

Coastal Literacy Camp: Strengthening Cultural Literacy and Local Wisdom among Coastal Youth in Karimunjawa

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Abstract

The development of Karimunjawa as a national and international tourism destination presents both opportunities and challenges for the sustainability of coastal communities' culture and local wisdom. The increasing flow of tourism and the rapid advancement of digital technology require coastal youth not only to adapt to social transformation but also to develop awareness of preserving their local cultural identity from erosion in the face of changing times. This community engagement program aims to strengthen digital-based cultural literacy among coastal youth in Karimunjawa as a strategy to preserve, develop, and promote cultural values and local wisdom within the local community. The program employed an Asset-Based Community Development (ABCD) approach, emphasizing the identification and optimization of cultural assets owned by coastal communities. The activities involved 30 participants, comprising representatives from youth groups, traditional leaders, educational institutions, and local community members. The program was implemented through several stages, including cultural asset mapping, digital literacy training, and strengthening community networks. Data were collected through observation, interviews, questionnaires, and Focus Group Discussions (FGDs), and were analyzed using a descriptive qualitative and quantitative approach. The findings reveal that the Literacy Camp significantly strengthened coastal youths' competencies, increasing cultural awareness from 60.0% to 87.4% (27.4%), digital literacy capacity from 58.0% to 89.2% (31.2%), and community participation from 62.0% to 86.6% (24.6%). These improvements enhanced their ability to recognize, preserve, and develop Karimunjawa's local cultural assets. Young people are not merely cultural inheritors but also key actors in documenting and promoting marine tourism, traditions, and local wisdom through digital platforms. The Literacy Camp strengthens digital and cultural literacy among Karimunjawa youth, preserving local wisdom, empowering communities, supporting sustainable ecotourism, and requiring continuous collaboration for cultural sustainability and community welfare development.

Keywords: Digital Literacy; Culture; Local Wisdom; Ecotourism

Introduction

Coastal communities represent groups of people with distinctive lifestyles, behaviors, and social characteristics who inhabit transitional areas between land and sea. These communities generally depend on marine resources, particularly fisheries, as their main source of livelihood. This dependence has shaped a specific cultural pattern known as coastal culture. In this context, coastal culture can be understood as a knowledge system comprising concepts, values, methods, and practices used by communities to meet their physical and social needs. (Mahfudllah Fajrie, 2016). Coastal culture encompasses language, arts, beliefs, knowledge systems, social organizations, technology, and economic activities. (Koentjaraningrat, 1964).

Coastal communities are widely distributed across Indonesia, each possessing unique cultural characteristics shaped by its geographical, historical, and social contexts. One of these communities is located in Karimunjawa, Jepara, Central Java. The cultural identity of Karimunjawa has been shaped by interactions among various ethnic groups and their cultural traditions, particularly the Javanese, Bugis, and Madurese communities. This multicultural background has created a distinctive coastal culture that differs from other coastal regions in Indonesia. The diversity of cultural traditions, combined with the richness of marine biodiversity and natural landscapes, has positioned Karimunjawa as a prominent cultural and ecotourism destination.

The emergence of tourism in Karimunjawa has brought significant changes to local communities. It has contributed to economic development, increased cultural recognition, and encouraged youth communities to participate actively in ecotourism management. Karimunjawa's openness to visitors from diverse backgrounds has gradually transformed the local community into a more cosmopolitan society (Abdurrahman Wahid, 2007). However, alongside these opportunities, coastal communities also face major challenges caused by rapid social transformation and technological advancement. Digital technology has become a gateway connecting local and global cultures, creating both opportunities and challenges for the sustainability of local cultural identities (Siti Pitrianti, Eliyah A. M.. Therefore, coastal communities in Karimunjawa must adapt to technological changes while preserving their cultural heritage and developing sustainable ecotourism (Susilowati, 2013).

To respond to these transformations and introduce Karimunjawa's cultural identity to broader audiences, strategic efforts are needed to strengthen cultural literacy and digital awareness among younger generations. Coastal youth should possess digital literacy skills not merely as technological users but also as cultural actors capable of preserving, documenting, and

promoting their own traditions. Digital platforms offer young generations opportunities to introduce local wisdom and cultural heritage to wider communities while maintaining their identity as members of coastal society.

Several previous studies have discussed coastal youth, digital literacy, and sustainable ecotourism development. Studies conducted by Ahasnul Niam and Laksono, Azwin Rasyif Al Syifani, Rahmadayanti et al., Rizki Bagus Saputra et al., Danang Respati Puguh et al., Indah Suliyasti, and Titik Suliyati have explored various aspects of coastal community development, tourism management, and cultural sustainability (Laksono & Mussadun, 2014; Puguh et al., 2016; Rizki Bagus Saputra, Amiek Soemarmi, 2016; Suliyati, 2016; Susilowati, 2013). However, limited attention has been given to strengthening cultural literacy among coastal youth in Karimunjawa, particularly through participatory and educational programs that integrate cultural awareness with digital skills.

Therefore, this article aims to strengthen digital-based cultural literacy among coastal youth in Karimunjawa as a strategy to preserve, develop, and promote cultural values and local wisdom within the local community. The Literacy Camp program aims to encourage young people to rediscover, preserve, and promote their cultural heritage in the digital era. Strengthening cultural literacy is essential to ensure that external influences do not erode local traditions, cultural values, and tourism potential but continue to develop as valuable cultural assets and as a representation of Karimunjawa's community identity.

Methods

This community engagement program employed the Asset-Based Community Development (ABCD) approach developed by Kretzmann and McKnight (1996). The ABCD approach was selected because it focuses on strengthening community potential through a *strengths-based approach, emphasizing the identification and optimization of existing community assets*. Through this approach, communities are not merely beneficiaries of the program but key actors with the capacity to initiate independent and sustainable social transformation.

This program focused on strengthening cultural literacy and local wisdom among coastal youth in Karimunjawa through cultural asset mapping, the identification of local values, and the development of community-based cultural preservation strategies. The program involved 30 participants, including representatives from youth groups, traditional leaders, educational institutions, and local community members. Program effectiveness was

evaluated using pre-test and post-test assessments based on three outcome indicators: cultural awareness, measuring participants' understanding and appreciation of local culture; digital literacy capacity, assessing their ability to utilize digital media for cultural promotion; and community participation, examining their involvement in preserving and promoting local cultural heritage. These indicators were employed to measure changes in participants' awareness, competencies, and engagement following the implementation of the Literacy Camp program.

. Data were collected through participatory observation, interviews, questionnaires, and Focus Group Discussions (FGDs). Participatory observation was conducted to understand social conditions, community interactions, and cultural assets within the local environment. Interviews and FGDs involved youth groups, traditional leaders, educational institutions, and local communities to explore community assets, local experiences, and strategies for strengthening cultural literacy. Program effectiveness was evaluated using pre-test and post-test questionnaires based on a Likert scale, covering three outcome indicators: cultural awareness, digital literacy capacity, and community participation. Quantitative data were analyzed using descriptive statistics to compare pre-test and post-test scores and calculate percentage improvements for each indicator. Meanwhile, qualitative data from observations, interviews, and FGDs were analyzed using a thematic analysis approach. Data validity was enhanced through source triangulation involving multiple community stakeholders to ensure the credibility and trustworthiness of the findings.

The pre-test and post-test results indicated significant improvements across all indicators. Cultural awareness increased by 27.4% (60.0%–87.4%), digital literacy capacity by 31.2% (58.0%–89.2%), and community participation by 24.6% (62.0%–86.6%). These findings demonstrate that the Literacy Camp effectively strengthened youth competencies in cultural preservation, digital promotion, and community engagement for sustainable ecotourism.

The implementation process followed the ABCD approach, consisting of several steps. The first stage, Recruit Community Connector, involved identifying local actors who had significant roles and commitment in mobilizing community participation. The second stage, Conversations with Residents, was conducted through participatory dialogue with local

communities to explore their cultural potential and local wisdom. The third stage, Introduce People with Shared Interests, connected various stakeholders who shared common interests in preserving and developing local culture.

The next stage, Generate Activities, involved organizing cultural literacy training activities based on local wisdom. This was followed by Build Association Across Activities, which aimed to strengthen networks among youth groups, cultural communities, educational institutions, and local stakeholders. The stage, Associations Come Together to Plan Vision for Change, encouraged communities to formulate sustainable cultural development strategies. Finally, Engage Professionals involved academics and practitioners as facilitators to support capacity building and ensure the program's sustainability. (Ward, 2023)

The final stage consisted of evaluation and follow-up activities to assess the effectiveness and sustainability of the community assistance process. Through the ABCD approach, this program is expected to strengthen the awareness and capacity of Karimunjawa coastal youth to recognize, preserve, and develop local wisdom as a valuable cultural asset of their community.

Result

Coastal Culture

Indonesia is recognized as one of the world's maritime countries because a large part of its territory consists of islands, and many communities depend on marine resources as their primary source of livelihood. This dependence on the maritime sector has shaped a distinctive identity among coastal communities, which is commonly referred to as coastal culture. According to Koentjaraningrat (Koentjaraningrat, 1964). Culture is closely related to human intellect, values, and ways of life. Culture represents the way people communicate, dress, prepare food, build belief systems, organize time and space, perform arts, transmit values to younger generations, and construct various aspects of everyday life (Abdullah, 2015; Muslim, 2018; Saumantri, 2022).

One important factor influencing the formation of culture is the physical environment in which people live. Natural conditions indirectly shape a community's characteristics, social behaviors, and cultural patterns. Indonesia, with its diverse geographical landscapes, comprises communities

ranging from rural to urban and coastal. Each of these environments produces distinctive cultural characteristics influenced by different social and ecological contexts.

Coastal communities are groups of people who live in transitional areas between land and sea and possess particular lifestyles, behaviors, and social characteristics. These communities generally rely on marine resources, especially fisheries, which subsequently shape their unique coastal cultural identity (Umardiono, 2013; Vinda Regita Cahyani, 2022). Coastal communities exist across many regions of Indonesia, each developing distinct cultural characteristics. One example is the coastal community of Karimunjawa, located in Jepara Regency, Central Java.

Karimunjawa is an archipelago located in the northern part of the Java Sea, administratively part of Jepara Regency, Central Java. It consists of approximately 1,500 hectares of land and around 110,000 hectares of marine territory. Today, Karimunjawa has developed into a marine tourism destination that attracts both domestic and international visitors. Since March 15, 2001, Karimunjawa has been designated as Karimunjawa National Park, serving as a habitat for coral reefs, mangrove forests, coastal forests, and diverse marine biodiversity, including hundreds of marine species. It is also home to several protected species, such as the white-bellied sea eagle, hawksbill turtle, and green turtle, as well as the endemic Dewadaru plant (*Crystocalyx macrophylla*) found in lowland tropical forests.

The population of Karimunjawa comprises diverse ethnic groups that have contributed to its multicultural coastal identity. The three dominant ethnic groups in Karimunjawa are the Javanese, Bugis, and Madurese. The Javanese population is commonly associated with agriculture, livestock farming, trade, and household production activities. Meanwhile, the Bugis community is widely known for its maritime expertise and fishing activities, while the Madurese community also contributes significantly to fisheries, particularly in fish processing and preservation.

The interaction among these ethnic groups has created a unique cultural landscape in Karimunjawa. The combination of maritime traditions, cultural diversity, and ecological richness has become an important asset for sustainable ecotourism development. Therefore, coastal culture is not only a

representation of local identity but also serves as social and cultural capital that younger generations must preserve and strengthen.

Culture and Local Wisdom in Karimunjawa

In addition to being recognized as a tourism destination visited by both domestic and international travelers, Karimunjawa possesses diverse cultural traditions and local wisdom that represent the identity of its coastal communities. These cultural traditions have been inherited from previous generations and are preserved by local communities as symbols of their collective identity. The existence of Javanese, Bugis, and Madurese ethnic groups in Karimunjawa has contributed to the formation of a unique multicultural coastal society with distinctive cultural expressions.

The culture of Karimunjawa integrates Javanese, Bugis, and Madurese traditions (Koestoro, 1997). This cultural diversity can be observed through various local traditions and artistic expressions, such as Barikan Kubro, Larung Kapal, Reog, Pencak Silat, and Gamelan performances. In addition, several cultural practices are closely connected to Islamic traditions, including Todok Telo and the commemoration of Sunan Nyamplungan. These cultural expressions have gradually developed into cultural attractions that support Karimunjawa's tourism sector. Cultural attractions include traditional ceremonies, historical heritage, performing arts, folklore, local languages, traditional food, and handicrafts (Umardiono, 2013).

One of the most significant traditions in Karimunjawa is Barikan Kubro, a cultural ritual that expresses gratitude and seeks protection from misfortune. Local communities conduct this tradition as a form of appreciation for the abundance of natural resources from both land and sea, as well as to welcome the "western season" (*musim baratan*). The ceremony begins with a procession carrying a large traditional offering (*tumpeng*) containing agricultural and marine products, followed by communal food sharing, traditional art performances, and the symbolic ritual of releasing offerings into the sea. Philosophically, Barikan Kubro reflects the importance of maintaining harmony among God, humans, and nature. This concept is closely related to Kuntowijoyo's perspective on preserving the relationship between *hablun min Allah*, *hablun min al-nas*, and *hablun min al-alam* (Hidayah et al., 2023; Kuntowijoyo, 1991, 2006)



Figure 1. Barikan Kubro Tradition with the Parade of Agricultural Products in Karimunjawa

Another important cultural heritage in Karimunjawa is the annual commemoration of Sunan Nyamplungan, a religious tradition honoring one of the earliest Islamic figures who introduced Islam to Karimunjawa. Sunan Nyamplungan is believed to be the son of Sunan Muria, one of the Wali Songo (the nine Islamic saints of Java). According to Jihan Amaruli (2016). Sunan Nyamplungan played an essential role in spreading Islamic teachings within the Karimunjawa community. The annual commemoration of his legacy serves not only as a religious practice but also as a collective memory and cultural expression of respect for historical Islamic figures.

Karimunjawa also preserves the *Todok Telo* tradition, which is performed during the celebration of the Prophet Muhammad's birthday (*Maulid Nabi*) on the 12th of Rabi' al-Awwal. This tradition originated among communities in Kemujan Village, particularly in the Batulawang and Telaga hamlets. *Todok Telo* is symbolically represented by boiled eggs placed on bamboo sticks and decorated with colorful paper. This practice is closely related to the commemoration of the Prophet Muhammad's birthday (*Maulid Nabi*) in southern Java, particularly within the royal traditions of the Yogyakarta and Surakarta Palaces (Daryanto, n.d.; Ismail Yahya dkk, 2009; Mark R. Woodward, 2004; Muslim, 2018) The egg symbolizes worldly life, green paper represents life, red symbolizes beauty, while other colors reflect diversity. The bamboo stick, resembling the Arabic letter *alif*, represents

religious and spiritual values (Koestoro, 1997). This tradition demonstrates the integration between Islamic values and local cultural expressions.



Figure 2. The Todok Telo Tradition in Karimunjawa

Furthermore, Karimunjawa has a traditional dance known as Minagara Dance, which emerged from the community's initiative to enrich the Barikan Kubro tradition and strengthen local cultural identity. This dance represents the life of coastal communities, particularly the experiences of fishermen and their families. Minagara Dance portrays the happiness and hope of a wife waiting for her husband to return from fishing activities at sea (Putro et al., 2023). The dance incorporates various Javanese movements such as *Ngelawas*, *Lenggut*, *Gejuk*, and *Minir Sampur*, accompanied by traditional costumes including *kebaya*, *kemben*, *selendang*, and *jarik*.

The cultural traditions and local wisdom of Karimunjawa continue to transform alongside social and technological developments. However, cultural transformation should not lead to the disappearance of local identity. Instead, cultural heritage needs to adapt to contemporary contexts while maintaining its essential values. Therefore, coastal youth have an important responsibility to preserve, develop, and introduce these traditions to wider audiences. Local culture serves not only as a historical inheritance but also as a foundation of identity and a valuable asset for sustainable cultural tourism development.

Digital Literacy and Advanced Technology for Karimunjawa Ecotourism

According to Paul Gilster in *Digital Literacy*, as cited by Jariah (2021) Digital literacy refers to the ability to understand, access, evaluate, and use information in various forms from multiple digital sources through technological devices. In the context of cultural preservation, digital literacy enables local traditions and cultural heritage to be introduced more broadly through digital platforms. Therefore, the cultural traditions and local wisdom of Karimunjawa should not only be preserved within the local community but also communicated to wider audiences as part of cultural tourism development. In this regard, cultural heritage becomes an essential component of tourism experiences that visitors from diverse backgrounds can appreciate.

The concept of tourism emerged around the eighteenth century, particularly after the Industrial Revolution in England (K. Bertens, 1983). Tourism refers to temporary human mobility outside daily living environments for various purposes, including recreation, gaining knowledge, improving well-being, experiencing cultural diversity, and seeking relaxation. In this context, many visitors come to Karimunjawa to experience natural beauty, cultural attractions, and relaxation away from their daily routines (Laksono & Mussadun, 2014).

Traditional culture and local wisdom need to adapt to contemporary developments, particularly through the utilization of digital technology. Digital transformation has created new opportunities for communities to introduce their cultural identity globally. The development of social networking platforms has become an important part of contemporary social interaction, allowing communities to share cultural narratives and promote local potential. Digital literacy includes several important competencies, such as maintaining online privacy, managing digital identity, organizing and sharing content, self-broadcasting, creating digital content, reusing information responsibly, and filtering digital information (Evi Novianti, Yustikasari, 2023).

The cultural richness and local wisdom of Karimunjawa can become more widely recognized through the effective use of digital technology. Digital platforms provide opportunities for coastal youth to promote Karimunjawa's

cultural heritage, natural beauty, and community values. However, one of the main challenges is ensuring that local communities, particularly younger generations, have the capacity to adapt to technological advancement. Karimunjawa will gain stronger recognition when its youth are not only digitally skilled but also possess a deep understanding of their own cultural identity (Huda et al., 2024; Indriyani et al., 2025).

Currently, much of the digital information and promotion about Karimunjawa is created by visitors rather than by local communities. Popular labels such as *“The Paradise of Java”* and *“Caribbean van Java”* have largely emerged from external narratives created by tourists and tourism actors outside Karimunjawa. Although these promotions increase tourism visibility, they also indicate that local communities have not fully controlled the representation of their cultural identity. In some cases, external parties receive greater economic benefits from digital promotion, while local communities gain only limited advantages.

Therefore, community-based ecotourism needs to be strengthened by empowering local people, especially coastal youth, to become the main actors in promoting and managing Karimunjawa’s cultural and natural resources. Ecotourism should focus not only on attracting visitors but also on preserving local culture and ecosystems, minimizing negative impacts on the environment, and providing sustainable social and economic benefits for local communities (Huda et al., 2024; Laksono & Mussadun, 2014; Rahmiati et al., 2023; Rizki Bagus Saputra, Amiek Soemarmi, 2016)

Strengthening digital literacy among coastal youth is an essential strategy to achieve sustainable ecotourism development. Through digital competence, young generations can independently document, narrate, and promote their cultural heritage while maintaining control over their community identity. Digital technology should therefore become a medium that empowers local communities rather than replacing their cultural values.

Literacy Camp and Cultural Literacy for Karimunjawa Millennial Youth

Local culture and traditions are currently facing significant challenges in the digital era. These challenges can be addressed effectively when younger generations have a strong understanding of their own cultural heritage and can explore, reinterpret, and communicate it to wider audiences. However, one of the main issues faced by coastal youth in Karimunjawa is the limited

awareness and capacity to utilize their cultural knowledge as digital content. Therefore, strengthening cultural literacy and local wisdom is necessary to encourage young people to preserve their cultural identity while promoting it through digital platforms.

The Literacy Camp program serves as an empowerment space for coastal youth in Karimunjawa to rediscover, explore, and revitalize their local cultural assets. The preservation of local traditions does not only strengthen community understanding of cultural heritage but also increases awareness of the importance of protecting inherited values and developing pride in their own cultural identity (Faishol et al., 2024). Through digital literacy enhancement and the use of technology, participants are encouraged to adapt to contemporary developments and to promote cultural values and local traditions through social media platforms closely connected to their daily lives.

The future sustainability of Karimunjawa's culture and local wisdom depends significantly on the active participation of coastal youth. For example, one participant, identified as R, a young resident of Kemujan and an active member of the local youth organization (IPNU), demonstrated strong familiarity with local traditions because cultural values were already embedded in his everyday life. He actively used various social media platforms, including Facebook, Instagram, and TikTok. However, despite his digital engagement, he had not yet utilized these platforms to introduce Karimunjawa's culture and local wisdom to wider audiences due to limited knowledge of digital content creation (Rafa, 20, Oktober, 2025).

A similar condition was experienced by another participant, identified as L, a young woman from Karimunjawa who was also active on several social media platforms. Although she frequently used digital media, her online activities were mostly personal and had not been directed toward cultural promotion. She had never received specific training in using artificial intelligence (AI) or digital applications to manage cultural photos, narratives, and promotional content related to Karimunjawa's local wisdom (Laili, 20 Oktober, 2025). This phenomenon illustrates that challenges in preserving local culture do not only come from external influences but also from the limited capacity within the community itself.

Another participant, identified as M, who works as a tour leader and is involved in a local tourism guide community in Karimunjawa, also

experienced similar challenges. He explained that several tourism opportunities were still managed through third parties outside Karimunjawa, including agencies from other cities, because local communities had not fully optimized digital platforms for independent tourism promotion (Muhammad, 21 Oktober 2025). This condition underscores the importance of strengthening digital skills among coastal youth so they can gain greater control over the management and promotion of their cultural and tourism assets.

Based on these findings, strengthening cultural literacy and local wisdom among coastal youth becomes a crucial strategy for developing sustainable ecotourism in Karimunjawa. Digital literacy is not limited to technological skills but also involves the ability to transform cultural knowledge into meaningful digital narratives. Young people need to be equipped with the capacity to create creative content, manage digital platforms, and communicate cultural values effectively to global audiences (Herlina et al., 2022; Huda et al., 2024; Kurniawan et al., 2022; Wicaksono et al., 2023) Strengthening these competencies enables coastal youth to become the main actors responsible for the sustainability of their own cultural heritage and tourism development.



Figure 3. Conceptual Framework of Digital Literacy for Effective Implementation

Implementing digital literacy requires collaboration among various stakeholders. Coastal communities cannot independently develop digital cultural movements without support from educational institutions, cultural organizations, and community networks. Collaboration, cultural understanding, digital safety awareness, creativity, and critical thinking are essential components in strengthening digital literacy. External communities and facilitators serve as initial catalysts to raise awareness, while the long-term sustainability of cultural preservation depends on the local community's commitment and independence.



Figure 4. Examples of Social Media Posts that Coastal Youth Should Adopt in Strengthening Cultural Literacy and Local Wisdom

Through the use of digital technology, including artificial intelligence and creative applications, coastal youth are expected to develop the ability to produce high-quality cultural content. Technology should function as a tool that enables communities to preserve their identity rather than replace their traditions. The Literacy Camp program encourages Karimunjawa youth to

become independent cultural actors who can maintain historical values, strengthen community identity, and introduce their cultural heritage to broader audiences.

One participant, identified as F, emphasized that programs such as Literacy Camp should not be conducted only once but need to be implemented continuously to strengthen youth independence in managing and disseminating information about Karimunjawa and its cultural heritage (Fahdil, 20 Oktober 2025). Ultimately, the availability of advanced digital technology provides opportunities for coastal youth to continue learning independently. However, initial assistance and community empowerment remain necessary to raise awareness of the importance of digital literacy, cultural preservation, and the sustainability of local wisdom.

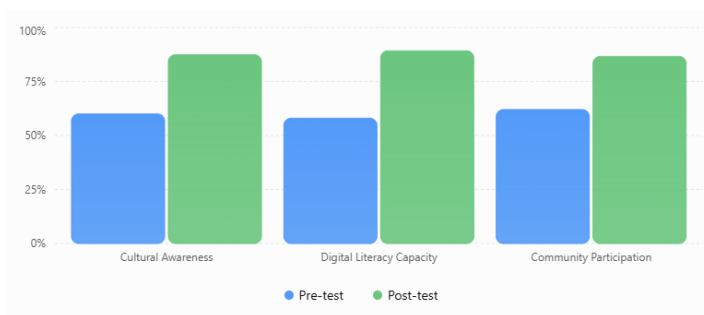


Figure 5. Evaluation result based on Pre-test and Post-test Outcomes of the Literacy Camp

The pre-test and post-test evaluation demonstrated positive improvements across all outcome indicators following the implementation of the Literacy Camp program. Cultural awareness increased from 60.0% to 87.4% (27.4%), digital literacy capacity from 58.0% to 89.2% (31.2%), and community participation from 62.0% to 86.6% (24.6%). These findings indicate that the program successfully strengthened participants' awareness, digital competencies, and active engagement in preserving Karimunjawa's local wisdom.

The improvement in cultural awareness indicates that participants developed a deeper understanding of Karimunjawa's traditions, history, and local identity after participating in cultural asset mapping and discussions with community leaders. This finding is consistent with the Asset-Based

Community Development (ABCD) approach, which emphasizes identifying and mobilizing existing community assets to strengthen local identity and community resilience rather than focusing on community deficiencies (Kretzmann & McKnight, 1996; Ward, 2023). Through this approach, cultural heritage became a collective asset that encouraged participants to recognize its value for both cultural preservation and sustainable community development.

The highest improvement was observed in digital literacy capacity (31.2%). This result reflects the practical nature of the Literacy Camp, which provided participants with hands-on experience in using digital platforms, social media, and creative applications to document and promote Karimunjawa's cultural heritage. According to Gilster, digital literacy extends beyond the ability to operate technology; it encompasses the capacity to access, evaluate, create, and communicate information effectively through digital media. By combining cultural knowledge with digital skills, participants became more capable of producing digital content that supports community-based ecotourism and strengthens local cultural visibility (Herlina et al., 2022; Huda et al., 2024; Jariah, 2021).

Meanwhile, the increase in community participation demonstrates that participants became more actively involved in cultural preservation and collaborative community activities. This outcome reflects the principles of community empowerment, where local people are encouraged to become active agents of change rather than passive beneficiaries. The Literacy Camp facilitated collaboration among youth groups, traditional leaders, educational institutions, and community members, thereby strengthening local networks and encouraging collective responsibility for preserving Karimunjawa's cultural heritage. Such participatory engagement is fundamental to sustainable community development and aligns with previous studies highlighting the importance of local participation in community-based ecotourism (Rahmiati et al., 2023; Ward, 2023).

Overall, the quantitative improvements and qualitative findings confirm that integrating ABCD, digital literacy, and community empowerment provides an effective framework for strengthening cultural literacy among coastal youth. Rather than merely transferring knowledge, the Literacy Camp enabled participants to recognize local cultural assets, develop

digital competencies, and actively contribute to preserving and promoting Karimunjawa's cultural identity as a foundation for sustainable ecotourism.

Conclusion and Suggestion

The Literacy Camp program, which focuses on culture and local wisdom, plays an important role in strengthening digital awareness and preserving cultural literacy among coastal youth in Karimunjawa. This program provides an understanding that coastal communities are no longer isolated from global developments. The advancement of technology and the growing visibility of Karimunjawa as a tourism destination require young people to adapt to the digital transformation while maintaining their cultural roots. Strengthening digital and cultural literacy enables coastal youth to recognize that they possess a strong collective identity represented through their traditions, cultural values, and local wisdom.

The enhancement of cultural literacy is intended not only to preserve local identity but also to serve as a strategic foundation for developing sustainable ecotourism in Karimunjawa. As Karimunjawa continues to develop as a national and potentially international tourism destination, coastal youth need to become active actors in managing, documenting, and promoting their own cultural heritage. Digital literacy allows them to utilize technology as a medium for cultural preservation rather than allowing technological advancement to marginalize traditional values.

Therefore, improving digital competence and historical-cultural awareness among coastal youth is essential for maintaining the continuity of Karimunjawa's coastal identity. Cultural literacy provides a foundation for younger generations to understand their historical roots, strengthen community independence, and ensure that local traditions remain relevant amid rapid technological and social transformation.

Future community empowerment programs should be implemented continuously by involving local communities, educational institutions, cultural actors, and digital practitioners. Sustainable assistance is needed to strengthen the capacity of coastal youth to produce creative digital content, manage cultural narratives, and develop community-based ecotourism. Through this collaborative effort, Karimunjawa's local wisdom can continue to develop as a cultural asset while contributing to sustainable tourism and community welfare.

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