



Optimizing Existing Social Media Channels Through Digital Literacy Training for Sustainable Ecotourism in Rancakalong Village

Alex Winarno¹, Eva Nurhazizah², Puspita Kencana Sari³

¹Department of Master's in Business Administration, Telkom University, Bandung, Indonesia,

²Department of Leisure Business Management, Telkom University, Bandung, Indonesia,

³Department of Management, Telkom University, Bandung, Indonesia

✉ alexwinarno@telkomuniversity.ac.id (Corresponding author's email)

ARTICLE INFO	ABSTRACT
Article history Received : 28-8-2026 Revised : 02-10-2026 Accepted : 03-10-2026 Keywords <i>Digital Literacy; Ecotourism; Social Media Management; Tourism Village</i>	Digital promotion has become decisive for rural tourism destinations, yet most village digitalisation programmes still assume that the core problem is the absence of online channels. This community engagement activity began from a different finding: Rancakalong Village, Sumedang Regency, West Java, already operated an official Instagram account alongside WhatsApp, YouTube, and TikTok channels. The problem had therefore shifted from channel availability to channel optimisation. Involving participants drawn from the village-owned enterprise (BUMDes), village officials, the tourism awareness group, and tourism village managers, the activity applied an asset-based community development approach across five stages: channel audit, digital literacy training, content production workshop, institutionalisation, and evaluation. The audit revealed that posts were dominated by documentation of government activities rather than tourism promotion, that the account profile did not clearly communicate the village's status as a tourism destination, and that account recovery data was registered under personal rather than institutional identities. The workshop produced promotional content covering local products, cultural narratives, ecotourism education, event promotion, and visitor testimonials, while participants also practised using generative artificial intelligence to draft captions with mandatory verification of names, prices, and schedules. The activity produced a one-month content calendar, a standard operating procedure for channel management, and a division of administrator roles, shifting management from individual initiative toward institutional practice. This is an open access article under the CC-BY-SA license.

A. INTRODUCTION

Travel decisions today are almost always preceded by an online search. Prospective visitors look for information on location, prices, schedules, facilities, and other people's experiences before choosing a destination, so destinations that are not documented online risk not being considered at all. Armutcu et al. (2023) show that digital marketing and social media significantly shape tourist behavior, from the information search stage through to the final



decision. Ravi and Rajasekaran (2023) add that for rural areas, digital marketing is not merely a complement to conventional promotion but a determinant of market reach for actors who are geographically distant from economic centers.

The influence of social media on destination image has been empirically documented across various contexts. Gaffar et al. (2022) demonstrate that liking, tagging, and sharing content on social media contributes substantially to the intention to visit nature-based destinations in Indonesia. Guerreiro et al. (2024) reinforce this finding by showing that destination image formed through user-generated content has a direct effect on tourist engagement. Both findings carry an important practical implication for tourism villages: the quality and consistency of content circulating on digital channels are part of the tourism product itself, not a side activity that can be postponed.

Within the institutional structure of Indonesian villages, the mandate to manage economic potential, including tourism, rests with the Village-Owned Enterprise (Badan Usaha Milik Desa, BUMDes). This institution is positioned as the manager of visit packages, a service provider, and a bridge between village potential and wider markets. When a village is designated as a tourism village, this mandate automatically extends into communication and marketing, two fields that require skills different from the physical management of attractions. This expansion of mandate is often not accompanied by a corresponding adjustment in the capacity of the administrators.

The gap between institutional mandate and human resource capacity is a recurring problem in village-level organizations. Diansari et al. (2023) found that accountability in the management of village funds in Indonesia is largely determined by managers' capacity and the prosocial behavior of the actors involved, not merely by the availability of regulations. This finding can be extended to the management of digital assets: the availability of social media channels does not in itself produce effective promotion if administrators lack a framework for managing them in a planned and sustained manner.

Rancakalong Village, in Rancakalong District, Sumedang Regency, West Java, possesses a combination of potential rarely found in a single village. In addition to its agricultural and hilly landscape, the village has tourism assets such as the Rancakalong Geotheater and the Business Center building, local culinary and craft products, and, most notably, a heritage of traditional performing arts including Tarawangsa, Ngalaksa, Calung, Kuda Renggong, and Kecapi Suling. Tarawangsa is a ritual music form bound to the agricultural cycle of Sundanese society and performed as part of the Ngalaksa customary ceremony (Yulaeliah, 2008), with a performance structure grounded in the concept of Tritangtu as the value framework of its supporting community (Ferawati & Setiawan, 2023).

This wealth has led to Rancakalong's designation as a tourism village. Rahma et al. (2025) show that customary elders in Rancakalong Tourism Village play a central role as guardians of values and transmitters of knowledge in sustaining the Ngalaksa ceremony amid the pressures of modernization. This finding indicates that the village's social and cultural capital is strong and well maintained. The question that remains unanswered is the extent to which this capital has been translated into digital communication capabilities that enable the wider public to know, trust, and ultimately visit the village.

Tourism development in Rancakalong is grounded in the principles of ecotourism, a form of tourism that preserves nature and culture while ensuring that economic benefits flow to local communities. Praptiwi et al. (2021) show that community-based tourism can serve as a sustainable alternative livelihood provided that its management positions the community as active participants. Richards (2018) likewise notes that cultural tourism globally positions local communities as economic actors rather than as a passive backdrop for tourist visits.



These principles call for caution in promotion, since exaggerated promises and the presentation of tradition as mere spectacle run counter to the spirit of ecotourism.

Promotion aligned with these principles therefore requires a narrative approach rather than simple product offers. Rosilawati et al. (2021) demonstrate that promotional strategies for cultural festivals grounded in local communities can sustain destinations while preserving the authenticity of their presentation. This storytelling approach is highly relevant to Rancakalong, because the village's main strength lies precisely in its processes, traditions, and community involvement, which cannot be reduced to scenic photographs alone. A single series of customary activities, when documented using a before, during, and after approach, can yield a sequence of content far richer than a single post.

Trust is the next decisive factor. Jones et al. (2021) found that social media activity has a tangible effect on tourist behavior at nature-based destinations in rural areas, particularly in shaping the pre-consumption stage and the engagement of prospective visitors. For village managers, this finding underlines that clear information on prices, schedules, location, and contacts is not merely an administrative matter but a component that builds destination credibility. A channel that is active but contains incomplete or inconsistent information may in fact erode prospective visitors' trust.

The development of generative artificial intelligence adds a new dimension to the management of village promotion. Roy (2025) found that the use of AI-based social media contributes to the economic empowerment of rural tourism entrepreneurs, particularly through assistance in content creation and audience response analysis, while noting that limited digital literacy remains the main barrier to its use. For village administrators, this technology promises efficiency in drafting promotional scripts and content ideas, but it also carries the risk of spreading unverified information if used without checking place names, prices, schedules, and historical claims.

An exploration of initial conditions in Rancakalong Village produced findings that reshaped the problem formulation of this activity. The village already has an official Instagram account, @desa_rancakalong, along with supporting channels on WhatsApp, YouTube, and TikTok. The village is therefore not at a digital starting point of zero, as assumed by most village digitalization mentoring programs. The problem thus shifts from the absence of channels to one of optimization: how existing active channels can be directed to function genuinely as instruments for promoting village tourism and products, rather than merely as archives documenting government activities.

This shift in problem formulation determines the appropriate form of intervention. A program oriented toward creating new accounts would not address the partner's needs and would risk dividing managers' attention across neglected channels. The partner's real needs lie in redefining the roles of each account, separating government service content from tourism promotion content, preparing a content calendar so that accounts stay active when administrators are busy, and dividing admin roles so that management does not rest on a single person. Bawono et al. (2022) show that knowledge management capability is a factor that sustains the performance of small-scale organizations, and written procedures are one of the simplest forms of this capability.

Account security demands equal attention. An official village account is essentially an institutional asset that carries the village's reputation, yet it is often managed with loose governance, such as the use of administrators' personal recovery phone numbers and the absence of records on who holds access rights. When administrators change, this condition may lead to a loss of control over the village's digital assets. Digital literacy therefore cannot be reduced to the technical skill of producing content; it also encompasses security awareness,



ethics in using images of residents, and responsibility for the accuracy of information disseminated.

A further weakness lies in the habit of measuring results. Without reading data on reach, engagement, and incoming inquiries, managers have no basis for judging which content works, so posting patterns tend to repeat without improvement. Yet the ability to read audience responses is precisely what distinguishes a growing channel from mere posting activity. Meanwhile, a review of the community service literature on village digitalization reveals a fairly uniform pattern: most programs stop at basic training in account creation, introduction to design applications, or website development, with success indicators in the form of newly established channels. Relatively few programs take existing active channels as their entry point and direct their interventions toward content governance, the development of operating procedures, and the building of evaluation habits.

This gap forms the basis for the urgency of the present activity, especially since empirical evidence shows that digital adoption contributes substantially to the performance of micro-enterprises in Indonesia (Affandi et al., 2024; Kusumawardhani et al., 2023), and that large-scale events generate multiplier effects for local businesses only when those businesses are institutionally prepared to capture them (Farman et al., 2024). Based on the foregoing, this community service activity aims to: (1) map the condition and management patterns of digital channels operated by the BUMDes and the managers of Rancakalong Tourism Village; (2) improve participants' digital literacy, including an understanding of channel functions, account security, and media ethics; (3) train skills in smartphone-based promotional content production, promotional copywriting, and the responsible use of generative artificial intelligence; (4) assist in preparing a content calendar and standard operating procedures for channel management, including the division of admin roles; and (5) evaluate changes in participants' capacity and the content outputs produced.

B. METHODS

This community service activity was conducted in Rancakalong Village, Rancakalong District, Sumedang Regency, West Java Province, with BUMDes administrators, village officials, the Tourism Awareness Group (Kelompok Sadar Wisata, Pokdarwis), and tourism village managers as target partners. The activity took place on 23 June 2026 in Rancakalong Village and was attended by fourteen participants. The approach used was Asset-Based Community Development (ABCD), an empowerment approach that starts from mapping and strengthening the assets a community already possesses rather than cataloguing its deficiencies (Kretzmann & McKnight, 1993). This approach was chosen based on the initial finding that Rancakalong Village already had an official Instagram account along with supporting channels on WhatsApp, YouTube, and TikTok, so an intervention oriented toward building new channels would be irrelevant and could divide managers' attention. The assets mapped fell into three categories: digital assets, namely active channels and their content archives; cultural assets, namely traditional arts and series of customary activities that can be narrated; and institutional assets, namely the BUMDes and Pokdarwis structures that can support sustained management. This framework positions the community service team as facilitators of strengthening rather than as providers of a new system imposed from outside.

The activity was designed in five sequential stages. The first stage was a channel audit, assessing the profile, account name, bio, contact links, highlights, and the composition of service content versus promotional content on the active channels, using the criteria of identity clarity, completeness of contact information, and readability of offers for new visitors. The second stage was digital literacy training covering the function of each channel, account



security, and media ethics, delivered in two sessions totaling six hours. The third stage was a content production workshop in which participants were divided into groups, with each group selecting one village asset to develop into five types of content: product or service photos, cultural stories, ecotourism education, package or event promotion, and testimonials, complete with promotional copy, calls to action, hashtags, and a proposed posting schedule. At this stage, participants were also trained to use generative artificial intelligence to draft copy, with emphasis that verifying place names, prices, schedules, and historical claims remains the responsibility of the village admins (Roy, 2025). The fourth stage was institutionalization, consisting of preparing a one-month content calendar, standard operating procedures for channel management, and a division of admin roles so that management does not rest on a single person. The fifth stage was evaluation, conducted through a questionnaire containing statement items to measure participants' understanding and readiness, complemented by an assessment of the completeness of the outputs produced by each group. Quantitative data from the questionnaire were analyzed descriptively, while qualitative data from the channel audit and workshop notes were analyzed through data reduction, data display, and conclusion drawing.

C. RESULTS AND DISCUSSION

1. Results and Discussion.

The activity was held on 23 June 2026 in Rancakalong Village, Rancakalong District, Sumedang Regency, and was attended by fourteen participants consisting of BUMDes administrators, village officials, Pokdarwis members, and tourism village managers. This composition was deliberate, so that the intervention would reach not only technical implementers but also those with authority to decide the direction of the village's channels. Based on the initial exploration, participants' backgrounds in social media management varied considerably, ranging from those accustomed to posting content, to passive observers, to those who had never managed an institutional account. This diversity was taken into account in designing the material so that it could be followed by participants with different levels of digital experience.

The channel audit in the first stage began with the identity elements of the Instagram account @desa_rancakalong. The assessment covered the clarity of the account name, profile photo, bio, contact links, and the grouping of highlights. The audit showed that the bio did not yet clearly state the village's status as a tourism village, the WhatsApp contact for visitor inquiries was not prominently displayed, and the highlights had not been grouped into categories that would help new visitors, such as tourism, culture, MSMEs, events, and how to book. The criterion used was simple yet operational: whether a new visitor could identify the village, the offers available, and how to contact the managers within the first ten seconds.

The next audit focused on content composition. Among the most recent posts reviewed, the majority consisted of government service content, such as documentation of official meetings, announcements, and village administrative activities. Promotional content on tourism, culture, and village products made up only a small share and drew relatively low views, while the remainder consisted of general content. This finding shows that the village channel functions predominantly as an archive of institutional activities rather than as a showcase of village potential for prospective visitors. Posting frequency was also irregular, concentrated around particular events and followed by long gaps without new content, indicating that management operates reactively in line with the activity agenda rather than on the basis of planning.



The account security aspect revealed vulnerabilities requiring prompt attention. An examination conducted together with the managers found that the account password was known to only one or two individuals, two-step verification had not been activated, the recovery phone number and email address were registered under an administrator's personal details rather than the institution's, and there was no written record of who held admin access. This condition leaves the village's digital assets in a vulnerable position, especially when administrators change. Participants also acknowledged that they had never discussed what would happen to the account if the person holding access were no longer serving, indicating that security had not previously been viewed as part of channel management.

The digital literacy training stage was conducted in one session lasting a total of three hours. The material covered the role of each channel within the village's digital ecosystem, account security practices, and media ethics, including consent for using images of residents and caution in disseminating unverified information. Delivery emphasized a simple pre-posting check: ensuring that a piece of content is true, appropriate, and useful. During the session, the questions most frequently raised by participants concerned , indicating where the partner's greatest needs lie.

The content production workshop divided participants into five groups, with each group selecting one village asset to develop. The assets selected were the Geotheater visit package, local cuisine, Tarawangsa performances, crafts, and the Ngalaksa event. Each group produced five types of content: product or service photos, cultural stories, ecotourism education, package or event promotion, and testimonials, each accompanied by promotional copy, a call to action, hashtags, and a proposed posting schedule. In total, the workshop produced twenty-five ready-to-post pieces of content along with proposed new highlights for profile restructuring.

The use of generative artificial intelligence was practiced at the promotional copywriting stage. Participants were asked to write simple prompts to generate several alternative scripts and then review and edit the outputs before use. This exercise revealed several types of errors in the AI outputs, including misspelled or inaccurate local place names, historical claims about Tarawangsa and Ngalaksa that could not be verified, and overly generic language that failed to capture the distinctive character of Rancakalong. These findings were used to reinforce the point that the technology serves as a drafting aid, while responsibility for the accuracy of information remains with the village admins.

The institutionalization stage produced three working documents. First, a one-month content calendar dividing posting themes across four weeks, with a mix of stories and education, promotion, and testimonials, and an initial target of three posts per week. Second, standard operating procedures for channel management, covering the workflow from topic planning, material collection, content production, information checking, and posting through to recording results. Third, a division of admin roles comprising a coordinator, daily admin, content team, and fact-checker. At this stage, the role structure was agreed upon by participants, while the assignment of personnel to each role was to be confirmed through an internal village meeting.

2. Discussion

The most fundamental finding of this activity is that initial assumptions about a village's digital condition need to be examined before an intervention is designed. Rancakalong Village already had active channels, so a program oriented toward establishing new channels would not only be irrelevant but could also waste managers' attention. The asset-based approach used in this activity proved more appropriate, as it treated existing channels as starting capital and directed the intervention toward improving the quality of their management. The



implication for community service practice is considerable: an audit of initial conditions should be a mandatory stage rather than an administrative formality.

The content composition problem identified during the audit has a strong theoretical basis. Guerreiro et al. (2024) show that destination image formed through content circulating on social media has a direct effect on tourist engagement, while Gaffar et al. (2022) demonstrate that liking, tagging, and sharing content contributes to the intention to visit nature-based destinations in Indonesia. When a village channel is dominated by documentation of government activities, prospective visitors lack sufficient material to form a destination image, let alone to be motivated to visit. Separating content spaces through the grouping of highlights is therefore not merely an aesthetic arrangement but an intervention that addresses the mechanism of perception formation.

The account security vulnerabilities identified reflect a broader problem concerning the governance of village institutional assets. Diansari et al. (2023) show that accountability in managing village resources in Indonesia is determined more by the capacity and behavior of managers than by the availability of regulations. A similar pattern is evident in the management of digital assets: no rule prohibits the use of personal recovery numbers, yet this practice places control over the village's reputation in the hands of individuals rather than the institution. Documenting the list of admins and transferring recovery details to institutional credentials are small steps with a large protective impact.

The use of generative artificial intelligence in this activity reinforces the findings of Roy (2025), who showed that this technology contributes to the empowerment of rural tourism entrepreneurs but remains constrained by users' level of digital literacy. The output errors that emerged during the workshop served as effective learning material, because participants saw for themselves that outputs that sound convincing are not necessarily correct. Such direct experience shapes caution more effectively than normative warnings and also underlines that AI training at the village level must always be accompanied by verification practice.

The institutionalization documents produced in the fourth stage are the main determinant of this activity's sustainability. Bawono et al. (2022) show that knowledge management capability supports the performance of small-scale organizations, and written procedures represent the simplest form of this capability. In the village context, procedures serve to convert knowledge embedded in individuals into knowledge owned by the institution, so that changes in administrators do not erase the capacity that has been built. The division of admin roles serves a similar function, breaking the dependence on a single person, which has commonly caused village channels to become inactive once mentoring programs end.

More broadly, this activity shows that digital promotion can be carried out without compromising ecotourism principles, provided that the approach rests on narratives of process and community involvement. Praptiwi et al. (2021) and Richards (2018) both emphasize that the sustainability of tourism depends on the position of the community as active participants, and content that features traditions together with the people behind them strengthens that position. This is also consistent with the role of customary elders as guardians of values identified by Rahma et al. (2025) in the context of Rancakalong Tourism Village. Nevertheless, this activity has limitations that should be acknowledged: its duration did not allow management consistency to be tested across a full cycle, and the impact of content on actual visitor numbers has not yet been measured. Recommended follow-up actions include periodic mentoring over one cycle of the village's cultural agenda, impact measurement using reach data and incoming inquiries, and expansion to groups of village business actors so that



promotion through village channels connects directly with transactions at the community level.

D. CONCLUSION

This community service activity strengthened digital literacy and promotion among BUMDes administrators, village officials, Pokdarwis members, and managers of Rancakalong Tourism Village, Sumedang Regency, through an asset-based approach consisting of five stages: channel audit, digital literacy training, a content production workshop, institutionalization of governance, and evaluation. The starting point of this activity differs from the common assumption of village digitalization programs, since the initial audit found that the village already had active digital channels. The problem faced was therefore not the absence of channels but the suboptimal use of those channels as promotional instruments. The audit findings showed that the composition of posts was still dominated by documentation of government activities, that the account identity did not yet fully convey the village's tourism village status or how to contact its managers, and that account security still relied on administrators' personal data. Through the series of interventions, the partner produced ready-to-post promotional content, a one-month content calendar, standard operating procedures for channel management, and a division of admin roles, accompanied by an improvement in participants' capacity as measured by the evaluation questionnaire.

This activity contributes at two levels. At the practical level, the partner now has working tools that enable channel management to proceed in a planned manner and no longer depend on the initiative of a single person, so that the village account can function as a showcase of tourism, cultural, and local product potential rather than merely an archive of activities. Restructuring account security and documenting the list of admins also place the digital channel in its proper position, namely as an institutional asset of the village that must be protected like any other important document. At the conceptual level, this activity shows that digital mentoring at the village level needs to shift from an orientation toward channel creation to an orientation toward content governance, since a growing number of villages have in fact passed the first stage but stagnate at the next. This activity also affirms that digital promotion can be carried out without undermining ecotourism principles, provided that its narratives rest on processes, traditions, and community involvement rather than on exaggerated promises.

Several follow-up actions are recommended so that the achievements of this activity do not end with the documents produced. First, periodic mentoring should continue throughout one cycle of the village's cultural agenda, particularly before and during the Ngalaksa ceremonial series, to test whether the content calendar and procedures are actually implemented without the presence of the community service team. Second, impact measurement should be developed beyond participant capacity indicators toward outcome indicators, namely reach, engagement, the number of incoming inquiries, and ultimately actual visitor numbers, so that promotional effectiveness can be assessed objectively. Third, the scope of partners should be expanded to village business actors so that the channels managed by the BUMDes connect directly with transactions at the community level, given that economic benefits for the community are an inherent requirement of ecotourism principles. These three steps position this activity not as a completed program, but as a foundation for sustainable digital governance in the village.



E. AUTHOR CONTRIBUTIONS

List the contributions of all team members to the community engagement activities and the article writing process. Only authors with contributions should be listed, with their names provided Activity implementation: Alex Winarno, Eva Nurhazizah, Puspita Kencana Sari. Article preparation: Alex Winarno Impact analysis: Eva Nurhazizah, Results presentation: Puspita Kencana Sari, Article revision: Alex Winarno.

REFERENCES

- Affandi, Y., Ridhwan, M. M., Trinugroho, I., & Adiwibowo, D. H. (2024). Digital adoption, business performance, and financial literacy in ultra-micro, micro, and small enterprises in Indonesia. *Research in International Business and Finance*, 70, 102376. <https://doi.org/10.1016/j.ribaf.2024.102376>
- Armutcu, B., Tan, A., Amponsah, M., Parida, S., & Ramkissoon, H. (2023). Tourist behaviour: The role of digital marketing and social media. *Acta Psychologica*, 240, 104025. <https://doi.org/10.1016/j.actpsy.2023.104025>
- Bawono, I., Maulina, E., Rizal, M., & Purnomo, M. (2022). The role of knowledge management capability, financial literacy, and problem-solving skills on organizational performance for SMEs. *Frontiers in Psychology*, 13, 930742. <https://doi.org/10.3389/fpsyg.2022.930742>
- Diansari, R. E., Musah, A. A., & Binti Othman, J. (2023). Factors affecting village fund management accountability in Indonesia: The moderating role of prosocial behaviour. *Cogent Business & Management*, 10(2), 2219424. <https://doi.org/10.1080/23311975.2023.2219424>
- Farman, F., Puspitasari, D., & Adeni, R. A. S. (2024). Analisis penyelenggaraan event MotoGP dan WSBK Mandalika terhadap peningkatan penjualan produk UMKM Indonesia. *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi*, 3(3), 110-119. <https://doi.org/10.56799/ekoma.v3i3.2977>
- Ferawati, S. R., & Setiawan, A. (2023). The concept of Tritangtu at Tarawangsa music performance in Pasir Biru Village, Rancakalong, Sumedang. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, 51(2), 243. <https://doi.org/10.17977/um015v51i22023p243>
- Gaffar, V., Tjahjono, B., Abdullah, T., & Sukmayadi, V. (2022). Like, tag and share: Bolstering social media marketing to improve intention to visit a nature-based tourism destination. *Tourism Review*, 77(2), 451-470. <https://doi.org/10.1108/TR-05-2020-0215>
- Guerreiro, M., Pinto, P., Ramos, C. M., Matos, N., Golestaneh, H., Sequeira, B., Pereira, L. N., Agapito, D., Martins, R., & Wijkesjö, M. (2024). The online destination image as portrayed by the user-generated content on social media and its impact on tourists' engagement. *Tourism & Management Studies*, 20(4), 1-15. <https://doi.org/10.18089/tms.20240401>
- Jones, N. B., Miles, P., & Beaulieu, T. (2021). The value of social media advertising strategies on tourist behavior: A game-changer for small rural businesses. *Journal of Small Business Strategy*, 31(4), 64-75. <https://doi.org/10.53703/001c.29478>
- Kusumawardhani, R., Ningrum, N. K., & Rinofah, R. (2023). Investigating digital financial literacy and its impact on SMEs' performance: Evidence from Indonesia. *International Journal of Professional Business Review*, 8(12), e04097. <https://doi.org/10.26668/businessreview/2023.v8i12.4097>



- Praptiwi, R. A., Maharja, C., Fortnam, M., Chaigneau, T., Evans, L., Garniati, L., & Sugardjito, J. (2021). Tourism-based alternative livelihoods for small island communities transitioning towards a blue economy. *Sustainability*, 13(12), 6655. <https://doi.org/10.3390/su13126655>
- Rahma, S. K., Khadijah, U. L. S., & Anwar, R. K. (2025). The role of traditional elders in the Rancakalong tourism village in preserving the intangible cultural heritage of the Ngalaksa traditional ceremony. *Society*, 13(1), 58–71. <https://doi.org/10.33019/society.v13i1.773>
- Ravi, S., & Rajasekaran, S. R. (2023). A perspective of digital marketing in rural areas: A literature review. *International Journal of Professional Business Review*, 8(4), e01388. <https://doi.org/10.26668/businessreview/2023.v8i4.1388>
- Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, 36, 12–21. <https://doi.org/10.1016/j.jhtm.2018.03.005>
- Rosilawati, Y., Daffa, N., & Ariyati, S. K. (2021). Promotion strategy of Dieng Culture Festival (DCF) as sustainable tourism based on local community. *E3S Web of Conferences*, 316, 04012. <https://doi.org/10.1051/e3sconf/202131604012>
- Roy, N. C. (2025). AI-driven social media and economic empowerment in rural tourism entrepreneurship: An empirical analysis. *Journal of Entrepreneurship and Public Policy*. <https://doi.org/10.1108/JEPP-04-2025-0111>
- Yulaeliah, E. (2008). Musik pengiring dalam upacara Ngalaksa masyarakat Rancakalong Sumedang. *Resital: Jurnal Seni Pertunjukan*, 9(1). <https://doi.org/10.24821/resital.v9i1.447>
- Kretzmann, J. P., & McKnight, J. L. (1993). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. ACTA Publications.