

Empowering High School Students to Promote Cultural Heritage for Tourism in Trowulan, Mojokerto

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Abstract: Trowulan, in Mojokerto, East Java, is a significant archaeological and cultural heritage site, historically recognized as the capital of the Majapahit Kingdom. Despite its historical importance, tourism development in the region remains underdeveloped due to limited promotion, infrastructure, and human resource capacity. This paper reports on a community development initiative conducted by the Faculty of Humanities, Universitas Airlangga, in collaboration with SMKN 1 Trowulan, aimed at empowering students to promote cultural heritage through creative writing, photography, and song composition. The program addressed challenges in integrating local heritage by designing a workshop that combined local cultural knowledge, persuasive writing, and music composition. A total of 74 students participated, producing 233 outputs across four categories: photographic documentation, narrative texts, song lyrics, and musical compositions. Five winners were selected and used as exemplary cases for analysis. The findings highlight that temples, particularly Bajang Ratu Gate, Brahu Temple, Tikus Temple, Majapahit Kingdom, and the Segaran Pool were the most frequently chosen objects. Students employed historical references, emotional appeals, and persuasive strategies in their narratives and lyrics, transforming heritage objects into promotional media that link the past and present. It is concluded that the potential of education-based cultural promotion lies in evoking heritage awareness, tourism development, and intergenerational cultural sustainability. Youth participation is an important aspect in bridging cultural preservation with innovative promotional practices for sustainable community development.

Keywords: Cultural Heritage, Creative Writing, Trowulan, Promotion, Tourism.

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I. INTRODUCTION

Trowulan District in Mojokerto, East Java, is recognized as one of Indonesia's most important archaeological sites and serves as a vital window into the grandeur of the Majapahit civilization. A place where Majapahit relics are mostly found, including Brahu Temple, Bajang Ratu Gate, Gentong Temple, and the Segaran Pool (Khamidi et al., 2022)) The site attracts scholars from around the world who seek to uncover insights into the kingdom's religion, architecture, and cultural practices (Wijaya, 2023). This wealth of historical heritage offers immense potential for tourism development, as demonstrated by initiatives such as the community-based *Kampung Majapahit* (Mufidah, 2024). However, despite its significance, tourism in Trowulan remains underdeveloped, with limited promotion and marketing strategies hindering broader awareness (Mardiatna et al., 2020). Challenges such as environmental degradation, visitor misconduct, and natural threats like flooding further complicate heritage preservation (Lopez et al., 2018; Mustafa & Tayeh, 2011).

Tourism development in Mojokerto also faces systematic challenges related to human resource capacity, infrastructure, and policy coordination. Community-based initiatives, such as those in Ketapanrame Village, highlight both the premise of local wisdom and the gap in professional management skills and strategic training for stakeholders (Tamianingsih & Eprilianto, 2022). Without integrated approaches that link cultural preservation with economic and social welfare, the potential of sites such as Trowulan risks remaining unrealized.

Within this broader context, schools in Trowulan play an important role in connecting education with heritage-based tourism. SMKN 1 Trowulan, established in 2008, offers multiple vocational concentrations, one of which is Tourism Services. This program carries a critical mandate to support local tourism development as the school faces significant constraints, including limited teaching staff, insufficient infrastructure, and curricula that provide little space for local cultural content. The principal of SMKN 1 Trowulan, Dr. Elvi Sukaisih, has emphasized the importance of

collaboration with universities and external stakeholders in addressing these gaps, particularly through teacher capacity building and student-centered programs.

To address the challenges, a workshop on persuasive song composition for tourism promotion was designed and implemented. This initiative aimed to enhance teachers' ability to integrate cultural heritage knowledge with creative writing and music composition skills, thereby strengthening their capacity to guide students in meaningful, participatory learning. The workshop not only sought to cultivate students' appreciation for Trowulan's cultural heritage but also to equip them with the tools to transform that knowledge into creative outputs such as songs, lyrics, and photos that could serve as an innovative promotional medium for tourism. The program was further aligned with key higher education indicators, encouraging student and faculty engagement with local communities, fostering collaborative and participatory teaching models, and integrating coursework with field-based cultural initiatives.

By situating creative media and highlighting the process of it at the intersection of education, cultural preservation, and tourism promotion, this initiative contributes to broader goals of sustainable community development. It aligns with Sustainable Development Goal 11, which emphasizes sustainable cities and communities, and supports Indonesia's Cultural Advancement Law, which recognizes local culture as both a national asset and a vital foundation for the progress of the nation's cultural identity.

This paper is a report on the community development project conducted by the Faculty of Humanities, Universitas Airlangga, in SMKN 1 Trowulan (Senior High School). The program aimed to encourage the students to promote Trowulan as a cultural heritage site for tourism.

II. LITERATURE REVIEW

➤ *Trowulan, the Idea of Majapahit, and the Historical Heritage*

Trowulan, located approximately 10 kilometers southwest of Mojokerto City, is recognized as the historical capital of the Majapahit Kingdom, one of Southeast Asia's largest maritime empires during the 13th to 15th centuries (Biantoro & Turmudi, 2012, 13). The area represents a significant archaeological landscape where extensive remains of the Majapahit civilization have been uncovered. Discoveries such as temples, inscriptions, and hydraulic engineering systems illustrate the advanced character of Majapahit society, particularly its expertise in water management and agriculture, which are crucial to sustaining prosperity (Puspita, 2025).

This district serves as a cornerstone for interpreting Indonesia's cultural and historical narrative. Its designation as a Cultural Heritage Area highlights its national significance, while initiatives such as the Majapahit Museum have contributed to heritage education by preserving artifacts and fostering public historical awareness (Zuhairy, 2020). The museum also functions as an educational medium that reconstructs the socio-political and cultural dimensions of

Majapahit, instilling cultural pride among younger generations (Pramitasari & Muflihah, 2019).

Several studies further reveal that Trowulan was not merely an urban center but a complex and well-structured settlement system, as evidenced by its organized residential areas and public buildings (Lelono, 2010). The architectural remains suggest that Trowulan was a multicultural hub where Hindu-Buddhist traditions intersected with early Islamic influences, reflecting a dynamic religious landscape (Eriawati, 2023). Additionally, Kurnianingtyas and Hayati, in their study, also revealed that Trowulan's role as a pivotal center in regional economic exchange during the Majapahit era was a district where diverse cultures and economic spheres connected across Southeast Asia (2022).

➤ *Candi, an Important Heritage of Indonesia*

In the Indonesian context, *candis* are religious structures rooted in Hindu-Buddhist traditions, originally serving as shrines for deities and spaces for ancestor veneration (Herwinda et al., 2020). The term *candi* in KBBI (Kamus Besar Bahasa Indonesia) stands for ancient buildings made of stone (as places of worship, storage of the ashes of kings, Hindu or Buddhist priests in ancient times). This term also extends to structures such as palaces (*kraton*) and bathing complexes (*pertiraaan*) (Pambudi et al., 2021). Architecturally, *candis* exhibit multiple typologies, including temple complexes (e.g., Candi Prambanan, Sewu, and Gedongsongo), stepped forms (*pepedanan*), bathing pools (*petirtaan*), stupas (such as Borobudur), and monumental gates (*gapura*) (Rahadian, n.d.). These variations highlight the adaptability of *candi* architecture across regions and historical contexts.

Candis are notable for their intricate carvings, symbolic motifs, and distinctive regional styles. For instance, Javanese *candis* feature multi-tiered roofs and elaborate reliefs depicting mythological and religious narratives, reflecting both spiritual devotion and artistic achievement (Angelica et al., 2024). Built from volcanic stone or bricks sourced locally, their materials ensured durability while also shaping their aesthetic identity. Their layouts and ornamentation embody cosmological symbolism, illustrating the syncretism of Hindu and Buddhist traditions that profoundly influenced Indonesia's cultural heritage (Nasruallah et al., 2024).

Although primarily religious, *Candis* also functions as a cultural and commercial use. They were often commissioned to honor rulers, ancestors, or significant historical events, thus serving as embodiments of collective memory (Komarudin, 2019). Over centuries, many *candis* have evolved into pilgrimage and tourism sites that foster cultural exchange and economic activity. As historical records, their reliefs and inscriptions provide crucial insights into political, social, and artistic life during periods such as Majapahit and Sriwijaya (Nasrullah et al., 2024).

The architectural legacy of Trowulan's temples reflects the technical sophistication and intercultural influences of the Majapahit period. The temples marked a collective identity that carries local wisdom and transmits cultural continuity.

Gunawarman and Putri (2019) emphasize in their study that temples act as connectors between past and present, which offer evidence of societal values and practices. Therefore, by preserving these structures, it is essential to maintain both their architectural integrity and the broader historical narratives they embody (Putra et al., 2024).

➤ *Heritage, Tourism and Promotion*

Cultural heritage within the tourism sector is not only a resource for visitor engagement but also a medium for conservation that ensures the resources remain relevant and protected. This heritage serves as a vital resource for identity, preservation, and economic development. Within tourism, heritage not only attracts visitors but also sustains conservation efforts and empowers communities through participatory management (Dugulan, 2010). Heritage tourism is therefore multidimensional; it generates income, fosters cultural exchange, and reinforces the continuity of traditions across generations (Suhari et al., 2024).

Trowulan, as a site of the Majapahit Kingdom heritage, is also designated as a National Cultural Heritage Area, holding immense archaeological and symbolic value that tells the story of Indonesia's history (Basundoro et al., 2024). Heritage sites in Trowulan, such as temple complexes, the Hayam Wuruk memorial and Watu Ombo memorial, the Segaran Pool, and others, exemplify how historical remains are transformed into tourism assets that simultaneously preserve and reaffirm cultural identity (Pramitasari & Muflihah, 2019).

Community participation has proven central to sustaining this balance. Through community-based tourism, residents uphold a sense of ownership while ensuring that economic benefits circulate locally, reinforcing long-term preservation efforts (Widyawati, 2018). Positive community perceptions of tourism have been shown to enhance engagement in maintaining heritage sites, creating a cycle in which economic and cultural sustainability reinforce one another (Putri et al., 2020).

Despite this potential, challenges persist. Limited promotion and weak infrastructure reduce accessibility, while unregulated visitation threatens fragile archaeological remains. Broader concerns also include the commodification of culture and environmental pressures from growing tourist flows (Su et al., 2018). Addressing these issues requires strategic planning, integrated marketing, and technological innovation such as virtual tours, alongside robust stakeholder collaboration to align development with preservation (Mitova et al., 2020). In this regard, Trowulan exemplifies both the opportunities and tensions of heritage tourism; a site where the Majapahit legacy must be preserved as a living heritage while remaining accessible to contemporary audiences.

➤ *Writing Skills in High School and their Role in Tourism Promotion*

Writing is a fundamental competency in secondary education, shaping students' linguistic proficiency as well as their abilities in critical thinking, communication, and creative expression (Swandana et al., 2023). In the high

school context, writing serves both as an academic requirement and as preparation for professional pathways, equipping learners with transferable skills essential for future endeavors (Wahyuda & Putera, 2022). Developing writing skills at this stage enables students to engage with complex ideas, construct persuasive arguments, and produce original works that reflect both personal perspectives and cultural knowledge.

Studies indicate that writing instruction is more effective when contextualized through cultural and local learning activities, such as incorporating art and folklore. These approaches not only enhance their engagement and strengthen the students' sense of cultural identity, but it also enrich their writing skills (Yektingtyas et al., 2023). Joyful and stimulating learning environments further motivate students, encouraging curiosity and deeper knowledge acquisition (Direktorat SMA, 2021). Meaningful learning emerges when students actively experience concepts that engage their multiple senses rather than relying solely on teacher-centered explanations.

Writing also enables self-expression and creativity, allowing students to articulate their perspectives on cultural and social issues (Riyanto et al., 2024a). In Tosari, for instance, secondary high school students used writing to narrate their indigenous identity as Tengger people by narrating their activities and culture as a part of the Tengger Indigenous community (Riyanto et al., 2024b), while in Peneleh, residents employed writing as a tool to preserve and reinterpret their heritage (Riyanto et al., 2024a). These kinds of approaches can link students' classroom knowledge to real-world contexts, transforming writing into a medium of cultural engagement and heritage preservation (Pane et al., 2022).

In the context of tourism, writing plays a strategic role in shaping narratives that highlight local heritage and identity. Tourists often rely on written materials such as brochures, travel blogs, and reviews to guide their travel decisions (El-Garawany, 2021). Integrating tourism-focused writing into education has proven effective, as feature-writing training empowers communities to promote cultural resources (Setiawati & Corliana, 2024). Digital platforms also provide students with practical experience in producing persuasive content (Sumarsih et al., 2024), while writing further bridges modern practice with traditional heritage to support cultural preservation (Riyanto et al., 2023). Collaborative projects that engage students in producing authentic tourism content have proven particularly effective, simultaneously reinforcing heritage conservation and promoting tourism development (Henche et al., 2020).

III. METHODOLOGY (INI TENTANG PARTISIPASI SISWA)

The workshop of promoting Trowulan through composing songs was a collaborative community development project done by the Faculty of Humanities Universitas Airlangga with SMKN 1 Trowulan, Mojokerto. The project aimed to encourage students at SMKN 1

Trowulan, Mojokerto, to compose contextually grounded, persuasive songs for the promotion of Trowulan's cultural and historical heritage. The methodological approach combined programme implementation, participant fieldwork, artefact collection, and qualitative document analysis of student submissions and evaluative materials.

The workshop succeeded with 74 students in total participating in the project. The participants submitted their works into four categories: documentation, narratives, lyrics, and songs, with the theme focusing on promoting cultural heritage sites in Trowulan.

The workshop pursued four interrelated objectives:

- To deepen students' knowledge of local cultural heritage and tourism;
- To enhance pedagogical practice by integrating creative and multimodal approaches;
- To stimulate sustainable follow-up activities within the school curriculum.

This workshop was implemented as a collaborative community-development project between the Faculty of Humanities, Universitas Airlangga, and SMKN 1 Trowulan, with advisory input from the local cultural facilitator *Daya Desa*. With the help of teachers, student participation comprised grades 10, 11, and 12. The school environment provided the primary setting for training, field visits, and subsequent creative activities.

➤ *The Preparation*

Programme design followed an iterative consultative process.

- The Universitas Airlangga community service team conducted initial brainstorming sessions with *Daya Desa* to identify local needs and refine the workshop framework.
- Pre-training focus group discussions (FGDs) with teachers and school administrations finalised content, schedule, and technical requirements.
- Outreach and promotional activities: posters and a participant guidebook, technical meetings with teachers and students, on-site visits to the school principal and local heritage specialists, and digital dissemination via Instagram, and direct teacher communication.

These preparatory steps established the thematic focus, timeline, and administrative conditions for the workshop and associated competition.

➤ *Workshop Design and Delivery*

The training programme comprised two sequential stages delivered by a multidisciplinary team from Universitas Airlangga that specialized in creative writing and pedagogy, local cultural studies, and business promotion. Instructional materials and session plans were organised into four thematic modules:

- Trowulan's cultural heritage
- Creative writing techniques for heritage storytelling
- Songwriting and musical composition skills
- Strategies for employing songs as tools for tourism promotion

Stage one emphasised heritage knowledge and creative writing; stage two concentrated on song composition and pragmatic uses of music for promotion. Each session combined short lectures, hands-on exercises, and collaborative work designed to equip students with transferable pedagogical strategies.

➤ *Competition, Fieldwork, and Artefact Collection*

To operationalise learning outcomes, the project incorporated a student competition. Participants of the competitions were required to submit four categories of files linked to the theme of promoting Trowulan's cultural heritage.

- Photographic documentation
- Narrative texts
- Song lyrics
- Musical compositions

As part of the creative process, students conducted fieldwork to visit the local heritage sites around Trowulan to gather photographic material and contextual information that informed their narratives and creative outputs. In total, submissions comprised 92 photographic documentations, 70 narrative texts explaining the creative process, 71 song lyrics, and 73 composed songs.

➤ *Winner Selection and Evaluation Procedures*

Submitted work underwent a staged screening and adjudication process based on the predefined evaluative criteria aligned with the workshop's objectives. The evaluation protocol included:

- Technical screening: verification of submission completeness, originality, and compliance with formal requirements;
- Image assessment: scrutiny of photographic quality, directness of capture, and not stealing from other media outlets, and authenticity.
- Narrative review: reading of texts to assess historical relevance, coherence, and the justification rationale for object selection;
- Lyric analysis: close reading to evaluate poetic quality and persuasive devices intended to promote tourism;
- Musical appraisal: auditory assessment of musical submissions for originality, thematic coherence, and persuasive potential.

A selection panel applied these criteria to identify five entries that met the evaluation standards; from these, three were designated as first, second, and third prize winners. The five selected winners constitute the principal cases for the present article.

➤ *Data Selection and Analysis*

This article focuses on the documentary and textual materials submitted by the five winning students. Specifically, all files submitted by the five winners, excluding their composed songs, were subjected to qualitative document analysis to examine how students used digital media and creative writing. Analysis procedures included thematic coding of photographic documentation, narrative texts, and lyrics; identification of recurring motifs related to

heritage representation; and assessment of persuasive strategies and multimodal integration. Data were derived from the workshop evaluation criteria (historical relevance, poetic persuasiveness, narrative coherence, and digital-media competence). Triangulation was performed using participant feedback collected through questionnaires and feedback forms, together with field notes from site visits and training sessions.

➤ *Limitations*

A principal limitation of this study is the exclusion of the composed songs from the primary analytical corpus; thus, the present analysis does not include systematic musical or

acoustic analysis nor direct measures of audience reception. Consequently, findings primarily address the representational and rhetorical capacity of photographic and textual artefacts to function as tourism-promotional media.

IV. RESULT AND DISCUSSION

➤ *SMK Students and Their Preferred Heritage Objects*

A total of 233 works were submitted to the committee, from which ten were shortlisted for public presentation, and five were ultimately selected as winners. The products of these five winners are analyzed.

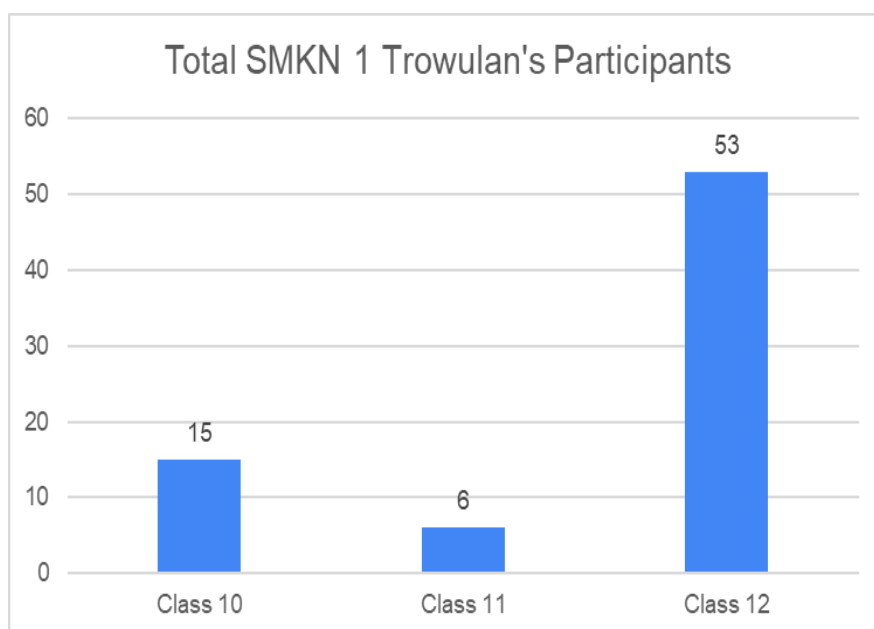


Chart 1. Distribution of Submissions by Grade Level.

As shown in Chart 1, the majority of the submissions came from grade 12 students, while grade 11 students demonstrated the lowest level of participation. The tabulated data provide insight into how students across grades 10, 11, and 12 engaged with cultural heritage objects in Mojokerto. Grade 12 demonstrated the highest level of engagement, submitting a total of 53 responses, compared to 15 responses from grade 10 and only 6 from grade 11. This suggests that older students were more actively involved in identifying and interpreting cultural objects, showing a broader exposure to history and cultural heritage materials, and also an awareness of cultural preservation through the school curriculum. The

distribution reflects both the popularity of specific sites and the variation in recognition across grade levels.

➤ *Temples and Non-Temple Heritage in Trowulan*

The students' choices of cultural objects predominantly revolved around temples in Trowulan, which hold profound historical and symbolic meaning as remnants of the Majapahit Kingdom. These included Bajang Ratu Gate, Tikus Temple, Wringin Lawang Temple, Brahu Temple, Gentong Temple, and Kedaton Temple. By contrast, non-temple objects such as the Segaran Pool, the Grand Hall of Majapahit, Watu Ombo Memorial, and Hayam Wuruk Memorial were less frequently selected.

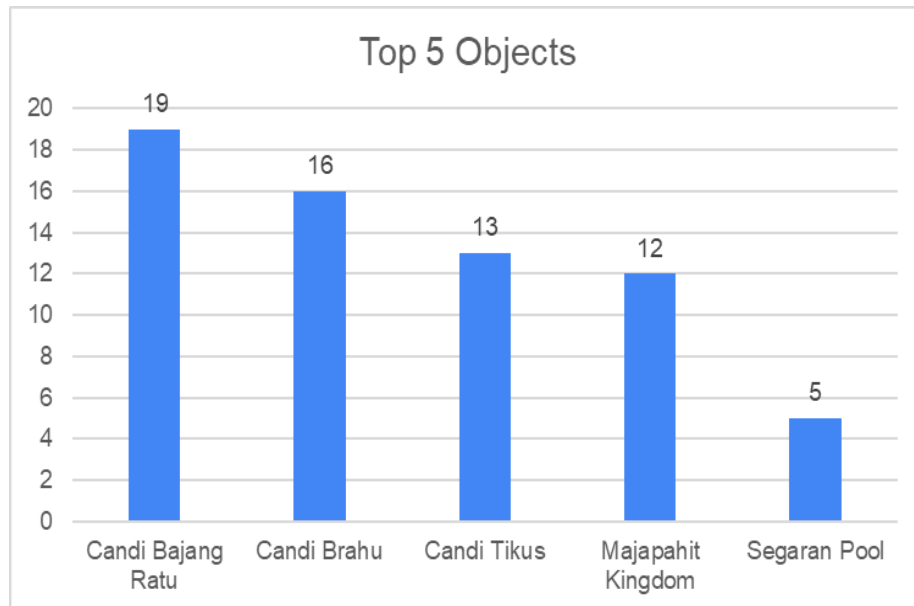


Chart 2. Distribution of Submissions by Type of Object.

From Chart 2, Candi Bajang Ratu or Bajang Ratu Gate was the most frequently mentioned site with 19 times, followed by Candi Brahu (Brahu Temple) with 16 times and Candi Tikus (Tikus Temple) with 13 times. While the Majapahit Kingdom was a general topic that was mentioned, including its legacy and its association with Trowulan as the former capital of the Majapahit Kingdom, which was mentioned 12 times. The Segaran Pool was the only non-temple site that received notable recognition, surpassing other non-temple objects. These findings highlight the centrality of temples as cultural icons in Trowulan, while also revealing the comparatively low visibility of non-temple heritage sites.



Fig 1. Bajang Ratu Gate, Documented by Students.

Bajang Ratu Gate (Figure 1) emerged as the most recognized site among students, reflecting its symbolic status within the Majapahit cultural landscape. The gate embodies distinctive architectural features typical of Majapahit design, such as its tall, terraced form, elaborate reliefs, and symbolic motifs (Wahyudie et al., 2021). Beyond aesthetics, this *candi* conveys broader cultural narratives, serving as a ceremonial gateway that reinforced the sociopolitical and religious practices of the kingdom (Cahyono et al., 2021).

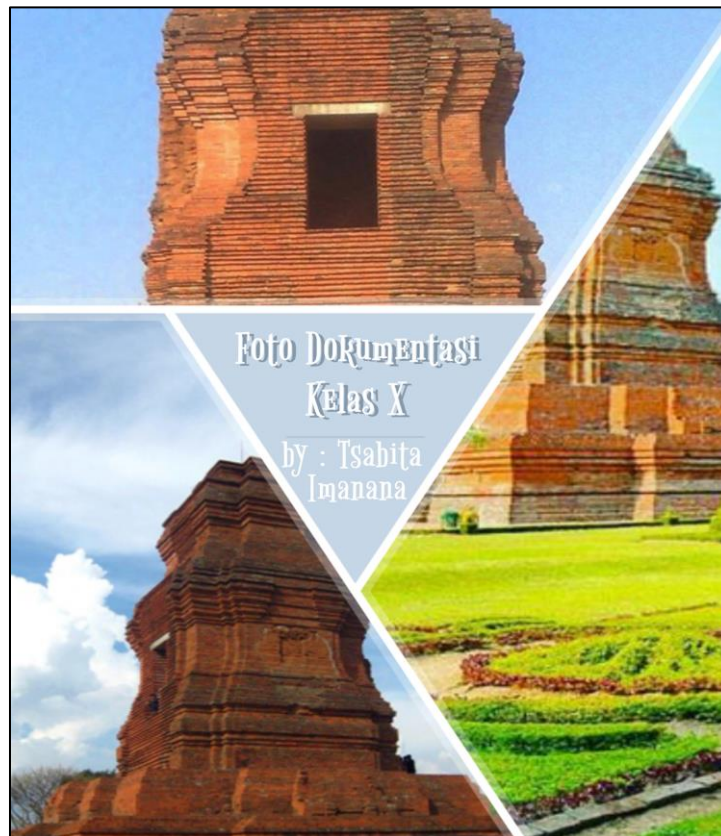


Fig 2. Brahu Temple, Documented by Students.

Brahu Temple, the second most frequently mentioned site, is widely believed to have functioned as a royal cremation site for Majapahit elites (Fajariyah et al., 2023). This funerary association infuses the temple with cultural and spiritual significance, highlighting Javanese rituals surrounding death and ancestor veneration. Its distinct architectural features include broad roofs, intricate carvings, and stone inscriptions that reflect the artistic expression of the Majapahit era (Rukmana et al., 2023).

These findings suggest that temples were more readily recognized by students as heritage sites in Trowulan compared to non-temple objects. Temples carry strong historical, architectural, and sociocultural value, functioning as enduring markers of Majapahit civilization (Gunawarman & Putri, 2019). They also illustrate the cultural plurality of Majapahit, where religious sites facilitated both spiritual practices and community life, thereby fostering cohesion in a diverse society (Idi & Priansyah, 2023). In addition to their religious role, some temples served administrative and political functions, housing records and hosting public discourse (Eriawati et al., 2023). In contrast, non-temple heritage objects received less recognition, which reflects a limited awareness among students and the need for greater promotion of these sites.

➤ *The Persuasive Narration Texts and Lyrics*

The students' narratives demonstrated the creative integration of culture, history, and persuasive appeals in promoting Trowulan's heritage sites. For Bajang Ratu Gate, students emphasized both its mythological and historical dimensions, including its association with the death of Sri

Jayanegara, the second king of Majapahit, and the Sri Tanjung reliefs on the temple. They also noted the temple's current state of erosion, which combines historical storytelling with observations of the vulnerability of the building despite its younger age among temples in Trowulan (Wibowo, 1983). This dual perspective positioned Bajang Ratu as not only a cultural symbol but also a fragile heritage site that deserves to be protected. Students further highlighted its potential to stimulate tourism by framing it as a living connector between Majapahit's legacy and the present.

In their accounts of Brahu Temple, students drew on local beliefs of its funerary function, often framing their narratives around themes of separation, loss, and a way of life. This reliance on emotional storytelling revealed their use of elements as a persuasive strategy. They also noted unique architectural features, such as its unusual orientation compared to other Trowulan temples, and linked this observation to appeals for cultural preservation. In doing so, the students positioned this temple as not only a historical site but also a moral reminder of the importance of safeguarding heritage.

The narratives reveal how students combined historical references, emotional appeals, and advocacy to transform Trowulan's temples from static archaeological remains into dynamic cultural symbols for tourism promotion and intergenerational continuity.

Patterns of student engagement varied by grade. Grade 10 students tended to prioritize visual appeal and presentation in their submissions, often focusing more on design and self-

expression rather than deeper meaning. Their work demonstrated an early stage of developing coherence in narrative construction (AlMahdawi et al., 2021). It is a contrast for grade 11 students who showed improved understanding of the competition's objectives. They conducted visits to heritage sites and documented observations that reflect more sophisticated writing styles, greater critical thinking, and emerging analytical abilities (Yesuf & Anshu, 2022). Grade 12 students displayed the highest level of competence in producing well-developed persuasive and analytical texts. Their works not only documented heritage sites but also incorporated contextual interpretation and advocacy, which reflect an awareness, advanced writing skills, and maturity (Graham et al., 2019).

V. CONCLUSION

The empowerment project initiated by Universitas Airlangga (UNAIR) in collaboration with SMKN 1 Trowulan to promote the cultural and historical heritage of Trowulan, Mojokerto, demonstrated significant success. A total of 74 students participated, producing 233 outputs that included photographs, narrative texts, song lyrics, and original musical compositions. From these contributions, five students were selected as winners.

UNAIR's primary contribution was the provision of academic expertise to support students in developing narratives aimed at promoting Trowulan's cultural and historical heritage as a potential tourism destination. In addition, UNAIR guided teachers in motivating students to recognize the importance of cultural preservation, emphasizing youth participation as a central component in creating these narratives.

The students' narratives and photographs revealed a strong linkage between the past and the present, demonstrated through the representation of historical landmarks such as Bajang Ratu Gate, Candi Brahu, Candi Tikus, the Segaran Pool, and other heritage from the Majapahit civilization, whose legacy continues to resonate in Trowulan, Mojokerto. Students were able to select heritage objects they perceived to have a high tourism potential and reinterpret them into stories, documents, and lyrics for promotional purposes.

The program had successfully encouraged SMKN 1 Trowulan students to design cultural promotion media that integrate local wisdom with modern creative expression, bridging between past and present in this modern society. The outcomes reflect the capacity of SMK students to produce meaningful and persuasive cultural content with the potential to attract both local and non-local visitors. It also underscores the importance of involving youth in heritage preservation initiatives.

By engaging students in cultural promotion, the project fostered awareness and a sense of responsibility toward ancestral heritage as an effort that not only benefits further tourism development but also nurtures long-term cultural sustainability for future generations.

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