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Community Empowerment as Socio-Economic Education of Tourism Villages Based on Local Wisdom

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Abstract

The village is an area that has a lot of potential resources, especially economic, natural or environmental, and socio-cultural aspects, which can be used as essential capital in development and the welfare of the community. Therefore, it is necessary to carry out research and community empowerment as socio-economic education of tourism village communities to open up job vacancies, especially for the younger generation and village independence. The study used Research and Development (R & D) methods and analysis by prioritizing qualitative data through interviews, observations, and focus group discussions on purposively selected informants, including village government, tourism village groups, youth groups, and business groups. The research location is in a new tourism village with uniqueness and local wisdom, namely Mergolangu Tourism Village, Kalibawang District, Wonosobo Regency, Banjarpanepen Village, Sumpiuh District, Banyumas Regency in Central Java Province of Indonesia. The results showed that tourist villages still have problems in institutional management, productive, creative, and innovative business development, and marketing promotion. So, it requires community empowerment as socio-economic education through various extension activities, training, mentoring, and partnerships on tourism management supported by stakeholders. Socio-economic education has implemented of empowerment program that could be a target to the younger generation as the successor to the village tourism management group.

Keywords: Tourism Village, Young Generation, Socio-Economic Education, Community Empowerment, Rural Development

1. Introduction

The village development has the potential resources, be it human, social, economic, cultural and natural, or environmental resources. It is essential and strategic to become the foundation for regional and urban development and even national development. Rural areas where people are born and raised and only busy during holidays because their citizens earn a living in cities or urbanization and abroad as migrant workers. The village has not maximally managed for resource potentials by the generation of farmers can be reduced, the land and agricultural products are less productive which does not generate significant income and welfare for the community. The village has the autonomy to manage budgets, communication processes, and development plans in a participatory manner. The village development has aspirations, needs, and resources. It can be utilized and developed into community work areas in business groups and village-owned enterprises.

Therefore, the initial requirements for development in rural areas are identifying, managing, and developing potential resources through the communication process of the participatory development concept, namely the involvement of all parties starting from the community and village government to plan programs, implement and evaluate development. The concrete form of participatory action is communication in empowerment programs as socio-economic education to answer the community's problems and develop potential resources.

The concept of participatory development is a process that actively involves the community in all critical decisions as a communication process of relating to life. Participatory development is a character by equal or egalitarian face-to-face dialogue, which requires reflection and action, and without hierarchical differences between people who are in discussion, acknowledging that both parties are both oppressors and oppressed need freedom (Bolzan, 2007; Carr, 2011; Geilfus, 2008; Kloppers & Fourie, 2018; Marzolla et al., 2012; Nygren, 2016; Prokopy & Castelloe, 2009; Rettie, 2016).

Empowerment programs were carried out as informal education for village communities, such as post-harvest product management training, improved product quality and standardization, and marketing agricultural products. Empowerment results can increase added value for agricultural economic products so that income and create jobs. The effects of empowerment will increase added value for agricultural financial products so that income and create jobs. The innovations include superior varieties with high nutrition, post-harvest technology, especially storage, and technology to increase added value and elevate the image of traditional food into a prestigious commodity, attractive to serve, and delicious and practically consumed.

The villages have the potential for tourism and agricultural products that can improve the community's economy, such as tourist villages that are the research location, including in the town of Mergolangu in Wonosobo District and Banjarpanepen Village in Banyumas Regency, Central Java Province of Indonesia. The tourist village must be concerned and support the development of eco-tourism and culture. Based on research carried out before the Covid-19 pandemic from October 2019 to February 2020, Mergolangu Village has a topography with cool air, beautiful natural scenery because forests and mountains surround it. The area's characteristics are around 9% as residential areas, and 14% are village forests. Then the rests are plantation areas and agricultural fields, and moor. The object of the tourist area, access to the nets, are challenging and interesting because they are still original community footpaths with uphill terrain and suitable for those who have hobbies of traveling, sports walking and jogging, and outbound.

However, the struggle to access tourism objects is paid off by the beautiful natural scenery and the friendly citizen. There are viewing posts to see the green and excellent pictures around the top of the hill, namely the Puncak Serangan, Bukit Tumenggung, Puncak Memean, Kalicoklat Waterfall, and Bat Cave. Meanwhile, the village of Banjarpanepen has potential in addition to agricultural products and fruits such as coconuts, durian and oranges, coconut sugar and organic palm sugar, natural river attractions, and cultural tourism sites past remains of Gadjahmada governor are not available. Still, many tourists have come to perform cultural rituals. The two tourist village locations can be a part of a tourism area based on local wisdom that needs developing programs. Thus, it requires a communication process of community empowerment programs as socio-economic education, especially regarding managing tourist village areas from various perspectives, from the managers or their institutions, infrastructure and facilities, promotion, and marketing.

Empowerment as socio-economic education is a deliberate effort to facilitate local communities in planning, deciding, and managing the local resources through collective action and networking, to have the ability and independence economically, ecologically, and socially. Rural development of agrotourism that utilize agricultural potential, and involves rural communities, can function as a communication process of community empowerment as socio-economic education in line with community-based tourism. The tourism village development will be carrying out participatory development communication so that the town will be able to manage and develop potential resources such as the economic, social, cultural, and authenticity of the environment through the empowerment program to increase the spirit, knowledge, and community skills (Ahmad & Abu Talib, 2015; Darmana, 2019; Parfitt, 2004; Ram et al., 2016; Ridderstaat & Croes, 2020; Sopanah et al., 2021; Sulaiman et al., 2016).

However, the development of tourism villages in Mergolangu Village and Banjarepen Village as the research location experienced a decline in tourist visits by 75% due to the Coronavirus (Covid 19) pandemic since March 2020 in Indonesia. Moreover, from the village and district levels, it has started to carry out social restrictions and communication to closing their areas by carrying out local quarantine, checking, and tightening the entry and exit of residents. The central and regional governments have appealed for social distancing, working and worshipping at home, quarantining people outside the city, urging them not to return home, and limiting public transportation. These are stated in several government policies in the form of health emergencies outlined in the Presidential Decree of the Republic of Indonesia Number 11 of 2020 concerning the Determination of Covid-19 Public Health Emergencies. Large-scale social restriction regulations have applicable in Government Regulation of the Republic of Indonesia Number 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating Handling of Covid-19. Both decisions are based on Law Number 6 of 2018 concerning Health Quarantine.

Therefore, the Mergolangu Tourism Village and the Banjarpanepen Tourism Village require a tourism village need management communications strategy based on integrated local wisdom after the Covid 19 outbreak. Local organizations and understanding, which grow and develop in the community, need to be given vast space to express and articulate the community's various needs as community self-reliance and its active role in development, especially for the development of social welfare. Emphasized the need to use local personnel as a companion in implementing empowerment programs as socio-economic education with a moral-spiritual touch and monitoring and evaluating carried out continuously by government officials.

Communication in empowerment programs must be based on the needs of service recipients, in the sense that they are "bottom-up" and not "top-down." The group deliberations have activity plan will be produced, namely utilizing local resources, increasing the role of local institutions, increasing savings and loan businesses, and handling social welfare problems (Geissel & Michels, 2017; Gibson & Woolcock, 2008; Handoko et al., 2014; Quimbo et al., 2019; Sulaiman, 2013).

2. Research Method

The research used the qualitative method of Research and Development (R & D). The stages of research identified findings, formulated, improved, developed, produced, and tested certain products' effectiveness. Then research makes models, methods or strategies, procedures, and services superior, new, effective, efficient, productive, and meaningful. R & D methods are basic and applied research for improvement or renewal and expansion (extension) emphasizing novelty, creativity, and natural products. The research data analysis stage adopted the R&D analysis (Figure 1), namely (1) Analyzing potential and problems, (2) Product design, (3) Design validation, (4) Design revision, (5) Product testing, (6) Product revision, (7) Testing use, (8) Revision of products, (9) Production and strategies for the mass public (Gilbert, et al., 2012).

Research data comes from direct observation, in-depth interviews, and Focus Group Discussions (FGD) conducted during the Covid 19 pandemic from 2021 and March 2022, continued by analyzing documentation, research results, scientific journals, and studies online seminars. The research subjects have been determined by purposive sampling: the village government, tourism village administrators, activists, community leaders, and visitors. The research location is defined in a new tourism village area with uniqueness and local wisdom, namely in the Mergolangu Tourism Village, Kalibawang District, which is a project to become part of tourist destinations in Wonosobo Regency as a tourist area of Central Java of Indonesia. In addition, Banjarpanepen Village is a unique cultural and agricultural tourism village. It can be used as a tourist attraction that can be developed and promoted, aside from Baturraden, famous in Banyumas Regency in Central Java Province of Indonesia.

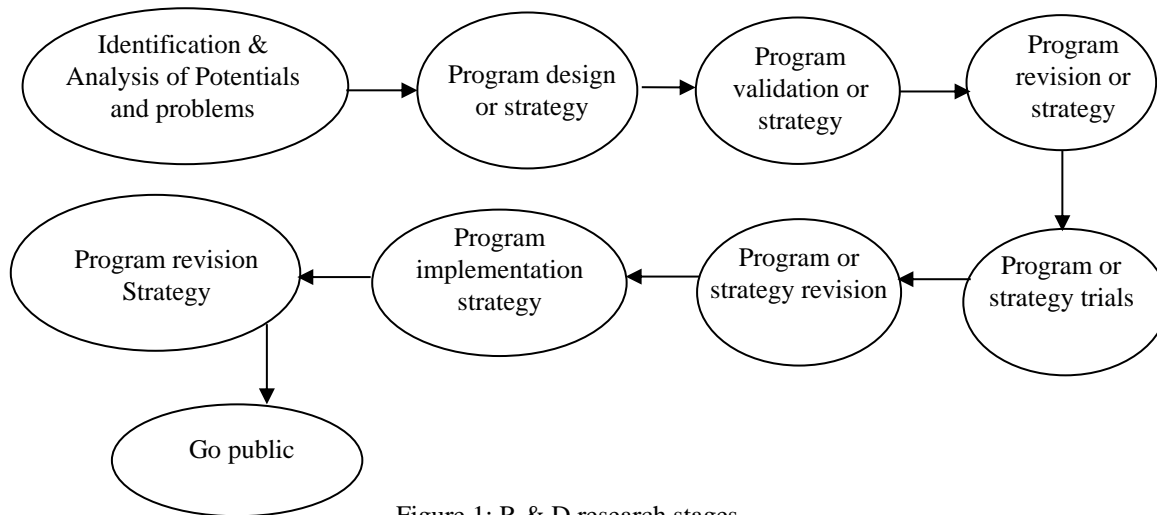


Figure 1: R & D research stages

3. Results & Discussion

3.1 Development of Tourism Villages based on Local Wisdom

Tourism village products based on potential authenticity and natural beauty such as cool, green and beautiful mountains as photo spots, campsites and outbound locations. Then unique and interesting rural food and drinks as processing natural ingredients such as coffee, brown sugar, and root foods that are boiled and made into chips. Mergolangu and Banjarpanepen tourist villages have natural tourism products, drinks and rural specialties which are a form of local wisdom that must be preserved and developed into the economic potential of the community.

Local wisdom is the identity and entity of a community or society that has long been inherited from generation to generation into customs, norms and culture which are believed to be guidelines for the interaction of socio-economic life. The local wisdom of each community will be different depending on the culture of the community which can change, assimilate, adapt and develop and can even be degraded. So that local wisdom needs to be preserved and developed, especially regarding a cohesive, productive, adaptive and innovative mindset and behavior for mutual prosperity (Astara et al., 2022; Fatmawati & Prasetya, 2021; Hamzah & Irfan, 2018; Jumaedi, 2021; Komariah et al. 2018; Sulaiman et al., 2022; Suryani & Irfan, 2016; Vitasurya, 2016).

The first location in Mergolangu Village is in Kalibawang District, Wonosobo Regency, Central Java Province. Mergolangu village has an area of approximately 597 hectares. The cool mountain air coupled with stunning natural scenery is the main potential of it. At first Mergolangu Village, was never visited by tourists, but now it is a tourism village. From 2020/2021, 20 thousand people have visited this village with an entrance ticket price IDR 5 - 10 thousand, and the results of the development of the tourism village can contribute to the village treasury. Mergolangu Village is a natural tourism village with 7,800 hectares consisting of mountainous destinations with forest tourism, national planting tours, and camping ground in the Mount Lanang area. Mount Lanang Tourism area can be categorized as a unique tourism place which is quite extreme.

The Mount Lanang Tourism Area consists of Sarangan Hill, Memean Hill, Mount Putri, Mount Bolong, Ponjen Hill, Kali Colat Waterfall, Kiai Tawengan Ancient Maqom, and Bat Cave. Village-owned enterprises of Mergolangu carry out tourism management. The development of natural tourism in Mergolangu Village is carried out by utilizing village funds that receive support. Mergolangu Village is one of the villages that received a good performance assessment in the Wonosobo Regency. In addition to tourism development, village funds are also used for village infrastructure development.

According to the village monograph data in 2021, the population in Mergolangu Village is 2124 people, with 1075 men and 1049 women. The majority of education levels are elementary school graduates 1496 people, junior high school 115 people, high school 63 people, Diploma 3 people and ten graduates. In 2021, the head of

Mergolangu Village and youth organizations began to establish a Tourism Awareness Group or Pokdarwis named the Sustainable Nature Tourism Awareness Group, which is interested in and cares about developing local tourism potential in the Tourism Village in Mergolangu Village. The majority of Margolawu residents work as farmers and breeders, where the leading commodities in Mergolangu Village are cassava and goat. The origin of Mergolangu's name is "Mergo," which means road, and "langu," which means unpleasant smell. Later Mergolangu is interpreted as a village that has a route that smells unpleasant.

The community can maintain and develop local resources, local wisdom, and culture to be used as socio-economic resources for the welfare of the community by involving the participation of all parties such as indigenous peoples, village government, youth organizations, women's groups, empowerment activists and tourism groups (Anam et al., 2018; Cox et al., 2014; Lubis et al., 2020; Pambudi et al., 2018; Setiawan et al., 2019).

The development in Mergolangu Village is carried out as much as possible not to damage the existing ecosystem, for example, the construction of substations following tree paths. Mergolangu Village can continue to preserve the forest in the village even though it is developing into a tourism village. The people of Mergolangu Village have high enthusiasm for participating in the planning process and village strategic projects. Thus, communication in empowerment programs for village development can be pursued independently by the community or in collaboration with external parties (government and private parties). Mergolangu Village has formed the Forest Village Community Institution (FVCI) as the institution in charge of forest utilization in collaboration with Forest Management and Conservation Service. The role of FVCI is preserving forests, including protecting forests from development that will destroy forests.

A hilly tourism object called Mount Lanang is a spiritual and cultural tourism object believed to have water to provide power and fertility for men. It has become the leading source for the village economy, increasingly providing benefits that residents can use. If people rely only upon non-governmental organizations, it may take a long time, while relying on outside investors are not accessible. The journey to the tourist location is indeed quite tiring because of the uphill terrain. Thus, residents have provided transportation services in the form of cars that can be used off-road. As the road access is still unpaved, it is steep, rocky, and slippery during the rainy season.

Mergolangu Village can become a natural tourism area (eco-tourism) through communication empowerment to support plantation potential and become part of new tourist destinations in Wonosobo Regency, a district known as a tourism area in Central Java at the national level. In general, Mergolangu Village has 1,819 people who work in the agricultural sector (farmers), merchants, migrant workers, drivers, and civil servants. However, there are still problems in Mergolangu Tourism Village, namely (1) Around 39% is still poor. (2) Agricultural production has not yet developed into a reliable, superior commodity but is only sufficient for family needs. (3) Road infrastructure development, including access to tourism sites, is still inadequate. (4) Development fund from the village budget still lacking in 2020/2021, around 814 million prioritized for infrastructure development, increasing village economic capacity and essential social services. (5) No institutions such as tourism awareness groups have yet to be formed, and there is still a lack of knowledge and skills in managing the development of tourism areas. (6) Communication in promoting the development of tourism areas and agricultural products has not been managed and implemented. (7) Village youth as human resources have not been empowered to become a group managing tourist areas.

The second location is Banjarpanepen Village, a northern village in Sumpiuh Subdistrict, Banyumas Regency, Central Java Province. According to monograph data in 2021, the village area is 1,100.28 hectares with a residential area of 520 ha and a forest area of 520.28 ha. The total population of Banjarpanepen Village is 2,680 men and 2,549 women. The education level is 156 people did not complete elementary school, 1230 people graduated from elementary school, 1393 people graduated from junior high school, 2306 people graduated from Senior High School, 87 people from diplomas and 56 people from graduate school. Banjarpanepen is a village that has natural potential that can be developed into a tourism village. The nature potential of this village includes natural tourism, cultural tourism, and religious tourism. Natural tourism owned by Banjarpanepen

village has objects of Curug Klapa, Kali Cawang Curug Klapa, while Religious Tourism places are the past remain of Gadjah Mada "Watu Jonggol" and Mbah Batur past remain. Meanwhile, cultural Tourism places are Takiran 1 Sura, Calungan, and Lumping Horse. The ticket price is around IDR. 10.000, facilitated by parking services and culinary places around tourist sites.

There is much economic potential through communication in empowerment that can be developing in Banjarpanepen Village, especially in terms of tourism places, its beautiful nature, and abundant water sources. In addition, a business group is developing. It has become the characteristic of Banjarpanepen Village, the coconut trapper group that can tap 20 coconut trees, whereas four coconut trees can produce 1 Kg of Coconut Sugar. 1 Kg of coconut sugar currently costs IDR. 12,000 to 15,000. The organic sugar business group also sells sugar for IDR. 20,000 to 30,000 per kg to the collectors for export. Besides coconut tappers, pine trappers collaborate with Forest Management and Conservation Service, which owns the land and pine trees. The pine tappers tap the pine trees every two weeks, with the results being an accommodation by Forest Management and Conservation Service for IDR. 4,500 to 5500 per Kg.

The Gunung Emas tourism group in Banjarpanepen Village problem is that all economic activities have not been coordinated. Thus, it is still individual for each member, especially in product processing business units with tourist locations. Even though tourism and processed products such as coconut sugar and organic palm sugar have a remarkable impact on the economic improvement of the tourism group members and the community, the tourism group regeneration is still lacking because the management of groups is still managed by village leaders who are old.

The development of potentials and problems still faces challenges in Megolangu and Banjarpanepen tourism villages due to (1) the two tourism villages being recently promoted to the public around 2020/2021. Although many people have visited them for a long time, their nature is still not designed and labeled as a commercial tourist location by the village government. (2) The village government officials still manage the communication in the empowerment of village tourism groups. Thus, there is less regeneration to become managers of the village. Young people work outside the village (urbanization) and go abroad to become migrant workers. (3) The potential tourism village from agriculture and village-specific food processed products cannot be maximally developed. There is no comprehensive, sustainable and communication in empowerment programs from either the regional government or other parties such as the private sector, data activists, and universities. (4) The communication in empowerment programs is still not based on identifying and analyzing the community's problems, potentials, interests, and needs. The programs that have been implemented so far are mostly infrastructure.

Community empowerment programs as socio-economic education aimed at farmers are not suitable or not yet suitable for the situations and conditions that the farmers expect. Problems in tourism objects based on food security are village regulations, village social and cultural institutions, area and land ownership, capital systems, resource utilization, and sales systems. Local governments, practitioners, academics, and tourism experts need to carry out sustainable mentoring activities to support the dialogue forums, road access facilities, market for agricultural eco-tourism, and ego-tourism products (Đukić & Volić, 2017; Kerselaers et al., 2015; Muhtarom & Irawan, 2017; Suhel & Bashir, 2018; Thompson, 2020). In addition, the constraints of the coronavirus (Covid 19) pandemic, the development of tourism villages will stop, and there will even be a setback, which will result in a decrease in income and welfare of rural communities, for the Tourism Group and the economic business group. Since the Covid 19, with the instructions of social distancing and instructions for activities at home, the tourism sector has had the worst impact, especially for hotels, travel bureaus, culinary businesses, and restaurants.

3.2 Empowerment Programs as Socio-Economic Education of Tourism Village

The results of research activities range from literature and academic studies, the opening of access, and the process of interviews, observation, discussion, and documentation that produce programs and models for empowering tourism villages. The empowerment program and model identify and analyze problems and potential resources owned by the community, namely (1) Mergolangu Village, Wonosobo Regency, and

Banjarpanepen Village Banyumas Regency Human resources. Many young people are still leaving the village to find work in urban areas (urbanization) and become migrant workers abroad. The level of education is still relatively low. Many people graduate from elementary to junior high school. The tourism village group has formed with the head village's initiative, which has idealism and enthusiasm to promote village potential. However, the knowledge and skills for success and management of the tourism village groups are still not developed.

(2) Social, cultural, and very supportive resources such as Mergolangu Village, Wonosobo Regency, some hills and mountains have beautiful and fabulous views, including cultural sites. In contrast, water and mountain moss can provide strength and fertility for men. The village of Banjarpanepen, Banyumas Regency, is also characterized by its beautiful and natural rivers and hills. There are cultural sites in the form of ritual sites, or past remains of Gadjah Mada governor are often visited for Javanese cultural rituals. However, road infrastructure still has problems leading to hills and mountains, which are steep, rocky, and slippery during the rainy season. The arrangement and provision of tourist facilities still need to be improved and equipped, such as parking areas, food stalls, and bathrooms. Communication in empowerment for tourist attractions is still limited in number, knowledge, and managerial skills. Thus, they cannot provide more information about local tourism history, benefits, services, promotion, and marketing. Tourism must preserve, and the environment's cleanliness also needs to be maintained and preserved, such as the management of stalls for selling and garbage from visitors. Cultural characteristics can be formed, developed, and held that have been lost among the young generation of the village. Therefore, the cultural arts tradition can be preserved and become a unique and artistic stage for visitors at least once a month or in daily activities—major national.

(3) Eco-tourism can obtain the two locations from agriculture, especially crops other than rice plantations, pine forests, camping sites, typical rural food and drinks such as rice food with fried and grilled chicken and fish along with chili sauce, boiled food for cassava, corn and sweet potatoes as well as drink from young coconut water and palm sugar. These particular foods and drinks can be used as community commodities to open businesses that provide services to visitors and support the development of tourist villages. However, these have not yet developed in the village community. Thus, food stalls have not yet sold typical rural food and drinks.

Therefore, communication in empowerment programs as socio-economic education is a need in the form of counseling and training targeting the younger generation, business groups, and village tourism groups inlined. Several opinions assert that empowerment is an informal and non-formal education for a participatory, egalitarian and dialogical society. Empowerment as a medium of public education that does not recognize educational status and socioeconomic status. Empowerment increases motivation, inspiration, cohesiveness in institutions, knowledge, skills and socio-economic partnerships of the community so that they are independent and prosperous (Ahmed et al., 2010; Al-Qahtan et al., 2020; Bano et al., 2021; Brenyah, 2018; Bushra & Wajiha, 2015; Kushandajani, 2019; Laksono, 2018; Rahmadani et al., 2020; Saleh et al., 2022; Sulaiman et al., 2022; Tuames et al., 2020).

Designing community empowerment programs as socio-economic education carried out through several stages:

(1) The research team conducted a preliminary study on the communication in the empowerment of tourism village communities by reviewing research results, scientific journals, and news in the mass media. Research teams and lectures have relevant to the communication in an empowerment course to obtain identification and analysis of problems and potentials in human resources, natural resources, and economic and socio-cultural resources of the community. The literature review and discussion results will be used for communication to open access to the location while getting license, interviews, observation, documentation, and dialogue with the Community and tourism village groups. Furthermore, the researcher agreed and invited the government and the community to dialogue designing programs and models for empowering tourism villages. (2) The researcher carried out dialogue on the results of a preliminary study with the village government and the community as business groups, community leaders, youth leaders, and village tourism administrators. The results are clarification and verification of the identification and analysis of problems, potentials, and prospects for the tourism village from the resources they have used as program planning and a model for empowering tourism villages that have agreed with the community. The Focus Group Discussion (FGD) implementation has made

deliberation a form of participatory communication relevant to empowerment as participatory development to plan programs and design, empowerment models. Therefore, the community will have high enthusiasm, concern, and responsibility because there is a bond and direct involvement from planning, implementing, monitoring, and evaluating programs and empowerment models.

The village government formally opens the dialogue design, but its implementation with an informal approach is dialogical, humanist, full of openness, intimacy, and kinship. Hence, there is no awkwardness and reluctance in aspiring, having communication to dialogue, and agreeing on empowerment programs together. The dialogue process was followed by socialization about the schedule and objectives of the activity and the preliminary study findings as material for deliberation. The forum was open, dialogue and aspirations were received from the community as deliberation participants, all of which were record as input or questions that were discussed to produce agreed-upon tourism village empowerment programs and would be implemented together with the support of the village government. The position of the research team is not only to identify and analyze and design programs but also to become facilitator and assistant through communication to designing, agree, and implement, and involve all parties or partners to make the tourism village empowerment program a success.

Participatory communication is key in research, study, design, and implementation of development programs with mutual respect, providing opportunities to aspiring in a dialogical and egalitarian manner, including computer-mediated communication through the website as a media for digital participation (Aminah, 2016; Anyidoho, 2010; Bessette, 2018; Enns et al., 2014; Kheerajit & Flor, 2013; Kyamusugulwa, 2013; Ollivaud, P., & Haxton, 2019; Valls-Donderis et al., 2013; Walther & Jang, 2012). Carry out studies with experts and practitioners to deepen and sharpen the program and design a model for empowering tourism village communities. Communication has created an implementation schedule, instructors, and assistants who will be involved in implementing activities. (3) Re-socializing the results of expert and practitioner studies to the tourism village community and village government to agree on the technique, schedule, and implementation of empowerment activities for the tourism village community. The communication process of designing and making a model for empowering tourism village communities can be illustrated in Figure 2.

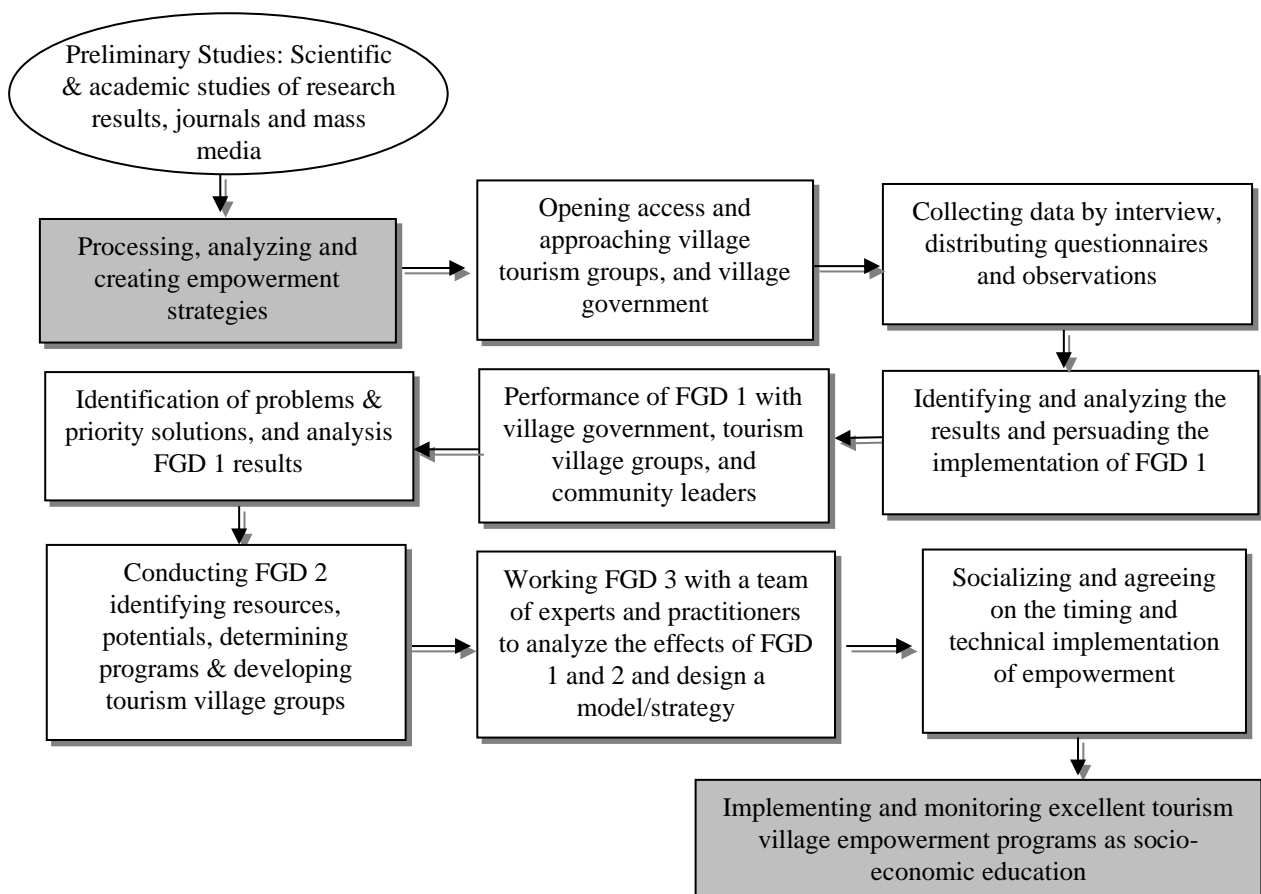


Figure 2: The communication process in the research stage

The communication in empowerment programs can be designed as follows: The first, material stage through communication to building motivation, awareness, and inspiration for entrepreneurial success and managing a tourism village. Eco-tourism can carry out activities by presenting activists, practitioners, and experts in entrepreneurship and working tourist villages. Phase 1 needs to implement an essential foundation to form the mindset, mental attitude, and character of the participants, in this case, the young generation in the village, so that they have strong enthusiasm and determination to manage the potential of village tourism and become entrepreneurs or business groups in the town. Next are to build awareness of the management, utilize and preserve the environment to become workplaces, generate income and welfare for the community while maintaining and protecting the environment.

The second stage has counseling and training on the mechanisms and procedures for making tourism villages empowerment programs such as communication techniques, discussion, lobbies, and negotiations, making decisions, and designing priority program activities based on analysis of the needs of the problems and potential resources owned by the community. Furthermore, counseling and training for village tourism group management start from management, membership, work programs, division of tasks, monitoring, and evaluation techniques, and development of integrated business units in village-owned enterprises.

The third stage is counseling and training on the administrative and financial management of tourism village groups that can record, analyze and report so that executive and economic order is created digitally. Next is training on improving the quality and quantity of food products, especially the innovation in processing typical rural food and beverage for the vendors in shops or stalls around tourist sites. So that increases and utilizes the economic potential of the community, especially women.

The fourth stage is the final program after developing and improving motivation, inspiration, knowledge, and ability to manage tourism village groups and food and beverage products that meet quality standards. Then there is counseling and training on promotional techniques and marketing of tourism villages and fantastic food and beverage products through social media. The main target is the younger generation in the town who are interested in computers and internet media to become promotional and marketing agents. Next is conducting counseling and technical training on cooperation or partnerships both internally and with external parties, with the government, private sector, banking, and universities. The association in question can be investment, capital loan, leasing, profit sharing, and sales or purchase contracts.

The government policy is one of the essential factors in the communication process to support the planning and implementation of empowerment or development in villages. The procedures must be able to adjust, and make corrections and modifications according to the demands and consequences of the times. The government must proactively initiate the communication process for community empowerment and involves other stakeholders such as civil society from academics, activists, and community groups, including stakeholders from private companies (Bhattacharyya, 2009; Cunha et al., 2020; Getz & Page, 2016; Cascante & Brennan, 2012; Rahmawati & Astuti, 2019; Schmeleva, 2021).

In the 2nd to fourth stages, as a communication process of activity, monitoring and evaluation of activities are carried out to measure the success of the target and fix if there are still deficiencies, so has made tourism empowerment program model was modified from Sulaiman (2020) in Figure 3.

The purpose of the tourism village empowerment program as socio-economic education is to utilize and develop all potential from human, environmental, economic, and socio-cultural resources of rural communities with village tourism groups and entrepreneurial groups. The benefits can open up job vacancies, especially for the younger generation and women, and to increase income for welfare and independence for the village government and the Community (Jones, 2005; Junaid et al., 2019; Mathie & Cunningham, 2010; Nel, 2017; Putri et al., 2020; Quimbo et al., 2018; Williams, 2007).

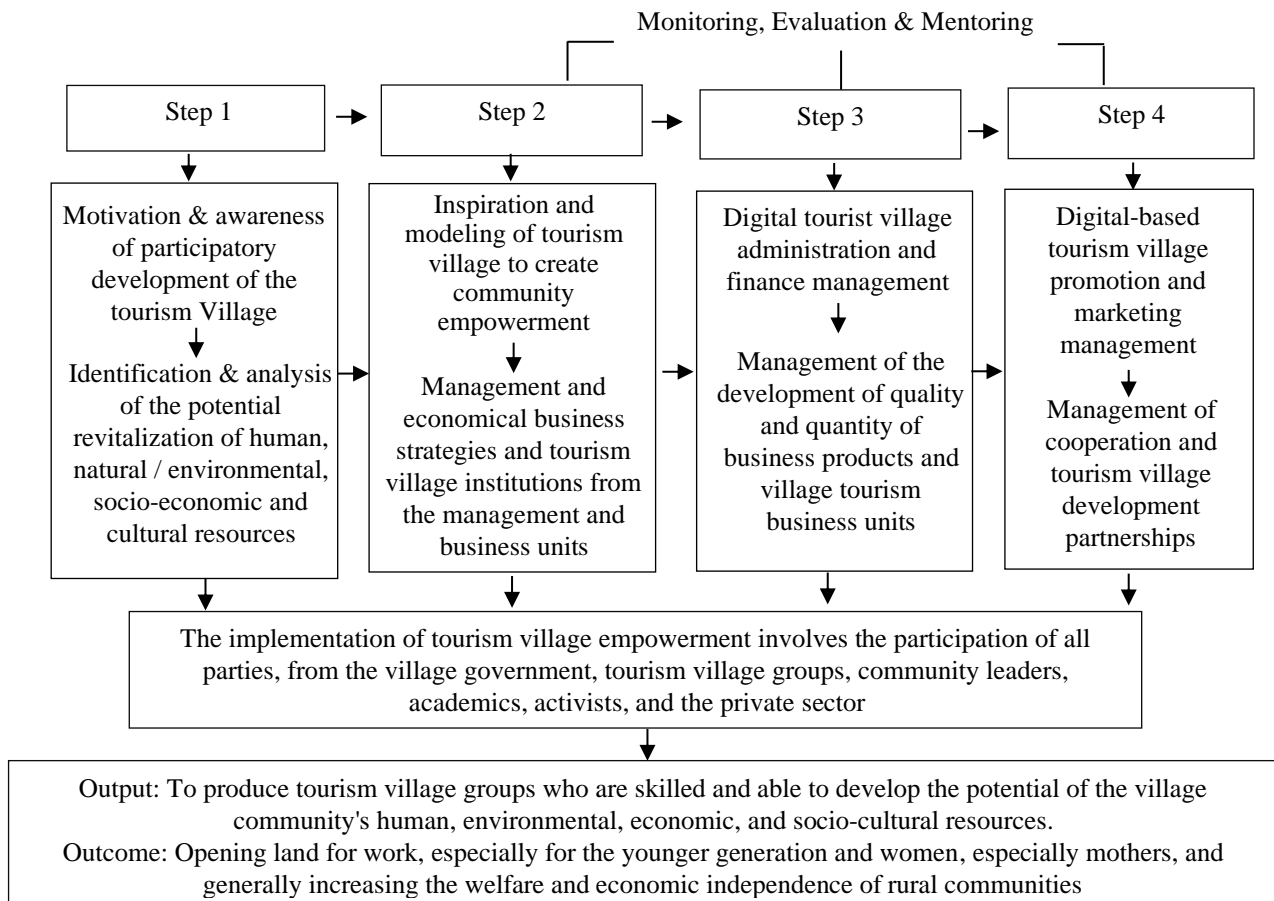


Figure 3: Empowerment Communication of socio-economic education

Source: modified from Sulaiman (2020)

4. Conclusion

Empowerment communication of socio-economic education is an actual implementation of participatory development, including developing tourist villages to open up job vacancies, especially for the younger generation. The tourism village would make poverty, unemployment, and urbanization because the village is an autonomous region to cultivate and develop potential economic, natural or environmental, and socio-cultural resources that can be us as essential capital in development and the community's welfare.

The socio-economic education program is designed, agreed upon, and implemented by involving all elements in the community, especially tourism village groups, youth groups, business groups, and village governments. Hence, it will build cooperation, togetherness, and belonging to advance the tourist village.

Community empowerment as a socio-economic education program has been carried out in several stages. The first stage provides motivation and awareness of the participatory development of tourist villages, followed by identifying and analyzing the potential revitalization of human, natural or environmental, socio-economic, and cultural resources. The second stage inspires and modifies community empowerment programs, management and economical business strategies, and village tourism institutions from the management and business units. The third stage is the digital administrative and financial management of tourism villages, quality development and quantity of business products, and village business units. The fourth stage is digital-based village promotion and marketing management, cooperation management, and village development partnerships.

Tourism villages should carry out empowerment that involves the collaboration of all stakeholders such as village governments, tourist village groups, community leaders, academics, activists, and the private sector. So that it can develop a skilled tourist village group and create the potential for environmental, economic, and

socio-cultural resources of the village community. The benefits of empowerment can open up job vacancies, especially for the younger generation and women, especially mothers, and generally improve welfare and economic independence for rural communities.

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