



Protecting Traditions with Modernization: Community Empowerment in Rejowinangun through the Village of Traditional Herbal Medicine Destination

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ABSTRACT

This article aims to provide another perspective on the concept of community empowerment by utilizing local potential with cultural value combined with a tourism-based empowerment pattern. Herbal medicine as a hereditary heritage in Rejowinangun village is optimized for marketing in the concept of a tourist village, thereby increasing its economic value in a modern society. To achieve this goal, this study uses a qualitative method with a phenomenological approach to capture the context of changes experienced by the community to see the significance of the empowerment model. The results of this study indicate that the process of developing the production of herbal medicine as a processed product of herbal plants is produced through the use of land owned by the community. The expertise of the Rejowinangun village community in concocting traditional herbal medicine is produced from hereditary inheritance. As a form of re-actualization in the marketing system, modern methods were introduced, from the concept of a tourist village to marketing herbal medicine in the form of instant packaging. Modernization steps in all aspects as part of empowerment have an impact on increasing the economic value of these products, so that they have an impact on improving the community in the economic, social, cultural, environmental and health fields. The integration between the concept of cultural preservation and modern management in community development that takes place in the village of Rejowinangun has proven to be effective and efficient, so that this method can be a new alternative in group-based community development that still preserves local traditions and keeps up with the times.



Introduction

The use of herbal plants as traditional medicine is the oldest health service form globally, and its function is to prevent and treat various diseases, both physical and mental.¹ At the same time, Indonesian people used to utilize the wealth of indigenous herbal plants for alternative medicine as traditional herbal drinking or *Jamu*.² Many traditional ingredients are mixed with various traditional technic in several regions, such as Kahwa Daun in West Sumatra,³ Bakera in Minahasa,⁴ Loloh in Bali,⁵ and other places. The socialization and introduction of herbal medicines have been carried out for a long time before modern medical treatment.

The name of Indonesia has been known as one of the biggest herbal plants production, called as a live laboratory refers to the great wealth of herbal plants available to be used for medicinal purposes.⁶ Around 30,000 herbal plants types in Indonesia or approximately 75 % of the total world herbal plants, 45,000 species.⁷ Also, Indonesia is a country that contributes greatly to the supply of herbal plants by 90% of the whole herbal plants in Asia. The community uses the wealth that is owned to meet their own medical needs and as economic potential. It can be seen from herbal medicines production

¹ Haidan Yuan et al., "The Traditional Medicine and Modern Medicine from Natural Products," *Molecules* 21, no. 5 (May 2016), <https://doi.org/10.3390/molecules21050559>.

² Yulagustinus and Nyoman Oka Tridjaja, "Jamu—A Healthy Drink of Indonesia," *Journal of Food Science and Engineering* 7, no. 4 (April 2017), <https://doi.org/10.17265/2159-5828/2017.04.007>.

³ Rilma Novita et al., "Kahwa Daun: Traditional Knowledge of a Coffee Leaf Herbal Tea from West Sumatera, Indonesia," *Journal of Ethnic Foods* 5, no. 4 (December 2018): 286–91, <https://doi.org/10.1016/j.jef.2018.11.005>.

⁴ Isabelle S. Zumsteg and Caroline S. Weckerle, "Bakera, a Herbal Steam Bath for Postnatal Care in Minahasa (Indonesia): Documentation of the Plants Used and Assessment of the Method," *Journal of Ethnopharmacology* 111, no. 3 (2007): 641–50, <https://doi.org/10.1016/j.jep.2007.01.016>.

⁵ Wawan Sujarwo et al., "Ethnobotanical Study of Loloh: Traditional Herbal Drinks from Bali (Indonesia)," *Journal of Ethnopharmacology* 169 (2015): 34–48, <https://doi.org/10.1016/j.jep.2015.03.079>.

⁶ Ervial A M Zuhud, "Potensi Hutan Tropika Indonesia Sebagai Penyangga Bahan Obat Alam Untuk Kesehatan Bangsa," 2008.

⁷ Zamroni Salim and Ernawati Munadi, eds., *Info Komoditi Tanaman Obat, Learning Disability Practice* (Jakarta: Badan Pengkajian dan Pengembangan Perdagangan Kementerian Perdagangan Republik Indonesia, 2017), <https://doi.org/10.7748/ldp.5.4.28.s16>.

in years, which is rapidly increasing in Indonesia.⁸

The management of herbal plants as industrial products with an economic value has not been fully utilized. Several works of literature state that herbal medicine uses, as one of the herbal products, has not been managed optimally. It happens because there is no policy related to horticulture development in a holistic and integrated manner.⁹ Other factors also impact the less management optimization that consists of lack of stakeholder coordination, unprofessional cultivation implementation, and the lack of attention concerning agribusiness development for small farmers.¹⁰ Therefore, these factors limit the high economic potential for herbal productions.

Several previous studies have recognized these gap problems in three research models. First, research focuses on the problem of communication and delivering messages interpersonally between gatherers and users.¹¹ Second, research related to improving the quality of herbal medicine.¹² Third, research concentrates on the application of technology to diversify processed herbal products.¹³ However, current research only refers to problem-solving mechanisms on one basic problem, without looking at other efforts made by several regions in increasing economic potential, for example, promoting and producing herbal plants integrated with tourist villages concept, more valuable economically.

⁸ Salim and Munadi.

⁹ Dyah Pitaloka, "Holtikultura: Potensi, Pengembangan dan Tantangan," *Jurnal Teknologi Terapan* 1, no. 1 (2017): 1–4.

¹⁰ Ernie. Purwaningsih H, "Jamu, Obat Tradisional Asli Indonesia Pasang Surut Pemanfaatannya Di Indonesia," *EJKI* 1, no. 2 (2013): 85 – 89.; Salim and Munadi, *Info Komoditi Tanaman Obat*.

¹¹ Ekna Satriyati, "Menjaga Tradisi Minum Jamu Madura Dengan Penyampaian Pesan Interpersonal Kesehatan Antara Peramu dan Pengguna," *DIMENSI* 10, no. 2 (2017): 24–35.

¹² Handa Muliasari, Agus Dwi Ananto, and Yayuk Andayani, "Inovasi dan Peningkatan Mutu Produk Jamu Pada Perajin Jamu Gendong di Kota Mataram," *Prosiding PEPADU* 1, (2019): 72–77.

¹³ Putri Suci Asriani, Bonodikun, and Ellys Yuliarti, "Pemberdayaan Perempuan Pengrajin Jamu Gendong Melalui Penerapan Teknologi Diversifikasi Produk Olahan," *Jurnal Bisnis Tani* 1, no. 1 (2015): 1–4.

Furthermore, this research is intended to complement the shortcomings of previous studies, emphasizing the impact of optimizing herbal plants potentials in improving the community's economy with the concept of a tourist village. A tourist village with more demand can introduce herbal plants and their processed products to the wider community. Also, Waruru et al. introduces the development of herbal plants as tourist destinations.¹⁴ The success of marketing herbal plants in the concept of the herbal village is also continued at the learning stage, to empowerment.¹⁵ The effectiveness of herbal plants management towards the tourist village concept is a new alternative to introduce and market herbal plants and their processed products in a more attractive and widespread way to have economic value for the community.

This study used a qualitative method and observation. The data collecting was analyzed phenomenologically by looking at the development of *Kampung Herbal* (The Herbal Village) and their impact on society, both in terms of social, economic, social, cultural, environmental, and health. This research object is a tourist village in the Rejowinangun area, in the specific two RWs (*Rukun Warga* Community Association) RW 08 and RW 09, Yogyakarta with the respondents of J'GER herbalist. Sampling selection is made by using the purposive sampling method,¹⁶ namely selecting samples with certain characteristics.

¹⁴ Dermawan Waruru et al., "Pengembangan Tanaman Herbal Sebagai Destinasi Wisata di Desa Catur, Kintamani, Bali," *Panrita Abdi-Jurnal Pengabdian Pada Masyarakat* 4, no. 1 (2020): 1-10, <https://doi.org/10.20956/pa.v4i1.7668>.

¹⁵ Lailatul Wayansari Widya and Nusantara Soedjarwo, "Partisipasi Masyarakat dalam Mewujudkan Masyarakat Pembelajar (Learning Society) Melalui Kampung Herbal Nginden Kecamatan Sukolilo Surabaya," *JPLUS: Jurnal Pendidikan Untuk Semua*, vol. 3, April 2019; Rifki Febriansah, "Pemberdayaan Kelompok Tanaman Obat Keluarga Menuju Keluarga Sehat di Desa Sumberadi, Mlati, Sleman," *BERDIKARI: Jurnal Inovasi Dan Penerapan Ipteks* 5, no. 2 (2017): 80-90, <https://doi.org/10.18196/bdr.5221>.

¹⁶ Sandu Siyoto and M. Ali Sodikin, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), p. 20.

Rejowinangun Village: Complete Urban Tourist Destination Package

Rejowinangun is one of three sub-districts in Kotagede District. It has an area of 1.25 km² with 12,612 population.¹⁷ Administratively, the initial Rejowinangun village consisted of three villages: Gedongkuning Village, Rejowinangun Village, and Pilahan Village.¹⁸ After the issuance of Permendagri (Minister of Home Affairs Regulation) Number 7 of 1983, which stipulates the establishment of neighborhood association/units (RT) and community association/units (RW), the administration of Rejowinangun changed with the formation of 13 RW and 49 RT.

As part of a government institution, Rejowinangun has a vision, mission, and motto that describes the ideals of the region. The village's vision is "Achieving a Faithful, Prosperous and Independent Community" with three realization efforts described in the mission, namely improving the quality of human resources through the development of the education, health, tourism, and culture sectors; improve people's standard of living through empowerment programs and creative economy development; improve infrastructure. The entire vision and mission are represented by one motto, namely 'Rejo Makmur Jaya', which means realizing a prosperous, prosperous Rejo community and making a welfare village in Indonesia.¹⁹

Thus, what makes Rejowinangun different from other villages? Rejowinangun has been named a Disaster Response Village, Child-Friendly Village, Exemplary Village, and even a Tourism Village. The existence of the Tourism Village was originally intended to increase people's income by making groupings (clustering) based

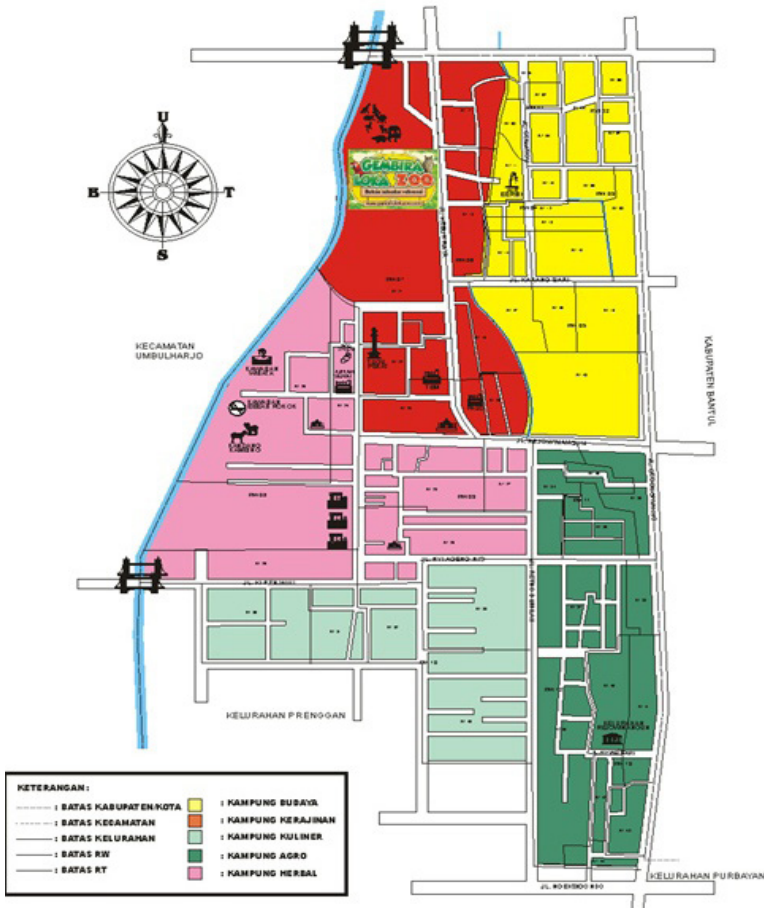
¹⁷ BPS, "Kecamatan Kotagede dalam Angka" (Yogyakarta, 2019).

¹⁸ "Sekilas Tentang Kelurahan Rejowinangun," 2020, Retrieved from rejowinangun.simplesite.com.

¹⁹ "Gambaran Umum," 2020. Retrieved from <https://rejowinangunkel.jogjakota.go.id/>.

on the uniqueness and potential of each region.²⁰ It distinguishes Rejowinangun from tourist destinations in general, which always generalizes tourism in one area. Rejowinangun divides the types of tourism based on the uniqueness and potential of each RW area. Rejowinangun divides its territory into five clusters of tourist destinations. The tourist destination clusters include; cultural village, craft village, herbal village, culinary village, and agro village. The area is depicted in the following map:

Figure 1. Regional Map of Rejowinangun Village



Source: Fieldwork, 2020.

²⁰ "Potensi Wilayah," 2020, Retrieved from <https://rejowinangunkel.jogjakota.go.id/>.

The regional map above clearly describes the specifications, advantages, and potentials of each region. This clustering aims to focus on developing its respective advantages. In addition, regional division can make it easier for tourists to choose the desired tourist destinations.

The clustering efforts carried out can provide a clear picture of the potential and uniqueness of each region. For example, the first cluster focused on the cultural village area. The administrative areas included in the cultural village are the RW 01, 02, 03, 04, and 05 areas. The regions make maximum efforts towards the potential of cultural arts through dance studios, such as traditional Javanese dances. Three dance studios can be used as cultural tourism destinations here, namely Sari Budoyo Dance Studio, Rari Sekar Arum Studio, Karawitan Group and Retno Budoyo Rini Panembromo. In fact, the clusters in this area are narrowed down with each RW having different cultural activities from other RWs, such as RW 1 with its *Kerocong* and *Karawitan*, RW 2 with *Manuk Beri*, which is a cultural heritage from ancient times, RW 3 with *Gamelan*, and RW 5 with dance arts, *Macapat*, *Ketoprak*, and *Jathilan*.

The existence of cultural clusters is an attraction for tourists, especially tourists from abroad. However, it ensures visitor's understanding and language while watching art performances carried out in English, especially for wayang performances for approximately two hours. This form of performance has become a cultural performance that is in great demand and enjoyed by international tourists and local tourists. In addition to puppets, dance performances, and the traditional *Wiwitan*, ceremonies to welcome the rice harvest are also staged. Besides these various performances as part of tourism activities, it is also a means to preserve culture and express gratitude for God Almighty's abundance of natural wealth. Activities in this cluster are directly related to culture.

The second cluster takes the craft village segment. This cluster is located in RW 06 and 07 by providing facilities to people who have skills in making crafts. The community's creativity produces several products, such as *Batik*, acrylic, embroidery, and so on, which are managed to be marketed in this area. The tourists can easily get souvenirs typical of Yogyakarta without visiting the mainstream shopping locations.

The third cluster is the herbal (*jamu*) village. This cluster is located in the area of RW 08 and 09. The herbal village focuses on managing and producing herbal plants into herbal medicine for sale to tourists. Twenty residents work as herbal medicine makers. The production of herbal plant processing is marketed using the J'GER brand (*Jamu Gendhong* Rejowinangun). The uniqueness of this area is not only in herbal plant processing products but also in educational tours about herbal plants. It is because every yard of the house is required to plant herbs in this area so that their existence is so abundant and diverse. The existence of herbal plants is heavily influenced by the policy, which stipulates that one family must grow five types of herbal plants. This rule resulted from a mutual agreement so that every empty yard can be used for farming. Managing herbal plants into products with economic value is appreciated by many people and taking these products for their needs, such as reselling several-star hotels in Yogyakarta.

The fourth cluster is a culinary village. This cluster is located in the RW 10 on the village's south side, with superior products in culinary specialities from the Yogyakarta region. Tourists who have more connection with culinary will choose to visit this area. Some of the culinary offerings in this cluster, such as *Bakmi Jowo*, are noodle-based foods processed in such a way with Javanese spices and hot served. In addition, there is also a *tempe*-making industry, culinary chips made from various kinds of leaves, market snacks such

as pastries, and other special foods. This cluster also regularly holds a hawker market every month of Ramadan to break the fast.

The fifth cluster is an agro village. This cluster is located in the RW 11, 12, and 13 areas with potential for agriculture, fisheries, and animal husbandry. Communities are encouraged to plant polybags in front of their homes. It creates a beautiful and leafy environment suitable for urban agro-tourism destinations. Another activity that is regularly held is *Merti Panen Raya* which is held every year. This cluster also received direct guidance from the Yogyakarta City Department of Agriculture and Food Security.

Caring for Traditions: The Products of *Jamu Gendong* Rejowinangun (J'GER) Become the Leading Herbal Village

Making herbal medicine for some people in Rejowinangun is a tradition that continues to be preserved. People have been familiar with the production of herbal medicine with herbal plant ingredients from generation to generation. They are the third generation and still consistently produce herbal medicine. The sustainability of herbal medicine production inter-generations shows that Rejowinangun's herbal products are still in demand by the market. This situation is also proof that herbal medicine producers still maintain the traditions entrusted to them by their ancestors. There are no significant changes in the production process. Changes occur only in the sales process. The sale of herbal medicine by the people of Rejowinangun underwent several transformations, ranging from carrying herbs to herbs sold on bicycles. The sale of herbal medicine in Rejowinangun is made in one place so that buyers who want these products must come to that place. Changes continue today by increasing sales and marketing methods through the tourism village concept.

The localization of herbal medicine producers with the concept of a tourist village impacts increasing the economic value of the

surrounding community. The existence of herbal plant clusters started from several residents in the area processing herbal plants into herbal medicine continues to be developed. This potential is developed more broadly and regulated through the *Usaha Peningkatan Pendapatan Keluarga Sejahtera* or Family Welfare Improvement Business unit (UPPKS), which supervises fifteen herbal producers. UPPKS manages herbal medicine producers with the concept of empowerment. Every producer is required to cooperate with underprivileged families in their herbal medicine production activities. It aims to increase the income of the underprivileged so that every citizen empowers others. The centralization and management of herbal medicine production in Rejowinangun have impacted the empowerment mechanism in the economic field for other underprivileged families.

Improvements in the management of the herbal medicine production business are also carried out in more modern packaging. The herbs produced in Rejowinangun are fresh herbs or liquid ready to drink, such as *Beras Kencur*, *Kunyit Asem*, *Uyup-Uyup*, and *Galian*. The products are marketed in a modern way using the J'GER brand, an acronym for *Jamu Gendong Rejowinangun*. In the marketing aspect, the results of herbal medicine production are carried out in two ways; in the form of liquid herbal medicine and the form of instant ready-to-drink products. Sales in liquid herbal medicine are carried out directly to consumers, either around using a bicycle or sold at Kotagede Market. Meanwhile, instant product sales in powder form are sold in various forms and more modern ways because of the product's durability.

Figure 2. Jamu Gendong Rejowinangun



Source: Fieldwotk, 2020.

The packaging and marketing of herbal products in more modern forms aim to increase the number of sales to increase production, preserve, and maintain the sustainability of the Herbal Village activities in Rejowinangun.

Efforts to increase production and sales innovation are carried out with the concept of empowerment. The parties involved in this process always involve the community to increase the community's capacity in various aspects. It is because awareness of the spirit

of empowerment is community participation. This objective is in accordance with the results of several states that the active participation of the community causes the empowerment program's success.²¹ Community involvement in the Herbal Village program in Rejowinangun takes place in the form of using vacant land that already exists around their residence to be processed and produced for economic value. This activity is even an obligation for herbal medicine craftsmen to plant at least five types of herbal plants in their yards. It is intended that the harvest from these herbal plants can be used as ingredients for herbal medicine production.

The success in preserving herbal medicine production in the tourist village is due to the participation of various parties in its management. The contribution of other parties in the marketing and production process of a product is the key to its effectiveness and sustainability.²² In this case, several studies provide a supporting argument that cross-actor collaboration has an important role in the success of the Herbal Village program. In the context of the herbal village in Rejowinangun, the collaboration between the government, the Yogyakarta Special Region Government, Rejowinangun Village, and the local community runs effectively so that innovations continue. Evidence of the involvement of many parties can be shown by the role of the Health Office in conducting outreach to the public

²¹ Felix Arberd Nur Kristianto, "Partisipasi Masyarakat Kecamatan Kalibawang dalam Gerakan 'Bela-Beli Kulon Progo,'" *SOCIA: Jurnal Ilmu-Ilmu Sosial* 12, no. 1 (2015): 19–28, <https://doi.org/10.21831/socia.v12i1.5314>; Fahmi Rafika Perdana, "Pemberdayaan Berbasis Partisipasi Masyarakat Melalui Program Kampung Ramah Anak di Badran Kota Yogyakarta," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 3, no. 1 (2019): 161–88, <https://doi.org/10.14421/jpm.2019.031-08>; Ian Agiatama and Ma'ruf Muhammad Farid, "Partisipasi Masyarakat dalam Pengembangan Kawasan Wisata (Studi Kasus Desa Jembul, Kecamatan Jatirejo, Kabupaten Mojokerto)," *Publika* 6, no. 9 (2018).

²² Erna Fitri Utami, Rahadiyand Aditya, and Ardy Sugianto, "Sinergi Stakeholde untuk Kesejahteraan: Studi Kelompok Wanita Tani Sumber Pathedan Program CSR PT Pertamina (Persero) Integreted Terminal Cilacap," *Welfare: Jurnal Ilmu Kesejahteraan Sosial* 9, no. 1 (2020): 53–77, <https://doi.org/https://doi.org/10.14421/welfare.2020.091-04>; Rahadiyand Aditya, "Analisis Penta Helix dalam Melihat Keberlanjutan Program CSR Patratura pada Tahun 2017," *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (December 2019): 149, <https://doi.org/10.24235/empower.v4i2.5320>.

about health, literacy of herbal plants, to legalization assistance in the marketing of herbal medicine. It raises public awareness to be directly involved in the management of its potential natural wealth. Counselling is expected to increase the ability and knowledge of the community, especially herbal medicine producers, in utilizing herbal plants and expanding the range of products.

The products produced by Kampung Herbal Rejowinangun are divided into two types, namely ready-to-drink liquid herbs and packaged herbal powders. First, ready-to-drink liquid herbal medicine is a signature product that is produced manually. The Jamu is made on the same day when the product is marketed. Usually, production is done at 01.00 and distributed on the same day in the morning. This type of product is marketed around by *digendong* or being carried. This method inspired the naming of herbal products in Rejowinangun under the name J'GER (Jamu Gendong Rejowinangun). Although in its development, the way of being carried on the seller's back has shifted with bicycles or motorbikes, the term *gendong* or 'carrying' is still maintained. Various kinds of ready-to-drink herbs that are produced include Jamu Beras Kencur, Jamu Kunyit Asam, Jamu Gula Asam, Jamu Brotowali, Jamu Galihan, Jamu Jahe Secang (mixed Ginger, Secang, Cardamom, Cinnamon, Cloves, Lemongrass, and Palm Sugar), Jamu Sirih, and Jamu Paitan (mixed brotowali, bitter, cinnamon, and cloves).

Second, the type of powdered herbal products. Jamu powder is produced and packaged in a modern way by targeting certain consumers. This type of production and marketing process has developed with a label/brand, description of the type of herbal medicine, and the product's legality. This technique is carried out to further improve and expand the marketing of herbal products to consumers more broadly. The effectiveness of processing and a more modern marketing system impact are increasing public trust

and interest in the marketed products.²³ In addition, the renewal of the packaging aims to adapt the product to a wider and varied target market. Herbal products of this type also undergo a more complex process with clinical trials to maintain product quality, thus obtaining a Home Industry Food Permit/*Pangan Industri Rumah Tangga* (PIRT) certificate from the local government through the Yogyakarta City Health Office.

Improving product quality by providing labels and legality to herbal medicine packaging is a tactical step taken by the tourism village manager in Rejowinangun to develop their products. This change is decisive in efforts to preserve and exist economically valuable products for the sake of improving the community's economy. The same thing was mentioned by Prabawa and Fitriani, who argued that maintaining a product's existence. Two important things were needed, namely improving the quality and product marketing.²⁴ In terms of improving product marketing, marketing of herbal products at Kampung Herbal is carried out in several ways; first, product marketing through interpersonal communication is commonly known as *Gethuk Tular*. In addition, traditional marketing continues to be carried out through group members who market herbal products in markets, hotels, and other institutions in need. This strategy is considered quite successful in introducing J'GER products to the general public. This method is basically according to marketing techniques in increasing product sales by optimizing the marketing team, utilizing social media promotions, and building product image.²⁵

²³ Harsa Wara Prabawa and Andhin Dyas Fitriani, "Mempertahankan Eksistensi Jamu Tradisional Melalui Perubahan Desain Pengemasan dan Pemasaran." *DEDIKASI: Community Service Report* 1, no. 1 (2019): 35–46, <https://doi.org/10.20961/dedikasi.v2i1.35848>; Muliasari, Ananto, and Andayani, "Inovasi dan Peningkatan Mutu Produk Jamu Pada Perajin Jamu Gendong di Kota Mataram."

²⁴ Harsa Wara Prabawa and Andhin Dyas Fitriani, "Mempertahankan Eksistensi Jamu Tradisional Melalui Perubahan Desain Pengemasan dan Pemasaran,"

²⁵ Yulis Ikawati, "Strategi Pemasaran Produk Jamu pada Perusahaan Jamu Bisma

The Impact of Herbal Villages on the Rejowinangun Community

To maximize the village's potential in herbal plants, Rejowinangun adopts the concept of tourism to empower their community. Following good management with creative concepts is proven to increase the economic value of herbal medicine processing into herbal medicine for a long time and is passed down for the next generation. Improvements in more modern marketing techniques were also carried out, which had implications for developing the resulting herbal products. This effort significantly increased product sales which also resulted in improvements in other aspects. According to Subandra and Nadra, empowerment in one village has determined improvements in the economic, social, cultural, and environmental fields.²⁶ The impact of increasing the value of herbal products due to changes in Rejowinangun is caused by community activities in managing herbal medicine production.

People have felt the important changes related to social, economic, cultural, and environmental changes because of the presence of herbal plants based on tourist village-based communities. The community is required to build and produce independently to have economic value and cultural value by preserving the tradition of making herbal medicine inter-generations. In this context, the influence of herbal plant cultivation activities and their processing through the concept of a tourist village is produced in four aspects, namely their influence on the economic, cultural, social, and environmental dimensions. This aspect is a dimension directly affected by the empowerment model by maximizing the local potential of an area.

Sehat Kabupaten Sukoharjo,” *Jurnal Agrista* 6, no. 1 (2018).

²⁶ I Nengah Subadra and Nyoman Mastini Nadra, “Dampak Ekonomi, Sosial, Budaya, dan Lingkungan Pengembangan Desa Wisata di Jatiluwih-Tabanan,” *Manajemen Pariwisata* 5, no. 1 (2006): 46–64.

First, in the economic impact, the independent Rejowinangun herbal village helps their economic needs. It means that the development focuses on the management of herbal plants and their production. It directly opens job opportunities for people. The community can open their own business by producing herbal medicine while at the same time creating jobs for other people in need. Kurniawan concludes that the economic development process's success in a village is determined by the absorption of labor, the development of the economic structure, the increase in income, the improvement of public health, public perception, and population growth.

At a narrower level, the impact of this empowerment pattern can provide skills to the community so that they can be used to find additional income. On average, the net income of each herbalist is fifty thousand rupiahs to seventy thousand rupiahs each day. Wuri et al. state that the economic impact is always related to increased income, which can be measured by opening job opportunities, meeting basic needs, and secondary needs.²⁷ Although this income has not fully increased significantly, at least for some residents, this income is sufficient to meet their children's educational needs up to graduate level. The existence of a herbal village with J'GER Herbal products has an economic impact on the community.

The second, the social impact. The existence of tourist villages with herbal plant clusters affects public awareness and knowledge about the use and preservation of herbal plants and their processed products for generations. Awareness and commitment to preservation and improvement of social associations are part of a clear benchmark for the social influence of the community on the existence of a policy

²⁷ Josephine Wuri, Y Rini Hardanti, and L Bambang Harnoto, "Dampak Keberadaan Kampung Wisata Terhadap Kehidupan Ekonomi dan Sosial Masyarakat," *Jurnal Penelitian* 18, no. 2 (2015): 143-156.

or program.²⁸ The community is directly involved in processing to selling, so this involvement further increases the sense of ownership of the existing cultural heritage.

In addition, routine meetings are held to discuss various problems or just share stories between residents, adding to the closeness of brotherhood between residents. The existence of a tourist village that manages herbal plants can have a social impact on the community in increasing awareness of the potential of nature, increasing a sense of ownership, creating a cooperation movement and helping each other with available funds, and increasing interest in innovation to improve people's welfare.

Third, the impact in the cultural aspect. Communities in the herbal village area take care of old traditions to preserve herbal plants and make traditional herbal medicines from generation to generation. The empowerment that is socialized to residents increases their understanding of local wisdom inherited from their predecessors and keeps that heritage sustainable. Subhadra and Nadra state that identifying impacts on the cultural area can be determined through actions that do not reflect the conflict. There is a contribution to the community and village preservation of ancestral heritage.²⁹ For this program, the preservation of traditional herbal medicine can be maintained through innovation and training that adapts to global trends, such as the production, packaging, and marketing methods of herbal medicine. In addition to the cultural impact on society, herbal products themselves have their charm as an icon of Herbal Village.

Fourth, the impact on the environment. The utilization of vacant land as a planting medium for herbal plants impacts environmental preservation in Rejowinangun village. It can be proven by the obligation to plant at least five types of herbal plants in every

²⁸ Wuri, Hardanti, and Harnoto.

²⁹ Subadra and Nadra, "Dampak Ekonomi, Sosial, Budaya, dan Lingkungan Pengembangan Desa Wisata di Jatiluwih-Tabanan."

house's yard. The variety of plants that grow makes the surrounding environment green. In addition, the obligation to plant other green plants, such as vegetables and fruits, adds a beautiful impression to the environment. The physical changes in the Rejowinangun village environment are sufficient to indicate that the existence of a tourist village as part of the herbal plant business development impacts environmental change and preservation in the area.

In addition, another impact of empowerment through tourist villages to increase the production of processed herbal plants in Rejowinangun affects changing people's lifestyles. The existence of a green and beautiful herbal village makes people's lifestyles healthier. Speaking mentally, empowerment and cooperation between residents have a separate psychological impact on the mental development of the community. However, the emotional solidarity of citizens has the effect of increasing happiness for the mind so that it becomes an antidote to various diseases. Also, the knowledge gained during empowerment training becomes additional knowledge and skills for prevention and self-care independently.

Conclusion

Amid the crush of modernization, Rejowinangun can still maintain traditional herbal medicine as a legacy from his predecessors and improve the community's welfare. To maintain this existence, the knowledge and expertise of the community play an important role so that the business can run sustainably. In addition to impacting the economy, these businesses also impact the environment, health, beauty, society, and culture in the community. A tourist village that is used to maximize the potential of a traditionalist village in improving the economy, society, and culture is a differentiator from marketing efforts carried out elsewhere. This research also provides another alternative in introducing local products of high cultural value to be

promoted and optimized so that the community's social and cultural economic impact can be experienced. This study can also be used for both practitioners in the community and academics to deeply understand the existing cultural heritage and natural potential and use the research results as evaluation findings for the sustainability of tourist villages, especially herbal villages.

The research results point out that community empowerment is focused on a group approach as part of national development. It contributes to developing literature in general and particularly to empowerment on a group basis, more on developing natural wealth and local culture. However, there is a link and collaboration between modernization and tradition, which is implemented by maintaining and preserving traditions from time to time and globalization so that these traditions are maintained but can adapt to current conditions. The maintenance of these traditions and cultures is local, namely environmental protection and preservation of traditional heritage, and national preservation, namely Indonesian culture, and traditions with the characteristics of a collective society.

The limitations of the research are taken into consideration when the reader reads this paper. The research in this paper has limitations that can be part of future research considerations. Limitations in this study relate to the development theory used, which only focuses on human resource development, not on the group approach of empowerment. Therefore, further research is possible to examine development and empowerment with different subjects. In addition, it is also possible for future research to examine the same subject with various developments on different issues to contribute to scientific development, especially in the field of community development.

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