

Community Based Tourism in Promoting Local Products for Cultural Preservation: A Case Study of Biji Ketapang Products at MSMEs Dapur Emil in Setu Babakan Betawi Cultural Village

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Abstract

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Community based tourism is an approach that involves the active participation of local communities in developing the potential of their region. This approach aims not only to improve economic wellbeing but also to play a significant role in preserving local culture. This study aims to examine the role of community-based tourism in promoting local products as an effort to preserve cultural heritage, with a case study on the traditional Betawi snack biji ketapang produced by MSMEs Dapur Emil in the Setu Babakan area. Biji ketapang, as one of the iconic Betawi foods, holds important cultural and historical value but is increasingly marginalized by modernization. This research uses a qualitative approach with data collection techniques including observation, interviews, and documentation. The findings indicate that community involvement in tourism activities particularly through the promotion and enhancement of local products can increase cultural awareness while providing economic value to local residents. MSMEs Dapur Emil acts as a key driver in preserving traditional culinary heritage and introducing Betawi cultural values to tourists. Therefore, the development of local products through communitybased tourism serves as an effective strategy for safeguarding cultural heritage and encouraging sustainable growth of local MSMEs.

Keywords: *Community based tourism, Local products, Cultural preservation, MSMEs*

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INTRODUCTION

The decline in young people's knowledge of local culture often occurs due to weak cultural resilience within society. If left unaddressed, this could gradually lead to the disappearance of Betawi culture among the younger generation in Jakarta (Umar, I. K., & Ribawati, E., 2025). Local culture is knowledge that has developed over a long period and evolved alongside the community and its environment based on lived experiences (Hidayati, 2017). In line with this, social changes often bring about modernization, which tends to shift social and cultural values (Adinda et al., 2022).

Community-Based Tourism (CBT) is one approach to sustainable tourism development that emphasizes the empowerment of local

communities. In this model, communities are not merely viewed as tourism objects but as active participants in the planning, management, and development of tourism destinations. Conceptually, CBT places the community at the center by involving them directly in various tourism activities so that the benefits of tourism can be maximized for the local population (Pradini, 2022).

There have been many changes in society, including in its culture. Culture is one of the distinctive features possessed by each cultural group in their respective regions and is often passed down from generation to generation. Culture encompasses broad and diverse meanings rooted in local wisdom that also helps shape national culture. Such culture must be preserved through cultural conservation efforts. According to Fauzan (2023), cultural preservation is an effort to protect, maintain, and strengthen a community's cultural heritage. Indonesian traditional cakes are one example of enduring cultural heritage, usually made from locally available ingredients, using unique production techniques, tools, and presentation methods (Rahmawaty & Maharani, 2013).

One strategy in developing CBT is to strengthen local products that reflect a region's cultural identity. Local products like traditional foods are not only economic commodities but also symbols of identity and cultural heritage that must be preserved. One such culturally valuable local product is biji ketapang, a traditional Betawi snack typically served during Eid celebrations. For the Betawi community, Eid is incomplete without biji ketapang (Amelia, 2015). Betawi people traditionally gathered fallen ketapang fruits and consumed their seeds. Over time, as ketapang trees became scarce in the Betawi area, people began crafting a snack resembling the seeds, now known as kue biji ketapang (Sukaesih et al., 2022).

MSMEs Dapur Emil is a micro-enterprise in the region that focuses on producing and marketing biji ketapang as a regional specialty product. This business not only sells products but also introduces the production process and the cultural values embedded within to visitors, including tourists. Dapur Emil's involvement in the local tourism ecosystem is a real-life example of CBT in action aimed not only at economic gain but also at cultural preservation. Based on this background, this research aims to examine the role of community-based tourism in elevating local products as a form of cultural preservation, using the case study of MSMEs Dapur Emil and its biji ketapang product.

Community-Based Tourism (CBT) is a form of tourism that actively involves local communities in the planning, management, and development of tourist destinations. According to Setyaningrum et al. (2021), its goal is to help develop environmentally friendly tourist villages that are attractive to visitors, educational, and inclusive of local community participation. This active involvement fosters a sense of ownership and responsibility toward the destination, ultimately contributing to long-term sustainability (Sugiarto et al., 2024). Moreover, this tourism model also encourages cultural exchange between tourists and local communities, creating more authentic experiences and enriching the socio-cultural life of both parties. Thus,

community-based tourism not only enhances the local economy but also strengthens social networks and improves the quality of life of the local population.

According to Putra et al. (2023), implementing CBT by directly involving the community can enhance the quality of tourist experiences. CBT allows communities to preserve their cultural and natural heritage, enabling tourists to enjoy more meaningful and authentic experiences. As stated by Manteiro (2023), CBT can develop tourism in a way that allows local communities to improve their well-being. Economically, CBT creates job opportunities and increases income through tourism-related activities such as homestays, tour guiding, handicrafts, and local culinary ventures, while reducing dependence on vulnerable sectors and promoting local economic self-reliance.

Cultural preservation is an effort to protect and safeguard a region's cultural heritage, with the aim of maintaining its values and identity. This is also intended to prevent the loss of cultural diversity amidst the influx of foreign cultures (Yasa et al., 2024).

The preservation of culture aims to maintain local wisdom. Local wisdom refers to the way of life, knowledge, and various survival strategies reflected in the activities of local communities as they address various challenges to meet their needs (Njatrijani, R., 2018). This wisdom is a form of knowledge based on values of goodness that are trusted, practiced, and preserved from generation to generation by a group of people in their place of residence. According to Njatrijani (2018), the values of local wisdom that emerge from community traditions and are passed down over time serve as life guidelines. Although rooted in local culture, these values are universal and remain relevant in facing the challenges of modernization and social-cultural changes.

Local products refer to works or items produced by local communities, including art and manufactured goods. The development of local products requires collaboration among various stakeholders and market research to achieve desired marketing goals. Yeti Mulyati (2023) states that local products are those that originate from a specific region and have unique characteristics that reflect the culture, traditions, and values of that area. Local products are not only alternatives to foreign goods but also represent the identity and culture of a region or nation. According to Zulfah (2025), local products are creations made by a community that reflect the traditions and values of their specific region.

Law No. 20 of 2008 on Micro, Small, and Medium Enterprises (MSMEs) clearly defines three types of businesses. Micro-enterprises are productive businesses owned by individuals or individual entities that meet the criteria of a micro-enterprise. Small enterprises are stand-alone economic activities that are not affiliated with medium or large enterprises, either directly or indirectly. Medium enterprises are also stand-alone economic activities not affiliated with small or large enterprises, either directly or indirectly, and meet the criteria in terms of net assets or annual sales (Haryani, 2022).

METHOD

This study was conducted to examine the role of MSMEs Dapur Emil in promoting the local product biji ketapang within the context of cultural preservation and community empowerment through the development of community-based tourism in the Betawi region. The findings were obtained through in-depth interviews with the actors of MSMEs Dapur Emil.

The origin of choosing biji ketapang as a product stems from a family heritage recipe. The owner had been familiar with the making process since childhood and helped in its preparation. Based on the interview, the business has made slight innovations to make the texture of biji ketapang softer than its traditional version. This snack carries nostalgic value and high cultural significance as a traditional Betawi delicacy that is now rarely found. The motivation to preserve this tradition while turning it into a business opportunity was driven by the fact that many people still long for the taste of snacks from the past, such as biji ketapang. Dapur Emil thus attempts to preserve Betawi culture through the continuation of this culinary heritage.

The name biji ketapang comes from its resemblance to the seeds of the ketapang tree, which once thrived in Betawi. Locals used to collect the fallen fruit and eat the seeds. Its shape and flavor inspired the name of this beloved treat (Hidayat, T., Kandriasari, A., & Alsuhendra, A., 2024). Biji ketapang is not merely a snack; it holds deep philosophical meaning for the Betawi people. It represents simplicity and family warmth, as it is usually prepared together before Eid or other significant occasions. The laborious process reflects the values of mutual cooperation (*gotong royong*) and the hardworking spirit of the community. With its crispy exterior and soft interior, it symbolizes a balanced life—resilient yet gentle. This philosophy reveals that traditional cuisine like biji ketapang is not just food but also a medium for preserving cultural values and the character of the Betawi people (Hidayat et al., 2024).

As a culinary product, biji ketapang is strongly tied to Betawi culture not only as a signature dish but also as a symbol of identity and togetherness. Its presence in traditional and religious events reflects the values of communal spirit and familial traditions. It also introduces local culinary heritage to tourists. More than just an economic commodity, biji ketapang serves as a form of cultural preservation amid modern challenges (Widaningsih, T., Diana, R., & Rahayunianto, A., 2019). This highlights the need for active community and MSMEs involvement in preserving such traditional foods, as biji ketapang carries significant cultural philosophy that may be forgotten by future generations if not preserved. Dapur Emil actively involves the local community in the production and marketing of the product, especially around the Betawi Cultural Village in Setu Babakan.

Community-based tourism is practiced by Dapur Emil by engaging residents near the Betawi Cultural Village as part of its marketing strategy. In addition to selling in the village area, Dapur Emil participates in MSMEs

bazaars and exhibitions held in schools, tourism offices, and MSME departments at both national and international levels. The product is also consigned to local shops and cooperatives. During events, they often explain the ingredients, origins, and cultural significance behind the snack to visitors. Dapur Emil's biji ketapang is also certified halal.

Sales peak during MSMEs bazaars and festive events such as Eid and Lebaran Betawi. These occasions can generate income beyond the usual daily turnover. Biji ketapang from Dapur Emil is also available year-round at several eateries in Setu Babakan, making it not a seasonal product. It can also be custom-produced by order. Promotion is done through social media and word-of-mouth, which has proven to be an effective and cost-efficient way to reach new consumers who may be unfamiliar with Betawi cuisine. Dapur Emil offers various packaging sizes—200g, 300g, 500g, and 1kg—allowing customers to choose based on their needs, whether for personal consumption, souvenirs, or larger events. Planned innovations include new flavors such as cheese, pandan, or chocolate to appeal to younger consumers. They also plan to introduce smaller, more attractive 100g packages suitable as souvenirs or travel snacks. With increasing demand, Dapur Emil not only promotes and preserves Betawi cuisine through biji ketapang but also empowers the local community through its involvement in cultural tourism activities around the Betawi Cultural Village in Setu Babakan.

RESULTS AND DISCUSSION

This study aims to understand the role of community-based tourism in promoting local products as an effort to preserve culture, with a case study on biji ketapang s products produced by MSMEs Dapur Emil in the Setu Babakan area. Based on the results of interviews and observations, it can be concluded that Dapur Emil plays a strategic role in preserving Betawi culture through a community-based tourism approach.

Implementation of the community based tourism concept in the practice of Dapur Emil MSMEs The concept of Community Based Tourism emphasizes the direct involvement of local communities in all aspects of tourism development. In the case of Dapur Emil, this is reflected in the efforts of business actors in not only selling biji ketapang s products, but also actively introducing the history, manufacturing process, and cultural philosophy behind it to tourists. This practice is in accordance with the opinion of Setyaningrum et al. (2021), which states that communitybased tourism encourages community involvement in creating educational and sustainable tourist destinations. Dapur Emil's involvement in various bazaar activities, culinary promotions, and cultural education reflect authentic communitybased tourism values. Tourists are not only passive consumers, but are also invited to understand local cultural values, so that meaningful social interactions are created between cultural actors and tourists. This is in line with Manteiro's opinion (2023) that communitybased tourism strengthens social networks and the quality of life of the community.

Biji ketapang as a local product with cultural value biji ketapang are not just snacks, but symbols of Betawi cultural identity. The philosophy

contained in it, from the collaborative manufacturing process to the family values passed down from generation to generation, makes ketapang seeds a means of preserving intangible culture. This is in line with the concept of cultural preservation put forward by Yasa et al. (2024), namely preserving cultural heritage so that it is not lost amidst the current of modernization. When Dapur Emil MSMEs revived biji ketapang through innovative touches, such as adjusting textures and plans for flavor diversification, this reflects a cultural adaptation process that maintains the essence of traditional values. This innovation is not only market-oriented, but is also a strategy to keep local culture relevant in the eyes of the younger generation.

Economic and social Impact of local product promotion through community based tourism the promotion of biji ketapang in the context of tourism has a real economic impact on MSMEs. Products that were initially only consumed during holidays have now become commodities sought by tourists as Betawi souvenirs. This shows that preserving culture through local products can synergize with improving community welfare This case demonstrates how MSMEs can leverage community based tourism principles to achieve cultural preservation and economic resilience can expand their market without relying on large-scale distribution. Word of mouth promotion strategies and the use of social media are effective approaches that are cost-effective but have a significant impact. Thus, the economic success of Dapur Emil also motivates other MSMEs to promote local products as cultural and economic strengths.

Transformation of traditional values in product innovation Dapur Emil made important adaptations in modifying the texture of biji ketapang to be softer, as well as designing variations in flavors and packaging to appeal to the younger generation and tourists. However, the substance of its cultural values is maintained. This reflects efforts to conserve culture that are dynamic, not conservative. The concept of innovation that remains based on local values is in line with the theory of contemporary cultural preservation (Fauzan, 2023), which emphasizes that preservation does not always mean maintaining its original form rigidly, but also adapting to developments in the era to remain relevant

Community based tourism, cultural education, and economic independence. One important aspect that needs to be underlined is that communitybased tourism is not only oriented towards tourism, but also has an educational and transformational function. Visitors who interact directly with Dapur Emil not only buy food, but also learn its history and the philosophical meaning contained therein. This provides a more in-depth experience than ordinary culinary tourism. In the context of sustainable tourism, this approach is very important because it emphasizes the value of participation, respect for local culture, and consumer awareness of the importance of preserving cultural heritage. community based tourism creates a fair tourism ecosystem, where the benefits are not only enjoyed by large capital owners, but also by the local community directly. Through practices such as those carried out by Dapur Emil, Community based tourism has proven that cultural preservation and economic independence can go hand in

hand. By strengthening local culture-based MSMEs, the community can become the main actors in the development of a more equitable and sustainable tourism sector.

CONCLUSION

This study demonstrates that community-based tourism (CBT) holds significant potential in simultaneously supporting cultural preservation and local economic development. Through a case study of the MSMEs Dapur Emil located in the Betawi Cultural Village of Setu Babakan, it is evident that local products such as biji ketapang are not merely positioned as economic commodities, but also serve as cultural symbols representing the identity, history, and social values of the Betawi community. MSMEs Dapur Emil consistently applies CBT principles by involving local communities in the processes of production, promotion, and cultural education for visitors. This strategy offers a more meaningful tourism experience that is not only consumptive but also educational and participatory. Community involvement in cultural tourism activities fosters a sense of ownership toward local cultural heritage and raises collective awareness about the importance of preserving traditional values amid the pressures of globalization. Additionally, through product innovations such as new flavors, improved textures, and attractive packaging, Dapur Emil ensures business sustainability without compromising the cultural values embedded in its products. These adaptations reflect a dynamic and contextual approach to cultural preservation that meets market demands while maintaining the essence of local culture.

From an economic perspective, the CBT practices implemented by Dapur Emil have succeeded in increasing income for business actors and creating job opportunities for the surrounding community. Promotional activities through UMKM bazaars, social media, and exhibitions at both local and national levels have expanded market reach and strengthened the position of local products as part of the region's cultural tourism appeal. In conclusion, the development of community-based tourism integrated with local product preservation is an effective and sustainable strategy for maintaining the existence of local culture while encouraging economic self-reliance among communities. This model can be replicated in other regions that possess unique cultural and local product potential as an effort to build an inclusive, competitive, and preservation-oriented tourism sector.

Recommendations for the Government and Related Institutions: There is a need for more concrete policy support in the form of training, mentoring, and access to capital for culture-based MSMEs. The government is also expected to facilitate broader promotion through national and international tourism events. For MSME Actors, It is recommended that they continue to uphold the cultural values embedded in local products while innovating in ways that align with market preferences. MSMEs should also expand their networks through partnerships with tourism communities, schools, and cultural institutions to strengthen their role as educational media. For Researchers and Academics, Further studies are needed to explore the long-

term impact of community-based tourism on the preservation of local culture, as well as to assess the replicability of this model in other regions with different cultural characteristics. For the Community, It is important to raise awareness of the importance of participating in cultural preservation activities, both as producers and consumers of local products. Strengthening cultural identity should begin at the community level through family and local education.

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