

Kampung Edukasi: Development of an Educultural Tourism-Based Village in Boyolali

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ABSTRACT

Keywords: Community Empowerment, Educational Tourism Village, Development Communication, 5P Community Empowerment.

Community empowerment is defined as efforts to make communities more empowered and self-reliant. The form of community empowerment itself must be adapted to the various potentials, problems, and needs of the community. Kampung Edukasi in Kembangkuning Village, Boyolali Regency, is an educultural tourism-based village managed independently by the community. The objective of this research is to examine how community empowerment is carried out by the residents of Kembangkuning Village in developing Kampung Edukasi. The research method used in this study is qualitative descriptive, with data collection conducted through interviews, observation, and documentation. The informant selection technique employed snowball sampling, with the key informant being Uun Sismiyardi, the Bayan (village official) of Dukuh Duren Sari. The results of this study indicate that three out of the five elements of Empowerment proposed by Edi Soeharto are functioning well, including the indicators of enabling, strengthening, and sustaining. Meanwhile, the indicators of protection and support are less optimal due to the still high involvement of external parties.

1. Introduction

The development process tends to be closely tied to competent infrastructure as an indicator of a nation's rapid economic growth. Development functions as a mechanism that operates within a layer or level of the social system, whereas modernization tends to focus on processes occurring at the individual level. In short, development is a beneficial modification aimed at achieving an economic and social pattern established as a nation's aspiration, according to Rogers in (Kustiawan, Lubis, et al., 2023). Thus, it can be concluded that development is a process of change carried out in various regions to improve and enhance the standard of living of people in a particular area (Triyono et al., 2016).

Present-day village development focuses more on community empowerment, as explained by Briana D. Cristens in (Candra, 2019), stating that the target of empowerment in development is the local community, which possesses capabilities and strengths that can be empowered. This means that development is carried out with the aim of empowering the resources owned by the local community. Community empowerment is also defined as an effort to make society more capable and independent. The form of community empowerment itself must be adjusted to the various potentials, problems, and needs of the community. Essentially, the goal of community empowerment is to change societal behavior so that the welfare and quality of life of the people improve.

Currently, community empowerment has shifted toward how communities align their needs with the identification of the problems they face. This means that the community is now capable of tracing issues, identifying them, planning, and seeking solutions to those problems because they understand what is needed and expected (Hermawan & Suryono, 2016). According to Suharto in (Nindatu, 2019), the more people participate in the empowerment process, the more successful the

empowerment activities can be considered. Sumaryadi in (Irwan et al., 2021) defines participation as contributions made by individuals or groups during the development process. These contributions can take the form of statements, activities such as donating time, effort, expertise, material or capital, or even utilizing the outcomes of development. This concept should resonate with all community units involved in the government-led development process in line with societal needs.

Through active community involvement, such strategies not only become more effective but also foster a greater sense of responsibility among the people toward the program's outcomes. According to Cohen & Uphoff in (Kaehe et al., 2019), community participation encompasses four key aspects: decision-making, implementation, benefit-sharing, and program evaluation—all of which play a role in ensuring the program aligns with local needs and conditions. This participation is implemented in development programs through community empowerment, as exemplified by the residents of Dusun Kembangkuning in their Educational Tourism Village program.

The Educational Tourism Village Program is an initiative designed by the residents of Dusun Kembangkuning since 2021 to preserve and introduce Javanese cultural traditions to the wider public. Beyond cultural aspects, this program also seeks to empower the community by improving economic welfare through the utilization of local potential.

Educational tourism is essentially a travel concept that combines learning activities with tourism. It adopts a non-formal teaching and learning approach making the educational experience more relaxed and enjoyable—unlike the rigid structure of classroom learning. According to Soepardi in (Priyanto et al., 2018), educational tourism is a program that engages visitors, especially children, in tourism activities with the primary goal of gaining information or education about the visited destination.

To achieve this objective, Dusun Kembangkuning, located in Boyolali Regency, offers an attractive blend of tourism and learning with a distinctive Central Javanese atmosphere. Within the 4-hectare Educational Tourism Village of Kembangkuning, several main attractions include:

1. Griya Palerenan: A traditional Javanese meeting hall (Balai Joglo) used for gatherings.
2. Griya Unggah-Ungguh: An area dedicated to learning Javanese etiquette and manners.
3. Griya Kawruh: A mini museum showcasing traditional tools from the past, helping children recognize the household items used by their ancestors.
4. Latar Padolan (Plataran Srawung): A traditional playground for children featuring games like *gobak sodor* (Javanese tag) and *egrang* (stilts).

Prior research on community participation in empowerment programs has been conducted by Wibawanti (2020), whose findings revealed that community participation took the form of involvement in program planning as well as contributions of labor and resources. The benefits of the program included enhanced language skills and expanded economic opportunities for the community.

Similarly, Wicaksono (2017) conducted a study with results showing that community participation involved active engagement in program planning and implementation, participation in dance training and performances, and local management of tourism facilities and resources. The program's outcomes included:

1. Improved skills and knowledge in traditional dance,
2. Increased economic income through tourism, and
3. Strengthened pride in local cultural identity.

Another earlier study by Triyono & Cahyanto (2017) highlighted the implementation of the 5P strategy (*Pemungkinan* [enabling], *Penguatan* [strengthening], *Perlindungan* [protection], *Penyokongan* [support], and *Pemeliharaan* [sustainability]) by the Kahuripan Sejahtera Community Self-Help Group (KSM). The results demonstrated the program's success in:

Increasing community participation by 80%, Raising health awareness, and ensuring sustainability through innovations such as cooperatives and integration with fisheries programs. This study reinforced the importance of a participatory approach in community empowerment.

A gap exists between past studies and the present research, particularly in terms of program focus and empowerment objectives. While earlier studies emphasized local cultural preservation, this research explores a more diverse empowerment process, including:

1. Skill development (e.g., culinary arts, digital literacy),
2. Strengthening community roles in self-managed programs, and
3. A holistic approach to addressing local needs.

The Educational Tourism Village Program in Kembangkuning Village is designed to comprehensively address these multifaceted needs—a perspective underexplored in prior studies. This research aims to: (1) Examine how the community participates in and is empowered through the program's development; (2) Identify key factors influencing empowerment; (3) Provide recommendations for future program improvement.

By doing so, this study is expected to contribute significantly to community development literature and practical empowerment strategies.

Theory of 5P Community Empowerment

Edi Suharto, as cited in Pathony (2019), conceptualizes empowerment as both a goal and a process. As a process, empowerment comprises a series of activities designed to strengthen the capacity of marginalized groups within society. As a goal, empowerment focuses on achieving tangible outcomes of social transformation - specifically, the creation of an empowered community. An empowered community is characterized by its possession of knowledge and skills necessary to improve socioeconomic conditions, evidenced through increased self-confidence, stable employment opportunities, and sustainable livelihoods.

This study employs Edi Suharto's 5P Community Empowerment Theory as its foundational framework. The theory identifies five sequential stages in the empowerment process:

1. *Pemungkinan* (Enabling) - Establishing an environment that allows communities to fully realize their potential (Adi et al., 2016)
2. *Penguatan* (Strengthening) - Enhancing community knowledge and skills to build self-confidence in their capabilities (Istiyanto & Nuryanti, 2021)
3. *Perlindungan* (Protection) - Safeguarding vulnerable groups from dominant groups to ensure equitable competition (Safitri & Musyafak, 2019)
4. *Penyokongan* (Supporting) - Providing necessary assistance to help communities fulfill their roles and responsibilities (Yosta et al., 2023)
5. *Pemeliharaan* (Sustaining) - Maintaining conducive conditions to preserve power equilibrium among societal groups (Pagestu, 2020)

These five interrelated stages constitute a comprehensive approach designed to cultivate communities capable of not only recognizing their potential but also actively participating in decision-making processes while protecting and sustaining developmental gains.

Within the context of this research, the 5P theory proves particularly relevant as it provides a systematic framework for analyzing the empowerment process within the Kampung Wisata Edukasi program. The theory serves as an analytical tool to evaluate three key dimensions:

1. The degree of participation among Kembangkuning villagers
2. The level of community empowerment achieved
3. The program's long-term sustainability prospects

By applying this theoretical framework, the study aims to assess the program's effectiveness in empowering the local community while identifying potential areas for improvement and optimization.

Development Communication Concept

Melkote & Steeves (2015) state that development communication is considered an extension of government planning with its main function being to gain public support and participation in implementing development plans. Meanwhile, Wilkins & Mody (2001) broadly define development communication as a strategic process of intervention for social change initiated by institutions and communities. Practically, Quebral in Armawan et al. (2021) defines development communication as communication carried out to implement development designs or programs in a country. Thus, development communication can be understood as a series of efforts to communicate development programs to the public so that they can also benefit from such initiatives. In other words, it is a conceptual approach that positions communication as the primary instrument to drive social, cultural, and economic transformation within society.

Development communication functions as a message exchange activity between parties involved in the planning, implementation, and evaluation processes of development, especially between communities and the government. In the context of community empowerment, development communication plays a vital role. Through effective communication, information about programs and their benefits can be widely disseminated, providing a clear understanding to community groups about the objectives of such programs. Development communication also helps facilitate dialogue between the government, program managers, and communities, which is crucial to ensure that public needs and aspirations are well accommodated during program implementation.

Therefore, communication in development must align with the direction of change, meaning communication activities are essential to predict the course of development. Other key functions of development communication include the ability to transform values, attitudes, and behaviors while introducing new skills. It also helps establish new norms that encourage communities to participate more actively in decision-making, and makes it easier to design and apply development programs that align with community needs. Ultimately, it helps economic, social, and political development become a self-perpetuating process.

The development of tourism villages is closely tied to the concept of development communication, especially in the context of community empowerment in the internet era. In the case of a tourism village like Kampung Edukasi in Kembangkuning Village, development communication serves as a strategic foundation for raising awareness, disseminating information, and encouraging active participation of the community in managing and advancing local potential. The goal of development communication is to create effective communication processes through interaction between communities, government, private sectors, and tourists. Development communication enables the public to understand the importance of preserving the environment and culture, and it also helps in planning tourism activities appropriately.

Technology significantly broadens the spectrum of development communication. Social media, websites, and digital applications support more efficient management, broader global outreach, and promotion of tourism destinations. Moreover, tourism villages can now optimize their marketing strategies, collect feedback, and interact with visitors using modern technologies. Development communication also strengthens collaborative networks, such as partnerships with the government, private sector, and non-governmental organizations (NGOs). These collaborations provide both financial and technical support and expand access to resources. Through effective communication, tourism villages can foster an inclusive and sustainable ecosystem that promotes the growth of local potential. Therefore, in the development of Kampung Edukasi in Kembangkuning Village, development communication is essential as it fosters a community empowerment model rooted in technology and active participation.

2. Method

This study adopts a qualitative approach with a descriptive design. Qualitative research aims to gain a deeper understanding of social constraints (Rijal Fadli, 2021). This approach is chosen because it allows the researcher to explore information in detail through observation and interviews, and it does not aim to describe relationships, test hypotheses, or make predictions. The study uses field research, which is a type of qualitative research conducted directly at the location where the objects and subjects are situated, and the findings are then described qualitatively and descriptively.

The data collection in this study was carried out using semi-structured interview techniques. According to Kriyantono in Nurfauzi et al. (2021), semi-structured interviews are interviews conducted with flexible questions while still focusing on the core issues. The interview process was documented using an audio recorder from start to finish. In addition to semi-structured interviews, the researcher also used documentation and field observation methods by directly observing the Educational Tourism Village program in Dusun Kembangkuning, Boyolali.

The researcher used the snowball sampling technique to determine informants and obtain the necessary data. Snowball sampling is a process in which samples are taken in a rolling manner, from one respondent to another. This method is commonly used to explain social or communication patterns (sociometrics), according to Salganik and Douglas in Lenaini (2021). The key informant in this study was Uun Sismiryati, the initiator of the Educational Tourism Village program, who was considered capable of answering the research questions.

The collected data was then analyzed using the Miles and Huberman interactive model (Miles et al., 2013). This analysis model consists of three stages: data reduction, data display, and conclusion drawing. In the first stage, the researcher gathered data from interviews and reduced it by selecting and summarizing information to categorize according to the research concepts. Next, the data was displayed by presenting interview and observation results in a narrative format. Finally, conclusions were drawn based on prior analysis using the relevant theoretical framework.

To ensure the validity of the data, the researcher applied source triangulation. Source triangulation is a technique used to compare and confirm information obtained from various data sources to assess the consistency and accuracy of that information. In the context of this study, triangulation was conducted by combining data obtained from direct field observation, documentation of activities, and in-depth interviews with primary informants. Additionally, the data was further validated by comparing it with opinions or perspectives from individuals who were not key informants but were still relevant to the context of the research. This technique helped the researcher develop a more comprehensive, objective, and credible understanding of the community empowerment phenomenon under study.

3. Result and Discussion

This study focuses on community participation in the Educational Tourism Village program located in Dusun Durensari, Kembangkuning, Boyolali. Data collection was conducted from August to October 2024. Key informants were selected using the snowball sampling method. The selected key informant was Uun Sismiardi, the initiator of the Educational Tourism Village program. Additional informants included Santoso, the Head of the Tourism Awareness Group (Pokdarwis), as well as Sri Warni and Budi Wasito, who are community members that received training and were considered capable of answering the research questions. The following are the research findings regarding the community participation process in community empowerment through the Educational Tourism Village program in Kembangkuning Village, based on Edi Suharto's 5P Empowerment Theory.

3.1. Findings

a. Enabling

Enabling occurs through the identification and utilization of existing potential within the community. This process involves creating conditions that allow the community to develop and

preserve local potential, particularly in cultural and character education, as stated by Uun Sisdiyardi, known as Pak Bayan and the initiator of the Educational Tourism Village program:

“The effort to establish this program began in 2020 out of concern from parents who observed that children today are beginning to forget Javanese traditions and etiquette. So I spoke to my wife and discussed with the residents of Dusun Durensari to hold etiquette lessons, specifically for Durensari residents every Tuesday night.”

This empowerment program began with public awareness, particularly among parents, regarding the social challenges faced by the younger generation. This awareness triggered the idea of developing a program not only focused on formal education, but also on cultural and etiquette education. In terms of enabling, this shows the identification of local potential—namely Javanese culture—and social problems such as the declining understanding of cultural values among children that needed to be addressed.

Initially, the program was limited to internal residents of Dusun Durensari. However, due to increasing demand from outsiders, the program was eventually opened to the public, as explained by Santoso (Head of the Tourism Awareness Group):

“Then, in 2022, the Educational Village was opened to the public after being run internally for two years. It was opened because many people requested it—they heard about the program by word of mouth. We opened three classes: etiquette class, household tools class, and traditional games class.”

The Educational Tourism Village program in Dusun Durensari has demonstrated significant progress in terms of enabling, especially in providing broader access and creating new opportunities for both internal and external communities. The expansion of the program from internal to external scope reflects the enabling principle of empowerment theory. It not only provides access to education and skills for internal residents but also adapts to the growing external demand, showing the program’s flexibility and adaptability in creating empowering conditions.

This aligns with the enabling aspect described by Suharto (2005) in Nabilla Fada (2022), where the Kampung Edukasi program illustrates how empowerment potential can be recognized and developed internally. Furthermore, community involvement in presenting ideas also influences the continuation of the program. Programs tend to run smoothly when the community, as the object, is willing and open to implementing the ideas.

The emergence of the organic vegetable village program was supported by the community’s initiative, as stated by Uun Sisdiyardi:

“Of course the community was involved. Usually, community involvement in decision-making takes place through deliberations to reach consensus. Residents from each RT (neighborhood unit) usually gather every Sunday Legi at the Griya Unggah-Ungguh hall.”

What Uun Sisdiyardi expressed is in line with Dilla (2017) in Salu et al. (2022), who stated that development communication involves the dissemination of ideas, concepts, and innovations to large groups. In this case, Uun Sisdiyardi presented the Kampung Edukasi idea, which was positively received and elaborated by the local community into an empowerment initiative. Previous studies showed that such initiatives often originated from external parties, while in this study, the idea came internally from a parent concerned about the younger generation’s diminishing appreciation for Javanese culture and etiquette.

b. Empowering

This empowerment indicator demonstrates increasing independence and resilience within the community, forming a crucial foundation for the sustainability of the Educational Tourism Village program. In running the program, Kampung Edukasi received several trainings and outreach initiatives from various parties, including AirNav through the Corporate Social and Environmental Responsibility (TJSL) program and UMS through the Fostered Village Empowerment Program. These efforts served as essential provisions for sustaining the program. As described by Uun Sisdiyardi:

“UMS has the Fostered Village Empowerment Program, which provided several trainings, such as digitalization training. In the future, there are plans to add a barcode in Griya Kaweruh so visitors can easily access information via their phones. Also, we’re working on a project to produce biogas from livestock waste as a cooking fuel. From TJSL, there were also culinary training sessions.”

This was supported by a statement from Sri Warni, a resident of Durensari who received the training:

“The women usually receive culinary training—learning to make snacks like sago pearls, onde-onde, noodle martabak, or egg rolls. So now, if someone orders snacks, we can make them. Meanwhile, the men usually receive training in crafts or agriculture. We got this training from both TJSL and UMS.”

Based on these statements, the training provided proves that the Kampung Edukasi program is not solely focused on tourism activities, but also on delivering practical knowledge and skills that support community independence in managing their own resources. Through trainings in digitalization, tour guiding, biogas production, and crafts, the residents of Dusun Durensari have acquired the necessary competencies and knowledge to independently manage and develop their tourism village.

These training activities align with the empowering aspect described by Suharto (2005) in Cahyaning Atie & Widyarta (2023), which emphasizes strengthening the knowledge and abilities of communities to solve problems and meet their own needs. In previous studies, empowerment was delivered through knowledge-sharing or comparative studies, whereas in this research, empowerment was realized through hands-on training sessions.

c. Protection

In implementing a development program, an institution is required to protect the organization from threats posed by various parties. As explained by Suharto (2005) in Kustiawan, Syakilah, et al. (2023), the protection aspect aims to safeguard society—especially vulnerable groups—from being oppressed by stronger groups, prevent unhealthy competition, and avoid exploitation. Similar challenges occurred in the Educational Tourism Village program, as described by Uun Sismiyardi:

“There was a time when we faced difficulties. After two months of operation, the Educational Village encountered problems due to many provocateurs. The income we collected was set aside and not yet distributed. We planned to allocate the profits after six months or a year. The tourism awareness group (Pokdarwis) and the residents had agreed, but since the house we used was an abandoned one, a resident told the owner, who then assumed they wouldn’t get any share. The owner decided to revoke the use of the property.”

This highlights the importance of protection efforts in addressing social and practical challenges. At that point, the program did not meet the protection criteria, which led to its temporary cessation, as Uun further explained:

“After that, the program stopped. The Educational Village ceased to exist. We didn’t dare to reopen it. It felt like I was being blamed by everyone—‘So it only lasted for two months?’ No one trusted me anymore, only Mas Santoso did.”

This statement reflects a situation in which collective support from the community weakened, and trust in local leadership diminished due to the lack of a protection mechanism. However, a turning point occurred when AirNav intervened and provided assistance through the TJSL Program, as explained by Santoso:

“Mr. Mawe (AirNav’s TJSL manager) brought the first TJSL program to the Educational Village and offered a solution to the problem—there was no place to store program materials or host meetings. Eventually, AirNav built a house on my land and Griya Palerenan (a pavilion for community activities) and provided funding for educational programs on my land.”

AirNav's support was not only infrastructural and financial, but also psychological—it restored the confidence of the program implementers and revived community enthusiasm. The intervention served as “external protection” that strengthened the legitimacy of the program leaders in the eyes of the community. Protection in this context is not only about addressing short-term issues but also about creating an environment that supports the long-term sustainability of the program.

Through protective measures such as communication, adaptation, and strengthening of social support, the Educational Tourism Village aims to establish a stronger foundation for community empowerment, even in the face of internal challenges. While previous studies reported no obstacles during program implementation, this study highlights internal community challenges, where protection came from external intervention.

d. Support

Support refers to providing guidance and assistance to enable communities to perform their roles and responsibilities (Swastyayana & Kurniawan, 2021). The Educational Village program was supported by various institutions through training and facilities. In addition to receiving training, the program also obtained other development facilities. As described by Santoso (Head of Pokdarwis):

“AirNav built Griya Palerenan (a pavilion for village community activities) and funded the construction of an education house on my land. They also provided a welcome gate, Pokdarwis uniforms, a sound system, and a projector.”

Besides AirNav, UMS also contributed to increasing the capacity of the program managers, as mentioned by Uun Sismiardi:

“UMS provided some additional educational tools. They also helped with biogas construction and recently assisted with the development of a website. There are also plans to create a virtual tour.”

These statements confirm the tangible support from AirNav and UMS in enhancing the Kampung Edukasi program. Infrastructure assistance such as the construction of Griya Palerenan, the welcome gate, and educational facilities are critical components for the program's sustainability. As Suharto (2005) states in Endah (2020), support from institutions is necessary for enabling communities to perform their empowerment roles. In this study, support was provided through infrastructure and tools, while previous studies focused more on training as the primary form of support.

e. Maintenance

Maintenance refers to creating and sustaining a conducive environment through ongoing monitoring and evaluation to preserve balance and ensure continuity of village development efforts (Afandi & Prathama, 2022). Kampung Edukasi, led by the Durensari community and initiated by Uun Sismiardi, is a continuing program supported by the Tourism Awareness Group (Pokdarwis). The group actively conducts outreach and socialization to ensure smooth program operations and prevent miscommunication. Santoso explained:

“Each Sunday Legi, representatives from each neighborhood unit (RT) hold a meeting. Any new information or ideas about the Educational Village are usually shared in these forums. We meet at Griya Palerenan.”

Besides regular socialization, the Educational Village has intensified development efforts without forgetting its core purpose: to educate children and the community about traditional etiquette and cultural values such as traditional games and local language, which are slowly being forgotten. Uun Sismiardi stated:

“Looking ahead, we hope to continue developing the village while staying true to our main goal—preserving etiquette classes and traditional games to educate the children who visit the Educational Village.”

This program also serves as a strategic initiative to support the local economy, particularly in tourism and culinary sectors, as noted by Budi Wasito:

“The impact we feel is mostly economic—thankfully, it’s getting better. We’ve also gained more skills from the trainings. Our hope is that Kampung Edukasi continues to benefit the local community.”

This aligns with Suharto’s (2005) concept of maintenance as described in Zahara (2018), which involves preserving a conducive environment to ensure a balanced distribution of power among community groups. Socialization efforts demonstrate the community’s commitment to ensuring program sustainability through open communication and responsiveness to evolving needs—without losing sight of the original purpose. While previous studies emphasized maintenance through awareness-building, this study highlights both ongoing socialization and physical development to improve facilities and make visitors feel more comfortable learning in the Educational Village.

3.2. Discussion

Based on the findings presented, this study demonstrates that the Educational Tourism Village (Kampung Wisata Edukasi) in Dusun Durensari has made efforts to implement the 5P empowerment theory, encompassing the indicators of enabling, empowering, protecting, supporting, and maintaining. Each of these indicators reflects progress and transformation within a complex social environment, including internal challenges such as community rejection, which became a critical point for the program's continuity.

Regarding the enabling indicator, and referring to Suharto in Afida (2023), enabling encompasses three main dimensions: critical awareness, identification of local potential, and structural readiness to act. In this case, critical awareness was exhibited by Uun Sismiardi, who realized that young people were increasingly detached from local values and culture. This reflects the awareness-building stage as described in development communication theory, where empowerment begins with community awareness of the issues they face (Melkote & Steeves in Mulyana & Octavianti, 2018). The Kampung Edukasi program also reflects a process of identifying local potential—particularly in the utilization of Javanese etiquette and traditions as the basis for activities. Choosing culture as the starting point shows that non-material assets such as values and ethics are considered important and strategic in building the foundation for empowerment. This is consistent with Suharto’s view that empowerment should start from the community’s own strengths rather than through external intervention (Putri, 2023).

In terms of empowerment, Suharto (Hidayah, 2021) defines it as efforts to strengthen the capacity of individuals and groups by enhancing their knowledge, skills, and insights. In the context of the Educational Tourism Village in Kembangkuning, empowerment was demonstrated through various training sessions, including etiquette classes, culinary training, digital literacy workshops, and household tool-making. These efforts illustrate that the community is not merely a passive recipient, but increasingly an active subject that cultivates its own potential. This process aligns with the capacity-building principle in development communication (Melkote & Steeves in Purwanto et al., 2025), which emphasizes the importance of participatory, continuous education to equip communities with the competencies needed to face social change.

The protection indicator in community empowerment theory, as described by Suharto in Ramadani & Revida (2022), includes efforts to establish support and social protection systems that allow communities to survive and thrive, even under unfavorable conditions. In the Educational Tourism Village context, this aspect proved crucial because the program did not always run smoothly. There was a critical period when the program nearly stopped due to internal conflict and weak social support. Uun Sismiardi noted that he felt scorned and lost community trust when the program stalled after just two months. This rejection highlights that social protection mechanisms had not yet been firmly established, especially in terms of community support for program initiators.

From a development communication perspective, the conflict also revealed a gap in participatory communication. Ideally, development communication should be interactive and allow communities to express their aspirations and engage in decision-making (Jabbar et al., 2023). However, in this case, the failure to build open, reciprocal communication led to negative perceptions. As a result, many residents became reluctant to participate in the program. This demonstrates the importance of

two-way communication and discussion spaces in creating strong social protection to sustain the program during difficult times.

The intervention of AirNav through its Corporate Social Responsibility (TJSL) program served as a turning point in the protection process. This external assistance was not only material but also restored social trust. By receiving support from a credible external party, the community gradually regained confidence in the program's continuity. This reflects that external intervention can function as a protective mechanism when internal support weakens. In the 5P theory, this constitutes part of the structural support that enhances community resilience to conflict.

However, it is important to note that reliance on external actors also indicates a lack of strong internal resilience. In the long term, this could jeopardize program independence. Therefore, creating internal mechanisms—such as regular evaluation forums, conflict mediation, and participatory monitoring—is critical to ensuring that protection is not solely dependent on outside parties.

Regarding the support indicator, community empowerment emphasizes the importance of ongoing assistance from both internal and external sources (Miftahuddin, 2021). In the case of Kampung Edukasi, this indicator became especially evident when the program experienced a standstill due to internal conflict. The lack of community support drastically affected the morale of the program initiators.

Nonetheless, external support proved highly effective when AirNav and UMS arrived with assistance through their respective TJSL and Village Empowerment programs. This support, including physical facilities, allowed the Kampung Edukasi program to resume operations in a more structured manner. According to Suharto (Ardiani & Dibyorini, 2021), support reflects the need for assistance from various stakeholders so that communities do not feel isolated in their empowerment efforts. In development communication, support is also a form of persuasive and collaborative communication. The support from AirNav and UMS helped rebuild community trust in the program and encouraged renewed participation. However, this also indicates that the program has yet to achieve full structural independence and still requires further strengthening of internal capacity.

Lastly, the maintenance indicator in community empowerment refers to the sustainability of activities and outcomes (Putra & Ma'ruf, 2021). Although Kampung Edukasi once halted due to internal conflicts, it now shows strong community commitment to preserving and growing the program. This is evident through ongoing etiquette learning sessions, infrastructure development, and regular internal evaluation forums held at Griya Palerenan. These efforts demonstrate community awareness in sustaining the program.

According to Suharto (Pratama et al., 2024), maintenance is a key indicator for assessing a community's ability to independently sustain the results of empowerment efforts. The regular deliberation forums indicate that community members are not only passive participants but also active evaluators who shape the future of the program.

A comparison with the previous study titled "Development Communication of Organic Vegetables in Surakarta" reveals a fundamental difference in the empowerment approach. The previous research emphasized development communication led by external actors, whereas Kampung Edukasi in Dusun Durensari was initiated internally by community members. This highlights the strength of internal awareness in Kampung Edukasi, though challenges remain in terms of program autonomy and sustainability—particularly in the protection and support aspects.

Overall, this study illustrates the importance of using a comprehensive and integrated approach in community empowerment, one that does not rely solely on a single indicator. Kampung Edukasi has demonstrated significant strides in implementing the 5P empowerment theory, but several areas still require further attention to ensure the program becomes truly independent and sustainable.

4. Conclusion

In its implementation, several factors influence community empowerment in the Educational Tourism Village (Kampung Wisata Edukasi) program, including active community participation and support from external parties. This program helps residents understand their local potential—such as

Javanese etiquette and traditional games—thereby creating space for community involvement in empowerment efforts.

The enabling indicator was achieved optimally, rooted in the concerns of parents regarding the younger generation's growing neglect of Javanese culture and etiquette. The empowering indicator also functioned well, as evidenced by UMS and AirNav's extensive support through training programs, infrastructure development, and provision of educational tools.

However, due to the significant involvement of external actors, the protection and support indicators were less effective. This raises concerns that the program has not yet reached full operational independence.

The maintenance indicator, on the other hand, was implemented effectively, as demonstrated by the strong commitment of the Durensari community in sustaining the program. This is shown through continuous efforts to teach Javanese etiquette and the development of facilities in the Educational Tourism Village. However, it is recommended that a periodic monitoring or evaluation system be maintained to ensure that all parties can participate actively and to reduce the program's dependence on external stakeholders.

Nonetheless, this study still has limitations in fully portraying the dynamics of community development, which may influence the performance of empowerment indicators. Additionally, time constraints and limited access to the research location restricted the intensity of field observations and the diversity of data sources. As a result, the collected data may still need further review to better understand the long-term impact of community empowerment on the Educational Tourism Village program.

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6. References

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