

Community Based Tourism as a Strategy for Empowerment and Community Welfare Improvement in Bandar Kidul Weaving Village, Kediri

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ABSTRACT

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This study aims to analyze the application of Community Based Tourism in the development of the Bandar Kidul Ikat Weaving Tourism Village, Kediri City. The method used is descriptive with a qualitative approach. Research informants include the Sub-Coordinator of Tourism Object Development of the Kediri City Culture, Tourism, Youth, and Sports Office, Tourism Awareness Group, weaving and culinary MSMEs, craftsmen, and visitors. Data were collected through observation, interviews, and documentation, then analyzed using the stages of data collection, data condensation, data display, and conclusion drawing/verification. Based on the research results, the application of the Community Based Tourism (CBT) principle in the Bandar Kidul Ikat Weaving Tourism Village, Kediri City, as stated by Harold Goodwin and Santilli (2009), has been successfully implemented and has had a positive impact on improving community welfare, as follows: 1) Social Capital and Empowerment: Participation, Active community participation in various tourism activities has strengthened cultural identity and provided tangible economic benefits; 2) Local Economic Development, a community-based tourism ecosystem has created jobs and encouraged the growth of local businesses that increase residents' income; 3) Commercial Viability: Sustainability, the preservation of weaving culture accompanied by innovation and the involvement of the younger generation ensures sustainability and becomes a source of community welfare; and 4) Collective Benefits: Capacity Building, ongoing training increases community capacity in managing tourism and opens up new economic opportunities through increased tourist visits.

INTRODUCTION

Tourism plays a strategic role in national development through its contributions to economic growth, job creation, and cultural preservation (Habibah, 2024). It also generates a multiplier effect across sectors such as transportation and the creative industry, while encouraging community participation. By leveraging local uniqueness, tourism promotes cultural richness to broader audiences. Thus, sustainable tourism based on local strengths becomes a key strategy for inclusive and welfare-oriented development (Widiati et al., 2022). The tourism sector plays an increasingly strategic role in national development, as reflected in the consistent rise of domestic and international tourist visits each year (kemenpar.go.id, 2025).

As reported by the Minister of Tourism, Widiyanti Putri Wardhana, on kemenpar.go.id (2025), data from the Central Statistics Agency (BPS) shows a positive growth trend in the tourism sector. In 2024, domestic tourist trips reached 1.021 billion, up 21.7% from 825.79 million in 2023. As of February 7, 2025, 13.9 million foreign tourist arrivals were recorded, with a 19.05% annual increase. This rise in both domestic and international visits reflects growing confidence in Indonesian tourism. The sector is projected to contribute USD 16.7 billion in foreign exchange, a 19.3% increase from 2023. The tourism sector significantly contributes to Indonesia's foreign exchange, GDP, and employment (Aliansyah et al., 2019). In 2024, its GDP contribution is estimated at 4.01–4.5% (kemenpar.go.id, 2025), highlighting the need for sustainable

tourism that leverages local potential and supports community welfare.

The national tourism growth trend in 2024 provides a strategic basis for future development policies. According to Presidential Regulation No. 12 of 2025 on the 2025–2029 RPJMN, tourism is positioned as a driver of innovative and sustainable economic growth. Development focuses on increasing the service sector's contribution, especially accommodation and food services, to achieve the national economic growth target of 8% by 2029. Strengthening infrastructure and integrating the creative economy are also prioritized to create jobs and boost community welfare through value-added tourism. Despite its potential, tourism in many areas still faces issues related to quality and sustainability, such as limited amenities, accessibility, and attractions (Kriswibowo, 2018). Addressing these requires a strategy that places communities at the center of tourism management, ensuring social inclusion and equitable economic benefits (Wibowo et al., 2023). One relevant approach is community-based tourism.

Community-Based Tourism (CBT) is a development model that originates from, is managed by, and benefits the local community (Khikmawati & Hardjati, 2022). It emphasizes economic empowerment through community participation in tourism, which improves local livelihoods and fosters social harmony (Aprilia & Prathama, 2023). This model promotes a balance between environmental sustainability, responsible resource use, visitor satisfaction, and cultural preservation through community involvement (Oka et al., 2022). Ultimately,

CBT supports tourism sustainability while strengthening the community's socio-economic resilience (Isa et al., 2024).

Tourism development in Indonesia is aimed not only at driving economic growth, but also at preserving cultural values, improving environmental quality, and empowering local communities (Simbolon et al., 2025). In line with this, sustainable tourism seeks to minimize negative environmental and cultural impacts while generating economic and social benefits and ensuring long-term resource use (Saputra, 2024). According to Mauliyanti et al. (2024), Community-Based Tourism contributes to cultural preservation, community empowerment, and sustainable environmental management through active local participation.

To support fair and responsible tourism management, a legal framework is required, as stipulated in Law Number 10 of 2009 concerning Tourism. This law emphasizes tourism governance based on principles such as benefit, justice, participation, and sustainability. It promotes community involvement at every stage of development, prioritizes local wisdom and cultural preservation, and positions the community as the main subject and direct beneficiary of tourism activities (Izmi & Prathama, 2023).

Community-Based Tourism (CBT) is closely linked to public administration, as it highlights active community involvement in development (Rahmayani & Manurung, 2022). In this model, the government serves as a facilitator by issuing regulations, providing support, and ensuring public service infrastructure. In Indonesia, CBT is reflected in national policies, such as Minister of Tourism Regulation No. 9/2021 on Sustainable Tourism Destination Guidelines, which stresses community participation and sustainability. This is reaffirmed in the Indonesian Economic Policy Design and Direction Document 2025–2029 by the Ministry of National Development Planning (Amalia Adininggar Widyasanti, 2024), which promotes a community-based tourism strategy involving local communities in destination management. The strategy positions tourism as an inclusive sector that integrates economic, social, cultural, and environmental considerations (Indhawati & Widiyarta, 2022).

In line with the national strategy, the Ministry of Tourism and Creative Economy promotes tourism development that prioritizes community involvement. One key initiative is the development of community-based tourism (CBT) villages to enhance local economic welfare (Wirdayanti et al., 2021). This approach is reinforced by Government Regulation No. 50 of 2011, which emphasizes optimizing local resources through community empowerment and the preservation of local wisdom.

Community-based tourism is particularly suited to rural areas rich in cultural and environmental resources (Kusumah, 2025). It is typically small-scale, emphasizing direct interaction between tourists and locals, with community-based ownership and management. The model aims not only to attract tourists but to ensure that tourism's economic, social, and cultural benefits are directly enjoyed by the community. Its development often involves collaboration between communities, local governments, and NGOs to ensure sustainability and promote tourist villages as expressions of local identity.

According to the Tourism Village Network (Jadesta) of the Ministry of Tourism and Creative Economy, there are 6,106 tourism villages across Indonesia, with East Java Province having the highest number at 614. Jadesta functions as a development platform that records tourism village profiles and

classifications. East Java, home to the largest number of tourist villages in Indonesia, has a rich cultural heritage, including ikat weaving. The province's two major weaving centers are Kediri City and Lamongan Regency, with Bandar Kidul in Kediri being the most prominent. In 2021, it won first place in the Cultural Tourism Attractions Category at the East Java Tourism Awards, and in 2022, it was designated an Intangible Cultural Heritage (ICH) by the Ministry of Education, Culture, Research, and Technology, the only ikat weaving in East Java to receive this recognition.

According to the Tourism Village Network (Jadesta) of the Ministry of Tourism and Creative Economy, the Bandar Kidul Ikat Weaving Village has been a center of traditional weaving since 1950. Initially producing semi-finished fabrics from yarn, the village has since diversified into finished products such as sarongs, clothes, and accessories. Its distinctive use of manual Non-Machine Looms (ATBM) is a key attraction for educational tourism. In 2021, it was the only tourism village in Kediri City included in the Top 300 Indonesian Tourism Village Awards. Bandar Kidul Ikat Weaving Village is home to native ikat weaving artisans in Kediri City, where the craft has been passed down to the fourth generation. The village hosts 14 artisan-entrepreneurs and involves around 350 workers from the local and surrounding communities. Recognized as a weaving center since 2015, it was officially designated as a tourism village in 2019. According to Kediri Mayor Decree No. 188.45/346/419.003/2021, it is also designated as a Cool Village (Creative and Independent) under the Prodamas Plus program.

Based on Kediri Mayor Regulation Number 23 of 2020, the Community Empowerment Program (Prodamas) Plus aims to promote community welfare and independence through participatory planning, capacity building, economic development, and infrastructure support. In Bandar Kidul Ikat Weaving Village, Prodamas assistance, such as gate construction, artisan location maps, and production house signs—stimulates community-driven tourism development based on local potential. This reflects the Kediri City Government's effort to transform cultural assets into educational tourism destinations (Prasetya et al., 2024).

In addition to the Kediri City Government's efforts, the development of the Bandar Kidul Ikat Weaving Tourism Village involves the Tourism Awareness Group (Pokdarwis) as the main actor. Formed in 2020, this group, comprising local residents and MSME actors, plays a key role in promoting tourism growth and realizing *Sapta Pesona* to enhance regional development and community welfare, as stated in the Decree of the Head of the Kediri City Culture, Tourism, Youth, and Sports Office No. 556/057/419.105/2020.

Based on observations, the role of Pokdarwis in developing the Bandar Kidul Ikat Weaving Tourism Village is reflected in efforts to strengthen community participation, preserve culture, develop the local economy, and improve tourism management. These efforts include community involvement in showcasing woven products at local events such as the 2019 People's Market, as well as participation in national-level competitions. For its performance, Pokdarwis received the Silver Champion award at the 2021 Planet Tourism and Creative Campaign Award, which assessed aspects of education, service, and tourism offerings (Nanang Masyhari, 2021). Based on observations, infrastructure improvements from the 2021 Prodamas program have been effectively used to support the development of the Bandar Kidul Ikat Weaving Village, as reflected

in the increasing number of tourist visits despite competition from modern weaving production.

Between 2021 and 2024, the number of visitors to Kampung Tenun Ikat Bandar Kidul increased significantly from 823 to 3,024 people. Monthly turnover remained relatively stable, ranging from IDR 30 million to IDR 100 million. The village is now recognized as one of Kediri City's 16 leading tourist destinations, as stated in Kediri City Regional Regulation No. 6 of 2024 on the 2025–2032 Tourism Development Master Plan.

This study examines the implementation of Community-Based Tourism in the development of the Bandar Kidul Ikat Weaving Tourism Village, Kediri. As noted by Hanifah et al. (2023), business owners face difficulties obtaining raw materials due to the lack of local cotton or silkworm farmers, and Joint Business Groups (KUB) have yet to deliver significant benefits to the community. To support the sustainable development of Kampung Tenun Ikat Bandar Kidul, tourism is developed based on the principles of Community-Based Tourism (CBT) as proposed by Harold Goodwin and Santilli (2009), which emphasize participation, local economic development, commercial viability, and capacity building. Through this approach, tourism is expected to sustainably improve community welfare.

The continued sustainability of Kampung Tenun Ikat Bandar Kidul, even after the discontinuation of programs like *Kampung Keren*, demonstrates the effectiveness of community-based tourism in supporting local economies and maintaining tourism activities. This highlights the relevance of exploring CBT implementation in the development of the village as a cultural tourism destination in Kediri City.

RESEARCH METHODS

This study uses a descriptive qualitative method to gain a deep understanding of the application of Community Based Tourism (CBT) principles in the development of the Bandar Kidul Ikat Weaving Tourism Village, Kediri City. The research location is in Bandar Kidul Village, Mojoroto District, with a focus on the four CBT principles according to Harold Goodwin and Santilli (2009), namely Social Capital and Empowerment: Participation, Local Economic Development, Commercial Viability: Sustainability, and Collective Benefits: Capacity Building. Primary data were collected through in-depth interviews with relevant informants and documents from the Pokdarwis, while secondary data were obtained from various supporting written sources. Data collection techniques include observation, interviews, and documentation, while data analysis was carried out using the Miles, Huberman, dan Saldana (2014) model through the stages of data collection, data condensation, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

1. Social Capital and Empowerment: Participation

In Community-Based Tourism (CBT), Goodwin and Santilli (2009) emphasize social capital as the trust built among stakeholders to achieve shared goals, highlighting the need for active community involvement in tourism development and management. This approach ensures community participation in decision-making, product development, and equitable benefit sharing, not just focusing on attracting tourists.

Tourism development in the Bandar Kidul Ikat Weaving Tourism Village is coordinated by the Pokdarwis, formed by

the Kediri City Department of Culture, Tourism, Youth, and Sports to promote local participation and empowerment. Beyond managing tourism, Pokdarwis also facilitates communication between the community and government to support local tourism needs. The Pokdarwis was established through the Decree of the Head of the Kediri City Culture, Tourism, Youth, and Sports Agency No. 556/057/419.105/2020. Its members consist of Bandar Kidul residents who actively participate in tourism development initiatives within their village.

To explore the extent of community participation and equal opportunity in tourism activities, the author interviewed Mr. Slamet Sugianto, Head of the Bandar Kidul Pokdarwis. He stated that all residents are equally welcome to participate and tend to do so voluntarily when they understand the benefits. The Pokdarwis, which oversees Kampung Tenun (alleys 8–11), consists of 26 administrators from diverse backgrounds, including weaving MSMEs, artisans, and culinary businesses.

Table 1. Data on the Management of the Bandar Kidul Ikat Weaving Community Tourism Group

No	Name	RT	RW
1	Slamet Sugianto	3	7
2	Purwoko	6	1
3	Heri Tri Sasono	1	5
4	A. Irsyad Fachrur Rozie	2	3
5	Arif Rohmatullah	6	5
6	Elva Nur'aini Shobah	2	4
7	Henri Irawan	2	3
8	Supriadi	2	7
9	Umayah	1	7
10	Muhammad Iqbal Ari S	3	7
11	Satrio Huda Nasrulloh	2	7
12	Arif Rahmat Kuncoro	3	3
13	Harul	5	5
14	Hendri Nur Setyo P	2	4
15	Supribadi	2	1
16	Fahim	5	7
17	Yahono	5	5
18	Teguh	6	5
19	Pasca Setiawan	2	2
20	Agus Wasono	2	5
21	Wiwik	2	5
22	Dwi Prasetyo	2	3
23	Djohar Ahmad Tontowi	3	3
24	Imam Dahroni	5	5
25	Siti Roqoyah	7	5
26	Erwin Wahyu Negoro	6	5

Source: Processed by the author (2025)

The management of the Bandar Kidul Tenun Ikat Tourism Group (Pokdarwis) includes individuals from various RT and RW, indicating that it is not limited to a single community. This broad representation reflects community involvement in tourism management. Most administrators are from RW 5 and 7, with RT 2, 3, and 5 being the most represented. Their di-

verse backgrounds, ranging from MSME actors to community leaders, strengthen social capital and enhance coordination. Pokdarwis serves as a platform for community participation and a channel to communicate tourism development needs to the government.

Community participation in the Bandar Kidul Ikat Weaving Tourism Village is reflected in planning and organizing local events through deliberation. According to Mr. Slamet Sugianto, Head of Pokdarwis, the community remains actively involved to foster a sense of ownership, particularly through participation in discussions related to tourism development and activity implementation. Community participation in the development of the Bandar Kidul Ikat Weaving Tourism Village is shown through Pokdarwis's active role in involving local stakeholders, RT/RW heads, MSMEs, and artisans, in planning discussions and decision-making processes. Through this forum, Pokdarwis and the community discussed various development plans, from infrastructure proposals to marketing strategies, training initiatives, and tourism packaging. These deliberations demonstrate strong community engagement in shaping the village's tourism growth. Community involvement extends beyond planning to event organization, as Pokdarwis actively engages residents in activities that reinforce the tourism village's presence and sustainability.

The Tenun Ikat Tourism Group has organized four local events: the People's Market, Djadoel Festival Ikat Benang Bazaar, the woven cloth giveaway during Kediri City's Anniversary, and the Exotic Carnival. These events reflect Pokdarwis' promotional efforts through collaboration with third parties. According to Mr. Slamet Sugianto, Head of Pokdarwis, initiatives like the People's Market stem from joint collaboration and sponsor support, while the Exotic Carnival was facilitated after Pokdarwis entered the top 30 in a competition supported by the Cultural Preservation Center of Region XI. He also emphasized the need for creativity in holding events without burdening the community financially.

At the People's Market, Pokdarwis facilitates local product promotion by providing MSME booths. In the Djadoel Festival Ikat Benang Bazaar, Pokdarwis organizes the event while artisans educate visitors about the weaving process. During Kediri City's Anniversary, Pokdarwis coordinates the collection and distribution of woven fabrics from MSMEs, promoting cultural heritage to the wider public.



Picture 1. Local Events, Traditional Market, Ikat Weaving Tourism Village

The role of Pokdarwis in promoting local culture is reflected in its involvement in the Exotic Carnival with the Cultural

Preservation Center of Region XI and Dhoho Street Fashion with Dekranasda Kediri, where MSMEs exhibited ikat woven products. In the Kediri City Traditional Clothing Design Competition, Pokdarwis also contributed by assigning weaving artisans as judges, preserving the aesthetic and cultural uniqueness of local textile traditions.

The Tenun Ikat Tourism Group (Pokdarwis) not only plans and implements local events but also evaluates their impact through internal forums with MSMEs. Activities like the People's Market and Djadoel Festival increased sales and economic opportunities, while giveaways and cultural competitions effectively promoted ikat weaving as Kediri's cultural identity. Based on the evaluation, the Pokdarwis head emphasized the need for cross-sector collaboration and MSME capacity-building to optimize cultural event-based promotion.

The principle of participation in the Bandar Kidul Ikat Weaving Tourism Village is reflected in the formation of Pokdarwis, which includes members from various neighborhood units and professions. It serves as a platform for community involvement in tourism planning, and a liaison to the sub-district for conveying development needs. Pokdarwis also organizes local events to promote and strengthen the village's tourism branding.

2. Local Economic Development

According to Harold Goodwin and Santilli (2009), Community-Based Tourism (CBT) can promote equitable local economic development through fair business models. Tourism must therefore produce real economic benefits, such as job creation, increased income, and the strengthening of local SMEs within the tourism ecosystem.

In Bandar Kidul, economic development is driven by Pokdarwis, which aims to improve community welfare by leveraging ikat weaving as cultural heritage and a source of employment. Mr. Slamet Sugianto, Head of Pokdarwis, noted that weaving galleries, training, and culinary businesses are developed to ensure the community benefits directly. Housewives are also involved to earn income from home, supporting both economic growth and cultural sustainability. This is reflected in Ibu Yuli's experience, a Palu Gada weaver who learned weaving after her grandmother's passing. Now, by joining a weaving business, she contributes to household income and feels more productive in her daily life. Interview results show that local economic development in Bandar Kidul, coordinated by Pokdarwis, supports cultural preservation while creating jobs and improving residents' welfare.

To support economic development, Pokdarwis encourages each MSME to open independent weaving galleries that promote creative ikat-based products and directly serve visiting tourists. Pokdarwis also coordinates product diversification among MSMEs, as noted by Mrs. Yusna from Tenun Ikat Medali Mas 2, who stated that in addition to selling cloth, they accept custom orders while preserving Kediri motifs. The resulting products now include clothing, bags, shoes, and other items that reflect market trends. The diversification of products and custom orders by MSMEs in the Bandar Kidul Ikat Weaving Tourism Village reflects their adaptation to market trends while preserving local cultural heritage through innovation, enhancing the value and marketability of ikat weaving.



Picture 2. Palu Gada Ikat Weaving UMKM Gallery

The ikat weaving gallery management in the Bandar Kidul Tourism Village allows MSMEs to independently develop branding, innovation, and marketing based on their uniqueness. However, the lack of centralized coordination creates inconsistencies in promotion and pricing, potentially causing unhealthy competition. As Mrs. Hana from Kodok Ngorek 2 noted, while freedom in motif creation and pricing is appreciated, inconsistent promotions and price disparities often confuse buyers. These disparities highlight the need for Pokdarwis to coordinate promotional access and price alignment among MSMEs. Mr. Slamet Sugianto, Head of Pokdarwis, acknowledged this by stating that they strive to maintain artisan visibility, partly by encouraging MSMEs to post regularly on social media. He also emphasized shifting MSMEs' pricing mindset, asserting that higher prices are justified for quality products.

The role of Pokdarwis in building MSME confidence is also evident from Mrs. Siti Makrifah's experience. As a tailor ordering woven fabric for uniforms, she recognizes the high and varied prices, over IDR 200,000 per piece, but still prefers Medali Mas due to its superior quality. For her, pricing also depends on her customers' preferences. This indicates that despite its relatively high price, consumers prioritize quality, with purchases tailored to demand and financial capacity.

In response to challenges faced by MSMEs, such as inconsistent pricing, promotion gaps, and competition, Mr. Evan from the Kediri Disbudparpora stated that the city plans to establish a neutral, government-owned ikat weaving showroom near the tofu souvenir center by Tjoe Hwie Kiong Temple, to collectively display products from all Bandar Kidul MSMEs. The showroom reflects Disbudparpora's aim to enhance tourism appeal and promote local identity through a coordinated, shared platform for showcasing high-value ikat weaving.

In addition to managing the weaving gallery, Pokdarwis also encourages MSMEs to welcome visitors interested in learning the weaving process. This shows that Bandar Kidul is not only a commercial area but also serves as an educational tourism destination. Visitors are introduced to tools and materials, motif design, yarn dyeing, thread tying, spinning, and direct weaving with artisans. During the research, the author met students from Al Fawaz Pare Islamic Elementary School on an educational visit. Ms. Nilam, an accompanying teacher, explained that the visit was part of the Independent Curriculum for third-grade crafts and similar visits are held every semester. As the participants were young, activities

focused on observing yarn spinning, tying, weaving, and viewing finished products. These visits indicate that weaving education has been integrated into school programs to introduce local crafts from an early age. Ms. Nilam also emphasized the need for a dedicated space, such as a hall, where artisans can give explanations without disrupting ongoing production activities.

To support the tourism ecosystem, Pokdarwis established the Tunggal Rogo Mandiri Culinary Center as a platform for MSMEs offering Kediri specialties such as pecel tumpang, polo pendem, and traditional herbal drinks. This center introduces local cuisine to visitors while creating business opportunities and strengthening culinary identity. As noted by Mr. Slamet Sugianto, Chair of Pokdarwis, the center aims to integrate local food into the tourism experience and empower residents, especially mothers, to earn additional income. Ibu Dewi, a snack vendor at the Tunggal Rogo Mandiri Culinary Center, shared that she was previously a housewife but now earns additional income by selling at the center. She expressed gratitude for the steady flow of visitors who enjoy her snacks. The Culinary Center plays a vital role in the Bandar Kidul Ikat Weaving Tourism Village by preserving local culinary heritage and creating economic opportunities, in line with Pokdarwis' community-based tourism efforts.

Pokdarwis also initiated a survey of vacant rooms in residents' homes for potential homestay use. Mrs. Maya's house, later named Homestay Pandora, was selected and now offers three guest rooms. According to Mr. Slamet Sugianto, the idea emerged after he suggested utilizing her unused rooms, which has since generated additional income for her. Pandora Homestay, initiated by Pokdarwis, enhances the tourism ecosystem by offering local accommodations that foster interaction between tourists and homeowners. It also generates additional income, reflecting the success of community-based economic development in Bandar Kidul.

Pokdarwis packages local economic initiatives into a tour worth IDR 700,000 for 30 people, covering educational visits, cultural experiences, and traditional culinary offerings that highlight local identity. Local economic development is driven by Pokdarwis through initiatives such as a weaving gallery, MSME product diversification, culinary centers, homestays, and educational tours. These efforts increase income and strengthen cultural identity, proving that cultural preservation and economic growth can coexist to support collective community welfare.

3. Commercial Viability: Sustainability

According to Goodwin and Santilli (2009), community-based tourism must ensure equitable community benefits while preserving cultural values and natural resources. Sustainable tourism thus requires preserving local culture, fostering pride, and protecting the environment and biodiversity.

To ensure sustainability, Pokdarwis urges artisans to preserve Bandar Kidul's signature woven motifs when innovating designs, maintaining the authenticity of inherited cultural values. Motifs such as *ceplik*, *ombak*, *lung*, *gunungan*, and *tirto* are expected to endure as symbols of Kediri's identity. As emphasized by Mr. Slamet Sugianto, innovation must not erase the uniqueness that distinguishes Kediri's weaving from other regions. Although artisans adapt their designs to market trends, they are expected to preserve essential traditional motifs. Mas Budi, a Palu Gada weaver, affirmed that while he innovates to meet market demand, he

consistently includes classic motifs like *ceplok* and *lung* as hallmarks of Kediri's weaving heritage.



Picture 3. Wijaya Kusuma Flower Motif Woven Fabric

The image shows an ikat weaving featuring the Wijaya Kusuma Flower motif, a blend of the traditional *ceplok* pattern and ancient Kawi script reading “Kadiri” from the Selomangleng Temple inscription. This motif, registered under intellectual property rights, symbolizes the female leader of Kediri, reflecting the elegance and resilience of the Wijaya Kusuma flower.

By balancing innovation and cultural preservation, artisans in Bandar Kidul keep ancestral weaving traditions alive while adapting them to modern contexts. Their commitment reflects cultural responsibility, ensuring that ikat serves not only as an economic commodity but also as a symbol of heritage and local pride passed through generations.

Pride in ikat weaving in Bandar Kidul is rooted in long-standing family traditions. Mrs. Yuli, a Palu Gada weaver, learned from her grandmother and now works alongside her sister. For her family, weaving is not merely a livelihood but a legacy to be upheld and passed down through generations. The intergenerational transfer of weaving skills preserves authenticity and local values, reinforcing that ikat weaving is not just art, but a core part of the community's identity.

To sustain the tradition, Pokdarwis encourages early weaving education for children to support future regeneration. This initiative fosters cultural pride and intergenerational awareness. Mr. Slamet Sugianto, Head of Pokdarwis, expressed hopes to establish a weaving school covering the entire process, though currently limited by funding constraints. Interview findings show that involving children in weaving helps them grasp both technique and history. Their participation is essential to preserving and advancing ikat weaving traditions.

In developing the Ikat Weaving Tourism Village, Pokdarwis promotes sustainability not only in socio-cultural aspects but also environmental management, particularly regarding dye waste. Although natural dyes are used, synthetic dyes remain a concern due to their potential to pollute soil and water. To address this, Pokdarwis urges artisans to apply the 3R principle (Reduce, Reuse, Recycle). According to Mr. Slamet Sugianto, Head of Pokdarwis, environmental preservation is as important as cultural preservation, prompting efforts to sort, process, and reuse dye waste. Interview results show Pokdarwis's commitment to environmental sustainability by encouraging artisans to manage synthetic dye waste using the 3R principle. Mr. Erwin, a Bandoel artisan,

stated that synthetic wastewater is hazardous if discharged directly into water, so they first collect and separate sediment, reprocess it when possible, and reuse or safely dispose of the remaining water. Based on interviews, artisans apply the 3R principle in handling synthetic dye waste. They limit dye use based on fabric orders, reuse dyeing water for other fabrics, and repurpose dye residue for crafts like statues. These efforts reflect their commitment to preventing pollution and building an environmentally friendly, sustainable tourism ecosystem.

To support environmental preservation, Pokdarwis placed portable decorative pots in strategic corners of the tourist area. Besides enhancing aesthetics and serving as Instagrammable photo spots, this initiative attracts visitors and improves the area's appeal. It also benefits local residents by making the environment more vibrant, increasing comfort, and fostering community pride. Interview results show that portable decorative pots enhance the village's aesthetics while fostering positive visitor interactions.

Pokdarwis also mobilized residents to clean irrigation channels, reflecting collective concern for environmental cleanliness and tourism comfort. As noted by Mr. Imam Kambali, this initiative has improved water flow and cleanliness, even allowing fish to thrive. Well-maintained irrigation channels prevent flooding and odors while improving environmental order and aesthetics, thus enhancing visitor comfort and the village's appeal.

Commercial viability and sustainability are reflected in preserving authentic woven motifs, managing dye waste via the 3R principle, and maintaining environmental aesthetics. These efforts strengthen product competitiveness, cultural identity, and community welfare (Goodwin & Santilli, 2009).

4. Collective Benefits: Capacity Building

According to Goodwin and Santilli (2009), training is essential in enhancing local capacity for successful Community-Based Tourism. In Bandar Kidul, Pokdarwis coordinates training programs to equip the community with skills in tourism management, product marketing, and visitor services, supporting the development of the Ikat Weaving Tourism Village.

To enhance community capacity, Pokdarwis involves MSMEs and weaving artisans in government-led trainings, including Tourism Village Strengthening, Woven Bag Making, Dyeing Techniques, and Photography, all aimed at improving local tourism skills. The Tourism Village Strengthening Training by the East Java Culture and Tourism Office aimed to build community capacity for independent tourism management. Held in Malang, the training covered Pokdarwis roles, tourism planning, and homestay development. Slamet Sugianto, Head of Pokdarwis Bandar Kidul, noted the program enhanced their skills in planning, packaging tourism experiences, and exchanging ideas with other villages. Post-training, Pokdarwis improved area management, evident in the tidier, more organized tourist sites that now appeal more to visitors.

In addition to the Tourism Village Strengthening Training, the Kediri City Trade and Industry Office held a Woven Bag Making Training to enhance the technical skills of weavers and MSMEs in creating high-value products from woven fabrics. Pokdarwis facilitated this activity by coordinating participants, providing technical support, and preparing logistics. The training, held at the home of Mrs. Yusna, owner of Medali Mas 2, focused on basic sewing techniques and utilizing woven waste through hands-on practice. According

to Mrs. Yusna, the training not only benefited others but also improved her own sewing skills and inspired her to develop woven bags as a new business product. After the training, the community began producing various high-quality, visually appealing woven bags, now sold as village souvenirs.

The Kediri City Trade and Industry Office also conducted dyeing technique training to enhance artisans' skills in using natural and synthetic dyes. Attended by weavers, MSMEs, and housewives, the training covered yarn dyeing basics, dye types, color mixing, and 3R-based waste management (Rahmawati & Nawangsari, 2023). Using hands-on practice, participants directly applied the techniques. Pokdarwis facilitated the sessions. According to Mr. Erwin of Bandoel Ikat, the training broadened artisans' perspectives, especially in creating eco-friendly, high-value color combinations. The training enabled craftspeople to create more vibrant and eco-friendly colors while encouraging motif innovation and diverse color combinations. Some now use natural dyeing techniques with unique appeal, though challenges persist, including limited dye availability and consistency in results.

To strengthen documentation and digital promotion skills, Bandar Kidul Village collaborated with the Pawon Sinema community to hold a two-day photography training. Coordinated by Pokdarwis, the training involved local youth and MSMEs, covering basic product photography, visual composition, lighting, and mobile photography techniques, along with hands-on practice in capturing woven products and the village atmosphere. Mas Iqbal, a local youth participant, shared that the training improved his understanding of product photography—particularly angles, background, and visual appeal for social media. He applied these skills to assist MSMEs in creating more attractive and marketable images of their woven products. Post-training, participants produced more appealing visual content for social media and product catalogs, and MSMEs began independently managing their digital marketing.



Picture 4. Photography Results of Ikat Woven Products

Capacity building, as a core principle of Community-Based Tourism (Goodwin & Santilli, 2009), has been realized in Bandar Kidul through various trainings facilitated by Pokdarwis, including weaving, dyeing, and tourism management. These activities have enhanced local skills in innovation and

marketing, fostering community independence and professionalism in developing sustainable tourism and improving economic well-being.

CONCLUSION

This study found that the implementation of Community-Based Tourism (CBT) in the Bandar Kidul Ikat Weaving Tourism Village, Kediri City, has been successfully applied in accordance with the principles outlined by Goodwin and Santilli (2009). The findings show that active community participation has played a vital role in strengthening cultural identity and providing socio-economic benefits. The local economy has grown through job creation and the development of weaving-based micro-enterprises. The sustainability of tourism activities is supported by cultural preservation efforts and the involvement of the younger generation in innovation. Furthermore, continuous training and knowledge sharing have enhanced the community's capacity to manage tourism independently. These findings indicate that the CBT model contributes significantly to improving community welfare by integrating cultural, economic, and social aspects in a participatory and sustainable manner. Overall, the Bandar Kidul case demonstrates how grassroots tourism development, when aligned with community needs and values, can serve as an effective strategy for inclusive rural development.

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