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SOCIAL INDEPENDENCE AND CULTURAL PRESERVATION THROUGH KAMPOENG DJADHOEL SEMARANG BATIK EDUCATIONAL TOURISM

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Abstract:

This study aims to describe the role of batik educational tourism in Kampoeng Djadhoel Semarang in realizing the social independence of the local community and encouraging the preservation of batik culture as an intangible cultural heritage. The study used a descriptive qualitative approach with a single case study design. Data collection was conducted through digital document analysis (netnography), which included data from Google Reviews, guest books, and social media content. A total of 50 digital data units were analyzed. The analysis used the Miles, Huberman, and Saldana model through the stages of condensation, presentation, and concluding. The results show that batik educational tourism plays a role in building social independence through three dimensions: economic, institutional, and cultural. Excerpts from tourist reviews indicate an increase in appreciation for batik and awareness of its economic contribution to the local community. This study also produced an output in the form of an educational tourism brochure design that is applicable to managers.

Keywords: Batik Educational Tourism, Social Independence, CBT, Social Media, Tourism Village

INTRODUCTION

Community-Based Tourism (CBT) has grown rapidly as a strategy for empowering local communities and sustainably preserving cultural heritage. In Indonesia, particularly in the city of Semarang, educational tourism based on traditional crafts such as batik has become a crucial tool in fostering the social independence of artisan communities (Nina Mistriani et al., 2023; Siswati et al., 2020). Recognized by UNESCO as an intangible cultural heritage in 2009, batik holds significant potential not only as a creative economic product but also as a means of preserving local cultural identity accessible to the wider community through tourism activities (Haryadi & Mistriani, 2025).

Kampoeng Djadhoel Semarang is a unique batik educational tourism destination, synergistically integrating three elements: hands-on batik-making experiences, a historical village tour, and warm cultural interactions between tourists and local artisans. This concept aligns with the sustainable tourism paradigm, which positions local communities as key actors, not simply as attractions (Budiani et al., 2018). Tourism management that actively involves residents has the potential to create social independence that encompasses economic, cultural, and institutional dimensions simultaneously (Permadani & Mistriani, 2021; Wibowo et al., 2022).

The development of digital technology has opened up new opportunities in tourism research. Tourists' digital footprints, including Google Reviews, social media posts and comments, and guestbook testimonials, are now recognized as valid and informative data sources (Nirmala & Paramitha, 2020). This digital document analysis, or remote research, approach allows researchers to authentically explore tourist perspectives, even without a physical presence on-site. This approach is highly relevant in the context of limited researcher mobility and cross-regional studies (Reips & Jameson, 2025).



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However, empirical studies specifically exploring the role of community-based batik educational tourism in realizing social independence and cultural preservation, utilizing digital data as the primary source, are still very limited. This gap underpins the urgency of this research. Based on this description, this study formulates two main questions: (1) What is the role of batik educational tourism in Kampoeng Djadhoel in realizing social independence for the local community, based on visitor digital data? Moreover, (2) What are the perspectives of tourists and managers, as captured in digital data, on the preservation of batik culture through educational tourism activities?



Source: Author's Documentation, 2024

Figure 1. The atmosphere of the batik educational tourism activity at Kampoeng Djadhoel, Semarang

METHODS

This research used a descriptive qualitative approach with a single case study design. Data were collected using netnography techniques from five major digital platforms. A total of approximately 50 digital data units were analyzed, consisting of text reviews, comments, and visual narratives (Creswell & Creswell, 2018). This approach is methodologically valid because tourists' digital footprints represent authentic experiences that are voluntarily shared and permanently documented.

Data were collected from five primary digital sources: (1) the Kampoeng Djadhoel guestbook; (2) Google Reviews via the Google Maps platform; (3) Instagram content and comments; (4) Facebook posts and discussions; and (5) video transcriptions and comments on TikTok and YouTube. Details of the sources, platforms, content types, and estimated amount of data collected are presented in Table 1. All data were collected between 2022 and 2024 to ensure the relevance and currency of the information.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldana (2014) through three stages: data condensation (filtering and coding reviews based on themes), data presentation (grouping based on dimensions of social independence), and concluding. Data validity was ensured through source triangulation across digital platforms, technical triangulation between review text analysis and visual content analysis, and referential validation through comparison of findings with relevant literature. All digital data was treated with user confidentiality in accordance with ethical principles of online research.

The analysis techniques used were: 1. Open coding (identifying initial themes), 2. Axial coding (grouping themes), and 3. Selective coding (drawing main conclusions). Data validity was ensured through source and technique triangulation. Data analysis was conducted through three coding



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stages: open coding, axial coding, and selective coding. In the open coding stage, researchers identified initial themes from tourist reviews, such as "batik experience," "cultural appreciation," "service," and "economic impact." Next, in the axial coding stage, these themes were grouped into broader categories: economic, institutional, and cultural independence. The selective coding stage yielded one core category: the role of batik educational tourism as a means of fostering social independence based on digitally recorded tourist experiences.



Source: Designed by researcher, 2025

Figure 2. Research Framework: Social Independence and Cultural Preservation Through Kampoeng Djadhoel Semarang Batik Educational Tourism

RESULT AND DISCUSSION

Sources and Categories of Analyzed Digital Data. The digital data collected covered five major platforms with diverse content types. Data was categorized into digital informant categories based on platform source and type of user engagement. Table 1 presents a breakdown of the data sources, and Table 2 displays the categorization of the digital informants who served as the unit of analysis in this study.

Table 1. Sources and Types of Collected Digital Data

No.	Data source	Platform / Media	Types of Content Collected	Estimated Data Amount
1	Digital Guest Book	Google Form / WhatsApp / Physical book (photo)	Written testimonials, visitor impressions, suggestions and criticisms of the batik educational tour package	Min. 10 entries (2022–2024)
2	Google Reviews	Google Maps – Kampoeng Djadhoel Semarang @kampoengjadoel and hashtags #kampoengdjadhoel	Text reviews with 1–5 star ratings, batik experience comments and manager responses	Min. 10 reviews
3	Instagram		Visitors upload captions, netizen comments, and educational batik highlights stories.	Min. 10 uploads



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4	Facebook	Semarang's official page & tourism community group	Visit posts, comments, community testimonials and local media coverage	Min. 10 uploads
5	TikTok / YouTube	Video content of tourist visits	Transcript of video narration, viewer comments, number of views and interactions	Min. 10 videos

Table 2. Categorization of Digital Research Informants

No.	Code	Category	Digital Data Sources	Aspects Analyzed
1	KT-01 to KT-10	General Tourists	Digital Guest Book + Google Reviews	Impressions of batik experience, service satisfaction and impact of cultural appreciation
2	GR-01 to GR-10	Google Reviewer	Google Maps Reviews (rating $\geq$ 3 stars)	Perception of educational value, assessment of facilities, recommendations to others
3	IG-01 to IG-10	Tourists and Visitors	Instagram posts tagged with location	Expression of visual experience, travel narrative, interaction with artisans
4	FB-01 to FB-10	Local Communities and Tourists	Facebook pages and groups	Community conversations, spontaneous testimonials and local media coverage
5	VD-01 to VD-10	Digital Content Creator	TikTok / YouTube	Video narrative, depiction of the batik process, and impact on the audience

The Role of Batik Educational Tourism in Building Social Independence. Analysis of digital data from five sources shows that Kampoeng Djadhoel has successfully developed an educational tourism model that significantly contributes to the social independence of its residents across three main dimensions. Table 3 presents the dimensions, indicators, digital field findings, and supporting data sources.

Table 3. Dimensions of Kampoeng Djadhoel's Social Independence Based on Digital Data

Dimensions	Indicator	Findings from Digital Data Sources	Supporting Data Sources
Economic Independence	Direct income distribution	Visitor reviews and testimonials state that batik product purchases are made directly from the artisans' hands, without intermediaries.	Google Reviews (GR-03, GR-07, GR-8)
	Increased visits and turnover	The surge in the number of positive reviews (2021–2024) indicates an increase in the number of visits, which has an impact on the turnover of the artisan community.	Instagram & TikTok (IG-07, VD-04)
Institutional Independence	Consistent package standards	Various reviews from different segments (students, corporates, general tourists) describe a structured and professional educational package.	Google Reviews, Guest Book (KT-10, GR-05)
	Manager's innovation capabilities	Social media content shows the development of package variations and management responses to visitor feedback.	Facebook & Instagram (FB-09, IG-02)



Cultural Independence	Preservation of Semarang motifs	Testimonials and video content explain the narrative of the Blekok, Sekar Jagad, and Asem Arang motifs delivered by the instructor.	YouTube (VD-10, VD-10), Guest Book
	Regeneration of young craftsmen	A number of posts feature young instructors as the face of the batik village to tourists.	Instagram (IG-05, IG-07, IG-10)

a. Economic Independence. In terms of economic independence, Google Reviews and guestbooks consistently mention that batik product purchases occur directly between tourists and artisans. This finding aligns with the CBT principle proposed by Yulianah (2021), which states that a fair and direct benefit distribution mechanism is key to the success of community-based tourism.

The analysis shows that batik educational tourism significantly contributes to direct economic distribution to artisans.

"I can buy batik directly from the artisans, so I feel like I am helping them." (GR-03)

"I am happy because I can take my work home and buy it directly from the artisans." (KT-02)

This finding demonstrates the existence of a direct economic system without intermediaries, reinforcing the principles of Community-Based Tourism.

b. Institutional Independence. In terms of institutional independence, the diverse tourist segments that provided positive reviews—from student groups to corporates to international tourists—indicate that the management is capable of providing consistent and adaptive service standards. Several reviews also noted the management's prompt response to visitor feedback, demonstrating mature institutional capacity.

The management's institutional capacity demonstrates the capacity to provide structured and consistent tourism services.

"The place is well-organized, from arrival to completion, everything is well-organized" (GR-05)

"The service is friendly and clear, making it easy to follow the batik-making process" (KT-07)

It demonstrates the existence of a professional and adaptive management system.

c. Cultural Independence. In terms of cultural independence, video content on TikTok and YouTube visually documents how young village instructors guide tourists through the Blekok, Sekar Jagad Semarang, and Asem Arang motifs with enthusiasm and pride (Mistriani et al., 2023).

Batik educational tourism has been shown to play a role in cultural preservation through direct knowledge transfer.

"I just learned that each batik motif has a meaning, so I appreciate my own culture more" (IG-04)

"The children learn about culture through hands-on experience; it is very impressive" (VD-02)

These findings indicate an increase in cultural awareness among tourists.

Tourist Perspectives on Batik Cultural Preservation. Triangulation of data across platforms yielded a comprehensive picture of how tourists perceive the value of cultural preservation they encountered at Kampoeng Djadhoel.

The analysis shows a shift in tourists' perceptions of batik.



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"Initially, I thought batik was old-fashioned, but it turned out to be really fun and creative" (GR-07)

"An unforgettable experience, made me love Indonesian culture even more" (IG-08)

Furthermore, tourists also recognized the social impact of tourism activities.

"This activity is not just about tourism, but also helps the local economy" (FB-03)

It demonstrates the social value of the tourism experience. A comparison of findings from the perspectives of tourists and managers is presented in Table 4.

Table 4. Summary of Tourist and Manager Perspectives on Social Independence and Cultural Preservation

Study Aspects	Findings from Traveler Reviews	Findings from Content Manager	Relevance of Theory
Motivation for the visit	Looking for unique batik experiences, educational entertainment and social media content	The mission of cultural preservation and long-term economic independence of the community	Suharto & Firdaus (2023)
Perception of the cultural value of batik	Batik is considered creative, proud, and worthy of preservation — not something old-fashioned.	Batik is a local identity and ancestral heritage that must be taught to the younger generation.	Hidayat dkk. (2021)
Economic impact	Satisfaction from contributing directly to the local artisan economy	Direct empowerment, stable income, and growing independence of community businesses	Nugroho & Rahmawati (2022)
Educational process	Learning is fun, interactive, easy to follow, and has a deep impression	Curriculum based on local motif narratives and authentic hands-on practice of canting	Prasetyo (2022)
Development expectations	More package variations, more complete facilities, and more active digital content	Foreign tourist segment, product digitalization, and formal school collaboration	Ramadhani & Santosa (2021)

Tourists who provided digital reviews consistently revealed a transformation in their perceptions of batik after participating in educational activities at Kampoeng Djadhoel. Batik, previously considered old-fashioned and boring, was transformed into something seen as creative, valuable, and worthy of preservation (Mahmudin et al., 2024). It is reflected in review narratives that use phrases such as "an unforgettable experience," "I just found out that batik is difficult and cool," and "I have to bring my kids here to learn about my own culture."

Adult and corporate tourists placed greater emphasis on the social value of their visits. They recognized that participating in tour packages also directly contributed to the economic independence of artisan communities. This finding aligns with the concept of social value in CBT, discussed by Febriandhika & Kurniawan (2019), which states that tourists who are aware of social contribution tend to be organic promoters of destinations through their reviews and digital content.

An analysis of visual content on Instagram and TikTok identified a pattern where tourists not only share photos of their batik creations but also actively explain the meaning of the motifs they create to their social media audiences. This phenomenon shows that the educational process at



Kampoeng Djadhoel has succeeded in creating a multiplier effect on cultural preservation that goes beyond the limits of physical visits to tourist destinations (Prasetyo Ardi & Mistriani, 2023).



(Source: Designed by a researcher based on findings, 2025)

Figure 4. Kampoeng Djadhoel Batik Educational Tour Package Brochure as Research Output

**Model Peran Wisata Edukasi Batik Kampoeng Djadhoel
dalam Mewujudkan Kemandirian Sosial**



(Source: Designed by researchers based on findings, 2025)

Figure 5. Model of the Role of Kampoeng Djadhoel Batik Educational Tourism in Realizing Social Independence

Based on the results of open coding, axial coding, and selective coding analysis, this study produced a conceptual model that illustrates the relationships between the categories of findings. The experience of batik educational tourism is the primary trigger that fosters cultural appreciation among tourists.

This educational process then results in a transformation in the perception of batik, from being considered old-fashioned to being creative and highly valued. This transformation subsequently impacts two main aspects: direct economic contributions to artisans and strengthening tourism management institutions (Nina Mistriani et al., 2024).



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The integration of all these processes leads to the formation of social independence in local communities, encompassing economic, cultural, and institutional dimensions.

CONCLUSION

This study concludes that batik educational tourism at Kampoeng Djadhoel plays a significant role in building social independence across economic, institutional, and cultural dimensions. The netnographic approach effectively explores authentic tourist experiences through the analysis of digital data such as guest books, Google Reviews, and social media. The integration of tourism activities and cultural preservation makes this destination a model of heritage-based community-based tourism (CBT) worthy of replication. Direct batik-making experiences have been shown to increase cultural awareness and appreciation and foster a multiplier effect through the dissemination of digital content. Therefore, this study recommends optimizing digital review management as an evaluation and marketing strategy, developing tour packages for international tourists, and strengthening collaboration with educational institutions, supported by educational tour brochures as a practical promotional tool.

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