

Local Cultural Content, Character Education, and Community Empowerment for Tourism Education: A Case Study of Binjai City, Indonesia

Samsidar Tanjung¹, Farihah², Lukitaningsih³, Ricu Sidiq⁴, Muhammad Fazlan Akbar⁵

{samsidartanjung@unimed.ac.id¹, farihah34@gmail.com², lukitaningsih@unimed.ac.id³,
ricusidiq@unimed.ac.id⁴, fazlanakbar0912@gmail.com⁵}

^{1,2,5}Educational Technology, Universitas Negeri Medan, Indonesia

^{3,4}History Education, Universitas Negeri Medan, Indonesia

Abstract. This study explores the integration of local cultural content into character education within the context of tourism education in Binjai City, Indonesia. The research employed a Research and Development (R&D) approach using the 4D model (Define, Design, Develop, and Disseminate) to develop a culture-based character education module supported by digital learning media. The developed materials were validated by experts and implemented in secondary school classrooms to examine their relevance, practicality, and educational effectiveness. The findings indicate that integrating local cultural elements enhances students' understanding of cultural values and character development. Furthermore, the learning activities encouraged greater awareness of local heritage and its potential connection to community-based tourism. Overall, this study suggests that character education grounded in local culture can strengthen cultural literacy while supporting early forms of community engagement and tourism-related educational initiatives.

Keywords: local culture; character education; community empowerment; tourism education; binjai city.

1 Introduction

Education plays a pivotal role in shaping students' character, identity, and social responsibility, particularly within culturally diverse societies. Contemporary scholarship emphasizes that character education is most effective when moral values are embedded in meaningful social and cultural contexts rather than conveyed through abstract or prescriptive instruction [1-2]. When detached from students' lived experiences, character education tends to lose relevance and has limited impact on moral internalization [3-4]. Integrating local culture into character education has therefore been widely acknowledged as a powerful pedagogical approach for contextualizing moral learning [5-6]. Local cultural values, traditions, and narratives offer concrete moral references that resonate with students' everyday lives, enabling deeper internalization of values such as respect, cooperation, and tolerance [7-8]. Nevertheless, empirical studies consistently indicate that the systematic integration of local culture into formal

school curricula remains limited, particularly in urban environments undergoing rapid socio-cultural transformation [9].

This challenge is evident in Binjai City, North Sumatra, a multiethnic urban area characterized by rich cultural diversity [10]. Preliminary school-level observations conducted in this study reveal that local cultural content is rarely integrated in a structured manner within character education. Cultural elements are typically confined to ceremonial activities or extracurricular programs rather than embedded in core learning processes. Teachers report limited pedagogical resources to translate local cultural values into instructional materials, while many students demonstrate superficial knowledge of local traditions and perceive them as disconnected from contemporary life. These conditions point to a critical gap between the cultural potential of the community and its actual implementation in school-based character education. Beyond character formation, the marginal integration of local culture in education also constrains broader efforts toward community empowerment and cultural tourism development. Recent tourism research highlights that sustainable cultural tourism depends heavily on community participation, cultural literacy, and local ownership of heritage narratives [11]. Education is increasingly recognized as a strategic foundation for preparing younger generations to engage meaningfully with cultural heritage and to support community-based tourism initiatives in socially responsible ways [12-13].

However, existing studies tend to treat character education and tourism education as separate domains. Research on character education primarily concentrates on moral and behavioral outcomes within school settings, while tourism education research often focuses on vocational or higher-education contexts, with limited attention to early, school-based interventions [14-15]. More importantly, there remains a lack of empirical research that systematically develops and validates an integrated educational model combining local culture, character education, and tourism education through a Research and Development (R&D) approach.

In the context of Binjai City, no prior study has systematically developed and validated an R&D-based model that integrates local cultural content into character education while simultaneously fostering students' readiness for community-based tourism engagement. To the best of the authors' knowledge, such an integrated model has not yet been developed or empirically tested in Binjai or in comparable multicultural urban contexts. Addressing this gap is essential not only for strengthening students' character and cultural identity but also for supporting long-term community empowerment through education.

Accordingly, this study aims to develop and evaluate a culture-based character education model that integrates local cultural content with foundational tourism education using a systematic R&D approach. Specifically, the study seeks to (1) map local cultural elements relevant to character formation in Binjai, (2) develop culturally integrated learning materials and digital media, and (3) examine their effectiveness in enhancing students' character development, cultural literacy, and early forms of community engagement related to tourism. By positioning education as a bridge between culture, character, and community empowerment, this study offers a context-sensitive and replicable model relevant to multicultural urban settings in Indonesia and beyond.

2 Literature Review

2.1 Local Culture Integration in Character Education

Recent educational research increasingly emphasizes the integration of local cultural contexts into character education to enhance relevance and moral internalization. Rather than functioning merely as cultural transmission, culturally grounded learning environments enable students to interpret moral values through familiar social practices, narratives, and community experiences. Empirical evidence across diverse contexts indicates that character education embedded in local culture promotes stronger value internalization, identity formation, and social responsibility than decontextualized moral instruction [16-17]. International studies on culturally responsive and culturally sustaining pedagogies further demonstrate that aligning instructional content with learners' sociocultural backgrounds enhances engagement and ethical reasoning [18-19]. However, much of this literature is situated in Western multicultural or minority education contexts and does not explicitly examine the integration of local cultural heritage as a structured component of character education models, particularly within Southeast Asian urban settings.

In the Indonesian context, existing studies generally report positive outcomes of local culture integration, including increased patriotism, moral awareness, and social cohesion. Nevertheless, these studies are predominantly descriptive or quasi-experimental and tend to focus on individual character outcomes without systematically linking them to broader community-oriented or developmental goals. Moreover, local culture is often positioned as supplementary instructional content rather than embedded within a coherent and replicable educational model. Consequently, empirical evidence remains limited regarding how culture-based character education can be systematically designed, developed, and validated to generate impacts beyond individual character formation.

2.2 Character Education and Sociocultural Perspectives

Contemporary character education research underscores the need for holistic and context-sensitive approaches that extend beyond cognitive moral instruction. Large-scale reviews suggest that effective character education integrates moral knowledge, moral emotions, and moral action through consistent modeling, participatory learning, and meaningful social contexts [20-21]. Sociocultural learning theories further reinforce this view by emphasizing that moral development is socially mediated and culturally situated. Learning environments that incorporate culturally meaningful narratives and practices enable students to internalize values through social interaction and shared meaning-making processes [22]. Although these perspectives are well established theoretically, empirical applications remain fragmented. Existing studies often address either moral development or cultural identity, but rarely integrate both dimensions within a unified instructional framework.

Importantly, limited scholarly attention has been given to the potential of culture-based character education to generate transferable competencies beyond the classroom, such as cultural literacy, communication skills, and community engagement. This fragmentation highlights a gap in character education research concerning models that simultaneously address moral development, cultural understanding, and students' social roles within their communities.

2.3 Education, Cultural Capital, and Tourism Readiness

From a community development perspective, education plays a strategic role in transforming cultural knowledge into social and economic resources. Drawing on the concept of cultural capital, education can equip learners with culturally embedded competencies that enhance social participation and future economic opportunities [23]. Recent tourism studies consistently identify cultural literacy and community participation as foundational elements of sustainable tourism development [24-25]. Education-based tourism readiness has gained increasing scholarly attention, particularly in relation to youth engagement and community-based tourism initiatives. Research suggests that early exposure to cultural heritage education fosters long-term interest in heritage preservation, storytelling, and cultural entrepreneurship [26-27]. However, tourism education research remains largely concentrated in vocational and higher-education contexts, leaving school-based character education underexplored as an entry point for tourism readiness.

Although international frameworks strongly advocate integrating culture and education to support sustainable urban development and heritage preservation [28], empirical studies that operationalize this integration within formal school curricula remain scarce. In particular, existing research rarely examines whether and how culture-based character education influences students' readiness to engage in community-based tourism or contributes to broader processes of community empowerment.

Based on the reviewed literature, there is a clear need for a systematically designed and empirically tested educational model that integrates local culture, character education, and tourism readiness within formal school settings. To address this gap, the present study adopts a Research and Development (R&D) approach aimed at developing, validating, and evaluating a culture-based character education model appropriate to the sociocultural context of Binjai City.

3 Methodology

3.1 Research Design

This study employed a Research and Development (R&D) approach to design, validate, and evaluate an educational product that integrates local cultural content into character education. The R&D framework was grounded in Sugiyono's conception of educational, which emphasizes the systematic development and testing of educational products through iterative stages of needs analysis, development, and evaluation [29]. More specifically, the development process followed the 4D (Define, Design, Develop, and Disseminate) instructional development model proposed by Thiagarajan, Semmel, and Semmel [30]. This model was selected because of its clear and structured alignment between problem identification, instructional design, product refinement, and field implementation.

During the Define phase, a needs analysis was conducted to examine the extent to which local culture had been integrated into character education in public high schools in Binjai City. This phase involved curriculum review, identification of relevant local cultural resources, and a survey of teachers' instructional needs related to character and cultural education. The analysis

revealed limited structured integration of local culture and insufficient pedagogical resources to support culture-based character education [31].

In the Design phase, a prototype of the instructional model was developed. The model integrated local cultural values, traditions, and narratives into character education objectives, learning activities, and assessment strategies. Instructional modules and supporting digital materials introducing Binjai's cultural heritage were designed to ensure coherence between learning objectives, instructional strategies, and assessment.

The Develop phase focused on refining the instructional materials through expert validation and limited field testing. Experts in content, language, instructional design, and educational media evaluated the materials using structured validation instruments. Revisions were made based on expert feedback to enhance clarity, cultural relevance, and usability. Preliminary classroom trials were conducted to assess the practicality and feasibility of the developed materials.

In the Disseminate phase, the refined instructional model was implemented in selected public high schools in Binjai City. An experimental group used the developed materials, while a control group followed the standard curriculum. This phase aimed to evaluate the effectiveness of the model and examine its potential for broader implementation.

3.2 Participants

The study was conducted in Binjai City, North Sumatra, during the 2024-2025 academic year. Participants were involved at different stages of the R&D process. Teachers and students from public high schools participated in the needs analysis and field implementation. A panel of experts representing content, language, instructional design, and educational media was purposively selected for product validation. For effectiveness testing, approximately 60 students participated, comprising an experimental group ($n = 30$) and a control group ($n = 30$). Teachers from participating schools served as classroom implementers and observers during the intervention.

3.3 Instruments

Multiple instruments were employed to collect data aligned with the objectives of the R&D process: (1) Expert validation sheets to evaluate content accuracy, cultural relevance, instructional design quality, and media usability; (2) Student and teacher questionnaires to assess practicality, clarity, engagement, and perceived relevance of the instructional materials; (3) Pre-test and post-test instruments to measure students' knowledge of local culture and understanding of character-related values; (4) Observation checklists to document student engagement and collaborative behavior during learning activities; (5) Open-ended response guides to capture students' reflections on cultural awareness and perceived relevance to community and tourism contexts.

3.4 Data Analysis

Quantitative data from expert validation and questionnaires were analyzed descriptively using mean scores and percentages. Product validity was determined based on predefined criteria, with scores of 85% or higher categorized as very valid, following commonly applied standards in educational R&D research. Learning effectiveness was examined using normalized gain (N-gain) analysis derived from pre-test and post-test scores. Mean N-gain values were calculated

for the experimental and control groups and interpreted using established benchmarks. Differences in learning improvement were examined using inferential analysis at a significance level of $p < 0.05$.

Qualitative data from observations and open-ended responses were analyzed thematically to identify recurring patterns related to character development, cultural awareness, and emerging community engagement. Quantitative and qualitative findings were triangulated to evaluate whether the developed model met the criteria of being valid, practical, and effective.

4 Result and Discussion

4.1 Local Culture-Based Educational Materials

This study produced two main educational outputs: a “Local Culture and Character Education” module and an “Explore Binjai” digital learning application. The printed module, approximately 120 pages in length and written in Indonesian, was structured into five thematic units, each integrating local cultural content with explicitly articulated character values.

Unit 1, *Our Cultural Roots*, introduces Binjai’s historical background, ethnic diversity, and foundational values such as mutual cooperation (*gotong royong*) and tolerance. The unit includes concise historical narratives, profiles of local figures, and regional folktales, each accompanied by guided questions that prompt students to identify and reflect on embedded moral lessons. Unit 2, *Traditions and Morals*, examines local customs and ceremonial practices, emphasizing values of respect, gratitude, and social solidarity. Units 3 and 4 focus on local arts, traditional games, and environmental knowledge, linking these cultural practices to the development of creativity, perseverance, and responsibility. Finally, Unit 5, *Towards Cultural Tourism*, explicitly positions cultural heritage as a community asset by encouraging students to reflect on issues of preservation, cultural pride, and early entrepreneurial thinking related to tourism.

Each unit incorporates interactive pedagogical elements, including discussion prompts, group projects (e.g., planning school-based cultural events), and reflective journals that connect learning content with students’ personal experiences and family traditions. These features were intentionally designed to support culturally mediated learning and value internalization, consistent with culturally responsive pedagogical principles.

The Explore Binjai application extended these materials into a more interactive and student-centered learning environment. The app presents a digital map of Binjai with selectable cultural points of interest, such as heritage buildings and monuments. Each location provides brief historical descriptions, narrated stories, images, and short videos. A quiz feature allows students to respond to factual and scenario-based questions and earn digital badges related to cultural understanding and respectful behavior. Importantly, students accessed the app independently on their smartphones, and several reported sharing it with family members, indicating that learning extended beyond formal classroom settings. Expert validation confirmed the quality and feasibility of both products. As summarized in Table 1, all validation dimensions achieved scores within the “very valid” category.

Table 1. Expert Validation Results of the Developed Materials

No	Validation Aspect	Mean Score (%)	Interpretation
1	Content relevance	88.0	Very valid
2	Language clarity	92.0	Very valid
3	Instructional design	90.0	Very valid
4	Media/technical quality	85.0	Very valid

These results indicate that the developed materials successfully addressed the previously identified lack of structured resources for integrating local culture into character education. Content experts emphasized the inclusive representation of Binjai's multicultural composition, while instructional and media experts highlighted strong alignment between cultural narratives and targeted character values.

4.2 Effectiveness in Enhancing Knowledge and Character

Classroom implementation results indicate that the culture-based instructional materials were effective in enhancing students' knowledge of local culture and deepening their understanding of character values. In the experimental classes, the mean pre-test score was 45, reflecting limited initial knowledge of local history, traditions, and value culture linkages. Following the intervention, the mean post-test score increased substantially to 80. In contrast, students in the control classes demonstrated only modest improvement, with mean scores rising from 48 to 62. These results are summarized in Table 2, which shows a markedly higher improvement in learning outcomes among students who participated in the culture-based character education program.

Table 2. Pre-Test and Post-Test Scores

No	Group	N	Pre-Test Mean	Post-Test Mean
1	Experimental	30	45	80
2	Control	30	48	62

Learning effectiveness was further examined using Hake's normalized gain (N-gain) analysis, which estimates the proportion of potential learning improvement achieved by students [31]. As presented in Table 3, the experimental group attained a considerably higher mean N-gain (0.64, moderate) than the control group (0.27, low).

Table 3. N-Gain Comparison Between Groups

No	Group	Mean N-Gain	Gain Category
1	Experimental	0.64	Moderate ($0.3 < g \leq 0.7$)
2	Control	0.27	Low ($g \leq 0.3$)

The pronounced difference in N-gain values indicates that embedding local cultural narratives and practices into instruction substantially enhanced students' conceptual understanding and

value internalization. Students in the experimental group did not merely recall abstract definitions; instead, they consistently linked moral concepts to culturally situated examples. For instance, when discussing *gotong royong*, many students referred to specific historical narratives and community practices presented in the learning materials.

In scenario-based items addressing interethnic interaction and potential conflict, students in the experimental group frequently justified their responses by drawing on proverbs, folktales, or cultural norms discussed during instruction, demonstrating more advanced moral reasoning. By contrast, responses from the control group tended to remain generic and decontextualized. Qualitative evidence further corroborates these quantitative findings. Teachers reported increased student engagement and a greater willingness to share personal or family cultural experiences during classroom discussions. Student reflections revealed emerging attitudinal shifts, including heightened pride, curiosity, and respect for cultural diversity. These patterns are consistent with sociocultural learning perspectives, which emphasize that meaning-making is strengthened when learning is mediated through culturally familiar narratives and social interaction.

Evidence of learning beyond the classroom was also observed. Approximately one-third of students in the experimental group reported discussing the learning materials with family members, often initiating intergenerational storytelling. Several students independently visited local heritage sites introduced through the digital application, thereby extending classroom learning into informal cultural exploration.

4.3 Community Empowerment Implications

A central objective of this study was to explore how culture-based character education might contribute to community empowerment for tourism, despite the school-based and relatively short-term nature of the intervention. Quantitative indicators of emerging empowerment are summarized in Table 4.

Table 4. Indicators of Emerging Community Empowerment

No	Indicator of Engagement	Percentage
1	Students visiting local heritage sites	34%
2	Students discussing cultural content with family members	41%
3	Participation in school-based cultural activities	28%

4.4 Discussion

These indicators suggest early-stage empowerment manifested through increased cultural participation, intergenerational interaction, and student-initiated engagement with heritage-related activities. Beyond student-level outcomes, the program triggered institutional responses within participating schools. One school established a Culture Club as an extracurricular activity, while another initiated plans for a heritage corner in the school library featuring student-produced cultural materials. These initiatives demonstrate that schools perceived value in sustaining cultural learning beyond the research period and created ongoing platforms for student community collaboration.

Engagement with local stakeholders further strengthened the education community linkage. During a dissemination event, students presented cultural performances and app-based tours to representatives from the Binjai Tourism Office and local cultural leaders. Stakeholders described students as potential “young ambassadors of Binjai,” emphasizing the importance of youth involvement in heritage promotion. This response aligns with international frameworks that highlight education and youth participation as key mechanisms for safeguarding intangible cultural heritage and supporting sustainable urban and tourism development. The intervention also stimulated early entrepreneurial and tourism-related thinking. During discussions in Unit 5, students proposed ideas such as cultural walking tours, storytelling sessions, and heritage-based school events. Although these ideas remained conceptual, they indicate that students began to view culture not merely as academic content but as a living resource that can be interpreted, presented, and developed. Such perspectives are essential precursors to community-based tourism initiatives.

At the same time, the findings underscore the importance of sensitivity when teaching culture in a multiethnic context. Balanced representation of diverse cultural groups and emphasis on shared identity helped frame diversity as a collective asset rather than a source of division. Overall, the results suggest that while education alone cannot guarantee sustained empowerment, a well-designed culture-based character education program can lay critical groundwork by fostering knowledge, positive attitudes, institutional support, and stakeholder engagement.

5 Conclusion

This study demonstrates that integrating local cultural content into character education through a Research and Development approach can yield an instructional model that is valid, practical, and effective. The culture-based character education module and accompanying digital application received strong expert validation and, when implemented in classrooms, produced markedly better learning outcomes than conventional instruction. Beyond cognitive improvement, the findings indicate meaningful gains in students’ character development and cultural literacy. Engagement with locally grounded narratives, practices, and values enabled students to internalize character concepts more deeply and to connect them with their everyday social experiences. These results underscore that character education is more impactful when moral learning is embedded in culturally familiar and contextually relevant experiences rather than presented in abstract forms.

Importantly, the study also reveals the potential contribution of culture-based character education to early-stage community empowerment and tourism readiness. Increased cultural awareness, pride, and student engagement extended beyond the classroom to families, heritage sites, and local stakeholders, suggesting that schools can serve as strategic entry points for fostering cultural sustainability and supporting community-based tourism initiatives. Overall, the findings position culture-based character education not only as an effective pedagogical strategy, but also as a promising foundation for linking education, cultural preservation, and community development within an urban multicultural context such as Binjai City.

6 Acknowledgments

The research team would like to express sincere appreciation to the Ministry of Education and Culture and Universitas Negeri Medan for their financial support through Research Grant No. 0194/UN33/KPT/2025. We also extend our gratitude to the Binjai City Government, particularly the Regional Agency for Development Planning, Research, and Innovation, for their collaboration and assistance in providing essential data and facilitating partnerships with local schools. Our deepest thanks are directed to the school principals, teachers, and students in Binjai who participated enthusiastically throughout the project. Their openness, constructive feedback, and active engagement were invaluable to the development and refinement of the learning materials. We also acknowledge the contributions of local cultural experts and community leaders who generously shared their knowledge and guided the integration of cultural content into the educational products. This project would not have been possible without the collective effort and support of educators, researchers, cultural practitioners, and the broader community. Their commitment reflects the spirit of *gotong royong* in advancing education, preserving cultural heritage, and empowering future generations.

References

- [1] Hidayati, N.A., Waluyo, H.J., Winarni, R., Suyitno, S.: Exploring the implementation of local wisdom-based character education among Indonesian higher education students. *International Journal of Instruction*, vol. 13, no. 2, pp. 179-198, (2020).
- [2] Nucci, L., Narvaez, D., Krettenauer, T.: *Handbook of Moral and Character Education*, 3rd edn. Routledge, New York (2024).
- [3] Astawa, D.N.W., Sadri, N.W., Bayu Temaja, I.G.B.W.: Character Education in 21st Century Learning in Indonesia. *West Science Social and Humanities Studies*, vol. 3, no. 4, pp. 508-517, (2025).
- [4] Herlina, H., Arismunandar, A., Tolla, I.: Education Character in the Era of Globalization: Facing the Challenges of the Modern World. *International Journal of Engineering, Science and Information Technology*, vol. 4, no. 4, pp. 230-236, (2024).
- [5] Rahmawati, I.: Integrating local cultural values in character education: An integrative literature review within the Indonesian educational context. *Perfect Education Fairy*, vol. 3, no. 4, pp. 145-155, (2025).
- [6] Sakti Anggita, S., Endraswara, S., Rohman, A.: Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, vol. 10, no. 10, e31370, (2024).
- [7] Geertz, C.: *The Interpretation of Cultures*. New York: Basic Books (1973).
- [8] Harmaen, D.: Implementation of Local Cultural Values in the Formation of Students' Morals at MA Al-Ma'arif Pinrang. *The International Journal of Education Management and Sociology*, vol. 3, no. 4, pp. 210-216, (2024).
- [9] Ladson-Billings, G.: *Culturally Relevant Pedagogy: Asking a Different Question*. Culturally Sustaining Pedagogies Series, Teachers College Press, (2021).
- [10] Dinas Pariwisata Kota Binjai.: *Pokok Pikiran Kebudayaan Daerah Kota Binjai*. Binjai: Dinas Pariwisata Kota Binjai (2018).

- [11] Richards, G.: Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, vol. 36, pp. 12-21, (2018).
- [12] Zheng, R., Zhang, W., Guo, L.: Perceptions and attitudes towards cultural heritage and its education among preschool educators: A convenience sample from 11 Chinese provinces. *Sustainability*, vol. 17, no. 19, 8535, (2025).
- [13] Gaonkar, S., Sukthankar, S.V.: Measuring and evaluating the influence of cultural sustainability indicators on sustainable cultural tourism development: Scale development and validation. *Heliyon*, vol. 11, no. 4, e42514, (2025).
- [14] Oldham, P., McLoughlin, S.: Character education empirical research: a thematic review and comparative content analysis. *Journal of Moral Education*, pp. 1-29 (2025).
- [15] Duxbury, N., Kangas, A., De Beukelaer, C.: Cultural policies for sustainable development: four strategic paths. *International Journal of Cultural Policy*, vol. 23, no. 2, pp. 214-230, (2017).
- [16] Banks, J. A., Banks, C. A. M.: *Multicultural Education: Issues and Perspectives* (10th ed.). Wiley (2019).
- [17] Udiyana, I.G., Arnyana, I.B.P.: Balinese local wisdom oriented digital teaching materials to improve cultural literacy of Grade V elementary school students. *Journal for Lesson and Learning Studies*, vol. 5, no. 2, pp. 236-243, (2022).
- [18] Paris, D., Alim, H.S.: *Culturally Sustaining Pedagogies: Teaching and Learning for Justice in a Changing World*. Teachers College Press, New York (2017).
- [19] Gay, G.: *Culturally Responsive Teaching: Theory, Research, and Practice*, 3rd edn. Teachers College Press, New York (2018).
- [20] Lickona, T.: *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books, New York, NY, (1991).
- [21] Arthur, J., Kristjánsson, K., Harrison, T., Sanderse, W., Wright, D.: *Teaching Character and Virtue in Schools*. Routledge, London (2017).
- [22] Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D.: Implications for educational practice of the science of learning and development. *Applied Developmental Science*, vol. 24, no. 2, pp. 97-140, (2020).
- [23] Bourdieu, P.: The forms of capital, in *Handbook of Theory and Research for the Sociology of Education*, J. Richardson, Ed., New York: Greenwood, pp. 241-258, (1986).
- [24] Richards, G.: Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, vol. 36, pp. 12-21, (2018).
- [25] Higgins-Desbiolles, F., Carnicelli, S., Krolikowski, C., Wijesinghe, G., & Boluk, K.: Degrowing tourism: rethinking tourism. *Journal of Sustainable Tourism*, vol. 27, no. 12, pp. 1926-1944, (2019).
- [26] Moscardo, G.: Tourism governance for rural community wellbeing: Challenges and creative opportunities, in *Handbook on Tourism and Rural Community Development*, H. Mair, Ed., Cheltenham, UK: Edward Elgar, pp. 286-300, (2023).
- [27] Zhang, L.: Preserving cultural heritage in the age of tourism: Stakeholder collaboration and digital solutions for sustainable development. *Sustainable Development*, (2026).
- [28] UNESCO: *Culture: Urban Future-Global Report on Culture for Sustainable Urban Development*. UNESCO Publishing, Paris (2018).
- [29] Sugiyono.: *Metode Penelitian dan Pengembangan (Research and Development/ R&D)*. Bandung: Alfabeta (2020).

- [30] Thiagarajan, S., Semmel, D.S., Semmel, M.I.: *Instructional Development for Training Teachers of Exceptional Children: A Sourcebook*. Bloomington, IN: Center for Innovation in Teaching the Handicapped, Indiana University (1974).
- [31] Hake, R.R.: Interactive-engagement versus traditional methods: A six-thousand student survey of mechanics test data for introductory physics courses. *American Journal of Physics*, 66(1), pp. 64-74 (1998).