment approach based on local wisdom aims to maximize the utilization of natural wealth, cultural heritage, as well as local skills and knowledge passed down through generations. The strategies implemented include preserving religious and cultural activities as the identity of Cikakak Tourist Village, innovating craft and culinary products unique to Cikakak Tourist Village, and promoting Cikakak Tourist Village through social media, collaboration, and participation in tourist village competitions.*

### INTRODUCTION

Data from the Central Statistics Agency of the Republic of Indonesia shows that the number of tourist villages has increased. In 2014, there were 1,302 tourist villages; then in 2018, this number increased to 1,734 tourist villages (Ramadhian, 2021). In 2023, based on data from the Ministry of Tourism and Creative Economy of the Republic of Indonesia, there are 4,719 tourism villages consisting of four classifications, namely, 3,417 pilot tourism villages, 941 developing tourism villages, 284 developed tourism villages, and 23 independent tourism villages (Ministry of Tourism and Creative Economy of the Republic of Indonesia, 2023). The development of tourist villages continues to be carried out because tourist villages are considered able to spur the potential for creative economic growth in the local environment, as well as create jobs for the community around tourist locations (Kompas, 2021).

The Indonesian Ministry of Tourism and Creative Economy targets 244 certified tourist villages to become independent tourism villages, in accordance with the 2020–2024 National Medium-Term Development Plan (*Rencana Pembangunan Jangka Menengah Nasional* or *RPJMN*) (Jelita, 2021). However, until now, only 23 tourist villages have been certified as independent. In addition, the number of developed tourism villages is also relatively small. This indicates that there is a problem in the development of tourist villages in Indonesia.

Research on the development of tourist villages has been carried out. The results of this research show that there are at least three tendencies. First, the research looks at aspects of empowerment strategies in the development of tourist villages. Second, research tends to focus on the types of empowerment of tourist villages. Third, research tends to examine the impact aspects of tourism village development. In contrast to these tendencies, this study wants to explore an empowerment strategy based on local wisdom in the development of Cikakak Village, Wangon District, Banyumas Regency, to become an advanced tourism village.

Cikakak Village is the first tourist village with the classification of an advanced tourism village in Banyumas Regency. Cikakak Village has various tourism potentials. First, as a village that has potential for religious and cultural tourism. In this village, there is the *Saka Tunggal Baitussalam Mosque* and the tomb of its founder, Kyai Haji Mustholih. On the main pillar of this mosque, there is the Arabic number 8821; if read upside down, it shows the number 1228. This refers to the year 1228 Hijri or 1572 AD, when this mosque was renovated without changing the original architecture and retaining some of its original objects such as a single *saka* in the middle of the mosque, *bedug*, *kenthong*, cupboard, pulpit, and stick (Amin, 2017). In addition, there is the tomb of Kyai Mustholih or *Mbah Tholih*, a spiritual figure who is believed to have an important role in the history of the village, which is an object of pilgrimage for local and non-regional people. Cikakak Village also has traditions that are still sustainable, namely, the *Jaro Rajab* tradition, the *Muludan* tradition, and the *Earth Alms*. In this village, there are also various arts such as *gamelan* art and typical dances of Cikakak Village. Art activities in Cikakak Tourism Village are centered at the Pakasa Hall.

Second, Cikakak Village also has natural tourism potential. Around the area of the *Saka Tunggal Baitussalam Mosque*, there is an ape garden. The monkeys at the location are long-tailed macaques (*Macaca fascicularis*). The monkey park is one of the tourist attractions because of the large number of monkeys (Bagus Reza Hariyadi, 2023). Cikakak Village is surrounded by 166.00 hectares of state forest or *perhutani* (BPS Banyumas Regency, 2022). The state forest is a pine sap production forest that is mostly used as natural tourism called Antap nature tourism. In the Antap natural tourism location, there is Antap Waterfall, Antap tourist market, camping ground, and Antap mini dam. Antap Tourism Market is a traditional market culinary tour that sells traditional snack dishes from the people of Cikakak Village. One of the typical culinary dishes of Cikakak Village is *Gechok Chicken*.

Third, Cikakak Tourism Village also has the potential for artificial tourism, namely, *Embung Sabang Maz Baron*. The reservoir is a rainfed area that functions to irrigate rice fields. In addition to irrigating the reservoir rice fields, it is also used as a fishing ground. Additionally, in Cikakak Tourism Village, there is also a craft center that usually produces souvenirs.

This research is intended to fill a research gap that has never been addressed. Based on literature searches, many studies have not touched on aspects of empowerment strategies based

on local wisdom in developing tourism villages into developed tourism villages. Therefore, this study wants to explore a community empowerment strategy based on local wisdom in the development of Cikakak Village into an advanced tourism village. This is important to do so that the success of this village can be an example or model for other tourist villages to improve the classification of their tourist villages into advanced tourism villages.

Research on the development of tourist villages has been conducted, revealing at least three tendencies. First, studies that examine empowerment strategies in the development of tourist villages. Second, research focused on the types of empowerment in tourist villages. Third, studies on the impacts of tourism village development. In contrast, this study aims to explore empowerment strategies based on local wisdom in the development of Cikakak Village, Wangon District, Banyumas Regency, into an advanced tourism village.

This research seeks to identify and analyze community empowerment strategies based on local wisdom in the development of Cikakak Village into an advanced tourism village. By focusing on local cultural heritage, natural resources, and community engagement, this study intends to provide a model for other tourism villages aiming to improve their classification and development through sustainable and culturally sensitive practices.

The findings of this study are expected to offer valuable insights into how local wisdom can drive sustainable tourism development. Furthermore, it provides actionable strategies for other villages striving to enhance their tourism potentials. By examining Cikakak Village's approach, the research contributes to broader discussions on how community-driven empowerment can align with national and regional tourism policies, potentially influencing future development strategies and policy decisions related to tourism village management in Indonesia.

## **METHOD RESEARCH**

This research aims to analyze the community empowerment strategy based on local wisdom in the development of Cikakak Village into an advanced tourism village. Therefore, this study uses a qualitative method with a case study approach. Qualitative research methods are methods used to explore and understand the meaning that a number of individuals or groups of people attribute to social or humanitarian problems (Creswell, 2014).

This research was conducted in Cikakak Village, Wangon District, Banyumas Regency. The target of this study is the manager of Cikakak Tourism Village and parties who are knowledgeable about the management activities of Cikakak Tourism Village. The technique for determining informants is the purposive technique, namely deliberately selecting informants based on certain considerations (Sugiyono, 2023). The consideration for choosing informants in this study is that they have knowledge, experience, or direct involvement in the development activities of Cikakak Tourism Village. The data collection methods in this study are observation, in-depth interviews, and documentation. The data analysis technique uses interactive analysis according to Miles and Huberman.

## **RESULT AND DISCUSSION**

Cikakak Village was officially designated as a tourist village with an advanced category based on the Decree of the Regent of Banyumas Number 556/166/Year 2020 which was stipulated on March 20, 2020. The development of Cikakak Tourism Village is carried out

through a series of strategies focused on community empowerment based on local wisdom. This strategy is the main approach that emphasizes the importance of community involvement as the main actor in building and managing existing tourism potential. The empowerment approach based on local wisdom aims to maximize the use of natural resources, cultural heritage, and local skills and knowledge that are inherited from generation to generation. Through this approach, Cikakak Village is developed into a unique, authentic, and high-attraction tourist destination, which is able to highlight local identity while providing economic, social, and cultural benefits for the community. The strategies applied in the development process are as follows:

### **Preserving Religious & Cultural Activities as the Identity of Cikakak Tourism Village**

Efforts to preserve religious and cultural traditions in Cikakak Tourism Village not only aim to preserve ancestral heritage, but also function as an integral part of the strategy for developing tourist attractions based on local wisdom. Various traditional activities such as Jaro Rojab, Muludan, and Sedekah Bumi are packaged with a participatory approach and mutual cooperation, making them not only religious rituals or annual traditions, but also a medium of cultural expression that strengthens the identity of the village while attracting tourists. The existence of the Saka Tunggal Baitussalam Mosque and the Mbah Tholih Tomb also strengthens the character of religious tourism in Cikakak Village. This practice is in line with the research findings of Handayani, Maesaroh, and Widowati (2023) which states that the development of Cikakak Tourism Village prioritizes the active involvement of local communities through mutual cooperation in various activities in the context of preserving local values. Here are some documentation of the Saka Tunggal Baitussalam Mosque:

Religious and traditional activities in Cikakak Tourism Village allow tourists to experience an authentic experience and gain a better understanding of the local people's lives and traditions. In this case, tourism is not only seen as an economic sector, but also as a means to preserve and introduce cultural heritage to the outside world. This is in line with the goal of Cikakak Tourism Village to make art and culture the main attraction that not only arouses the interest of domestic but also international tourists. As expressed by Mas Andi Jarwoto as follows.

"... Then we also synergize with the art group at Pendopo Pakasa, not having a village, but having a foundation in Cikakak Village. There are many members of the arts, we also empower them... Talking about tourism, art activities are one of the tourist attractions." (Mas Andi Jarwoto, December 25, 2023)

This statement reflects the application of empowerment theory in the context of community-based development. In Zimmerman's (2000) view, empowerment is a process that allows individuals and groups to gain control over their lives, including in the economic, social, and cultural spheres. Collaborative efforts with foundations that house arts groups reflect a bottom-up approach to tourism development, where decisions and initiatives come from the communities themselves. This supports Chambers' (1997) idea of participatory development which emphasizes the importance of listening to the voices of local communities and empowering them to help determine the direction of development.

This empowerment also includes the cultural dimension, namely strengthening local identity and values as valuable social capital. As explained by Edi Suharto (2009), empowerment does not only include economic aspects, but also concerns increasing self-

esteem, recognition, and preservation of local culture. With the provision of performance space and income through art activities, members of the arts group not only get financial benefits, but also their social role in advancing village tourism.

These findings are in line with the results of research by Choirunnisa and Karmilah (2021), which show that cultural tourism development strategies will be more effective when directly involving local communities. This involvement not only helps preserve local culture and wisdom, but also has the potential to improve people's welfare. This is relevant to what is applied in Cikakak Tourism Village, where local art groups are given an active role in building sustainable cultural attraction. In addition, the findings of Djubaedah's research (2019) also emphasized that the development of cultural-based tourism villages requires strengthening supporting factors in the form of the uniqueness of local attractions, such as traditional arts and traditional activity centers, but must also pay attention to obstacles such as limited funds and human resources in the tourism sector. In the context of Cikakak Village, collaboration with art foundations such as Pendopo Pakasa is a form of solution to these limitations, by maximizing existing local potential to strengthen community empowerment while answering the challenges of developing cultural tourism villages.

### **Innovation of Crafts & Culinary Products Typical of Cikakak Tourism Village**

The second strategy in the development of Cikakak Tourism Village is realized through innovation of handicraft and culinary products based on local potential. This approach aims not only to create distinctive products and economic value, but also to strengthen the cultural identity of the village. This approach is in line with the empowerment paradigm based on local wisdom, where communities play an active role in managing resources and creating added value from their own environment.

This is reflected in Mr. Warso's efforts to turn empty coconut waste into a monkey-head-shaped craft, which is now an icon of Cikakak Tourism Village. This monkey head craft not only serves as a creative product that introduces the identity of the village, but also as a form of sustainability in utilizing waste that can improve the economy of the local community. As expressed by Mr. Warso as follows.

"First, because here the icon of Cikakak village is a monkey and at that time there were many empty or rotten coconuts instead of being waste or firewood, so I bought them in the 1000s. So how do you make this a craft and finally make the monkey head." (Mr. Warso, December 11, 2023).

The statement reflects that Mr. Warso identifies the local icon, namely the monkey which is indeed a characteristic of Cikakak Village, as the basis of the cultural narrative in creating distinctive handicraft products. This strategy shows the use of local cultural symbols as visual and narrative identities that strengthen the character of tourist villages. This is in line with the concept of local wisdom as stated by Keraf (2010), which defines it as a system of values, norms, and knowledge that grows and is inherited in society, and can be used as a source of solutions to local problems. Through this approach, the processing of gabug coconut waste into products of economic value not only represents creativity, but is also a concrete form of locality-based circular economy practices.

This initiative directly contributes to preventing environmental pollution and at the same time creating economic added value that can be utilized by local residents. Within the framework of empowerment theory, this practice reflects the achievement of community

independence in accessing, managing, and controlling local resources for the sake of improving welfare (Suharto, 2005). Thus, handicraft innovations in Cikakak Tourism Village not only reflect the adaptive ability to environmental problems, but also strengthen the role of the community as development agents based on local potential and wisdom.

This finding is in line with the research of Mauludi, Murianto, and Gadu (2024) regarding the development of Suradadi Tourism Village based on the creative economy of weaving lontar, which highlights the importance of product uniqueness, quality of handicrafts, support for tourism facilities and infrastructure, as well as supporting institutions in building sustainable tourism villages. In addition, relevance can also be found in the study of Suprobowati, Sugiharto, and Miskan (2022) which affirms that creative and innovative tourism is a form of industry that relies on human creativity, by developing and processing local raw materials adaptively to technological developments, information, and lifestyle changes.

In Cikakak Tourism Village, the practice of processing coconut waste into monkey head crafts shows a creative response to the dynamics of the times, where people not only preserve local heritage, but also package it in a form that is relevant and attractive to modern tourists. Thus, the development of tourism villages based on local potential not only reflects cultural preservation, but also becomes part of an adaptive and future-oriented socio-economic transformation. The following is an innovation of monkey head crafts typical of Cikakak Tourism Village.



**Figure 1. Monkey head crafts typical of Cikakak Tourism Village**

Source : Researcher Documentation, 2023

In addition to handicraft products, culinary innovation is also an important part of the development of Cikakak Tourism Village. One of the concrete forms of this innovation is the development of local culinary products in the form of diamonds, which was initiated by the Farmer Women Group (KWT) of Cikakak Village. The making of ketek diamonds is motivated by the availability of local ingredients in the form of budin tegong cassava. This initiative arose from the desire of a women's group to create unique souvenir products, while reflecting the local identity of the village. As expressed by Mrs. Haryati as follows.

"Then we try something different, what is made of unique souvenirs, and it happens that here there are many types of cassava that are legit cassava or budin tekong. So it is made diamond, its name is from cassava tekong to diamond ketek. So yes, the name is the same as the icon of the tourist village." (Mrs. Haryati, December 11, 2023)

Based on the results of the interview, it can be seen that the culinary innovation of diamond ketek not only prioritizes creativity, but also shows a collective awareness to utilize local resources. In the context of the theory of empowerment based on local wisdom, this initiative shows the existence of a process of internalization of values, in which the community, in this case women, is not only a producer of production, but also a creator of cultural meaning that is relevant to its social environment.

This activity reflects the occurrence of a transformative process that places local knowledge as a foundation in decision-making, in accordance with the participatory development approach, i.e., development that relies on the active participation of the community and its socio-cultural context (Ife, 2002). The Women Farmers group actively determines the product, ingredients, and narrative behind the product. Not because of external intervention, but through internal deliberation that reflects the principle of independence.

Culinary innovations in Cikakak Tourism Village also strengthen the local social structure through the formation of solidarity between group members. This process can be related to the concept of empowerment according to Mardikanto and Soebianto (2012), where empowerment is not only interpreted as increasing economic capacity, but also as a process of building a social network that supports the sustainability of community initiatives. In this case, the activity of producing diamonds creates a space for shared learning, division of roles, and increasing the managerial capacity of the women's community.

A similar phenomenon was also found in a study by Putra et al. (2022) in Neglasari Tourism Village, Cisompet District, Garut Regency. The study emphasizes that culinary tourism has great potential to support the development of tourism villages, noting the existence of institutional support, community participation, as well as strategies to strengthen products and market penetration. Meanwhile, Widiantera et al. (2024) in their study in Sidan Tourism Village, Gianyar Regency, highlighted the importance of integrating culinary innovation in the sustainable tourism development system. By utilizing local organic rice as the main ingredient, the people of Sidan have succeeded in creating distinctive products such as tepeng rice and jaja matahari that not only have economic value, but also strengthen the cultural image of the village. These innovations have proven to be a strategic instrument in strengthening village identity and increasing tourism competitiveness based on local wisdom.

In Cikakak Tourism Village, the production of ketek diamonds also has a significant economic impact, especially for local cassava farmers as the main raw material provider. This emphasizes that product innovation not only lifts the tourism sector, but also has a direct impact on improving the welfare of rural communities. In other words, souvenir products such as diamonds are not only a tourist commodity, but also a driving force for a more inclusive and sustainable village economy.

In addition to the economic aspect, diamonds also have symbolic value as a representation of local culture. This product is an added attraction for tourists who want to take home more than just physical memories, but also an authentic cultural experience. Thus, this



kind of local product innovation contributes to cultural preservation while strengthening the village's position as a community-based tourism destination.

### **Promotion of Cikakak Tourism Village Through Social Media, Collaboration, and Participation in Tourism Village Competitions**

The third strategy carried out in the development of Cikakak Tourism Village is integrated promotion through social media, cross-sector collaboration, and participation in tourism village competitions at the regional and national levels. These three are the main channels in expanding the reach of information, building the image of the village as a tourist destination based on local culture and wisdom, as well as increasing the competitiveness of the village in the midst of digital tourism flows. Promotion is one of the crucial elements in attracting tourists and ensuring the sustainability of the development of Cikakak Tourism Village.

Social media plays a strategic role as an effective and efficient communication channel in the digital era. Its use is not only aimed at disseminating information, but also to shape the image of the destination and build sustainable relationships with tourists. In Cikakak Tourism Village, the use of digital platforms such as Instagram, Facebook, YouTube, and TikTok is an integral part of a promotional strategy aimed at reaching a wider audience, both at the local, national, and international levels. Through social media, Cikakak Village can display the potential advantages of the village visually and narratively, such as beautiful natural scenery, religious and cultural-based attractions, and typical village products, including handicrafts and culinary. This digital presence expands the village's exposure to a wider tourism market while strengthening local identity through authentic and engaging content.

In addition to functioning as a promotional tool, social media also functions as an interaction space between tourism village managers and prospective tourists. Through comment columns, direct messages, and interactive features such as live streaming or polls, audiences can respond, ask questions, and even provide feedback on the tourism services offered. This interaction encourages the formation of participatory and dialogical relationships between the local community and the external public, which can ultimately increase tourists' trust and loyalty to the destination (Kusuma, 2024).

The management of social media in Cikakak Tourism Village is mostly carried out by the Tourism Awareness Group (Pokdarwis), with active support from the young generation of the village who have competence in the field of information and communication technology. The involvement of this young generation shows the regeneration process in village tourism management and capacity building of local communities in facing the challenges of the digital era. According to Mardikanto and Soebianto (2012), the mastery of technology and information by local communities is one of the indicators of empowerment success, because it allows them to access, manage, and disseminate information independently for the betterment of their communities. In the context of empowerment, this practice reflects the increasing technological capacity of rural communities and access to global information networks. According to Ife (2002), mastery of technology and media is an important part of strengthening the structure of the community, especially in facing the challenges of modernity and social change.

The digital promotion approach applied in Cikakak Tourism Village has similarities with the promotion strategy of Bubohu religious tourism destinations in Gorontalo Regency. In the study, it was emphasized that the success of promotion is greatly influenced by the choice of



media and the form of messages that are in accordance with the characteristics of the audience (Akasse & Ramansyah, 2023). In line with that, the manager of Cikakak Tourism Village showed meticulousness in utilizing social media as the main channel to reach a wide audience, while strengthening the village's identity through authentic visual and narrative content. The main strength of this strategy lies in the active participation of the village community who participate in disseminating information through their personal social media accounts. This kind of organic collaboration results in a more credible and community-based promotional narrative. Synergy between managers, local residents, and external parties such as local governments and collaborating partners is an important element in encouraging an increase in the number of tourist visits to the village.

Similar findings were also revealed by Vega (2022) in his research on Tipang Tourism Village. In the study, tourism promotion has been fully directed to the digital realm, including through the use of official websites and social media platforms. This marketing process is not only a means of information, but also allows direct transactions in the form of online tour package bookings. The participation of local communities in providing tourist attractions, producing handicrafts, and marketing village culinary specialties digitally, shows that the marketing concept based on Community Based Tourism (CBT) has been running in real life. Thus, the digital promotion carried out by Cikakak Tourism Village not only represents adaptation to technological developments, but also reflects community empowerment through direct involvement in the digital tourism ecosystem.

In addition to social media, promotional strategies are also carried out through collaboration with various parties such as local governments, tourism activists, local media, and cultural loving communities. This form of collaboration includes assistance in tourism activities, organizing cultural events, and creating joint promotional content. The Pakasa Hall, as a center for arts activities in Cikakak, is also a meeting space between the local community and external parties in expanding the village promotion network. This collaboration shows the practice of collaborative governance, which is a governance model that emphasizes synergy between the government, the community, the private sector, and other stakeholders as the main key in the development of tourism villages (Bichler & Losch, 2019). This collaboration also strengthens the capacity of local institutions in managing sustainable tourism activities, while opening access to various supporting resources.

The organization of events, such as art festivals or local product markets through Pasar Antap tours, is part of a very effective promotional strategy. The tourism activity not only attracts tourists who come to enjoy the event, but also serves as a platform to introduce local products and culture of Cikakak Village to a wider audience. In this kind of event, tourists not only get a pleasant experience, but can also experience firsthand the cultural value of the village.

Research by Ibrahim, Madjid, and Hafel (2024) also strengthens the importance of a collaborative approach in the development of tourism villages. Their study shows that collaboration between local governments, village governments, business actors, and local communities is able to produce relevant programs such as tourism business development, homestay development, public facility improvement, and environmental conservation. This collaboration not only ensures the sustainability of tourism village development, but also has a positive economic, social, and cultural impact on the local community. Cikakak Village's

participation in the tourism village competition is also part of the promotion strategy as well as a reflection on its achievements and potential. Participation in events such as the Indonesian Tourism Village Award (ADWI) not only provides formal recognition of the community's efforts in developing tourism villages, but also becomes a momentum to strengthen the solidarity and collective pride of residents. This engagement reflects the dimensions of structural and symbolic empowerment. Structurally, villages get access to training, facilitation, and networking from relevant ministries or agencies. Meanwhile, symbolically, the achievement in the competition is a legitimacy for the hard work of the community and the recognition of local identity that has been developed independently

Participation in various competitions is also used as a tourism promotion tool. This strategy began on the recommendation of the Banyumas Regency Youth, Sports, Culture, and Tourism Office (Dinporabudpar). The offer from the Banyumas Regency Dinporabudpar encourages the Cikakak Village Government to take advantage of this opportunity as part of efforts to improve the existence and reputation of tourist villages. Mr. Akim stated as follows.

"After we created an organization with management, from Dinpora there was an offer to participate in the competition or not? We try to follow what the advice is from there. Initially we entered the hope of three levels of Central Java, after entering the hope of the three levels of Central Java in 2019, in 2020 we advanced again in the process of becoming the champion of the Central Java provincial level but only 3rd place, in 2021 we advanced again at the Central Java level to become the general champion of Central Java Province, from 7 categories we won first place in four categories so that we became the overall champion. After that we were submitted to the national level, we made the top 50 masks and for the champion category, souvenirs for the provincial level won third." (Mr. Akim, December 6, 2023)

Mr. Akim's statement reflected that the practice of empowerment is not only understood as a process of increasing individual capacity, but also as a way to rebuild local social and cultural values that are the foundation of people's lives. As stated by (Saharuddin, 2010). Community empowerment based on local wisdom emphasizes the importance of strengthening the identity and potential of the community from within, not just as an object of development from the outside. The values of mutual cooperation, deliberation, and collective spirit are the main strengths in building village institutions in a participatory and contextual manner.

The decision to form an organization with a structured management system in Cikakak Village is a clear example of efforts to strengthen local institutional capacity through a potential and local wisdom-based approach. This is in line with the thinking of Edi Suharto (2005), who emphasized that empowerment must be based on understanding the social structure of the local community, as well as actively involving them in the planning, implementation, and evaluation of development activities. Active participation in competitions, ranging from the district to the national level, is a vehicle for the actualization of local potential packaged in the promotion strategy and community-based tourism management.

The success of Cikakak Village in winning various awards gradually, starting from third place at the Central Java level to becoming the overall champion and included in the top 50 nationally, shows the existence of a strong collective learning process. This process strengthens community confidence and creates space for local innovation, such as in the manufacture of souvenirs that are then recognized provincially. This concept can be attributed to the asset-based community development (ABCD) theory, which emphasizes that sustainable

development must start from the identification and utilization of assets that already exist in the community (Mathie & Cunningham, 2003). Thus, the involvement of Cikakak Village in the tourism village competition is not only a means of promotion, but also a form of strengthening competitiveness based on cultural and social assets owned by the village.

This is in accordance with a report from the Public Relations of the Central Java Provincial Government, that with various activities carried out in Cikakak Tourism Village, Cikakak Village won the overall champion at the 2021 Central Java Provincial Tourism Village Title. Cikakak Tourism Village won several champion categories, namely, 2nd place in the tourism village profile category, 1st place in the tourism village management category, and 1st place in the art attraction category (Public Relations of the Central Java Provincial Government, 2021).

In addition to participating in competitions at the provincial level, the manager of Cikakak Tourism Village also dared to participate in national-level competition activities, namely, the Indonesian Tourism Village Award event organized by the Indonesian Ministry of Tourism and Creative Economy. The Indonesian Tourism Village Award (ADWI) is an event to give awards to tourism villages that have achievements with the assessment criteria from the Ministry of Tourism and Creative Economy/Baparekraf. The 2021 Indonesian Tourism Village Award has seven assessment categories, including: the implementation of CHSE (Cleanliness, Health, Safety, and Environmental Sustainability), Digital Villages, Souvenirs (Culinary, Fashion, Crafts), Tourism Attractions (Nature, Culture, Artificial), Creative Content, Homestays, and Toilets (Kemenparekraf/Baparekraf RI, 2021).

At the 2021 ADWI event, Cikakak Tourism Village managed to enter the top 50 best tourist villages in Indonesia. As part of the top 50 tourist villages, Cikakak Tourism Village is one of those visited directly by the Minister of Tourism and Creative Economy to be assessed. The visit took place in October 2021, when Sandiaga Salahuddin Uno and his team directly reviewed the potential of Cikakak Tourism Village.

The visit attracted extraordinary public interest. This further makes the people of Cikakak Village in particular and the people of Banyumas and its surroundings in general know that Cikakak Village is one of the best tourist villages in Indonesia. At the 2021 ADWI event, Cikakak Tourism Village managed to get 3rd place in the souvenir category. A typical souvenir of Cikakak Tourism Village is a monkey head craft from coconut shells initiated by the Aza Craft group. Participation in various tourism village competitions has the main goal of introducing Cikakak Tourism Village to a wider audience. As explained by Mas Andi Jarwoto as follows:

"If we participate in the competition, we are more about promotion, we aim more for promotion. So if you win or get a nomination, it's just a bonus, but the main goal is promotion to the provincial, national, and even international arenas, that in Banyumas there is a beautiful tourist village, namely Cikakak Tourism Village." (Mas Andi Jarwoto, December 25, 2023)

Based on Mas Andi Jarwoto's statement, the participation of Cikakak Tourism Village in various tourism village competitions is not solely aimed at achieving achievements, but as an effective promotional strategy to introduce the local identity and potential of the village to the wider public, both at the provincial, national, and international levels. In the context of local wisdom-based empowerment theory, this strategy reflects the form of actualization of local values that are raised into the public space in a structured and strategic manner.

According to Keraf (2010), local wisdom is the result of the accumulation of experience and knowledge of the community in interacting with their environment, which can be used as a social resource to build sustainable solutions and rooted in local cultural values. Participation in the competition is a way to publicize the distinctive narrative of the village—both in terms of culture, nature, and social practices, thus opening up space for recognition and appreciation of the local wealth. This also shows the strengthening of the collective identity of the village, which is an important element in the empowerment process.

Furthermore, empowerment theory emphasizes the importance of community control over resources and decision-making (Suharto, 2005). The decision to participate in the competition consciously and planned, with the aim of expanding the promotional network, indicates that the community (through tourism village managers) has a critical awareness of the strategic value of their local potential. Competitions are a means to expand access to markets, government support, and other collaborative networking opportunities.

This is in line with research conducted by Putra (2023) showing that the Indonesian Tourism Village Award (ADWI) program has a real influence on the development of the tourism sector at the village level, especially in Kelawi Village and the Minang Rua Beach conservation area. This positive impact can be seen from the improvement in the quality of tourism supporting infrastructure, the increase in the number of tourist visits, and the increase in income generated from tourism activities. Furthermore, this policy not only encourages the growth of the tourism sector, but also has a dual effect on the local economy. The ADWI program also encourages the emergence of various new businesses and expands employment opportunities for the surrounding community, which ultimately strengthens the competitiveness of the village and accelerates the process of economic empowerment based on local potential.

This phenomenon is in line with the achievements of four tourist villages in Indonesia—Nglanggeran and Pentingsari Tourism Villages in Yogyakarta, as well as Pemuteran and Penglipuran Villages in Bali, which are included in the Top 100 Destinations version of the Global Green Destinations Days (GGDD) in 2021. Participation in global competitions like this not only expands the reach of village promotion to the international level, but also affirms the commitment to sustainability principles. The development of tourist villages that are integrated with local values has been proven to be able to create positive economic, social, and environmental impacts, in line with the Sustainable Development Goals (SDGs) agenda (Revida et al, 2021).

Thus, the participation of Cikakak Tourism Village in the tourism village competition is not only a form of passive promotion, but is a manifestation of empowerment efforts based on strengthening local identity, independence in determining the direction of promotion, and optimizing cultural values as social capital in the development of sustainable tourism.

The combination of these various tourism promotion strategies allows Cikakak Tourism Village to not only introduce itself to a wider audience, but also to ensure the continuity of tourism village operations throughout the year. With effective tourism promotion, this village is able to maintain a stable level of tourist visits, improve the local economy, and strengthen the village's image as a leading tourist destination in Banyumas.

## CONCLUSION

Cikakak Village was officially designated as a tourist village with an advanced category based on the Decree of the Regent of Banyumas Number 556/166/Year 2020, which was stipulated on March 20, 2020. The development of Cikakak Tourism Village is carried out through a series of strategies focused on community empowerment based on local wisdom. The empowerment approach based on local wisdom aims to maximize the use of natural resources, cultural heritage, and local skills and knowledge that are inherited from generation to generation. The strategies carried out include preserving religious and cultural activities as the identity of Cikakak Tourism Village, innovating craft and culinary products typical of Cikakak Tourism Village, and promoting Cikakak Tourism Village through social media, collaboration, and participation in tourism village competitions.

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