

Implementation of Community Empowerment through Creative Industry: Pandan Weaving MSME in Grenggeng Village, Karanganyar

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ABSTRACT

This research explores empowerment strategies for Micro, Small, and Medium Enterprises (MSMEs) in the tourism sector through the adoption of digital innovation in Grenggeng Village, Karanganyar District, Kebumen. The village optimizes the potential of local resources, particularly pandan weaving products, as the main commodity of the creative industry. MSME empowerment is realized through the formation of the Productive Business Group Margo Rahayu and collaboration with the Village-Owned Enterprise, which plays a role in supporting the production and marketing of local products. Through a participatory approach, the community is actively involved in economic activities, strengthening managerial capabilities, market access, and using digital technology. The research results indicate that although there are obstacles, such as limited raw material supply and climate change, collaboration between the community, village government, and related agencies can improve community welfare and preserve local culture. This study suggests enhancing human resource capacity and technological support to strengthen the competitiveness of digitally-based MSMEs in tourism villages.

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1. INTRODUCTION

Micro, Small, Medium Enterprises (MSMEs) have a very important role in the Indonesian economy. Based on data from the Ministry of Cooperatives and Micro, Small and Medium Enterprises (Ministry of KMSME) in 2021, the number of MSME actors in Indonesia reached 64.2 million with a contribution to the Product Gross Domestic Product (GDP) of 61.07 percent or Rp 8,573.89 trillion (Ministry of Finance of the Republic of Indonesia nd) . Based on the data above, the large number of MSMEs is able to absorb labor, equalize the economy, reduce unemployment, increase state foreign exchange, can contribute to taxes and state revenue. Awareness of the importance of the role of MSMEs in Indonesia must be accompanied by government policies in managing MSMEs so that they can grow and develop.

In accordance with Article 97 of the Job Creation Law, the Central Government and Regional Governments are required to allocate at least 40% (forty percent) of Micro and Small Enterprises and Cooperatives' products/services from domestic production in the procurement of goods/services by the Central Government and Regional Governments in accordance with the provisions of laws and regulations. On the page (Ministry of Finance of the Republic of Indonesia nd) the government is holding a Proudly Made in Indonesia program, namely loving domestic products and using the work of the nation's children, the main of which is

MSME products. One of the environmentally friendly MSME products is pandan weaving. The raw materials are made from nature and are easily decomposed by microorganisms in the soil.

Data from the Kebumen Regency Agriculture and Food Service shows that the rural pandan weaving area was able to produce 7.50 tons of fresh pandan products in 2020 (Distapang, 2021). This production is much higher than the production in 2018 and 2019 which only reached 4.99 tons and 4.98 tons respectively. Pandan is the main raw material for producing pandan woven craft products. The process of producing pandan woven products is not a short and easy process. This process must go through several stages of production, namely pandan leaves that have been harvested by farmers can then be processed through the stages of kirat (removing thorns on pandan leaves and cutting them into 1-3 cm pieces), boiling, soaking, coloring, drying, besuti (smoothing and straightening after the pandan leaves are completely dry), and finally the process of weaving pandan leaves.

In Kebumen Regency, precisely in Karanganyar District, there is a village that empowers the surrounding natural resources, namely Grenggeng Village. The local wisdom in Grenggeng Village has its own appeal for the community because of the cultural and historical values contained in it which continue to be preserved by the community. One of the local wisdoms in Grenggeng Village is pandan leaves into pandan woven crafts that have been passed down from generation to generation in Grenggeng Village. What is unique about pandan woven crafts is that they have various motifs and each motif has its own philosophy such as classic motifs, beras wutah motifs, untu walang motifs, mata derik and ganefo motifs.

Ganefo itself is an abbreviation of Games of New Emerging Forces, a sports festival organized by President Sukarno in 1963 as an effort to unite newly independent countries (SHELEMO 2023). Since the 1960s, pandan plants have been woven by the residents of Grenggeng Village. However, the enthusiasm of the craftsmen, who are mostly women, is stifled by a trading system dominated by traders. The craftsmen who have been weaving pandan for generations have no bargaining power. It seems that the craftsmen are forced to sell unfinished or semi-finished woven products. The added value is outside Grenggeng Village, because the semi-finished goods (complan) are then sold and processed in other areas. Even if the craftsmen in Grenggeng Village make finished products such as bags or wallets, the prices offered by collectors are not too high. This situation makes pandan weaving lose its appeal in the eyes of the residents of Grenggeng Village.

Of course, the income from weaving pandan is not large. As a result, the number of pandan weavers continues to decline. Pandan weavers still exist, but generally they are past middle age, and the younger generation is no longer interested in pandan weaving. This study aims to explore the potential of local resources in Grenggeng Village, especially in the development of creative industries based on pandan weaving. By understanding the existing potential, it is expected that appropriate and sustainable community empowerment strategies can be found, so as to improve community welfare and preserve local wisdom.

Therefore, the purpose of writing this journal is to analyze the implementation of community empowerment programs in Grenggeng Village, with a focus on the creative industry of pandan weaving. Through this study, it is expected to obtain a more comprehensive understanding of the potential, obstacles, and opportunities for developing this industry. So that effective policy recommendations can be produced to improve community welfare and preserve local wisdom.

2. LITERATURE REVIEW

2.1 Community Empowerment

In the journal (Ladimir 2012) Empowerment, which translates to "empowerment" in Indonesian, is a concept that emerged as society and western culture—particularly Europe—developed. The book "Community Empowerment Concept and Application" defines empowerment as providing the community with the tools, chances, information, and abilities to enhance its ability to decide its own destiny and to engage and impact its own life. According to Edi Suharto, Empowerment is both a goal and a process. Empowerment as a process refers to a set of actions taken to increase the authority or empowerment of marginalized groups in society, such as those who are struggling with poverty.

Empowerment as a goal describes the condition or outcomes that a social change is intended to bring about (Efri Syamsul Bahri 2013). From the discussion above, the definition of MSME Empowerment is a series of efforts to improve the ability and capacity of MSMEs so that they can develop independently, competitively, and sustainably. The purpose of MSME empowerment is to create independence and sustainability of MSMEs through access to resources, increasing human resource capacity, implementing innovation and technology, and regulatory support that facilitates business development.

2.2 Creative Industry

The definition of the creative industry that is currently closer and more widely used by many creative industry players is the definition based on the UK DCMS Task Force 1998, namely " *Creatives Industries as those industries which have their origin in individual creativity, skill and talent, and which have a potential for wealth and job creation through the generation and exploitation of intellectual property and content* ". "Industries originating from the use of creativity, skills, and individual talents to create welfare and employment

through the creation and use of the individual's creative power and creativity" is the definition of the creative industry in Indonesia, drawn from the same reference definition used in the Ministry of Trade of the Republic of Indonesia's 2007 mapping study of the creative industry (Wijaya 2018). The creative industry is defined as one that is based on the use of creativity, skills, and individual talents to generate prosperity and employment by developing and empowering the individual's creativity and ingenuity.

Historical evidence demonstrates that the creative economy, which encompasses the creative industry, has significantly aided in the economic development of several nations. The creative industry is consistent with the growth of the creative economy (Arifianti, Mohammad, and Alexandri 2017). According to economics Nobel laureate Robert Lucas, the productivity of groups of gifted individuals, creative individuals, or individuals who rely on their own scientific abilities is a good indicator of the force behind the expansion and development of a city or region's economy (Wijaya 2018). According to Montgomery (in Kuncoro, 2002), the creative industry is an economic activity built by creative workers in the cultural sector. In agreement with Montgomery, Caves (in Kuncoro, 2002), translates the creative industry as an industry that provides goods and services related to cultural values (cultural goods and services).

Meanwhile, UNIDO (2007) defines the creative industry as an industry that produces artistic and creative products that are real or unreal based on knowledge and good service through exploration of local potential so that it has the potential to increase income. According to UNCTAD's definition of the creative industry in the 2008 Creative Economy Report, which relies heavily on creativity and knowledge, UNIDO's viewpoint is consistent with this definition. There is also a definition of the creative industry according to the UK Creative Industries Task Force (CITF) (1998, in Liu, 2015) is an industry that has originality in exploring local potential through creativity, skills and intellectual property. The creative industry of arts and crafts and design based on pandan (*pandanus tectorius*) has great potential and is important to develop in Indonesia. First, craft products made from pandan are environmentally friendly and can reduce the use of plastic materials that are difficult to break down. Second, Indonesia has vast pandan forest Natural Resources.

Third, Indonesia has skilled Human Resources (HR), both because they are self-taught based on local wisdom or receive craft education at formal educational institutions. Fourth, Indonesia's large population and increasing tourism development are potential markets for pandan woven craft products (Hendriyana, Putra, and Sunarya 2020). Grenggeng Village is an area that has the most pandan plant resources. Therefore, pandan woven crafts are a legacy of our ancestors that have existed since ancient times.

2.3 MSME

According to the Big Indonesian Dictionary (KBBI), MSME stands for Micro, Small, and Medium Enterprises. Law Number 20 of 2008 defines MSME as an economic activity that is operated by the community. This MSME seeks to increase job possibilities and offer financial services to the community at large. Stated differently, an MSME is a collection of companies or companies operated by people, organizations, households, or small business entities (Adolph 2016a). MSMEs in Karanganyar District that are spread across Grenggeng Village, especially the woven craft sector. Almost all of the Grenggeng Village Community has land planted with pandan leaves. Therefore, every Community is a business actor, where the Community carries out pandan woven production activities starting from harvesting, weaving, to marketing.

2.4 Grenggeng Village, Karanganyar

Grenggeng Village is located in Karanganyar District, Kebumen Regency, Central Java. This village was formed on August 16, 1924 and has an area of 440 hectares, with lowland and hilly contours. Located about 25 km west of the center of Kebumen Regency, Grenggeng Tourism Village is easily accessible via the national road and is close to Karanganyar and Gombong stations. Visitors can use public transportation, private vehicles, or local pedicabs that are ready to serve in a friendly manner (Jateng nd). Generally, each village produces MSME woven pandan products, especially in Grenggeng Village RT 06 RW 06 Karanganyar, Kebumen there is a Production Business Group (KUP). The Margo Rahayu Productive Business Group is one of the business groups that produces various kinds of crafts from woven pandan. This business group was established in 2012 and its members consist of 55 people. KUP Margo Rahayu provides various kinds of woven pandan crafts, ranging from bags, wallets, sandals, hats, and others (KUP Margo Rahayu nd).

In the 15th century at the end of 1400 AD in Karanganyar District there was a mountain called Mount Wulan. On Mount Wulan there was someone who lived there, named Raden Joko Panular. Raden Joko Panular was the 78th son of Raden Brawijaya V from 117 sons and daughters. When the Hindu-Buddhist era in Majapahit had begun to erode, Raden Joko Panular spread Islam. He was known as Syekh Baribin. Syekh Baribin moved to Kroya and died there. After he died and was buried there. There was one of his students who remembered his message when he was alive that, if later someone died and his body smelled fragrant. That was him wherever he was, bring him to Mount Wulan to be buried in Mount Wulan. But because of his position in Cilacap he had been buried precisely in Sikanco Village. His body was taken secretly from Kroya to be buried in Mount Wulan. The residents in Sikanco realized that his body was missing, and remembered the message that Sheikh Baribin had once conveyed, "if it's missing, it means it's taken to Mount Wulan".

After that there was a debate between the people in Kroya and Karanganyar. After finishing the debate, then the students and their followers prayed like tahlilan, yasinan. The sound of the tahlilan yasinan people could be heard in the residents' settlements but the sound was *gumrenggeng* (loud but quiet). From the sounds that continued continuously, finally Mount Wulan had unknowingly been nicknamed Grenggeng Village. In the 15th century at the end of 1400 AD in Karanganyar District there was a mountain called Mount Wulan. On Mount Wulan there was someone who lived there, named Raden Joko Panular. Raden Joko Panular was the 78th son of Raden Brawijaya V from 117 sons and daughters. When the Hindu-Buddhist era in Majapahit had begun to erode, Raden Joko Panular spread Islam. He was known as Syekh Baribin. Syekh Baribin moved to Kroya and died there. After he died and was buried there. There was one of his students who remembered his message when he was alive that, if later someone died and his body smelled fragrant.

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All village heads gathered to discuss their fate, because during the Diponegoro War era in Central Java around 1825-1900 in the Mount Wulan area, it was a regular location for war. You could say it was always overshadowed by worry. Especially if the village is small, it will be easily colonized by the Dutch. So around 1924 the village heads gathered to propose the unification of the village. There were six villages that were made into a village, namely Grenggeng Village. The six villages include Tanahkunci Village, Kemit Village, Pancasan Village, Jrabang Village, Rowokawuk Village, and Bodeh Village. In 1924 they were united into a village, named Grenggeng Village. Because the name grenggeng since the era of Sheikh Baribin in the 15th century, Grenggeng Village until now has been the destination of the people together. So the surrounding villages also use the name grenggeng to be better known.

KUP Margo Rahayu is one of the places visited by assessors from unesco, from Germany His name is Andrasur from China His name is Sarinah. Together with 23 other points in Karangsambung-Karangbolong., it is considered to have passed the recognition as a Global Unesco Geopark. In addition, it also establishes marketing cooperation, events and cooperation with the Department of Industry and Trade, the Forestry Service which first facilitated, and dropshippers throughout Kebumen Regency. And captures tourist villages throughout Kebumen Regency.

3. RESEARCH METHODOLOGY

3.1 Type of Research

The method used in this study is descriptive and qualitative. The descriptive qualitative research strategy, according to Bogdan and Biklen, is centered on gathering information in the form of words or pictures rather than numerical data. After the data is gathered, it is examined and explained so that others can easily comprehend it (Muslihah and Ginting 2024).

3.2 Data Collection Techniques

The data collection techniques used in this study were collected through interviews, observations, and documentation. According to Sugiyono (2016:194) states that "Interviews are used as a data collection technique if researchers want to conduct preliminary studies to find problems that must be studied, and also if researchers want to know things from respondents in more depth" (Paramita 2022). Interviews were conducted with Village Officials, Productive Business Group Leaders (KUP) named Mrs. Jumiah, and MSMEs that are members of (KUP).

3.3 Research Location

This research was conducted in Grenggeng Village, Karanganyar District. Local wisdom in Grenggeng Village has its own appeal for the community because of the cultural and historical values contained therein which continue to be preserved by the community. One of the local wisdoms in Grenggeng Village is pandan leaves into pandan woven crafts that have been passed down from generation to generation in Grenggeng Village.

3.4 Research Theory

This study employs Robert Chambers' (1995) empowerment theory, which advocates for a fair distribution of power to increase the political consciousness and power of marginalized groups and their impact on the course and outcomes of development. The term "power" (which implies "control, authority, dominion") is the root of the phrase empowerment. "More power" is the result of the word "emp," which meaning "on put to" or "to cover with." Therefore, "giving greater authority and responsibility" is the definition of empowerment,

meaning that people are given more power and responsibility than they had previously, including their own personal skills (Adolph 2016b). Community empowerment as one of the central themes in community development should be placed and oriented in the same direction and step with the new paradigm of development approach. The old top-down development paradigm needs to be reoriented towards a bottom-up approach that places the community or farmers in rural areas as the center of development or by Chambers in Anholt (2001) often known as the slogan "put the farmers first".

An important aspect in a community empowerment program is a program that is prepared by the community itself, is able to answer the basic needs of the community, supports the involvement of the poor and other marginalized groups, is built from local resources, is sensitive to local cultural values, pays attention to environmental impacts, does not create dependency, various related parties are involved including government agencies, research institutions, universities, NGOs (private and other parties), and is implemented sustainably. As has been stated that Empowerment is a continuous process, then to improve the ability and independence of the community in improving their standard of living, this effort can only be done by awakening their empowerment, to improve life above their own strength. The fundamental premise is that all people possess the capacity and ability to improve themselves.

Therefore, in essence, people are actively working to increase their level of empowerment. Improving health and education standards as well as access to economic resources including capital, skills, technology, information, and jobs are the most fundamental initiatives in this empowering setting. The creation of fundamental infrastructure and amenities, both tangible and intangible, is a component of this empowerment. Empowerment is expected to be a continuous, dynamic activity, synergistically encouraging the involvement of all existing community potentials in a participatory manner. In this way, it will enable the formation of a pluralistic civil society, full of continuity of obligations and rights, mutual respect without anyone being a stranger in their community. (Afriansyah 2023).

4. RESULTS AND DISCUSSIONS

4.1 The Role of Villages in Empowering MSMEs

The role of Grenggeng Village in empowering MSMEs is very helpful in improving the economy of the community. This can be seen from the potential of the community in using Natural Resources (SDA), namely pandan leaves. With pandan leaves, the community can turn them into woven goods that have a selling value. Almost 80% of the community are entrepreneurs. They have pandan gardens, process pandan leaves into semi-finished goods called complong. After becoming complong, some of the community immediately sells it to KUP Margo Rahayu. However, there are also those who weave it into a finished woven item and then sell it at KUP Margo Rahayu.

"The village has a Bumdes and the Bumdes is formed according to what already exists in the village. For the Grenggeng village itself, there are two categories, namely the Anyaman village and the tourist village. Facilitating and providing capital from the APBS to develop the industrial area in Kebumen Regency. And for that area, apart from having a Bumdes, the village also has (Joint Bumdes) Bumdesma, the number of which is five villages in three sub-districts, namely Karanganyar, Karangayam, and Sempor sub-districts. Each is given capital so that it can stimulate them with the aim of developing the potential of each region". (Anung Saputra, October 17, 2024)

From the statement above by Anung Saputra, one of the village officials, that Grenggeng Village which has a bumdes was formed based on the potential in the village, so that it is relevant to the needs of the local community who have the potential to make pandan weaves. The purpose of bumdes is to empower the village economy through the management of local resources and improve community welfare. With the capital provided, bumdes is expected to be able to develop business activities that will increase village income and absorb labor. The existence of Bumdes Bersama (Bumdesma) involving five villages in three sub-districts shows the importance of collaboration between villages.

Which in the management of resources and potential becomes more effective and efficient. The diversity of potentials owned by Grenggeng Village is nicknamed a woven village and a tourist village. By developing different local potentials, such as woven MSME and also tourism, Bumdes and Bumdesma contribute to the Community. Where through this program it is expected to empower local communities, improve skills, and create a sense of ownership of the business being run. With the right support and collaboration between villages, it is hoped that bumdes can become a driving force for a sustainable local economy.

"In 2012, a pandan weaving group was formed. The group was named the Margo Rahayu Forest Farmers Group. In the KTH, it is hoped that there will be productive activities. Where the activities include savings and loan cooperatives. We formed a unit called KSU Margo Rahayu. In tourism activities, Wana Wiata Widiakarya Margo Rahayu was formed. The name Margo means road, and Rahayu means prosperity. This means the path to prosperity. For the production and

distribution of pandan weaving, a unit was formed called KUP Margo Rahayu. So KUP is a unit of KTH. Each has its own business field and each has its own management structure". (Anung Saputra, October 17, 2024)

Based on the statement put forward by one of the Grenggeng Village officials named Anung Saputra, he explained the formation of the Margo Rahayu Forest Farmer Group (KTH) with various business units, namely savings and loan cooperatives, nature tourism, and pandan weaving production. This is an effort to empower the community in accordance with the theory put forward by Robert Chambers. Robert Chambers' theory provides a relevant analytical framework for understanding the processes and dynamics that are currently occurring. The analysis is based on Robert Chambers' theory which criticizes the top-down development approach which often ignores the knowledge and needs of local communities. According to Chambers, community empowerment is a process that enables marginalized groups to increase their control over resources and decisions that affect their lives.

Several key concepts in Chambers' theory that are relevant to the formation of KTH and KUP Margo Rahayu are, First, Community participation in the formation of forest farmer groups and various business units shows the initiative and active participation of the local community. The community is involved in managing the business. This participation shows an awareness of the importance of managing natural resources independently and sustainably. Second, the local community has in-depth knowledge of natural resources, such as pandan and tourism potential in Grenggeng Village. This knowledge is the basis for developing pandan weaving and nature tourism businesses. Chambers emphasizes the importance of appreciating and utilizing local knowledge in the development process. Third, the formation of savings and loan cooperatives, tourism business units and pandan weaving production units shows efforts to strengthen community institutions.

This institution functions as a forum for the community to manage businesses together and improve welfare. Fourth, women's empowerment which is explicitly mentioned, pandan weaving activities often involve women. If women are active in group activities, then this can be interpreted as an effort to empower women, which is one of the important focuses in development. Fifth, justice and equity where the purpose of forming this group is to achieve shared prosperity (Rahayu). The principles of justice and equity are the basis for business management and benefit sharing.

Based on the analysis above, it can be concluded that the formation of the Margo Rahayu Forest Farmer Group is an effort to empower the community in line with Robert Chambers' theory. However, to ensure the sustainability and success of this effort, several things need to be considered. First, regarding capacity building, where the community needs to be given training and assistance to improve management, marketing, and production capabilities. Second, access to resources such as capital, technology, and markets. Access to infrastructure such as roads also greatly influences the process of distributing goods to be more efficient. Third, cooperation with the government, non-governmental organizations, and the private sector can strengthen the group's position and expand the marketing network. And fourth, there needs to be ongoing evaluation to measure the impact of group activities on community welfare and environmental sustainability.

"KUP Margo Rahayu has been branded by bringing KUP to any level that we can. Starting from within/outside the district. The contribution of the village government is to find events, exhibitions or training. The hope is that from these activities, if later there are orders that come in, we will automatically collect production materials and labor from the local community. At least in one event or order, the village government can help the community's economy". (Anung Saputra, October 17, 2024)

The results of the interview reflect the concrete efforts of the Grenggeng Village government to empower the community through the village's superior product, namely KUP Margo Rahayu. Equitable Sharing of Power. The village government actively involves the community in finding events, exhibitions, or training. This shows an effort to involve the community in decision-making and implementing activities that have a direct impact on the welfare of the community. By collecting production materials and labor from the local community, the village government provides an opportunity for the community to utilize the potential that exists in the village. The village government's hope to improve the community's economy through incoming orders shows an awareness of the importance of economic empowerment as a form of improving welfare. By being involved in productive economic activities, the community is expected to be able to improve their role and position in society.

The efforts of the Grenggeng village government are very relevant to the empowerment theory put forward by Robert Chambers. By actively involving the community in finding events, exhibitions, or training, as well as utilizing local resources as raw materials and labor. The village government has provided space for the community to participate in decision-making and implementation of development activities. This shows an awareness that the community is not only an object of development, but also a subject that has an important role in determining the direction and results of development in the village.

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Karangsambung-Karangbolong., it is considered to have passed the recognition as a Global Unesco Geopark. In addition, it also establishes marketing cooperation, events and cooperation with the Department of Industry and Trade. The Forestry Service was the first to facilitate, and dropshippers throughout Kebumen Regency. And to network with tourist villages throughout Kebumen Regency". (Anung Saputra, October 17, 2024)

The results of the interview with Anung Saputra show that the recognition of Kebumen Geopark as a UNESCO Global Geopark is real evidence of the importance of cooperation between the community and the village government in developing KUP Margo Rahayu. This collaboration not only strengthens local identity, but also plays a significant role in promoting the village's potential abroad. One of the efforts made to introduce the creative industry in Grenggeng Village is through holding various events and exhibitions that involve the community, thus creating opportunities to showcase the uniqueness of local culture and products. With solid support, it is hoped that this creative industry can develop rapidly and have a positive impact on the village economy. The assessment process conducted by the UNESCO assessor team, especially Adreasur from Germany and Sarinah from China, has been successful.

There are 23 points in the Karangsambung-Karangbolong area, including KUP Margo Rahayu, which have successfully met all the criteria set by UNESCO to become one of the UNESCO Global Geopark charts. Thus, the Kebumen Geopark has now been recognized internationally and has great potential to become a sustainable creative industry-based tourist destination, as well as placing Indonesia on the world Geopark map. The success of the development of the Kebumen Geopark cannot be separated from the strong synergy between various parties. The local government, through the industry and trade office and the forestry office, has played an active role in supporting efforts to preserve and develop this area, the involvement of the private sector, such as dropshippers, also opens up great opportunities to market local products and encourage economic growth in the community.

Furthermore, efforts to recruit tourist villages show a commitment to directly involving the community in the management and development of tourism, so that the benefits can be felt evenly by all levels of society. UNESCO's recognition as a Geopark will bring significant positive impacts to Kebumen Regency. It is expected to increase the number of tourist visits, thereby increasing community income and encouraging local economic growth. In addition, UNESCO Global Geopark status will also encourage better management of the area, so that the preservation of geological, biological and cultural heritage can be maintained. This international recognition opens up opportunities for the community to collaborate with other geoparks in the world, so that they can enrich knowledge and expand networks of cooperation in research, education and cultural exchange.

4.2 Challenges faced in empowering MSMEs

Grenggeng Village, with its rich pandan weaving heritage, has great potential in developing local MSMEs. However, efforts to empower pandan weaving MSMEs in this village are faced with a number of complex challenges. Starting from increasingly tight global market competition, limited access to technology and information, to lack of innovation in product design, and the next generation is less interested in continuing the weaving industry. They prefer to migrate rather than learn to weave. All of these are obstacles in increasing the added value and competitiveness of pandan woven products in Grenggeng Village. One of the challenges currently faced is the limited natural resources of pandan due to the dry season.

"Specifically in pandan weaving activities, the first challenge faced is the season. However, pandan is like other plants. Currently, the long dry season has hampered its growth. Automatically, it becomes an obstacle for the lack of raw materials. The second is that some of the pandan woven craft items are less resistant to extreme weather, especially humidity. If storage is not considered, the goods will automatically be exposed to humid air and tend to deteriorate quickly. If pandan leaves can be harvested every month as long as the soil conditions are good, there is enough nutrition, enough sunlight, enough water, it will continue to grow all the time". (Anung Saputra, October 17, 2024)

From the statement above, it is clear that weather is the main challenge faced by forest farmers. Based on the growth cycle of pandan and the durability of its woven products, two main obstacles have been identified that hamper the development of the pandan woven craft industry. First, seasonal fluctuations, especially the long dry season, significantly inhibit the growth of pandan plants. Prolonged drought conditions cause plant growth to be less than optimal, impacting the limited availability of raw materials. This is a challenge for craftsmen, considering their dependence on a stable supply of pandan leaves. Second, woven pandan products have limitations in terms of resistance to environmental conditions, especially humidity. Exposure to humid air for a long period of time can cause damage to the product, such as the appearance of mold, discoloration, and decreased fiber strength. Improper storage conditions further exacerbate this problem.

However, research shows great potential to overcome these obstacles. With proper management, pandan plants can be harvested sustainably throughout the year, as long as the needs for nutrients, sunlight, and water are met. Long dry season and poor product quality are the main obstacles for pandan weaving MSME in Grenggeng Village. This condition reflects the limitations faced by the community in developing their business.

To overcome this, an approach is needed that empowers the community such as developing pandan cultivation, improving product quality, verifying products, and developing marketing. By actively involving craftsmen in finding solutions, it is hoped that pandan weaving MSME can grow sustainably and improve community welfare.

5. CONCLUSIONS

From the discussion above, it can be concluded that the existence of KUP Margo Rahayu greatly helps the local community. Because, first, the community is not confused about selling their work. Second, the existence of KUP Margo Rahayu provides employment not only as weavers but also as makers of products such as bags, hats, wallets, and other crafts. Third, KUP Margo Rahayu also helps market local products from Grenggeng Village. Not only the people of Grenggeng Village but the Grenggeng Village Government and the Kebumen Regency Government provide support to the products marketed by KUP Margo Rahayu. This assistance is in the form of funds, facilities, and also marketing assistance to outside the island. With the challenges outlined above, there are several things that need to be considered for follow-up.

First, there needs to be assistance from the district government in the form of irrigation technology, so that the quality of the plants is maintained. The community's economy becomes stable. Second, the construction of a warehouse to avoid a decrease in the amount of pandan leaf production. Early training is provided to continue the skills in weaving pandan leaves, so that it will gradually continue to develop. Improving the quality of pandan weaving with innovations that continue to develop, both in terms of motifs, colors, and shapes. There needs to be a digitalization trend in marketing products through social media, marketplaces, and websites. There needs to be a role for KUP Margo Rahayu to see market needs or what is currently trending.

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APPENDIX



Fig.1. Interview with one of the weavers



Fig.2. One of the pandan gardens behind the product manufacturing building



Fig.3. Interview with the head of KUP Margo Rahayu, Mrs. Jumiah



Fig.4. Half-finished pandan woven form or *Complong*



Fig.5. The process of sewing products using a sewing machine



Fig.6. The process of gluing pandan weaving



Fig.7. Some examples of pandan woven motifs at KUP Margo Rahayu



Fig.8. Some examples of pandan woven motifs at KUP Margo Rahayu



Fig.9. Some examples of pandan woven motifs at KUP Margo Rahayu



Fig.10. Pandanus woven products at KUP Margo Rahayu



Fig.11. Pandanus woven products at KUP Margo Rahayu



Fig.12. Pandanus woven products at KUP Margo Rahayu



Fig.13. Interview with one of the Grenggeng Village Officials, Mr. Anung Saputra



Fig.14. Margo Rahayu KUP nameplate