

Ecocultural Communication Strategies and Javanese Local Wisdom in Strengthening the Branding of Barokah Tourism Village

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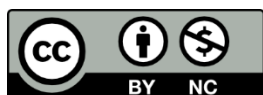
ABSTRACT

The management of Pakel Hamlet, Karangpandan, as a tourism destination began in 2017 through a collaboration between the local community and the Isy Karima Islamic Boarding School empowerment team, forming the Language Tourism Village (Kampung Wisata Bahasa/KWB). The village thrived in 2019 with its flagship programs in English, Japanese, and Arabic learning. However, the number of visitors declined during the 2020–2022 pandemic. In early 2024, the village underwent a rebranding process, becoming the Barokah Tourism Village (Kampung Wisata Barokah). This study aims to analyze the ecocultural-based intercultural communication strategies and Javanese local wisdom values that support its promotion and rebranding efforts. A qualitative method was employed, using in-depth interviews as the primary data collection technique. The findings reveal that: (1) the intercultural communication strategy harmonizes two strong cultural elements, namely Islamic boarding school and Javanese rural traditions; (2) it integrates key cultural elements such as language, collective historical memory, religious values, and Javanese local wisdom; and (3) its implementation in promotion and rebranding is strengthened by the development of agrarian, local cultural, and wellness-based tourism concepts.

Keywords: Colonialism, Javanese Literature *Kridawasita* Manuscript, Postcolonialism, Resistance

INTRODUCTION

Gerdu Village, Karangpandan Sub-district, Karanganyar Regency, Central Java Province, is one of the villages that are actively developing its tourism potential. Located in the western part of Mount Lawu, Gerdu Village has the potential to become a mountain tourism destination. The series of hills in Gerdu Village which is the east that surrounds Mount Lawu itself is an attraction with beautiful natural scenery, fresh air, and is supported by other natural attractions such as waduk, rivers, waterfalls, and so on. One of the areas in Gerdu Village that has been developed into a tourist village is the Pakel Hamlet. For the record, the first tourism destination in Pakel Hamlet was initiated in 2017. At that time, the community in collaboration with the Isy Karima Islamic Boarding School team which is in the Pakel area initiated an empowerment program for the Language Tourism Village (Kampung Wisata Bahasa/KWB) in the Pakel Hamlet (Wibawanti, 2020).



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The Pakel Language Tourism Village (KWB Pakel) then developed rapidly in 2019. At that time, there were three flagship languages, namely dealing with English, Japanese and Arabic languages. Apart from the three main languages, KWB Pakel also provided various festivals, not only in language but also in culture, with a number of additional tourism facilities such as camping grounds, archery (*jemparingan*), horseback riding, and outbound programmes to increase the number of visitors to the area. However, since the outbreak of the second wave of the Covid-19 pandemic in

2020, the number of visitors in Pakel greatly decreased and this also affected the management of KWB Pakel. Indeed, in early 2024 there were some efforts to revitalise tourism management in Pakel. In addition, the branding in the Pakel Hamlet area experienced changes from Language Tourism Village (Kampung Wisata Bahasa) to Barokah Tourism Village (Kampung Wisata Barokah).

Certainly, revitalising tourism in Pakel Hamlet which has been dormant for more than a year is not easy to do. Not to mention, there is also a change in brand identity from Language Tourism Village to Barokah Tourism Village. It requires effort and smart strategies to revitalise tourism in Pakel. From a communication studies perspective, from the beginning, the branding itself is part of communication mythology because it presents reality packaged on purpose to support marketing. Semiological analysis explains that there are many things that use myths to justify naturally some things that are interesting in constructing reality, making the contingent into the continuous. In other words, myth is not only a vehicle for truth but also a vehicle for packaging partiality of truth (Barthes, 1991).

From the explanation and understanding above, it can be concluded that branding is an attempt to reconstruct reality images, packaged in the form of messages according to the interests of the communicator, or branding itself is a part of communication mythology that is packaged on purpose, one of which is for the interests of marketing. However, in the process of forming regional branding, ultimately, one cannot leave out cultural identity, local wisdom, and existing resources (Hall, 1976). These elements constitute a part of mythology that is a supporting force for building a brand, something that is believed by generations. Conversely, human life cannot be separated from the ecological system. Especially in the ecocultural approach to life, intercultural communication can be understood in one form of life, namely intercultural interaction, in which the approach is used to see ethnicity, race, tribes and cultures that exist (Griffin et al, 2019). This is inseparable from the fact that cultural identity always changes according to the times, in other words, there is no one culture that is fixed or established without being agreed by the community itself (Sotomayor & Milstein, 2020). In addition, cultural studies cannot be separated from communication studies themselves, as communication is a process which is always accompanied by time, which spreads and conveys certain messages in the form of ideas, knowledge, and information that control life (Carey, 2009).

By using intercultural communication approaches that are based on ecoculture, tourism mythology can further be designed as supporting forces for tourism promotion and branding in the area. On the other hand, looking at the geographical location of Pakel Hamlet, Gerdu Village itself can be said to be one of the tourism destinations in the Central Java Region which still has strong ecocultural

mythological elements. Myth itself in communication studies is a form of packaging in order to help people understand and accept something (Baker, 1987). Myths present the reality of veracity, which is based on careful planning. Whereas, mythology is closely related to the life of the people of Java itself, one of which is the myth of the spirit which is the guardian of nature. Looking at the connotation, this nature guardian spirit is a mythological representation of the power of nature itself which maintains the ecocultural ecological balance, where the people of Java themselves are closely related to the ecology that exists. Mythology is the glue that unites differences and harmonizes diversity (Geertz, 1992). Local wisdom is the main pillar in carrying out ecoculture itself. Values contained in local wisdom such as religion, ethics, aesthetic morality and social norms are guidance in preserving ecoculture itself. Meanwhile, the location of Pakel Hamlet in Gerdu Village, Mount Lawu, Central Java Province itself cannot be separated from the local wisdom of the people of Java which has been preserved for generations. The local wisdom of the people of Java that is applied in villages is usually inseparable from the culture of agrarian life, whose livelihood is based on managing natural resources, in the form of plantations and agriculture. Naturally, this will produce various values such as mutual cooperation (gotong royong), tolerance, and noble moral and ethics, which are obtained from religious values and traditions (Suseno, 1984).

However, it cannot be denied that global ecological changes that occur also affect the changes in local wisdom culture in carrying out their lifestyles and ways of living. The development of communication technology that occurs very rapidly has also succeeded in breaking through space and time, so that any information can be obtained nationally and internationally. Therefore, it is time to think about how to package effective intercultural communication strategies, as well as how to package tourism mythology so that the existence of ecoculture and local wisdom-based tourism brands can be enjoyed globally (Stankova, 2019).

For that reason, this research will see and describe how ecocultural-based intercultural communication strategies and values of Javanese local wisdom are applied as supporting forces for promotion and brand strengthening of Barokah Tourism Village in the Pakel Hamlet, so that it can be enjoyed globally. The existence of intercultural communication and ecoculture, is interesting to be further investigated in this research, because based on data, the Pakel Hamlet is not only famous for its mountain panoramic beauty, but the Pakel Hamlet itself has also become a religious education village, not only locals, but also migrants from various areas and regions including migrants who have different culture. Seeing how the intercultural communication interaction between the locals and migrants is packaged into the tourism mythology of the Pakel Hamlet with the nature of Javanese ecoculture is interesting to be investigated in this research. Especially in Barokah Tourism Village in the Pakel Hamlet itself. In addition, how the synergy of natural potential with local cultural and religious potential is packaged into a supporting force for tourism, is an important thing to be investigated in this research as a contribution to the development of intercultural communication studies and local tourism research, so that it can be enjoyed globally.

METHOD

This research uses qualitative research methods. The analytical method follows data findings from observation, interviews, documents, or artifacts. Data collection activities are carried out directly at the research site during a certain period. Data findings cannot be used directly as analytical material but must go through several processes, namely data categorization, data reduction, data verification, and data validity testing (Miles et al, 2014). Data analysis is carried out inductively, where the approach is from the empirical data found and then arranged into hypotheses (Abdussamad, 2021). Researchers are object research; in qualitative research this is more about phenomena and phenomena and their context. The object of research in this paper is how to apply Javanese ecocultural-based intercultural communication strategies in the process of rebranding village tourism areas. The quality of the data interpretation findings is determined by the ability of the data processor, namely the researcher (Abdussamad, 2021).

The data was collected by conducting in-depth structured interviews with several key informants. In-depth interviews were conducted in June 2025 in Pakel Hamlet, Karangpandan. Structured in-depth interviews utilize standardized questions, seeking not only brief answers but also comprehensive descriptions of the process, information gained through the knowledge and experience of the informants. Interviews were conducted separately for each informant. The goal was to obtain objective and accurate answers. The structure of the questions was adjusted to the research problem formulation, and further in-depth questions were provided if necessary. Questions could be repeated until data saturation was reached and the interview was deemed complete. Informant determination uses purposive sampling, namely a sampling technique by taking several samples that meet certain requirements according to the needs of research data (Abdussamad, 2021).

The criteria for informants in this study were active involvement in the development of tourism in Barokah Tourism Village and an understanding of its historical development. Furthermore, informants must ensure they understand and have detailed knowledge of data and information regarding Barokah Tourism Village, consistent with their areas of expertise. Competency mapping was based on previously collected data from various sources. The informants in this research are: Dwi Suryanto, the Resto Sawah manager, hereinafter referred to as Informant 1, Pani, MSME Natural Batik teams, hereinafter referred to as Informant 2, Birrul Walidain, the facilitator of Barokah Tourism Village, hereinafter referred to as Informant 3 and Teguh Haryanto, the chairman of Barokah Tourism Village, hereinafter referred to as Informant 4. After successfully obtaining the data, data categorization and data reduction were carried out. Data reduction was carried out repeatedly, resulting in primary data, which became the source for analysis. This data was then analyzed qualitatively using a descriptive model.

RESULT AND DISCUSSION

Ecoculture and Javanese Local Wisdom Values in Pakel Hamlet

Pakel hamlet is a part of Gerdu village, Karangpandan Subdistrict, Karanganyar Regency. Pakel hamlet is located in a mountainous area whose area is on the western side of Mount Lawu. As in the case of villages located in areas surrounded by mountains, the majority of the native residents of the Pakel hamlet work in the agricultural and livestock sectors. Indeed, over time around 1998, a modern Islamic boarding school (*pondok pesantren*) was formed. The existence of the Islamic boarding school caused Pakel hamlet residents to be given new scope for activities. Residents no longer just work as farmers of rice fields, livestock, and vegetable trading. Besides, residents also obtained additional sources of income. "Naturally, there are parents or family members who escort and visit their children studying as *santri* (Islamic boarding school students) here. Well, sometimes they stay overnight here," explained Informant 4. After that, Pakel hamlet residents were given various skills training by the Islamic boarding school, including language skills, including Arabic and English. This continued to the point where the idea emerged to develop the Language Tourism Village (Kampung Wisata Bahasa/KWB) in the Pakel area.

The interest was no longer just to give language training to the people of Pakel, but to anyone who wanted to deepen their knowledge of foreign languages, namely Arabic, English, and even Japanese. "Initially, the idea emerged in 2017, but it was only realized in 2019," explained Informant 4. Based on the explanation above, it can be explained that the tourism in the Pakel hamlet itself is based on the agrarian sector and local wisdom that already exists in the area, given the area located in the mountains. This ecocultural aspect, which has been in existence for generations, is in the form of Javanese cultural traits that are characterized by adhering to ethics, manners, and tolerance. In fact, the American anthropologist Clifford Geertz (1973) stated that traditional Javanese society itself is generally recorded as having been divided into three groups, namely *santri* (devout Muslims), *abangan* (syncretist Muslims), and *priyayi* (aristocratic class).

This can be interpreted as Javanese cultural life that is dominated by religion, local wisdom, and ethics. Despite being divided into different groups, the interesting thing is that they can coexist and collaborate with one another in an effort to minimize conflicts (Geertz, 1976). This also happened in the ecocultural context of Pakel Hamlet. Religious elements, local wisdom, and ethics color the ecocultural tourism management in Pakel. The branding of Pakel Hamlet as a tolerant, ethics-oriented, and religious tourism area increasingly firmly rooted with the realization of the Language Tourism Village (KWB) in 2018. "At that time, we received tourists who came from all walks of life, especially those who wanted to learn English, Arabic, Javanese, and Japanese languages. Our main interest was to strengthen the image of Pakel, which was the charm of being an educational tourism village," explained Informant 4.

The people of the Pakel hamlet not only manage KWB. They are also organizing tourism festivals complete with a variety of activities, namely culinary exhibitions, the sale of agricultural products, durian, as well as handicraft products, namely batik and bamboo woven products. It is recorded

that there were two tourism festivals in Pakel, namely in 2018 and 2019. "The idea first started from a spontaneous market that appeared every Sunday morning in the form of an Islamic gathering (*pengajian*). From there, the idea emerged to organize a larger event, namely the Tourism Festival with the concept of education and business," explained Informant 4. The development of tourism in Pakel has also been expanded to sports tourism, including the sport of riding, horseback riding, and archery. Thus, KWB tourism managers in collaboration with local residents have set up several homestays and restaurants.

Moreover, this arrangement of tourism villages is carried out slowly and by going along in mutual cooperation (*gotong royong*). However, after the outbreak of the pandemic 2019, the light of the KWB Pakel tourism began to dim. "At the time, we felt as if our spirit had been lost. The number of tourists has dropped drastically; there were even times when we did not receive tourists at all. After that, Pakel residents only focused on seeking livelihoods in their respective skills, and KWB was abandoned for a while," said Informant 4. After being run down for almost two years and turning off the lamp, finally the spirit of the Pakel hamlet people to revitalize tourism in the area slowly began to revive again. Finally, they managed to reorganize KWB, it's just that the acronym has changed. If before KWB meant Language Tourism Village (Kampung Wisata Bahasa), now the new acronym that represents KWB is Barokah Tourism Village (Kampung Wisata Barokah).

Based on this explanation, it can be understood that the cultural resilience of the local community will continue to be tested by various changes that occur. The dynamics of Pakel's tourism management show that Javanese local wisdom values have proven to be able to be an intrinsic spirit of the Pakel hamlet residents to rise from the ashes. The principle of Javanese wisdom in the form of a proverb, namely *Alon-alon waton kelakon*, meaning "slowly but surely, as long as it is accomplished," has clearly become the spirit of the Pakel hamlet residents not to lose heart in managing their area tourism. Javanese society is also known for having close relationships. The principle of *Mangan ora mangan sing penting ngumpul*, meaning "eat or not eat, the important thing is to gather" (this can also be interpreted as solidarity and harmony), becomes the intrinsic spirit of the Pakel hamlet residents to find solutions to the problems in managing the village tourism. In addition, according to Informant 3, indeed it was not easy to revive the local community's spirit to revitalize the Pakel village tourism that was turned off due to the 2019 pandemic.

It took many approaches and efforts so that Pakel residents were willing to manage the tourism village again. "The pandemic caused the residents' enthusiasm to decline temporarily, and they were absorbed in seeking livelihoods in their respective skills. However, with the help of a number of residents who were still enthusiastic, we slowly tried to re-actualize the existing tourism potential and with independent funds," explained Informant 3. These efforts, of course, required concentration and patience. This, of course, is in line with the noble values of Javanese local wisdom, which are in the form of the noble values of Javanese local wisdom, which are in the form of noble values, namely *sabar luhur wekasane*, which means patience will be answered with a joyous ending. Based on the data, it can

be seen that ecoculture-based tourism management in the Pakel area is still strongly influenced by the noble values of Javanese local wisdom. The character of agrarian Javanese society, namely mutual cooperation, independence, simplicity, and perseverance, is also reflected in the determination of Pakel community residents in managing the tourism village in their area.

Ecocultural-Based Intercultural Communication Strategies in Barokah Tourism Village

Intercultural Communication represents a form of communication interaction originating from interpersonal communication or inter-individual communication. Discussing interpersonal communication, we address differing tastes, interpretations, expectations, and even imaginations among individuals. Interpersonal communication concerns how each individual mutually responds to messages, wherein communication interests among them may differ. Message interpretation can be highly contextual and subjective. Therefore, achieving equality of understanding becomes crucial to prevent misinterpretation or misunderstanding (DeVito, 2016).

Conversely, communication perpetually follows the developmental trajectory of culture, which encompasses lifestyles, thought patterns, habits, experiences, beliefs, and convictions. Communication serves as an agent of cultural change; wherein mutual influence occurs. Thus, it is natural that intercultural communication represents a form of conscious response to the presence of diverse cultures among individuals (Samovar et al, 2010).

Based on this premise, intercultural communication strategies are required to unite various interests and intercultural interpretations within the communication process itself. Naturally, fostering tolerance for differences is not a straightforward endeavor. Barokah Tourism Village was originally an educational language tourism destination. The initial idea for establishing this tourism destination arose from the presence of a modern Islamic boarding school in the area. Islamic boarding schools themselves constitute institutions where learned individuals deepen their religious knowledge. Naturally, they occupy an honored social class in society (Geertz, 1976).

Throughout the ages, the presence of Islamic boarding schools has been inseparable from the cultural ecology of local communities. Kyai (Islamic scholars) and santri naturally engage in extensive intercultural interactions with local residents. This phenomenon also occurs in Pakel hamlet. The harmonious collaboration between the Islamic boarding school and local residents represents an embodiment of intercultural communication strategies to unite differing cultural elements between the two. The Islamic boarding school possesses a strong religious cultural atmosphere, while local residents maintain robust Javanese local wisdom elements. Communication strategy constitutes a method of communicating to effect changes in thought patterns and behavior, thereby generating mutual understanding (Jones, 2008).

Communication strategies will be difficult to implement if understanding gaps persist due to differing cultural backgrounds, whether in thought patterns, lifestyles, beliefs, knowledge, or experiences. One crucial factor in intercultural communication strategies is understanding language.

Language, beyond serving as a communication medium, also reflects the unifying force of existing diverse local wisdom values. This understanding encompasses not merely comprehending meaning, but also the contextual and conceptual application of language. This means that even originating from the same culture or subculture, opportunities for misinterpretation remain, especially if communication actors still feel unfamiliar with one another (Kim & Gudykunst, 1997).

This reality is fully recognized by Pakel hamlet tourism managers. Hence, the idea to establish a language tourism village emerged in 2017. At that time, the language tourism village introduced educational tourism packages offering courses and practice in several languages such as Javanese, Arabic, English, and Japanese. This naturally constitutes a rather intelligent intercultural communication strategy, particularly for the three languages used in daily communication practice between the Islamic boarding school and local Pakel residents. The employ three languages: Javanese, Arabic, and English. Local wisdom culture characteristic of rural residents is represented through the Javanese language, while the Islamic boarding school's religious culture is represented through Arabic, and the internationally recognized language medium is naturally English. Here, santri and their families, originating from various backgrounds and regions, can mingle with local residents, as can visiting tourists. They can mutually share stories, knowledge, and practice together regarding these three languages. "Previously, local residents were taught Arabic by ustaz (Islamic teachers) from the Islamic boarding school. As for English, there were residents specifically educated to study at several existing educational institutions," explained Informant 3.

Following the Covid-19 pandemic, Pakel's language tourism village management temporarily declined. Eventually, in early 2024, tourism management in Pakel hamlet was re-established. The Language Tourism Village (See figure 1) was renamed Barokah Tourism Village (Kampung Wisata Barokah/KWB) Pakel. Slightly different from the previous strategy, which prioritized foreign and local language education as part of intercultural communication strategy, the new KWB management now emphasizes combination tourism packages in Pakel. These include culinary packages, horseback riding and archery sports packages, outbound packages, and language education packages. Additionally, there are traditional craft markets such as natural dye-based written batik crafts and several other traditional handicrafts.

The intercultural communication strategy concept can be maximized if supported by an excellent ecocultural concept. The development of the KWB Pakel concept with combination tourism packages integrating mountain panoramic tourism charm, local wisdom values, traditional crafts, and rural characteristic cuisine represents an ecocultural concept with high supporting capacity for KWB rebranding as a worthy tourism destination. This is further strengthened by full support from local residents to consciously synergize with various parties to advance KWB (Wibowo, 2025).



Figure 1. Entrance to the Kampung Wisata Barokah

Referring to communication mythology theory, smooth communication processes are inseparable from mature communication planning and structured message packaging. In communication mythology, truth represents a construction result, wherein the presence of communication symbols constitutes a product of message packaging to facilitate comprehension and acceptance by communicants. Myth is a collection of discourse from a communication system, wherein no substantive boundaries exist within it (Barthes, 1991).

Myth constitutes a powerful supporting force for branding. This is because branding contains trust, and even strong conviction regarding discourses embedded within it. Intercultural communication also produces discourse on its mythology, wherein differing perceptions, tastes, and interpretations can be harmonized through mutually agreed-upon myths. One example is the myth within the village tourism concept; wherein various discourses can be embedded within this myth to form a unified tourism mythology. For instance, the discourse offering health therapy, peace, and tranquility constitutes part of ecocultural-based tourism communication mythology commonly offered in village tourism concepts.

Factually, times have changed; with existing communication technology developments, virtually no differences remain between villages and cities. However, the myth of mountain villages as peaceful, cool, fresh, and tolerant areas, like villages generally in Java hundreds of years ago, is believed to be a myth that must be maintained as an ecoculture-based tourism attraction. The strong rationale is that myth itself represents an effort to preserve collective intergenerational memory, including memories regarding the beauty and peacefulness of rural life in the past. Culture itself possesses numerous constituent elements, such as lifestyles, thought patterns, collective memory, traditions, beliefs, and even convictions inherited across generations. Meanwhile, communication itself is a process of symbol and myth production, maintained, preserved, and transmitted according to temporal

developments. Communication character is highly dependent upon the existing environmental ecosystem (Carey, 2009).

Based on this explanation, the appropriate intercultural communication strategy in the current era of rapid digital technology involves developing myths related to rural ecoculture itself. For instance, myths related to collective memory regarding past beauty, local wisdom values, peace, silence, natural panoramas, adventure, and even rituals. This becomes even more compelling when supported by the presence of health benefit myths and myths related to traditional medicine, which in tourism concepts are termed wellness tourism. Following the Covid-19 pandemic, many international tourism areas have developed this wellness tourism concept as part of ecocultural-based tourism development. This concept encompasses methods for packaging tourism as something not merely enjoyable but also healthful, both physically and mentally (Utama & Krismawintari, 2025).

Wellness tourism constitutes an effective intercultural communication strategy because it can unite various communication interests originating from diverse cultural backgrounds. Everyone naturally needs health, relaxation, and peace, and wellness tourism emerges to fulfill these needs. Fresh air, beautiful scenery, traditional architectural structures, healthy rural characteristic cuisine, and local resident hospitality, which constitute parts of collective memory regarding the beauty of characteristic Javanese rural areas in the past, naturally represent distinct attractions in wellness tourism concept development. This has actually been implemented in Pakel hamlet with the presence of outdoor outbound programs, horseback riding tourism, and archery, including the presence of a restaurant serving traditional Javanese food and beverage menus from the past.

Barokah Tourism Village has implemented the wellness tourism concept as an ecocultural-based intercultural communication strategy rooted in Javanese culture. This concept is implemented, for instance, in the design arrangement of Resto Sawah (Rice Field Restaurant), which constitutes part of Barokah Tourism Village's flagship destinations. This name was chosen because its location is surrounded by rice fields, with panoramic views of hills lining the slopes of Mount Lawu. This establishment serves traditional Javanese characteristic culinary menus (both food and beverages) beneficial for health. "This includes arranging the restaurant's interior and exterior design concept with traditional Javanese-nuanced architecture that is environmentally friendly, so visitors are comfortable and can enjoy the beautiful scenery and cool mountain atmosphere," explained Informant 1.

Beyond merely serving culinary menus, Resto Sawah also sells traditional written batik products that are environmentally friendly because they use non-chemical dye materials. The motifs contain diverse flora and fauna existing in the Pakel area. "We create batik with natural dye materials, making it safe for skin health. We design the motifs from plant patterns and animals found around here," explained Informant 2.

This naturally aligns with the cultural stereotype of Javanese people, who are frequently depicted as wise, calm, peaceful individuals who prioritize closeness and harmonization with nature. Javanese local wisdom values also teach how Javanese people should continuously preserve nature,

believing nature to be a source of energy and strength, as embodied in the concept of *memayu hayuning bawana* (preserving the beauty and harmony of the world).

CONCLUSION

The ecocultural-based intercultural communication strategy in Barokah Tourism Village demonstrates how pesantren culture and Javanese rural traditions can be harmonized to form a distinctive tourism identity. This alignment not only bridges two different cultural spheres but also preserves their respective strengths, creating a unique character that differentiates Barokah from other destinations. Through this strategy, four cultural components such as language, collective historical memory, religious values, and Javanese local wisdom are effectively utilized as key assets. Together, they strengthen interaction, unity, spiritual depth, and ecological harmony, making the village culturally accessible to global visitors. The integration of Javanese local wisdom and ecocultural principles in the village's promotion and rebranding is reinforced by three pillars: the development of agrarian concepts rooted in mountain ecology, the preservation and revitalization of local culture through crafts, cuisine, and cultural events, and the cultivation of wellness tourism as a medium for physical and mental rejuvenation. These pillars collectively form a sustainable foundation that ensures the continuity of ecocultural tourism and strengthens Barokah Tourism Village as an authentic, value-driven destination.

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