



Empowerment of Socio-Economic Institutions in Religious Tourism Villages Based on Local Wisdom

Chusmeru^{1*}, Adhi Iman Sulaiman², Tri Nugroho Adi³, Agus Ganjar Runtiko⁴, Ahmad Rofik⁵, & Sri Weningsih⁶

^{1,2,3,4,5}*Faculty of Social and Political Science, Jenderal Soedirman University, Indonesia*

⁶*Indonesia Open University, Purwokerto City, Indonesia*

**Corresponding author email: chusmeru@unsoed.ac.id*

Abstract

The research aims to analyze and design a socio-economic institutional empowerment program in a unique and attractive religious tourism village based on local wisdom. The study used the Participatory Action Research (PAR) method in a tourist village that is unique as a religious and natural tourism destination in Banyumas Regency, Central Java Province, Indonesia. Data collection through dialogue, observation, documentation, and focus group discussions. Data was analyzed in a participatory, and research informants were determined by purposive sampling of stakeholders in the tourism village. The research results showed that the potential of the tourism village is very large and has met the criteria of something to see in the form of flowing rivers as well as beautiful and natural hills, something to do with ritual events as a religious destination, and something to buy, namely food and beverage products that are distinctive, unique and interesting. Reference for further studies using a constructivist paradigm through deeper ethnographic and symbolic interaction research methods. Practical implications can be used as a location for community service, practicum, internships, practical work, and real work lectures for students and lecturers on the development of religious tourism villages and productive tourism villages. Research novelty namely constructing a religious tourism village that has distinctive, unique, and interesting characteristics and previously empowerment programs for the development of socio-economic institutions for local communities. The hope is that it can become a recommendation for the formulation of public and social policies to develop a religious tourism village based on local wisdom.

Keywords: Community empowerment, local wisdom, rural development, socio-economic institutions, tourism village

1. Introduction

Village tourism is an important area in advancing socio-economic development and welfare for rural communities. Tourism villages can optimally utilize the potential of unique and unique resources from community characteristics, customs, and culture, then natural beauty, and economic products, all of which are based on local wisdom.

The development of tourist villages can be supported by socio-economic institutional empowerment programs so that they can create jobs and develop economic businesses, especially for the younger generation. This can minimize the urbanization of rural communities into urban areas to look for work, sometimes working odd jobs, because they do not have the level of education and special skills needed. As a result, in urban areas, many people are underemployed, working odd jobs, working without career paths and security, as well as overcrowding.

Another problem is that village residents become migrant workers abroad without special skills, relatively low levels of education, and working unsuitable jobs or odd jobs without clear work contracts (illegal). Other cases of migrant workers involve fraud, harassment, and violations of the law. In fact, tourist villages have a lot of potential natural, economic, social, and cultural resources that are not managed optimally, which is caused by people looking for work through urbanization and migration abroad.

Tourist villages can be a socio-economic force that supports development in regional and urban areas by maximizing resource potential to supply agricultural, fishery, livestock, and plantation products, including natural tourism destinations, cultural tourism, and religious tourism which are unique and of particular interest as local wisdom.

Implementation of MSME and Tourism Awareness Group empowerment strategies in tourist villages will be able to optimally utilize and manage existing potential resources by planning and implementing community empowerment in the development of tourist villages. This will further open up employment opportunities and increase the welfare of the community, especially the younger generation, and will no longer be oriented solely on looking for work in cities with urbanization and becoming overseas migrant workers who are assumed to bring in greater income and quickly realize prosperity.

Efforts to develop rural tourism that utilizes agricultural potential, and involves rural communities, can function as community empowerment in harmony with tourism-based community empowerment. Empowerment is a deliberate effort to facilitate local communities in planning, deciding, and managing their local resources through collective action and networking (Akbar et al., 2021; Musofiana & Saputri, 2022; Nasrullah, 2022).

So that in the end, the community has the ability and independence economically, ecologically, and socially. The emergence of a tourist village area will make the village prosperity and independent by managing and developing all its other potential resources such as the economic, social, cultural, and local wisdom sectors it has through empowerment programs so that the enthusiasm, knowledge, and skills of the community can increase.

The development of a tourist village requires a management strategy for a tourism village based on local wisdom that is integrated, grows, and develops in the community, needs to be given a wide space of movement so that it can express and articulate the various needs of the community self-reliance and its active role in development, especially for social welfare development.

The development of the tourism village is important and strategic with the need to conduct studies or research on the management of tourism village development as a potential social, economic, and cultural resource to create and support the growth of tourism awareness groups, economic entrepreneurship groups, the welfare of the tourism village community, and the preservation of wisdom local in this case in the prospective tourist village which is undergoing an assessment process by the Banyumas Regency, Central Java Province, Indonesia.

The research results will support and provide recommendations to the village community, village government, and district government to support the classification of the status of a tourist village. The research focused on implementing empowerment strategies in strengthening small businesses and Tourism Awareness Group in tourism villages based on local wisdom in the tourist village of Cikakak Village, Wangon District as an advanced tourism village category and a pioneering tourism village in Banjarpanepen Village, Sumpiuh District, Banyumas Regency.

Problems in the development of tourist villages based on research results in 2022-2023 that (1) Small business institutions and Tourism Awareness Group have been formed, (2) Administrative and financial management of small business institutions and Tourism Awareness Group are still not in an orderly administration, (3) Promotion and marketing of tourist villages are not yet also maximize digital social media, (4) So as a solution, research produces empowerment strategies in strengthening small businesses and Tourism Awareness Group in local wisdom-based tourism villages by implementing various empowerment programs regarding institutional management, membership, and management so that they are more compact and synergized, financial administration management, promotion management, and digital marketing.

Then the results of the study or review of other research results, namely the institutional management and management of tourism groups have not yet been formed, only a few people who manage and manage them, the name of the group, routine activities, and tourism programs do not yet exist, even though there is a tourism awareness group that has not been formalized yet only informal.

The involvement of the younger generation in rural areas has not yet been included in tourism awareness groups and has not been maximized in managing tourism villages. Weak awareness, knowledge, and skills in tourism management, promotion, and marketing of village tourism. Empowerment programs and implementation regarding the management and promotion of tourism marketing are still lacking in increasing the institutional capacity and personnel of tourism awareness groups (Budziewicz-Gruźlecka, 2018; Kadarisman, 2019; Oktrevina et al., 2022; Muksin et al., 2022).

So it is important and interesting to conduct studies on empowering socio-economic institutions in tourism villages based on local wisdom to support development that opens up employment opportunities, especially for the younger generation, and improves people's welfare.

2. Literature Review

2.1. Community Empowerment

Community empowerment is a series of activities to strengthen and optimize community power through economic development concepts and strategies that include social values that are people-centered, participatory, and sustainable. Community empowerment is (1) The process of change. It requires innovation in the form of ideas, products, methods, equipment, and technology with the study and development of habits, values, and traditions in local wisdom (indigenous technology). (2) The process of facilitating and encouraging communities to become the main actors in utilizing their

strategic environment to achieve long-term sustainability (sustainable development). The strategic environment is the production, economic, social, and ecological environment (Achmad, 2023; Muslim, 2016; Sugito et al., 2019).

Community empowerment is the process of re-establishing community institutional structures as a strategy for managing social life and meeting community needs. Implementing activities or practices to facilitate and serve the community development process based on the resources, expertise, and wisdom of the community itself. Community empowerment is essentially a deliberate effort by community members to work together directed at the future of the community itself. Community empowerment as a core method and approach points to the uniqueness of social work which involves addressing problems at two levels or actions, namely (1) The micro level (individuals, families, and groups). (2) Macro level (organization and society). So the focus of community development is a planned social change strategy that is professionally designed to address problems or meet needs at the community level. This assertion can be illustrated regarding the three focuses of community development attention, namely problems, populations, and arenas. (Abbas et al., 2020; Handoko et al., 2014; Waridin et al., 2018; Yue et al., 2023).

2.2. Local wisdom

Local wisdom is knowledge, views, and guidelines for community life that are represented in various community activities ranging from cultural, social, and economic based on local knowledge and local genius. Local wisdom is a community effort to use cognition or reason in acting and doing activities with judgment and consideration of wisdom. Local wisdom is preserved and upheld by the community from generation to generation so that it is built, justice, peace, tranquility, and prosperity together. (Fatmawati & Prasetya, 2021; Marjadi et al., 2022).

Local wisdom in each community or society has its characteristics and uniqueness. Its representation can be in mindsets, ideas, tangible works, language, symbols, customs, manners and behavioral ethics, artifacts, cultural arts, production patterns, and ceremonies. Usually in urban and modern societies, local wisdom has faded and can even be lost due to the influence of the dynamics of social, economic, cultural, and political life that is rapidly changing including the flow of information technology. In rural communities that still uphold customary traditions and family cohesiveness in the community is still strong, and the cultural influence of information technology media is limited, then local wisdom will remain sustainable and pass in the community. (Andari et al., 2020; Prasetyo et al., 2022;).

3. Research Methods

The research uses the Participatory Action Research (PAR) method as an approach that involves the active role of the community in each activity process directly to address problems based on aspirations, fulfillment of practical needs, and community potential. PAR links research processes into processes of social change through concrete action and collective reflection and makes contributions to practical theory (Chevalier & Buckles, 2013; Kindon et al., 2007).

PAR is carried out in the form of a dialogic communication forum to formulate participatory planning and implementation of community empowerment programs through workshops, counseling, training, and mentoring of research subjects in various empowerment activities based on the identification and analysis of problems, needs, and potential of local resources.

The research locations were determined in two tourist villages with consideration as religious tourism destinations and historical education that were unique, interesting, and cultural heritage as local wisdom, namely to the west in Cikakak village, Wagon District, and to the east in Banjarpanepen village, Sumpiuh District in Banyumas Regency, Central Java Province, Indonesia.

Data collection through in-depth, interactive, and dialogic interviews based on the results of observations and documents found, then discussed in the form of workshop forums with a mechanism of Focus Group Discussions (FGD) to discuss the planning, implementation, and evaluation of community empowerment programs.

The results of data collection are then made into a program and agreed upon in the Participatory Decision Making (PDM) mechanism and implemented in a participatory manner with the community. Determination of the community as research informants, namely small business groups, village government, and tourism managers who are the targets of insiders from implementing the empowerment program, while academics, journalists, and tourism observers as outsiders who help implement empowerment programs such as facilitators, presenters, instructors, and companions.

Analysis of research data uses stages (1) Collecting and reducing data or sorting and selecting important and necessary data. (2) Perform data verification and triangulation on both informants and documents as well as the results of observations. (3) Classification or categorization of data for analysis and preparation of research reports (McIntyre, 2008).

4. Results and Discussion

4.1. Description of Tourism Village Location

Banjarpanepen Village is a northern village in Sumpiuh District, Banyumas Regency, Central Java Province (Figure 1). According to village monograph data for 2019, part of its territory is forest with an area of 1,100.28 hectares. With an area of 520 Ha Residential Areas and 520.28 Ha Forest Areas. The total population of Banjarpanepen Village is 2,680 men and 2,549 women.

The education level of 156 people who did not finish elementary school 1230 people who graduated from elementary school, 1393 people from junior high school, 2306 people from high school, and 87 people from D3 and S1 56 people. Banjarpanepen Village is a village that has natural potential that can be developed into a tourism village. The natural potential of this village includes natural tourism, cultural tourism, and religious tourism.

The nature tourism owned by the village of Banjarpanepen includes the objects of Curug Klapa, Kali Cawang Curug Klapa, Religious Tourism, namely Petilasan Gajah Mada "Watu Jonggol", Mbah Batur's Remains, and Cultural Tourism of Takiran 1 Sura, Calungan, Lumping Horse. Attractions with ticket prices around Rp. 10,000, parking services, and culinary shops around tourist sites as Figure 1.



Figure 1: Location Map of Banjarpanepen Tourism Village
Source: Google Map Data (2023)

The Banjarpanepen tourist village has economic potential in its natural, beautiful and beautiful natural tourist destinations as a source of economic capital for the community such as farmer groups as tappers of pine trees that produce sap in collaboration with the State Forestry Public Company which owns land and pine trees. Farmers tap pine rubber liquid which is done every 2 weeks and the results are submitted to the State Forestry Public Company for Rp. 5,500 to 6,500 per kilogram. Then the coconut farmers and tappers with an average harvest productivity of 25 coconut trees per day, 1 kg of coconut sugar produced from 3 to 4 coconut trees, with a price of 1 kg of coconut sugar of Rp. 15,000 to 20,000. Meanwhile, organic coconut sugar with standard export quality is priced at Rp. 25,000 to 35.

The next research location in Cikakak Village is a village in Wangon District, Banyumas Regency, Central Java Province, Indonesia (Figure 2). This village is about 4.5 km from the Wangon sub-district center and + 25 km from Purwokerto City, Banyumas Regency. The Cikakak tourist village area has an area of 595,400 ha.

The Cikakak tourist village has religious tourism, namely a pilgrimage site for the tomb of a religious figure, a Kyai Mustolih and there is the oldest mosque named Saka Tunggal Mosque which is surrounded by a small hill inhabited by many monkeys that live freely in the wild. Then there is a natural tourist destination in the form of an Antap waterfall from the Asahan River, near the Pine Forest. This waterfall is gentle and not too high. Apart from that, the Antap waterfall does not only offer nature tourism but also at the Antap waterfall the local community holds a traditional market every Sunday. The Cikakak tourist village has handicraft products in the form of handicrafts from dried coconut fruit to wall and table decorations. Typical culinary in the form of Gechok chicken vegetables and lead rice wrapped in teak leaves that are distinctive and unique (Figure 3).

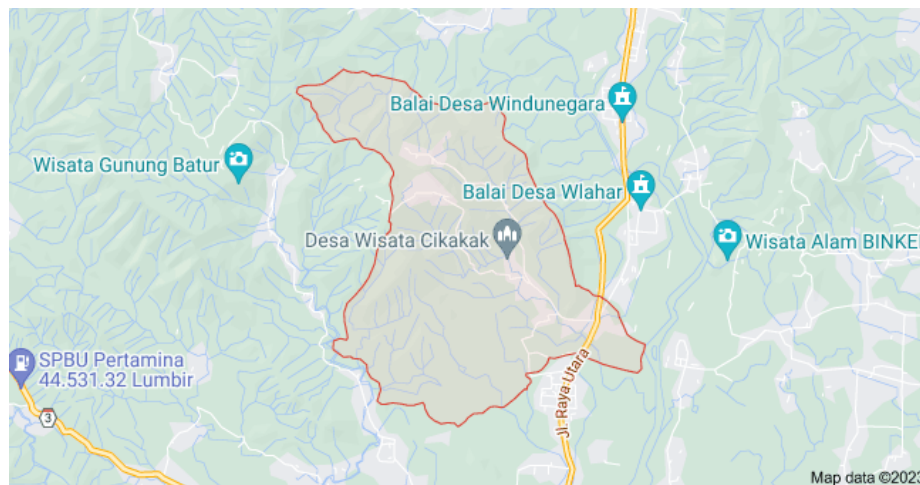


Figure 2: Location Map of Cikakak Tourism Village
Source: Google Map Data (2023)



Figure 3: The village head is enjoying the culinary vegetable gechok chicken in Cikakak Tourism Village

4.2. Empowerment Program in Tourism Village Development

Institutions in tourist villages have problems, namely (1) Economic businesses have not been coordinated and integrated into one business institution, so they are still partial individuals. Even though tourism and processed products such as coconut sugar, organic palm sugar, special food from gechok chicken, and duck satay as a characteristic of a tourist village have potential and can develop towards increasing the economic growth of members of tourism groups and the community.

(2) The cadre of the younger generation in tourism groups is still lacking, and the active ones are still held by elderly village government staff and the dominance of men in various activities and institutional members.

(3) The potential for tourism and agriculture as well as processed village-specific food products cannot be optimally developed because there is no sustainable and comprehensive empowerment program from the local government or other parties such as the private sector, empowerment activists, and universities.

(4) The village development program is still not based on the results of the identification and analysis of problems, potential, interests, and needs of the community in a participatory manner based on human, natural environmental, socio-cultural, and economic resources. So development programs including empowerment are still top-down, not sustainable, and lack community support.

(5) Managers of business groups and administrators of tourist villages do not understand and are skilled in financial administration which is still manual and not skilled in using accounting and computerization or using financial applications that can help be more practical, accurate, and fast.

(6) The problem of tourism management for the development of tourism and ecotourism villages, where the management does not yet have the knowledge and skills about the concept of tourism in both tourism and ecotourism villages, becoming Public Relations (PR) or tour guides, the concept of tourism promotion and marketing, creating and using media promotion and marketing. This is important so that community members are more in control and play an active role in managing tourism and ecotourism, not just officers or employees who routinely guard tourist sites.

(7) Socio-economic institutions in tourist villages still do not understand the role, function, and importance of cooperation, such as the existence of incompatibility between Village-Owned Enterprises and other business units such as small business groups, tourism groups, and cooperatives.

The two tourist villages of Cikakak and Banjarpanepen have a lot of potential and strategic value as strategic main routes. Cikakak Tourism Village is a destination west of Banyumas Regency, the transportation route to the north of Cirebon City is through the Ajibarang area and to the route of West Java Province. Meanwhile, the Banjarpanepen Tourism Village in the east of Banyumas Regency is a crossing route to southern Central Java via Kebumen, Purworejo to Yogyakarta.

The two tourist villages also have similarities as historic religious tourism destinations where the Cikakak Tourism Village has a cemetery of Islamic religious figures and the oldest mosque, namely the Saka Tunggal Mosque so that many visitors go on pilgrimages, especially from various Islamic boarding schools. Then the Banjarpanepen Tourism Village has a destination as a historical heritage site for Patih Gadjahmada in the form of a large stone stupa which is believed to be a place of meditation for Hinduism and beliefs. Including the Cawang River which merges with two other rivers, namely the Samarta River and the Rawakembang River which are believed to have a sacred confluence of three rivers to be used as a place to meditate, especially on a full moon night.

Tourist village Banjarpanepen in Sumpiuh District has the natural beauty of the Pangaritan hill above an altitude of 600 to 800 meters so you can see the expanse of the south coast on the border of Cilacap and Kebumen. Pangaritan Hill is an access road that was passed before going to historical and religious tourism sites in Watu Jonggol. Then the clarity of the Cawang River which is used as a place for religious rituals to pray, especially during the full moon. Meanwhile, the tourist village of Cikakak, has the natural beauty of pine tree hills and a flower garden in Antap which is at an altitude of 300 meters with a river flowing which can be used as a game location.

The embodiment of a tourist village area that develops into a historical area and a religious segment is social capital and local wisdom. Local wisdom is the embodiment and implementation of traditional knowledge that is understood by humans or society who interact with the natural surroundings.

Local wisdom is cultural knowledge owned by community groups which includes a model of preserving and managing resources sustainably through wise and responsible use. Ownership of local wisdom is not individual but communal, because local wisdom has the nature of openness and can be practiced in life as long as the community exists based on a shared philosophy.

Local wisdom is a traditional view and knowledge that is a reference in behavior and has been practiced from generation to generation to meet the needs and challenges in the life of a society. Local wisdom functions and is meaningful in society both in the preservation of natural and human resources, customs, and culture, and is useful for life (Indiyati et al., 2021; Pratiwi & Wikantiyoso, 2022; Sulaiman et al., 2019).

Based on the findings, problems (Table 1) and potential can be constructed based on three aspects of tourism development criteria (Fajri, 2020; Suharti et al., 2023) (Table 2) which can be followed up with an empowerment program. Provide logical and scientific analysis of the findings of the study.

Table 1: Empowerment Problems and Programs

No	Problems	Empowerment Program
1.	Socio-economic institutions are still not harmonious, not cohesive, and not cooperative enough to partner, support, and work together	Empowerment programs with counseling, training, and management assistance for institutional joint ventures in the form of business groups, cooperatives, and village-owned enterprises
2.	The younger generation has not been much involved in the preparation and implementation of tourism village development programs	The younger generation has the opportunity to participate in workshops or dialogue forums for planning and developing tourism villages. The younger generation is trained to become managers of tourist villages so that it becomes a solution to unemployment because there are job vacancies and income.
3.	Management of financial administration, promotion, and marketing of tourist villages as well as typical products are still manual or have not used computerization or utilized digital applications	Training on practical, easy, accurate, and fast financial management, promotion, and marketing, especially for administrators from the younger generation who are interested, and more skilled in digital media.

Source: Results of data analysis researchers, 2023

Table 2: Potential and Empowerment Programs

No	Potency	Empowerment Program
1.	Aspects of Something to see, namely the authenticity of nature, hills, rivers, water, and views of the original hills and mountains. The Cikakak tourist village has Antap, while the Banjarpanepen tourist village has the Pangaritan hill destination	<ul style="list-style-type: none"> ▪ Extension program and empowerment of tourism groups and business groups in environmental preservation and cleanliness. Then add to the infrastructure of public facilities such as shelters, agility games, and trash cans.
2.	The Something to do aspect, namely religious and historic tourism destinations as a characteristic of local wisdom, and educational tourism (edutourism), namely the Saka Tunggal Mosque in the tourist village of Cikakak. Then Watu Jonggol in the tourist village of Banjarpanepen	<ul style="list-style-type: none"> ▪ Community empowerment programs, especially the younger generation, in revitalizing historical literacy and message philosophy in preserving local wisdom
3.	The Something to buy aspect, namely: Unique and interesting culinary specialties such as Gechok chicken vegetables and Badek drinks from coconut sap in the tourist village of Cikakak. Half a meter duck satay, and organic brown sugar in the tourist village of Banjarpanepen.	<ul style="list-style-type: none"> ▪ Empowerment of small business groups in improving product quality and standardization for saleability, guaranteeing hygiene and nutritional composition. Then the standardization of packaging and attractive brand labels is also iconic.

Source: Results of data analysis researchers, 2023

Based on the problems and potentials of the two tourist villages, a community empowerment program can be designed and agreed upon in a participatory way by involving the community, community socio-economic institutions, village government, local government, and tourism observers.

Community empowerment is based on identifying potentials and capabilities, determining alternative opportunities and solving problems, being able to manage and utilize natural resources effectively, promotion strategies, and availability of various foods, including overcoming problems of fulfilling nutrition and creating productive economic businesses (Inopianti et al., 2021; Kurniawati et al., 2021; Rachmawatie et al., 2020; Sulaiman et al., 2022a; Tarlani, & Sirajuddin, 2020).

In addition to providing and relying on natural beauty and local culture, village community areas based on local wisdom can also be utilized and used as a source of learning materials using the outdoor study method. Tourism villages can create and increase the added value of products supported by agroindustry so that processed products have economic value according to the needs of tourists and strengthen community food security.

4.3. Model Tourism Village Empowerment

The tourism village development model is considered to be one of the national development agendas that are quite effective in improving the welfare of the people in the village. The tourism village development program is also considered successful in suppressing the urbanization (movement) of villagers to cities. The development of tourist villages is likely to continue to be a trend in regional development.

In addition, with the development of a tourist village in an area, it is hoped that clusters of villages will grow which are the basic basis for various needs of the tourism village in question. Local communities play an important role in the process of pioneering and developing tourist villages, because the resources, unique traditions, and culture inherent in these communities are the main driving elements of activities in tourist villages. Local communities that grow and live side by side with a tourist attraction are part of a related ecological system. However, in reality, community participation is often neglected so that they only become objects (spectators) in development (Anggraheni, 2018; Ayenagbo, 2022; Margareta & Salahudin, 2022).

The development of a tourism village model can implement (1) the Community-Based Tourism (CBT) Model because the success of developing a tourism village depends on the level of acceptance and support of the local community. The local community will later act as a host and become an important factor in the development of a tourist village in all stages, from planning, monitoring, and implementation. The model of community empowerment through tourism more familiarly known as the CBT concept is still hotly discussed in the context of tourism development in a region.

CBT is a concept of developing a tourist destination through empowering local communities where the community takes part in the process of planning, managing, and conveying opinions. CBT is tourism that takes into account

environmental, social, and cultural sustainability aspects (Setiawati & Syam, 2023; Sulaiman et al., 2022b; Zielinski, 2020).

Through the explanation above, it can be concluded that CBT is the concept of developing sustainable tourist destinations that involve local communities in planning, decision-making, and implementing activities, for beneficiaries of development.

(2) The model of a sustainable tourism village is to achieve economic feasibility, meaning that the principle of development must provide significant economic benefits for regional development and increase the welfare of local communities. Environmentally friendly, because tourism development must also minimize negative impacts that reduce environmental quality and disrupt the ecological balance, so it is necessary to pay attention to efforts to preserve the natural and socio-cultural environment. The tourism development process must be socially acceptable, where the development efforts carried out must pay attention to the values or norms that exist in the community.

(3) The model for the stages of a tourist village, namely (a) Building a shared commitment. Before pioneering and developing a tourist village, the first thing that must be considered by the community is commitment. The development of a tourist village ideally does not come from personal wishes or certain community groups, such as project assistance from the government or investors. The development of a tourist village must depart from the wishes of the wider community, both the village government and the community to jointly develop and advance the village so that it is more independent.

(b) Mapping potential, problems, and institutions. The biggest potential in developing a tourist village is human creativity by identifying potentials that can be mapped and forming and developing institutions that will be responsible for overseeing the journey of developing a tourism village.

The process of establishing this institution, known as the Tourism Awareness Group, should be based on a community consultation process that considers leadership aspects. The function of the Tourism Awareness Group is to act as a driving force and carry out *Sapta Pesona* with the principles of safety, order, cleanliness, coolness, beauty, friendliness, and memories in a tourist village area. Tourism Awareness Group functions as a government partner in efforts to realize and develop participatory tourism awareness in the region by involving local communities.

(c) Provision of public facilities or accommodation, the next stage is to identify and map the need for public facilities for tourism villages by considering the priority scale, which is adjusted to the financial capacity of the tourism village and the community that will manage it.

The development of a tourism village needs to comply with planning principles, namely paying attention to the characteristics of the local environment, minimizing the negative impacts of tourism development, using materials that are environmentally friendly and recyclable, taking into account the carrying capacity and capacity of the environment, involving the community. villages by making them actors in tourism activities (Fafurida et al., 2023; Nala, 2021; Nugraha, 2020; Sari et al., 2020; Songthan et al., 2020).

(d) Uniqueness and branding. Tourism villages can manage their image and reputation by fulfilling promises to tourists because branding is not just a logo, slogan, or tagline. However, the promise of a tourist village must be kept.

Branding that has been determined will be an image and reputation that will always be remembered and remembered by consumers or tourists. Branding that must be built contains Unique, Selling, and Point elements as differentiating factors in a product or service that are not owned by competitors (Ahmadi & Sulaiman, 2023; Dahana et al., 2023; Kurniawan et al., 2022; Ramadhani et al., 2021).

One of the steps in determining branding in a tourist village is through the formulation of Original, Rare, Unique, and Beautiful a product that has a valuable brand for tourists. A unique product means that it is not easily imitated, duplicated, or imitated by new competitors. Finally, tourism products should also highlight beauty, authenticity, and comfort.

(e) Arranging tour packages. The tourism village has a plan for tourism activities that have been regularly arranged at a certain price which includes attractions as well as accommodation or supporting facilities. The considerations for making a tour package are the number of participants, the number of available tourist village guides/human resources, the ability of the tourist village (environment) to accommodate tourists, the duration of activities, and the distance traveled.

(f) Establish partnerships. In pioneering and developing a tourist village, the community certainly cannot walk and work alone. Then a partnership is needed to create collaboration and synergy with other institutions such as the government which has policies and budgets that support tourism, for example, the involvement of the Tourism Office must be involved in issuing decrees regarding groups managing tourist villages. Academics involved in research and community service activities. The private sector and industry are involved to support sales, and access aid funds. Media parties play a role in forming positive public opinion and disseminating information, promotion, and marketing advertisements as shown in Table 3.

Table 3: Partner Involvement and Benefits

Partner Engagement	Partner Benefits
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| <ol style="list-style-type: none"> 1 Village and regional governments, including Micro, Small, and Medium Enterprises (MSMEs) groups and tourism awareness groups, especially from the younger generation in tourist villages, are involved in the process and use of research in a participatory manner. 2 Universities (academics), practitioners, experts, and activists for empowering tourist villages are also involved in the process and utilization of research results for the development of tourist villages 3 Private parties, both companies, banks, and the mass media can support and participate in the process and implementation of the results of research activities. | <ul style="list-style-type: none"> ▪ Partners can be involved in the research process starting from the identification and analysis of problems, potentials, and prospects of owned tourism village resources ▪ Partners are involved in the formulation and determination of program strategies for empowering Micro, Small, and Medium Enterprises (MSMEs) groups as well as tourism awareness groups for the development of tourist villages. ▪ Partners are involved in implementing the program strategy for empowering Micro, Small, and Medium Enterprises (MSMEs) groups as well as tourism awareness groups for the development of tourist villages. ▪ Partners can take advantage of recommendations from research results for the formulation and making of social policies and public policies, especially regarding the development of tourist villages in Banyumas Regency |
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5. Conclusion

The tourism village empowerment program is designed, agreed upon, and implemented by involving all elements in society, especially tourism village groups, youth groups, business groups, and village government. So that it will build cooperation, togetherness, and a sense of belonging to advance the tourism village.

The empowerment program is carried out in several stages, namely the first stage provides motivation and awareness of the development of a participatory tourist village. Then identify and analyze the potential revitalization of human, natural or environmental, socio-economic, and cultural resources. The second stage provides inspiration and modeling of the tourism village community empowerment program, management, and business strategy of the tourism village economy and institutions from management and business units. The third stage is the administrative and financial management of the tourism village digitally, management of the development of the quality and quantity of business products and business units of the tourism village. The fourth stage is the management of the promotion and marketing of digital-based tourism villages, as well as the management of cooperation and partnerships for the development of tourism villages.

Community empowerment is an important participatory development implementation including the development of tourist villages to open up jobs, especially for the younger generation, and village independence to overcome poverty, unemployment, and urbanization. The village is an area that has the autonomy to process and develop the potential of economic, natural environmental, and socio-cultural resources that can be used as basic capital in the development and welfare of society.

The implementation of empowering tourist villages involves the participation of all parties starting from the village government, village tourism groups, community leaders, academics, activists, and the private sector to produce village tourism groups that are skilled and able to develop the potential of human, environmental, economic and socio-cultural resources of village communities. The benefits of empowerment can open up jobs, especially for the younger generation and women, especially mothers, and generally increase the welfare and economic independence of rural communities.

The novelty of this research is to construct a religious tourism village that has distinctive, unique, and interesting characteristics and previously not many have studied it along with the design of empowerment programs for the development of socio-economic institutions for local communities. The hope is that it can become a recommendation for the formulation of public and social policies to develop a religious tourism village based on local wisdom.

The research implications can be used as a reference for further studies using a constructivist paradigm through deeper ethnographic and symbolic interaction research methods. Practical implications can be used as a location for community service, practicum, internships, practical work, and real work lectures for students and lecturers on the development of religious tourism villages and productive tourism villages.

Explain what has been done, and conclude under the objectives of the research that has been determined. The conclusions are delivered narratively and do not contain equations, tables, and figures.

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