

Local Wisdom as the Foundation for Community-Based Tourism Development in Samiran, Boyolali


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ARTICLE INFO		ABSTRACT
Keywords:	Local Wisdom, Community-Based Tourism, Sustainable Tourism, Village Development.	This research aims to formulate a community-based tourism development model with the foundation of local wisdom in Samiran, Boyolali, Indonesia by emphasizing the strategic role of local cultural values, traditional rituals, and social practices as the main asset in creating a sustainable tourism model that preserves the environment, cultural heritage, and strengthens community welfare. This research provides practical benefits for local stakeholders, especially in empowering communities to be actively involved in tourism planning, management, and promotion. The research method used is qualitative through participatory observation, in-depth interviews, documentation, and targeted group discussions (FGD) with community leaders, tourism actors, and tourists. Data is analyzed through the stages of data reduction, triangulation, and interpretation to ensure the validity and depth of the analysis. The results of the study show that Samiran Village has a wealth of local wisdom such as the traditions of Sedekah Gunung, Sadranan, Temu Tirta, and Turonggo Seto which, if integrated strategically, can become a unique tourist attraction. However, there are still several challenges such as limited infrastructure, low digital literacy, and lack of professionalism in tourism management by local communities. The implications of this study confirm that local wisdom can be the foundation for the development of a competitive and sustainable rural tourism model. In practical terms, this model can be a reference for policymakers, tourism managers, and local communities in designing tourism development strategies that increase economic benefits, preserve cultural identity, and ensure environmental sustainability.

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INTRODUCTION

Tourism is one of the strategic sectors that can make significant contributions to economic, social, and cultural development in various countries (Škrabić, et al., 2021; Zunaidi, et al., 2022). Tourism in Indonesia is also a strategic sector in national development for the country's foreign exchange, as well as playing a role in cultural preservation, empowerment of local communities, and equitable distribution of regional development (Fadilla, 2024; Zunaidi, et al., 2022). According to UNWTO (2022), global tourism functions as an engine of economic growth as well as a means of strengthening cultural identity and sustainable development. Indonesia's tourism sector at the national level has become a development priority because it plays a role in increasing foreign exchange, job creation, and equitable development in the regions (Ministry of Tourism and Creative Economy, 2021). However, tourism development

that overemphasizes economic aspects often faces dilemmas, especially when environmental sustainability and local socio-cultural values are neglected.

The process of sustainable tourism development that emphasizes the environment and local socio-cultural values can be applied using the Community-Based Tourism (CBT) approach so that it gets more attention and is not neglected. CBT actively involves the community in tourism management with the aim that the benefits obtained can be felt directly by the local community (Mtapuri, et al., 2022; Zielinski, et al., 2021). The community can become beneficiaries and decision-makers who have full control over the process of planning, managing, and promoting tourism through CBT. CBT has great potential in maintaining a balance between the interests of tourists, tourism actors, and local communities (Azwar, et al., 2023; Priatmoko, et al., 2025; Dolezal & Novelli, 2022).

One of the key factors for the success of CBT lies in the use of local wisdom. Local wisdom is a system of values, norms, social practices, and cultural traditions that are inherited from generation to generation that function as a guideline for people's lives (Arsal, et al., 2023). Local wisdom is a strategic element in the development of community-based tourism because it contains values that can strengthen social integration while being a unique attraction for tourists (Maryani & Indriaty, 2024; Pattaray, 2025). The tourism perspective explains that local wisdom functions as a strong cultural identity and at the same time as a strategic asset to strengthen the attractiveness of destinations, increase social integration, and maintain environmental sustainability (Zulhuda, et al., 2025; Teguh, 2024; Uhai, et al., 2024). The integration of local wisdom in the tourism development model is needed to create unique destinations while ensuring long-term sustainability.

Samiran Village in Selo District, Boyolali Regency is one of the potential areas for community-based tourism development with a foundation of local wisdom. This is evidenced by the preservation of various traditions and community rituals such as the Mount Alms event which is attended by all residents as a form of gratitude and prayer for safety, and functions as a cultural attraction that is able to attract tourists. Monographic data show that in 2010, Samiran Village had a population of about 3,884 people and an area of about 4.08 km² with the majority of the population earning a living as farmers (2,616 people), while the traditional arts of Turonggoseto became a growing side profession in the local community. Samiran Village has also been officially designated as a potential tourism village since 2009 and is located on the strategic Selo–Solo–Borobudur tourism route, thereby increasing the visibility and opportunities for community-based tourism development. The following is the demographic and geographical data of Samiran Village.

Table 1. Demographic and Geographical Data of Samiran Village

Aspects	Information
Population	± 3,884 people, with a composition of 3,371 adult population, 513 children and 692 elderly people.
Village area	± 4.08 km ²
Structure of the work	± 2,616 people work as farmers (2010), art activities (Turonggoseto art) are a side profession for the community.
Tourist village status	The official determination has been made since 2009 (potential category) and is located on the strategic route of Central Java tourism (Selo-Solo-Borobudur).

Source: BPS Boyolali Regency (2023)

Samiran Village, which is located on the slopes of Mount Merapi and Mount Merbabu, is famous for its beautiful natural panorama and cultural richness that is still preserved. Traditions such as *Sedekah Gunung*, *Sadranan*, *Temu Tirta*, and *Turonggo Seto* are manifestations of local wisdom that function as cultural heritage and have the potential to become authentic tourist attractions (Dispar Boyolali, 2019). However, the potential for community-based tourism development with local wisdom in Samiran Village still faces various obstacles, such as limited infrastructure, low digital literacy, and lack of professional management in tourism management. This condition aligns with the findings of Liu & Li (2025), who affirm that the main challenge in rural tourism development is the limited capacity of local communities to deal with the dynamics of the modern tourism industry.

Previous studies have discussed the importance of integrating local wisdom into community-based tourism (CBT), but there are still conceptual and practical gaps in its implementation. Zielinski et al. (2021), in their study, emphasize that CBT can only be sustainable if it incorporates the cultural identity and traditional knowledge of local communities. However, their research focuses on macro-regional comparisons and does not provide an in-depth model for integrating local wisdom at the village level. Similarly, Mtapuri and Giampiccoli (2022) develop a theoretical framework for CBT but neglect the role of indigenous values as instruments for strengthening community participation and environmental stewardship.

This research aims to formulate a community-based tourism development model with the foundation of local wisdom in Samiran Village, Boyolali. It seeks to answer questions about the role of local cultural values, traditional rituals, and strategically integrated social practices into sustainable tourism planning. This study uses a qualitative approach with participatory observation methods, in-depth interviews, documentation, and directed group discussions. Qualitative is a method that emphasizes the process of exploring, understanding, and interpreting social reality, with the aim of uncovering the values, meanings, and contexts underlying social practices of society (Ahmadin, 2022). A qualitative approach is used in this study to explore the perspectives of the community, tourism actors, and tourists. The data analysis was carried out in stages of reduction, triangulation, and interpretation to ensure the validity of the findings.

Theoretically, this research contributes to the development of literature on the relationship between local wisdom and CBT, as well as enriching the scientific discourse on sustainable tourism. Practically, this research produces a model that can be used as a reference by local governments, tourism managers, and the community in designing tourism village development strategies to improve welfare, preserve the environment, and strengthen cultural identity. Samiran Village is expected to develop as a competitive and sustainable rural tourism destination while providing real benefits for future generations by making local wisdom its strong foundation.

METHOD

This study employed a qualitative approach with a case study method to formulate a community-based tourism development model based on local wisdom in Samiran Village, Boyolali, Indonesia. The research subjects included traditional and cultural leaders, village

officials, tourism and lodging managers, tourism awareness groups (Pokdarwis), and tourists. Informants were selected purposively based on their involvement and knowledge of tourism development (Sugiarto et al., 2023) to obtain relevant data.

Data were collected through in-depth interviews, observations, and focused group discussions involving traditional leaders, village government officials, Pokdarwis members, academics, and tourists. The collected data were analyzed using the interactive model of Miles & Huberman (1994), which involved data collection, reduction by sorting and grouping according to the research focus, data presentation through narratives and thematic matrices, and repeated conclusion and verification to maintain consistency and validity.

Validity was ensured through triangulation of sources and methods by comparing observations, interviews, group discussions, and documentation. The verification process involved repeated cross-checking among informants to reduce researcher bias. The findings aimed to represent individual perspectives while reflecting the collective reality of the local community comprehensively.

RESULT AND DISCUSSION

This section will discuss the results of research on local wisdom as the foundation for community-based tourism development in Samiran Village, Boyolali, as well as its discussion within the framework of sustainable tourism theory and Community-Based Tourism (CBT). The analysis was carried out in depth on the data from observations, interviews, and focused group discussions which were interpreted with reference to the literature and previous empirical findings.

Identification of Local Wisdom as the Foundation of Community-Based Tourism

This research found that Samiran Village has a wealth of local wisdom that is still maintained and functions as social capital as well as cultural capital. The Mountain Alms Tradition is a clear example of a collective spiritual practice that involves the entire community as a form of gratitude for the produce and prayer for salvation. The ritual is not only religious, but also strengthens social cohesion and has become a cultural tourist attraction. The Sadranan tradition which is carried out before the month of Ramadan also preserves the value of togetherness and is also a spiritual attraction for tourists looking for a natural experience. In addition, there are also traditional tourist activities in Samiran Village, Boyolali, namely Temu Tirta and the art of Turonggo Seto which show the close relationship between the culture and identity of the Samiran people. This local wisdom serves as a destination differentiator, which provides a unique attraction while emphasizing the identity of the tourist village. These results support the view of Ruslan (2024), that local wisdom is a strategic asset of community-based tourism, because it can present the value of authenticity that other destinations do not have.

Community Participation in Tourism Management

The findings show that there is active community involvement in tourism management. This can be seen from the active participation of mutual cooperation in protecting the environment, the construction of homestay facilities, and the implementation of cultural attractions. The presence of tourism awareness groups (Pokdarwis) is the driving force in organizing tourism activities, although the managerial capacity is still limited. Community

participation also includes the provision of tourism services such as homestays, local culinary, and handicrafts that provide added economic value for families. However, there are differences in the level of participation, where some people are actively involved, while others are still passive due to limited knowledge and skills. This condition is in line with research from Witchayakawin, et al., (2022), which emphasizes that community involvement in CBT is gradual, starting from symbolic participation to full participation. Sithole, et al., (2021), also stated the same thing, namely that the level of community participation is influenced by information access factors, institutional capacity, and the existence of external support, so that without capacity strengthening and mentoring, participation tends to stop at the consultative level and has not reached independent decision-making.

Challenges in Community-Based Tourism Development

The research identified various challenges that hinder the development of Samiran tourism villages, including:

1. Limited basic infrastructure such as access to transportation, sanitation, and internet networks, which has an impact on the competitiveness of destinations.
2. The low digital literacy of the community, so that tourism promotion through social media and digital platforms has not run optimally.
3. Weak institutional management capacity, which can be seen from the lack of ability to manage finances, marketing, and tourist services professionally.

In addition, there is also a threat in cultural commodification that arises when traditional rituals are used solely as commercial attractions without paying attention to spiritual values and social meaning. This has the potential to cause resistance from indigenous peoples and reduce the authentic value of tourism. These findings are consistent with the views of Suardana, et al., (2022), who stated that tourist villages often face a dilemma between economic interests and cultural preservation.

Formulation of a Tourism Development Model Based on Local Wisdom

Based on field findings, this study formulates a community-based tourism development model with the foundation of local wisdom which includes four components, namely:

1. Integration of local wisdom in tourist attractions as well as ethical guidelines for destination management.
2. Active community participation in tourism planning, management, promotion, and evaluation.
3. Strengthening institutional capacity through management training, digital literacy, and pentahelix-based governance (government, private, academic, community, and media).
4. Environmental sustainability is the main principle in the use of natural and cultural resources.

The model shows how local wisdom not only functions as a tourist attraction, but also as a regulatory instrument that ensures sustainability. Theoretically, the results of this study enrich the CBT literature by emphasizing the importance of the local wisdom dimension as a foundation. Practically, this model can be a reference for local governments, tourism managers, and local communities to design a strategy for developing tourism villages that are competitive, sustainable, and fair. Here is a picture of a tourism development model based on local wisdom:



Figure 1. Tourism Development Model Based on Local Wisdom

Source: Author (2025)

The model was formulated from research field findings in Samiran Village, Boyolali, by placing local wisdom as the main foundation for the development of community-based tourism (CBT) with four main components that are integrated with each other:

Integration of local wisdom

Local wisdom found in Samiran Village such as Mountain Alms, Sadranan, Temu Tirta, and the art of Turonggo Seto has become a cultural attraction and an ethical guideline in tourism management. Integration ensures that tourism develops without losing the spiritual meaning and social values contained in traditions, so that local wisdom can function as a tourism product and as a regulatory instrument to maintain a balance between cultural preservation and economic utilization.

Community participation

The Samiran community plays an active role in tourism management through mutual cooperation, homestay management, authentic local culinary, and involvement in tourism awareness groups (Pokdarwis). Such participation can create a sense of ownership, a more equitable distribution of economic benefits, and social legitimacy for tourism management. However, participation is still multi-layered, namely there are active communities, and there are also passive communities due to limited knowledge, so a continuous mentoring mechanism is needed to encourage full participation.

Strengthening institutional capacity

The development of tourist villages requires strong and adaptive institutions. Pokdarwis and village officials in Samiran Village are the main institutional actors, but still face limitations in management, marketing, and digital literacy. Therefore, this tourism development model based on local wisdom emphasizes the importance of capacity building through training, mentoring, and strengthening pentahelical-based governance (government,

private, academic, community, and media). A more solid institution, tourism villages can be more independent and competitive in facing the dynamics of the modern tourism industry.

Environmental sustainability

As one of the villages located on the slopes of Mount Merapi and Merbabu, Samiran has an ecosystem that is vulnerable to exploitation. This model places the principle of environmental sustainability as a key component, emphasizing the importance of wise management of natural resources, reducing the negative impact of tourism, and implementing environmentally friendly practices in tourism activities. It can be used to ensure that tourism not only provides short-term economic benefits, but also conserves resources for future generations.

CONCLUSION

This study concludes that local wisdom is a crucial foundation for community-based tourism development in Samiran Village, Boyolali, where traditions like Mountain Alms, Sadranan, Temu Tirta, and Turonggo Seto serve both as tourist attractions and as means to uphold spiritual, social, and cultural values. Community participation reflects collective awareness in managing tourism despite challenges such as limited capacity, low digital literacy, inadequate infrastructure, weak governance, and risks of cultural commodification. The proposed model highlights four key components: integration of local wisdom, community participation, institutional capacity strengthening, and environmental sustainability. This research contributes to CBT literature by centering local wisdom and offers a practical framework for government, tourism managers, and communities to develop competitive, sustainable, and equitable tourism villages. Future research could explore the long-term impacts of digital literacy improvements and governance reforms on sustaining local wisdom in tourism contexts.

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