

The Concept of Village Empowerment Based on Local Wisdom and the Creative Economy of South Tugu Village

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Abstract

Community empowerment refers to the ability of people to have access to productive resources that enable them to increase their income, both goods and services. This empowerment process does not appear automatically but grows and develops based on the interaction of the local community and with outsiders. This study used a qualitative research approach with an interview method which was conducted by interviewing 3 related respondents namely village heads, economic activity actors, and batik craftsmen. The author finds compatibility between village empowerment and programs that have been created through the implementation of local wisdom-based village empowerment managed by Village-Owned Enterprises (Bumdes) for the village which provides community guidance to be able to learn batik, manage UMKM and digitize promotional media that make villages more advanced and prosperous society. After conducting more intense research analysis, in the end, this village empowerment is the most important component in the progress of each village, to improve the creative economy in the village, especially Tugu Selatan Village, so that it becomes an inspiration and innovation for other villages to become prosperous villages. in terms of culture, economy, and society. The findings in this study are that Tugu Selatan Village has succeeded in empowering the community for the advancement of the village by maximizing the culture around it and utilizing it as a source of the village's economy.

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1. Introduction

In the conceptual stage, this empowerment is the word power which means empowerment. The concept of empowerment begins with the strength of social capital in community groups, both in villages and cities, which includes strengthening strong social capital. The strength of social capital will have an impact on knowledge, money,

and people. So that can be interpreted, empowering rural communities is the transfer of knowledge through strengthening social capital to become productive groups in achieving village welfare (Damanik, 2019). The concept of empowerment is a strategy for each individual in terms of autonomy, trust, and authority as a driving force for creativity so that their duties are realized properly. This means that the concept of empowerment is one way to build change with strength according to values. This empowerment makes people's lives better (Harahap, 2020).

The country of Indonesia needs community empowerment to make it one of the main focuses of the development efforts of a village or region. All empowerment programs seek to improve the dignity of all levels of society who are unable to escape from the trap of underdevelopment and poverty. This is based on the notion of empowerment itself, namely efforts to make people self-reliant with a better standard of living (Sugiyarsih, 2019). Empowerment itself is aimed at strengthening the community's economy, one of which is strengthening based on culture, innovation, religious morality, and the creative economy. This is done with the main objective of increasing community independence through developing economic activities, improving the quality of human resources, active community participation, strengthening social capital, and strengthening social and economic institutions in a sustainable manner (Aisah, 2019).

A village is a group of legal communities that have territorial boundaries and the authority to regulate their government affairs for the benefit of the local community. Village empowerment towards tourism villages based on local wisdom (culture, innovation, agriculture, creative economy) is important for creating and developing employment opportunities to increase people's income (Hidayat, 2017). Each village has its characteristics, both culture, art, or geographical location or it is called local wisdom. For this reason, village community empowerment is carried out through community empowerment activities based on local wisdom. The goal is that the unique value of culture in the village does not just fade away and also to appreciate the culture that developed long ago. For the success of community empowerment, of course, a village community empowerment strategy is needed (Sentanu & Sriyono, 2022).

South Tugu Village, is a village that can be used as one of the villages that has a great ability to be developed into a developed area. Socially and economically, based on culture, innovation, religious morals, and creative economy, the village of South Tugu has various local pearls of wisdom, both those that have long been passed down from generation to generation or local wisdom that has just emerged as a result of interactions with other communities and cultures. The tourism potential of Tugu Selatan village itself is diverse, from batik agro-tourism which sells and preserves batik culture. The innovation that was carried out by utilizing tea plantations became

its tea product, namely Gelang tea. Also, Bumdes MSMEs promote the creativity of the surrounding community in creating a prosperous economy (Hi-dayatullah, 2021).

Regional cultural diversity is the social potential of each region to shape its own character and cultural image and is an important part of forming a regional image and cultural identity. (Nurcahyanti, 2020). In human life, tradition, behavior, or knowledge about an object develops along with the closeness of humans to the natural environment and the challenges they face. Human understanding of nature and forms of human behavior form the wisdom of indigenous people because of their closeness to ecological elements. The mind is shaped by traditional values, ecologically conscious attitudes, and behaviors in the way of life of the local people. For example, this local value applies to coastal communities that are very effective in managing natural resources and protecting ecosystems. (Saputri, 2020).

Local wisdom forms a cultural advantage for local communities. In a broad sense, place, and locality are emphasized. Understanding local wisdom is an important factor in national environmental, social, and environmental management. (Njatrijani, 2018). Only when implemented in certain daily lives and national policies, local wisdom can last forever and adapt to changing times. For this reason, it is necessary to implement national ideology in various national policies. Therefore, local wisdom will effectively function as a weapon to explore and preserve various elements of local wisdom, traditions, and customary institutions, including norms and customs, which can function effectively in character education for new wisdom. (Afrida, 2020).

The creative economy has a basic human idea that is new, unique, and innovative. Receiving support from creative industries, this economic sector can move forward and develop, because it has a concept that prioritizes creativity, ideas, and knowledge from its human resources (Sartika, 2022). A rapidly developing creative economy can produce products needed by the market and will trigger economic growth and development that involves many components, thus producing a variety of products and expanding markets. This is a sign that the creative economy has turned into a creative industry. The creative economy is one of the important concepts in empowering the community's economy. The home industry sector (MSMEs) is carried out both by individuals and groups. Quite a few Bumdes have been successful in the creative economy (Habib, 2021).

The creative economy sector is the cornerstone of the Indonesian micro, small and medium enterprise (MSMEs) economy because it is considered capable of surviving compared to other large businesses which tend to experience downturns and prioritize the role of intellectual property. The creative economy is an activity that creates economic added value based on individual ideas, skills, and talents. The products of the creative economy that are developing are not limited to goods and services in daily life, but also the arts and culture industry and crafts (such as

performing arts, painting, sculpture, dance, sound, design, and other creations). (Sari, 2020).

The creative economy and local wisdom trigger people's mindsets to be more creative, innovative, and sensitive to the surrounding environment. People are also required to be more literate in technology. This is a point of reference for society to move forward. Thus it can be said that the creative economy and local wisdom are one of the best choices in efforts to empower the community (Zahroh, 2021). The focus of the problem in this research is how a village conceptualizes empowerment to advance a village based on local wisdom and a creative economy with the Tugu Selatan village as a sample and two formulations of the problem are formulated, namely how the concept of community empowerment exists in Tugu Selatan Village and how to link empowerment on the concept of local wisdom with the creative economy in Tugu Selatan Village.

2. Research Method

The research method used in this research is a qualitative approach with descriptive methods. According to Sugiyono (2019), qualitative research methods are carried out through natural processes such as conducting interviews. Qualitative research is also known as qualitative research (natural setting).

Naturalistic research techniques are used to research in natural places, the researcher's task is to collect various kinds of information and views from informants and data sources, not from the views of researchers (Arifin, 2020). Therefore, this research was carried out naturally and in natural conditions or "natural settings", the research technique used naturalistic research techniques.

This study uses a descriptive research strategy. Research is carried out by collecting, compiling, classifying, and analyzing data through interviews to be able to describe the actual reality, especially with the problem being discussed, then the data is analyzed to produce conclusions.

The data collection technique in this study is by observing, interviewing, and documenting. Observations made in this study were observations that were carried out on April 5, 2022. Observations were made by researching Tugu Selatan Village to collect data regarding the concept of empowering local wisdom villages and the creative economy. In this study, the authors interviewed three informants, namely village heads, economic activity groups, and batik craftsmen. Finally, the researcher documented videos and pictures while doing the research. Interviews and documentation were conducted in Tugu Selatan Village from 11-17 April 2022.

The aspects that were interviewed the village head, groups of batik craftsmen, and creative economy groups that have been carried out by Tugu Selatan Village are:

- 1) Engagement
- 2) Forms of Coaching
- 3) Benefits
- 4) Period
- 5) Income

1) Bracelet Tea Innovation

Apart from having tourist and culinary attractions, Tugu Selatan Village also has innovative tea production from the plantations of Tugu Selatan Village residents. Extensive tea plantations are one of the natural resources that can help human resources in this village, which has great potential to increase its creative economy by utilizing a strategic location to build village progress and people's welfare. Innovation in the production of tea produced from the plantations of Tugu Selatan residents with its characteristics, namely bracelet tea making production tea which can be tasted by tourists and can find out how the process of making this bracelet tea.

Bracelet tea is pure tea that is picked directly from plantations and is dried manually, namely by heating it over a stove and then removing it and pulverizing it to be dried again. After the tea leaves are completely dry, the bracelet tea is ready to drink. This tea has a distinctive taste that is different from other teas in general by having a slightly burnt taste because the manufacturing process does not use machines.

2) Batik Agrotourism

Tugu Selatan Village is a complete tourist village package at the peak, tourists can get the sensation of a holiday while seeking knowledge, one of which is the cultural product of batik, which we know that batik is synonymous with the city of Yogyakarta. The fact is that the peak, especially Tugu Selatan Village, has batik with its characteristics.

Tourists visiting the Batik Gallery Pt. Perkebunan Nusantara VIII can see various types of batik that have been made by craftsmen and can also see the process of making batik itself. One type of batik made by the Tugu Selatan Village Batik Gallery is stamped ba-tik. The way to make it is quite easy, namely by stamping the batik cloth with nightly ink and letting it dry on its own, doing it in patterns until the batik cloth is full of stamps. There is also written batik, but the manufacturing process takes approximately two weeks. The price range for stamped batik is IDR 100,000-150,000.

This batik culture has a positive impact on the surrounding community which can develop their potential and expertise to be able to create various crafts with batik elements and preserve the batik culture that is not focused on just one area.

3) SMEs

The MSMEs of the Tugu Selatan tourism village have the potential to increase welfare with various innovations. MSMEs managed by BUMDes have a positive impact on the community because they can be used as livelihood fields. All MSME actors receive guidance from BUMDES and all are given the same facilities.

The UKM Bumdes in Tugu Selatan Village was founded in 2021 and was established about two weeks before Eid Al-Fitr 2021 yesterday. The UMKM BUMDes are busy being visited, especially in the afternoon, the crowd of visitors has made this peak tourist village increasingly known by both Indonesians and outsiders.

Marketing is done using existing social media and also word-of-mouth relationships. A wide variety of menus, from heavy to light meals, are available here at low prices and special tastes. Bumdes on weekdays is open from 10 a.m. to 8 p.m. and on weekends from 9 a.m. to 12 p.m.

The most recommended menu from this bum-des is the typical coffee from Puncak or commonly called coffee rantang which has a taste that can only be felt in this bumdes with a price of around 18,000 rupiahs. This bumdes cafe must be visited by tourists because in addition to enjoying the view from the top, here you can also enjoy a variety of culinary delights that are provided at affordable prices.

4) Karinding musical instrument

Karinding is a musical instrument that is characteristic of Sundanese made of bamboo. Initially, this karinding musical instrument was made to captivate the hearts of women, but over time, karinding has changed its function as a pest repellent by farmers.

Tugu Selatan Village has craftsmen develop the karinding musical instrument so that it can be preserved. How to play it is by sticking the middle karinding segment in front of the slightly open mouth, then touching the top of the far right karinding segment with your finger until the karinding "needle" vibrates. From this "needle" vibration, a sound is produced that will resonate through the mouth (Hartati & Su-al, 2021).

Based on the results of the research above, the resulting theme is community empowerment which is carried out with more in-depth coaching regarding its cultural wisdom products, namely batik, and its creative economy, namely UMKM Bumdes.

3. Results and Discussion

The results of preliminary observations in the field show that Tugu Selatan Village has potential that can be developed from the results of fostering local wisdom in the form of batik agro-tourism and karinding musical instruments as well as its creative economy, namely SMEs and bangle tea, which certainly prioritizes elements

of culture, agriculture, and innovation from the village of South Tugu. In addition, the empowerment of residents in Tugu Selatan Village does not only include strengthening the economic aspect alone but also includes strengthening other aspects such as social and environmental aspects. Not only that, the development of this economic sector is very important because it can create jobs to increase income through the potential of culture, agriculture, innovation, and the creative economy. And targets for the development of social aspects also need to be intensified to improve the quality of Human Resources (HR) through the improvement of Science and Technology (IPTEK), Faith and Taqwa (IMTAQ) as well as attitudes and behavior. And finally, the use of environmental aspects that are useful for conserving resources and plantations. These three aspects (economic, social, and environmental) must be prioritized and developed by the village in a balanced way to achieve optimal welfare goals.

Efforts to increase empowerment function so that the role and position of the community in various fields of life will be even better in the future. The development of the potential and also the skills possessed by the community so that they can be independent, more skilled, and the level of productive. The batik-making training provided to the community aims to increase people's income which is used as a strategic step in improving the welfare of the people of South Tugu Village (Oktavian, 2020).

Residents around have various reasons to take part in training which is carried out periodically and intensely as well as adequate facilities. The community empowerment program through coaching makes the Tugu Selatan community think creatively to develop the materials provided by creating quality batik products. This is evidenced by the results of an interview that was conducted with one of the batik craftsmen around Tugu Selatan, namely MR regarding the benefits of fostering batik craftsmen.

“This batik agro-tourism gallery is a form of cooperation between the village and the BKPN and BUMN, which stockpile all the materials so that it can be facilitated easily. It was the involvement of external parties from the village that got me interested in batik. Initially, I worked outside of agro-tourism. Since agro-tourism is holding batik training and I am also taking part in it, that is why the benefit of this training is that agro-tourism is employed as an employee at argo-tourism as a batik operation here. While working at this batik gallery I was also appointed as an employee and got income for my daily livelihood from this agro-tourism. Apart from that, for the benefit of the batik gallery, even though I work alone, if there are a lot of orders, it can empower the people around here.” (M. 1)

In addition, this agro-tourism also benefits residents in terms of livelihood because the residents here are also appointed as workers so that they can empower two aspects at once, namely the existing culture and the stable economy of residents.

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Not only in agro-tourism, but this village has also developed a creative economy, one of which is UMKM Bumdes which also provides its charm. With these vast natural resources, it is also used as one of the potentials that will be presented to tourists, for that the surrounding community itself also gets a positive impact, namely having a steady job and income. In terms of income, community empowerment is carried out fairly and equitably, for this reason, the workers here work as well and professionally as possible so that the results obtained are satisfactory for both villagers and tourists who come. This is evidenced by the opinion of one msme namely DW:

"As a representative who wanted to be involved in this activity, one of the local village officials offered to cooperate with Bomdes besides being profitable for me personally, not renting a place, electricity, and cleaning to be borne by the local party. This UMKM activity does not necessarily just open a restaurant, but there is guidance where the purpose of its use is clear and more directed in terms of appearance, cleanliness, and presentation. As well as other benefits, for example, if our income is decreasing, we are not burdened with renting a place, paying for electricity, and so on. For traders and managers here, 20% for each item, for example, the price of 10,000 coffee has been cut and we receive 8,000, so the distribution is around 20%. The distribution is done evenly and fairly, at least the distribution in terms of place is 2x1 the same, so everything is not differentiated whether it is old or close, only then all are equal." (D.2)

This community empowerment has a significant impact on the surrounding community, the coaching that is carried out has many positive sides that are obtained mainly from an economic perspective for the residents of Tugu Selatan. Before there was empowerment through active coaching which was carried out long ago, the people themselves were still confused about the potential they had and what should be used to build village prosperity. With the existence of the Tugu Selatan community empowerment program, it becomes focused and has increased potential. This is evidenced by the results of the interviews described by the informant of this study, namely, EW as the Head of Tugu Selatan Village.

"The village has made plans and stages that focus on MSMEs to be able to market local products because before this empowerment they were stuck because marketing was lacking and their facilities for selling and trading were also limited. This guidance has been intensified for a long time in the community, starting in 2013, we have carried out coaching from villages that also collaborate with Gunung Mas. For the empowerment of batik makers, the initiative of the company from PT Perkebunan Gunung Mas from the village itself only provides ideas and plays an active role in assisting empowerment which aims to increase their potential. The traditional karinding musical instrument itself, at first, did not have a crafts-man, I happened to be one of the people who concentrated on and liked the Karinding musical instrument so I proposed an idea to Gunung Mas that there was a lot of potential in the

surrounding community that could create ka-rinding products which were finally held a workshop from Gunung Mas for the people of South Tugu in making karinding and now we have our production". (E.3)

Village empowerment in Tugu Selatan is recognized by the village head as effective in increasing the quality of results from business production and having a significant impact on the economy of the villagers. The training, which has been carried out routinely by the village through the Bumdes program, is acknowledged by both the village and the local community to be useful for people not only from Tugu Selatan but also from outside the area. This is in line with Harahap's research.

The benefits of coaching that have been carried out so that it has a positive impact that has been received by residents, namely:

1) Involvement of outsiders

By cooperating with external parties, namely BKP, BUMN, and PT. The Gunung Mas Plantation thus produces superior seeds in human resources in the village of South Tugu which makes the economy in the village of South Tugu stable and the residents prosperous.

2) Forms of Coaching

The existence of training in batik, the production of bracelet tea, MSME training, and the cultivation of the karinding musical instrument besides having a good economic impact also maintains the existence of local wisdom culture in Tugu Selatan Village.

3) Benefits

The benefits felt from empowering this village before coaching did not know to market local products and the lack of ability possessed by residents, this was acknowledged by the village head that after coaching the planning of this marketing strategy was more structured.

4) Period

In the period since 2013, the training period, of course, proves that the coaching has been carried out very intensively to be carried out to the surrounding community, for this reason, the knowledge and skills possessed are sufficiently qualified to compete with foreign products.

5) Income

Empowering this community, of course, will help the local people's economic income because of the availability of jobs so that they have sufficient income.

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For this reason, in terms of empowering the village itself, Tugu Selatan embodies the concept of a village based on local wisdom and its creative economy, which is proven by the good progress that has been made. Can create a prosperous society from the programs that have been designed. Maximizing human resources and natural resources as well as possible.

The results of this study were found by analyzing through observation techniques by visiting Tugu Selatan Village regarding information related to community empowerment and aiming to document it through a documentary film that had been made in Tugu Selatan Village.

a. Batik Agrotourism Scene



Figure 1. This picture shows that the batik empowerment program has been carried out and has been successfully realized by Tugu Selatan residents who are educating tourists

In the scene at 10: 42 minutes, journalists are making direct observations with Tugu Selatan residents who have contributed to batik activities as a result of village empowerment. There was a success in the empowerment program which was carried out through coaching local parties regarding the activities of stamped batik with this typical tea motif from the South Monument.

b. South Tugu Village MSME scene



Figure 2. This picture shows the success of empowerment in the realm of MSMEs that guide the procedures for presentation, cleanliness, and arrangement of places

In this scene at 13:31 minutes, journalists are making direct observations with Tugu Selatan residents who have contributed to MSME activities as a result of village empowerment. There is success in the empowerment program carried out through coaching local parties regarding coaching such as how to serve food, organize cleanliness, be friendly to tourists, and arrange places neatly and orderly.

c. Scene Gelang Tea



Figure 3. This image shows the results of empowerment in creating creative economic products that develop local wisdom potential, namely Teh Gelang when giving a presentation to visitors in Tugu Selatan Village

In the scene at 10: 25 minutes, the residents of Tugu Selatan village are explaining how to process tea from the mountains directly which is produced by Tugu Selatan village, the explanation delivered is very coherent and clear so that visitors can know the technique of processing tea. This is also supported by village empowerment which has succeeded in building the ability of residents with good training so that the people in Tugu Selatan Village have characteristics and abilities that can help their economy through the distribution of Ge-lang Tea.

d. Scene Alat Musik Karinding



Figure 4. This picture shows the success of community empowerment to be able to create and develop products

In this scene at 13:48 minutes, journalists are making direct observations with the Head of Tugu Selatan Village who has contributed to village empowerment activities, namely the development of the karinding musical instrument which has been carried out by the local government. There is success in the empowerment program carried out through coaching from local parties regarding coaching such as how to make it, play it, and promote it to the outside community so that it is better known in wider circles.

5. Conclusions and Suggestions

The concept of empowering the people of Tugu Selatan Village is systematic because before taking part in this, the residents were first socialized with coaching so that the products produced are truly quality and have high competitiveness. The existence of coaching makes the surrounding community interested and the village creates profitable jobs for the community. The existence of natural resources and cooperating with outsiders from Tugu Selatan Village takes advantage of the existing culture to turn it into a creative economic prospect, for example creating a batik culture that also produces quality products. Quality human resources mean having creative ideas that can benefit many parties, Tugu Selatan shows its success in developing the concept of empowerment that it does for the surrounding community by creating a creative economy with the concept of local wisdom that has the potential to be developed local communities. The existence of this coaching has aspects successfully carried out by the village including the involvement of cooperation with other parties, the existence of coaching and benefits felt by the village community as well as the coaching period and income from the coaching process to improve the welfare of the Tugu Selatan village community.

During the shooting of the documentary film in Tugu Selatan village, the empowerment program carried out by Tugu Selatan Village, the development of ecotourism in Tugu Selatan village, the batik program to preserve Indonesian batik, maximize human resources and natural resources to make it a local product, make UMKM Bomdes increase local community in-come, utilizing plantations as local product development as well as mapping village land use areas as agrotourism.

Village Empowerment Based on Local Wisdom and the Creative Economy of South Tugu Village can be well realized to support the welfare of the surrounding community not only residents, but tourists can also see the benefits that have been provided in terms of culture, innovation, and also the creative economy.

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