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## Empowering Local Communities Through Community-Based Tourism: A Case Study Of Tangkit Village

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### Abstract

*This study aims to examine how Community-Based Tourism (CBT) empowers local communities in Tangkit Village through economic, social, and cultural dimensions. Tangkit Village, located in Jambi Province, is known for its pineapple-based agro-tourism and Malay cultural heritage, making it a unique rural tourism destination. While CBT has been widely explored globally, most research emphasizes broad sustainability frameworks, leaving a gap in micro-level empowerment strategies within Indonesian rural contexts. Addressing this gap, the study introduces novelty by analyzing CBT's role in fostering income generation, cultural preservation, and participatory governance in a localized setting. Using a qualitative approach, secondary data were analyzed through NVivo 12 Plus employing Crosstab Query and Word Frequency tools to identify dominant themes. Results indicate that income generation (54.55%) and community participation in tourism management (50%) are the strongest impacts, while cultural integration is evident through tourism packages (44.44%). However, skill development (20%) and micro-enterprise growth (18.18%) remain limited, signaling areas for improvement. The study concludes that CBT enhances livelihoods and cultural identity but requires stronger capacity-building and inclusive governance. Limitations include reliance on secondary data and a single-case focus, restricting generalizability. Future research should incorporate primary data, comparative case studies, and longitudinal designs to assess scalability and resilience. Exploring digital innovations for marketing and training is also recommended to strengthen CBT practices. These findings contribute to advancing sustainable and inclusive tourism development in rural Indonesia.*

**Keywords:** Community-Based Tourism; Tangkit Village; Rural Tourism; Economic Empowerment, Sustainable Development.

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## INTRODUCTION

This article tries to analysis the implementation model Community Based Based Tourism to empower the villagers in Tangkit Village Tourism. angkit Village, located in Muaro Jambi Regency, Jambi Province, Indonesia, is gaining attention as a community-based tourism destination thanks to its rich cultural heritage and abundant natural resources. The village is best known for its extensive pineapple plantations, which form the backbone of the local economy and attract many visitors. Tourists can engage in agro-tourism activities such as planting, harvesting, and processing pineapples into products like chips, jam, and juice. This approach not only supports sustainable farming but also boosts economic growth through value-added production. In addition to agriculture, Tangkit Village offers cultural experiences rooted in Malay traditions, including traditional dances, culinary practices, and handicrafts. These combined elements make Tangkit Village a unique destination that promotes local culture while fostering economic sustainability (Anggraeni, 2023; Dhara & Vidya, 2023; Kumalasari et al., 2025; Sidabutar et al., 2024). These activities allow visitors to engage directly with the community, fostering cultural exchange and appreciation. The village's proximity to the Muaro Jambi Temple Complex, one of Southeast Asia's largest Buddhist archaeological sites, further enhances its appeal as a destination that combines history, culture, and nature (KHETI, 2022; Meitami, 2025).

The tourism model in Tangkit Village emphasizes community participation and empowerment, aligning with the principles of sustainable development. Local residents play an active role in managing tourism services, from homestays and guided tours to cultural performances and handicraft production (Fitria et al., 2024; Wediawati et al., 2024). This participatory approach ensures that economic benefits remain within the community, reducing dependency on external stakeholders and promoting inclusive growth. Moreover, community-based tourism in Tangkit fosters environmental stewardship by encouraging eco-friendly practices such as organic farming and waste management. It also strengthens social cohesion, as collaborative efforts in tourism development unite villagers around shared goals. Challenges remain, including limited infrastructure, marketing strategies, and capacity-building for hospitality standards. However, with proper support from government agencies and private partners, Tangkit Village has the potential to become a model for rural tourism in Indonesia (Nirwana et al., 2016; Sonia & Salam, 2024). By integrating cultural preservation, economic empowerment, and environmental sustainability, Tangkit Village demonstrates how tourism can serve as a catalyst for holistic community development (Dahmiri & Fitriaty, 2023; Miftah & Pangiuk, 2020).

Community-Based Tourism (CBT) is a sustainable tourism model that prioritizes the active involvement of local communities in planning, managing, and benefiting from tourism activities. Unlike conventional tourism, which often concentrates profits in external corporations, CBT ensures that economic gains remain within the community, fostering inclusive development (Bhaktikul et al., 2021; Torres-Toukoumidis et al., 2022; Wang et al., 2024). The core principles of CBT include community empowerment, cultural preservation, and environmental

sustainability. It encourages residents to offer services such as homestays, guided tours, and cultural performances, creating authentic experiences for visitors while strengthening local identity. CBT also promotes participatory decision-making, where community members collectively determine tourism strategies, ensuring that development aligns with their social and cultural values. This approach not only enhances economic resilience but also mitigates negative impacts such as cultural commodification and environmental degradation (BARLIAN et al., 2024; Cáceres-Feria et al., 2021; Pérez González & del Socorro Medina Martín, 2025).

Tourism is one of the fastest-growing sectors globally, contributing significantly to economic development, job creation, and cultural exchange. It encompasses various forms, including mass tourism, eco-tourism, and cultural tourism, each with distinct characteristics and impacts. While tourism generates foreign exchange and stimulates infrastructure development, it can also lead to challenges such as over tourism, resource depletion, and socio-cultural disruption if not managed responsibly (Gumbo, 2022; Lis et al., 2023; Meutia et al., 2022). In developing countries, tourism often serves as a catalyst for rural development by diversifying income sources and reducing poverty. However, traditional tourism models tend to prioritize profit over sustainability, leaving local communities marginalized (Duong et al., 2024; Hansen, 2024; Mussina et al., 2025). This gap underscores the importance of alternative models like CBT, which integrate economic growth with social equity and environmental stewardship (Jamal et al., 2022; Sulistyadi et al., 2024).

The integration of CBT within the broader tourism industry represents a shift toward responsible and inclusive travel. By embedding community participation into tourism frameworks, destinations can offer unique, authentic experiences while ensuring equitable benefit distribution (Hoang Ngoc, 2022; Liburd et al., 2021; Syafrini et al., 2025). CBT complements other sustainable tourism initiatives, such as eco-tourism and cultural tourism, by emphasizing local ownership and empowerment. For travelers, CBT provides meaningful engagement with host communities, fostering cross-cultural understanding and ethical consumption (Hoang Ngoc, 2022; Liburd et al., 2021; Syafrini et al., 2025). For communities, it transforms tourism from an extractive industry into a tool for development and self-determination. As global tourism continues to expand, adopting CBT principles is essential to mitigate negative impacts and promote resilience. Ultimately, CBT exemplifies how tourism can evolve from a profit-driven enterprise into a holistic approach that values people, planet, and prosperity (Sayuti, 2023; Scorza & Gatto, 2023).

Based on previous study with the keywords tourism and community based tourism on scopus database basis Prisma rule with the prompt TITLE-ABS-KEY ( Tourism AND Community Based Tourism ) AND PUBYEAR > 2020 AND ( LIMIT-TO ( SUBJAREA , "SOCI" ) ) AND ( LIMIT-TO ( DOCTYPE , "ar" ) ) AND ( LIMIT-TO ( LANGUAGE , "English" ) ) AND ( LIMIT-TO ( EXACTKEYWORD , "Tourism" ) OR LIMIT-TO ( EXACTKEYWORD , "Tourism Development" ) OR LIMIT-TO ( EXACTKEYWORD , "Sustainable Development" ) ) AND ( LIMIT-TO ( SRCTYPE , "j" ) ) with the result are 743 Documents. The analysis on Vos Viewers with concentrate of Density Analysis in Figure 1.



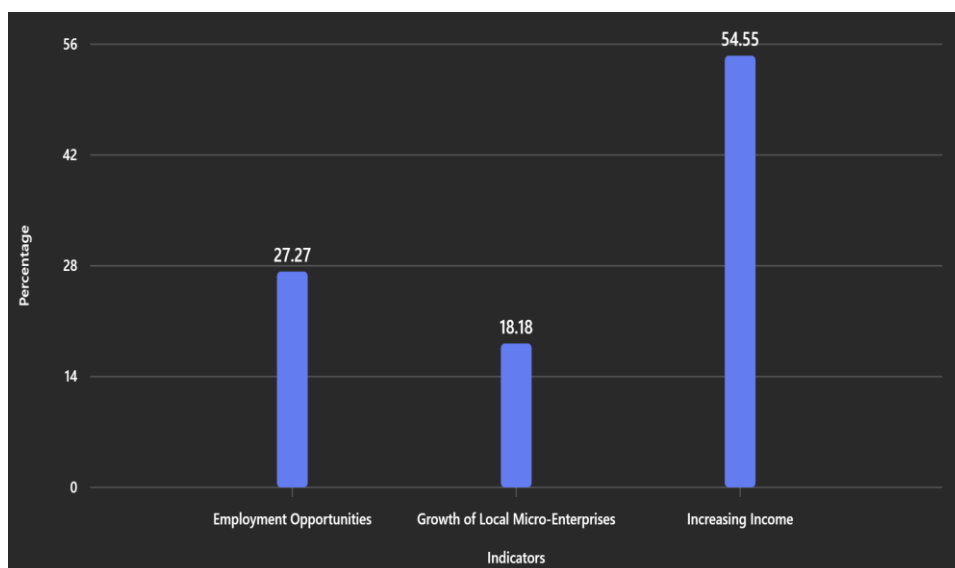
## RESEARCH METHOD

This study adopts a qualitative approach to examine how Community-Based Tourism (CBT) empowers local communities in Tangkit Village. Due to institutional and geographical constraints restricting direct field access during the data collection period, this research purposefully functions as a meta-analysis-based literature study. This systematic approach synthesizes secondary data sources including academic journals, government reports, and historical project evaluations to establish a comprehensive, longitudinal understanding of the regional CBT ecosystem that single-point fieldwork might overlook. To transition from mere technical description to rigorous analytical interpretation, the dataset was processed using NVivo 12 Plus, specifically operationalizing two advanced tools to directly answer the core research questions. First, the Word Frequency Analysis was executed to answer inquiries regarding the overarching public narrative and cultural baseline of Tangkit Village; this tool maps dominant semantic concepts, where high-density clusters (such as "nanas" or "wisata") are not just counted, but interpreted as indicators of institutional prioritization and market positioning. Second, the Crosstab Query was deployed to decode the operational mechanics of economic development, social empowerment, and cultural preservation. By cross-referencing these core empowerment dimensions against stakeholder roles (e.g., pemerintah or pemilik), the matrix identifies structural gaps, dependencies, and alignments. Ultimately, the resulting visual outputs, comparative matrices, and thematic clusters are not merely descriptive figures, but analytical lenses used to evaluate the balance between promotional efforts and long-term community autonomy, ensuring a systematic alignment with the study's central objective: assessing community empowerment through CBT frameworks.

## RESULT AND DISCUSSION

### Analysis of Economic Development that Community Participate in Tangkit Village

In this analysis, tries to know the Economic Development that Community Participate in Tangkit Village. In this analysis, there are Indicators: Increasing income, rowth of local micro-enterprises, employment opportunities. Analysis in Figure 2 and table 1. Analysis using Crosstab Query.



**Figure 2. Analysis of Economic Development that Community Participate in Tangkit Village.**

Source: Nvivo 12Plus

**Table 1. Analysis of Economic Development that Community Participate in Tangkit Village**

	<b>Employment opportunities</b>	<b>Growth of local micro-enterprises</b>	<b>Increasing income</b>	Total
Tangkit Village Tourism	27,27%	18,18%	54,55%	100%
Total	27,27%	18,18%	54,55%	100%

Source: Nvivo 12Plus

The dataset from Tangkit Village establishes a clear, quantitative breakdown of the economic impacts of tourism, dominated by increasing income at 54.55%, followed by employment opportunities at 27.27%, and the growth of local micro-enterprises at 18.18%. This distribution reveals a top-heavy economic structure where immediate financial gains are highly pronounced, but the structural foundations required to sustain that wealth namely job creation and entrepreneurial infrastructure remain severely underdeveloped. While the data proves that tourism successfully injects liquid capital into the community, it simultaneously exposes a critical macroeconomic vulnerability. Without balancing these three indicators, the village risks creating a highly volatile, seasonal economy that enriches a localized segment of the population without building widespread, systemic financial resilience.

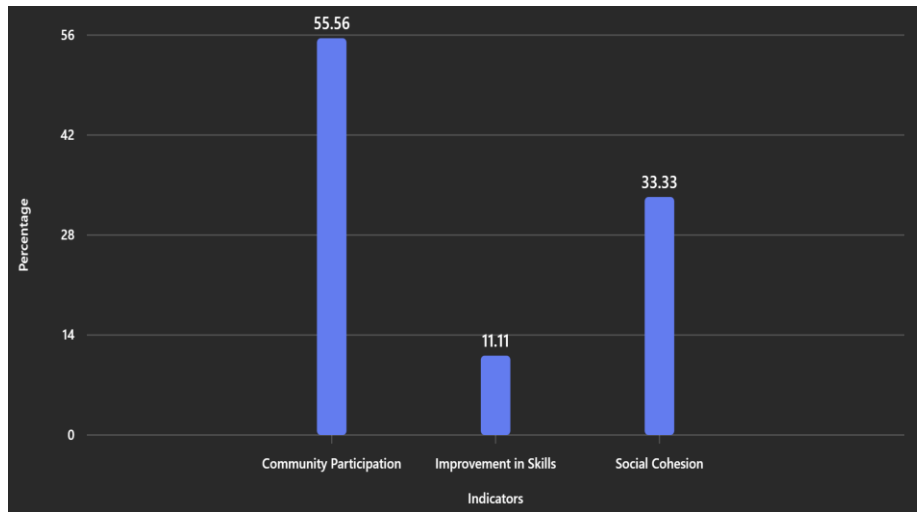
The overwhelming dominance of income generation (54.55%) underscores that tourism has effectively boosted the immediate purchasing power of residents through direct transactions like homestays, guiding services, and agricultural sales. This influx of capital creates a vital local multiplier effect, elevating short-term living standards and stimulating village consumption. However, this lopsided metric raises critical warning signs regarding wealth concentration and economic disparity. Because this income growth is not backed by robust formal employment (27.27%), it suggests that financial gains are likely informal, seasonal, or restricted to well-positioned households. To prevent this trend from fostering local inequality and eroding social cohesion, stakeholders must urgently implement transparent, community-based tourism cooperatives that institutionalize equitable benefit-sharing and distribute profits beyond the immediate tourism frontline.

The architectural weakness of Tangkit Village’s tourism model lies in the lagging metrics of formal employment (27.27%) and micro-enterprise development (18.18%). The low entrepreneurial rate indicates that grassroots business creation is stifled by systemic barriers such as a lack of credit access, insufficient business acumen, and weak digital infrastructure. This micro-enterprise deficit stalls the expansion of the local value chain, leaving the village dependent on raw commodity sales rather than high-margin, diversified tourism products. To transition from a shallow transaction economy to a resilient, inclusive ecosystem, future policies must aggressively pivot toward capacity building. Stakeholders must combine targeted micro-financing schemes with specialized training in hospitality management, digital marketing, and business operations,

thereby transforming passive laborers into autonomous entrepreneurs and securing the long-term sustainability of the village.

**Analysis of Social Empowerment in Tangkit Village that Community Participated in**

In this analysis, tries to know the Social Empowerment in Tangkit Village that Community Participated in Tangkit Village. In this analysis, there are Indicators: community participation in tourism management, improvement in skills, strengthening of social cohesion. Analysis in Figure 3 and table 2. Analysis using Crosstab Query.



**Figure 3. Analysis of Social Empowerment in Tangkit Village that Community Participated in.**

Source: Nvivo 12Plus

**Table 2. Analysis of Social Empowerment in Tangkit Village that Community Participated in**

	<b>Community participation in tourism management</b>	<b>Improvement in skills</b>	<b>Strengthening of social cohesion</b>	<b>Total</b>
Tangkit Village Tourism	50%	20%	30%	100%
<b>Total</b>	50%	20%	30%	100%

Source: Nvivo 12Plus

The dataset from Tangkit Village establishes a clear, quantitative breakdown of community involvement across three core pillars: participation in tourism management (55.56%), strengthening of social cohesion (33.33%), and skill development (11.11%). This distribution reveals an operational framework that is heavily reliant on raw community labor but severely lacking in structural capacity building. While the data reflects a village eager to engage in the day-to-day operations of its tourism sector, it simultaneously exposes a critical developmental bottleneck. Without a more balanced approach, this lopsided operational structure risks stagnation, preventing the local economy from transitioning into a truly resilient and self-sustaining ecosystem.

The dominant metric, 55.56% for participation in tourism management, underscores an impressive baseline of active grassroots engagement. This indicates that more than half of the local population is directly involved in maintenance, event organization, and attraction management. Such high operational engagement is invaluable, as it naturally builds a strong sense of local ownership and immediate responsibility for the village's assets. When residents view themselves as active stakeholders in day-to-day operations, the quality of visitor services and resource protection increases. This organic dedication forms the bedrock of any successful rural tourism initiative, providing a highly motivated workforce ready to support the destination's growth.

However, this high operational participation masks a critical structural vulnerability: the potential lack of strategic decision-making power. In many rural tourism models, high community labor often coexists with low institutional autonomy, leaving key policy decisions and profit structures in the hands of external developers or government entities. This power imbalance turns local residents into mere executors rather than authors of their own development, fostering long-term economic dependency. To prevent this, Tangkit Village must actively transition toward a participatory governance model. By elevating local voices from basic facility management to strategic policy planning, the community can ensure that tourism growth remains aligned with their core values and long-term socio-economic priorities.

The most alarming revelation in the dataset is the marginal 11.11% attributed to skill development, highlighting a severe deficit in local capacity building. Modern agrotourism requires a sophisticated suite of professional competencies, including hospitality management, digital marketing, language proficiency, and environmental conservation. The current single-digit metric indicates severe systemic barriers, such as a lack of accessible training infrastructure, financial constraints, or geographic isolation. Without immediate, targeted interventions to rectify this gap, the village will struggle to scale its offerings or meet rising visitor expectations. This educational stagnation leaves the local workforce vulnerable to being displaced by higher-skilled external labor as the market matures.

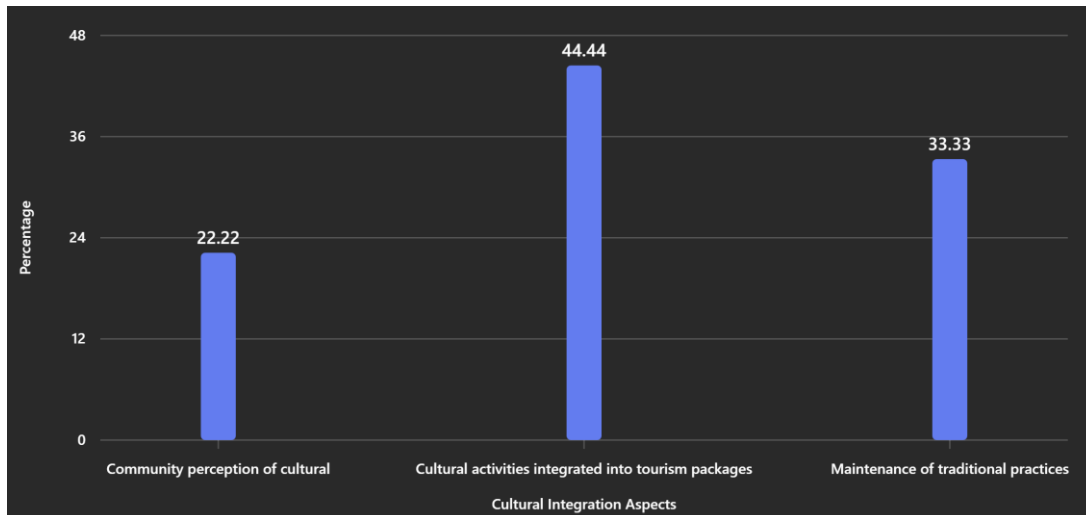
Conversely, the 33.33% recorded for social cohesion demonstrates a moderate and highly promising level of community solidarity driven by shared tourism goals. Collaborative endeavors, such as managing collective assets and organizing regional cultural festivals, act as vital vehicles for reinforcing local identity and unifying residents. However, this cohesion faces a direct threat if the economic fruits of tourism are distributed unequally. If a small, well-connected segment of the population monopolizes profits and leadership roles, internal social friction and resentment will inevitably dismantle community trust. To insulate the village against this risk, leaders must establish transparent benefit-sharing mechanisms, such as community-based tourism cooperatives, to guarantee equitable wealth distribution.

Ultimately, Tangkit Village stands at a developmental crossroads where operational enthusiasm must be matched by institutional maturity and professional training. Stakeholders including government agencies, NGOs, and private investors must collaborate to deploy localized, digital, and accessible education programs, with a heavy emphasis on empowering the tech-savvy younger generation. Furthermore, long-term sustainability depends on transitioning the current labor-heavy model into an inclusive, cooperative ecosystem where cultural preservation, fair profit-sharing, and advanced skill acquisition are structurally guaranteed. By balancing its strong management

participation with aggressive capacity building and equitable economics, Tangkit Village can transform from a standard rural site into a premier, resilient cultural tourism destination.

**Analysis of Cultural Preservation in Tangkit Village that community Participation**

In this analysis, tries to know the Cultural Preservation in Tangkit Village that community Participation in Tangkit . In this analysis, there are Indicators: cultural activities integrated into tourism packages, maintenance of traditional practices,community perception of cultural. Analysis in Figure 4 and table 3. Analysis using Crosstab Query.



**Figure 4. Analysis of Cultural Preservation in Tangkit Village that community Participation.**

Source: Nvivo 12Plus

**Table 3. Analysis of Cultural Preservation in Tangkit Village that community Participation.**

	Community perception of cultural	Cultural activities integrated into tourism packages	Maintenance of traditional practices	Total
Tangkit Village Tourism	22,22%	44,44%	33,33%	100%
<b>Total</b>	22,22%	44,44%	33,33%	100%

Source: Nvivo 12Plus

The dataset establishes a definitive structural breakdown of cultural integration within Tangkit Village Tourism, categorized into three distinct dimensions: cultural activities integrated into tourism packages (44.44%), the maintenance of traditional practices (33.33%), and community perception of culture (22.22%). This quantitative distribution reveals a sharp, demand-driven hierarchy where the commercialization of tangible cultural assets for visitor consumption takes precedence over local ideological alignment. By prioritizing structured tourism packages over foundational community awareness, the current framework risks treating culture merely as a transactional commodity. While this

allocation secures immediate economic utility, it introduces an institutional imbalance that prioritizes short-term tourist satisfaction at the expense of long-term local cultural preservation.

The clear dominance of commercial cultural activities reflects an aggressive, market-oriented strategy designed to maximize visitor traffic by staging unique localized traditions. In contemporary heritage tourism, presenting curated dances, culinary demonstrations, and artisanal handicrafts serves as an effective mechanism for revenue generation. However, restricting community perception to a minor share of just 22.22% exposes a critical structural vulnerability regarding local inclusivity and grassroots engagement. When the host community is marginalized from the narrative core, tourism development transitions from an organic community asset to an externally driven commercial enterprise. Furthermore, maintaining traditional practices at a moderate 33.33% suggests that while safeguarding efforts exist, they lack the robust structural foundations required to withstand commercial dilution without active local custodianship.

This operational skew creates an immediate, systemic disconnect between tourism-driven cultural exhibitions and genuine community perception, threatening the overall authenticity of the destination. When cultural elements are rapidly commodified for external consumption without deep-seated local engagement, traditions are inevitably modified to accommodate foreign expectations. This process of cultural dilution risks turning sacred heritage into theatrical, static displays, stripping the village of its true historical identity. Conversely, this concentration of resources offers a distinct economic opportunity. The strong 44.44% integration baseline ensures that cultural tourism is already a proven financial driver, providing a highly lucrative foundation that stakeholders can leverage to fund internal capacity-building programs, local workshops, and heritage reclamation projects.

To correct this operational disparity and establish a resilient framework, Tangkit Village must execute targeted interventions that aggressively elevate community perception alongside outward-facing promotional campaigns. Strategic investments must pivot toward institutional education, participatory community planning, and economic incentives that encourage residents to view themselves as active custodians rather than passive background actors. Strengthening local perception guarantees that authenticity is protected from the bottom up, fostering an authentic sense of cultural ownership. Additionally, the maintenance of traditional practices must transcend staged tourist performances and be deliberately woven into the daily socio-economic life of the village. Providing direct institutional support to local artisans, traditional farmers, and cultural practitioners ensures that heritage remains a dynamic, living tradition rather than a commodified exhibition.

Ultimately, achieving a sustainable equilibrium requires Tangkit Village to transform its operational philosophy from a tourist-centric model to an inclusive, community-led governance ecosystem. Relying solely on high-yield tourism packages without reinforcing the socio-cultural fabric creates an unstable industry vulnerable to market shifts and cultural degradation. Moving forward, policymakers and local leaders must implement rigorous, continuous evaluation metrics to monitor how tourism impacts local identity and community sentiment over time. By balancing aggressive economic promotion with robust educational initiatives, adaptive management frameworks, and proactive heritage preservation, Tangkit Village can successfully establish itself as a regional model

for sustainable cultural tourism, effectively balancing community integrity with economic prosperity.

**Analysis of narrative spread to the public about Tangkit Village**

In this analysis, it tries to know the narrative or themes appear on Public sphere about Tangkit Village . Analysis in Figure 5 and table 4. Analysis using Word Frequency.



**Figure 5. Analysis of Cultural Preservation in Tangkit Village that community Participation.**

Source: Nvivo 12Plus

**Table 4. Analysis of Cultural Preservation in Tangkit Village that community Participation.**

Word	Count
nanas	52
wisata	23
agrowisata	16
pemerintah	16
lahan	13
langsung	12
seperti	12
apakah	11
jambi	11

Source: Nvivo 12Plus

The dataset establishes a definitive and heavily concentrated thematic core led by the dominant keyword “nanas” (52 occurrences; 1.3% weighted frequency), demonstrating that pineapple cultivation serves as the central economic commodity and primary anchor of the analyzed text. The immediate contextual backing of terms like “wisata” (23 occurrences) and “agrowisata” (16 occurrences) confirms that this specific agricultural asset is not merely being discussed in isolation, but is explicitly being leveraged as the foundational attraction for regional tourism. Together, this primary triad of high-frequency words underscores a deliberate, highly focused discourse centered on merging agrarian production with the service economy. This pattern indicates a strategic intent to

stimulate rural economic development by transforming traditional farming into an integrated, visitor-facing agrotourism experience.

Beneath this dominant marketing and commodity focus, the narrative shifts from conceptual ideas to the practicalities of governance, resource allocation, and operational execution. This is evidenced by the prominent secondary tier of keywords, which includes “pemerintah” (16 occurrences), “lahan” (13 occurrences), and “langsung” (12 occurrences). The high frequency of “pemerintah” highlights that state intervention, regulatory policy, financial subsidies, and institutional infrastructure are viewed as absolutely vital to the viability and long-term survival of the agrotourism initiative. Concurrently, the term “lahan” brings critical structural logistics to the forefront, emphasizing that land availability, zoning laws, and spatial management are primary operational constraints. Furthermore, words such as “langsung” and “seperti” indicate that the source material is deeply grounded in practical application, direct stakeholder involvement, and real-world case evaluations rather than abstract or purely theoretical models.

The narrative gains vital geographical, institutional, and temporal depth through a distinct cluster of moderate-frequency terms, each appearing exactly 11 times. The explicit inclusion of “Jambi” serves as a crucial geographic anchor, definitively situating this analysis within a specific regional framework in Indonesia and implying that the findings are shaped by local provincial dynamics. Alongside this regional marker, terms like “pemilik” and “apakah” introduce vital elements of critical inquiry and structural tension, pointing directly to underlying debates surrounding land tenure, business ownership rights, and the overall feasibility or socioeconomic challenges of the project. Additionally, the temporal markers “sekarang” (now) and “sampai” (until) suggest that the discourse is actively engaged in a longitudinal assessment, carefully weighing immediate, real-time operational baselines against the necessity for long-term project continuity and multi-year planning.

While the data demonstrates strong promotional and conceptual alignment, a sharp analytical contrast emerges when comparing the high-visibility buzzwords against lower-frequency operational terms, specifically “pengelolaan” (management; 10 occurrences) and “edukasi” (education; 8 occurrences). This substantial frequency gap exposes a critical strategic deficit within the discourse: the enthusiastic focus on marketing the pineapple commodity and attracting tourists currently far outpaces the discussion on capacity-building, internal organization, and long-term sustainability frameworks. To bridge this gap and secure lasting success, future initiatives must pivot toward a more balanced developmental model. It is highly recommended that stakeholders match their promotional efforts with robust administrative frameworks and community-based educational programs. By leveraging government (‘pemerintah’) policy to secure formal land-use (‘lahan’) protections and actively integrating local landowners (‘pemilik’), Jambi can transition from a superficial tourism attraction into a highly sustainable, inclusive, and economically resilient agrotourism ecosystem.

## **CONCLUSIONS**

The study confirms that Community-Based Tourism (CBT) in Tangkit Village significantly contributes to economic empowerment, social participation, and cultural preservation. Income generation (54.55%) and community involvement in tourism management (50%) emerged as dominant indicators, highlighting tourism’s role in improving livelihoods and fostering participatory governance. Cultural integration is also evident, with 44.44% of activities embedded in tourism

packages, reinforcing Tangkit's identity as an agro-tourism destination rooted in pineapple cultivation and Malay traditions. These findings demonstrate that CBT can serve as a holistic development model, combining economic growth with cultural sustainability and community engagement. However, this research is limited by its reliance on secondary data and qualitative analysis, which restricts deeper insights into household-level benefits and equity issues. The single-case approach also limits generalizability to other rural contexts. These constraints suggest caution when applying findings beyond Tangkit Village. Future research should incorporate primary data through interviews or surveys to capture community perspectives and benefit distribution. Comparative studies across multiple villages and longitudinal designs are recommended to assess scalability and resilience over time. Additionally, exploring digital tools for marketing and training can strengthen CBT practices. Addressing these areas will provide more.

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