

Empowerment Communication in the Development of Pampang Cultural Tourism Village

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ABSTRACT

Pampang Village is the sole cultural tourism destination in Samarinda, East Kalimantan. The spot attracts visitors by exhibiting the social customs and traditions of the Dayak Kenyah group. Nonetheless, despite its classification as a tourist village and considerable backing from local authorities and other stakeholders, Pampang Village has not yet emerged as a viable economic catalyst for East Kalimantan. This study employs empowerment communication and participatory communication as umbrella theories to examine the multidimensional and multisectoral nature of tourism, necessitating collaboration and involvement to attain sustainable tourism objectives. This study employs a descriptive qualitative methodology via a literature review, compiling diverse sources of literature and secondary data pertinent to the development of Pampang Cultural Village, empowerment, and participatory communication from an array of news articles, journal publications, books, and research reports. The research indicates that the establishment of Pampang Cultural Village has not yet identified an appropriate strategy to convert it into a tourism sector that may bolster the regional economy of East Kalimantan. The obstacles in tourism development involve not only the improvement of tourism infrastructure but also the engagement of the community as active contributors in the tourism process.

Keywords: *Empowerment Communication; Community Participation; Tourism; Cultural Heritage*

INTRODUCTION

Regional development is an ongoing process of transformation focused on enhancing welfare and quality of life for communities, including through the advancement of the tourist sector (Susanto et al., 2019). Tourism and the creative economy significantly contribute to Indonesia's development, accounting for 11.8% of the GDP and 14.66% of total employment (RI, 2012). National tourism accomplishments from 2015 to 2019 demonstrate a substantial increase in tourism's contribution to the national GDP, setting it as a primary sector for foreign exchange earnings following the palm oil industry (Indonesia, 2020).

The East Kalimantan Province (Kaltim) possesses a variety of tourism potential that could appeal to both domestic and foreign visitors if administered well. The local

administration recognizes the significant obstacles in advancing the tourism sector in East Kalimantan. At present, no tourism sector in East Kalimantan is included among the top 10 national priority tourism regions (Sya'rawie, 2020). This underscores the necessity for the local administration to formulate a novel strategy to establish a sustainable tourism model that reflects the distinctive indigenous knowledge of East Kalimantan.

Borneo Island presents a diverse range of appealing tourist destinations, encompassing natural attractions (0), artificial tourism sites (79), river tourism (14), marine tourism (0), religious tourism (38), shopping tourism (14), sports tourism (2), cultural tourism (6), white-water rafting (1), culinary tourism (19), grand forests (0), mangrove forest tourism (19), and marine parks (2) (BPS Prov Kaltim, 2020) (Pro Kaltim, 2021b). The Dayak Kenyah community's intact social life is on display at the cultural village of Pampang, one of the most visited tourist destinations in East Kalimantan. The village of Pampang is a popular site for both domestic and international tourists. In the category of Most Popular Traditional Village, Pampang Village was even nominated for the Indonesian Tourism Award in December 2020 (Pro Kaltim, 2021a).

Cultural tourism is among the most rapidly expanding areas globally (Gutiérrez et al., 2008). A tourist village represents a type of tourism in which lodging, attractions, and ancillary infrastructure are harmoniously intertwined with the lifestyle, customs, values, and indigenous knowledge of the local community. Cultural tourism development must be community-based to enhance empowerment and local involvement in regional management (Prasetyanto et al., 2019). Cultural tourism has substantial growth relative to other tourism forms and is regarded as a viable instrument for poverty reduction and enhancing the local economy (Hall, 2009). This perspective corresponds with Putra (2019) claim that tourist villages are suggested as a solution-oriented strategy to tackle diverse social and economic challenges throughout Indonesia. This concept is viewed as an essential strategy for fostering local community empowerment and enhancing the preservation of natural resources and regional indigenous knowledge.

The Center of Reform on Economics (CORE) asserts that attaining sustainable tourism in Indonesia necessitates a transition from a bureaucratic governance model to a business-oriented one. Tourism development on the island of Java is comparatively

advanced, with historical, cultural, and natural tourism propelling the community's economy (Santoso & Boer, 2021). According to data from the Central Statistics Agency, there are 1,734 regions with the potential to develop into tourist villages: 857 in Java and Bali, 355 in Sumatra, 189 in Nusa Tenggara, 119 in Sulawesi, 117 in Kalimantan, 74 in Papua, and 23 in Maluku (T. Putra, 2019). Numerous villages beyond Java and Bali has considerable potential for development into tourism assets. This poses a significant problem for local governments, particularly in East Kalimantan, which have yet to position tourism as a primary economic catalyst (Sya'rawie, 2020).

Pampang Tourist Village is the only cultural tourism destination located in Samarinda, the capital of East Kalimantan Province. Pampang Village is located approximately 25 kilometers from Samarinda administratively. In 1991, the East Kalimantan regional government formally recognized Pampang as a cultural tourist village by constructing Lamin Pemung Tawai as a venue for the artistic endeavors of the Dayak Kenyah community, which had been sustained for generations (Arifin et al., 2017). Pampang's designation as a cultural tourist village has led to two primary interests: the Dayak Kenyah community's desire to preserve their traditional values and the regional government's aim to promote tourism in East Kalimantan (Nasrullah & Bpcb, 2018).

Pampang Cultural Village has been receiving significant support from the government and various stakeholder in enhancing infrastructure, bolstering tourism attractions, and promoting the village. This aid has proven to be largely ineffectual in fostering the Pampang community's autonomy in managing the tourist hamlet as a regional tourism emblem. Pampang has yet to adequately showcase the genuine culture of the Dayak Kenyah group in a manner that is appealing as a tourism (A. S. Putra, 2013).

Nuryanti (1992) claims that a tourist village represents a synthesis of attractions, accommodations, and ancillary facilities, all interwoven within the fabric of community life, harmonizing with local customs and traditions (Susanto et al., 2019). The creation of a tourist village necessitates a variety of criteria, including accessibility, attractive features (such as arts, culture, nature, legends, local cuisine, customs, community life, and other characteristics), safety, lodging options, telecommunications, and proficient personnel in the tourism sector (Priyanto, 2016).

Involving the community is essential to maintain the traditional features present in the Pampang cultural tourism village's attractions. T. Putra (2019) posits that the involvement of the community and various stakeholders plays a crucial role in determining the success or failure of realizing the vision and mission of tourism development. A compelling tourist experience is characterized by the provision of memorable and profound encounters that motivate visitors to seek a return in the long term. The proficient administration of tourism attractions is crucial for the progression of cultural tourism in Pampang. The government ought to cultivate robust collaborations by enabling the local community to assume roles as both managers and beneficiaries within the cultural tourism development initiative.

This research aims to analyze the status of cultural tourism growth in Pampang Cultural Village via the lens of empowerment communication, notwithstanding its numerous tourist attractions. The author intends to demonstrate that the foundational step in developing sustainable cultural tourism should commence with the empowerment of human resources in Pampang.

LITERATURE REVIEW & THEORY

Cultural Tourism Village

Communication is a fundamental component in many sectors, particularly in tourism. The study of tourist communication is increasingly popular due to the Indonesian government's promotion of the tourism sector. Mason (1990) defines tourism as the temporary relocation of humans to locations beyond their regular workplaces or residences, driven by diverse objectives including relaxation, enjoyment, health, education, charity, or status. Tourism trips generally range from 24 hours to 6 months in duration (Pradana, 2019). The notion of a tourism village embodies sustainable tourism growth through community empowerment. Key attributes of a tourist village encompass distinctiveness, authenticity, and distinctive traits; an exceptional natural landscape; ties to particular communities or cultural groups that captivate visitors; and opportunities for continued growth (Gautama et al., 2020).

Pampang Cultural Village is home to the indigenous Dayak Kenyah tribe, who have maintained their unique rituals and attributes, including elongated earlobes, traditional attire, and customary behaviors. These customs persist despite growing globalization. Cooper et al (2018) delineate the primary elements of tourism destinations as follows:

1. Attractions: Key components that attract tourism, encompassing natural, cultural, and man-made assets, including events, cultural festivals, architectural edifices, and the natural landscape.
2. Accessibility pertains to the transportation infrastructure that facilitates tourism, including transit facilities, automobiles, bus terminals, and airports.
3. Amenities: Facilities that improve tourist comfort, including dining establishments, souvenir shops, lodging, currency exchange services, and other convenience-oriented infrastructure.
4. Ancillary Services: Supplementary amenities that assist tourists at the destination, including banks, ATMs, hospitals/clinics, postal services, telecommunications (including internet access), and places of worship.
5. Stakeholders: The involvement of diverse stakeholders or interest groups in promoting tourism activities, encompassing local governments, village authorities, local communities, academics, the private sector, the media, and other pertinent entities.

Empowerment Community

Chambers (1995) posited that tourism necessitates the capacity for empowerment to cultivate autonomy within the industry. Empowerment represents a concept in economic development that embodies community values, aiming to establish a novel paradigm centered on “people-centered development, participation, empowerment, and sustainability” (Setyowati, 2019).

Facilitating the empowerment of the community in Pampang Cultural Village poses a significant challenge for tourism stakeholders, encompassing both private and governmental entities, as the local human resources require further development to engage effectively as active participants in the tourism sector. Consequently, Pampang

Cultural Village has attracted considerable interest from both governmental and private entities, with the foremost objective of enhancing community empowerment and fostering human resource development to position the community as an essential contributor to the tourism sector.

The village community conveys messages related to tourism. It is essential that these communications elicit favorable responses from travelers, given that unforgettable experiences significantly impact their inclination to revisit. Nevertheless, Pampang has yet to completely fulfill the anticipated standards in delivering these significant experiences.

Moreover, community empowerment underscores the capacity of individuals to generate economic opportunities that propel economic advancement. The aims of community empowerment (Nasor, 2016) include 1) enabling or development, 2) empowering through the enhancement of potential and capability, and 3) attaining independence. The objectives serve as the cornerstone of empowerment communication within Pampang Cultural Village. Pampang possesses considerable potential that warrants encouragement to foster a flourishing tourism sector.

Empowerment Communication

According to Rogers et al (2017), empowerment communication is a strategy that encourages open communication between community members and facilitators in order to strengthen community capacity and participation in development. This approach requires active community participation in decision-making, enabling people and groups to exert control over their circumstances, so fostering social change through collective organization. Cadiz (2005) observed that participatory communication enhances collective awareness, particularly in rural areas, enabling communities to actively participate in projects that address their needs. Gemiharto & Yusup (2023) discovered that open, participatory conversation is crucial for effective community empowerment, enabling individuals to articulate objectives within sustainable development.

Recent studies emphasize the significance of community-oriented empowerment communication for sustainable tourism. Purnomo et al (2020) noted that sustainable

tourism in Ponggok Village thrives due to active community management, capacity-building, and strong infrastructure. Hentihu et al (2020) determined that top-down communication in Maluku obstructed empowerment initiatives, indicating that reciprocal interaction is crucial to address local requirements. Zainal et al (2021) emphasized "Word of Mouth" communication as a mechanism to enhance urban empowerment, whilst Lampe & Wulandari (2022) underscored the significance of multi-stakeholder collaboration, encompassing collaborations between government and the private sector. The findings indicate that effective empowerment communication depends on the synergy of discussion, active involvement, and stakeholder collaboration, resulting in a sustainable process that addresses the local needs.

METHODOLOGY

This study utilizes a descriptive qualitative methodology through a library research technique, wherein the researcher gathers diverse literature or secondary sources pertinent to the examination of Pampang Cultural Village growth from the standpoint of empowerment communication. The literature review entails developing tools, assembling a working bibliography, managing time, and reading and documenting research materials. Data collecting involves sourcing multiple materials and constructing pertinent narratives through extensive readings, including books, journals, news items, and previous research findings. The gathered material is thereafter subjected to critical analysis to derive insights and concepts congruent with the study's aims (Adlini et al., 2022).

The data analysis is conducted in multiple phases, starting with a description of the growth of Pampang Cultural Village, based on the elements of the tourism destination. The researcher does a critical analysis utilizing empowerment communication and participatory communication methodologies to elucidate the prospects, difficulties, and trajectory of cultural tourist growth in Pampang.

RESULTS AND DISCUSSION

The Pampang Cultural Village is inhabited to the indigenous Dayak Kenyah people, whose cultural authenticity is meticulously preserved. This encompasses unique characteristics such as elongated ears, customary garments, and the cultural traditions of the Dayak community, which endure despite the influences of globalization. Cooper et al (2018) delineate the elements of a tourism destination as follows:

- a. Attractions are fundamental components and major incentives for tourism, derived from natural, cultural, or man-made assets, including events, cultural performances, architectural edifices, and natural vistas.
- b. Accessibility pertains to the transportation networks that facilitate tourism, encompassing infrastructure such as transit facilities, automobiles, bus terminals, and airports.
- c. Amenities encompass supportive and supplementary facilities, including restaurants, souvenir shops, lodgings, currency exchange services, and various other provisions to augment tourist comfort.
- d. Ancillary Services: These pertain to supportive amenities that assist tourists at the site, including banks, ATMs, hospitals/clinics, postal services, telecommunications (including internet access), and places of worship.
- e. Institutions: This pertains to the involvement of diverse actors or interest groups in facilitating tourist activities, encompassing local government, traditional or village authority, local communities, academics, private sector entities, media, and other stakeholders.

According to the framework articulated by Cooper et al (2018), the tourist attractions in Pampang encompass traditional dance performances, sampek music, and the distinctive long-ear trait emblematic of the Dayak Kenyah community. Furthermore, annually in May or June, the Pampang community conducts a traditional ceremony referred to as pelas tahun (harvest festival), featuring an array of traditional dances and sports, including blowpipe shooting, paleng, and gasing (A. S. Putra, 2013).

Every Sunday, the cultural performances showcase a minimum of 10 distinct dance forms, such as Hudoq, Bangen Tawai, Kanjet, Anyam Tali, and Nyalama Sakain, executed

by a diverse ensemble of male and female dancers spanning various age groups. Furthermore, attendees are encouraged to participate alongside the performers on stage, thereby amplifying the enthusiasm of tourists for the Pampang Cultural Village (Pro Kaltim, 2021a). Visitors are afforded the chance to capture images alongside Pampang locals adorned in traditional garments, which can be rented for around Rp. 20,000 – Rp. 25,000 per photographic session (Arifin et al., 2017).

Lamin Pamung Tawai is an additional tourist attraction available in Pampang Village. This historic Dayak longhouse presently functions as a focal point of cultural events. Historically, the lamin functioned as a traditional residence for the Dayak Kenyah people, serving both as a domicile and a venue for community leaders to deliberate on issues related to the village. However, with its status as a Cultural Tourism Village, the lamin's role has transitioned to that of a venue for cultural events (Nasrullah & Bpcb, 2018).

Pampang Cultural Village is easily accessible due to its vicinity to APT Pranoto Airport and its short distance from downtown Samarinda. Nonetheless, critical tourism infrastructure requires enhancement, including lodging options such as hotels or homestays, in addition to food establishments like restaurants or bars. Telecommunications, particularly internet services, are insufficient, and other vital utilities for tourists require further development. Pampang provides a range of handcraft pursuits, including beadwork, weaving, and textiles, which are marketed as distinctive local items. These crafts possess significant potential as a tourism attraction; yet, their conventional management currently restricts their efficacy within an experiential tourism framework. Moreover, these handicraft endeavors have not been promoted using contemporary tactics, which impairs their potential to economically empower the local population and leads to comparatively elevated pricing for beaded and woven products in Pampang.

The Pampang Cultural Village possesses numerous attractions and substantial potential for sustainable tourism development; yet, enhancing accessibility for tourists remains an urgent issue for the local government due to limited transportation alternatives. ideally, A special tourist bus or vehicle should be created to enable transit

from Samarinda City to Pampang Village. At present, transportation to the area is predominantly reliant on private vehicles. Likewise, the availability of hotels and restaurants in Pampang remains insufficient, deterring several tourists from opting for overnight stays due to the absence of essential amenities.

When creating tourist villages like the Pampang Cultural Village in East Kalimantan, community involvement must be encouraged through the deliberate implementation of empowerment communication. Rogers et al (2017) assert that empowerment is a process whereby individuals or communities recognize their authority over circumstances, facilitating social transformation through collective organization. This approach promotes active community involvement, essential in the tourism village environment, as citizens engaged in tourism planning and management will assume greater responsibility for safeguarding local culture. It aligns with Cadiz's (2005) findings, which indicate that participatory communication—where facilitators and community members engage as equals—can promote empowerment by ensuring that community needs are integrated into development projects.

Gemiharto & Yusup (2023) emphasize the significance of participatory conversation in empowerment, particularly for sustainable development, as it allows people to articulate their objectives directly. A comparable strategy might be used at Pampang Village to enhance the community's involvement in safeguarding and promoting the cultural heritage of the Dayak Kenyah, including traditional dances and crafts. Hentihu et al (2020) discovered that a top-down communication strategy might enhance empowerment efficacy in coastal communities in the Maluku Islands, owing to insufficient discussion that addressed local needs. Consequently, implementing two-way communication in Pampang could effectively foster people' engagement in cultural preservation while augmenting their involvement in the development of the tourism village.

The success of cultural tourism development in Pampang Village is contingent upon the institutional involvement of numerous stakeholders. The local community possesses robust principles of solidarity, evidenced by their engagement in the arts to

enhance the region. Art in Pampang serves as an instrument of fellowship, promoting connection and reciprocal acknowledgment (Arifin et al., 2017).

In order to create a self-sustaining tourism concept, the Pampang community must actively engage as tourism actors and incorporate the ideal tourist model into their everyday lives. Community involvement is essential for supporting local governments in the sustainable development of cultural tourism villages. Participation may arise from diverse entities, such as NGOs, traditional organizations, tourism awareness groups, agricultural associations, and others (Nur, 2020). A government initiative to enhance community engagement in regional tourism development involves the establishment of Tourism Awareness Groups (Kelompok Sadar Wisata or Pokdarwis). The groups are instrumental in educating the local community about tourism awareness and in applying the Sapta Pesona principles, which encompass seven essential elements: Safety, Orderliness, Cleanliness, Coolness, Beauty, Friendliness, and Memorable Experiences (Karim et al., 2017).

A community initiative has led to the formation of a tourism awareness group, wherein members engage in the maintenance and preservation of tourism sites and attractions to promote tourism development in their local area (Law No. 10 of 2009). Rahim (2012), as cited in (Talib, 2022), outlines the scope of activities for tourism awareness groups as follows:

- a. Improving members' comprehension of the tourism sector
- b. Advancing members' competencies in managing tourism-related enterprises
- c. Promoting community engagement to support hosts and tourism initiatives in the region.
- d. Encouraging community engagement to enhance the local environment and tourism attractions by implementing the Sapta Pesona.
- e. Collecting, processing, and delivering tourism information services to both tourists and the local community.
- f. Providing feedback to the government regarding the development of local tourism.

Panudju (2009), as cited in (Sahidun, 2015), indicates that community participation is intricately linked to the power and rights of the community in decision-making processes aimed at addressing societal issues. Promoting such participation is crucial for the equitable distribution of benefits arising from tourism (Raharjana, 2012). For the government and corporate sectors involved in tourism, empowerment in Pampang Cultural Village is an additional obstacle because local human resources still need to be completely prepared to begin working as tourism agents. Community members serve as communicators in conveying tourism-related messages, which should ideally elicit good responses from visitors. The visitor experience is a critical determinant of tourists' likelihood to revisit the site. Nevertheless, Pampang must totally satisfy expectations and deliver a significant experience for visitors. Community empowerment might concentrate on augmenting residents' capacity to generate economic opportunities, therefore propelling their economic development.

Nasor (2016) identifies the objectives of community empowerment as (1) enabling or development, (2) empowering through the enhancement of potential or capacity, and (3) attaining self-reliance. These three objectives epitomize the primary aspirations of empowerment communication within Pampang Cultural Village. Pampang possesses substantial potential that should be cultivated to establish a distinctive tourism advantage.

The following factors demonstrate the community's unpreparedness for Pampang to become a tourist village:

1. The established fees for photographs with locals diminish tourists' comfort and constrain their capacity to capture images freely.
2. Souvenirs are marketed at elevated and erratic prices, deviating from market pricing.
3. The community must remain self-sufficient in maintaining its souvenir inventory.
4. The public facilities and the area surrounding the lamin stage are unclean during performances.

The sustainable development of tourism necessitates a collaborative approach that actively involves the government, local communities, the private sector, and the residents themselves. In practice, Pampang has encountered challenges in cultivating a robust sense of community engagement, notwithstanding significant investments from both governmental and private entities in its tourism infrastructure.

A multitude of collaborative endeavors have been instituted, encompassing alliances with private enterprises via corporate social responsibility (CSR) initiatives. For instance, PT VICO financed the renovations of the Lamin Adat Pemung Tawai veranda, PT Lana Harita contributed to the operational expenses associated with arts management, and PT Total offered training programs (A. S. Putra, 2013). In 2004, PT VICO undertook a renovation of the lamin stage, which had originally functioned mainly as a primary tourism facility; following the renovation, it evolved into a more appropriate venue for traditional dance performances, now serving as a central tourist attraction in Pampang. Nonetheless, the continuous upkeep of the lamin has been entirely entrusted to the local community, encompassing the conservation of crafted artifacts and the maintenance of the stage's aesthetic appeal. The lack of additional support or follow-up suggests an inherent unsustainability within these partnerships (A. S. Putra, 2013).

Certain community members in Pampang are still working toward a consensus with other partners over the definition of ideal tourism operators. Consequently, improvements in Pampang remain predominantly infrastructural. The quality of human resources continues to resemble that of the past, characterized by resistance to innovation and a lack of complete alignment with a unified vision.

Rahim (2004), referenced in (Syarah, 2016), suggests four ideas for participatory communication that encourage empowerment: heteroglasia, dialogue, polyphony, and carnival.

1. Heteroglossia

This notion emphasizes that development systems are fundamentally underpinned by diverse groups and communities, each possessing unique economic, social, and cultural characteristics that enhance one another. Variations also occur across several levels of developmental activity,

encompassing national-local, macro-micro, public-private, technical-ideological, and informational-emotional dimensions. The tourism potential of Pampang draws numerous players, as demonstrated by private enterprises selecting it for CSR initiatives and the government's endeavors to enhance its tourism resources. This collaborative strategy seeks to produce a variety of concepts, innovations, and development frameworks that can elevate Pampang Cultural Village as a significant tourism landmark in East Kalimantan.

2. Dialogue

Dialogue denotes a reciprocal communication process when the sender and recipient of a message communicate over a period, ultimately achieving mutual understanding. This setting has been observed in engagements among the government, business sector, and local communities. In a dialogical process, all participants possess equal rights to articulate their viewpoints. This is evident in community participation in planning, decision-making, implementation, benefits, and assessment (Nur, 2020). The dialogical process is not always seamless and may result in conflicts stemming from divergent viewpoints among local government, the private sector, and the local population (Darmawanto & Zaini, 2018).

3. Poliphony

In the context of development communication, polyphony embodies an aspirational and inclusive approach to dialogue. In polyphonic communication, various voices articulate their viewpoints autonomously while simultaneously enhancing one another, enabling each to elucidate and fortify the others without merging into a homogeneous narrative. The presence of multiple voices in a dialogue guarantees that each perspective is acknowledged and appreciated, fostering a deeper comprehension of intricate matters by showcasing the variety of viewpoints, experiences, and insights inherent in a community or collective. In the larger picture of community-based tourism development, polyphony fosters an environment where a variety of stakeholders—including government entities, private sector representatives, community leaders, and

residents—can participate in constructive dialogue, allowing for the harmonious coexistence of differing perspectives. Nevertheless, in the instance of Pampang Cultural Village, genuine polyphony has yet to come to fruition. The absence of collaboration between the Samarinda City Government and the local community, both of whom are essential contributors to tourism development, has led to isolated and occasionally contradictory initiatives. This fragmented approach obstructs the collaborative decision-making process vital for sustainable cultural tourism, as the distinct goals and priorities of each party constrain the efficacy of initiatives that could otherwise propel Pampang's cultural tourism forward in a unified manner.

4. Carnival

Carnival represents a multifaceted concept in development communication, amalgamating diverse cultural expressions such as legends, parodies, games, and festivals into a singular, dynamic experience. Carnival embodies an informal mode of communication, distinct from formal structures, frequently utilizing humor and entertainment to captivate the community or audience. The carnival approach renders development communication approachable, employing well-known cultural forms to articulate messages, tackle issues, or enhance awareness. Within the framework of cultural tourism in Pampang, the carnival concept is expressed through the village's diverse tourist attractions, including traditional dances, interactive performances, and ceremonial rituals that encourage audience engagement. The cultural manifestations foster an inviting and congenial environment that encourages both local and international visitors to engage with the indigenous culture, thereby enhancing an enriching and unforgettable experience. Through the invitation for tourists to participate in dances and engage with performers, Pampang adeptly weaves development communication principles into its tourism experience, enabling visitors to gain a deeper appreciation and understanding of Dayak Kenyah culture on an intimate level. The application of the carnival concept serves to render the village's cultural heritage more accessible and pleasurable, fostering

a tourism experience that is both enlightening and grounded in collective joy and reciprocal respect.

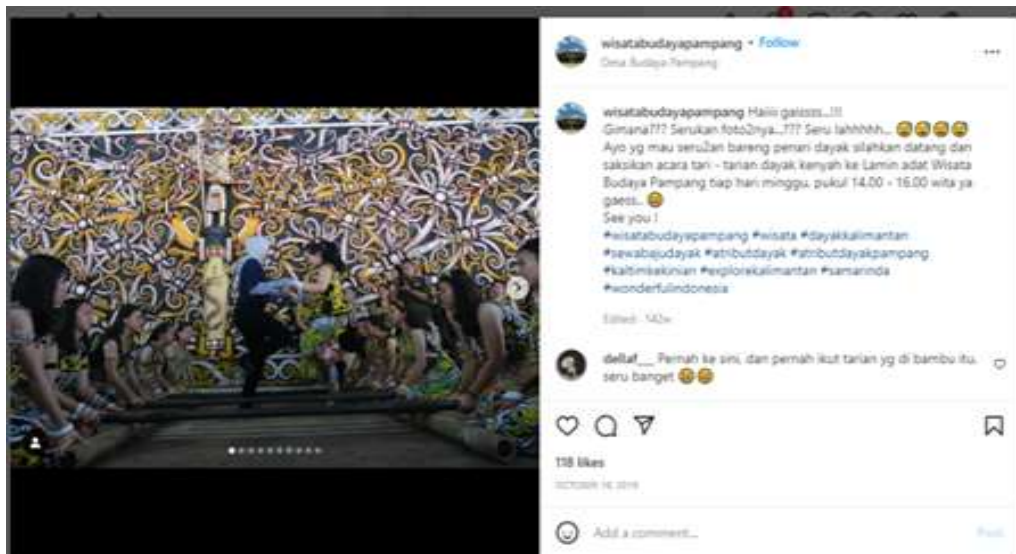


Figure 1. Tourists engage in dance with the Pampang community.

The five pillars of community empowerment suggested by UNICEF (2012) offer a systematic framework for assessing the capacity of a community, such as Pampang Cultural Village, to utilize tourism for sustained economic and social development. Each dimension examines a vital facet of empowerment, emphasizing both advancements and persistent obstacles in Pampang's pursuit of becoming a self-sustaining cultural tourism village.

1. **Well-being:** This aspect is manifested in the satisfaction of the fundamental requirements of the local community within a tourism region. In the instance of Pampang Cultural Village, community empowerment is anticipated to enhance inhabitants' income. Local community members can retail a diverse array of souvenirs or gifts, thereby creating supplementary cash.
2. **Access:** Access is a crucial component of empowerment. When access is firmly established, it greatly facilitates the empowerment of local populations. Nonetheless, Pampang Cultural Village presently need improved access infrastructure. Access to the hamlet via land transportation is restricted, primarily relying on private automobiles or public buses, as there are no

government-operated buses designated for transporting local or international tourists to Pampang. Furthermore, there are few dining and lodging options in the vicinity of the settlement.

3. Critical Awareness: This component encompasses the process by which communities acknowledge that attaining social and economic empowerment necessitates grassroots change. The Tourism Awareness Group (POKDARWIS) in Pampang Village cultivates a transformative spirit by engaging adolescents in community development to elevate Pampang Village as a tourism destination.



Figure 2. Pampang Village Achieves 3rd Best Ranking in East Kalimantan

4. Empowerment Participation: This facet refers to the community's active engagement in institutional procedures inside Pampang Village. The community's fervent support of regional tourism development initiatives is obvious. This participation can take different forms, including event organization, preservation of cultural landmarks, or acting as local guides. Through active participation, the community assumes an ownership role in the tourism process, so enhancing the quality and authenticity of the visitor experience while also fortifying communal pride and togetherness.

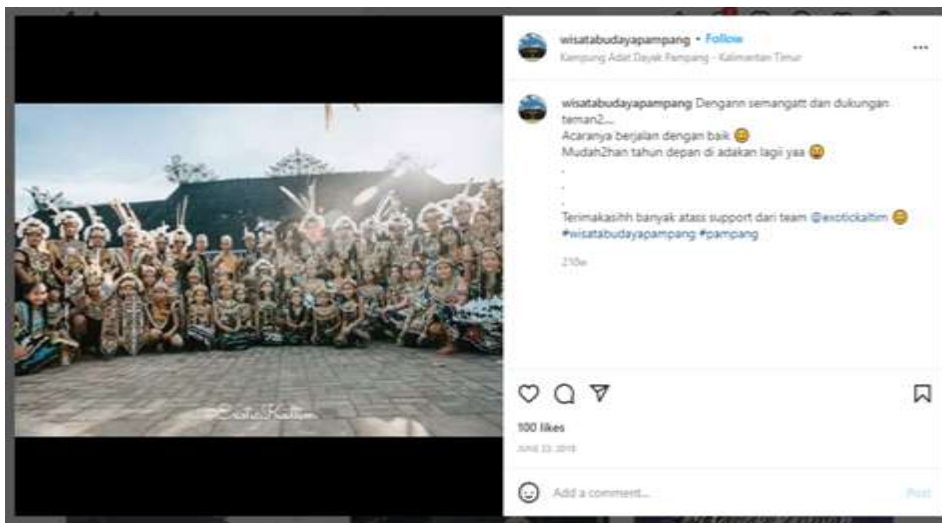


Figure 3. The Pampang Community Actively Participates in Tourism Activities.

5. Empowerment Control: This denotes the community's authority in overseeing all activities and policies established by various stakeholders. This control is seen in the significant impact of locals in preserving the rituals and values integral to their lifestyle. Thus, when external entities (such as the government or corporate sector) interact with the community, residents typically necessitate time to cultivate collaborative connections, even when these alliances seek to promote tourism development in Pampang.

CONCLUSION

The Pampang community's steadfast commitment to traditional values, customs, and beliefs has posed hurdles for sustainable tourist development initiated by external players. Despite attempts by the government and corporate sector to collaborate on improving local human resources for tourism, these initiatives frequently lack long-term impact and fail to cultivate genuine independence within the community. A substantial obstacle exists in the community's reluctance to embrace new tourism practices, resulting in problems such as erratic souvenir pricing, inadequate sanitary management, and a deficiency in conformity with overarching tourism standards. POKDARWIS, mostly

comprised of local millennials and aimed at fostering the incorporation of innovative concepts, has thus far encountered difficulties in achieving a significant influence. Thus, in the absence of a unified strategy that honors local culture while promoting progressive change, the community's conventional views on tourism persist in constraining the prospects for sustainable development in Pampang.

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