



## **Management Analysis: Community Empowerment Based on Local Wisdom**

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### **Abstract**

Tanoker Learning Village is unique in its community empowerment process based on local wisdom. Tanoker Village is complex, because it's a structured organization that modifies traditional and modern culture and adopts innovations in the development of traditional and modern culture. This research aims to empower the community to play an active role in development activities. The reality of existing life, namely how local wisdom acts as social capital in empowering the community in Ledokombo Village. Research like this has not yet been carried out much in Indonesia. This research uses qualitative data with techniques interactive model of analysis to analyze local wisdom as strengthening social capital in community empowerment. The local wisdom values taught by the Tanoker Learning Village have succeeded in forming changes in individual consciousness, both in children, mothers, fathers and grandparents in Ledokombo Village. This change is visible in their thinking patterns and behavior. After following various guidance, their motivation changed to full awareness, where they wanted to contribute to making Ledokombo Village and its community better. In this case, it is proven that the Tanoker Ledokombo Learning Village acts as an agent of social change in rural areas of Ledokombo District through a local wisdom-based approach.

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## **1. INTRODUCTION**

Community empowerment management is a systematic approach that aims to increase the capacity of individuals and groups in society to manage resources independently and sustainably. This process involves strengthening local potential through community involvement in every stage of planning, organizing, implementing and monitoring, with the aim of improving social, economic and cultural welfare. According to Mardikanto and Poerwoko (2018), community empowerment is a process to increase people's ability to be able to make decisions and control the factors that influence their lives. Empowerment involves the transfer of knowledge, skills and strengthening social structures, so that communities can play an active role in development.



Community empowerment management is an ongoing movement and processes to mobilize potential, increase participation, build civilization, and strengthen community independence (Purba, 2015). Empowerment is a human development paradigm, namely a people-centered development approach (*people center development*) by encouraging community initiatives and participation from below (Kusuma, et al., 2017). Empowerment management is an approach that integrates management principles into empowerment programs. This approach focuses on: 1) Active community participation in every process; 2) Sustainability of programs based on local independence and 3) Innovation based on local wisdom to maintain relevance to the local cultural and social context.

Community empowerment based on local wisdom is an important strategy in creating sustainable development oriented towards community welfare. In the era of globalization, modernization often poses a threat to the existence of traditional values that form the identity of a community. For this reason, a local wisdom-based approach is a solution to combine local values with modern development needs. However, implementing this empowerment requires effective management through a planned management approach. Proper management allows local potential to be optimized in a sustainable manner, while providing solutions to the challenges of globalization, climate change and social inequality.

Community empowerment refers to the process of increasing the capacity of individuals and groups to control their lives, create economic opportunities, and participate in decision making. According to Chambers (1997), community empowerment must be based on the principles of participation, transparency and sustainability.

Local wisdom is a form of traditional knowledge passed down through generations, encompassing a system of values, culture and technology based on a particular natural and social environment. Local wisdom has adaptive, ecological and contextual characteristics (Geertz, 1983). Local wisdom as culture is a pattern of understandings or meanings that are thoroughly intertwined with historically transmitted symbols, a system of inherited conceptions with symbolic forms by which humans communicate, preserve and develop knowledge. and their attitudes towards life (Kusuma, 2010).

Community empowerment based on local wisdom has the aim of empowering communities to play an active role in development activities (Rochmiyati, et al., 2023). This will cause all natural and cultural riches to become an attraction that will be preserved and have a positive impact on improving the quality of life of local communities economically (Kholmi, 2018).

Empowerment based on local wisdom is a strategic approach that integrates community values, practices and traditional knowledge into the development process. In this context, management becomes a systematic framework for directing empowerment through the stages of planning, organizing, implementing and monitoring, with local communities as the main actors. A management process that involves local communities in planning, organizing, implementing and monitoring is a strategic approach to empowerment based on local wisdom. This approach not only provides sustainable economic outcomes but also strengthens cultural identity and community capacity. Thus, empowerment programs based on local wisdom can be an effective solution in facing the challenges of globalization and social change.

Jember Regency has a leading tourist destination with unique local wisdom and the active role of local residents in tourism activities. The destination is called Tanoker Learning Village in Ledokombo Village, Ledokombo District, Jember Regency. Tanoker Learning Village is a learning tourism destination in a rural area that has beautiful natural characteristics. Tanoker Learning Village not only offers natural beauty, but also traditional arts. The various activities and unique culture of the Ledokombo community where the Tanoker Learning Village is located include games, music, dance and traditional snacks. Apart from tourism activities, the Tanoker Learning Village also displays its cultural arts through typical handicraft knick-knacks produced by Tanocraft. Apart from cultural activities, the Tanoker Learning Village also opened a children's study room and an elderly school to improve the education of Ledokombo Village residents. Various activities which

constitute the local wisdom of the Ledokombo Village community are part of the development of the tourism sector in Ledokombo Village (Purba, 2015).

The majority of Ledokombo village residents work as agricultural laborers, while others are involved in the informal sector such as small traders, as well as working in companies or as public/private employees. In the last two decades, more and more people have been making a living outside Ledokombo, both within the country (especially Bali) and abroad (such as Malaysia, Singapore, Taiwan and Hong Kong). Social problems are also important challenges in Ledokombo, including issues of education, health and poverty. So, Tanoker is here with a mission to help overcome these problems by being directly involved in the community, preparing families and children to live healthy, intelligent and prosperous lives.

Tanoker Ledokombo considers it a potential worth developing and introducing to the wider community. Introduction efforts are carried out through various strategies, such as art performances, print and electronic media, as well as utilizing collaboration that has been carried out by the founders of Tanoker Ledokombo. This made Tanoker Ledokombo begin to be connected and visited by various groups, both from the government and the general public, both from within and outside the country. These visits provide insight into social and cultural life outside Ledokombo District. Apart from that, Tanoker Ledokombo together with Ledokombo residents, especially children, also introduced traditional Indonesian culture. The meeting between the two parties succeeded in making the children who were accompanied by Tanoker Ledokombo carry out cultural fusion, combining traditional Indonesian culture with cultures from other countries. This combination is realized in the collaboration of traditional stilt games with dance movements, accompaniment by instruments and musical instruments, as well as songs sung in various languages, such as Madurese, Indonesian, English, Arabic, Mandarin, Javanese and Japanese.

The traditional game used by Tanoker Ledokombo as a means to encourage social change in Ledokombo District is the game of stilts. Tanoker Ledokombo together with the local community, especially children, are trying to revive the role of stilts amidst the dominance of modern games which often make children tend to be individualistic. Apart from that, the cultural values contained in the stilt game are enriched by including songs accompanied by musical instruments and discussing certain themes that are relevant to everyday life.

Interestingly, all of the Tanoker Learning Village activities are community empowerment, where Ledokombo village residents are trained in their abilities and willingness to develop their own potential. Tanoker Learning Village was founded by Dr. Ir. Suporahardjo and his wife, Dra. Farha Tit Abdul Qadir Assegaf, M.Si. or who are familiarly called Pak Supo and Bu Cicik, are determined to invite Ledokombo residents to be more creative in order to improve their quality. The people of Ledokombo village, with empowerment from the Tanoker Learning Village, are able to be creative and do business and have even become a special attraction for tourism in Jember Regency. The Tanoker Learning Village also often receives awards and achievements from the government and other parties, because the Tanoker learning village is considered to have contributed to the empowerment of local communities. The Tanoker Learning Village is able to manage the community empowerment process, not only as an educational facility but also as a tourism activity (Giovanni, 2019).

Tourism is an important element in this century in growing the economy of developing countries, one of which is Indonesia. Since the last few decades, tourism has been able to boost the economies of various countries around the world (Sagajoka & Banda, 2019). The development of tourism causes various impacts, including creating jobs and increasing people's income, especially communities around tourist attractions. Tourism development is one way to reduce poverty, preserve natural and cultural resources of local communities and improve the quality of life of local communities (Kusuma, 2023). The active role of local communities will prevent negative impacts in the form of damage to natural resources and/or culture of the surrounding community (Kamaruzzaman, 2018).

Synergy is needed between the government and local residents in developing tourism potential. Not only training, but tourism developed by local residents also requires assistance and capital assistance. Efforts to provide capital can be through increasing tourism awareness groups and developing community business potential in the tourism sector (Bhandari, 2021). Socializing the importance of developing tourism potential can also increase public awareness of preserving natural resources and cultural uniqueness which is a tourist attraction, this indirectly encourages the growth of new jobs (Kusuma, et al., 2017).

Development is not only limited to children's creativity in combining cultures. The people of Ledokombo District as a whole have also played an active role in changing the conditions of their area, which can be seen from their participation in every Ledokombo Tanoker activity to the formation of groups operating in the field of social entrepreneurship. This social entrepreneurship activity, which began running intensively in 2011, focuses on lodging businesses by marketing and renting out rooms in people's homes. In 2012, this business expanded by increasing the production and marketing of handicraft and culinary products. This development shows that the people of Ledokombo District are able to accept change and use it as an impetus to develop their area.

The Tanoker learning village as the subject of this research is unique and has a unique local wisdom-based community empowerment process. The Tanoker Learning Village is complex, because it is a structured organization and not only packages traditional culture but also modifications to modern culture and adopts innovations in the development of traditional and modern culture (Hasan, et al., 2022). The communities helped by the Tanoker Learning Village are traditional village communities who still have inadequate abilities to become entrepreneurs and develop SMEs. Skills training is also carried out progressively in all age groups.

The reality of life in the Tanoker Learning Village is interesting to analyze, how local wisdom acts as social capital in empowering the community in the Tanoker Ledokombo Learning Village, Jember Regency. Furthermore, it was also analyzed how potential could be developed in community empowerment carried out by the Tanoker Learning Village. Society and tourism both have a dynamic nature, so that at any time they require more in-depth analysis or study. Because as a dynamic activity, this requires continuous study (including socio-economic, socio-political and socio-cultural aspects), which must also be dynamic, so that the development of community empowerment can provide benefits for human life, especially local communities.

Even though there have been many studies on community empowerment, there have not been many studies on community empowerment based on local wisdom in Indonesia. Setiadi and Pradana (2022) conducted research on Community Empowerment Based on Local Potential through the Genilangit Tourism Village Program, Poncol District, Magetan Regency using the CIPOO approach (*Context-Input-Process-Output-Outcome*) and the results obtained were that the ability to develop independently would emerge if community participation began to be encouraged in developing villages. This can be implemented, one of the ways is by community participation in implementing and getting involved in making existing development programs a success. in his village. Meanwhile, this research will use an interactive *model of analysis* to analyze local wisdom as strengthening social capital in community empowerment. This technique can increase the depth of understanding and results of studies regarding the phenomenon being studied and the context in which the phenomenon appears.

## **2. METHODS**

This research uses qualitative methods. According to Moleong (2017) qualitative research aims to find out phenomena that are occurring or have occurred based on the experiences of research subjects. Qualitative methodology is a research procedure that

produces data in the form of words and statements from the subjects studied. Qualitative research relates to the ideas, opinions, or beliefs of research subjects that cannot be measured with numbers (Sari, et al, 2022). This research describes community empowerment based on local wisdom to develop tourism in Ledokombo Village, Ledokombo District, Jember Regency.

This research was conducted in Ledokombo Village, Ledokombo District, Jember Regency, East Java Province. Ledokombo village is located in Jember district, but not only Javanese people live in this village, many Madurese and Osing people also live in this village and can live side by side. The location of Ledokombo village from the city center of Jember district is around 30 kilometers to the north. Researchers chose Ledokombo Village because in Ledokombo Village there is also the Tanoker Learning Village as a socio-cultural tourism destination, making the local wisdom of the Ledokombo community an important element in empowerment. Not many villages are as empowered as Ledokombo Village, which not only attracts tourists but also many figures who come to study at the Tanoker Learning Village.

Qualitative research starts from the uniqueness and complexity of the reality or social phenomenon being studied, so determining informants is an important part. Informants are people who are asked to provide opinions regarding research problems and people who are directly involved in the problem being researched (Sari, et al, 2022). This research uses techniques of purposive *sampling*. Researchers choose deliberately and in a planned manner informants or subjects who can help researchers understand the research problem. Informant or subject is the person who best understands and understands the research problem. Researchers tend to choose informants or subjects who are considered knowledgeable and trustworthy in explaining research problems in depth. The criteria for informants or subjects include:

1. Ledokombo Village Community
2. Member of the Tanoker Learning Village activities
3. Get to know the activities of the Tanoker Learning Village

Researchers took 10 people according to the criteria as a research informant. The informants are Ledokombo residents who take part in and know about the activities of the Tanoker Learning Village, which consists of participants, managers and initiators of community empowerment activities.

This research uses qualitative data with data sources grouped into 1) primary data obtained directly through in-depth interviews with research informants and 2) secondary data, namely data obtained not from the first party but from certain parties related to this research ( documentation or literature study).

Researchers used data collection techniques of participant observation, in-depth interviews and document study.

1. Participant observation, this method is an observation where the researcher is actively involved with the activity being observed and records the behavior that occurs at that time and can also participate in the activity being observed.
2. In-depth interviews, this method is a way of obtaining data by conducting in-depth interviews and direct questions and answers with people who have been designated as informants.
3. Document Study, this method is collecting data through searching and finding evidence that is not directly aimed at the research subject, but through documents.

### 3. RESULT AND DISCUSSION

#### 3.1. Results

##### **Tanoker Ledokombo Learning Village Community Profile**

Tanoker Ledokombo Learning Village, located in Ledokombo Village, Jember Regency, East Java, is an educational and community empowerment community based on local wisdom. Ledokombo Learning Village is a rural area that has unique characteristics as a tourist destination. The people in this region still maintain their original traditions and culture. Apart from that, typical food, agricultural systems and social life are also the attractions of this tourist village. Authenticity and natural sustainability are also important factors that support this area as a tourist destination. Apart from this uniqueness, this tourist village needs to be equipped with various facilities such as transportation, telecommunications, health services and accommodation to facilitate tourist activities. Accommodation in the form of tourist cottages (homestays) allows visitors to experience an authentic rural atmosphere. This village is also a meeting place for various groups, races, ethnicities and cultures, which are managed to support each other in order to create peace, justice and prosperity, especially for children as the next generation and hope for the future.

Tanoker is a learning community in Indonesia that seeks to develop the potential and character of children and society through various creative activities. Tanoker was designed as a response to various social problems faced by local communities, such as high rates of labor migration abroad and social risks for children abandoned by their parents. Tanoker focuses on children, believing that they have the right to live happily and develop without ignoring the importance of personal development. The aim of Tanoker is to help children become virtuous individuals and have a positive impact on society, nation and state. The name "Tanoker," which comes from the Madurese word meaning "cocoon," reflects the belief that community and culture-based tourism can drive significant social change, helping to overcome problems of education, health and poverty. Tanoker was founded as a learning and playing community on December 10 2009 in Ledokombo. The Ledokombo Tanoker Community was founded by Dr. Ir. Suporaharjo, M.Si and Dra. Farha Ciciek, M.Sc.

Now, Tanoker has become a space for children to express themselves through traditional games, such as Stilts and Djimbe, as well as various other creative activities. One of the routine programs is Cheer Week, which is designed to optimize children's personal development. Apart from being a study space, Tanoker is also famous for the friendliness and comfort felt by anyone who visits. Tanoker has integrated into the surrounding community and continues to spread joy to children. Visitors will feel extraordinary togetherness and warmth while at Tanoker.

Tanoker also played an important role in the creation of the Ledokombo Learning Tourism Village. This community is active in developing the potential of Ledokombo District, making it the center of social life that moves society. Tanoker is also an inspiration in efforts to preserve the cultural heritage of our ancestors, working together with the village government and community in maximizing existing potential. Sutanto (2022) in his research revealed that Tanoker has several main objectives, namely:

1. Preserving Local Wisdom: Integrating traditional games and local culture in people's daily lives.
2. Economic Empowerment: Through skills training and small business empowerment, such as Tanocraft.
3. Improving Children's Education: Providing creative learning spaces for children from migrant worker families.
4. Strengthening Community Solidarity: Through social and cultural arts activities that involve the entire community.

Tanoker has five activity units, each of which focuses on cultural, social and economic activities, namely:

1. Child Support Unit; Tanoker uses traditional games, such as stilts, as a means of education for children. This game not only trains physical skills but also introduces the

values of cooperation, self-confidence and local culture (Susanto, 2022). The game of stilts is also the main identity of Tanoker, especially through the Stilts Festival, an annual event that attracts domestic and international tourists.

2. Handicraft Unit; Through the Tanocraft program, Tanoker trains people to produce handicrafts based on local wisdom, such as stilt dolls. This product is then marketed locally and internationally, providing additional income for the community, especially women who are former migrant workers (Tanoker.org, 2023).
3. The Agricultural Unit manages the entire agricultural process from planting seeds, maintenance, harvesting, to sales.
4. Unit Mentoring TKI (Indonesian Workers) specifically focuses on protecting the rights and obligations of migrant workers, both domestically and abroad.
5. The Event Organizer Unit is responsible for organizing all activities related to tourism, tourism products and tourism services for visitors. Tanoker has developed into an education and culture-based tourist destination. Activities such as learning traditional games, attending art workshops, and visiting traditional villages are attractions for tourists (Susanto, 2022).

### **Empowering Children in the Tanoker Ledokombo Learning Village Community**

The Tanoker Ledokombo Learning Village Community functions as a small structure in the form of a learning and playing community which is equipped with elements such as a name, secretariat, activity forum, types of activities, management, motto and objectives. Guidance activities at Tanoker run effectively with the involvement of mentors and children as active agents in the community. The mentor has a central role in providing material related to cultural values, with authority over the knowledge and tools used in the process. In carrying out their role, companions need children as recipients of material, and conversely, children need companions to gain an understanding of cultural values. The mentor provides guidance with a cultural approach through traditional stilt games and songs accompanied by music, as well as through discussions of themes relevant to everyday life. These cultural values are conveyed repeatedly in an informal format every Sunday or when children visit Tanoker Ledokombo. Apart from that, guidance is also provided when Tanoker Ledokombo holds activities outside Ledokombo.

The child empowerment process at Tanoker is designed holistically, including education, arts and culture, traditional games and community strengthening. The following are the main stages of empowering children in the Tanoker Ledokombo Learning Village:

1. Introduction and Child Involvement (Engagement Phase)  
This stage aims to attract children's interest through fun and educational activities. A participatory approach is applied to ensure children feel comfortable and interested in joining.
  - a. Traditional Games: Tanoker teaches games such as stilts to train physical skills, self-confidence and cooperation. Stilts are also used as a medium to introduce local cultural values.
  - b. Arts and Cultural Activities: Children are involved in traditional dance, music and fine arts training to develop their talents while preserving culture (Susanto, 2022).
2. Informal Education and Capacity Building (Capacity Building Phase)  
Once children are engaged, Tanoker provides informal educational programs designed to improve their cognitive, social, and emotional skills.
  - a. Literacy Education: Tanoker organizes reading and writing classes for children from underprivileged families. This activity is carried out in a pleasant atmosphere to increase interest in learning.
  - b. Life Skills Training: children are taught skills such as leadership, time management, and communication through various group projects (Tanoker.org, 2023).
3. Community Involvement and Collective Care (Community Engagement Phase)

Tanoker applies the concept of community-based care to ensure children receive adequate attention and support, especially those whose parents work as migrant workers.

- a. **Collective Parenting:** with the philosophy of "Your children, our children; Your grandchildren, our grandchildren together," the entire community is involved in providing care and guidance to children (Wulandari et al., 2023).
  - b. **Parent Empowerment:** Tanoker trains parents, especially housewives and former migrant workers, to support children's education through economic skills training such as handicrafts and managing family finances.
4. **Empowerment Through Cultural Festivals (Cultural Empowerment Phase)**  
The Stilt Festival is one of the flagship programs that involves children in large-scale cultural activities. This festival not only strengthens a sense of pride in local culture, but also gives children the experience of interacting with the wider community. Festival activities, children perform stilts, dances and other artistic attractions in the annual Stilts Festival. This event attracts national and international attention, introducing children to the value of hard work and achievement (Goodnewsfromindonesia.id, 2023).
5. **Evaluation and Sustainable Development (Evaluation and Sustainability Phase)**  
Tanoker regularly evaluates the success of its programs through community deliberations. This evaluation involves both children and adults to ensure the program remains relevant to local needs.
- a. **Children's Feedback:** children are given the opportunity to provide feedback on the activities they participate in, ensuring the Tanoker approach continues to develop.
  - b. **Application of the Value of Independence:** Tanoker programs are designed to give children skills and insight that they can use in everyday life, creating a foundation for future independence.

The mentoring process at the Tanoker Ledokombo Learning Village not only focuses on introducing cultural values through activities, but also instilling norms and rules as part of a legitimate structure. The norms applied in Tanoker are divided into two types: oral and written. Verbal norms include the obligation to maintain tolerance without discriminating against backgrounds such as origin, social status, religion, ethnicity, race or nation. In addition, there is a prohibition against getting involved in conflict or hostility. To maintain harmony, Tanoker emphasizes the principles summarized in its motto, namely learning, playing, making friends, having fun and working together. This includes prohibitions against negative behavior such as provoking, insulting, putting down, or ridiculing others.

Furthermore, this community also teaches the importance of values such as complementing each other, helping, working together, sharing, caring, mutual cooperation, supporting and understanding each other. For example, after playing on stilts, children are expected to return the equipment to its place neatly and throw away rubbish in the location provided. On the other hand, written norms in Tanoker can be found in regulations posted on walls or trees in community areas. Some of these rules are also often conveyed verbally, such as the prohibition on playing gamelan without a trainer, the obligation to return musical instruments after practice, and returning books to the shelf after they have finished reading. Apart from that, every child who wants to swim is required to read a book first and make a summary of the story. Children are also taught to use facilities properly, such as urinating in inappropriate places and wearing swimwear. These norms continue to be socialized to children, with additional developments such as the obligation to retell the contents of books they have read. As a result, positive changes in children's behavior began to be seen.

### **Empowerment of Mothers in the Tanoker Ledokombo Learning Village Community**

Tanoker Learning Village in Ledokombo, Jember Regency, East Java, has implemented various empowerment programs for mothers, especially those who are former migrant



workers. These programs are designed to improve economic, social and cultural welfare through a local wisdom-based approach.

The empowerment of mothers in the Tanoker Ledokombo Learning Village is realized through a program called "Bok-ebok School." This program was established in 2016 in Tanoker Ledokombo as a response to the lack of attention received by Ledokombo children from their parents who work as migrant workers. The aim is to raise awareness among mothers to implement good parenting patterns, both for their own children, relatives' children and neighbors' children. This program provides basic material such as identity, gender, healthy food, environmental cleanliness, child care, collaborative care, and Muslimatan schools in 10 meetings.

In general, the process of empowering mothers in the Tanoker Learning Village is carried out through the following activities:

1. **Skills Training and Business Development**  
Tanoker provides skills training for mothers to increase their capacity to produce economically valuable products. One of the initiatives is the formation of a handicraft business group that utilizes local resources. For example, the Kenconowungu Farmers Group develops products based on local resource potential, such as crafts from banana stems and organic agricultural products.
2. **Strengthening Capacity through Non-formal Education**  
Tanoker also holds non-formal education programs for mothers, such as the Bok-Ebok School and the Pak Bapak School. This program aims to increase their literacy and knowledge in various fields, including health, children's education and family financial management. Through this approach, mothers are encouraged to be more active in child care and decision making in the family.
3. **Cultural Preservation through Arts and Tradition Activities**  
To preserve local culture, Tanoker involves mothers in various arts and traditional activities, such as traditional dance training and making regional culinary specialties. This involvement not only strengthens cultural identity, but also opens up economic opportunities through cultural tourism and sales of culinary products.
4. **Creative Economy Development through Tanocraft**  
Tanoker founded Tanocraft, a business unit that produces and markets handicrafts made by women in Ledokombo. Products such as stilt dolls and other crafts are marketed locally and internationally, providing an additional source of income for families and increasing the economic independence of mothers.
5. **Improving Welfare through Health and Environmental Programs**  
Tanoker also initiated health and environmental programs involving mothers, such as training on family nutrition, sanitation and waste management. This program aims to improve the quality of life for families and create a healthy and clean environment in the Ledokombo community.

In the past two years, Bok-ebok School has grown rapidly. The mothers agreed that this program had a positive impact on their families and society. For example, in the material on identity and gender, mothers are taught to know themselves, understand life's needs, roles, and similarities and differences with their husbands, both in nature (sex) and in equality of roles (gender), which helps create family harmony. In childcare material, mothers are taught how to educate their children starting from small things, starting with how to behave well towards their husbands as an example for their children. As a simple example, mothers are taught to get used to saying "please" when asking for something and "thank you" afterwards, as well as prohibiting children from playing with gadgets excessively to avoid dependence on technology.

Collaborative parenting material provides an understanding of the impact of lack of attention on children left behind by parents who work as migrant workers, as well as building empathy so that mothers are able to provide protection and good parenting. Mrs. Munawaroh enthusiastically considers this a shared responsibility to help RT/RW in protecting children from bad behavior. Muslimatan schools are implemented to build the

spirituality and religiosity of mothers as the first madrasah for their children and as social creatures in the neighborhood.

### **Empowerment of Fathers in the Tanoker Ledokombo Learning Village Community**

Empowering fathers is also an important part of the Tanoker Learning Village community. The fathers in Ledokombo village also do not want to be left behind in developing themselves. Starting from concerns about environmental conditions, especially regarding juvenile delinquency, unhealthy living, and violence in the family, a number of fathers took the initiative to hold outreach about social problems that have been occurring recently. This activity is usually carried out in conjunction with regular meetings, such as taklim assemblies, recitations, social gatherings, Rukun Kifayah, dhikr assemblies manaqib, or other meetings.

Mohammad Ali, the initiator of this activity, called it a "School for Fathers" because apart from holding dhikr and prayers together, at the end of the event it was also filled with material, especially regarding family education. According to him, family education is very important to implement in this forum because the family has a big influence in shaping individual behavior and providing vitality and calm to children. Through the family, children learn their language, values, and customs. The family is responsible for educating children properly according to the right principles, keeping them away from deviation. Therefore, the family has important duties and responsibilities, such as maintaining love and peace at home, avoiding violence, supervising the educational process, and parents must carry out the necessary steps as part of their obligations. In general, the empowerment activities for fathers in the Tanoker Learning Village include:

1. Parenting Education

The Pak-father school provides education regarding effective parenting techniques, communication within the family, and the importance of the father's role in child development. Through discussions and training, fathers are invited to understand family dynamics and children's emotional needs.

2. Strengthening Family Values

This program emphasizes the importance of instilling values such as love, responsibility and cooperation in the family. Fathers are encouraged to be positive role models for their children and be actively involved in family activities.

3. Involvement in Community Activities

Pak Bapak's school also invites fathers to participate in community activities, such as recitations, group discussions and other social activities. This aims to build a social support network and strengthen ties between families in the community.

4. Skills Training

Apart from focusing on parenting, this program also provides skills training for fathers, such as organic farming, handicrafts and entrepreneurship. The aim is to improve the economic welfare of families and provide better alternative livelihoods.

Pak-father schools are packaged in a different way from formal schools, where there are no facilities such as benches, tables, blackboards or other learning media. The educators there also do not dress formally or as organized as in formal schools. There were only casual discussions about family education and social phenomena occurring in the environment. This forum is usually also a place to share experiences about how to educate a family properly and correctly.

A statement from one of the school participants, 57 year old Erfan, revealed that he really enjoyed attending Pak Bapak's School and the relaxed discussion atmosphere. He feels he has gained knowledge about how to be a better parent. "We are taught how to communicate, such as inviting children to eat together and discussing various things within the family," he said. Meanwhile, Abdul Rofik, 60 years old, also stated that this kind of meeting was very important to attend. Through this group discussion, he felt reminded of the importance of building good communication within the family. "In educating children, we have to be patient and not mix personal problems with children. If there are external

problems, we have to be able to separate them. That's the message I got from today's discussion," explained the Summersalak village official. While attending the Pak-father School, Abdul Rofik often served as a speaker in activities held every week. According to him, this activity is very important because the most important and first education is the family. At home, children are guided, educated, directed and straightened out with love and affection. Gentle touch, sincere attention, and constant assistance are forms of parental care. Because of this, Abdul Rofik often discusses the importance of family education at every meeting.

### **Empowering the Elderly in the Tanoker Ledokombo Learning Village Community**

Learning knows no age or time limits, and it is never too late to learn. With this spirit, the elderly in Ledokombo Village also do not want to be left behind by the younger generation. They formed a forum called "Yang-Eyang School." Yang-Eyang School, which means a place of learning for grandparents, was formed by the Karang Wreda Bungur and Tanoker Ledokombo Jember communities in February 2018. The Karang Wreda Bungur community itself was founded in December 2007 with the aim of facilitating elderly people to stay healthy, productive and creative in old age. This community was initiated by Vishnu and continued by Enik Supiyah. In August 2017, Karang Wreda Bungur also formed the Khoirunnisa study, led by Mukaryati, to improve the spiritual quality of the elderly.

Yang-Eyang School is named SEGAR, which is an abbreviation of healthy and fit. Initially, the Yang-Eyang School initiative emerged because many Ledokombo residents entrusted their children to grandparents, either because their parents worked abroad as migrant workers, or because their parents were busy working without the help of domestic workers. However, parenting by grandparents causes several problems, such as children who become more spoiled than when they were raised by their biological parents, as well as the tendency of grandparents to defend their grandchildren when their parents give advice. Nevertheless, these grandparents have great potential and a big role. Their daily activities are very busy, such as preparing food, dropping off and picking up children from school, and accompanying them to play. Therefore, a space is needed to facilitate their potential so they can live a quality life.

Yang-Eyang School was born from a shared passion to become quality seniors in supporting the creation of a golden generation. This program is also driven by Islamic teachings which emphasize the obligation to seek knowledge from birth until the end of life. Apart from that, grandparents are encouraged to learn good and healthy ways of raising children, considering that the challenges of the times they face are different from the childhood of their grandchildren today.

Yang-Eyang School has several goals, including:

1. **Child Care Education:** Yang-Eyang school provides training on effective parenting techniques, intergenerational communication, and understanding children's developmental needs. Through discussions and workshops, the elderly are provided with knowledge to support the optimal growth and development of their grandchildren.
2. **Social Activities and Health:** This program holds various social activities such as group gymnastics, recitations, and discussion groups. These activities aim to improve the physical and mental health of the elderly, as well as strengthen social ties between them.
3. **Preserving Local Culture:** The elderly are involved in preserving local culture by teaching traditional games, craft arts and regional culinary specialties to the younger generation. This not only preserves cultural heritage, but also provides a sense of meaning for the elderly in the community.
4. **Improving Literacy and Skills:** Yang-Eyang schools provide basic literacy classes for pre-literate seniors, as well as skills training such as handicrafts and organic farming.

To increase knowledge, grandparents are taught various things about parenting, education, and fulfilling children's rights, such as the right to play, receive education, protection, healthy food, affection, and others. They are also equipped with knowledge to protect children from negative influences, such as the bad effects of using gadgets, sexual violence, the dangers of drugs and illegal drinks, gender, domestic violence (KDRT), and preventing radicalism. Apart from that, grandparents are also given the skills to make healthy food to maintain the health of themselves and their grandchildren, learn to make herbal medicine, and how to handle minor accidents at home or in the surrounding environment. These materials were delivered by school members, formal and non-formal institutions, volunteers, and facilitated by the Tanoker learning village.

Educational activities at Yang-Eyang School are held twice a month, namely on the first and fourth weeks of each month, every Thursday morning after group gymnastics. However, additional meetings may be arranged if necessary. After participating in the activity, the grandparents practice material that has been studied at home with their grandchildren. They even reminded each other's grandchildren to always maintain ethics and do good. In the Yang-Eyang School forum, they also share information about children's development. If something is not good, it becomes a topic for discussion to find a solution together.

Apart from studying, the grandparents feel very happy because they often gather with their friends. Farha Ciciek stated that Yang-Eyang School is not only for children and grandchildren, but also for grandparents to become productive and qualified seniors. It is also hoped that this school can inspire communities and governments in other areas to create villages that are friendly for the elderly. This activity also aims to increase the economic independence and self-confidence of the elderly.

## **Discussion**

The local wisdom values taught by the Tanoker Learning Village Community have succeeded in forming changes in individual consciousness, both in children, mothers, fathers and grandparents in Ledokombo District. This change is visible in their thinking patterns and behavior. Initially, many people came to the Ledokombo Tanoker Learning Village without clear awareness, just to play, fulfill their curiosity about the traditional game of stilts, follow other people's suggestions, or simply take part in existing programs. However, after following various guidance, their motivation changed to full awareness, where they wanted to contribute to making Ledokombo District and its community better.

Children from ten villages in Ledokombo District, for example, are starting to complement each other in learning, playing, having fun and creating, showing pride in being part of Ledokombo and Indonesia. They hone their dexterity and creativity, one of which is by creating unique stilts, both for individuals and teams, as an effort to preserve traditional games. This makes them play PlayStation and online games less often. Children also learn to build friendships in a spirit of tolerance, both among fellow children in Ledokombo and with guests from outside the area, while sharing knowledge. Apart from that, they also develop sportsmanship, discipline and self-confidence to show their abilities to the public. They received awards in various competitions, were able to plan, build and realize their dreams. The children involved in Tanoker Ledokombo also become more skilled in speaking and are trusted by their teachers and friends to become leaders. Other impacts of the child empowerment process at Tanoker include:

1. Improved Social Welfare: Tanoker's collective parenting and informal education programs have improved the welfare of children in Ledokombo.
2. Local Culture Preservation: children not only learn about local culture but also become agents of tradition preservation through active participation in traditional arts and games activities.
3. Social Risk Reduction: children involved in the Tanoker program showed a reduced risk of negative behavior, such as early marriage and dropping out of school (Susanto, 2022).

4. **Increased Self-Confidence:** Through activities such as the Stilts Festival, children get the opportunity to showcase their abilities in front of a wide audience, increasing their self-confidence and achievements (Wulandari et al., 2023).

Mothers in Ledokombo Village have succeeded in supporting education, especially in strengthening children's character. They also act as wives, mothers and community members who have high empathy in serving the community. These three roles synergize with each other in the selves and actions of mothers, making them have great potential to contribute to saving the nation's generation. Practically, these mothers started from small steps to achieve big hopes. With a simple strategy, they succeeded in becoming pioneers or activists in society, especially in strengthening children's character education. These strategies are a concrete manifestation of the knowledge they gained during the empowerment process carried out by the Tanoker Learning Village Community.

For many people, the strategies taught may seem simple and appear to have little impact in saving the nation's children. However, for Bok-ebok who prioritizes learning and application in everyday life, this is very meaningful. They succeeded in being pioneers in protecting children from immoral behavior. Through childcare materials, Mrs. Laila, head of the Bok-ebok School, succeeded in educating her children to behave well, starting from small things, to changing her children's habit of drinking alcohol frequently to becoming anti-alcohol. With identity and gender material, Mrs. Munawaroh successfully collaborated with her husband in educating their children to be polite. The change that is clearly visible is from the habit of speaking harshly to being a softer and more obedient child. Apart from that, with collaborative parenting materials, Mrs. Munawaroh also actively conveys materials to her friends who are busy working during the harvest season, so they cannot attend Bok-ebok School. Another success can be seen from the reduction in the number of youth in Sumber Gadung Hamlet who are involved in drug abuse. These efforts are in line with the aim of making children superior individuals.

The empowerment carried out by the fathers in Ledokombo Village has proven successful in strengthening character, especially within the family environment. This activity is still running well based on mutual agreement. Packaged in shape assembly taklim, this program is the spearhead in developing a believing community. The role of Pak-Bapak School has succeeded in achieving its goals, namely forming individuals who are devout in modern life and creating harmonious families, or *sakinah*. The implementation of the Pak-father School has also had a positive impact, including:

1. **Increased Father Involvement:** fathers become more active in the care and education of children, which contributes to children's emotional and academic development.
2. **Strengthening Family Structure:** with increased communication and cooperation within the family, relationships between family members become more harmonious and solid.
3. **Increased Economic Prosperity:** through skills training, fathers are able to increase family income and reduce dependence on migrant work.
4. **Building a More Solid Community:** Through involvement in social and community activities, fathers become more connected to each other, creating stronger solidarity and cooperation within the community.

Many children in Ledokombo are raised by their grandparents because their parents work as migrant workers. This condition requires the elderly to play an active role in caring for and educating their grandchildren. However, limited knowledge and skills in modern parenting is a challenge in itself. To overcome this problem, Tanoker founded the Yang-Eyang School as a learning forum for the elderly. The empowerment carried out by the elderly in Ledokombo Village through the Yang-Eyang School is not only aimed at protecting children from bad environmental influences, but also to create quality elderly people. This school seeks to create a safe and comfortable space for the elderly in their daily lives, support the growth and development of grandchildren, build happy households, and create a healthy environment for family, relatives, friends and the community. Therefore, the Yang-Eyang School curriculum is prepared together based on the needs of the participants. The

impact of the Yang empowerment program-grandparent What these elderly people feel include:

1. Improved Quality of Care: seniors become more competent in caring for and educating their grandchildren, which contributes to the positive development of children.
2. Improved Health and Well-Being: engagement in physical and social activities improves the physical and mental health of older adults, and reduces feelings of loneliness.
3. Cultural Preservation: the active participation of the elderly in preserving local culture ensures the transfer of knowledge and traditions to the next generation.
4. Increased Economic Independence: through skills training, some seniors are able to generate additional income, improving their well-being.

The Tanoker Learning Village Community has succeeded in utilizing local wisdom as a basis for empowerment, encouraging the community to absorb and implement changes in thought patterns and behavior as a result of practical awareness that has grown in their lives. In daily social interactions, people actively build relationships with others in the Ledokombo village area, while spreading cultural values that have become an integral part of their identity. Adrian (2019) in his research also found that playing stilts in Ledokombo is not only a tourist attraction, but also plays an important role in building social networks and the value of independence among Ledokombo residents.

This interaction process strengthens collective consciousness, which ultimately gives birth to collective social transformation. These changes include collaboration within the family, between residents of Ledokombo village, to relations with communities outside the area. This phenomenon illustrates the dynamics of social change in rural areas, which shows positive progress in the Ledokombo community. Although the material impact is not yet significant, economic changes are visible through increased income, especially among individuals involved in social-based entrepreneurial activities. This is in accordance with the Village Master Plan (2023) entitled "Starting from a Learning Community, Now Becoming an International Tourism Destination: Learning from Tanoker Ledokombo" explains the transformation of Tanoker from a learning community to an educational tourism destination. This article highlights how Tanoker integrated education, arts and culture in an empowerment program, which succeeded in changing the face of Ledokombo Village and inspiring many parties.

#### **4. CONCLUSION**

The Tanoker Ledokombo Learning Village Community acts as an agent of social change in rural areas of Ledokombo District through a local wisdom-based approach. This approach includes guidance regarding cultural values contained in traditional stilt games, songs accompanied by musical instruments, as well as discussions on social themes that are relevant to everyday life. Initially, this guidance was only given to elementary and middle school age children, but later it was extended to the Ledokombo District community as a whole. In line with that, the Tanoker Learning Village also empowers mothers, fathers and the elderly in Ledokombo Village.

The process of empowering children in the Tanoker Ledokombo Learning Village is a holistic and innovative model. By combining informal education, art, traditional games and community involvement, Tanoker has succeeded in creating an environment that supports children's overall development. This process not only improves children's welfare but also strengthens community solidarity and the preservation of local culture. The process of empowering children in the Tanoker Ledokombo Learning Village is a holistic and innovative model. By combining informal education, art, traditional games and community involvement, Tanoker has succeeded in creating an environment that supports children's overall development. This process not only improves children's welfare but also strengthens community solidarity and the preservation of local culture.

Through a holistic approach that integrates economic, social and cultural aspects, Tanoker has succeeded in empowering mothers in Ledokombo, creating a more prosperous and empowered community. Parents together with educational institutions can organize programs such as the Bok-ebook School in a structured and regular manner, providing space for mothers' active role as learning participants. To strengthen this program, educational institutions can present resource persons from both internal and external environments. The implementation of this program at the national level is very good but requires the preparation of a comprehensive curriculum and the provision of supporting facilities, means and infrastructure, including basic materials to ensure the achievement of the vision and mission of integrated national education. In relation to current conditions, the methods applied by these mothers have proven to be an important element in educating children in the millennial era, as well as offering significant potential for the development of educational programs at the national level, especially under the Ministry of Education and the Ministry of Culture. Thus, close collaboration between parents, society and educational institutions is a must.

The fathers' empowerment program in the Tanoker Ledokombo Learning Village, through the Pak-fathers School initiative, has shown success in creating an active role for fathers in the family and community. With a focus on parenting education, strengthening family values, involvement in social activities, and economic skills training. This entire program not only has an impact on individual families, but also contributes to social change in Ledokombo Village, creating a more inclusive, empowered and harmonious community. This program can be an inspiring model for empowering fathers in other communities, especially those facing similar challenges.

Likewise, the elderly empowerment program through the Yang-Eyang School in the Tanoker Ledokombo Learning Village has had a significant impact in improving the quality of life for the elderly while strengthening the community. This program is designed to empower seniors in their roles as caregivers, cultural preservationists, and active members of society. This empowerment program not only improves the quality of life of the elderly but also contributes to social harmony, cultural preservation and family welfare in the Ledokombo community. This program is a model of elderly empowerment that is holistic, integrative and based on local wisdom, and has the potential to be replicated in other regions that face similar challenges.

Tanoker's efforts succeeded in creating social change in Ledokombo District. At first, the people in this region experienced slow development, but through a continuous process, they began to show faster development. These changes are visible in both material and socio-cultural aspects, although material changes are still less striking compared to social and cultural developments. This is evident from changes in children's awareness, thought patterns and behavior which are then internalized by the Ledokombo community in general, which ultimately strengthens cooperation within families, between villages in Ledokombo District, and between the Ledokombo community and communities outside their area.

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