**Analysis of Community Empowerment Based on Local Wisdom in Tanoker Learning Village, Ledokombo,**

**Jember Regency**

Dedy Wijaya Kusuma1\*, Nurshadrina Kartika Sari2, Abdul Wahid3

*1 Department of Economic Development, Faculty of Economics and Business, Institute of Technology and Science Mandala, Jember, Indonesia*

*2 Department of Accounting, Faculty of Economics and Business, Institute of Technology and Science Mandala, Jember, Indonesia*

*3 Department of Software Engineering, Faculty of Science, Technology and Industry, Institute of Technology and Science Mandala, Jember, Indonesia*

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| **Abstract**  |  | **Article Info** |
| Community empowerment based on local wisdom has the aim of empowering communities to play an active role in development. The Tanoker learning village is unique in its community empowerment process based on local wisdom. Tanoker is a structured organization and not only packages traditional culture but also modifications to traditional and modern culture. The reality of life in Tanoker is interesting to analyze, how local wisdom acts as social capital in empowering the community in Ledokombo Village. This research is a study of community empowerment based on local wisdom which has not yet been widely carried out in Indonesia. This research uses qualitative data with techniques *interactive model of analysis* to analyze local wisdom as strengthening social capital in community empowerment. The local wisdom values ​​taught by Tanoker succeeded in forming changes in individual consciousness, both in children, mothers, fathers and grandparents in Ledokombo Village. This change is visible in their thinking patterns and behavior Which turned into full awareness, where they wanted to contribute to making Ledokombo Village and its community better. In this case, it is proven that Tanoker Ledokombo acts as an agent of social change in rural areas through a local wisdom-based approach. |  | **Correspondence**:Dedy Wijaya Kusuma(dedy@itsm.ac.id)**JEL Classification:**JEL 1; JEL 2; JEL 3**Keyword:**Interactive Model of Analysis; Tanoker Learning Village; Local wisdom; Social Capital;Community empowerment |



**1. INTRODUCTION**

Community empowerment is an ongoing movement and process to mobilize potential, increase participation, build civilization, and strengthen community independence (Purba, 2015). Empowerment is a human development paradigm, namely a people-centered development approach  *(people center development)*  by  encouraging community initiatives and participation  from below (Kusuma, et al., 2017).

Local wisdom as culture is a pattern of understandings or meanings that are thoroughly intertwined with historically transmitted symbols, a system of inherited conceptions with symbolic forms by which humans communicate, preserve and develop knowledge. and their attitudes towards life (Kusuma, 2010).

Community empowerment based on local wisdom has the aim of empowering communities to play an active role in development activities (Rochmawati, et al., 2023). This will cause all natural and cultural riches to become an attraction that will be preserved and have a positive impact on improving the quality of life of local communities economically (Kholmi, 2018).

Jember Regency has a leading tourist destination with unique local wisdom and the active role of local residents in tourism activities. The destination is called Tanoker Learning Village in Ledokombo Village, Ledokombo District, Jember Regency. Tanoker Learning Village is a learning tourism destination in a rural area that has beautiful natural characteristics. Tanoker Learning Village not only offers natural beauty, but also traditional arts. The various activities and unique culture of the Ledokombo community where the Tanoker Learning Village is located include games, music, dance and traditional snacks. Apart from tourism activities, the Tanoker Learning Village also displays its cultural arts through typical handicraft knick-knacks produced by Tanocraft. Apart from cultural activities, the Tanoker Learning Village also opened a children's study room and an elderly school to improve the education of Ledokombo Village residents. Various activities which constitute the local wisdom of the Ledokombo Village community are part of the development of the tourism sector in Ledokombo Village (Purba, 2015).

The majority of Ledokombo village residents work as agricultural laborers, while others are involved in the informal sector such as small traders, as well as working in companies or as public/private employees. In the last two decades, more and more people have been making a living outside Ledokombo, both within the country (especially Bali) and abroad (such as Malaysia, Singapore, Taiwan and Hong Kong). Social problems are also important challenges in Ledokombo, including issues of education, health and poverty. So, Tanoker is here with a mission to help overcome these problems by being directly involved in the community, preparing families and children to live healthy, intelligent and prosperous lives.

Tanoker Ledokombo considers it a potential worth developing and introducing to the wider community. Introduction efforts are carried out through various strategies, such as art performances, print and electronic media, as well as utilizing collaboration that has been carried out by the founders of Tanoker Ledokombo. This made Tanoker Ledokombo begin to be connected and visited by various groups, both from the government and the general public, both from within and outside the country. These visits provide insight into social and cultural life outside Ledokombo District. Apart from that, Tanoker Ledokombo together with Ledokombo residents, especially children, also introduced traditional Indonesian culture. The meeting between the two parties succeeded in making the children who were accompanied by Tanoker Ledokombo carry out cultural fusion, combining traditional Indonesian culture with cultures from other countries. This combination is realized in the collaboration of traditional stilt games with dance movements, accompaniment by instruments and musical instruments, as well as songs sung in various languages, such as Madurese, Indonesian, English, Arabic, Mandarin, Javanese and Japanese.

The traditional game used by Tanoker Ledokombo as a means to encourage social change in Ledokombo District is the game of stilts. Tanoker Ledokombo together with the local community, especially children, are trying to revive the role of stilts amidst the dominance of modern games which often make children tend to be individualistic. Apart from that, the cultural values ​​contained in the stilt game are enriched by including songs accompanied by musical instruments and discussing certain themes that are relevant to everyday life.

Interestingly, all of the Tanoker Learning Village activities are community empowerment, where Ledokombo village residents are trained in their abilities and willingness to develop their own potential. Tanoker Learning Village was founded by Dr. Ir. Suporahardjo and his wife, Dra. Farha Tit Abdul Qadir Assegaf, M.Sc. or who are familiarly called Pak Supo and Bu Cicik, are determined to invite Ledokombo residents to be more creative in order to improve their quality. The people of Ledokombo village, with empowerment from the Tanoker Learning Village, are able to be creative and do business and have even become a special attraction for tourism in Jember Regency. The Tanoker Learning Village also often receives awards and achievements from the government and other parties, because the Tanoker learning village is considered to have contributed to the empowerment of local communities. The Tanoker Learning Village is able to manage the community empowerment process, not only as an educational facility but also as a tourism activity (Giovanni, 2019).

Tourism is an important element in this century in growing the economy of developing countries, one of which is Indonesia. Since the last few decades, tourism has been able to boost the economies of various countries around the world (Sagajoka & Banda, 2019). The development of tourism causes various impacts, including creating jobs and increasing people's income, especially communities around tourist attractions. Tourism development is one way to reduce poverty, preserve natural and cultural resources of local communities and improve the quality of life of local communities (Kusuma, 2023). The active role of local communities will prevent negative impacts in the form of damage to natural resources and/or culture of the surrounding community (Kamaruzzaman, 2018).

Synergy is needed between the government and local residents in developing tourism potential. Not only training, but tourism developed by local residents also requires assistance and capital assistance. Efforts to provide capital can be through increasing tourism awareness groups and developing community business potential in the tourism sector (Bhandari, 2021). Socializing the importance of developing tourism potential can also increase public awareness of preserving natural resources and cultural uniqueness which is a tourist attraction, this indirectly encourages the growth of new jobs (Kusuma, et al., 2017).

Development is not only limited to children's creativity in combining cultures. The people of Ledokombo District as a whole have also played an active role in changing the conditions of their area, which can be seen from their participation in every Ledokombo Tanoker activity to the formation of groups operating in the field of social entrepreneurship. This social entrepreneurship activity, which began running intensively in 2011, focuses on lodging businesses by marketing and renting out rooms in people's homes. In 2012, this business expanded by increasing the production and marketing of handicraft and culinary products. This development shows that the people of Ledokombo District are able to accept change and use it as an impetus to develop their area.

The Tanoker learning village as the subject of this research is unique and has a unique local wisdom-based community empowerment process. The Tanoker Learning Village is complex, because it is a structured organization and not only packages traditional culture but also modifications to modern culture and adopts innovations in the development of traditional and modern culture (Hasan, et al., 2022). The communities helped by the Tanoker Learning Village are traditional village communities who still have inadequate abilities to become entrepreneurs and develop SMEs. Skills training is also carried out progressively in all age groups.

The reality of life in the Tanoker Learning Village is interesting to analyze, how local wisdom acts as social capital in empowering the community in the Tanoker Ledokombo Learning Village, Jember Regency. Furthermore, it was also analyzed how potential could be developed in community empowerment carried out by the Tanoker Learning Village. Society and tourism both have a dynamic nature, so that at any time they require more in-depth analysis or study. Because as a dynamic activity, this requires continuous study (including socio-economic, socio-political and socio-cultural aspects), which must also be dynamic, so that the development of community empowerment can provide benefits for human life, especially local communities.

**2. METHODS**

This research uses qualitative methods. According to Moleong (2017) qualitative research aims to find out phenomena that are occurring or have occurred based on the experiences of research subjects. Qualitative methodology is a research procedure that produces data in the form of words and statements from the subjects studied. Qualitative research relates to the ideas, opinions, or beliefs of research subjects that cannot be measured with numbers (Sari, et al, 2022). This research describes community empowerment based on local wisdom to develop tourism in Ledokombo Village, Ledokombo District, Jember Regency.

This research was conducted in Ledokombo Village, Ledokombo District, Jember Regency, East Java Province. Ledokombo village is located in Jember district, but not only Javanese people live in this village, many Madurese and Osing people also live in this village and can live side by side. The location of Ledokombo village from the city center of Jember district is around 30 kilometers to the north. The main occupation of village people in Ledokombo is farming, but many residents also choose to become migrant workers abroad. The large number of people who choose to become migrant workers means that many families have to separate their family members, especially children who are separated from their parents and parents in old age who have to be separated from their children. Researchers chose Ledokombo Village because in Ledokombo Village there is also the Tanoker Learning Village as a socio-cultural tourism destination, making the local wisdom of the Ledokombo community an important element in empowerment. Not many villages are as empowered as Ledokombo Village, which not only attracts tourists but also many figures who come to study at the Tanoker Learning Village.

Qualitative research starts from the uniqueness and complexity of the reality or social phenomenon being studied, so determining informants is an important part. Informants are people who are asked to provide opinions regarding research problems and people who are directly involved in the problem being researched (Sari, et al, 2022). This research uses techniques of purposive *sampling*. Researchers choose deliberately and in a planned manner informants or subjects who can help researchers understand the research problem. Informant or subject is the person who best understands and understands the research problem. Researchers tend to choose informants or subjects who are considered knowledgeable and trustworthy in explaining research problems in depth. The criteria for informants or subjects include:

1. Ledokombo Village Community

2. Member of the Tanoker Learning Village activities

3. Get to know the activities of the Tanoker Learning Village

Researchers took 10 people according to the criteria as a research informant. The informants are Ledokombo residents who take part in and know about the activities of the Tanoker Learning Village, which consists of participants, managers and initiators of community empowerment activities.

This research uses qualitative data with data sources grouped into 1) primary data obtained directly through in-depth interviews with research informants and 2) secondary data, namely data obtained not from the first party but from certain parties related to this research ( documentation or literature study).

Researchers used data collection techniques of participant observation, in-depth interviews and document study.

1. Participant observation, this method is an observation where the researcher is actively involved with the activity being observed and records the behavior that occurs at that time and can also participate in the activity being observed.
2. In-depth interviews, this method is a way of obtaining data by conducting in-depth interviews and direct questions and answers with people who have been designated as informants.
3. Document Study, this method is collecting data through searching and finding evidence that is not directly aimed at the research subject, but through documents.

Even though there have been many studies on community empowerment, there have not been many studies on community empowerment based on local wisdom in Indonesia. Setiadi and Pradana (2022) conducted research on Community Empowerment Based on Local Potential through the Genilangit Tourism Village Program, Poncol District, Magetan Regency using the CIPOO approach *(Context-Input-Process-Output-Outcome)* and the results obtained were that the ability to develop independently would emerge if community participation began to be encouraged in developing villages. This can be implemented, one of the ways is by community participation in implementing and getting involved in making existing development programs a success. in his village. Meanwhile, this research will use an interactive *model of analysis* to analyze local wisdom as strengthening social capital in community empowerment. This technique can increase the depth of understanding and results of studies regarding the phenomenon being studied and the context in which the phenomenon appears.

**3. RESULTS AND DISCUSSION**

**Results**

**Tanoker Ledokombo Learning Village Community Profile**

Ledokombo Learning Village is a rural area that has unique characteristics as a tourist destination. The people in this region still maintain their original traditions and culture. Apart from that, typical food, agricultural systems and social life are also the attractions of this tourist village. Authenticity and natural sustainability are also important factors that support this area as a tourist destination. Apart from this uniqueness, this tourist village needs to be equipped with various facilities such as transportation, telecommunications, health services and accommodation to facilitate tourism activities. Accommodation in the form of tourist cottages (homestays) allows visitors to experience an authentic rural atmosphere. This village is also a meeting place for various groups, races, ethnicities and cultures, which are managed to support each other in order to create peace, justice and prosperity, especially for children as the next generation and hope for the future.

Tanoker is a learning community in Indonesia that seeks to develop the potential and character of children and society through various creative activities. This activity started with a game of Stilts, a traditional game that is full of inspiration and uses bamboo as the main tool. Stilts, which consist of a pair of bamboo, are played with patience, perseverance and a sense of never giving up. This game is a symbol of Tanoker's struggle in building a learning community. Learning to play stilts requires hard work, just like Tanoker's journey in forming this community.

Tanoker focuses on children, believing that they have the right to live happily and develop without ignoring the importance of personal development. The aim of Tanoker is to help children become virtuous individuals and have a positive impact on society, nation and state. The name “Tanoker,” which comes from the Madurese word meaning “cocoon,” reflects the belief that community and culture-based tourism can drive significant social change, helping to overcome problems of education, health and poverty. Tanoker was founded as a learning and playing community on December 10 2009 in Ledokombo.

The Ledokombo Tanoker Community was founded by Dr. Ir. Suporaharjo, M.Si and Dra. Farha Ciciek, M.Sc. Initially, the two of them decided to return from Jakarta to Ledokombo Village with their two children, Moksha and Zero. Their decision to return to their hometown was accompanied by the aim of making their children feel comfortable living in the village. Supo started his efforts by introducing the games he played as a child, as a way to make his children feel at home. This introduction began with questions from his two children who were curious about what game they were playing when I was a child. Supo answered that he used to often play spinning tops, marbles, hide and seek, gobak sodor and stilts. Mokhsa and Zero also asked about the stilt game and asked to make the stilts. From there, Supo started practicing the traditional games he had played, with stilts as the first game. Mokhsa and Zero were interested in stilts because in Jakarta they had never seen a game like that. Supo then made four pairs of stilts, aided by the abundant availability of bamboo in Ledokombo District. Day by day, Mokhsa and Zero continue to study and play on stilts.

Learning to stilts for a while was over, and the days passed in Ledokombo Village. One day, Mokhsa and Zero visited Mamak, Jakfar, Ahmad, Aji, and Algi's house to invite them to learn to play the djembe and kentongan musical instruments at the Suporahardjo family's house for several days. The sound of the musical instruments they were playing was heard by several children around Suporahardjo's house. Not long after, the children who heard the sound told their friends and agreed to visit Suporahardjo's house. When they arrived there, a group of children named Rofi, Rosi, Intan, Dini, Puput, Niko, and Firman met Mamak, Jakfar, Ahmad, Aji, Algi, Mokhsa, and Zero. The meeting began with introductions between Rofi's group and Mokhsa and Zero, who then continued by playing musical instruments together.

Seeing the progress of his two children who were starting to socialize with the neighbors' children, and realizing that their house lacked space to play, Supo took the initiative to improve a small river and a plot of family garden behind his house. After completion, the place was used by children for cycling, learning to play the djembe musical instrument again, and playing on stilts. This activity also attracted the attention of Pak Heri, a craftsman in the Supo family, who then made more stilts for the children. Apart from that, he also prepared raffia ropes as barriers for the start and finish lines in the stilt racing game. The more stilts available at Supo's house, the more enthusiastic the children are in practicing and learning how to play stilts.

The increasing number of children who come every day makes Supo, Ciciek, and their two children discuss the steps that should be taken to accommodate these children's activities. As a result of the discussion, it was decided to hold various competitions for children, such as walking on four boards with the rule of not being allowed to fall, marble racing, eating crackers, gobak sodor, soccer matches, team clogs, and stilt racing. These competitions are held every week and are only participated by children who live around Supo's residence. The winners of each competition received prizes in the form of money, with a value of IDR 5000.00 for 1st place, IDR 3000.00 for 2nd place, and IDR 2000.00 for 3rd place. This was the starting point for the founding of the Tanoker community.

Now, Tanoker has become a space for children to express themselves through traditional games, such as Stilts and Djimbe, as well as various other creative activities. One of the routine programs is Cheer Week, which is designed to optimize children's personal development. Apart from being a study space, Tanoker is also famous for the friendliness and comfort felt by anyone who visits. Tanoker has integrated into the surrounding community and continues to spread joy to children. Visitors will feel extraordinary togetherness and warmth while at Tanoker.

Tanoker also played an important role in the creation of the Ledokombo Learning Tourism Village. This community is active in developing the potential of Ledokombo District, making it the center of social life that moves society. Tanoker is also an inspiration in efforts to preserve the cultural heritage of our ancestors, working together with the village government and community in maximizing existing potential, such as:

1. collaborating with local communities in providing homestays and food for tourists.
2. collaborating with local residents to provide souvenirs for tourists by forming a group of women crafting handicrafts and producing herbal medicine from abundant herbal plants.
3. partner with village governments to facilitate and resolve problems faced by migrant workers as well as their families and children.
4. Collaborating with the village government in developing natural tourism potential and home industries in Ledokombo.

Tanoker has five activity units, each of which focuses on cultural, social and economic activities. The Child Support Unit is tasked with developing children's talents and character through educational and fun activities. The Handicrafts Unit works with migrant workers to improve their welfare and independence through creativity, including making handicrafts, as well as coordinating three business groups: Edelweiss, Cheers, and D'ombocraft. The Agricultural Unit manages the entire agricultural process from planting seeds, maintenance, harvesting, to sales. Units Mentoring TKI (Indonesian Workers) specifically focuses on protecting the rights and obligations of migrant workers, both domestically and abroad. Finally, the Event Organizer Unit is responsible for organizing all activities related to tourism, tourism products and tourism services for visitors. In developing Learning Tourism, all units work together under the coordination of the Event Organizer Unit.

**Empowering Children in the Tanoker Ledokombo Learning Village Community**

The Tanoker Ledokombo Learning Village Community functions as a small structure in the form of a learning and playing community which is equipped with elements such as a name, secretariat, activity forum, types of activities, management, motto and objectives. Guidance activities at Tanoker run effectively with the involvement of mentors and children as active agents in the community. The mentor has a central role in providing material related to cultural values, with authority over the knowledge and tools used in the process. In carrying out their role, companions need children as recipients of material, and conversely, children need companions to gain an understanding of cultural values. The mentor provides guidance with a cultural approach through traditional stilt games and songs accompanied by music, as well as through discussions of themes relevant to everyday life. These cultural values ​​are conveyed repeatedly in an informal format every Sunday or when children visit Tanoker Ledokombo. Apart from that, guidance is also provided when Tanoker Ledokombo holds activities outside Ledokombo.

The cultural values ​​contained in the traditional game of stilts include: 1) stilts are a traditional Indonesian game that needs to be preserved; 2) share knowledge and build solidarity through cooperation that reflects attitudes of caring, mutual cooperation, mutual assistance, understanding, patience and supporting friends; 3) train agility and speed; 4) develop creativity through work; 5) expand friendship with anyone, from anywhere, like extending the range when using stilts; 6) everyone can achieve something higher, such as achieving goals. Dreams can be achieved through practice, hard work, not giving up easily, continuing to fight, and not forgetting to pray for balance. Like when riding on stilts, stable footing makes a person appear taller. To achieve higher things, we must continue to learn and maintain balance in life, such as the existence of men and women, day and night, as well as effort and prayer.

The cultural values ​​in the traditional game of stilts are strengthened through explaining the meaning of song lyrics which children often learn while singing to musical accompaniment. The meanings of these songs include patience, discipline, self-confidence, and belief in achieving goals; build friendship and cooperation by learning, playing, creating and discussing together to lighten the burden and share knowledge and experience regardless of differences; wise in utilizing nature as a source of knowledge; the courage to ask; Throw garbage in its place; appreciate and respect the learning provided by anyone, including street children; developing creativity, such as using used goods for recycling; everyone can become a teacher, be they children, adults, or street children; proud to be a child of Ledokombo District and Indonesia; understanding and understanding each other; everyone has the same rank before God, which is reflected in the attitude of not discriminating between friends or guests; live in harmony without being hostile, fighting, ridiculing, putting down, pitting against each other, or insulting; always be grateful for God's blessings, such as being grateful for the rice harvest in Ledokombo; appreciate and thank the farmers who have worked hard to plow the fields, plant, fertilize, harvest and pound the rice into rice; serious and solemn in praying to Allah, which can be done by singing songs; play while learning because playing is not just entertainment; respect, love and be devoted to parents; welcome guests in a friendly and polite manner; study tribes and clans from Indonesia and abroad; children have their own identities and uniqueness that cannot be fully represented by parents; and reminding every guest who comes to Tanoker Ledokombo not to forget this learning village, as well as the people and natural environment of Ledokombo District.

Sharpening of cultural values ​​is also carried out through discussions of themes that are relevant to everyday life. During the research, the author saw that the themes discussed in the guidance were sex and gender. Discussions about sex are more focused on the importance of caring for and maintaining male and female reproductive organs. Meanwhile, discussions on gender focus on equality in work or profession between men and women, so that both must complement each other in social life. Children are also taught to respect transgender women by not insulting them, because they are fellow human beings who were also created by Allah. Insulting transgender people is considered the same as insulting Allah.

The mentoring process in the Tanoker Ledokombo Learning Village community not only explains the various cultural values ​​contained in each activity, but also packages the application of norms or rules as part of the legitimacy structure. The norms applied at Tanoker Ledokombo consist of oral and written norms. Oral norms include the obligation to tolerate each other without discriminating against each other based on origin, social status, religion, ethnicity, race, ethnicity or nation; as well as the prohibition against quarreling or being hostile. To maintain harmony, the principles contained in the Tanoker motto, namely learning, playing, making friends, having fun and working together, must be implemented. This also means avoiding fighting, insulting, putting down, or ridiculing friends. Apart from that, Tanoker Ledokombo teaches the importance of complementarity, helping, working together, learning, sharing, caring, mutual cooperation, mutual assistance, support, as well as understanding and understanding each other. After playing on stilts, the equipment must be returned and neatly arranged in a storage area, and rubbish must be disposed of in the place provided. Meanwhile, written norms can be seen in the regulations posted on several parts of the walls and trees at Tanoker Ledokombo. Some of these are often reiterated verbally, such as: it is forbidden to play new gamelan without a trainer; after practice, musical instruments must be returned to the multipurpose hall; after reading the book, please return it to the shelf provided in the multipurpose building; and every child who is going to swim must read a book first and write a summary of the story, urinate in the bathroom or shower, and must wear a swimsuit or underwear. These norms began to be socialized to children with the development that after reading books, children were now obliged to retell the content they had read and their behavior was seen to change for the better.

**Empowerment of Mothers in the Tanoker Ledokombo Learning Village Community**

Empowerment of mothers in the Tanoker Ledokombo Learning Village is realized through a program called "Bok-ebok School." This program was established in 2016 in Tanoker Ledokombo as a response to the lack of attention received by Ledokombo children from their parents who work as migrant workers. The aim is to raise awareness among mothers to implement good parenting patterns, both for their own children, relatives' children and neighbors' children. This program provides basic material such as identity, gender, healthy food, environmental cleanliness, child care, collaborative care, and Muslimatan schools in 10 meetings.

In the last two years, Bok-ebok School has expanded to three locations, two in Sumber Salak Village and one in Sumber Gadung Hamlet. In interviews with Mrs. Maisi, Mrs. Laila, Mrs. Ita, and Mrs. Munawaroh—participants of the Bok-ebok School in Sumber Gadung—all four agreed that this program had a positive impact on families and the community. For example, in the material on identity and gender, mothers are taught to know themselves, understand life's needs, roles, and similarities and differences with their husbands, both in nature (sex) and in equality of roles (gender), which helps create family harmony.

Healthy food material provides an understanding of what you can and cannot consume to maintain health, which is very important to influence child behavior. In environmental hygiene material, mothers understand the importance of maintaining a clean and healthy environment for the lives of their children. In childcare material, mothers are taught how to educate their children starting from small things, starting with how to behave well towards their husbands as an example for their children. As a simple example, mothers are taught to get used to saying "please" when asking for something and "thank you" afterwards, as well as prohibiting children from playing with gadgets excessively to avoid dependence on technology.

Collaborative parenting material provides an understanding of the impact of lack of attention on children left behind by parents who work as migrant workers, as well as building empathy so that mothers are able to provide protection and good parenting. Mrs. Munawaroh enthusiastically considers this a shared responsibility to help RT/RW in protecting children from bad behavior. Muslimatan schools are implemented to build the spirituality and religiosity of mothers as the first madrasah for their children and as social creatures in the neighborhood.

For many people, the strategies taught may seem simple and appear to have little impact in saving the nation's children. However, for Bok-ebok who prioritizes learning and application in everyday life, this is very meaningful. They succeeded in being pioneers in protecting children from immoral behavior. Through childcare materials, Mrs. Laila, head of the Bok-ebok School, succeeded in educating her children to behave well, starting from small things, to changing her children's habit of drinking alcohol frequently to becoming anti-alcohol. With identity and gender material, Mrs. Munawaroh successfully collaborated with her husband in educating their children to be polite. The change that is clearly visible is from the habit of speaking harshly to being a softer and more obedient child. Apart from that, with collaborative parenting materials, Mrs. Munawaroh also actively conveys materials to her friends who are busy working during the harvest season, so they cannot attend Bok-ebok School. Another success can be seen from the reduction in the number of youth in Sumber Gadung Hamlet who are involved in drug abuse. These efforts are in line with the aim of making children superior individuals.

Superior humans are those whose limbic system functions well, so that their emotions and perceptions are not in a negative state. The limbic system is a group of structures in the brain that control emotions, memory, and arousal. Some of the strategies taught are also part of neuroscience practice, namely the study of the brain and how it works. In the context of neuroscience, children are taught how to maintain brain health by fulfilling its physical, material and biological aspects. A healthy brain will produce a healthy soul, so that children will avoid social problems that can lead to negative things. Isn't that what every parent wants?

Practically, with adequate understanding of the material, parents not only become central figures in educating children, but also provide good influence and great benefits. As an innovation from the understanding that "Mother is the First Madrasah", fathers also need to act as the first madrasah by more wisely managing their time between work and accompanying their children, both at home and at school. This is in line with the hopes of Anies Baswedan, Minister of Education and Culture, that fathers must also be more involved in their children's education, because fathers are the first madrasa for children.

In relation to the current context, the strategies implemented by Bok-ebok have become the key to success in educating children in the millennial era and have the potential to make a major contribution to educational program innovation at the Ministry of Education and Culture. Therefore, there needs to be synergy between parents, society and educational institutions. Parents and educational institutions can form special classes, such as the Bok-ebok School, which are held periodically and provide opportunities for fathers and mothers to participate. The school can present speakers from both internal and external sources. This program should be implemented nationally, so it is important to formulate an integrated curriculum and provide facilities, infrastructure and core materials to achieve national education goals.

Apart from that, proper time mapping is very necessary, because in the millennial era many mothers also have careers, so their schedules are busier than housewives. Fathers' involvement in children's education is also increasingly necessary, so dividing time between work and educating children becomes a necessity.

**Empowerment of Fathers in the Tanoker Ledokombo Learning Village Community**

Empowering fathers is also an important part of the Tanoker Learning Village community. The fathers in Ledokombo village also do not want to be left behind in developing themselves. Starting from concerns about environmental conditions, especially regarding juvenile delinquency, unhealthy living, and violence in the family, a number of fathers took the initiative to hold outreach about social problems that have been occurring recently. This activity is usually carried out in conjunction with regular meetings, such as taklim assemblies, recitations, social gatherings, Rukun Kifayah, dhikr assemblies manaqib, or other meetings.

Muhammad Ali, the initiator of this activity, called it a "School for Fathers" because apart from holding dhikr and prayers together, at the end of the event it was also filled with material, especially regarding family education. According to him, family education is very important to implement in this forum because the family has a big influence in shaping individual behavior and providing vitality and calm to children. Through the family, children learn their language, values, and customs. The family is responsible for educating children properly according to the right principles, keeping them away from deviation. Therefore, the family has important duties and responsibilities, such as maintaining love and peace at home, avoiding violence, supervising the educational process, and parents must carry out the necessary steps as part of their obligations.

Pak-father schools are packaged in a different way from formal schools, where there are no facilities such as benches, tables, blackboards or other learning media. The educators there also do not dress formally or as organized as in formal schools. There were only casual discussions about family education and social phenomena occurring in the environment. This forum is usually also a place to share experiences about how to educate a family properly and correctly.

A statement from one of the school participants, 57 year old Erfan, revealed that he really enjoyed attending Pak Bapak's School and the relaxed discussion atmosphere. He feels he has gained knowledge about how to be a better parent. "We are taught how to communicate, such as inviting children to eat together and discussing various things within the family," he said. Meanwhile, Abdul Rofik, 60 years old, also stated that this kind of meeting was very important to attend. Through this group discussion, he felt reminded of the importance of building good communication within the family. "In educating children, we have to be patient and not mix personal problems with children. If there are external problems, we have to be able to separate them. That's the message I got from today's discussion," explained the Sumbersalak village official. While attending the Pak-father School, Abdul Rofik often served as a speaker in activities held every week. According to him, this activity is very important because the most important and first education is the family. At home, children are guided, educated, directed and straightened out with love and affection. Gentle touch, sincere attention, and constant assistance are forms of parental care. Because of this, Abdul Rofik often discusses the importance of family education at every meeting.

**Empowering the Elderly in the Tanoker Ledokombo Learning Village Community**

Learning knows no age or time limits, and it is never too late to learn. With this spirit, the elderly in Ledokombo Village also do not want to be left behind by the younger generation. They formed a forum called "Yang-Eyang School." Yang-Eyang School, which means a place of learning for grandparents, was formed by the Karang Wreda Bungur and Tanoker Ledokombo Jember communities in February 2018. The Karang Wreda Bungur community itself was founded in December 2007 with the aim of facilitating elderly people to stay healthy, productive and creative in old age. This community was initiated by Vishnu and continued by Enik Supiyah. In August 2017, Karang Wreda Bungur also formed the Khoirunnisa study, led by Mukaryati, to improve the spiritual quality of the elderly.

Yang-Eyang School is named SEGAR, which is an abbreviation of healthy and fit. Initially, the Yang-Eyang School initiative emerged because many Ledokombo residents entrusted their children to grandparents, either because their parents worked abroad as migrant workers, or because their parents were busy working without the help of domestic workers. However, parenting by grandparents causes several problems, such as children who become more spoiled than when they were raised by their biological parents, as well as the tendency of grandparents to defend their grandchildren when their parents give advice. Nevertheless, these grandparents have great potential and a big role. Their daily activities are very busy, such as preparing food, dropping off and picking up children from school, and accompanying them to play. Therefore, a space is needed to facilitate their potential so they can live a quality life.

Yang-Eyang School was born from a shared passion to become quality seniors in supporting the creation of a golden generation. This program is also driven by Islamic teachings which emphasize the obligation to seek knowledge from birth until the end of life. Apart from that, grandparents are encouraged to learn good and healthy ways of raising children, considering that the challenges of the times they face are different from the childhood of their grandchildren today.

The Yang-Eyang School has several objectives, including: 1) to be a place to help grandparents improve their knowledge and skills, both for themselves and for grandchildren in the family, on the basis of good character; 2) provide space to share and vent between grandparents; and 3) be a place to find solutions if there are obstacles in raising grandchildren or other problems faced by grandparents. This school has 48 members with ages ranging from 31 to 89 years.

To increase knowledge, grandparents are taught various things about parenting, education, and fulfilling children's rights, such as the right to play, receive education, protection, healthy food, affection, and others. They are also equipped with knowledge to protect children from negative influences, such as the bad effects of using gadgets, sexual violence, the dangers of drugs and illegal drinks, gender, domestic violence (KDRT), and preventing radicalism. Apart from that, grandparents are also given the skills to make healthy food to maintain the health of themselves and their grandchildren, learn to make herbal medicine, and how to handle minor accidents at home or in the surrounding environment. These materials were delivered by school members, formal and non-formal institutions, volunteers, and facilitated by the Tanoker learning village.

Educational activities at Yang-Eyang School are held twice a month, namely on the first and fourth weeks of each month, every Thursday morning after group gymnastics. However, additional meetings may be arranged if necessary. After participating in the activity, the grandparents practice material that has been studied at home with their grandchildren. They even reminded each other's grandchildren to always maintain ethics and do good. In the Yang-Eyang School forum, they also share information about children's development. If something is not good, it becomes a topic for discussion to find a solution together.

Apart from studying, the grandparents feel very happy because they often gather with their friends. Farha Ciciek stated that Yang-Eyang School is not only for children and grandchildren, but also for grandparents to become productive and qualified seniors. It is also hoped that this school can inspire communities and governments in other areas to create villages that are friendly for the elderly.

**Discussion**

The local wisdom values ​​taught by the Tanoker Learning Village Community have succeeded in forming changes in individual consciousness, both in children, mothers, fathers and grandparents in Ledokombo District. This change is visible in their thinking patterns and behavior. Initially, many people came to the Ledokombo Tanoker Learning Village without clear awareness, just to play, fulfill their curiosity about the traditional game of stilts, follow other people's suggestions, or simply take part in existing programs. However, after following various guidance, their motivation changed to full awareness, where they wanted to contribute to making Ledokombo District and its community better.

Children from ten villages in Ledokombo District, for example, are starting to complement each other in learning, playing, having fun and creating, showing pride in being part of Ledokombo and Indonesia. They hone their dexterity and creativity, one of which is by creating unique stilts, both for individuals and teams, as an effort to preserve traditional games. This makes them play PlayStation and online games less often. Children also learn to build friendships in a spirit of tolerance, both among fellow children in Ledokombo and with guests from outside the area, while sharing knowledge.

Apart from that, they also develop sportsmanship, discipline and self-confidence to show their abilities to the public. They received awards in various competitions, were able to plan, build and realize their dreams. The children involved in Tanoker Ledokombo also become more skilled in speaking and are trusted by their teachers and friends to become leaders.

Mothers in Ledokombo Village have succeeded in supporting education, especially in strengthening children's character. They also act as wives, mothers and community members who have high empathy in serving the community. These three roles synergize with each other in the selves and actions of mothers, making them have great potential to contribute to saving the nation's generation. In practical terms, these mothers started from small steps to achieve big hopes. With a simple strategy, they succeeded in becoming pioneers or activists in society, especially in strengthening children's character education. These strategies are a concrete manifestation of the knowledge they gained during the empowerment process carried out by the Tanoker Learning Village Community.

Empowerment carried out by fathers in Paluombo Hamlet, Village Source Salak, Ledokombo District, Jember Regency, has proven successful in strengthening character, especially in the family environment. This activity is still running well based on mutual agreement. Packaged in shape assembly taklim, this program is the spearhead in developing a believing community. The role of Pak-Bapak School has succeeded in achieving its goals, namely forming individuals who are devout in modern life and creating harmonious families, or sakinah.

The empowerment carried out by the elderly in Ledokombo Village through the Yang-Eyang School is not only aimed at protecting children from bad environmental influences, but also to create quality elderly people. This school seeks to create a safe and comfortable space for the elderly in their daily lives, support the growth and development of grandchildren, build happy households, and create a healthy environment for family, relatives, friends and the community. Therefore, the Yang-Eyang School curriculum is prepared together based on the needs of the participants.

The empowerment carried out by the Tanoker Learning Village Community, which is based on local wisdom, has encouraged the community to internalize and implement changes in thought patterns and behavior in daily life as a form of practical awareness that is formed. In their daily social life, they interact widely with fellow Ledokombo District residents, while spreading the cultural values ​​that have become part of their character. This interaction builds collective awareness which ultimately results in collective social change, starting from cooperation within the family, between village communities in Ledokombo District, to relations between the Ledokombo community and communities outside the area. This phenomenon reflects social changes in rural areas, which show rapid development in the community of Ledokombo District. Although this development has not yet been seen significantly in material terms, the changes in material conditions that have occurred can be seen in an increase in income, especially among people involved in social entrepreneurship activities.

**4. CONCLUSION**

The Tanoker Ledokombo Learning Village Community acts as an agent of social change in rural areas of Ledokombo District through a local wisdom-based approach. This approach includes guidance regarding cultural values ​​contained in traditional stilt games, songs accompanied by musical instruments, as well as discussions on social themes that are relevant to everyday life. Initially, this guidance was only given to elementary and middle school age children, but later it was extended to the Ledokombo District community as a whole. In line with that, the Tanoker Learning Village also empowers mothers, fathers and the elderly in Ledokombo Village.

Tanoker's efforts succeeded in creating social change in Ledokombo District. At first, the people in this region experienced slow development, but through a continuous process, they began to show faster development. These changes are visible in both material and socio-cultural aspects, although material changes are still less striking compared to social and cultural developments. This is evident from changes in children's awareness, thought patterns and behavior which are then internalized by the Ledokombo community in general, which ultimately strengthens cooperation within families, between villages in Ledokombo District, and between the Ledokombo community and communities outside their area.

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