

## CULTURAL VALUES, COMMUNITY PARTICIPATION AND ASSET MANAGEMENT: PATHWAYS TO SOCIOECONOMIC WELL-BEING IN KLAMPOK VILLAGE

NOVRIDA QUDSI LUTFILLAH<sup>1\*</sup>

ARI KAMAYANTI<sup>2</sup>

AJI DEDI MULAWARMAN<sup>3</sup>

<sup>1,2</sup>Politeknik Negeri Malang, Jl Soekarno Hatta No. 9, Malang, 65141, East Java, Indonesia

<sup>3</sup>Universitas Brawijaya, Jl. Veteran No.10-11, Malang, 65145, East Java, Indonesia

\*Corresponding Author : novrida@polinema.ac.id

Submission Date: 09 August 2025 | Revised Date: 29 October 2025 | Acceptance Date: 07 December 2025 |

Publication Date: 31 December 2025

DOI: <https://doi.org/10.51200/jurnalkinabalu.v3i1.7134>

**ABSTRACT** Klampok Village, a hybrid village in Singosari, East Java, Indonesia, is undergoing a complex social transition driven by modernization and the establishment of a Special Economic Zone. In this context, village asset management becomes crucial to enhancing the Village Original Revenue and improving the community's socioeconomic well-being. This study aims to analyze the potential of village assets (water springs, tourism markets, and traditional arts) as drivers of Village Original Revenue and well-being, while identifying challenges related to human resources and community participation within this transitional phase. Employing a qualitative case study approach, this research applies the Nusantara Paradigm and the Sacred Framework to explore the dynamics of asset management and the value shifts influencing community well-being. The findings reveal that key assets such as Sumber Bendo, the Sunday Market, Bantengan traditional art, and local micro, small and medium enterprises (MSME) hold significant potential to boost Village Original Revenue and well-being. However, management is hindered by human resource HR limitations (digital literacy in *Sistem Pengelolaan Aset Desa* (SIPADES) - Village Asset Management Information System, minimal top-down participation, and the erosion of cultural values due to modernization. Nevertheless, local strengths such as mutual cooperation and cultural wisdom serve as effective resilience mechanisms supporting socioeconomic well-being amidst these challenges. This study contributes to a holistic understanding of village asset management, emphasizing the integration of cultural and social values into economic development to enhance community socioeconomic well-being in times of transition. It aligns with the vision of strong villages, strong nation through local empowerment.

**Key words:** Village Asset Management, Socioeconomic Well-Being, Community, Nusantara Paradigm, Village Original Revenue.

### INTRODUCTION

Amidst rapid globalization and modernization, Indonesian villages are facing a complex social transition. Village patterns are shifting from traditional agrarian societies to hybrid structures influenced by urbanization, industrialization, and the development of special economic zones (SEZs) (Diartho et al., 2025). This phenomenon is problematic because modernization often erodes local cultural values such as *gotong royong* (mutual cooperation) and *musyawarah* (deliberation), which have long served as the ethical foundation of rural life. The erosion of these values threatens to disrupt the balance between economic growth and social well-being (Ichwanto et al., 2025; Manaf et al., 2018). Villages are a cornerstone of Indonesia's social and economic structure, contributing significantly to food production and employment (BPS - Financial Statistic, 2024). Yet, despite the allocation of IDR 44.85 trillion in village funds in 2023 (Kementerian Keuangan, 2023), the contribution of Village Original Income (VOI) to

welfare remains low due to suboptimal asset management. Previous studies show that the management of village assets, such as land, water, and cultural heritage, plays a decisive role in determining whether financial allocations translate into real improvements in well-being (Firmansyah, 2018; Mardalena et al., 2023).

Cultural values and community participation are closely intertwined within this process. Cultural values provide the moral compass guiding collective behavior, while participation acts as the operational mechanism that transforms shared values into tangible outcomes. When village communities manage assets based on cultural ethics such as mutual cooperation (*gotong royong*), *musyawarah* (deliberation) and respect for nature, they foster trust, accountability, and social cohesion, essential elements for effective asset governance. Thus, integrating cultural values into participatory asset management not only enhances economic performance but also strengthens community identity and resilience, creating a pathway to holistic well-being.

This study therefore focuses on how the integration of cultural values and community participation shapes the management of village assets and their impact on socioeconomic well-being in Klampok Village, East Java. Situated near the Singosari Special Economic Zone, Klampok represents a hybrid village navigating between tradition and modernization. Through the lens of the Nusantara Paradigm and the Sacred Framework, this study seeks to understand how the sacred, social, and economic dimensions of asset management interact to sustain the well-being of local communities.

## LITERATURE REVIEW

### Cultural Values and Socioeconomic Well-being

Cultural values serve as the moral infrastructure of rural communities, defining relationships between humans, nature, and the divine. They act as a guiding framework that shapes social conduct and economic behavior. Diartho et al. (2025) and Manaf et al. (2018) highlight that rural development grounded in cultural wisdom fosters collective prosperity and resilience. Similarly, Ichwanto et al. (2025) demonstrate that social capital rooted in trust and cooperation reinforces community welfare and economic self-sufficiency.

In Indonesia, the values of *gotong royong* (mutual cooperation), *musyawarah* (deliberation), and *tépo seliro* (empathy) form the foundation of collective decision-making and equitable resource distribution. Saraswaty et al. (2022) and Setia Budi et al. (2025) show that traditional practices surrounding sacred natural sites not only protect ecosystems but also sustain spiritual and social harmony. Hence, cultural values function as a form of “social capital” that enhances resilience against external pressures such as modernization, climate change, and market dependency (Saraswaty, 2024). From this perspective, socioeconomic well-being in rural contexts cannot be reduced to material prosperity alone. It encompasses cultural continuity, social solidarity, and ecological balance, dimensions that ensure communities thrive sustainably across generations.

### Community Participation and Asset Management

Community participation represents the dynamic expression of local empowerment in managing shared resources. It promotes transparency, equity, and collective ownership, key factors for effective asset governance. Studies by Hermawan (2019), Wahyuningrat and Harsanto (2025) reveal that participatory approaches increase community empowerment and improve welfare outcomes. Meanwhile, Mardalena et al. (2023) emphasize that village fund allocations yield significant welfare impacts only when communities are actively engaged in managing assets and monitoring financial flows.

Nevertheless, participation in many villages remains limited due to structural and human resource challenges. Sukaris and Kirono (2025) identify low digital literacy as a major barrier to implementing digital-based management systems such as SIPADES. Generational gaps also weaken youth involvement in rural initiatives, leading to the decline of community-based enterprises. Research by Sara et al. (2021) and Wahyuningrat et al. (2024) suggests that strengthening human capital through training and mentoring programs enhances participation and asset sustainability. Thus, community participation functions as the operational bridge that transforms financial and natural resources into social and economic well-being. Without participation, village assets risk becoming dormant, fragmented, or mismanaged.

### **Integrating Cultural Values and Participation in Asset Governance**

Although many studies have analyzed either cultural values or community participation in rural development, few have examined their integration within the context of asset management. Prior works such as Manaf et al. (2018) and Ichwanto et al. (2025) highlight participation as a determinant of effective governance, while Diartho et al. (2025) and Saraswaty (2024) focus on cultural resilience. However, the interaction between these two dimensions, how cultural values motivate participation, and how participation operationalizes cultural ethics in managing assets, remains underexplored, especially in hybrid villages facing modernization.

This gap becomes particularly relevant in transitional contexts like Klampok Village, where the coexistence of traditional norms and modern pressures creates both opportunities and tensions. Research on digital transformation (Sukaris & Kirono, 2025) and smart villages (Muhtar et al., 2023) often overlooks the ethical and cultural dimensions of technology adoption. Meanwhile, studies on village fund management (Liani et al., 2024) rarely address how cultural and participatory values moderate the effectiveness of economic empowerment programs.

This study responds to these gaps by adopting the Nusantara Paradigm (Kamayanti, 2021; Mulawarman, 2021) and the sacred framework to integrate cultural, participatory, and spiritual dimensions into asset management analysis. The Nusantara Paradigm decolonizes development discourse by centering local wisdom, while the Sacred Framework interprets how sacred meanings attached to assets (such as water springs and traditional arts) influence communal responsibility and well-being. Together, they provide a holistic lens to understand how hybrid villages sustain their identity and prosperity in the midst of globalization. In summary, existing literature underscores the critical roles of cultural values and community participation in fostering effective asset management and improving well-being. However, most studies treat these elements separately, leaving a theoretical and practical gap regarding their integration. This research addresses that gap by proposing a holistic model grounded in local values where culture motivates participation, participation enables equitable asset governance, and together they promote sustainable socioeconomic well-being.

### **METHODOLOGY**

This research uses a qualitative approach with a case study design. This approach was chosen because the research objective was to deeply understand the interconnectedness between village assets, cultural values, and the socio-economic well-being of the Klampok Village community. The case study allows researchers to explore the specific context of Klampok Village as a hybrid village undergoing a modernization transition due to the development of the Singosari Special Economic Zone (SEZs). Through this approach, the phenomenon is understood not only from an economic perspective, but also from the social, cultural, and spiritual aspects inherent in the community.

The paradigm used is the Nusantara Paradigm, as developed by Mulawarman (2021) and Kamayanti (2021). This paradigm stems from the spirit of decolonizing knowledge by placing local Nusantara values as the foundation of research. With this paradigm, community welfare is not solely measured through material indicators, but also through cultural sustainability, social solidarity, and spirituality. The methodological approach offered by the Nusantara Paradigm encourages researchers to integrate local values into research instruments, so that the data collection and interpretation process is more aligned with the village context. Meanwhile, the Sacred Framework is used selectively as an interpretive lens to understand the sacred dimensions of village assets, such as springs and Bantengan art, but is not positioned as the primary analytical method.

The research location is Klampok Village, Singosari District, Malang Regency, East Java. The selection of informants was based on the relevance of their roles and involvement in village asset management. Interviews were conducted with five key informants: (1) the Head of Klampok Village, who acts as a village policy maker; (2) the Head of the Community Unit, who understands the social dynamics of the community; (3) a child Bantengan artist, as a representative of the younger generation in cultural preservation; (4) a community member, as a direct beneficiary of village asset management; and (5) a Pasar Minggu trader, who represents local economic actors.

Data collection techniques consisted of two main methods. First, in-depth interviews to explore the informants' perspectives, experiences, and strategies in interpreting village assets. Second, participant observation at several key locations, such as water sources, Pasar Minggu (Sunday Market), the Bantengan performance, and historical sites around Klampok. These observations allowed researchers to directly witness social interactions and practices in the utilization of village assets. The research procedure was conducted in four stages. The first stage was preparation, which included literature review, development of research instruments, and initial coordination with the village government. The second stage was field data collection through interviews and observations. At this stage, the researcher attempted to obtain official village documents, however, these documents were not available online or in open publication form. Therefore, data on local revenue and village planning were obtained through interviews with village officials and community leaders. The third stage was data verification using triangulation between informants and academic literature to ensure validity. The fourth stage was analysis and reporting, in which the collected data was collated.

Data analysis was conducted using qualitative thematic analysis. The process began with data reduction, focusing solely on descriptions of asset utilization, cultural values, and participation practices. The next step was open coding to identify initial concepts (e.g., 'water as sacred,' 'Pasar Minggu decline', 'youth digital gap'). These codes were then grouped into key themes, such as 'Natural Assets and Sacred Value,' 'Economic Transition and Resilience,' and 'Human Resource Challenges'. Finally, these themes were interpreted using the Nusantara Paradigm to provide a holistic understanding, emphasizing the interconnectedness of material (economic) and immaterial (social, spiritual) well-being. To ensure the reliability and validity of the findings, several strategies were applied. Data triangulation was conducted across multiple informants (village head, community leaders, artists, and traders) and data sources (interviews, observations, and field notes). Member checking was performed by sharing preliminary interpretations with key informants to confirm accuracy. Peer debriefing with academic colleagues familiar with the Nusantara Paradigm was also used to minimize researcher bias. These measures ensured that the results accurately represented the participants' perspectives and maintained analytical consistency within the study's cultural context.

## RESULTS

This research examines how Klampok Village, located in an area with a long history of the Singosari Kingdom, manages its assets to support community well-being. These assets encompass not only natural resources but also economic, cultural, and historical resources, which are interwoven into the daily lives of residents. Through the Nusantara Paradigm approach, well-being is understood as a harmony between the material and the immaterial. This approach positions culture, spirituality, and social solidarity as integral parts of development. Furthermore, the use of the Sacred Framework provides a new perspective in understanding assets considered sacred, such as springs and Bantengan art, which cannot be treated simply as commodities.

### **Natural assets-springs: sacred meaning, ecological function, and economic potential**

One of the strongest findings of this research is the centrality of springs to the lives of the Klampok community. Water is not just a basic necessity, but rather a sacred ancestral heritage. The village boasts several important water sources, including Bendo Spring, Banteng Spring, Nagan Spring, and Gunung Biru Spring, which are used for both domestic and agricultural needs. The Klampok Village Head emphasized the importance of water to the community:

*"The water from Sumber Bendo is not only for the residents' daily needs, but also a symbol of heritage that must be preserved. If the water is damaged or polluted, not only will the economy be disrupted, but our traditions will also be lost."*

The neighbourhood association (RW) Head said something similar, emphasizing the spiritual meaning of the existence of water sources:

*"Every year, residents still regularly hold communal prayers around the water source. It's not just a ritual, but a way of honoring nature and our ancestors."*

This annual ritual demonstrates that the community views water as a sacred entity. This aligns with the findings of Setia Budi et al. (2025), who showed that traditional practices in Indonesia's sacred waters create de facto conservation zones, supporting ecological preservation through spiritual values. In Klampok Village, this religio-magical value distinguishes springs from mere natural resources that can be exploited for economic gain. Within the Sacred Framework, springs should be viewed as entities that connect humans with nature and ancestors, as found by Saraswaty et al. (2022) in their indigenous knowledge-based water literacy in Bali, which strengthens local ecological and economic resilience through community practices. If water management is viewed solely from an economic perspective, there is a risk of losing the community's spiritual bond with the environment, as warned by Saraswaty (2024) in their study of sacred water sources in Bali, which face the threat of commercialization.

From an economic perspective, springs hold untapped potential. In addition to irrigation and domestic needs, these sources can be developed into community ecotourism attractions or educational tour packages, as suggested by Saraswaty (2024) for water-based ecotourism in Bali. Batoro et al. (2020) also found that sacred trees in Malang, associated with water sources, support traditional conservation, providing lessons for the management of Sumber Bendo to maintain spiritual values while exploring economic benefits. Field experience warns that commercialization without considering sacred values risks severing socio-spiritual connections, so management must combine the protection of local values, ecological conservation, and equitable economic benefit schemes, in line with the Nusantara Paradigm that emphasizes holistic well-being.

The findings on Klampok's springs show that natural assets are not merely economic resources but are deeply embedded in the community's cultural and spiritual values. Rituals and collective maintenance activities around the springs demonstrate that cultural beliefs strengthen community participation in asset preservation. In this way, cultural values serve as the moral foundation of sustainable asset management, directly contributing to the community's well-being through ecological balance and social solidarity.

### **Economic Assets – Sunday Market (Pasar Minggu): A Traditional Economic Space That Is Fading**

In contrast to the vitality of the spring, Klampok Village's Sunday Market faces significant challenges. Once a hub of economic activity, the market has lost its prestige. Observations and accounts from residents corroborate information from village documents that the market is no longer as bustling as it once was. One resident described the current condition of the Sunday market:

*"Now many people shop at minimarkets or via applications. The Sunday Market is quiet, not as busy as before."*

This phenomenon reflects a transition in consumer behavior, consistent with the findings of Purnomo et al. (2018), who showed that traditional markets in Indonesia are losing their social and economic role due to the penetration of supermarkets and e-commerce. Prabowo et al. (2017) also identified competition with minimarkets as the main cause of the decline of the traditional market business ecosystem, similar to the situation in Sunday Market (Pasar Minggu). Within the framework of the Nusantara Paradigm, traditional markets are not only arenas for transactions, but also spaces for togetherness and solidarity. The loss of market vitality means the loss of interactions that strengthen village social cohesion, as found by Murdiyanto and Sudarmiati Sudarmiati (2024), who noted the impact of digitalization on traditional Indonesian markets.

Market revitalization is necessary to maintain its contribution to village revenue and community well-being. A study by Schipmann and Qaim (2011) in Thailand showed that traditional markets are vulnerable to modern retail without managerial innovations, such as improved facilities or digital marketing. Similar solutions are relevant for Klampok, including institutional strengthening through village-owned enterprises, market integration into local tourist routes, and digital marketing, as suggested by Murdiyanto and Sudarmiati Sudarmiati (2024) to attract visitors. With this approach, Pasar Minggu can once again become an economic and social hub that supports community well-being.

The decline of Pasar Minggu highlights how modernization challenges traditional economic spaces that once embodied social interaction and collective identity. Revitalizing the market through participatory and culturally sensitive management, such as integrating it into local tourism and community enterprises, can restore both its economic and social functions. This connection shows that asset management guided by cultural values can foster inclusive and sustainable well-being.

### **Cultural Assets Bantengan: Identity, Character Education, and Creative Economic Opportunities**

While Pasar Minggu (Sunday Market) has faded, Bantengan art has shown its vitality. This traditional performing art is still preserved in Klampok Village and passed down to the younger generation. The village head emphasized the sacred aspect of Bantengan:

*"Bantengan is more than just entertainment. It contains prayers and spiritual meaning that must be upheld. If it's merely viewed as a spectacle, the spirit of Bantengan itself is lost."*

Bantengan contains a religio-magical dimension, as found by Kusdewanti et al. (2014) in their semiotic analysis of Bantengan, which emphasizes the community's spiritual connection to this art form. The opening ritual with prayers and offerings reinforces sacred values, in line with the findings of Sopanah et al. (2024), who integrated Bantengan's cultural values into accounting for preservation in Malang. In addition to its cultural value, Bantengan has creative economic potential as a tourist attraction, as demonstrated by Wahyono et al. (2020), who noted Bantengan's contribution to cultural and economic well-being in Batu. However, the challenge is maintaining a balance between economic and sacred values, as warned by Kusdewanti et al. (2014), who noted the risk of reducing sacred values due to commercialization.

Literature on traditional arts, such as the study by Lubis et al. (2025) shows that cultural performances can increase local income if managed as part of a community-based tourism ecosystem. In Klampok, Bantengan can be included in cultural tourism packages without losing its spiritual significance, through a participatory approach and local capacity building, as implemented in other villages to support character education for the younger generation.

Bantengan exemplifies how cultural heritage functions as both a symbolic and economic asset. Its sacred values encourage community cooperation, intergenerational learning, and identity preservation, while its creative economy potential supports livelihoods. The integration of sacred values into the management of cultural assets ensures that economic development does not undermine moral and spiritual dimensions, reinforcing community well-being in a holistic way.

### **Historical Assets - Singosari Museum and Kingdom Relics: Tourism Potential**

In addition to its natural, economic, and cultural heritage, Klampok Village also boasts historical assets related to the glory of the Singosari kingdom. The Singosari Museum, Singosari Temple, and the Dwarapala statues attract tourists from various regions. However, the economic benefits of these sites have not yet reached the village community. One resident explained:

*"Many outsiders come here because of Singosari's history, but the villagers haven't felt much of the benefits."*

Centralized management under district/provincial governments limits contributions to village revenue, as found by Anisah et al. (2024) in their evaluation of the Singhasari Special Economic Zone (SEZs), which highlighted the low local economic benefits from cultural tourism. Amiruddin et al. (2021) also noted the lack of awareness among the Klampok community of Singosari's heritage potential, highlighting the need for local involvement. Involving village-owned enterprises (BUMDes) or community groups can ensure historical assets contribute to well-being, as demonstrated by Ariyani and Fauzi (2024) in their work on heritage-based rural tourism in Indonesia. Titisari et al. (2025) offer a sustainable planning strategy for Sumberawan Temple in Malang, emphasizing village collaboration to maximize tourism benefits. Integrating the Singosari Museum with local initiatives, such as tour guides or crafts, can redirect profits to the village, supporting the Nusantara Paradigm's vision of holistic well-being.

The management of historical assets in Klampok reveals that economic benefits can be maximized when local participation and cultural awareness are integrated into tourism governance. By involving community institutions such as BUMDes, historical heritage

becomes a living asset that links cultural identity, collective pride, and local prosperity. Thus, heritage-based asset management strengthens the connection between cultural values, economic empowerment, and social well-being.

## DISCUSSION

### Community Participation and Human Resource Capacity: Foundation and Challenge

The common thread that unites all village assets is community participation. Mutual cooperation remains a crucial social asset, but modernization has diminished participation, especially among the younger generation. The Neighbourhood Association (RW) Head explained:

*"Without community cooperation, it's difficult to protect water sources or keep markets alive. Mutual cooperation still exists, but today's younger generation is busy with the modern world, so the challenges are greater."*

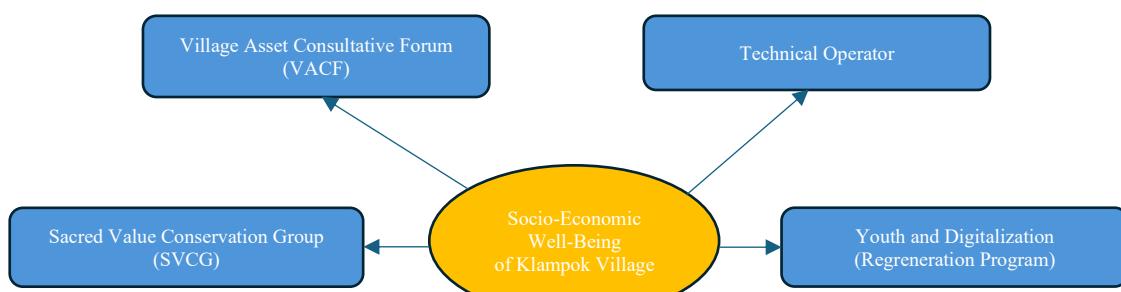
A resident added:

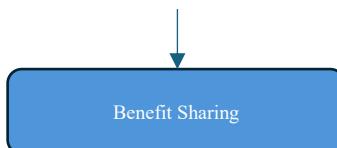
*"We are still used to working together, for example cleaning water sources or helping with the Bantengan event."*

These findings align with Wahyuningrat and Harsanto (2025), who demonstrated that village funds enhance community empowerment if supported by participation, but human resource challenges such as digital literacy hinder this. Wahyuningrat et al. (2024) found that human resource management in rural tourism requires coaching to increase youth engagement, relevant to Klampok. Sara et al. (2021) emphasized that strategic planning and human resource development address corruption and low capacity, supporting effective asset management. Hermawan (2019) also noted that empowerment through village funds strengthens the rural economy through community participation, such as mutual cooperation in Klampok. Strategies such as digitizing tourism promotions or training village-owned enterprise can maintain youth engagement, ensuring the sustainability of village assets.

### Collaborative Model for Klampok Village Asset Management

The empirical findings of Klampok Village confirm that local assets function within a mutually supportive matrix: springs provide basic needs and spiritual legitimacy; markets serve as points of economic distribution and social interaction; Bantengan preserves cultural memory and educates generations; and Singosari's heritage opens the door to historical tourism. Within the Nusantara Paradigm framework, well-being encompasses material, social, cultural, and spiritual dimensions, with asset management taking sacred values into account, as emphasized by the Sacred Framework. This research strengthens previous literature by highlighting the role of the sacred dimension in asset management, while proposing a collaborative model involving the community to ensure sustainable socioeconomic well-being (see Figure 1).





**Figure 1: The Collaborative Asset Management Model For Klampok Village**

The Collaborative Asset Management Model for Klampok Village is built on the recognition that socioeconomic well-being cannot be achieved solely through economic mechanisms, but must also incorporate the cultural, social, and spiritual dimensions that underpin the community's identity. At the center of the model is the primary objective: the socioeconomic well-being of Klampok Village, achieved through the synergy of five core components. First, the Village Asset Consultative Forum (VACF) serves as a participatory deliberation space, where village officials, traditional leaders, artists, traders, youth, and women's representatives collaborate to formulate asset management policies. The VACF ensures that strategic decisions are not driven solely by economic interests but also align with local and sacred values held dear by the community. Second, the Village-Owned Enterprise, as the technical operator, is responsible for managing managerial and financial aspects, such as the management of the Sunday Market, cultural tourism packages, and the distribution of clean water from springs. Remaining under the supervision of the VACF, the Village-Owned Enterprise ensures economic sustainability, while its policy direction remains grounded in community consensus.

Third, the Sacred Values Conservation Group (SVCG) ensures that assets with religio-magical dimensions, such as springs and Bantengan art, are not treated merely as commodities. The SVCG oversees the implementation of traditional rituals and norms, ensuring that economic management does not erode the sacredness of the assets that form the foundation of village identity. Fourth, the Village-Owned Enterprise is designed to strengthen the involvement of the younger generation. Through entrepreneurship training, digital marketing, and cultural documentation, young people are encouraged to become agents of transformation, connecting tradition with the modern context. This ensures social and cultural regeneration, while also opening up new, relevant job opportunities for them. Fifth, the Benefit-Sharing Scheme ensures the equitable distribution of economic benefits. Revenue from asset management is allocated to four sectors: village development, social programs (health, education, scholarships), cultural preservation (rituals, Bantengan art), and environmental conservation (spring maintenance, cleanliness of historical sites). This scheme is designed to ensure that communities directly experience the benefits, thus ensuring their participation. Overall, this collaborative model positions communities as the primary subjects of development, not merely objects. By integrating formal institutions (village government, Village-Owned Enterprises) and informal ones (traditional leaders, artists, youth communities), this model creates a balance between material and immaterial dimensions. Within the framework of the Nusantara Paradigm, this model emphasizes the importance of holistic and sustainable local value-based development, while also aligning with the Sacred Framework, which respects the sacred dimension of village assets.

Compared with earlier studies, this research extends the understanding of village asset management by emphasizing the cultural and sacred dimensions that have often been overlooked. While Manaf et al. (2018) and Ichwanto et al. (2025) highlighted community participation as a driver of welfare improvement, they did not deeply explore how sacred and cultural meanings shape participation itself. Similarly, Diartho et al. (2025) discussed cultural integration in traditional villages, but the present study expands this by examining hybrid villages experiencing modernization. Furthermore, unlike Sukaris and Kirono (2025), who focused on digital efficiency in asset management, this study demonstrates that technological

adoption must be rooted in local values to be socially sustainable. Therefore, the uniqueness of this study lies in integrating cultural, spiritual, and participatory dimensions within a single holistic model the collaborative village asset management model based on the Nusantara Paradigm and Sacred Framework.

The findings offer both theoretical and practical implications. Theoretically, the study contributes to the decolonization of rural development discourse by showing that asset management must incorporate sacred and cultural values as integral components of social welfare. Practically, the proposed collaborative model provides a framework for local governments and communities to design asset management policies that combine participation, cultural preservation, and economic equity. At the policy level, village governments could institutionalize participatory forums such as the Village Asset Consultative Forum (VACF), while at the community level, strengthening youth engagement and sacred value preservation can ensure intergenerational sustainability. Through these measures, the integration of cultural values and participatory governance can enhance socioeconomic well-being and maintain the cultural integrity of hybrid villages like Klampok.

## CONCLUSION

This study aims to analyze the potential of Klampok village assets as drivers of Regional Original Income and socioeconomic well-being amidst the modernization transition. The findings confirm that the village assets are interconnected and mutually supportive. Together, they provide basic needs, stimulate economic activity, preserve cultural identity, and create tourism opportunities. However, these assets face several challenges, including limited human resources, low participation, and the erosion of cultural values. Despite these obstacles, mutual cooperation and local wisdom remain strong resilience mechanisms. These results affirm that integrating sacred and participatory values enhances sustainable community well-being. Theoretically, this research contributes to the socioeconomic literature by integrating the Nusantara Paradigm and the Sacred Framework. It offers a holistic and decolonizing perspective on hybrid village asset management. The findings show that spiritual and cultural dimensions play a crucial role in moderating community resilience to globalization. Practically, this study provides guidance for village practitioners to improve asset transparency through participatory forums such as the Village Asset Deliberation Forum. Regionally Owned Enterprises can apply benefit-sharing schemes to ensure equitable distribution of benefits. At the national level, policymakers are encouraged to design village fund regulations that support digital training and cultural preservation. These measures collectively reinforce the vision of strong village, strong nation. Limitations include limited time for data collection and reliance on interview data without official village documents. Future research suggestions: longitudinal studies for the evaluation of collaborative models.

## REFERENCES

- Amiruddin, L., Rozalinna, G. M., & Yunita, P. (2021). The Vague Awareness of Communities in the Singhasari Special Economic Zone Development during the COVID-19 Pandemic. *Society*, 9(2), 490–503. <https://doi.org/10.33019/society.v9i2.298>
- Anisah, A. L., Katharina, R., Ma'rifah, D., Apriani, T., Syah, A. F., Sacipto, R., Fadhilah, H. A., & Navisa, F. D. (2024). Singhasari Tourism Special Economic Zone: Can it Survive in Today's World Economy? *Jurnal Kepariwisataan Indonesia: Jurnal Penelitian Dan Pengembangan Kepariwisataan Indonesia*, 18(1), 141–156. <https://doi.org/10.47608/jki.v18i12024.141-156>
- Ariyani, N., & Fauzi, A. (2024). Unlocking Sustainable Rural Tourism to Support Rural Development: A Bayesian Approach to Managing Water-Based Destinations in Indonesia. *Sustainability*, 16(13), 5506. <https://doi.org/10.3390/su16135506>

- Batoro, J., Hakim, L., & Rahardi, B. (2020). The perception of sacred trees as proponent of water spring in Malang Regency East Java, Indonesia. *Asian Journal of Medical and Biological Research*, 6(3), 425–430. <https://doi.org/10.3329/ajmbr.v6i3.49790>
- BPS - Financial Statistic. (2024). *Statistik Indonesia 2024*. Badan Pusat Statistik.
- Diartho, H. C., Prianto, F. W., & Nisa, A. F. (2025). Sustainable Rural Development in Osing Traditional Village, Banyuwangi Regency: A Perspective from the Sustainable Livelihood Approach. *Society*, 13(1), 72–87. <https://doi.org/10.33019/society.v13i1.776>
- Firmansyah, A. (2018). Pengelolaan Aset Desa di Kabupaten Tangerang. *Jurnal Ilmiah Akuntansi Kesatuan*, 6(1), 1–8. <https://doi.org/10.37641/jiakes.v6i1.58>
- Hermawan, E. (2019). Community Empowerment through Management of Village Funds Allocation in Indonesia. *International Journal of Science and Society*, 1(3), 67–79. <https://doi.org/10.54783/ijsoc.v1i3.30>
- Ichwanto, M., Samodra, J., Wahyu, H., Rofius, A., Wibowo, A., Prasetya, L., Nabil Haq, S., Hendranawan, R., Widiyawati, I., Muttaqiyah, K., Martin, D., & Suhendri, S. (2025). Development of Village Profile to Optimize Local Potential and Improve Community Welfare in Pait Village, Kasember District, Malang Regency. *Abdimas Pedagogi Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 8, 134–142. <https://doi.org/10.17977/um050v8i22025p134-142>
- Kamayanti, A. (2021). Paradigma Nusantara Methodology Variety: Re-embedding Nusantara Values into Research Tools. *International Journal of Religious and Cultural Studies*, 3(2). <https://doi.org/10.34199/ijracs.2021.09.02>
- Kementerian Keuangan. (2023). *Laporan keuangan pemerintah desa 2023-2024*. Kementerian Keuangan Republik Indonesia.
- Kusdewanti, A. I., Setiawan, A. R., Universitas Trunojoyo Madura, Kamayanti, A., Universitas Brawijaya, Mulawarman, A. D., & Universitas Brawijaya. (2014). Akuntansi Bantengan: Perlawanan Akuntansi Indonesia melalui Metafora Bantengan dan Topeng Malang. *Jurnal Akuntansi Multiparadigma*, 5(1). <https://doi.org/10.18202/jamal.2014.04.5013>
- Liani, Y., Takari, D., & Ompusunggu, D. P. (2024). Analisis Efektivitas Kebijakan Pengelolaan Dana Desa dalam Meningkatkan Perekonomian Masyarakat di Kabupaten Gunung Mas Tahun 2022. *Jurnal Syntax Admiration*, 5(11), 4810–4825. <https://doi.org/10.46799/jsa.v5i11.1760>
- Lubis, T. A., Firmansyah, F., Masriani, I., Sari, N., & Ningsih, M. (2025). Handicrafts and Traditional Arts: Driving Sustainable Growth in Village Tourism. *JOURNAL OF HUMANITIES SOCIAL SCIENCES AND BUSINESS (JHSSB)*, 4(2), 453–463. <https://doi.org/10.55047/jhssb.v4i2.1671>
- Manaf, A., Purbasari, N., Damayanti, M., Aprilia, N., & Astuti, W. (2018). Community-Based Rural Tourism in Inter-Organizational Collaboration: How Does It Work Sustainably? Lessons Learned from Nglangeran Tourism Village, Gunungkidul Regency, Yogyakarta, Indonesia. *Sustainability*, 10(7), 2142. <https://doi.org/10.3390/su10072142>
- Mardalena, M., Adji, A., Rohima, S., Harunurrasyid, H., & Nida, R. (2023). The welfare impact of village fund allocation in Indonesia: The comparative of Java and Non-Java. *Optimum: Jurnal Ekonomi Dan Pembangunan*, 13(2), 207–218. <https://doi.org/10.12928/optimum.v13i2.8668>
- Muhtar, E. A., Abdillah, A., Widianingsih, I., & Adikancana, Q. M. (2023). Smart villages, rural development and community vulnerability in Indonesia: A bibliometric analysis. *Cogent Social Sciences*, 9(1), 2219118. <https://doi.org/10.1080/23311886.2023.2219118>
- Mulawarman, A. D. (2021). Paradigma Nusantara: Decolonizing Science Agenda. *International Journal of Religious and Cultural Studies*, 3(2). <https://doi.org/10.34199/ijracs.2021.09.01>

- Murdiyanto, E. & Sudarmiatin Sudarmiatin. (2024). Dilemma of Traditional Market Traders in the Era of Digital Transformation: Case Study at Wlingi Blitar Market. *JURNAL EKONOMI BISNIS DAN MANAJEMEN*, 2(3), 01–08. <https://doi.org/10.59024/jise.v2i3.705>
- Prabowo, F. S. A., Rahadi, R. A., & Alamanda, D. T. (2017). Decomposing the problems of traditional markets business ecosystem in Indonesia. *International Journal of Public Sector Performance Management*, 3(4), 375. <https://doi.org/10.1504/IJPSPM.2017.087657>
- Purnomo, M., Otten, F., & Faust, H. (2018). Indonesian Traditional Market Flexibility Amidst State Promoted Market Competition. *Social Sciences*, 7(11), 238. <https://doi.org/10.3390/socsci7110238>
- Sara, I. M., Saputra, K. A. K., & Utama, I. W. K. J. (2021). The Effects of Strategic Planning, Human Resource and Asset Management on Economic Productivity: A Case Study in Indonesia. *The Journal of Asian Finance, Economics and Business*, 8(4), 381–389. <https://doi.org/10.13106/JAFEB.2021.VOL8.NO4.0381>
- Saraswaty, A. N. (2024). Revealing the Economic Challenges on Adaptive Sacred Water Management in Balinese Community. *Journal of Social Development Studies*, 5(1), 43–53. <https://doi.org/10.22146/jsds.10548>
- Saraswaty, A. N., Maryunani, Muljaningsih, S., & Saputra, P. M. A. (2022). *Community Water Literacy of Sacred Natural Sites: An Indigenous Alternative for Sustainable Groundwater Management*. Brawijaya International Conference on Economics, Business and Finance 2021 (BICEBF 2021), Malang, Indonesia. <https://doi.org/10.2991/aebmr.k.220128.022>
- Schipmann, C., & Qaim, M. (2011). Supply chain differentiation, contract agriculture, and farmers' marketing preferences: The case of sweet pepper in Thailand. *Food Policy*, 36(5), 667–677. <https://doi.org/10.1016/j.foodpol.2011.07.004>
- Setia Budi, D., Suciyono, Hasan, V., Priyadi, A., Permana, A., Ismi, S., Müller, T., Bodur, T., & South, J. (2025). The Sacred Waters and Fish: Traditional Practices and Fish Conservation in Indonesian Communities. *Aquatic Conservation: Marine and Freshwater Ecosystems*, 35(6), 70163. <https://doi.org/10.1002/aqc.70163>
- Sopanah, A., Hermawati, A., Bahri, S., & Rusdianti, I. S. (2024). From Traditional-Ritual Activities to Financial Report: Integrating Local Wisdom in Bantengan Financial Bookkeeping. *Journal of Risk and Financial Management*, 17(12), 529. <https://doi.org/10.3390/jrfm17120529>
- Sukaris, S., & Kirono, I. (2025). Digital Transformation For Sustainable Village Tourism. *Jurnal Manajerial*, 12(01), 108. <https://doi.org/10.30587/jurnalmanajerial.v12i01.9447>
- Titisari, E. Y., Antariksa, & Suryasari, N. (2025). Strategic Planning for Sustainable Historical Tourism Development At Sumberawan Temple in Malang, Indonesia: A Visitor-Based Assessment Using Importance-Performance Analysis. *Planning Malaysia*, 23. <https://doi.org/10.21837/pm.v23i36.1753>
- Wahyono, H., Kustiandi, J., Rachmawati, D., Puspasari, E. Y., Munir, S., & Narmaditya, B. S. (2020). Economic Activity And Community Of Cultural Wellbeing: A Case Of Bantengan In Batu Of East Java. *International Journal Of Scientific & Technology Research*, 9(03), 2082–2084.
- Wahyuningrat, & Harsanto, B. T. (2025). Managing human resource in the rural tourism sector: Evidence from Indonesia. *Cogent Business & Management*, 12(1), 2493312. <https://doi.org/10.1080/23311975.2025.2493312>
- Wahyuningrat, Rosyad, S., Yamin, M., Darmawan, A., Runtiko, A. G., Wijaya, S. S., Gunarto, G., Nurain, H., Sulaiman, A. I., & Ahmad, A. A. (2024). Does Rural Development Enable Community Empowerment? Evidence from Village Fund in Indonesia. *Pakistan Journal of Life and Social Sciences (PJLSS)*, 22(1). <https://doi.org/10.57239/PJLSS-2024-22.1.00453>