

## Leveraging Indigenous Resources: A Digital Communication Framework for the Omah Wayang Tourism Village in Sidowarno

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### ABSTRACT

This research investigates the strategic implementation of local potential through digital communication channels at the Omah Wayang tourism village in Sidowarno Village, Juwiring District, Klaten Regency. The study addresses the critical challenge of underutilized cultural resources and tourism potential within the region, with particular emphasis on Omah Wayang, a community organization dedicated to preserving and transmitting the philosophical and artistic values of traditional shadow puppetry (*wayang*). More than just an art form, *wayang* embodies profound Javanese wisdom such as *pitutur luhur* (moral advice), balance (*keseimbangan*), and harmony (*rukun*), which are continually passed down through intergenerational learning at Omah Wayang. Through a qualitative descriptive methodology, incorporating systematic field observations and in-depth stakeholder interviews, this research examines indigenous assets such as traditional crafts, culinary heritage, and cultural performances. The investigation expands beyond puppetry to explore how broader cultural expressions can be strategically incorporated into digital communication practices. The findings present actionable strategies for enhancing tourism visibility through culturally grounded digital platforms while ensuring the authenticity and sustainability of local traditions. This study contributes to local economic revitalization and the preservation of intangible heritage, offering a replicable digital communication framework that bridges traditional knowledge systems with contemporary tourism promotion. The research emphasizes the importance of community-based institutions like Omah Wayang in mediating between cultural continuity and innovation in the digital era.

**Keywords:** Cultural Tourism, Digital Communication Strategy, Local Potential Development, Shadow Puppetry Heritage, Rural Tourism Marketing

## INTRODUCTION

Sidowarno Village in Klaten Regency, Central Java, represents a significant cultural and tourism hub, distinguished by its UNESCO-recognized intangible cultural heritage of traditional shadow puppetry (*wayang kulit*). Far beyond a performative art, *wayang kulit* embodies sacred philosophical teachings, symbolizing the Javanese worldview on cosmology, morality, and the duality of life. Each performance serves as a medium for *pitutur luhur* (moral wisdom), spiritual reflection, and cultural instruction, making it an *adiluhung* (noble) cultural artifact that bridges the material and metaphysical realms. The preservation and promotion of this cultural asset are primarily facilitated through the Omah



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Wayang community, which functions as a vital support system for local puppet artisans while maintaining the village's cultural identity (Gutiérrez et al., 2016; Pratiwi et al., 2022). Despite its considerable historical, spiritual, and artistic significance, this cultural asset has not been fully optimized as a primary tourist attraction, necessitating a comprehensive analysis of its potential for tourism development through digital communication strategies.

The intersection of cultural preservation and digital transformation presents a complex paradigm that demands careful consideration of both traditional values and modern marketing approaches. This complexity is particularly evident in Sidowarno Village, where the delicate balance between maintaining authentic cultural practices and embracing contemporary digital solutions has become increasingly crucial for sustainable cultural tourism development. The village's unique position as a custodian of wayang kulit traditions, combined with its emerging digital presence, offers an compelling case study for examining the dynamics of cultural heritage management in the digital age.

The village's cultural landscape encompasses diverse elements beyond shadow puppetry, including traditional handicrafts, indigenous culinary arts, and cultural performances, positioning it as an integrated cultural tourism destination (Djarmiko et al., 2021; Xiang & Gretzel, 2010). Local artisans have demonstrated remarkable adaptability in their craft production, particularly in utilizing leather remnants to create various decorative items such as wall ornaments, calligraphy, and souvenirs including fans, keychains, and bookmarks. This diversification of products represents both cultural preservation and economic innovation.

A notable example of digital transformation among local artisans is Sunardi (50), who has successfully integrated e-commerce platforms, specifically Lazada, into his business model. His experience highlights the importance of digital marketing integrity, emphasizing honest product representation, accurate condition assessment, and proper packaging considerations. According to Sunardi, shadow puppetry products hold particular appeal in digital markets due to their unique craftsmanship and increasing rarity, with distinctive characteristics varying by region. The puppets produced in Sidowarno follow the Surakarta style (*gagrak Surakarta*), with pricing determined by complexity, material quality, and craftsmanship detail.

Contemporary digital marketing practices among local artisans reveal varying degrees of success, with practitioners utilizing multiple digital platforms including Facebook, Instagram, websites (though some are inactive), and WhatsApp status updates (Cunha & Casais, 2024; Fuchs, 2021; Umar et al., 2020). While Sunardi's experience indicates that Facebook has proven particularly effective for product promotion, followed by YouTube and WhatsApp, these tools serve not merely as marketing instruments but as new channels for sustaining cultural expression. The digital transformation of traditional craft marketing presents both opportunities and challenges, particularly in maintaining product authenticity while adapting to modern market demands.

In the context of *wayang kulit*, the artifacts produced are not only market commodities but also

cultural vessels rich in symbolism and spiritual meaning. Each puppet figure (*wayang*) carries philosophical depth—representing moral archetypes, cosmic balance, and ancestral teachings. Local artisans are thus not simply producers but cultural custodians who inherit and transmit values embedded in the Javanese worldview. Their efforts to engage with digital platforms must therefore be seen not only as economic adaptation, but also as a form of cultural negotiation—balancing between safeguarding tradition and embracing technological change. Recognizing this dual role is crucial in understanding the cultural depth behind the products and the community's approach to visibility in the digital age.

The digital transformation trajectory in cultural tourism contexts presents unique challenges that extend beyond mere technological adoption. These challenges encompass issues of cultural authenticity representation, digital literacy among traditional artisans, and the maintenance of cultural integrity in online spaces. Research indicates that successful digital integration in cultural tourism requires a nuanced approach that considers both technological capabilities and cultural sensitivities. This is particularly relevant in the context of Sidowarno Village, where digital platforms must effectively communicate not only product features but also the rich cultural heritage and traditional craftsmanship embedded in each artifact.

Moreover, the significance of digital presence is further emphasized by artisans' observations regarding consumer behavior in online markets. Key factors influencing digital sales include product photography quality, packaging presentation, detailed product descriptions, and pricing strategies. Notably, price considerations often become secondary when product quality and condition meet high standards, suggesting the importance of effective digital communication in conveying product value. Local craftsmen acknowledge the importance of both conventional and digital marketing channels. Traditional word-of-mouth marketing and direct buyer interactions remain valuable, while digital platforms offer expanded market reach (Nyberg et al., 2016; Thaler & Benartzi, 2004). However, developing effective communication strategies to increase market share remains a significant challenge. The unique pricing dynamics within Sidowarno, where similar products may command different prices based on craftsmanship quality and distinctive features, further emphasizes the need for sophisticated digital communication strategies.

This research, therefore, seeks to identify and analyze the optimal utilization of local potential through digital communication strategies for promoting the Omah Wayang tourism village. By examining successful cases like Sunardi's and analyzing various digital marketing approaches, this study aims to develop comprehensive strategies that enhance tourist awareness and interest while simultaneously empowering local community participation in tourism development. Thereby, the theoretical framework underpinning this research draws from both cultural heritage management and digital marketing literature, incorporating concepts of sustainable tourism development and community-based participation models. This interdisciplinary approach enables a comprehensive examination of how digital communication strategies can be effectively employed while maintaining cultural

authenticity and community involvement. The research also considers the broader implications of digital transformation on cultural preservation and community economic development, particularly in rural tourism contexts

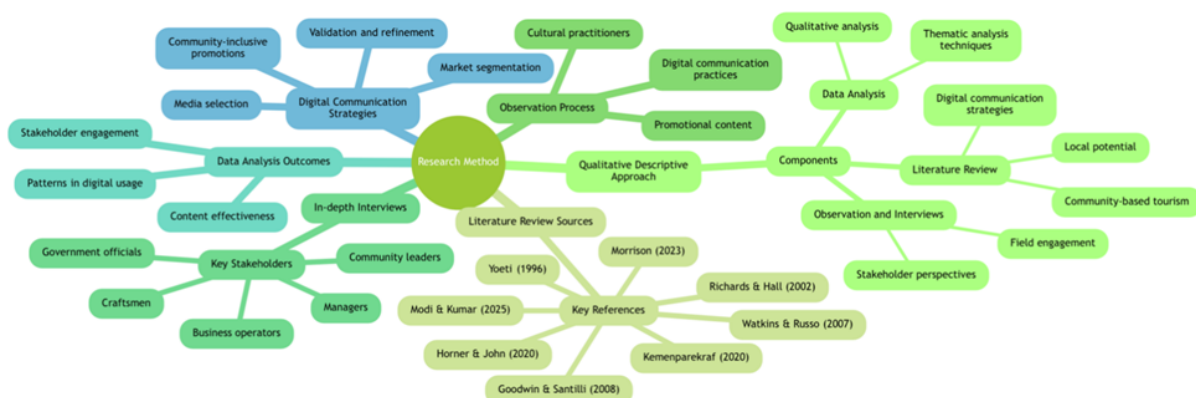
The anticipated outcomes of this research will contribute significantly to both theoretical understanding and practical implementation of digital communication strategies in cultural tourism contexts. The findings will inform the development of targeted digital communication strategies that can effectively promote cultural tourism while preserving the authenticity of traditional crafts and cultural practices. Furthermore, this research addresses the critical need for sustainable tourism development that benefits local communities while preserving cultural heritage, ultimately fostering economic growth and community welfare enhancement in Sidowarno Village.

## METHODS

This study employs a qualitative descriptive approach to comprehend and explore local potential in formulating effective marketing promotion strategies for the Omah Wayang tourism village in Sidowarno. The methodological framework encompasses three primary components: literature review, observation and interviews, and data analysis leading to digital communication strategy development (Snyder, 2019).

Throughout the research process, particular attention was given to maintaining cultural ethics during fieldwork. Interviews and observations were conducted with respect for local customs (*tata krama*), ensuring that communication followed Javanese norms of politeness, humility (*andhap asor*), and mutual respect (*tepa slira*). Informants were approached through community leaders or senior members as a gesture of cultural sensitivity, and consent was obtained through informal yet contextually appropriate dialogues. This culturally grounded approach ensured that the research not only captured authentic data but also upheld the dignity and values of the local community being studied, as illustrated in Figure 1.

**Figure 1.** Research Method Illustration



The research begins with a comprehensive literature review examining fundamental concepts

related to community-based tourism, local potential, and digital communication strategies in tourism promotion and marketing. The literature sources include academic books, scientific journals, research reports, and relevant official documents. Key references include Richards & Hall (2002)'s *Tourism and Sustainable Community Development*, *Community-Based Tourism: a success?* (Goodwin & Santilli, 2008), and official guidelines from Indonesia's Ministry of Tourism and Creative Economy: *Buku Panduan Pemberdayaan Masyarakat Desa Wisata Berbasis Pendampingan* (Kemenparekraf, 2020). Additional theoretical foundations are drawn from Yoeti's (1996) work on local potential for sustainable tourism development, Morrison's (2023) digital marketing strategies for tourism, and Horner & John (2020); Modi & Kumar (2025); Watkins & Russo (2007) analysis of information technology in tourism management. These sources provide a robust theoretical framework for analyzing community-based tourism, local potential utilization, and effective digital communication strategies.

Field observation involves direct engagement with cultural practitioners in Sidowarno Village, focusing on documenting local potential and observing the activities of shadow puppet artisans, handicraft makers, traditional culinary practitioners, and cultural attractions. The observation process is preceded by identifying existing digital communication practices, evaluating the effectiveness of digital platforms used for tourism promotion, and analyzing interactions between local communities and tourists through digital media. During observation, particular attention is paid to digital platforms such as websites, social media, and applications, along with promotional content including photographs, videos, narratives, and reviews. The documentation process includes digital elements such as QR code banners and application-based promotions, with primary data validated through stakeholder discussions and confirmations with tourism village managers and SME operators.

In-depth interviews are conducted with key stakeholders, including Omah Wayang managers, puppet craftsmen, culinary business operators, community leaders, and village government officials. These interviews gather information about perspectives, experiences, and expectations regarding village tourism development and promotion. The interview process is designed to understand both traditional practices and digital adaptation strategies employed by local artisans and tourism operators.

To capture the deeper cultural dimensions of the village, the interviews also included exploratory questions specific to Javanese cultural heritage. Respondents were asked about how cultural knowledge—especially wayang-related skills and values—is transmitted across generations within families and the community. Questions also addressed the symbolic meanings of *wayang* motifs used in crafts and performances, such as representations of balance (*keseimbangan*), dualism (*purwa–wasésa*), and inner moral struggle (*lakon batin*). In addition, stakeholders were invited to share their perceptions regarding the digitalization of culture—whether it is seen as a threat, a necessity, or a potential tool for revitalization. This culturally sensitive approach to interviewing enriches the understanding of how traditional and modern forces interact in shaping the identity and development of the Omah Wayang tourism village.

The collected data undergoes qualitative analysis using thematic analysis techniques, organizing information into relevant primary themes aligned with research objectives (Miles et al., 2014). This analytical process examines patterns in digital platform usage, content effectiveness, and stakeholder engagement levels. The findings inform the development of digital communication strategies supporting Omah Wayang tourism village promotion and marketing, encompassing market segmentation, media selection, and community-inclusive promotional programs. The proposed digital communication strategies undergo validation through discussions with stakeholders and tourism experts, with feedback incorporated into strategy refinement before implementation. This methodological approach ensures a comprehensive understanding of local potential while developing effective digital communication strategies for sustainable tourism development, ultimately contributing to both cultural preservation and economic advancement of Sidowarno Village.

## RESULT AND DISCUSSION

### Result

The observational research methodology provides deep insights into digital communication practices in Sidowarno Tourism Village. The analysis of digital communication strategies, leveraging *wayang kulit* and handicrafts as local potential for tourism attraction by the Omah Wayang community, reveals comprehensive findings regarding audience segmentation and strategic communication approaches.

Shadow puppetry, as an iconic element of Javanese culture, serves not only as a performing art but also as a symbol of profound philosophical values. Omah Wayang's efforts to preserve and develop this heritage as both a tourist attraction and cultural learning center demonstrate the community's commitment to cultural sustainability. The implementation of digital communication strategies aims to enhance public awareness of Sidowarno Village's cultural potential while promoting Omah Wayang Sidowarno as an educational tourism destination. These strategies effectively engage younger generations in cultural preservation while simultaneously boosting local handicraft marketing and sales to support the village economy.

**Table 1.** Market Segmentation Analysis and Digital Communication Strategy for Omah Wayang Tourism Village

Market Segment	Characteristics	Needs/ Interests	Engagement Level	Digital Channels	Content Strategy
<b>Domestic and International Tourists</b>	<ul style="list-style-type: none"> <li>• Culture enthusiasts</li> <li>• History buffs</li> <li>• Art appreciators</li> <li>• Experience seekers</li> </ul>	<ul style="list-style-type: none"> <li>• Authentic cultural experiences</li> <li>• Educational tours</li> <li>• Cultural artifacts</li> <li>• Interactive workshops</li> </ul>	High	<ul style="list-style-type: none"> <li>• Instagram</li> <li>• YouTube</li> <li>• TripAdvisor</li> <li>• Tourism websites</li> </ul>	<ul style="list-style-type: none"> <li>• High-quality visuals</li> <li>• Virtual tours</li> <li>• Behind-the-scenes</li> <li>• Cultural storytelling</li> </ul>

Market Segment	Characteristics	Needs/Interests	Engagement Level	Digital Channels	Content Strategy
<b>Students and Educators</b>	<ul style="list-style-type: none"> <li>• Art/Culture students</li> <li>• Researchers</li> <li>• Teachers</li> <li>• Cultural institutions</li> </ul>	<ul style="list-style-type: none"> <li>• Research materials</li> <li>• Educational content</li> <li>• Hands-on learning</li> <li>• Documentation</li> </ul>	Very High	<ul style="list-style-type: none"> <li>• Educational websites</li> <li>• YouTube Educational</li> <li>• Google Scholar</li> <li>• Research blogs</li> </ul>	<ul style="list-style-type: none"> <li>• Detailed documentation</li> <li>• Tutorial videos</li> <li>• Research materials</li> <li>• Workshop recordings</li> </ul>
<b>Young Creatives</b>	<ul style="list-style-type: none"> <li>• Artists</li> <li>• Designers</li> <li>• Illustrators</li> <li>• Digital creators</li> </ul>	<ul style="list-style-type: none"> <li>• Creative inspiration</li> <li>• Modern adaptations</li> <li>• Cultural fusion</li> <li>• Artistic techniques</li> </ul>	High	<ul style="list-style-type: none"> <li>• Instagram</li> <li>• TikTok</li> <li>• Pinterest</li> <li>• Behance</li> </ul>	<ul style="list-style-type: none"> <li>• Process videos</li> <li>• Design inspiration</li> <li>• Creative workshops</li> <li>• Collaboration opportunities</li> </ul>
<b>Art Collectors</b>	<ul style="list-style-type: none"> <li>• Private collectors</li> <li>• Art dealers</li> <li>• Gallery owners</li> <li>• Art investors</li> </ul>	<ul style="list-style-type: none"> <li>• Authentic pieces</li> <li>• Premium crafts</li> <li>• Limited editions</li> <li>• Expert validation</li> </ul>	Very High	<ul style="list-style-type: none"> <li>• Specialized art platforms</li> <li>• E-commerce</li> <li>• Online galleries</li> <li>• LinkedIn</li> </ul>	<ul style="list-style-type: none"> <li>• Product catalogs</li> <li>• Authentication details</li> <li>• Pricing information</li> <li>• Collection showcases</li> </ul>
<b>Local Communities</b>	<ul style="list-style-type: none"> <li>• Families</li> <li>• Local residents</li> <li>• Community groups</li> <li>• Cultural enthusiasts</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural education</li> <li>• Family activities</li> <li>• Community events</li> <li>• Local heritage</li> </ul>	Moderate	<ul style="list-style-type: none"> <li>• Facebook</li> <li>• WhatsApp</li> <li>• Local community apps</li> <li>• Instagram</li> </ul>	<ul style="list-style-type: none"> <li>• Event announcements</li> <li>• Community activities</li> <li>• Family programs</li> <li>• Local news updates</li> </ul>
<b>Tourism Entrepreneurs</b>	<ul style="list-style-type: none"> <li>• Tour operators</li> <li>• Hotel managers</li> <li>• Event organizers</li> <li>• Creative businesses</li> </ul>	<ul style="list-style-type: none"> <li>• Business partnerships</li> <li>• Cultural products</li> <li>• Tourism packages</li> <li>• Event planning</li> </ul>	High	<ul style="list-style-type: none"> <li>• LinkedIn</li> <li>• Business websites</li> <li>• Professional networks</li> <li>• Industry platforms</li> </ul>	<ul style="list-style-type: none"> <li>• Business proposals</li> <li>• Partnership opportunities</li> <li>• Product catalogs</li> <li>• Industry updates</li> </ul>

The research identifies six distinct market segments, each requiring tailored digital communication approaches. The first segment comprises domestic and international tourists who demonstrate high interest in traditional culture, history, and arts, seeking authentic and educational experiences. These visitors are effectively reached through social media platforms such as Instagram, YouTube, tourism websites, and review platforms like TripAdvisor. The second segment includes students, academics, and educators, particularly those with backgrounds in arts, culture, or anthropology, who seek in-depth cultural knowledge and research opportunities. This group responds well to educational content delivered through websites, educational blog articles, video documentation, and educational social media approaches.

Young creatives and artists form the third segment, seeking inspiration from local culture for contemporary creative projects. This group shows particular interest in how traditional values can be adapted to modern contexts, making platforms like Instagram, TikTok, and YouTube especially effective for engagement. Art enthusiasts and collectors constitute the fourth segment, demonstrating high interest in authentic handicrafts and traditional art pieces. This group is best reached through e-commerce platforms, specialized art websites, and online exhibitions.

Digitalization has not only expanded access to local cultural content but also shifted public perception regarding the relevance of traditional arts. What was once considered old-fashioned or limited to ceremonial functions is now being reinterpreted as a form of creative identity and cultural capital in the digital age (Iswidayanti & Rahmawati, 2022). Especially among younger audiences, the visual and narrative appeal of *wayang* when presented through dynamic digital storytelling has helped reframe it as both heritage and lifestyle. However, this transformation also raises questions about authenticity and commodification, with some community members expressing concern over cultural dilution when sacred symbols are used purely for content or trend (Nugroho, 2021). Thus, while digital platforms offer new channels for visibility and appreciation, they also demand critical negotiation between preservation and innovation.

Local communities and family tourists represent the fifth segment, seeking cultural education and family-oriented experiences. While their interest level may vary, effective engagement is achieved through familiar platforms like Facebook, WhatsApp, and Instagram, which facilitate local information sharing. The final segment comprises tourism entrepreneurs and creative industry professionals interested in incorporating cultural elements into their products and services. This group shows high interest in cultural collaboration and development opportunities, making professional networks like LinkedIn and official tourism websites effective communication channels.

These findings suggest that successful digital communication strategies must be tailored to each segment's specific needs and preferences while maintaining the authenticity of cultural presentations. The research demonstrates that effective digital communication not only promotes tourism but also contributes to cultural preservation and economic development in Sidowarno Village. This segmented approach ensures that marketing efforts are targeted and efficient, maximizing the impact of digital communication strategies while preserving the cultural integrity of the community's heritage.

## Discussion

The digital transformation of cultural tourism has fundamentally reshaped how traditional heritage sites engage with modern audiences. At Omah Wayang Tourism Village, the implementation of digital communication strategies represents a significant shift in cultural preservation and promotion methods. According to Christou (2016), successful digital engagement in cultural tourism requires a deep understanding of diverse audience segments, including local and international tourists, students, art communities, and culture enthusiasts. The village's approach aligns integrated digital heritage



management, combining traditional cultural elements with contemporary digital platforms.

This integration, however, is not merely a matter of media adaptation—it reflects a deeper ideological commitment to preserving *wayang kulit* not just as an aesthetic performance, but as a living system of Javanese philosophy. *Wayang kulit* embodies teachings of moral duality, cosmic order (*kosmos–chaos*), leadership ethics (*astabrata*), and human introspection, all of which remain relevant to contemporary social reflection. By bringing these narratives into digital spaces, Omah Wayang is participating in a form of cultural resistance—asserting the continuing value of indigenous wisdom in the face of cultural homogenization. Digital platforms become ideological arenas where local identity, collective memory, and philosophical heritage are not only preserved but also recontextualized for new generations. Recent studies highlight that digital storytelling based on local philosophies enhances cultural resilience and intergenerational transmission in rural heritage communities (Wijaya, 2023; Gunawan & Ratnaningsih, 2022). Thus, the initiative stands not only as a communication strategy, but as an effort to protect the epistemological foundations of Javanese culture in the digital age.

The photography and videography workshops conducted by UNS faculty members exemplify participatory digital preservation. These initiatives have created a foundation for sustainable content creation that respects cultural authenticity while embracing digital innovation. The workshops have enabled local artisans to document their craft processes effectively, creating valuable educational content for various digital platforms. Strategic hashtag implementation (*#WayangKulit*, *#VisitOmahWayang*, *#DesaSidowarno*, *#VisitIndonesia*, and *#CraftedWithLove*) has significantly enhanced content discoverability, aligning with contemporary digital marketing best practices. These efforts have resulted in a growing digital archive of traditional craftsmanship that serves both promotional and educational purposes.

Platform-specific content strategies have emerged as a crucial element in the village's digital communication approach. YouTube has proven particularly effective for longer-format content, including virtual tours and artisan interviews, supporting what Dwityas & Briandana (2017) identify as immersive cultural storytelling. Instagram and TikTok serve as platforms for short-form, engaging content that captures younger audiences' attention while maintaining cultural integrity. The combination of these platforms has created what Drotner & Schröder (2014) describe as a digital cultural ecosystem—where different content formats complement each other to tell comprehensive stories about *wayang kulit* traditions. Facebook's community-building features have facilitated meaningful discussions and information sharing among cultural enthusiasts and potential visitors. This multi-platform approach has demonstrated significant success in reaching diverse audience segments while maintaining consistent cultural messaging.

The integration of influencer marketing represents a strategic evolution in cultural tourism promotion. Collaboration with cultural influencers who demonstrate genuine interest in traditional arts has created what Freberg et al. (2011) call authentic digital advocacy. According to recent studies by

Xiang and Gretzel (2010), influencer partnerships in cultural tourism can significantly increase engagement compared to traditional marketing methods. However, the current implementation at Omah Wayang still has room for improvement, particularly in selecting influencers who truly resonate with the values and spirit of the local community. The balance between promotion and cultural preservation remains essential, as Smith (2013) emphasizes in her work on the ethics of digital cultural marketing. Nonetheless, these partnerships have started to bridge the gap between traditional craftsmanship and today's digital audiences.

Beyond promotion, digitalization has begun to empower the Omah Wayang community in a more holistic way. E-commerce platforms such as Tokopedia, Shopee, and Etsy have opened access to new markets, not only increasing income for local artisans but also elevating their status as cultural entrepreneurs. Horner and John (2020) note that successful digital marketplace integration can significantly improve the livelihood of traditional craft producers. For dalang and puppet crafters, going digital has meant being recognized not just as performers or producers, but as key cultural agents with economic value. The ability to present, narrate, and sell their own work online has fostered a greater sense of independence and pride. Capacity-building workshops from UNS faculty have further strengthened this momentum by helping residents master digital tools and communication strategies. These developments show that digital transformation, when rooted in community participation, can reinforce both the cultural integrity and socio-economic resilience of traditional villages like Sidowarno.

Community engagement through interactive digital programs has emerged as a cornerstone of the village's digital strategy. Online workshops and digital *wayang kulit* design competitions exemplify as participatory cultural digitization. These initiatives serve multiple purposes: skill development, community building, and cultural preservation. Research by Russo & Watkins (2007) suggests that interactive digital programs can increase community participation significantly compared to traditional engagement methods. The integration of local youth in content production has created a sustainable model for digital cultural preservation. These programs have successfully bridged generational gaps while maintaining cultural authenticity.

The measurement and evaluation of digital communication strategies remain crucial yet challenging aspects of the village's digital transformation. Current analytics implementation aligns with what Parry (2013) term cultural heritage metrics framework. The absence of structured Key Performance Indicators (KPIs) represents a significant opportunity for improvement, as noted in recent cultural tourism studies. Google Analytics, Instagram Insights, and YouTube Analytics offer powerful tools for understanding audience engagement and content effectiveness. The development of comprehensive measurement systems would enable more strategic decision-making in content creation and platform selection. These metrics could provide valuable insights into visitor behavior and preferences, guiding future digital strategy development.

Website and blog content development has emerged as a crucial component of the village's

digital presence. According to Marty (2014), comprehensive cultural websites can increase visitor engagement duration significantly compared to social media platforms alone. The integration of detailed historical information, product catalogues, and cultural event calendars provides what Liew (2014) describe as a digital cultural repository. Search Engine Optimization (SEO) strategies have significantly improved organic traffic, with cultural keywords driving substantial visitor growth. The website serves as both an educational resource and a marketing tool. These digital assets have become instrumental in preserving and sharing the rich history of *wayang kulit* traditions.

Local community involvement in digital content creation has transformed traditional knowledge transmission patterns. Studies by Watkins & Russo (2007) demonstrate that community-led digital initiatives have higher engagement rates than externally produced content. Young community members have become digital cultural ambassadors, bridging traditional practices with contemporary communication methods. The integration of local perspectives in digital storytelling has created authentic cultural narratives. This approach has not only preserved cultural knowledge but has also created employment opportunities in digital content creation. The community's active participation has ensured that digital representations remain culturally accurate and meaningful.

Technical skill development through structured workshops has become increasingly vital for sustainable digital growth. The UNS faculty's involvement has provided crucial support in developing both technical and strategic digital capabilities among community members. Workshop participants have shown significant improvement in content creation, digital marketing, and e-commerce management skills. These capabilities have become essential for maintaining competitive advantage in the digital cultural tourism landscape. The continuous learning approach has created a sustainable model for digital capacity building within the community.

Infrastructure challenges continue to impact digital strategy implementation, reflecting broader issues in rural digital development. Adequate digital infrastructure can increase online engagement significantly in cultural tourism contexts (Horner & John, 2020). The village faces ongoing challenges in maintaining consistent internet connectivity and accessing modern digital equipment. Infrastructure limitations can significantly impact e-commerce success rates in rural cultural tourism. Despite these challenges, the community has developed innovative solutions to maximize available resources. These adaptations demonstrate rural digital resilience (Freberg et al., 2011).

Economic impact analysis of digital communication strategies reveals significant positive outcomes for the village economy. Effective digital marketing can increase cultural tourism revenue significantly over traditional methods. The integration of e-commerce platforms has expanded market reach beyond geographical limitations, creating new revenue streams for local artisans. Digital transformation in cultural villages can lead to a significant increase in artisan household income when properly implemented. The economic benefits extend beyond direct sales, including increased tourism revenue and auxiliary service development. These findings align digital cultural economics

sustainability.

Brand development and image management through digital channels have significantly enhanced Omah Wayang's cultural positioning. Consistent digital branding could increase cultural destination recognition significantly. The village has successfully established itself as a premier *wayang kulit* cultural center through strategic digital storytelling and content curation. Social media analytics reveal increasing brand engagement metrics, particularly among younger demographics interested in cultural heritage. Authentic cultural branding can lead to sustained visitor growth rates annually. The village's digital presence has created a digital cultural authority.

Future development of digital communication strategies requires careful consideration of emerging technologies and changing audience preferences. According to recent studies by Tussyadiah et al. (2017), augmented reality (AR) and virtual reality (VR) technologies could increase cultural engagement significantly. The integration of artificial intelligence for content personalization represents next-generation cultural tourism (Modi & Kumar, 2025). Interactive digital experiences will become increasingly crucial for cultural heritage sites (Luna et al., 2019). The village must balance technological innovation with cultural authenticity maintenance. These developments align with global trends in digital cultural preservation while presenting new opportunities for engagement and education.

The comprehensive impact of digital communication strategies at Omah Wayang Tourism Village demonstrates the transformative potential of digital tools in cultural preservation and promotion. Integrated digital strategies can significantly increase cultural site sustainability. The village's experience provides valuable insights for similar cultural tourism initiatives worldwide, particularly in balancing tradition with digital innovation. Successful digital transformation in cultural tourism requires continuous adaptation and community involvement. The village's journey exemplifies sustainable digital cultural evolution. This case study contributes significantly to understanding the role of digital communication in preserving and promoting traditional cultural heritage in the modern era.

## CONCLUSIONS

The cultural assets of Sidowarno Tourism Village present substantial opportunities for engaging diverse audience segments, ranging from general tourists to students, creative communities, and art collectors. The adaptation of digital communication approaches and platforms for each segment facilitates the dissemination of awareness and interest in *wayang kulit* artistry and traditional craftsmanship as expressions of local identity. The digital communication strategy utilizing *wayang kulit* and handicrafts as local cultural assets in Omah Wayang Tourism Village demonstrates significant potential for enhancing public awareness, increasing tourist visitation, and improving product sales.

Through appropriate digital approaches, Sidowarno Village can establish its identity as an educational and engaging cultural tourism destination while simultaneously empowering local

communities through the marketing of distinctive regional cultural products. Effective digital communication strategies in promoting local cultural elements such as *wayang kulit* and traditional crafts necessitate an integrated approach, incorporating social media utilization, community collaboration, and content innovation. This comprehensive strategy can generate sustainable impacts on cultural tourism development and local economic advancement, fostering long-term benefits for the community.

Beyond these practical outcomes, the digitalization of local culture in Sidowarno reflects a deeper cultural reflection—affirming that tradition is not static, but dynamic and adaptable. By recontextualizing *wayang kulit* in digital spaces, the community engages in an act of cultural regeneration, ensuring that ancestral wisdom, values such as *rukun*, *tepa slira*, and moral teachings embedded in *lakon wayang* continue to be relevant and understood by younger generations. Digital communication, when rooted in local knowledge and identity, becomes a powerful medium not only for promotion, but also for cultural continuity and renewal.

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