

Strengthening Ketapanrame as a Pancasila-Based Tourism Village through Tolerance and Youth Empowerment

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ABSTRACT

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This article reports a community service program conducted in Ketapanrame Tourism Village, Trawas District, Mojokerto Regency, focusing on the optimization of the village as an educational tourism space rooted in Pancasila values. The program responded to two interrelated needs: strengthening active tolerance amid social diversity and creating additional tourism value beyond natural attractions. The method consisted of situation analysis, problem identification, program socialization, coordination with village stakeholders and youth organizations, training, mentoring, focus group discussion, and participatory evaluation. The participants included youth, Karang Taruna members, village officials, and community leaders. The results indicate stronger youth awareness of mutual cooperation, civic literacy, moderation, digital promotion, and community-based tourism management. The activity also produced an initial concept for an educational tourism product, namely a civic literacy corner or nationalism cafe, to introduce Pancasila values, cultural diversity, and drug-free village awareness. The article argues that a Pancasila tourism village can serve as a community service model that integrates economic empowerment, character education, cultural preservation, and sustainable tourism. The results demonstrated two key outcomes: (1) enhanced participants' capacity in Pancasila values, active tolerance, civic literacy, digital promotion, and community-based tourism management; and (2) the development of a Pancasila-based educational tourism model, including a prototype Civic Literacy Corner, that integrates economic empowerment, character education, cultural preservation, and sustainable tourism.

INTRODUCTION

Tourism villages are one of the local development strategies that position local communities as the primary actors in managing natural resources, cultural heritage, and the creative economy. In the Indonesian context, tourism villages are not merely recreational destinations but also spaces for social learning, where visitors interact directly with the daily lives of local communities. The Ministry of Tourism recognizes tourism villages as a means of fostering community innovation, creating employment opportunities, and promoting sustainable regional economic development. Therefore, the development of tourism villages should extend beyond providing attractions, facilities, and tourism packages to offering educational experiences that strengthen the social character of both local communities and visitors.

Ketapanrame Tourism Village, located in Trawas District, Mojokerto Regency, possesses strong potential to be developed as an educational tourism village. According to the Jadesta (Tourism Village Network) profile, Ketapanrame is classified as an advanced tourism village and offers a diverse range of natural, cultural, educational, and man-

made attractions, including Sawah Sumber Gempong, Dlundung Waterfall, Ghanjuran Park, *bantengan* traditional performances, gamelan music, the Mayang Rontek dance, rice planting education, traditional herbal (*jamu*) making, maggot farming, and community-based waste management (Ministry of Tourism and Creative Economy, 2025). This diversity of attractions demonstrates that Ketapanrame has the potential to serve as a social laboratory where tourism, civic education, and youth empowerment can be integrated.

The community engagement program that forms the basis of this article highlights that, since 2022, Ketapanrame has partnered with Universitas Negeri Surabaya (UNESA) as both a tourism village and a pilot Pancasila Village. The challenges faced extend beyond post-pandemic tourism recovery to include strengthening active tolerance, fostering intergroup dialogue, and enhancing digital literacy. In an increasingly interconnected society shaped by social media, misinformation, hate speech, identity politics, and social polarization can erode the village's social capital. Consequently, developing a Pancasila-based tourism village requires an empowerment approach that enables community members (particularly young people) to embody the values of belief in God, humanity, national unity, deliberative democracy, and social justice in their everyday lives.

From a theoretical perspective, the concept of a Pancasila-based tourism village can be understood through two complementary frameworks. First, the community-based tourism framework emphasizes local participation, community control, equitable benefit-sharing, and capacity building (Goodwin & Santilli, 2009; Moscardo, 2008). Second, the civic and national education framework positions Pancasila as the common foundation of Indonesia's diversity and as a public ethic for fostering a democratic, inclusive, and cooperative society (Latif, 2011; Madjid, 1999). These two frameworks are closely interconnected, as village-based tourism can only achieve long-term sustainability when local communities are not merely the objects of development but also active agents capable of strengthening social relations, preserving local culture, and managing economic benefits in an equitable manner.

community engagement program in Ketapanrame Tourism Village, analyze the process of strengthening Pancasila values through training activities and Focus Group Discussions (FGDs), and formulate the program's implications for the development of an educational tourism village that promotes national values. This article is significant because it presents a community engagement model that integrates character development, youth empowerment, tourism promotion, digital literacy, and community-based destination development.

The solutions proposed in this program are aligned with the challenges faced by the partner community. Nevertheless, to strengthen the academic foundation of the program, it is essential to incorporate relevant theoretical perspectives and previous studies that support the effectiveness of the training and community empowerment approach. The inclusion of theories on community empowerment, community-based tourism, experiential learning, and participatory capacity building will provide a stronger conceptual basis for explaining how training and collaborative learning activities

contribute to strengthening Pancasila values, enhancing community participation, and promoting sustainable tourism development.

COMMUNITY ENGAGEMENT METHOD

The community engagement program was implemented using a participatory approach. This approach was selected because the target community was positioned as an active partner involved in problem identification, needs assessment, program implementation, and evaluation. The participatory principle is consistent with the nature of community engagement, which emphasizes collaborative knowledge creation rather than one-way knowledge transfer, fostering dialogue between the university team and the local community. The program targeted youth, members of the village youth organization (*Karang Taruna*), village officials, and community leaders, with approximately 20–30 participants.

The first stage involved a situational analysis. During this stage, the team assessed Ketapanrame's potential as a tourism village by examining its diverse natural, cultural, and educational attractions. The analysis also focused on identifying social issues, including limited interaction among different community groups, the need to strengthen active tolerance, and the necessity of improving digital literacy to address the spread of misinformation and harmful online content. The findings from the situational analysis served as the basis for determining the program's primary focus: optimizing the tourism village as a space for promoting Pancasila values and diversity education.

The second stage consisted of problem identification and the formulation of intervention strategies. The partner's key challenges were identified in the social dimension, particularly the need to strengthen community cohesion in developing the tourism village and to enhance educational tourism products. The proposed solutions included program socialization, participant coordination, mentoring, training sessions, Focus Group Discussions (FGDs), the establishment of a youth-driven community initiative, and program evaluation. Each stage was systematically designed to ensure academic accountability and to produce tangible outputs, including scholarly articles, media publications, activity documentation, and recommendations for the future development of the tourism village.

The third stage comprised the core implementation activities, including lectures, interactive discussions, and FGDs. The training covered Pancasila values, tolerance and diversity, moderation, civic and national awareness, youth organizational management, digital promotion, the development of culture-based tourism products, and sustainable tourism management. The FGDs were conducted to explore participants' ideas for creating new tourism attractions that integrate tourism experiences with civic and national education. This stage also provided an opportunity for participants to reflect on Pancasila not merely as a normative concept but as a practical framework guiding hospitality services, decision-making, collaboration, and village promotion.

The fourth stage involved participatory evaluation. The evaluation assessed the consistency between the planned and implemented activities, the relevance of the

training materials to the partner's needs, and the potential for future follow-up initiatives. The evaluation indicators included participants' level of engagement during discussions, the formulation of ideas for educational tourism products, the emergence of youth commitments to serve as community facilitators, and plans for expanding collaborative networks. The overall implementation model is summarized in Table 1.

Table 1. Community Engagement Implementation Process

Stage	Activities	Outputs
Situational Analysis	Mapping tourism potential, social conditions, and digital literacy challenges	Identification of key issues and opportunities for developing a Pancasila-based tourism village
Partner Coordination	Discussions with village officials, youth organization (<i>Karang Taruna</i>) members, and community leaders	Agreement on participant involvement and implementation schedule
Training and Focus Group Discussions (FGDs)	Training on Pancasila values, tolerance, moderation, organizational management, and digital promotion	Enhanced participant understanding and ideas for educational tourism products
Mentoring	Facilitating the establishment of a literacy corner or civic café (<i>Kafe Kebangsaan</i>) and strengthening the youth community	Initial concept for educational tourism products and strengthened Tourism Youth Organization (<i>Karang Taruna Wisata</i>)
Evaluation	Reflection on program implementation, challenges encountered, and follow-up planning	Recommendations for the sustainability and future development of the program

To enhance methodological rigor, participant characteristics, selection criteria, evaluation instruments, data collection procedures, and data analysis methods should be explicitly described. Participants were purposively selected based on their active involvement in village organizations, tourism management, youth activities, or community leadership, as these groups were expected to contribute directly to the sustainability of the program. Participant characteristics, including age, gender, organizational affiliation, and role in the village, were documented to provide contextual information. Data were collected through direct observation, attendance records, field notes, Focus Group Discussion documentation, participant reflections, and evaluation questionnaires administered before and after the training. The evaluation instrument consisted of structured questionnaires using Likert-scale items to assess participants' perceptions of the relevance, usefulness, and effectiveness of the program, complemented by open-ended questions to capture qualitative feedback. Quantitative data were analyzed descriptively using frequencies, percentages, and mean scores, while qualitative data from FGDs, observations, and participant reflections were analyzed thematically through data reduction, coding, categorization, and interpretation to identify recurring themes related

to tolerance, youth empowerment, and the development of a Pancasila-based tourism village.

RESULTS AND DISCUSSION

Ketapanrame's Potential as a Space for Civic and National Education

The community engagement program demonstrated that Ketapanrame possesses a strong foundation for development as a Pancasila-based tourism village. The first foundation lies in the diversity of its tourism attractions. Natural attractions, such as rice fields, waterfalls, coffee plantations, and forest trekking, provide ecological learning experiences. Man-made attractions, including Ghanjaran Park and the Rabbit Park, enrich recreational opportunities. Cultural attractions, such as *bantengan* performances, gamelan music, and the Mayang Rontek dance, reflect the village's local identity. Meanwhile, educational tourism activities—including rice planting, traditional herbal (*jamu*) making, maggot farming, and community-based waste management—can be developed into structured learning experiences. This diversity enables visitors to understand the interconnectedness of nature, culture, collective action, and the local economy.

The second foundation is the village's youth social capital. Members of the *Karang Taruna* (village youth organization) have demonstrated a strong commitment to managing and promoting the tourism village. However, they continue to require capacity-building support to strengthen collaboration across community groups, develop educational tourism attractions, and utilize digital media more effectively. Within this context, Pancasila can be operationalized as a governance framework. The principle of humanity is reflected in inclusive and visitor-friendly tourism services; the principle of national unity is expressed through collaboration among community members; the principle of democracy is implemented through deliberative decision-making; the principle of social justice is realized through the equitable distribution of economic benefits; and the principle of belief in God serves as the ethical foundation for respecting religious diversity and maintaining social harmony.

The findings also indicate that a Pancasila-based tourism village should not be understood as a destination that promotes ideological indoctrination. Instead, Pancasila is experienced through everyday social practices. Visitors learn the value of *gotong royong* (mutual cooperation) by observing collective farming activities and local micro, small, and medium enterprises (MSMEs). They experience tolerance through interactions with diverse community members, develop an understanding of sustainability by participating in waste management education, and observe deliberative democracy through the organizational practices of the village youth. In this way, Pancasila values are not presented merely as abstract slogans but are embedded in the governance of the tourism destination and the everyday life of the local community.



Figure 1. FGD With the Youth of Ketapanrame Village



Figure 2. Discussion With the Youth of Ketapanrame Village

Strengthening Active Tolerance and Civic Literacy

The training sessions and Focus Group Discussions (FGDs) served as the primary platform for strengthening active tolerance. Active tolerance was understood not merely as accepting differences but as the willingness to engage in dialogue, collaborate, provide mutual support, and prevent practices that could trigger social conflict. In the context of a tourism village, active tolerance is particularly important because the destination attracts visitors from diverse social, religious, cultural, linguistic, and ethnic backgrounds. The readiness of local residents and tourism managers to provide inclusive and welcoming services is therefore an essential component of destination quality as well as a practical manifestation of Pancasila values.

The civic literacy component focused on contemporary challenges faced by rural communities in the digital era. Participants discussed the dangers of misinformation, hate speech, identity politics, and social polarization. These discussions were particularly relevant because the promotion of tourism villages increasingly relies on social media platforms. While digital media can effectively support destination marketing, it can also become a channel for spreading divisive information. Therefore, digital literacy was framed as an integral component of strengthening Pancasila values. Young people were encouraged to produce positive digital content, promote local culture responsibly, and reject narratives that discriminate against or marginalize other social groups.

During the FGDs, participants also explored opportunities to integrate civic and national values into tourism activities. For example, agricultural education packages could be linked to the values of hard work and *gotong royong* (mutual cooperation), cultural performances could highlight Indonesia's cultural diversity, and literacy corners could feature local history, Pancasila, anti-drug awareness, and success stories of community-based village development. This model is consistent with the principles of community-based tourism, which emphasize local capacity building and active community participation in designing meaningful tourism experiences (Dangi & Jamal, 2016).

Youth Empowerment and the Establishment of a Community Driving Force

One of the most significant outcomes of the community engagement program was the strengthening of youth as the driving force behind the development of the tourism village. Young people were positioned not merely as technical implementers of tourism activities but also as idea generators, visitor facilitators, digital promotion managers, custodians of local culture, and coordinators of partnerships with external stakeholders. This empowerment is crucial because the long-term sustainability of tourism villages depends heavily on leadership regeneration. Without capable and committed young people, tourism villages are likely to become dependent on a limited number of community leaders and may struggle to adapt to changing tourism markets.

Through organizational management training, participants gained knowledge of role allocation, work-plan development, internal communication, activity documentation, and program evaluation. Digital promotion training encouraged participants to use social media creatively while maintaining ethical responsibility. Sustainability discussions further encouraged participants to design tourism activities that protect the environment while respecting local cultural traditions. These initiatives resulted in a shared commitment to establishing or strengthening a youth-based community organization, referred to in this article as the Tourism Youth Organization (Karang Taruna Wisata).

The Tourism Youth Organization serves as a collaborative platform connecting the village government, village-owned enterprises (*BUMDes*), tourism awareness groups (*Pokdarwis*), local micro, small, and medium enterprises (MSMEs), local artists, and university partners. This community organization has the potential to develop annual cultural event calendars, educational tourism packages, digital promotional content, tour guide training programs, and campaigns promoting drug-free villages. Consequently, the community engagement program extends beyond a one-time intervention by creating opportunities for sustainable follow-up initiatives that can be integrated into village development programs. The role of young people as agents of change further reinforces the relevance of Pancasila, as the values of mutual cooperation and deliberative decision-making are translated into concrete organizational practices.

Developing Pancasila-Based Educational Tourism Products

One of the key follow-up initiatives emerging from the community engagement program was the development of a Pancasila-based educational tourism product in the form of a Civic Literacy Corner or Pancasila Café. This concept was designed as a dedicated space

within the tourism area that provides information on Pancasila, the history of the village, cultural diversity, tourism attractions, digital literacy, and campaigns promoting a drug-free village. This initiative was selected because it is relatively easy to implement, has the potential to become a new tourism attraction, and can be managed by local youth. The literacy corner can also serve as the starting point for developing educational tour packages for school students, university students, community groups, and family visitors.

The proposed educational tourism product consists of five key components. First, the narrative component, which presents stories about the village, the values of *gotong royong* (mutual cooperation), local traditions, and prominent community figures. Second, the visual component, which includes infographics, murals, photographs of community activities, and QR codes linking visitors to digital content. Third, the activity component, featuring civic quizzes, short discussion sessions, educational games, and guided tours. Fourth, the economic component, which integrates local products from micro, small, and medium enterprises (MSMEs), such as coffee, traditional herbal drinks (*jamu*), local food, and souvenirs. Finally, the sustainability component promotes waste reduction, water conservation, and environmental protection within the tourism destination.

This initiative reinforces the argument that tourism villages can function as spaces for public education. Nuryanti (1993) argues that tourism villages are closely associated with rural life experiences, local traditions, and cultural heritage. When developed within the framework of Pancasila, these experiences can be expanded into meaningful opportunities for character education. Visitors not only purchase tickets or enjoy scenic landscapes but also gain valuable learning experiences related to diversity, solidarity, mutual cooperation, and social responsibility.

Implications for Sustainable Tourism Village Development

The community engagement program has implications at three interconnected levels. At the individual level, young people gained stronger civic awareness, organizational skills, and confidence to participate actively in tourism management. At the community level, the village acquired innovative ideas for enhancing the value of its tourism attractions through Pancasila education and civic literacy. At the institutional level, the program created opportunities for long-term collaboration among universities, village governments, tourism managers, and local business actors.

From the perspective of sustainability, a Pancasila-based tourism village promotes a balance between economic development, cultural preservation, and social harmony. Tourism development often carries the risk of cultural commercialization, unequal distribution of economic benefits, and environmental degradation if it is not managed through community-oriented principles. In this regard, Pancasila serves as an ethical framework for tourism governance: economic development should promote social justice, local culture should be preserved as a shared identity, the environment should be protected as a collective responsibility, and community decisions should be reached through deliberation and consensus. This model enriches the concept of a smart, independent, and prosperous tourism village by emphasizing that intelligence is

measured not only by technological advancement but also by the quality of public ethics and the social capacity of the community.

The primary limitation of the program was the limited time available to transform the proposed educational tourism products into physical facilities. Although the FGDs successfully generated the concept of a Pancasila Café or Civic Literacy Corner, its implementation requires spatial design, organizational arrangements, financial support, educational materials, and effective promotional strategies. This limitation indicates that future community engagement initiatives should move beyond awareness-raising toward practical implementation and long-term mentoring. Follow-up programs may include the development of a Pancasila tourism module, training for interpretive tour guides, the production of digital educational content, the design of infographics, and pilot implementation of educational tourism packages.

A Conceptual Model of a Pancasila-Based Tourism Village

Based on the community engagement process, a conceptual model of a Pancasila-based tourism village can be formulated as the integration of tourism attractions, value-based narratives, community driving forces, and governance. Tourism attractions serve as the entry point for visitors' experiences, while value-based narratives provide educational meaning to those experiences. Community driving forces ensure that tourism activities are implemented, sustained, and continuously improved, whereas good governance guarantees that the benefits of tourism are distributed equitably among community members rather than concentrated in the hands of a few stakeholders. These four elements must operate in an integrated manner to ensure that a Pancasila-based tourism village becomes more than a symbolic label, evolving instead into a dynamic system of social learning.

This conceptual model also emphasizes the importance of tourism interpretation. In educational tourism, tour guides are expected to do more than explain destinations, ticket prices, or available facilities. They should be capable of interpreting local activities through the lens of social and civic values. For example, when visitors participate in rice planting, guides can explain the importance of collective work, food security, and *gotong royong* (mutual cooperation). During cultural performances such as *bantengan* or gamelan music, guides can highlight Indonesia's cultural diversity and the importance of mutual respect. Likewise, when visitors engage in waste management education, guides can emphasize environmental responsibility as an expression of intergenerational justice and sustainable development.

The Pancasila-based tourism village model also requires a simple but systematic evaluation mechanism. Program evaluation can be conducted through visitor records, tourist feedback, documentation of activities, monthly meetings of youth organizations, and monitoring the economic benefits generated for local micro, small, and medium enterprises (MSMEs). These evaluation mechanisms enable the village to assess whether educational tourism products genuinely create added value, whether visitors understand the civic messages conveyed through the tourism experience, and whether young people have meaningful opportunities for learning and leadership. Consequently, the Pancasila-

based tourism village can evolve as a measurable model of social innovation rather than remaining a purely ceremonial initiative.

Table 2. Framework for Integrating Pancasila Values into Tourism Products

Pancasila Value	Application in Tourism	Example Activities
Belief in God and Humanity	Providing friendly, inclusive, and respectful services to all visitors	Tour guide code of ethics and welcoming greetings for tourists
National Unity	Collaboration among community members from diverse backgrounds in tourism activities	Community service (<i>gotong royong</i>), village festivals, and cultural tourism packages
Democracy (Deliberation and Representation)	Tourism management decisions made through deliberation and consensus	Youth organization (<i>Karang Taruna</i>) meetings and community evaluation forums
Social Justice	Equitable distribution of economic benefits through local MSMEs and community employment	Local product, youth tour guides, and community-managed homestays

CONCLUSION

The community engagement program conducted in Ketapanrame Tourism Village demonstrates that the development of a Pancasila-based tourism village can be achieved through the integration of civic values, youth empowerment, digital literacy, and the development of educational tourism products. Activities implemented through socialization, training sessions, Focus Group Discussions (FGDs), and mentoring successfully strengthened young people's understanding of active tolerance, *gotong royong* (mutual cooperation), deliberative decision-making, moderation, and community-based tourism management.

The findings indicate that Ketapanrame possesses strong potential to become a Pancasila-based tourism village due to its diverse natural, cultural, man-made, and educational attractions. These assets can be further enhanced through the establishment of a Civic Literacy Corner or Pancasila Café, promoting Pancasila values, local culture, digital literacy, and campaigns for a drug-free village. Empowering the Tourism Youth Organization (*Karang Taruna Wisata*) is essential for ensuring the sustainability of the initiative, as young people can serve as tourism managers, tour guides, digital content creators, and agents of social change. Therefore, the Pancasila-based tourism village represents an innovative community engagement model that effectively integrates local economic development with character education, civic values, and cultural preservation.

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