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RESEARCH ARTICLE

The Winding Road of Tourism Village Development in Tanah *Jawara* : Case Study In Cikolelet Village, Serang Regency

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Abstract
Jawara is a local wisdom value used as a tourism selling point in Banten. In its application, the symbolism of *Jawara* land has become an obstacle to the development of a tourist village in Cikolelet, Serang. This study aims to analyze the local wisdom values in Cikolelet Village. Specifically, this study examines the obstacles encountered in developing Cikolelet, the first tourism village in Serang Regency. This study uses a descriptive qualitative approach, combining field observations, comprehensive interviews, and extensive literature reviews. The results show that the socio-cultural values of the community, namely obedience, honesty, patriotism, and religiosity, are strengths in the development of Cikolelet as a tourist village. However, the commodification of tourist attractions is considered to have reduced the value of local wisdom. The clash between community customs and tourists' behavior and dress codes stems from the lack of rules or guidelines for tourists' conduct and attire, as well as the community's concerns about the adverse effects of tourism on the village. Therefore, involving tourism stakeholders in the management of the tourism village is one solution to avoid such conflicts and to build collaboration among various parties in the development of the tourism village.

Keywords: Cultural tourism, community participation, *Jawara*, local wisdom, tourism village development.

INTRODUCTION

All submitted manuscripts should contain Local wisdom is a set of values, beliefs, codes of behavior, and life guidelines held by a community in a region and preserved through traditions passed down from generation to generation. Some academics give the concept of local wisdom as a "spiritual asset" that provides lessons on proper behavior [1]; local ideas that are wise, full of wisdom, good values that are embedded and followed by members of the community [2]. Local wisdom as the formation of the nation's character and identity [3]; Local wisdom as a synthesis of experience that aims to harmonize with an understanding of the cultural and natural context of a locality, and is usually transmitted across generations through oral tradition [4].

The purpose of applying local wisdom is to protect and manage the environment sustainably [5]. Local wisdom plays a role in fostering unity and reducing factors that threaten community solidarity [6]. There are two forms of local wisdom, namely tangible local wisdom, such as buildings and national cultural heritage sites, and intangible local wisdom such as folk tales, proverbs, sayings, advice, mottos, slogans, and ancient scriptures [7]. In addition, in ceremonial, ritual, or ceremonial forms; as well as habits seen in daily activities and social interactions [8].

In the context of tourism, Villages in Indonesia are transformed into tourist villages by leveraging their natural and cultural attractions. The development of tourist villages is intended to strengthen the traditions and local wisdom of the multicultural community in enhancing the attractiveness of the natural and cultural environment [9].

Several tourist villages in Indonesia have developed cultural traditions and community

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practices that emphasize local wisdom as a tourist attraction. Local wisdom, in the form of the Ngalaksa Tradition is developed to maintain community social interaction in the Nagarawangi Rancakalong Sukabumi Tourism Village [10]. The Value of Local Knowledge "Three Furnaces (*Tiga Tungku*)" was used as the basis for the establishment of a village-owned enterprise in Central Wologai Village, Flores [11]. Cultural traditions as local wisdom in the form of traditional performing arts such as Tambourine, Angklung, Kethek Ogling, and Reog in the tourist village of Conto Bulakrejo, Wonogiri [12]. The indigenous people of the Sade Lombok tourism village embody the values of Squirrelly (awig-awig) Indigenous Tourism in the Framework of Sustainable Tourism Development [13].

In addition, cultural tourism, which is a community tradition, such as the ritual of bathing in the sacred Cihanjuran pond, which is believed to be an effort to fulfill requests (prayers) [14]. Local wisdom as a tourist attraction in Nglanggeran Village with Culture in the form of customs such as Kenduri, Wiwitan, Tingalan, providing hand washing jugs for guests on the terrace of the house [15,16].

Although the values of local wisdom can be developed as a tourist attraction, the development of tourist villages in Indonesia experiences several obstacles, such as the lack of involvement of stakeholders (community, government and private) in the management of tourism villages [17-19], human resource shortages [20], conflicts between community members and administrators [21]. Another obstacle is the lack of understanding of the value of local wisdom among tourism village managers and the low competence of institutional management in tourism awareness groups (*Pokdarwis*) [22-24).

The cultural identity of the people of Banten, known as Tanah *Jawara*, is a form of local wisdom upheld by the community to preserve and protect Banten's culture. The local culture and customs of Banten are considered to have marketable value in the tourism industry [25]. The Banten Provincial Government has declared spiritual values, local wisdom, and natural and cultural diversity as the basis for tourism development [26]. This is reinforced by the development of tourism in Serang Regency, grounded in the noble values of local wisdom and the religious culture of the people of Serang Regency [27]. The number of tourist visits to Serang Regency has declined but remains on an upward trend, albeit not significantly (Fig. 1).

Cikolelet Village is the first tourist village in Serang Regency, where local wisdom serves as the basis for tourism development. The results of the research team's field observations show that the culture of the Cikolelet community is "Obediently (*nurut-manut*)," and cooperation. The community's socio-cultural traditions in social activities, such as deliberations and religious practices, are almost unaffected by tourism, including the recitation tradition in each mosque after Friday prayers. On Fridays, tourist attractions must be closed.

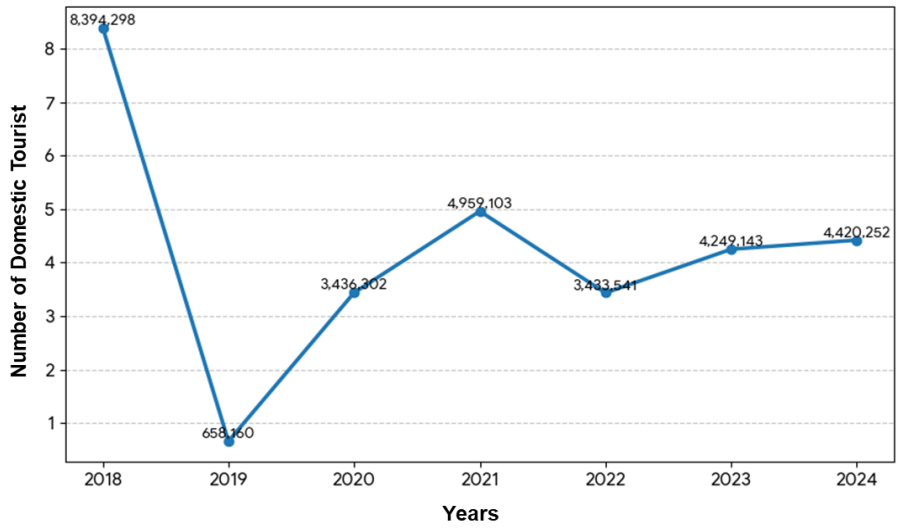

Figure 1. The number of tourist visits to Serang Regency.
Source: Serang Regency Youth, Sports, and Tourism Office & Serang Regency Central Statistics Agency, 2025.

According to the belief of the people of Cikolelet, if there is a crowd on Friday (except for death/sad news), it will usually rain. However, despite the great potential possessed or attached to the Cikolelet tourism village with local wisdom and supported by local government policies (provincial and regency), in practice, it faces several problems in the development of local wisdom. The development of Cikolelet cultural tourism attractions with local wisdom is more difficult to promote due to this reason [28]. The impact of tourism activities lies in interactions between residents and tourists, where tourists' lifestyles and behaviors are sometimes perceived as violating the norms and habits of the Cikolelet community [29].

Local wisdom that has succeeded in becoming the basis for the development of tourist villages in Indonesia is the "*Tri Hita Karana*" value in Bali and the "*KeJogjaan*" value in Yogyakarta. The tourist villages of Penglipuran, Bali, and Nglenggaren, Yogyakarta, have even received international recognition as the best tourist villages that uphold local wisdom. The concept of *Tri Hita Karana* in Bali embodies the balance of three elements: balance with God Almighty, balance with humans, and balance with nature [30-34]. Meanwhile, the values of *KeJogjaan*, such as upload-ungguh (ethics and manners), tepa selira (social empathy), cooperation, and the philosophy of *Hemamayu Hayuning Bawana*, serve as the basis for the development of tourist villages in Yogyakarta. *Memayu Hayuning Bawana* is a belief or value that seeks goodness and balance across the dimensions of life, including connectivity among individuals, communal or group interactions, responsibility toward the environment, and spiritual values [35,36].

The value of local wisdom in the land of *Jawara* contains two points of view, namely religious and patriotism, but tends to be interpreted as something negative (violence). This is because *Jawara*'s behavior is synonymous with a culture of violence. Karomah champion is known as a subculture of violence [25]. *Jawara* developed a style of language that seemed harsh (blunt), dressed in black, and carrying a machete. In the world of tourism or hospitality (friendliness), *Jawara*'s style harms tourism development. The exemplary value of local wisdom in Bali and Yogyakarta encourages tourism development, on the contrary in Banten, it is viewed negatively by the tourism industry.

The disagreement over local wisdom is a research gap in this study. Previous studies have documented the success of cultural traditions rooted in local wisdom as tourist attractions, but the meaning of local wisdom, and the supporters and obstacles to developing tourism villages with valuable cultural traditions remain under-explored. Research on tourism villages in Tanah *Jawara*, especially Cikolelet Village, leaves three important areas unexplored: the meaning of *Jawara*, supporting factors for success, and obstacles faced by the Cikolelet tourism village.

MATERIAL AND METHOD

Study Area

Cikolelet village, recognized as the inaugural tourist village in Tanah *Jawara*, was formally established in 2017. This village is situated in a mountainous region, adjacent to a protected forest and The Rawa Danau water conservation zone. The legal foundation for the establishment of Cikolelet tourism village is encapsulated in the Serang Regent's decree Number 556/Kep-606-Huk/2017, which pertains to the designation of Cikolelet village in the Cinangka District of Serang Regency as a recognized tourism village (Fig. 1). Its tourism potential includes waterfalls, traditional dances, agricultural potential such as Banten coffee, handicrafts, and cultural traditions.

The population of Cikolelet Village is 5,106, with 51% female and 49% male. The educational level of the Cikolelet Village community is dominated by junior high school graduates. This indicates that many people have not completed 12 years of compulsory education.

Informants, Data Collection, and Analysis

This study examine the meaning of local wisdom in *Jawara* values. It also identifies factors that facilitate or obstruct the development of the Cikolelet tourism village. The study clarifies the researchers' purpose by offering a more detailed interpretation. By qualitative descriptive method, various aspects of social interaction to benefit society were explored [37].

Informants were selected based on key criteria included the social context: setting (born and raised in Cikolelet's local culture); actors (practice local customs and values daily); events (incidents relevant to experienced or observed tourist village development); and processes (involved in establishing and developing tourism) [38]. The researcher selected individuals who met these criteria and were willing to share their perspectives on the wisdom and challenges of Cikolelet tourism development (Table 1).

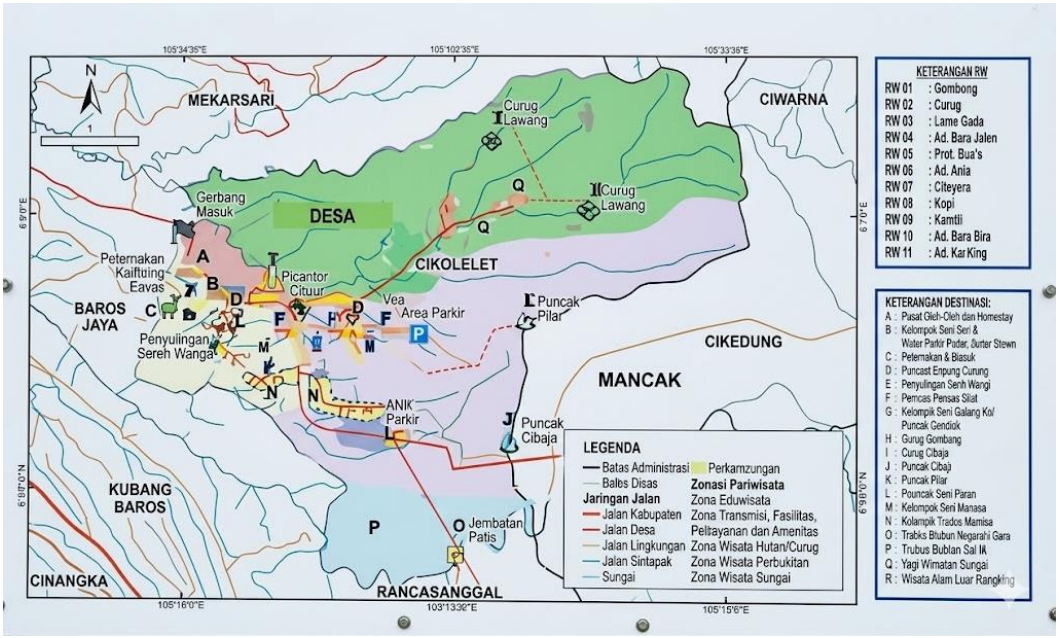

Figure 1: village tourism zoning map
Sources: Cikolelet village government map, 2025

The characteristics of the research informant are peculiar, as the head of Cikolelet village is known as *Jawara*, a descendant of the *Kiyai*. The informant, a community and religious leader in this study, is the only figure able to serve as a "crocodile handler". This ability was used before the *Ngagurah Dano* tradition, as part of Cikolelet village festival activities. The next characteristic is that the cultural actor (35 years old) is the third generation in his family, and is known as story teller of Sheikh Abdul Kadir Jaelani within the cultural tradition in Cikolelet. Meanwhile, cultural actors (25 years old) innovate in the traditional dances such as *Bandrong Lesung*, rampak kasidah, and Yalil. The innovation trimmed some Gestures and beats to make them simpler and shorter. The community, as research informants, are actors in the *Bandrong Lesung* cultural tradition.

During the observation stage, the researcher examined the research subjects. These subjects were identified beforehand to assist the researcher in mapping observations. Observation data included notes on observed events, audiovisual records, and images. The researcher observed the activities of the Cikolelet Village community in their daily lives and tourism development (Table 2). Interviews are conducted using an interview form prepared based on the literature and theoretical studies the researcher has used. Informant responses are examined to deepen the analysis of informants' understanding of the questions and research objectives [39]. Indonesian, the national language, was used during the interviews with informants who work as farmers.

Table 1. Research Informant

No	Research informant	Characteristics				Occupation
		Gender	Age (years)	Education	Stay in the village (years)	
1	Head of of the village	Male	48	High school	48	Head of the village
2	Secretary of the village	Male	50	Bachelor's degree	35	Secretary of the village
3	Head of Pokdarwis	Male	39	High school	39	Junior High School Teacher
4	Secretary of Pokdarwis	Male	30	Bachelor's degree	30	Staff of local government
5	Community leaders	Male	55	Juniorhigh school	55	Farmers
6	Religious leaders	Male	63	Junior high school	60	Kiyai
7	Community member 1	Female	33	Senior high school	33	Farmers/housewives
8	Community member 2	Female	68	Bachelor's degree	40	Farmers/housewives
9	Cultural practitioners	Male	35	Junior high school	35	Farmers
10	Cultural practiitioners	Male	29	Junior high school	29	Farmers

Source: Processed results, 2025

Table 2. Research Instrument

Dimension	Observed symptoms
The value of *Jawara*	1. Social value 2. Cultural value
Supporters of tourism village development	1. Social and cultural originality values 2. Implementation of cultural preservation
Barriers to tourism village development	1. Cultural conflicts 2. Economic conflicts

Sources: Research results, 2025

RESULT AND DISCUSSION

Local Wisdom Value in *Jawara* Philosophy

Social value

Names such as the land of *Jawara*, the City of a Thousand Ulama, and the City of Santri are part of the local identity of the people of Serang, Banten. This stereotype arises because Islam is strongly rooted in every individual of its society, both traditionally, culturally, and ritually. In addition, this area (Banten/Serang Regency) is known as a magical area where you can find the knowledge of kanuragan, magic, Debus, and so on [25]. There are differences in meaning and role among *Kiyai*, *Santri*, and *Jawara* [25]. *Kiyai*, in the Banten Society, is a central figure in the community, while *Jawara* and *Santri* are students of *Kiyai*. Students are more interested in religious sciences, while *Jawara* is more interested in fields related to physical and mental processing.

Tourists consider the people of Banten to be characterized by qualities such as courage, physical strength, mastery of the magical or mystical, and obedience to the *Kiyai*. Banten is known as an area that is synonymous with acts of violence in the lives of its people. On the other hand, religious values, especially Islam, are firmly rooted in the life of the community both traditionally and culturally.

Social values from the meaning of *Jawara* include patriotism or Championship. Tanah *Jawara*, or *Jawara* for people outside Banten, is known for its commitment to defending principles and truth. If you look closely, this heroic nature means never being afraid to give up and staying steadfast in the face of obstacles and challenges from outside groups in society. This can break courage. This spirit of choosing to fight is firmly rooted in the social and cultural values of the Serang people.

This *Jawara* nature has been internalized by the people of Banten (Serang) through hereditary inheritance since the time of the Islamic kingdom of Banten. The character of the *Jawara* does not mean harsh or destructive adjustments, but rather entails the determination and courage to comply (Fig. 2). The culture of *Jawara* has mixed with the local people of Banten. Most of the people of Banten have an open (outspoken), brave, harsh character and a high level of primordial emotionality [25].



Figure 2. Symbolization of *Jawara* as fighters.
Sources: secondary data, 2025

As a social value, the meaning of *Jawara* is concrete and easy to observe, expressed in human activities that interact with one another and follow patterns based on the customs of conduct in society. *Jawara*'s social value in the form of the courage to express opinions bluntly was born from the history of the social life of the people of Serang (Banten) during the period of resistance against the Dutch East Indies. While the cultural dimension, the champion became a cultural icon in all-black clothes, a crosswise machete at the waist, and was accompanied by brave religious values. These championed values are evident in the cultural traditions still practiced in Cikolelet Village.

Cultural Value

The next value of local wisdom, closely tied to the cultural traditions and way of life of the people of Cikolelet Village, is the Value of Magism. The value of magism is the acculturation of Islamic values with the beliefs of the people of Banten, a blend of pre-Islamic teachings (Hinduism and Buddhism). The value of magic is reflected in choosing "good" days for important agendas or celebrations, such as determining the time and ritual for building a house, as well as other aspects of the ritual. These practices of magical value can be found in the traces of mantras and ritual readings performed by the Cikolelet people—rituals such as *Yalil*, *Maca Sheikh Abdul Kadir Jaelani*, and the *Ngaggurah Dano* tradition.

The meaning of *Jawara* teaches courage in making decisions, not giving up easily, and in struggling, while still holding fast to the principle of truth based on faith in God Almighty. The meaning of *Jawara* offers life lessons: good values, accompanied by piety, form a strong foundation for improving conditions (Table 3).

The same is true of *Tri Hita Karana* (Bali) and the concept of *Hamemayu Hayuning Bawana* (Jogjakarta/Central Java), which are not only related to local wisdom, culture, or tradition. Historically, this concept has been part of the socio-political phenomenon that occurred in the region. Tri Hita Karana (Bali) is considered a symbol of the movement to revitalize and preserve indigenous culture [40]. The concept of Hamemayu Hayuning Bawana was born from the noble value of life in Javanese culture. The sentence affirms that the human body, soul, and spirit are interconnected and connected as a balanced unit with universal energy [36].

Jawara's ideology was born from socio-political and cultural movements. *Jawara* is a community subculture in Banten characterized by distinctive norms, values, and views on life. The character of the *Jawara* results from cultural reconstruction instilled through social interaction between cultures. The spirit of *Jawara*'s patriotism was born of resistance to the injustice committed by the Dutch during the era of the Banten sultanate [25]. For the people of Banten, *Jawara* is a social movement against foreign colonialism. Meanwhile, for the Dutch colonial government, the Kiyai/ulama and *Jawara* groups were troublemakers or bandits. The colonial government of Belanjda formed a negative stigma against *Jawara* as a troublemaker, rebel, and plotter [41]. In its development, the *Jawara* ideology has seen an increase in movements across social, economic, political, and cultural spheres. The following are the differences in the value of local wisdom as the basis for the development of tourist villages.

Supporting Factors for the Development of Cikolelet Tourism Village in Tanah *Jawara*.

The Value of Cultural Originality

The social life of the people of Cikolelet Village is known to have a distinctive character, namely "*nurut-manut*", cooperation, friendliness, religiosity, and honesty. According to Manut, it means that as long as the leader provides an easy-to-understand explanation that does not contradict the community's beliefs, the policies or programs that will be carried out will receive community support. According to this, the character of the community and the ease with which it can be invited to work together in all tourism-related and other social activities.

These socio-cultural values support tourism development in the village. However, in the early stages, there are concerns about tourism developing, as in Bali and other areas, where tourists wear revealing clothing and drink alcohol. This concern is reasonable, given that the people of Cikolelet are known as a religious society with Islamic values in daily life.

The next socio-cultural value is friendliness and manners. In this context, friendliness means being welcoming, and manners mean being polite and respectful toward anyone they meet on the street. Likewise, the people of Cikolelet Village show these values. Although at first, they felt doubtful about the arrival of guests from outside the village to travel because they felt "inferior, not confident," they became more confident after receiving a briefing and explanation about the importance of being friendly and polite in tourism activities, so that guests feel comfortable and at home in the village. Currently, this behavior has become an ingrained habit in the Cikolelet community. In addition, Sapta Pesona training for tourism village managers, including Pokdarwis, village officials, and Bumdes, further increases the community's understanding of friendliness and manners.

Table 3. The Value of Local Wisdom and Cultural Traditions

	Bali	**Yogyakarta & Central Java**	**Banten**
	Tri Hita Karana: the balance of the God Almighty, Man & Environment	KeJogjaan & Mamyu Hayuning Bawana	*Jawara*: Religious & Patriotism
Spiritual	Man with God Almighty (Sanghyang Jagatkarana, God Yadnya)	God Is Not Sleeping	Spiritual + moral (debus, silat)
Social	Human with human (Pitra, Resi, with the human god Yadnya)	Social: Self-Esteem, Self-Esteem	Patriotism, social solidarity (Yalil, *Bandrong Lesung*)
Culture	Man with nature (bhuana with the god Bhuta yadnya)	Hamemayu Hayuning Bawana	Black dress, tradition of respect for nature, such as Mace Syeh, Ngagurah Dano

Source: Researcher Results, 2026

Implementation of cultural preservation

Based on the results of the research, the Cikolelet Village Government carried out a strategy for the development of tourist attractions, including identifying cultural values that still exist and have the potential to be preserved and developed; empowerment of village tourism potential to be built and developed, as well as the institutionalization of forums for the actualization of village culture and tourism in village, regional and national strategic events. The Cikolelet Village Government has identified the community's local culture and traditions as cultural tourism attractions rooted in local wisdom. It has institutionalized these cultural tourism attractions through the Cikolelet Tourism Village Festival. Villages that still have and preserve cultural traditions, such as the art of *Bandrong Lesung*, *Rudat*, and *Marawis*, are designated as cultural thematic villages. In addition, the ancestral tradition of Cikolelet Village, in the form of Ngagurah Dano, a ritual of gratitude for the harvest, was identified and institutionalized as a *Ngagurah Dano* cultural festival and used as a tourism commodity.

The *Ngagurah Dano* tradition contains social and cultural elements. The *Ngagurah Dano* tradition involves active community participation, fostering a sense of belonging and unity. Similar to the Ngarot tradition, which enhances students' character through cooperation and local wisdom, *Ngagurah Dano* involves collective activities that require participants to collaborate [42].

The Sukowilangun Tourism Village also carries out local cultural traditions displayed in the form of festivals or cultural events in the form of cultural rituals such as birth, marriage, and death ceremonies, as well as traditional dances such as "Jaranan", preserved and promoted as cultural heritage, which fosters the unity and continuity of the community [43]. The Ngalaksa traditional ceremony in Rancakalong District serves as a cultural event that strengthens social interaction and family relationships, and has the potential to be developed into a cultural tourism attraction [10].

According to Lane and Kastenholz [44], cultural tourism and tourism "*Heritage"* are broad fields, in which *Cultural Heritage* and local culture in the countryside play a strong role. The results of the study show that 35% to 70% of foreign tourists consider visiting a tourist village for cultural tourism an experience and vacation sought. Tourists seek to enjoy rural life as a new cultural experience [44]. According to Ruyadi [45], the noble cultural values held by community groups in Indonesia are the nation's property, an invaluable potential for the development and progress of the Indonesian nation. Indonesian society is pluralistic in terms of culture, religion, and language, and upholds noble values as *Local Wisdom* [45]. Indonesian local wisdom is often described as a means of solving various problems in society. Therefore, local wisdom is generally interpreted as a way for society to address environmental problems in its own way, so that, compared with modern society, it may be paralleled with the terms "negotiation" or "exchange of ideas" [46].

Barriers to the development of Cikolelet tourism village in Tanah *Jawara*

Economic Conflict

The occurrence of conflicts in the management of tourist villages is difficult to avoid. This conflict can occur among the community, the manager of the tourist village, and visitors. Conflict is a process of interaction in which inappropriate claims by groups, individuals, or both lead to hostility and manifest as conflict behavior [21]. Conflict often arises when parties have conflicting interests and pursue different outcomes.

Economic Conflict in the development of Cikolelet tourism village, related to the commodification of cultural traditions through changes in the lyrics of poetry and in the movements of the *Bandrong Lesung* and *Rampak Kasidah* dances. The commodification of Cikolelet's cultural traditions as a tourist attraction has shortened their duration and diminished their meaning. The duration of the *Bandrong Lesung* game is approximately thirty minutes (30 minutes), several men play the *Rampak Kasidah* tradition with a duration of thirty minutes (30 minutes), and the duration of the angklung art instrument is played according to the chosen song. In practice, the manager of the Cikolelet Tourism Village packaged the tradition within thirty minutes (30 minutes) to play three traditional arts.

The commodification of games/art performances no longer belongs solely to the player but has become a show for outsiders. The show has been commodified and reduced to a miniaturized object, shortened and diversified to attract tourists [47]. As a result of interviews with traditional players, the duration of performances on traditional instruments has been shortened,

as it would bore tourists if played at the original beat and rhythm. From the perspective of local communities, cultural commodification can be positive. However, from the point of view of community leaders and cultural leaders, it will cause a reduction in the meaning or value contained in it.

Cultural Conflict

In addition to the commodification of traditional dances, cultural conflicts arise because there is no organization or forum for cultural or artistic actors in Cikolelet Village. The study found that in almost every village, there is a Badrong Lesung cultural group. However, not all of them are involved in tourist attractions. According to Wang, economic gain is the primary driver of conflict in tourism [48].

Cultural conflict in Cikolelet Village involves misunderstandings between visitors and the community. The study found that the Cikolelet people typically wore clothing below the knee, while tourists were more likely to wear clothing or shorts above the knee. This is considered to violate people's habits in the way they dress, especially women. In addition, the custom of the Cikolelet people before "maghrib until night before Isha" must be in the house with prayer and recitation activities. Meanwhile, tourists want to check out of the lodging and explore Cikolelet village. This also causes cultural friction in society. The cultural conflict stems from the tourism village manager not clearly defining how tourists should dress and the rules for tourist hours. The lack of information related to the rules during the trip leads to a "misunderstanding" with residents.

Field Findings

The values of local wisdom integrated in the development of Cikolelet Tourism Village include socio-cultural values such as cooperation, religiosity (responsibility, honesty, tolerance), and magical values in the form of traditional prohibitions, or pamali. However, these values have not yet become the basis for formal policy-making; they are still more used as images or attractions. The implication is that tourism sustainability is not yet socially strong because there is still a clash between local values and tourist behavior [7,49,50].

Field findings indicate that the characteristics of the people of Cikolelet Village conform to the rules. According to this meaning, the community will follow whatever its leaders convey or order, as long as it does not contradict the community's moral values and beliefs, and the community can understand the purpose. The character of Nurut Manut contributes in the form of community support and participation when the head of Cikolelet Village conveys his idea to make the natural potential in the village into a tourist attraction. The Head of Cikolelet Village, known as *Jawara*, is a descendant of Kiyai, a community leader of Cikolelet Village. In addition, there is the leadership of the head of Cikolelet Village, known for being brave, hard-hearted, and caring. Within two leadership periods, Cikolelet Village, which was originally an escape route for thieves in Padarincang District, is now safe due to the bridge connecting the two villages. The head of Cikolelet village has a vision to improve his community's welfare. One of the missions carried out by the current village head is to explore the potential and resources for the welfare of the people by developing the tourism sector [51]. The study also found that local wisdom was used to name the *Homestay,* using the names of native animals of Cikolelet Village: Kasintu (a rooster of the Cikolelet forest) and Papatong (a dragonfly in Cikolelet).

The results of the study found that the challenge of applying local wisdom values in the development of Cikolelet tourism village was due to (a) the absence of written regulations on tourist behavior in accordance with local culture; (b) the occurrence of conflicts of interest between stakeholders; (c) the symbolic commodification of culture. On this basis, it is necessary to prepare village regulations based on local wisdom, strengthening institutional capacity, and actively involving local cultural communities in the management structure of tourism village managers [13,52]. In addition, the development of Cikolelet tourism village, grounded in local wisdom, can be guided by four pillars: environmental responsibility, sustainable and developing economic activities, cultural sensitivity, and experiential richness [53].

Recommendations for strategies to overcome obstacles

Based on the results of the research, the research team recommended several strategies to overcome problems or obstacles to the development of tourism villages, namely:

1. The involvement of local cultural actors as administrators and decision-makers in the Cikolelet tourism village management organization. This strategy ensures that tourism initiatives are aligned with local

values and needs, fostering community empowerment and local economic growth. The involvement of local actors can enhance the authenticity of tourism experiences, promote cultural heritage, and ensure that every community benefits fairly from tourism.

2. The tourism village manager prepares guidelines for tourists' behavior and dress that do not contradict the values of the Cikolelet community and do not compromise tourists' comfort.
3. The guidelines are prepared with a focus on the use of local resources, the preservation of cultural and natural heritage, and ensuring community involvement in tourism development.
4. Collaborating with other stakeholders to maintain and preserve the Cikolelet cultural tradition without eliminating or diminishing the meaning of local wisdom contained in it.
5. Encourage the Serang Regency government and the Banten Provincial Government to draft regulations for the management of tourist villages grounded in local wisdom.

CONCLUSION

The results of the study show that *Jawara*'s ideology was born from the political, social, and cultural processes of the Banten people as a form of struggle against colonialism. For the people of Banten, the championship ceremony shows a form of defending honor and patriotism. The Dutch colonial government imposed a negative stigma on the rebel group or the troublemaker. *Jawara*'s social values are inherent in the practice of light-hearted character and patriotism, but are identical to those of dissident/rebel groups. In relationships with other parties, speak bluntly. *Jawara*'s cultural values are associated with dressing all in black and carrying a machete. The teachings of slam are inherent in people's lives, so *Jawara* is known among ulama/Kiyai. The value of Magism is evident in the cultural traditions and beliefs of the people of Banten, which represent a cultural acculturation of animist beliefs with the teachings of Islam, firmly rooted.

The values of religion and patriotism embodied in the *Jawara* tradition have been key drivers of the successful development of the tourism village in Cikolelet. The Festival Desa Wisata fosters cultural traditions that embrace these religious and patriotic values. The village head, as a descendant of a Kiyai and a *Jawara*, is known for his courage, decisiveness, and compassion, which have shaped the community into one that is obedient and compliant with the village head's directives as long as they have a positive impact. The village head's background as a *Jawara* demonstrates that his leadership is more respected and revered by the community.

The driving factor for the success of the development of tourism villages with local wisdom is the ability of the Cikolelet Village government to identify the typical traditions of the community and cultural traditions, and then display them in an annual event of the Cikolelet Tourism Village Festival. Meanwhile, the inhibiting factor is related to cultural motives, in which local cultural actors consider that cultural traditions have been commodified through the simplification of verses and beats in the typical arts of Cikolelet Village, as well as to economic motives among groups of cultural arts actors in Cikolelet. In addition, there has not been a forum or institution that oversees all cultural arts actors in Cikolelet. The involvement of cultural actors in the development of tourism villages is still informal.

On this basis, the researcher recommends further research on stakeholder collaboration in the development of tourism villages in *Jawara* land, Serang Regency. In addition, the quality of tourism village managers and the Cikolelet community remains a concern, and it requires continuous training and capacity-building efforts to ensure the community can effectively manage and benefit from tourism. In addition, careful planning and monitoring are needed to enable local governments to develop sustainable tourism models that respect and enhance local community values.

Author Contribution:
RR developed the research concept, designed the research framework, prepared the interview guidelines, collected and analyzed data, drafted the original report, and prepared the manuscript. IN contributed to the development of research methods, data collection and analysis, and manuscript editing. RH contributed to the preparation of the interview guidelines, data collection, and review of the draft report. All authors have read and approved the published manuscript.

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Conflict of Interest:

The authors declare no conflicts of interest

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