



Digital Pilgrimage: The Role of Online Platforms in Preserving and Promoting Kampung Dukuh's Religious Heritage

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Abstract

Kampung Adat Dukuh is a traditional village that maintains its ancestors' traditions and cultural values, especially from Islamic teachings. This traditional village receives regular visits from pilgrims every Saturday. Continuous visits by outsiders to this area have given rise to various potential socio-cultural vulnerabilities among the indigenous community. Therefore, an effort is needed to manage the visits of these pilgrims as a potential for well-managed religious tourism that can control the boundaries that maintain the sustainability and comfort of the lives of indigenous people. One of them is developing a digital platform to promote the richness of the traditions and culture of Dukuh Village while maintaining its values by properly documenting them following the etiquette in Dukuh Village. This article aims to see the changes and potential for empowering Dukuh Village as a religious tourism destination and disseminating information about its cultural practices through digital platforms. By using qualitative methods and developing the PAR (Participatory Action Research) method combined with ethnographic work, this study pays attention to community involvement in this empowerment. The study results show that the young generation of Kampung Dukuh has a solid ability to adapt and learn by making the digital platform a space for expression and maintaining the values of the wisdom of Kampung Dukuh by presenting accurate information using an insider perspective.

1. INTRODUCTION

Digital technology and traditional life practices are often seen as two opposite matters. The speed and sophisticated tools characterize digital technology. Meanwhile, traditional life is based on the harmony of the universe, simplicity, and distancing itself from economic materialism and exploitation of nature. Traditional groups in Indonesia have reacted differently to digitalization. Some have welcomed it; for instance, traditional Javanese art uses social media to preserve and distribute the arts worldwide [1]. Others worry that digital tools could deprive religious traditions of their context and significance or turn them into commodities. The digital divide is the primary factor that challenges using digital media in

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Indonesia [2]. According to Haryanto [3], social media often reduce complex traditions into brief, entertaining clips, which can misrepresent or oversimplify the essence of Minangkabau customs. Elders worry that such portrayals lack the depth and meaning embedded in real cultural practices, leading to a shallow understanding among younger audiences. Referring to these contrasting opinions, digital heritage projects need to be culturally aware, involve communities in the decision-making process, and make sure that digital tools enhance traditional activities rather than take their place [4], [5].

Dukuh Traditional Village is one of the traditional villages in West Java that still adheres to the values of tradition and culture inherited from their ancestors. They hold to Islamic teachings and several traditional practices. They practice the Islamic tradition that makes *wara'* (prudence) and *zuhud* (simplicity) the principles of life. This simplicity is a characteristic adhered to in community life [6], [7]. They avoid modern culture and prohibit using modern equipment, such as electricity and cell phones. The portrayal of their simplicity can be seen from their houses, as seen in Figures 2 & 3.

However, social and cultural changes have gradually hit the indigenous community in Dukuh Village. They face the complexity of maintaining the integrity of tradition and adapting to change. In facing this problem, indigenous people make some compromises. Those who want to live in a more modern way, including using modern equipment, such as electricity, stoves, mobile phones, and others, can live in the Dukuh Luar (outside the sacred and traditional area). In contrast, the community that still maintains the authenticity of the ancestral teachings and their traditionality lives in Dukuh Jero (inside part of the village). However, the geographical boundary between Dukuh Luar and Dukuh Dalam is only separated by a wooden fence. The interaction and back and forth between the residents of Dukuh Luar and Dukuh Dalam is effortless, as are visitors from outside who want to visit the Dukuh traditional village for various purposes. It is interesting to see how this separation led to a compromise on the digitalization process of the community in Dukuh Luar, which young community members mostly practice. They started to engage with modern equipment, especially mobile phones and electricity. This aspect of the digital engagement of the Dukuh Luar people has not yet been studied.

The tension between maintaining tradition and compromising with modernity often puts Dukuh residents, especially among the younger generation, at a crossroads. Adherence to ancestral values passed down from generation to generation is an obligation. Still, the younger generation needs the ability to adapt to modern life to survive, especially in obtaining new economic opportunities.

One of the activities that makes Kampung Dukuh continue to be visited now is the *Jaroh* tradition (pilgrimage) at the *Karomah* (sacred) tomb, the tomb of the famous Islam ulema, as well as the founder of Kampung Dukuh, namely Sheikh Abdul Jalil. Every Saturday, pilgrims come from various regions outside the city to make pilgrimages. Every week, hundreds of people visit Dukuh, a traditional village. It is a far, far-inland location that does not prevent pilgrims from visiting. This situation is an opportunity to develop religious tourism in Dukuh village. One unique rule in this *Jaroh* tradition is that civil servants or government officials are prohibited from participating in pilgrimages or entering the *Karomah* tomb. The story behind this, in which the Dukuh people live, is when the Sheikh was betrayed by the ruler of the Kingdom and had to flee to a distant place, where he finally founded a village called Dukuh. Because of this betrayal, he prohibited his descendants from being part of the government officials, so the Dukuh ancestors interpreted the story as a ban from those who work with the government to visit his tomb.

The uniqueness of the traditional village of Dukuh has attracted many visitors interested in seeing up close the lives of traditional communities that still maintain these old cultural

values. The presence of these visitors certainly has a positive impact on the economy of the surrounding residents, starting from simple accommodation for visitors to food and parking spaces that can be a source of income. In other words, the attraction of Dukuh traditional village as a religious tourism destination has the potential for economic empowerment for residents. However, the villagers have not yet managed this potential properly.

The Dukuh Traditional Village is a village that upholds the customs of its ancestors. This village is located between three mountains, namely Mount Batu, Mount Cikuray, and Mount Papandayan, and is situated in Ciroyom Village, Cikelet District, Garut, West Java (see Figure 1). This isolated location has impacted the access of villagers to the internet and digital facilities, such as an inferior connection to the internet. On the other hand, this also can slow down technology adoption processes. This situation is commonly found in remote areas of Indonesia where the digital divide is still the main issue [2]. However, limited access does not mean no connection. The visitors who brought various modern and sometimes advanced equipment have influenced how villagers easily access digital technology. We also help them make better connections by bringing portable WIFI facilities so they can access the network better.



Figure 1. A picture of the Dukuh Traditional Village with its simple and distinctive houses.
[Source: indonesiakaya.com]

Community life in the Dukuh Traditional Village is straightforward. The traditional house buildings, clothing, language, and community behavior reflect traditional values passed down from generation to generation. Although there have been several shifts due to internal and external factors, the Dukuh Village community continues to acculturate Islam with local traditions characterized by Sundanese culture. These cultural values and beliefs continue to be passed down from generation to generation. Traditions still maintained by the Dukuh Traditional Village community include the 14 Mulud Ritual, the 4 Monthly Ritual, the 7 Monthly Ritual, the Marhabaan Ritual, and the Jaroh Ritual [8], [9].



Figure 2: Simple houses in Dukuh village in Dukuh Dalam may not have walls and may not use electronic devices.
[Source: Neneng Lahpan, 2022]



Figure 3. Mosque building in Dukuh village adjacent to a madrasah for girls.
[Source: Neneng Lahpan, 2023]

Dukuh Traditional Village is divided into 2 (two) groups, namely (1) those who live in Dukuh Jero (inside part of the village), totaling 85 people, most of whom are parents/elders who still strictly adhere to traditional rules, and (2) those who living in Dukuh Luar (outside traditional area), most of whom are children and grandchildren or descendants of Dukuh Dalam residents who are already married, but choose to adapt to modern culture, with a total of 145 families. Most of the residents of Dukuh Luar have formal education and migrated to other areas.

Research on the Dukuh Traditional Village with different focuses has been widely conducted, including those related to the traditional organizational system led by hereditary *kuncen* (a traditional leader) [10], the 14 Mulud ritual tradition [11], education on the preservation of cultural heritage [12], the cultural meaning of the Aren tree, which can provide an overview of the life of the Dukuh Indigenous community today [9], and others. Meanwhile, studies related to religious tourism are also widely studied, considering that Indonesia is a country closely associated with the tradition of pilgrimage. Generally, places of pilgrimage become dwellings of religious tourism. Pilgrimage tourism also attracts tourists seeking spiritual transcendence, salvation, material goals, ancestral reverence, and historical interest, improving services for diverse visitor motivations [13]. The Baitussalam Nyak Sandang Mosque, as an icon of religious tourism in Aceh Jaya, has the potential for religious tourism, emphasizing pilgrimage sites [14].

Meanwhile, Lahpan et al. wrote research on art entrepreneurship through a BIPAF festival that has impacted the visits and event organizer engagement with the local art groups [15]. However, prior research has not addressed religious heritage in Dukuh as a digital pilgrimage. There is limited research on how local communities control their digital narratives rather than being misrepresented by outsiders. The paper highlights self-representation in digital religious tourism as a key gap.

Digital marketing plays a vital role in promoting tourism, attracting tourists, and driving economic growth. This platform has been widely practiced in countries such as the United States and Africa, which leverage digital platforms such as social media, SEO, and content marketing to engage diverse audiences. As the tourism industry recovers, digital marketing remains critical to growth and resilience, offering valuable insights for stakeholders navigating the dynamic landscape of tourism promotion [16]. Developing village tourism potential involves cultural preservation, infrastructure development, community engagement, and effective promotion. This tourism increases income, welfare, and ecosystem preservation, making villages attractive tourist destinations [17]. Research related to the use of digital media in marketing tour packages is also discussed in Haerunnisa et al. [18], which emphasizes the importance of ecotourism in Sekotong, West Lombok Regency, Indonesia. This research highlights the importance of utilizing digital platforms to promote tourism products effectively. According to previous research, digital pilgrimage is important in the context of Dukuh. This traditional village is portrayed with its simplicity and avoids digital technology, meaning that bringing digital technology to promote religious heritage in Dukuh is a new approach.

Traditional religious tourism in Dukuh has long relied on in-person visits, ritual-based attractions, and word-of-mouth promotion. However, with increasing global digitalization, indigenous communities face the challenge of preserving authenticity while engaging with broader audiences. Digital platforms provide a unique opportunity to balance cultural preservation with sustainable tourism growth. This study, therefore, examines how digital literacy empowers the youth of Dukuh to navigate the tensions between tradition and technology in promoting religious tourism. This study aims to analyze how digital platforms influence the self-representation of the Dukuh community in religious tourism by assessing the role of youth in bridging traditional knowledge with modern digital tools. Identifying barriers to digital adoption among different demographic groups in the community and evaluating the socio-economic impact of digital transformation on religious tourism sustainability is important.

This study is framed within Rogers's Diffusion of Innovations Theory [19], [20], which examines how new technologies are adopted within communities, particularly in traditional societies where cultural resistance may be high. Considering socio-cultural constraints and generational differences, this framework helps analyze the factors influencing digital acceptance or rejection in Dukuh. Additionally, the study incorporates the Cultural Sustainability Theory [21], which explores how digital tools can contribute to preserving and promoting traditional values without compromising authenticity. These frameworks provide a foundation for understanding how Dukuh balances digital adaptation with cultural preservation in religious tourism.

2. METHODS

The approach used in this study is Participatory Action Research (PAR), which involves direct participation from the target community in determining solutions to problems, including planning, organizing, and implementing activities [22]. The stages of this approach include identifying problems, mapping solutions and the need to overcome difficulties, increasing

capacity through training, implementing technology, mentoring and evaluation, and program sustainability.

This research was conducted by visiting the field research and discussing important issues that need solving with the community. Thus, data was collected by combining several data collection techniques, namely: (1) literature studies to obtain secondary data and literature reviews on previous research, (2) field research by employing observations and interviews to identify various social problems in the community and find solutions to overcome them, through a discussion process with the community. Field research was conducted in Kampung Adat Dukuh, Garut, West Java, during August-September 2024. The communities involved in this PAR were youth groups of about 20 people in the Dukuh Traditional Village, who specifically discussed the vital role of digital platforms in promoting the Dukuh Traditional Village and efforts to record and preserve traditions from their perspective. Here, they wrote their own stories.

We consider that the number of participants represents the members of the community, which has a total of about 145 families living in the area, as purposive sampling. We chose youth groups over elders because they are more open and adaptable to technology than other community groups. However, we still need to ask permission from the elders and leaders of the community as part of a compulsory stage to ensure that introducing digital technology to the youth still keeps the boundaries to protect the norms and traditions, not infringe on them. We selected the participants to be interviewed and part of PAR activities based on some criteria, including their familiarity with digital technology, especially social media; their interest in digital technology to make sure they are involved in every step of training and workshop; and their range of age between 16 to 21 with mixed gender between male and female; and most of them went to schools.

We also combined PAR with an ethnographic approach, where we made some observations regarding their cultural practices, especially in Jaroh tradition, and interviewed visitors of the Jaroh about their intention to visit and with youth members about their involvement in the digital transformation program. We also conducted simple surveys to determine the understanding of the youth members after attending digital platform training and workshops. As researchers, we put community voices and intentions first through different approaches to avoid bias and gain reliable data. Here, triangulation methods validate data based on different sources and information.

3. RESULTS AND DISCUSSION

3.1. *Jaroh Tradition, Ritual to Seek Ancestral Blessings*

The *jaroh*, or pilgrimage tradition, in the Dukuh Traditional Village is deeply rooted in the local community's religious and cultural aspects. This tradition is centered on the tomb of Sheikh Abdul Jalil, an essential figure in the spread of Islam in West Java and the village's founder. This practice is not only a symbol of religious respect but also a reflection of the values that closely bind the beliefs, culture, and identity of the Dukuh community [23].

Religiously, *jaroh* involves a spiritual journey to a holy site or tomb of a figure considered essential in the community. In the context of the Dukuh Traditional Village, a pilgrimage to the grave of Sheikh Abdul Jalil is about respecting religious figures and offering a space for pilgrims to reflect on their relationship with their faith. This tradition allows individuals to deepen their understanding of religion, enhance spiritual awareness, and strengthen their connection with Islamic teachings. This pilgrimage serves as a medium to enrich religious experiences through reflection, prayer, and a deeper understanding of the spiritual values inherited from their ancestors.

The pilgrimage in Kampung Dukuh is about religious practices and a reflection of the community's cultural heritage [24]. *Jaroh* is a collective ritual connecting the community with its history and identity. Through this practice, local communities indirectly preserve cultural heritage and strengthen their collective identity as part of a community with strong roots in ancestral traditions and values. This *jaroh* tradition emphasizes that it is not only a religious ritual but also a bridge connecting the present generation with the past, strengthening bonds between community members and emphasizing the importance of cultural heritage in shaping the identity of the Dukuh community.

Beyond its religious significance, the *jaroh* tradition also carries profound cultural and economic implications. A widely known pilgrimage site attracts visitors from various regions, thus increasing local economic activities, such as lodging, food stalls, and village product sales, which have increased significantly along with the arrival of pilgrims. The presence of visitors creates new job opportunities, encourages economic growth in the local community, and strengthens the sustainability of the local economy. Thus, *jaroh* not only maintains spiritual and cultural aspects but also becomes an important economic pillar for the people of Kampung Dukuh. However, the Dukuh Traditional Community does not manage this professionally; it is based on individual needs.

For the needs of pilgrims, the *kuncen* (a traditional leader) provides food for free. For the Dukuh residents, providing these dishes is their obligation as hosts to respect and honor guests, a teaching value that the Dukuh residents uphold. Every Saturday, they feed hundreds of pilgrims and provide other needs.

The *jaroh* tradition in Kampung Adat Dukuh reflects a multifaceted practice where religious, cultural, and economic dimensions integrate to create a harmonious system. This pilgrimage not only enriches the spiritual life of individuals but also plays a vital role in maintaining the continuity of cultural heritage and supporting the local economy. The *jaroh* tradition is a concrete example of how traditional cultural practices can survive and thrive in modern society while maintaining the identity and fundamental values inherited from their ancestors. However, it is found in the field that some economic activities began to trespass the rules of Dukuh Jero, such as the prohibition of selling something inside the settlement, which is only allowed in Dukuh Luar. Nevertheless, due to economic benefits, some people started to trade inside the sacred area. Further, the commercialization of religious traditions could alter the pilgrimage's spiritual significance over time, especially from outsiders/pilgrims who brought some product to sell. These challenges have raised some concerns among the elders of Dukuh village. Thus, our work by advocating for the community is also an effort to decrease the negative impacts of the visits.

3.2. Tradition and Technology Encounters in Kampung Dukuh

Community involvement in cultural preservation has become increasingly open and inclusive in the digital era. Communities now have more significant opportunities to express their cultural identities in more dynamic and cross-border ways. Digital platforms allow for more intensive interactions and cultural narratives to be shared between communities, making them an essential instrument in maintaining cultural identity amidst the flow of globalization [25].

Encounters between tradition and technology in Kampung Adat Dukuh illustrate a necessary adaptation process in efforts to preserve local values in the digital era. In addition to increasing the visibility of local traditions, digital platforms also play an essential role in cultural preservation. Documentation of traditional community activities through photos, videos, and writings not only functions as a promotional tool but also as a digital archive that can potentially extend the life of the tradition through the next digital generation. Here, technology functions as a bridge to introduce local culture to the outside world and

as a medium to maintain the continuity of ancestral values held firmly by the people of Kampung Dukuh.

For the younger generation in Kampung Dukuh, especially in the Dukuh Luar area, who have started using technology such as gadgets and social media, this adaptation has gained significant momentum since the COVID-19 pandemic [26]. However, although technology has entered the learning context, its use is still limited and has not been entirely directed at empowering the local economy. In fact, with its potential, such as highlighting the uniqueness of Kampung Dukuh as cultural capital, it can impact the welfare of the local community.

Currently, the need for adaptation to technology for the Dukuh community is becoming increasingly important, not only to convey information but also to accurately depict the local wisdom values of Kampung Dukuh from the perspective of the indigenous community because many content creators outside the village made inaccurate information about their traditions and practices. Authenticity is a crucial aspect, considering that outsiders have often exploited the traditions of Kampung Dukuh excessively, resulting in errors and misunderstandings of information about Kampung Adat Dukuh. Therefore, the active involvement of local communities in shaping digital narratives is essential to ensure that their ancestral values are conveyed appropriately and respectfully so that some inaccurate information about the Dukuh traditional village portrayed by visitors or content creators published on YouTube, TikTok, Instagram, can be countered. Besides, some other external factors, such as globalization and economic shift, also accelerate this change.

Using digital platforms in Kampung Adat Dukuh has significantly changed the strategy of promoting religious tourism, bringing local traditions into the global space while consistently maintaining their cultural identity, which has become a 'digital pilgrimage.' Through social media and websites, traditions such as the *Jaroh* ritual are promoted visually and transformed into engaging narrative experiences for a global audience. This practice is reflected in the increasing number of visits by audiences that continue to grow through social media platforms such as Instagram and TikTok, which were just officially formed after digital media training conducted by our team in September 2024, reflecting the direct influence of technology adoption in the first three months after the implementation of the digital platform (see Figure 4). According to digital marketing theory, visualization and personalization of content are the keys to attracting audience attention, especially in the tourism sector that focuses on cultural experiences [27]. The content is mainly about the daily activities of villagers, presented in video reels and some photos with interesting narration. The uniqueness of Dukuh life has attracted the audience's attention, making engagement relatively high by 92,9% (see Figure 4).

Nevertheless, the challenges associated with implementing this technology cannot be overlooked. The primary obstacles to successful adoption are the limited technological infrastructure and the community's low levels of digital literacy. Drawing upon the Diffusion of Innovations framework, infrastructural and educational limitations frequently hinder the technology adoption process in traditional communities [19]. In this regard, the role of local government is crucial in facilitating enhanced access to technology. Concurrently, ongoing digital literacy training is essential to expedite the technology adoption process within indigenous communities.

Despite the apparent benefits of digital platforms in promoting religious tourism, significant cultural and infrastructural barriers persist. Interviews with Dukuh Jero elders reveal concerns that social media exposure could lead to misrepresentation or commercial exploitation of sacred traditions. Meanwhile, Dukuh Luar youth express concerns about balancing modern digital engagement with traditional values, fearing that the increasing

visibility might attract unwanted commercialization. Additionally, technological infrastructure remains a key limitation, with patchy internet access and limited smartphone access among older residents, reinforcing the existing digital divide between generations and traditionalist vs. adaptive groups.

The initiative to utilize digital media to promote religious tourism in Kampung Dukuh has yielded notable progress, as evidenced by the digital analytics from the Instagram account [kampungdukuh.id](#). The engagement from audiences outside its followers is impressive, reaching 92.9%. This condition indicates a strong interest in the digital content related to Dukuh, as illustrated by one of the reels shown in [Figure 4](#).

This effort aligns with broader trends in Indonesia's religious tourism sector. Similar strategies have been successfully implemented at Sunan Gunung Jati's shrine in Cirebon, where digital storytelling and video documentation have led to a 35% increase in pilgrimage visits over two years [28]. Likewise, the Al-Qur'an Al-Akbar tourism project in Palembang has effectively utilized digital campaigns to attract international Muslim tourists [29]. Kampung Dukuh's approach mirrors this trajectory, although its firm commitment to non-materialistic values introduces distinct challenges, particularly regarding the balance between preservation and commercialization—issues less pronounced at other religious sites.

To achieve a broader and more sustainable long-term impact, a holistic approach is required—one that integrates technological advancement with cultural values and involves multiple stakeholders, including government bodies. This approach is particularly pertinent given the government's policies to protect traditional communities and their cultural practices, which can play a pivotal role in addressing existing technological barriers.

Despite the community's limited access to internet infrastructure, the state-owned telecommunications company continues to expand its network to remote areas. This development presents a valuable opportunity for the Dukuh community to enhance the preservation and promotion of its cultural and pilgrimage traditions through digital platforms. In this context, the integration of tradition and technology emerges as a relevant and adaptive model for the era of global digital tourism.

3.3. Digital Transformation in Dukuh Traditional Village for Religious Tourism Promotion and Preservation of Tradition

In the era of rapid digital transformation, a comprehensive understanding of digital media has become increasingly essential. The concept of digital media has significantly evolved alongside advancements in information and communication technologies. Digital marketing, through online platforms such as social media, websites, and advertising campaigns, enables destinations to engage with global audiences in real-time. It promotes natural landscapes,

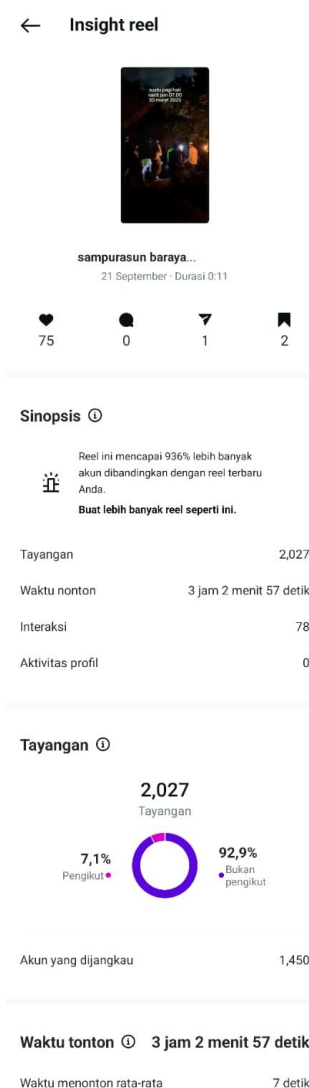


Figure 4. Data analytic of Instagram reel of [kampungdukuh.id](#) account
[Source: [Kampung Dukuh Instagram](#)]

cultural heritage, and tourism facilities through visual content, narrative storytelling, and user testimonials. The deployment of personalized content and targeted strategies offers unique and immersive experiences to prospective tourists. Consequently, digital marketing enhances destination visibility and inspires and informs international audiences, positioning itself as an indispensable tool in contemporary tourism promotion [27].

Digital literacy—including competencies in information management, communication, content creation, and data security—is a fundamental prerequisite for effectively promoting tourism in the digital era. To fully leverage digital platforms, community groups must engage in continuous learning and adaptive strategies that enable them to participate actively and effectively in tourism promotion initiatives [30].

Digital tourism marketing strategies have also been adopted by various Tourism and Creative Economy Offices. These entities employ digital methods to promote tourist attractions, culinary offerings, and cultural assets via the Internet. Although municipal governments have initiated digital marketing efforts through social media channels, several challenges hinder their optimal execution. Nevertheless, the widespread use of digital platforms in a growing tourism industry underscores their importance. In this regard, strategically managing tourism potential—particularly religious tourism—is critical for enhancing community welfare and fostering active local participation in development processes [31].

In the Dukuh Traditional Village, the initiative to utilize digital platforms was spearheaded by a group of young individuals who actively participated in training sessions, mentorship programs, and digital content creation activities organized by the authors. These participants were introduced to various components of digital literacy, including (1) familiarization with diverse digital platforms; (2) techniques for content creation across multiple formats—such as photography, videography, and written content, including website news articles; and (3) the management of websites and social media platforms, with a focus on strategies to enhance audience engagement.

Several participants interviewed during the study expressed a sense of empowerment following the training. However, they also acknowledged the ongoing need to develop their technological competencies further by participating in additional workshops and capacity-building programs.

Interestingly, the backgrounds of these young people who have just managed digital media vary from their level of education, which is generally in the high school age range, to high school graduates. Although their access to technology is limited, typically, Dukuh Luar youth have social media accounts and understand how to use them. Before the training, they had little understanding of using digital media correctly. Establishing the digital literacy community called ‘Komunitas Literasi Ngagula Sagandu’ is significant. They are committed to continuing to manage their platforms to present their traditions to online communities and to develop a digital economy for their village products in the future so the villagers can be more empowered in diverse aspects.

In this digital media training and management, they are divided into several groups, which are divided into 4 (four) groups: (1) social media admins, (2) website admins, (3) content creators, and (4) journalists. After being given various knowledge and information related to digital media, participants created official social media accounts that will be used by Kampung Dukuh, which were created on September 6, 2024, namely: 1) Instagram: kampungdukuh.id; 2) Facebook Page: Kampung Adat Dukuh Official; 3) X: kp.adat.dukuh.official; 4) TikTok: kp.adat.dukuh.official; and 5) YouTube: kp.adat.dukuh.official.

In the next step, the research team helped create a website account through a vendor for the website because it was more complicated and required special knowledge. The website

is <https://kampungdukuh.id>. Here, the training participants carried out direct practice, which included (1) content creation by covering the Jaroh tradition activities that were taking place at the same time as the training, (2) editing and creating interesting captions, (3) uploading and disseminating.



Figure 5. Duku youth are in the field to create content through interviews and taking pictures and videos.
[Source: Galih Nur Hadad, 2024]

There are several stages involved in the introduction of digital platforms in the Duku Traditional Village, as outlined below:

3.3.1. Introducing Various Digital Platforms

Participants are introduced to a range of digital platforms, including the creation of the Duku Traditional Village website and social media accounts (Instagram, Facebook, TikTok, YouTube). These platforms serve as repositories for information and data related to the arts, culture, and customs of Duku Village. The website is the primary platform and includes a plugin for direct access to social media accounts, facilitating easier engagement with audiences through social media.

3.3.2. Content Creation and Digital Literacy

Participants are taught how to create content in various forms—such as photos, videos, and written materials—by leveraging the rich cultural heritage of Duku Village to promote religious tourism. Additionally, the training includes educating participants about ethical considerations in the digital world, as well as cybersecurity practices. The aim is to develop skilled human resources capable of creating compelling digital content that promotes Duku Village through these platforms.

3.3.3. Digital Media Management and Audience Engagement

The participants learn how to effectively manage digital media, engage with audiences, and disseminate information. This stage focuses on the management aspects of digital platforms, with the objective of enabling human resources to optimize the use of digital media and positively impact the community.

3.3.4. Practical Content Creation and Application

Participants practice creating and uploading promotional content for religious tourism on various social media platforms and websites. This hands-on experience allows them to apply the skills learned during training, ultimately enhancing their proficiency in digital content creation.

Feedback and evaluation to determine the effectiveness and skills acquired by measuring the success of the program by looking at the audiences' responses. It takes several months to get adequate feedback. Mentoring and evaluation are very important after training in the content creation process, and social media management is essential. A post-test is also given at this stage to see how much the participants' knowledge and skills have increased.

The program's sustainability is crucial to see how the management of the digital platform continues to be used sustainably by the Dukuh Community. Through meetings with traditional leaders and village heads, they, in principle, support this digital platform being used as the official media of the Dukuh village managed by the Ngagula Sagandu Digital Literacy Community as a community formed during the training. The Head of Ciroyom Village, Amiludin, also wants to facilitate the economic development of Kampung Dukuh by creating a specific outlet in the village for Kampung Dukuh products. Further, we also offer continuous support to the community for the project's sustainability and work together with the local government to further develop the project.

There are several challenges and some success stories in the digital transformation process in Kampung Dukuh. Supporting factors that drive this success include the support and enthusiasm of indigenous people, especially the younger generation, which is excellent. In addition, appreciation and support from community groups, young people, village governments, and Dukuh elders who support the existence of digital platforms, as well as the enthusiasm of community groups to develop tourism in their area.

However, of course, there are several obstacles in the digital transformation process, especially in terms of digital infrastructure, namely the limited digital devices to create content and limited internet access/signals that are often disrupted. This phenomenon does not uniquely happen in a traditional village like Kampung Dukuh because the digital divide between urban and rural areas in most places in Indonesia is still a crucial issue that needs attention, especially from the government [2].

3.4. Promoting Religious Tourism by Maintaining Local Wisdom

Tourism and local aspects are two different things that are intertwined, especially since the enactment of Law on the Advancement of Culture no. 5 of 2017, which emphasizes the importance of efforts to foster, utilize, and protect regional culture. Other government policies that make tourism a flagship program of the government for economic development have encouraged the growth and development of cultural tourism based on local wisdom managed by the community (community-based tourism).

The Dukuh indigenous community has its local wisdom to fortify themselves from the influence of modernization and globalization through the local values they maintain and apply in their daily lives. However, since the strengthening of the use of digital platforms, especially during the pandemic, the onslaught of digital technology cannot be avoided by Dukuh residents, especially in Dukuh Luar. Local wisdom and technology that often cross paths need to be bridged so that the two can meet wisely. Digital transformation frequently damages traditional communities' social order, so it tends to be avoided. However, the use of digital media to improve community welfare, including in Kampung Dukuh, is slowly starting to be accepted and utilized by the Dukuh Community. The intervention of the

university's community services in improving digital literacy has significantly impacted the Dukuh Community's awareness regarding the importance of access to digital technology.

Here are some digital platforms in Dukuh that are still being developed by the youth with university assistance.

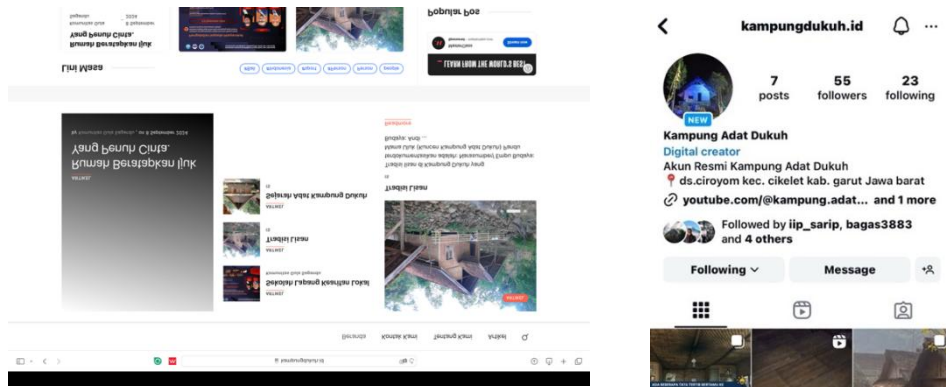


Figure 6. Screenshot of the kampungdukuh.id website (left) and Screenshot of the IG account of the Dukuh traditional village (right).
[Source: <https://kampungdukuh.id> and [Kampung Dukuh Instagram](#)]

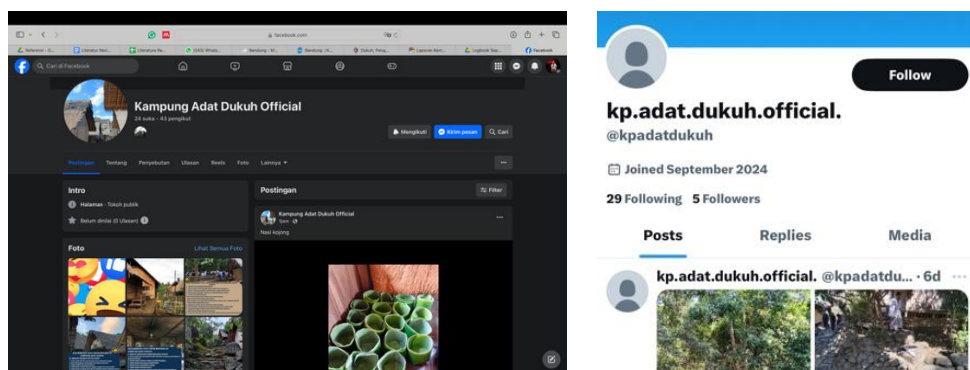


Figure 7. Screenshot of Facebook page: Kampung Adat Dukuh Official (left) and Screenshot of X account: kp.adat.dukuh.official (right).
[Source: [Kampung Adat Dukuh Facebook](#) and [kpadatdukuh](#)]

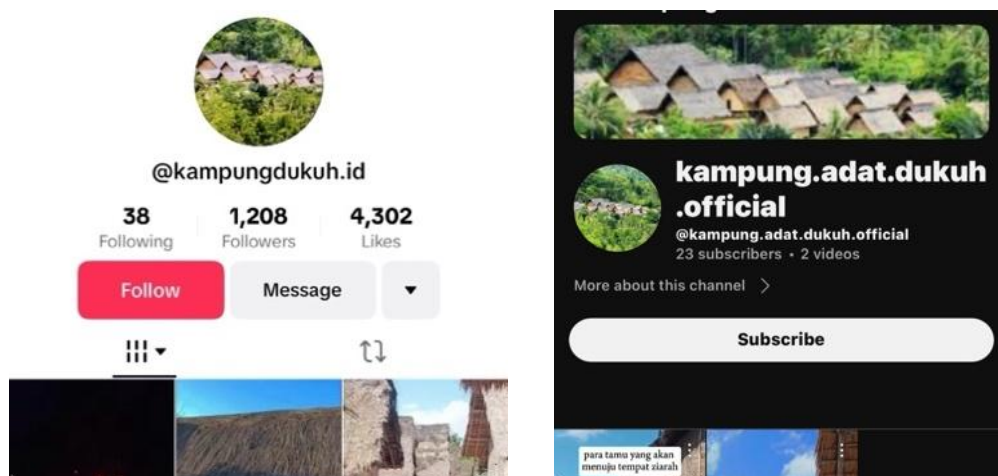


Figure 8. Screenshot of Tiktok account: kp.adat.dukuh.official (left) and Screenshot of YouTube: kp.adat.dukuh.official (right).
[Source: [Kampung Adat Dukuh TikTok](#) and [Kampung Adat Dukuh YouTube](#)]

Some digital platforms continue to be managed and developed by the Dukuh Traditional Village Community to present information accurately through their voices. Training and mentoring in the use of these digital platforms have provided significant benefits for the Dukuh traditional community, especially the youth group in the Dukuh Traditional Village, as follows: 1) The training has increased awareness among the people about the importance of creating content on digital media and its management; 2) The formation of a digital community of young people in Dukuh called the Digital Literacy Community "Ngagula Sagandu" has the tagline *Motekar Salawasna* (creativity forever); 3) The awareness among the younger generation of Dukuh to become part of the heirs of values and culture that are continuously maintained authentically by presenting more accurate information for people outside the Dukuh Community, as well as to the broader community, so that they continue to respect and support the values of Dukuh; 4) Dukuh residents will continue using digital platforms to maintain, preserve, and promote their ancestral culture; 5) The village officials will follow up on the online village economic empowerment proposal by selling Dukuh products through digital platforms and creating Dukuh product outlets in the Dukuh village area.

The Dukuh community wholly owns the rights to the digital content of the platforms because they create their videos, photos, and writings. They are aware of protecting their content rights, so they started to put labels on their products before they were uploaded. As new users, there are still some limitations on regulations and guidelines about do and do not or what they can/cannot be shared. However, the youth mostly hold on to the rules of the traditions of their elders regarding these boundaries. Before they create content or cover some religious activities, they will ask permission from their elders to make sure the content is safe to share online.

4. CONCLUSION

Amid the rapid flow of information that erodes local values, maintaining ancestral traditions with their values is an obligation for Dukuh residents. Every Saturday, the *Jaroh*/pilgrimage tradition and other traditions make the Dukuh Traditional Village continue to be visited by people from various places and backgrounds, with multiple purposes. However, these visits have not been managed as a religious tourism asset that can improve community welfare.

Therefore, digital literacy skills are essential for the young people of Dukuh to document various community traditions and daily life while still adhering to the ethics and values of the traditional village. Disseminating information about Dukuh and telling stories about themselves from the perspective of the Dukuh residents can be a credible source of information and a new approach to emphasizing the importance of the local community's voice. So far, in the digital world, they are objects used by others and do not provide significant benefits to the Dukuh residents, and sometimes misleading information about them.

Increasing community skills and the ability to manage digital platforms among Dukuh residents, especially Dukuh Luar, is an essential first step for future religious tourism empowerment and management. The development of religious tourism by emphasizing active community involvement is a long-term opportunity that can improve the welfare of Dukuh residents themselves. Of course, the participation of various parties, including the government, in facilitating digital access can be a long-term investment in resources. Developing other aspects, such as governance and forming an excellent religious tourism ecosystem, is significant in making Dukuh residents more empowered and independent, tied to firmly maintaining local wisdom. However, transforming the traditional community into a digital media platform also brings some risks and dangers, especially regarding the readiness of the community to face the changes. As more people come to their place, new

cultures and habits that might interfere with their lives will come. Nevertheless, the broader implication of the empowerment of the community through digital media will give more benefits if the youth continue to learn about digital literacy and improve their skills continuously with mentoring from universities and the government through various projects and programs.

This research has some limitations, especially regarding limited aspects of the Dukuh traditions we discussed. It is a model we need to explore further in developing religious tourism in the community, where simplicity and religiosity are its main characteristics. We need to discuss further how they empower Indigenous communities through tourism while maintaining their original characteristics. Those issues can be developed for further investigation of the research.

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