

Improvement of Community Capacity in Managing the Cetho Tourist Destination in Gumeng Jenawi Village, Karanganyar, Central Java

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Abstract

Purpose: This research paper aims to investigate enhancing community capacity in managing the Cetho Tourist Destination in Gumeng Jenawi Village, Karanganyar, Central Java. It highlights the significance of this research in fostering tourism development within the region.

Method: The study employed a comprehensive research methodology, which involved field visits, observation, discussions, and documentation. Various cultural symbols of Javanese culture were utilized, and a Focus Group Discussion was conducted with 15 stakeholders involved in Gumeng Tourism Village management. Data analysis was carried out using the SWOT analysis method to guide the development of the tourism village.

Practical Applications: The findings of this study have practical implications for the tourism industry and community development in the Gumeng Jenawi Village area. They can be applied to enhance the attraction and visitor numbers while extending their length of stay, ultimately benefiting the local economy and the tourism sector.

Conclusion: In conclusion, this research emphasizes the importance of strengthening community capacity for the sustainable management of tourist destinations. The study's results contribute to a broader understanding of improving tourist attractions and their potential impact on local communities and the tourism industry.



Introduction

Experts believe that the 21st century is the era of Megatrend 21, which encompasses food/cuisine, fashion, and leisure/wellness, all closely related to tourism services (Ásványi et al., 2022). As an archipelagic country, Indonesia possesses various natural resources such as fertile soil, minerals, natural beauty, and a rich cultural heritage. The natural landscapes can be developed into tourist attractions and serve as a source of income for the country, especially for regions contributing to local income. Tourism, or tourism, involves travel for recreation or vacation purposes and the preparations made for such activities. A tourist is someone who travels for leisure (Pramesti et al., 2021). Efforts to develop Indonesia's tourism industry are supported by Law No. 9 of 1990 and Law No. 10 of 2009 on Tourism, which state that having tourist attractions in an area can be highly beneficial, including increasing Regional Original Income (PAD), raising the standard of living for communities, creating job opportunities, fostering environmental conservation, and preserving local culture.

According to Law No. 9 of 1990, tourism is defined as voluntary, temporary travel or a part of such travel to enjoy tourist attractions and attractions. The critical element in tourism is that it is intended for something other than livelihood. However, if tourism activities are conducted alongside livelihood activities, they can also be considered tourism. The fundamental definition of tourism comprises four elements: the human element (tourist), the activity element (travel), the motivation element (enjoyment), and the target element (tourist attractions and attractions) (Karoso, 2021).

Five elements must be met to develop an area into a tourist destination: a) Attractions. In the context of agrotourism development, attractions refer to agricultural fields, natural beauty, gardens, the culture of farmers, and everything related to agricultural activities. b) Facilities. Necessary facilities may include public amenities, telecommunications, hotels, and restaurants in market centres. c) Infrastructure. Infrastructure refers to irrigation systems, communication networks, healthcare facilities, transportation terminals, power and energy sources, waste disposal/wastewater treatment systems, roads, and security systems. d) Transportation. Public transportation, bus terminals, passenger safety systems, travel information systems, and labour; e) Hospitality. The community's hospitality reflects the success of a good tourism system (Prayogo & Pontan, 2021).

Tourism is a journey undertaken by an individual to a place to have fun or refresh. Tourism involves interconnected travel and temporary stays at the destination to spend leisure time or recreate. Based on the above definitions, tourism encompasses people as participants, travel, the duration of leaving the original place, destination and purpose, and the attraction of the destination. In the tourism system, there are many factors at play. The actors in tourism come from various sectors. In general, tourism is categorized into three main pillars: (1) the community, (2) the private sector, and (3) the government. The community includes the general public present at the destination, who own various tourism resources, such as culture. This group includes community leaders, intellectuals, NGOs, and mass media. The private sector encompasses tourism business associations and entrepreneurs, while the government group consists of various administrative regions, ranging from the central government to provinces, districts, sub-districts, and beyond (Wijaya, 2017).

Ecological Tourism (nature tourism) involves travelling to relatively undisturbed or uncontaminated natural places to learn, admire, and enjoy the scenery, plants, and wildlife, as well as the cultural manifestations of the local community, both past and present. In the ecotourism model, tourism activities are developed as responsible journeys to natural areas that conserve the environment and enhance the local community's well-being (Lv, 2018). According to the World Tourism Organization and the United Nations Ecotourism Program, ecotourism should focus on nature and the local population and culture as part of the visitors' exciting experience. Ecological tourism has an educational and interpretive component as part of tourists' offerings. Like Spillane's theory, one of the determining factors for developing a tourist area is the element of 'hospitality.' The community's hospitality is a crucial asset for the

sustainability of tourism. Community hospitality begins with a sense of ownership of every available tourism potential, whether it is physical (such as buildings and tourist sites) or non-physical (such as traditional art and community systems) (Akbar et al., 2022).

Cetho Temple, with its Hindu architecture, is in Cetho Hamlet, Gumeng Village, Jenawi District, Karanganyar Regency, approximately 25 kilometres east of Surakarta city. The temple sits on the western slope of Mount Lawu at an elevation of 1,496 meters above sea level, making it one of the highest temples in Indonesia. Cetho Temple was constructed during the Majapahit Kingdom era, specifically in 1475 AD, during the last period of Hinduism in Indonesia under the rule of Brawijaya V.

Cetho Temple holds great religious significance for the Hindu community, as most local people adhere to Hinduism. Even today, the Cetho Temple is used for ceremonies during Nyepi and Galungan holy days. Therefore, visitors are expected to maintain the sanctity of their behaviour and words within the temple to respect those who still worship it. The Cetho Temple complex is a beautiful cultural tourism destination. A new tourist attraction, Puri Taman Saraswati, is now located east of Cetho Temple. Puri Taman Saraswati was inaugurated on May 28, 2004, by the Regent of Karanganyar, Rina Iriani. Various activities, such as the Saraswati Day commemoration ceremony, are regularly held at Cetho Temple to attract tourists. Beyond cultural preservation, Cetho Temple's role in tourism also aims to enhance the welfare of the local community.

Figure 1. Ceto Temple (1,496 meters above sea level)



From an economic perspective, the establishment of Puri Saraswati has contributed to an increase in tourist visits to Cetho Temple and the surrounding area. Despite the temple needing to be more original and complete, it has attracted more tourists. The peak season for the Cetho area occurs when there are no events scheduled at Cetho Temple or in the vicinity, while the low season corresponds to times when events are being held at the temple or in the area. The table below shows the tourist visits to the Cetho area during peak and low seasons.

Table 1. List of Visits to the Cetho Area by Time of Visit

Num.	Aspect	Peak Season	Low Season
1	Event	Event Present	No Event
2	Daily Visitors	150	5 - 10

Source: Observation (April 12, 2022)

The table shows that the number of tourists visiting during the peak season is approximately 150 visitors per day, while during the low season, it ranges from about 5 to 10 visitors per day. The number of visitors to the Cetho area is still relatively low despite the increase brought about by Puri Saraswati. Recent data indicates that in 2017, Cetho Temple received 130,758 visitors; in 2018, there were 119,013 visitors; and in 2019, there were 87,465. These figures suggest a declining trend in tourist visits to Cetho Temple under normal

conditions (2017 to 2019). This situation has been exacerbated by the COVID-19 pandemic, which began in March 2020 and has not yet subsided as of April 2022. It has led to a further decrease in tourist visits due to government regulations on travel and gatherings. This is reflected in the table below (Dinas Pariwisata Kab. Karanganyar, 2021).

Table 2. Tourist Visits to Cetho Temple Over the Last 5 Years (2017-2021)

Year	Number of Visits
2017	130.758
2018	119.013
2019	87.465
2020	30.983
2021	25.022

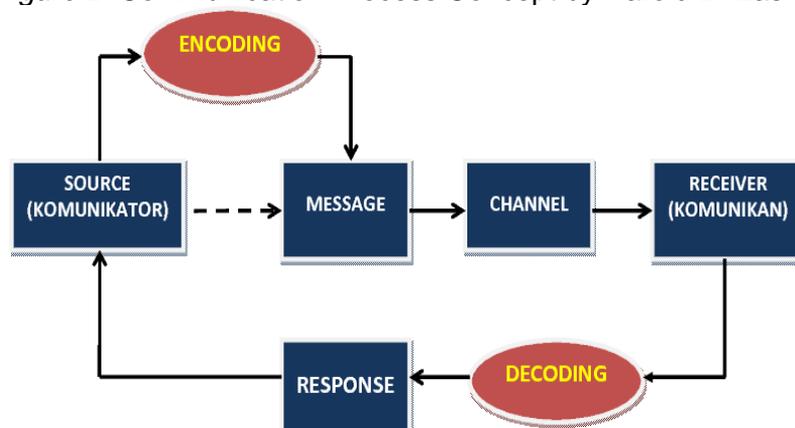
Source: Karanganyar District Tourism and Creative Economy Agency 2022 & Central Statistics Agency of Karanganyar Regency data for the year 2022

Method

This community service (Abdimas) activity utilizes various materials, including teaching aids featuring various Javanese cultural symbols and the distinctive flag of Cetho, which modifies the "Majapahit" flag with a series of red and white colours along with the symbol of Cetho Temple and its geographic elevation (1490 meters above sea level). Information from tourism managers is enriched through an online Focus Group Discussion (Rangkuti, 1997). Research Methodology in the Field of Tourism. Jakarta: PT. Gramedia Pustaka Utama, involving 15 stakeholders in managing Gumeng Tourism Village (Village Head of Gumeng, Cetho Sub-village Head, Youth Tourism Enthusiasts, Arts Teachers, etc.). The data analysis technique used is the Strengths (S), Weaknesses (W), Opportunities (O), and Threats (T) analysis, commonly known as SWOT, to guide the development of the tourism village (Utami et al., 2020).

This training is conducted by applying the Communication Process, defined by Harold D. Laswell as the "process of conveying a message from one person to another, through the media, with the aim of changing the way the other person thinks and acts." It is often referred to as the "process of Who says what to whom in what channel and what effect".

Figure 2. Communication Process Concept by Harold D. Laswell



The theoretical foundation above positions the speaker or message sender as the communicator (who); the Cetho-Gumeng community as the message recipients or communicants (to whom); Means/Method: the content of the message (message) is that the

community creatively serves tourists; the method (in what channel) includes techniques like Focus Group Discussion (FGD) (Principles and Implementation Steps in the Field); Tools involve various clothing and culturally themed Javanese flags; The goal (in what effect) is to increase the knowledge and ability of the Cetho community to present various tourist attractions.

Focus Group Discussion (FGD) is a form of data collection activity through group interviews and discussions and is the most used tool/method. In this regard, every field facilitator in community empowerment activities is encouraged to understand and master using the FGD method. The purpose of this article is merely an introduction to introduce the principles and basics of the FGD method. In this article, the author briefly explains the definition, characteristics, preparation of activities, and the steps of implementing the FGD method and technique (Aulia et al., 2022). This article also discusses the strengths (benefits) of the FGD method in understanding its uniqueness and how it differs from individual interview methods to gain a comparative understanding of community empowerment development.

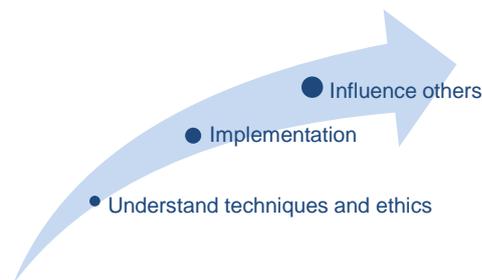
Characteristics of FGD:

1. FGD is attended by participants, ideally consisting of 7-11 people. The group should be small enough to allow each individual to express their opinions while obtaining diverse perspectives from group members.
2. FGD participants are people with similar or relatively homogeneous characteristics determined based on the study or project's goals and needs.
3. FGD is a directed discussion focusing on a specific problem or topic to be discussed and deliberated upon together. The discussion topic is predetermined. Questions are developed according to the topic and arranged sequentially or organized for participants to understand easily. The facilitator guides the discussion using these question guides (Ahmad et al., 2022).

The preparation is carried out by the facilitator team, providing FGD question guidelines according to the issues or topics to be discussed. The question guideline must be well-prepared and supported by understanding the underlying concepts and theories. FGD, with preparation of the question design, will result in a smooth FGD, saving time and money. A proper and reasonable FGD has a question guideline consisting of a systematic series of open-ended questions that the facilitator will use as a reference to guide the FGD.

The FGD facilitator team typically consists of 2-3 people, including the discussion leader (facilitator-moderator), recorder (minutes taker), and observer. At the very least, the facilitator team consists of 2 people: the discussion leader and the recorder of the discussion process and outcomes. The discussion leader (facilitator-moderator) must equip themselves to understand and explain the discussion topic. This task is carried out by the discussion leader (facilitator-moderator). They do not need to be an expert on the issue or topic being discussed; what is most important is to master the questions. A discussion leader should also be able to approach and motivate FGD participants so that they are encouraged and can spontaneously express their opinions. The facilitator's role is to create an informal and relaxed yet solemn atmosphere. They should maintain eye contact with participants attentively to establish a good and maintained dialogical relationship. Technical Aspects - The objectives of this activity are reflected in Figure 5, which includes participants being able to understand how to provide tourism services as effectively as possible and influence others by transferring these skills to others.

Figure 3. Participant Skills Target and Actions After Training



Result

The UMY *Abdimas* team addressed this issue with the theme "Enhancing Community Capacity in Managing the Cetho Tourism Area, specifically in the village of Gumeng." This *Abdimas* activity took place in the village of Gumeng, Jenawi, Karanganyar, on March 26, 2022, along with its potential for development. The aim was to increase the attractiveness and number of tourist visits while extending their duration. The methods employed included field visits, observation, discussions, and documentation. This *Abdimas* activity utilized various cultural symbols of Javanese culture and the Focus Group Discussion method involving 15 stakeholders who are involved in managing the Gumeng Tourism Village (Village Chief of Gumeng, Cetho Sub-village Head, Youth Tourism Enthusiasts in Cetho, Art Teachers, etc.). The data analysis technique used was SWOT analysis to guide tourism village development. This *Abdimas* activity initially presented the connection between the tourism village and the global and national tourism environment, as outlined in the Sustainable Development Goals (SDGs, 2030) in the field of tourism, as well as the occurrence of the Double Disruption (Digital Technology Revolution 4.0 and the COVID-19 Pandemic). The Sustainable Development Goals (SDGs) are 17 goals with 169 measurable targets and deadlines set by the United Nations (UN) as a global development agenda for the benefit of humanity and the planet.

These goals were collectively announced by governments worldwide through a UN resolution published on October 21, 2015, as a shared development ambition until 2030. They replaced the Millennium Development Goals signed by leaders from 189 countries as the Millennium Declaration at the UN headquarters in 2000, which expired at the end of 2015. The SDGs were formulated on July 19, 2014, and it was presented to the UN General Assembly by the Open Working Group on Sustainable Development Goals, covering sustainable development issues including poverty and hunger alleviation, improving health and education, promoting more sustainable cities, addressing climate change, and protecting forests and oceans. Multi-stakeholder partnerships are emphasized as a necessity to achieve these various goals.

Tourism and sustainable development objectives aim to build knowledge, empower, and inspire stakeholders, and align policies. The role of tourism development in the SDGs agrees with 17 goals, including "Strengthen the means of implementation and revitalize the global partnership for sustainable development." The United Nations World Tourism Organization (UNWTO) and the United Nations Development Programme (UNDP) are committed to inspiring leadership and facilitating collaboration among all stakeholders to advance the contribution of tourism to the SDGs in line with its targets by 2030, as reflected in the commitments of all member countries.

The existence of the tourism sector is closely related to the SDGs, which means not leaving anyone behind, the main principle of SDGs (Leave No One Behind). Based on this principle, SDGs should at least address two aspects: procedural justice, which is the extent to which all parties, especially those who have been marginalized, can participate in the entire development process, and substantive justice, which is the extent to which development policies and programs can address the issues of citizens, especially marginalized groups. The presence of tourism can help in achieving these SDGs. However, on the other hand, tourism can also be an obstacle to achieving these goals if it is not appropriately managed. The World

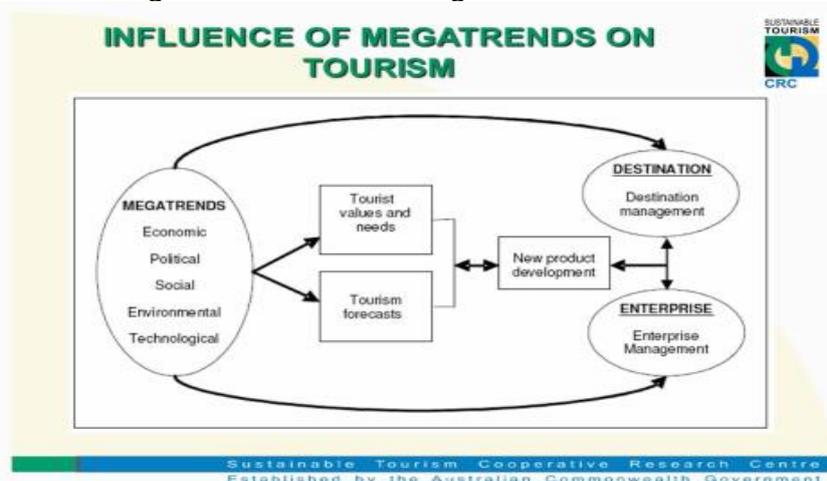
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Health Organization (WHO) officially declared the coronavirus (COVID-19) pandemic on March 9, 2020. This means that the coronavirus has spread widely across the world. The term pandemic may sound frightening, but it is not related to the severity of the disease but rather to its widespread transmission, which has also impacted Indonesia's global and national tourism industry.

Significant changes in Mega Trends since 2000 have driven economic transformation and industrial revolutions, and now we are entering the era of Industry 5.0. Additionally, there are technology trends where information and digital technology development demands that the tourism industry adopt information technology in all its activities. Furthermore, there are consumer trends where changes in consumer behaviour, including in the tourism sector, have occurred rapidly during the COVID-19 pandemic worldwide. This phenomenon has given rise to the term "Double Disruption effect toward Tourism," which includes various tourism trends in the era of the COVID-19 pandemic and post-pandemic, including:

1. Safety & Hygiene Tourism Trends (Safe and Healthy Tourism).
2. Increased Emphasis on Leisure (Tourists' interest in specific objects or limited group sizes of less than 20 people).
3. Shift From International to Local (Tourists are seeking local uniqueness).
4. Growth of Contactless Payments (Non-face-to-face and cashless payments).
5. Voice Search & Voice Control (Tracking, learning, and booking potential tourist destinations through online applications).
6. Virtual Reality Tourism Trends (Tracking, learning, and booking potential tourist destinations through images, videos, and reviews of previous visitors).
7. Solo Travel (Individual visitors, either alone, as a couple, with family, etc.).
8. Eco Travel (Environmentally friendly, including non-gasoline transportation).
9. Local Experience (Visitors have a unique experience by being involved in the local community's life).
10. Personalization (Highly personalized visitor experiences, including location, food, transportation, accommodation, etc.).
11. Robots, Chatbots and Automation, Artificial Intelligence, Recognition, Internet of Things (IoT), Augmented Reality (AR), and Customer Experience 2.0 are all automated and can be accessed independently by visitors.
12. Healthy and Organic Food (Healthy and pesticide-free food) (Lumanauw & S.st.Par., M.Par, 2022) (Wardana et al., 2019).

Figure 4. Influence of Megatrends on Tourism



Source: Republika "3 Trends that Tourism Players Must Adapt to During the Pandemic"

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The situation necessitates that all tourism service providers, including Candi Cetho, adapt to these global and national trends. Following discussions with all stakeholders, various Strengths, Weaknesses, Opportunities, and Threats (SWOT) have been identified in the context of Cetho tourism.

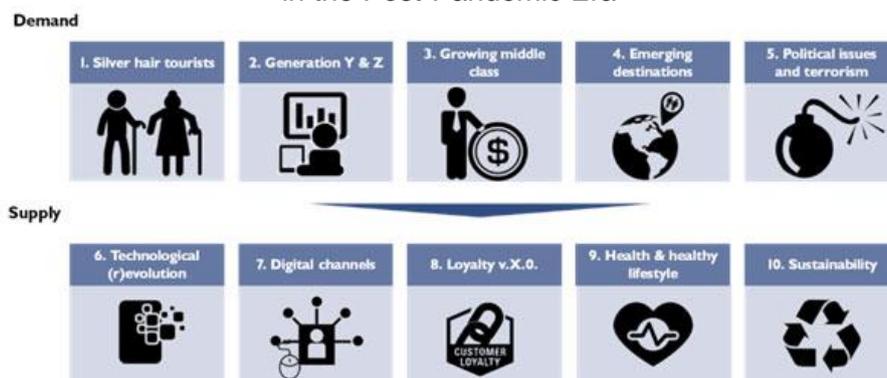
Internal factors reveal some Strengths (Internal Support), such as Lawu Natural Authenticities and Cetho Temple's cultural authenticity, deeply rooted in the Majapahit epic and offering a glimpse of "Little Bali." However, there are also Weaknesses (Internal Barriers) to address, including the community's underutilization of religious and cultural calendar packaging and the need for greater cultural literacy among residents and visitors.

External factors present Opportunities (External Support), with the development of attractions like Suku, Kemuning, and Paralayang, along with support from various governmental levels, including the Regency, Provincial, and Central Governments. However, there are Threats (External Barriers) as well, as domestic and international tourists remain unaware of the unique treasures offered by Cetho Temple, its pristine natural surroundings, and the rich cultural tapestry of its inhabitants.

This *Abdimas* recommends a Road Map to develop Cetho as a beautiful and unique tourist destination, considering its physical structures, natural surroundings, and the local community. It is worth celebrating that Cetho Temple possesses significant underlying potential, including its stunning mountainous landscape (1458 meters above sea level), Hindu Majapahit-influenced temple structures, and a predominantly Hindu local community in the Cetho village. Several activities have been conducted in this regard, mapping the potential and development direction of the Tourism Village to align with global tourism trends that prioritize environmental and sustainable practices and enhance the quality and quantity of attractions.

Activities 1 and 2 are executed while considering the characteristics of "New Tourists", including experienced travellers, well-educated individuals, well-informed visitors, independent explorers, unpredictable travel schedules, and diverse interests (Díaz-González et al., 2022). Consequently, Cetho's tourism management must adapt to the presence of these "new tourists" while continuing to cater to traditional tourists.

Figure 5. Diverse Demands for Tourism Services and Their Fulfillment in the Post-Pandemic Era



The image above indicates opportunities for attracting "new tourists" to the Candi Cetho area, including catering to various potential tourists: (a) Silver hair tourism (those aged above 50 years); (b) Generation Y (aged 25-40 years) & Z (aged 12-25 years); (c) Growing Middle Class (newly affluent individuals). Services that can be offered to these "new" tourists include Second home tourism (retirees and long-term field workers, such as film production), and Sport Tourism, encompassing (a) Feel young soft adventure; Health and wellness; Educational Tourism (Reza & Manouchehr, 2015).

The community in Cetho Gumeng prioritizes environmental sustainability, culture,

traditions, and local wisdom in their tourism services, represented by the Cultural Village of Cetho with a Javanese Hindu Majapahit cultural influence that is environmentally friendly and disaster potential conscious. Considering that the Cetho-Gumeng community is religious, raising awareness about eco-friendly tourism is conveyed using an approach involving various religions. For instance, Islamic teachings on the importance of environmental conservation are reflected in the Quran in Surah al-Anbiya verse 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Translation: We have sent you 'O Prophet' only as a mercy for the world. And Quran Surah Al-Qasas verse 77.

وَأَنْتَعِمَ فِي مَا آتَاكَ اللَّهُ الْكَافِرَ الْخَافِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ٧٧

Translation: Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good to others, as Allah has been good to you. Do not seek to spread corruption in the land, for Allah does not like the corruptors.

Christian teachings emphasize the importance of preserving nature, as seen in the Book of Genesis 1:1: "In the beginning, God created the heavens and the earth." Genesis 1:1-31 and Genesis 2:1-7 described how God created the heavens and the earth. All that is in it, from the separation of light and darkness to the creation of the firmament, vegetation, celestial bodies like the sun, moon, and stars, animals in the air, water, and land, culminating in the creation of humanity. "The universe and everything in it belong to the Lord" (Psalm 24:1).

In Hinduism, teachings found in the Upanishads emphasize love and respect for nature. It is taught that nature is not created for us to exploit excessively or incorrectly; instead, we are an inseparable part of nature, and thus, we have to preserve it just as we would preserve ourselves. Efforts to preserve the environment are part of Tri Hita: maintaining good relationships between humans, the Creator, fellow humans, and nature (Ariani et al., 2022).

Buddhist teachings, as articulated by Zen Master Thich Nhat Hanh, emphasize that "Human beings are an integral part of the whole society and the universe. They arise from nature, are sustained by nature, and return to nature." Buddhism's concern for forests and trees can be seen in the Vanaropa Sutta (S.I.32), where planting groves (aramaropa) and forests (vanaropa) are considered meritorious acts, providing help day and night (Azizah et al., 2022).

Common Thread. While these religious and belief groups differ in their beliefs and practices, most agree on the collective need to protect the environment. The various religious ethical foundations mentioned above share a common thread: a person's social behaviour is influenced by their ethical beliefs towards something. Therefore, building awareness of the importance of waste management is one way to implement the principle: "Nurture the soul... Nurture the body...!" The convergence of ethical ideas across religions leads to the realization that Tourism as Part of Environmental Care Reflects a Person of Faith. This means that the issue of climate change is not only a matter of science and technology but also a moral, ethical, and spiritual issue about how we live our lives (Maharaj, 2016).

Other activities that can be undertaken to enhance the capacity of tourism practitioners in Cetho include increased use of information technology through social media for promotion, improved accessibility, facilities, and accommodations, and collaboration between the community tourism group and travel agencies. The improvement of training and continuous coaching for tourism practitioners in the Gumeng Village and the necessity to establish "Balkondes" (Village Economic Hall) or Village-Owned Enterprises.

Subsequently, Cetho's tourism managers also need assistance from other parties, including (a) the Karanganyar Regency Government (to prioritize Cetho as a top-priority destination); (b) the Central Java Provincial Government, with Tawangmangu as a top-priority

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destination in Central Java; and the Central Government through the Ministry of Tourism and State-Owned Enterprises (BUMN) for support and branding of Balkondes CETHO.

Figure 6. Illustration of the Candi Cetho - Gumeng Tourism Area



Discussion

The community service initiative in Cetho-Gumeng village successfully achieved its primary goal of boosting tourism by attracting a diverse range of "new tourists" and emphasizing eco-friendly and culturally immersive experiences. The community's commitment to environmental and cultural sustainability, guided by ethical and religious values, laid a strong foundation for enduring tourism practices. Despite challenges such as low-season visits and the COVID-19 pandemic, the project offered innovative solutions and highlighted the importance of adaptability. The program's long-term impact, along with its potential for replication, underscores its significance in promoting sustainable tourism practices. Active community involvement and lessons learned further emphasized the vital role of community-driven tourism development in achieving these outcomes.

Conclusion

Tourism managers, including those in the Cetho Temple-Gumeng area, must adapt to various technological, societal, and contemporary environmental developments for sustainable growth. Internalizing environmentally friendly and sustainable tourism values among adults with experience and solid social awareness requires a specific approach, particularly fostering community self-reliance in managing tourist destinations. Simultaneously, it assists the government in enhancing the welfare of its citizens through professional tourism destination management. Training involves not only technical aspects of tourism management but also ethical foundations regarding the significance of working in the tourism sector as a part of our duty to preserve nature. The communication of these ethical foundations is essential because in the Cetho-Gumeng village community, like many religious Indonesian communities, actions are greatly influenced by their religious beliefs. In other words, we are building their physical well-being and nurturing their spiritual well-being.

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