



ARTICLE

Social Inclusion and Empowerment

Developing Local Potential in Bahu Palawa Village of Pulang Pisau Regency of Central Kalimantan Province

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Abstract: Government policy on village funds seeks to encourage village independence. Village independence can focus on development based on local potential. Studies on local potential-based village development have not yet explored the issues of social inclusion and community empowerment. This research analyzes the approach to social inclusion and community empowerment in developing local potential in Bahu Palawa Village. Social inclusion and community empowerment are important to study because these two aspects play a role in fostering more equitable, participatory, and sustainable development. This study uses Bennett's theoretical framework (2003) regarding social inclusion and community empowerment. This study uses a qualitative approach using three data collection techniques: observation, in-depth interviews, and document and literature study. Research findings show that the Bahu Palawa Village Government has tried to foster social inclusion and community empowerment in developing local potential. Social inclusion and community empowerment have not been running optimally due to a lack of access to basic services, awareness and knowledge, limited infrastructure, economic inequality, and the ineffectiveness of community empowerment programs. This condition inhibits citizen participation and prevents them from being fully involved in village development. In conclusion, developing local potential requires holistic social inclusion and empowerment development. This can be done through collaboration with a focus on increasing local capacity.

Keywords: Social Inclusion; Empowerment; Development; Local Potential.

1. Introduction

Village funds aim to increase village independence by developing and empowering rural communities. One of the rural development efforts is through exploring the potential of a region (village) based on local wisdom in the world of tourism (Amiq & Angga, 2022). Local culture-based tourism can encourage tourists to know and appreciate the local community's culture (Spillane, 1994). Tourists can learn about village life and the community environment, so there is a learning process from the community (hosts) to the tourists (guests) (Susyanti, 2013), which will have an impact on efforts to preserve local culture (Reverawaty et al., 2019). Management of local potential through tourism can contribute to economic growth (Simandjorang et al., 2023; Wulandari & Afriyanni, 2021).

Tourism development requires commitment from the government to improving and planning policies around tourism potential (Abdurahman, 2017). This commitment also needs to be strengthened by developing the human resources sector in the tourism sector (Sihombing, 2021). These competencies are utilized for innovation in tourism products and sustainable development (Fitri et al., 2023; Ramadhan et al., 2023). Sustainable development of the tourism sector is necessary to have a lasting impact and improve the welfare of the surrounding community (Soesanta et al., 2023). This is done by empowering the local community and environment (Munawaroh & Fajri, 2023; Simandjorang et al., 2022). Developing local potential through tourism can be used as regional branding (Juniarti et al., 2023), so it is useful for attracting tourists and promoting destinations.

Research on potential development in local rural areas has been widely carried out. So far, studies on local rural potential have found three tendencies. First, existing research discusses local development by examining the development of alternatives tourism (Abellán & García Martínez, 2021; Molpeceres et al., 2021; Ossowska et al., 2023), inequality (Mantino, 2022), and the relationship between agriculture and tourism in rural areas (Bartkowiak-Bakun et al., 2020). Second, previous research tends to discuss rural development by focusing on aspects of sustainable development (Ancuța & Jucu, 2023; Berrueta et al., 2017; Chmielewski & Głogowska, 2015; Dumitru et al., 2021; Wolny et al., 2019). Third, previous research tends to focus on developing local wisdom (Ayu Saraswati Bhakti & Iskandar, 2020; Cerquetti et al., 2022; Lin et al., 2022; Pourzakarya, 2022; Šťastná et al., 2020) to become a source of village economy. From these three trends, it appears that studies of local potential development have not explored the issues of social inclusion and community empowerment. This article aims to complement these limitations.

This study analyses social inclusion and community empowerment in developing local potential in Bahu Palawa Village. Social inclusion is used to explain efforts to involve the community in policy-making to develop local potential. This approach helps to explore the positioning of village institutions in providing residents with equal access to resources and opportunities. The concept of empowerment is needed to read the community's ability to be empowered independently and participatively so that the community can improve its quality of life through local potential. It is hoped that this research will be able to find appropriate strategies and practices to increase social inclusion and community empowerment, thereby providing a positive and sustainable impact on rural communities.

2. Methods

The study used a qualitative approach to obtain relevant social inclusion and community empowerment information in developing local potential in Bahu Palawa

Village, Pulang Pisau Regency. This qualitative research seeks to understand and explore phenomena in complex society (Creswell, 2014). This study method is useful for exploring the depth of social inclusion and community empowerment based on realities observed in the field. The choice of this method is also based on the fact that current problems are relevant to the study.

This research uses Bennett's theoretical framework (2003) to explore social inclusion and community empowerment in developing local potential in Bahu Palawa Village. Social inclusion and community empowerment are mutually reinforcing and perfecting approaches to encourage pro-poor development (Bennett, 2003). Social inclusion is used to explore efforts to remove institutional barriers and increase access to development. In contrast, community empowerment examines increasing the assets and abilities of individuals and groups participating in development (Kolb, 2019). Furthermore, Bennett (2003) emphasizes community empowerment as a process "from below" involving institutions such as individuals and groups. Empowerment is seen in two aspects: first, increasing capacity and access; second, increasing the ability to carry out collective action (Kolb, 2019). Meanwhile, social inclusion requires systemic change that starts "from the top" (see Figure 1). Social inclusion occurs due to changes in the opportunity structure or institutional environment.

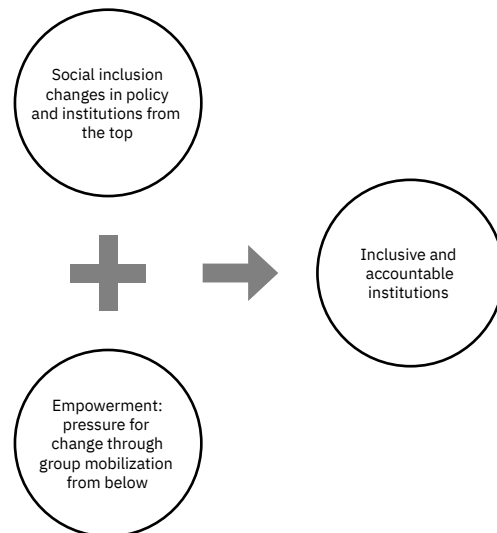


Figure 1. The Complementary Role of Social Inclusion and Community Empowerment in Fostering Development Inclusivity

Source: Bennett (2003)

Researchers used three data collection techniques to explore social inclusion and community empowerment. First, observation will be done by observing the behavior and activities of the community in Bahu Palawa from July – September 2023 by involving themselves in village community activities. The involvement of researchers makes it possible to sort, confirm, and deepen the information found in the field (Neuman, 2011). Second, through in-depth interviews with ten informants who can provide information regarding the development of local potential in Bahu Palawa Village. These ten informants are representatives of village officials, tourism village activists, and the community in Bahu Palawa Village. The informants were determined using the snowball sampling technique in this research. The researcher started by identifying key informants in the group of informants who would be interviewed. After finding the key informant, the researcher asked the key informant to recommend the next informant who was deemed to have a good understanding of the problem being researched. Third, through literature studies related to the study of rural development and social inclusion, empowerment, and development of local potential to obtain in-

depth information about this research topic and strengthen arguments. This literature study takes information from books, research reports, and scientific articles.

The truth of the collected data was explored through triangulation of data sources. Researchers checked the validity of the data by comparing information obtained from observations and interviews. A comparison of these data is needed to obtain a comprehensive understanding of social inclusion and community empowerment in developing local potential. Researchers processed the data using editing and classifying techniques. This is done so that the data that has been obtained is easy to read and understand and provides objective information. Then, the data was analyzed using qualitative analysis techniques. This means that the data that has been collected is processed systematically with steps such as collecting data and facts related to the research study, then interpreted carefully. The design of this research can be seen in Figure 2.

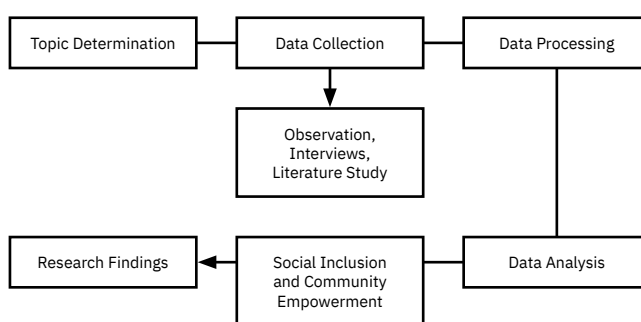


Figure 2. Qualitative Research Design for Social Inclusion and Empowerment in Developing Local Potential

Source: Data processed by researchers (2024)

3. Results and Discussion

3.1. Local Potential of Bahu Palawa Village

Bahu Palawa Village is a village whose environment and nature are still sustainable. This village has not been exposed to current developments in industry and technology. Bahu Palawa Village has various natural resources and local wisdom that is still preserved. The rich natural resources of Bahu Palawa Village include rivers and peat. The Kahayan River is one of the vital objects in the life activities of the people of Bahu Palawa Village. This river basin passes through the Bahu Palawa Village area and is a source of livelihood for the surrounding community. The Kahayan River is used for various activities, including fishing.

Another river basin in Bahu Palawa Village is the Tamba River. The Tamba River has a historical milestone in the founding of Bahu Palawa Village. Based on information from village officials, this river can be a medicine that can cure various human diseases. The name of the Tamba River is taken from the word *tatamba* (in the Dayak language), which means medicine or healer. Information from the community states that the Tamba River water contains traditional medicines from wood roots that grow around the river flow. The Tamba River is believed to be a medicine if you bathe and drink the Tamba River water. Apart from that, a lake in Bahu Palawa Village is called Jambuk Lake. This lake is considered sacred by the local community because of several facts that have happened to the lake and its surroundings. Lake Jambuk never recedes, or the lake water dries up. Another unique thing about Jambuk Lake is that it is prohibited to take fish using tools that can damage the environment and water quality. If this is done, the lake water will rise, and automatically, fish will not be able to be caught.

However, if the fishing method uses environmentally friendly tools such as fishing poles, fish can be caught (Jemi et al., 2015).

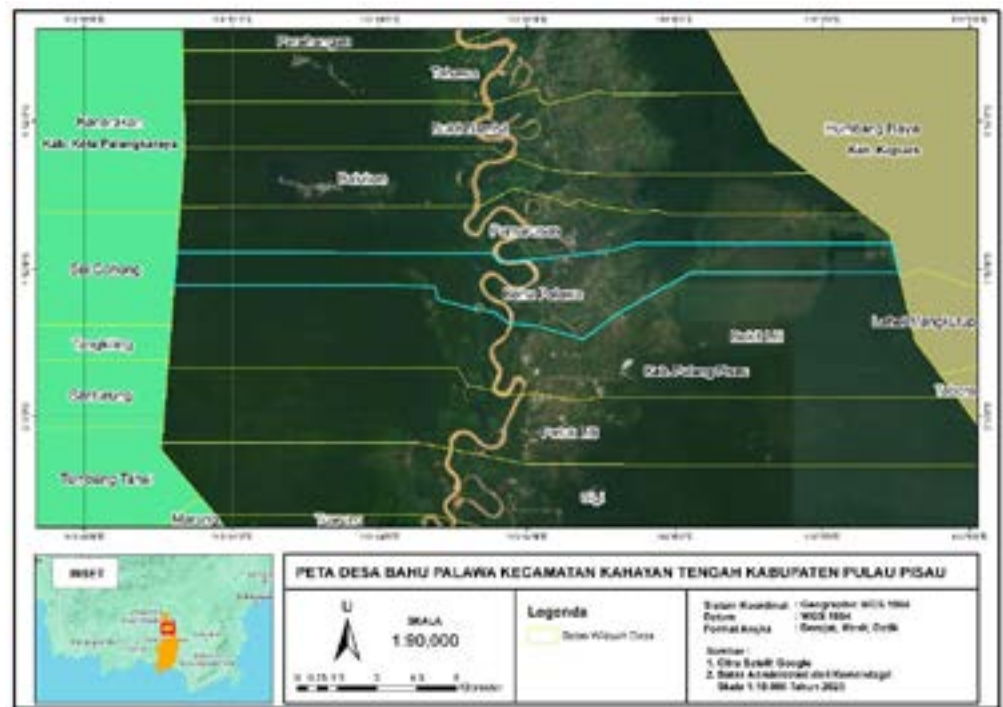


Figure 3. Map of Bahu Palawa Village

Source: Data processed by researchers (2024)

Bahu Palawa Village became an important point in the founding of Central Kalimantan Province. Mr. Djaga Bahen's house in Bahu Palawa Village was where the Indonesian Dayak Kaharingan Union Organization (SKDI) congress was held in 1953. The purpose of having the congress was to discuss the separation of the Central Kalimantan region from South Kalimantan Province or the formation of Central Kalimantan Province. Another cultural site in Bahu Palawa Village is Sandung. Sandung is a place of burial and storage of bones for Dayak people who have died. One of the briskets found in Bahu Palawa Village is the brisket of people who participated in the 1953 SKDI congress. Apart from that, there is also the brisket from Pangkalima Lambang in Bahu Palawa Village. Pangkalima Lambang was one of the fighters who took part in the struggle to expel the invaders in the Central Kalimantan region. Sandung has art and carvings as cultural symbols that have meaning in the lives of the Dayak people (Adiwijaya, Embang, et al., 2023; Kaharap, Widen, et al., 2023).

Another local wisdom of the Dayak tribe in Bahu Palawa Village, which is still practiced today, is the speaker. Patahu is a tradition of placing offerings for the guardian spirits and guardians of the village. Know that this is the place where the offerings are placed. The Patatu ceremony aims to ward off all threats, dangers, and diseases to the village and its people. The Patatu tradition is carried out almost every year by the people of Bahu Palawa Village. The tradition of the broken ceremony cannot be carried out haphazardly, but the broken tradition can be carried out according to the auspicious day. Bahu Palawa Village has another cultural site, namely kaleka lapetan. Kaleka is a village its residents abandoned, while Lapetan is the name of an abandoned village. Kaleka Lapetan is an area called Lapetan that its residents abandoned. It migrated to another area and formed a new area called Bahu Palawa Village. Kaleka lapetan is still cared for because it is an important part of the founding history of Bahu Palawa Village. Bahu Palawa Village also has a variety of traditional culinary delights,

the main ingredients of which are sourced from nature, such as fish and vegetables. The traditional culinary delights of the Dayak Ngaju community include nang'e (rattan umbut juhu), palm oil juhu umbut, kalumpe or karuang, wadi, juhu taya, and so on. This culinary dish is prepared based on the local wisdom of the Dayak Ngaju community, the main ingredients of which are sourced from nature (Adiwijaya, Embang, et al., 2023; Jemi et al., 2015; Kaharap, Widen, et al., 2023).

3.2. Collaboration to Build Tourism in Bahu Palawa Village

Collaboration is important in developing the tourism sector. Collaboration between stakeholders has implications for creating a forum that can sit together to build agreement, commitment, and shared responsibility in tourism development (Devine & Devine, 2011; McComb et al., 2017). This spirit of collaboration is driven by efforts to resolve policy issues. This can be seen from the efforts of the Bahu Palawa Village Government to collaborate with other sectors to develop local potential. Often, authority owners have limitations in regulating/managing complex public issues. One of the problems Bahu Palawa Village faces is the lack of access to basic services in education and skills training. Lack of access to education and skills training can hinder the development of local village potential. The community needs education and training to manage the resources available in Bahu Palawa. These limitations encourage collaborative efforts between stakeholders to achieve common goals. In the context of Bahu Palawa Village, collaboration is carried out to develop the village's tourism potential. Collaboration can be carried out by involving four sectors, namely government, academics or universities, industry, and society. This collaboration can be said to represent the ideal form of the quadruple-helix innovation model (see Figure 4).

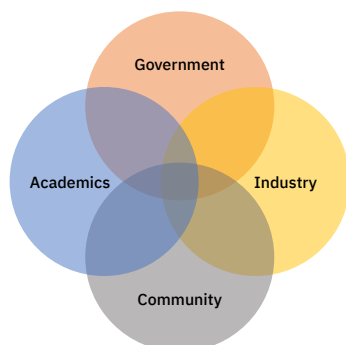


Figure 4. Network Between Policy Makers, Researchers, Industry and Civil Society Sectors in the Quadruple-Helix Approach

Source: Berghäuser et al. (2021)

The quadruple-helix model can help ensure that rural tourism development is carried out sustainably, considering economic, social, cultural, and environmental aspects. Collaboration between government, industry, academics, and civil society can create strong synergies to optimize the tourism potential of Bahu Palawa Village and ensure that all parties involved can feel the benefits. The model also seeks to reflect the complexity of innovation activities as well as the diversity of actors involved and social contexts (Berghäuser et al., 2021).

Based on interviews with residents of Bahu Palawa Village and village officials show that the tourism development strategy for Bahu Palawa Village uses a community-based approach. Community involvement is carried out from planning and decision-making to monitoring the Bahu Palawa Village tourism development program. Based on observations in the field, the community is involved in decision-making regarding tourism development in Bahu Palawa Village. At the planning stage, the village

government provided space for dialogue with residents to identify local potentials in Bahu Palawa Village. The residents of Bahu Palawa Village are enthusiastic about village meetings. Citizen participation is also seen in village activities such as regional arts, cooperation, traditional ceremonies, and religious rituals. Meanwhile, some factors hinder citizen participation, namely socio-economic demands.

Difficult economic conditions have made some residents less responsive and enthusiastic, and they choose not to be involved in managing and developing local potential in Bahu Palawa. The community also seems less involved in the meeting process related to planning and socializing the development of tourist villages. These activities are only attended by community leaders, village officials, youth groups, and traditional elders. This shows that the development of tourist villages has not fully involved all elements of society. Interviews with village residents showed that village officials had tried to invite residents to be involved in the deliberation agenda, but not all residents attended the activity.

The lack of optimal participation was caused by several things. Lack of access to basic services such as education and health has implications for the low capacity of Bahu Palawa village residents. This condition is reinforced by a lack of awareness and knowledge. The lack of awareness and knowledge of citizens means they are absent from the decision-making process. Based on interviews with village residents, some expressed that they did not have the confidence to join community forums. Other problems are limited infrastructure, economic inequality and the ineffectiveness of community empowerment programs (Adiwijaya, Embang, et al., 2023; Kaharap, Widen, et al., 2023).

The development of Bahu Palawa tourism also needs to establish partnerships with various sectors. The actors that can be involved in this partnership are the government, community, non-governmental organizations, private industry, and universities. The Bahu Palawa Village Government can coordinate with the Pulang Pisau Regency Government and the Culture and Tourism Office to support tourism development in Bahu Palawa Village. The government and related agencies can provide physical and non-physical facilities that support local tourism development in Bahu Palawa Village. The partnerships that are built must prioritize the aspirations of the local community. The regional government can also encourage the formation and institutional structuring of the Bahu Palawa Village Pokdarwis (Tourism Awareness Group).

Driving the Bahu Palawa tourist village also requires synergy with the private sector. The private sector can be encouraged to play a role in the product development and packaging of tourism products. Private companies with business sector experience can provide local residents with entrepreneurship training. This entrepreneurship training can focus on cultivating the natural potential in Bahu Palawa to become a culinary and souvenir business. Tourism actors in Bahu Palawa can increase their capacity with human resource development training that focuses on information related to creative industries (entrepreneurship), homestays (lodging), and excellent service (good service procedures). Private sector involvement is important to provide and organize tourist travel services to Bahu Palawa Village.

The Bahu Palawa Village Government has built a collaboration with Palangka Raya University (Adiwijaya, Pitojo, et al., 2023; Kaharap, Saragih, et al., 2023). Palangka Raya University can be a partner in researching product innovation, service improvement, management improvements, use of technology, promotion and branding, and product standardization. Research and development, as well as consulting, can be carried out on an ongoing basis. Higher education service activities can also be carried out in Bahu Palawa by providing training that impacts increasing institutional capacity, tourism

village drivers, and local communities. Universities contribute to the empowerment of local communities in Bahu Palawa, which aims to improve the economy and community independence in managing tourist villages. Higher education learning activities can also use the Bahu Palawa tourist village as a learning resource. These learning resources focus on introducing, preserving, and developing local tourism potential so that they can inspire students to develop their respective villages.

In tourism development, the community's role can be to participate in planning, implementing, and supervising tourist villages in Bahu Palawa Village. The community is given space to convey and actualize constructive ideas related to developing tourist villages. The community can be involved in designing and identifying local potential problems and formulating and implementing Bahu Palawa tourist village programs. The role of the community is important for cooperation activities and the development and preservation of local potential in Bahu Palawa. Promotional activities certainly require the contribution of the local community to introduce the Bahu Palawa tourist village on a massive scale. Meanwhile, civil society organizations need to be involved as control institutions and connect the community's aspirations. Civil society organizations can supervise the implementation of tourism village development programs. The role of non-governmental organizations is, of course, to encourage participatory and collaborative tourism development.

The focus of tourism development in Bahu Palawa Village requires increasing community capacity. Community capacity is developed by looking at human capital, organizational resources, and social capital. Human capital is human resources that can manage and create more value. This positions local communities to play an important role in the success of the Bahu Palawa tourist village programs. The role of local communities as human capital lies in their abilities, knowledge, inspirations, innovation, energy, and commitment. Meanwhile, the organizational resources of the Bahu Palawa tourist village can be seen in physical resources, human resources, and organizational resources.

Bahu Palawa Village has physical resources in the form of natural potential and sites with historical value. Aspects of human resources include arts, traditions, and communities that still adhere closely to local wisdom culture. Another potential is that the community can be mobilized and participate in local tourism development. Organizational resources are supported by a formal institutional apparatus structure from the village to the district level, which can coordinate and collaborate. The social capital of the Bahu Palawa community strengthens these resources.

Social capital is the effort of each individual to be open and trust each other, to produce togetherness, and to foster solidarity and responsibility for mutual progress. Based on interviews with village residents and village officials, this social capital is reflected in the lives of the Bahu Palawa community, who are tolerant, work together, and care for each other. Joint activities in village activities, social activities, and religious rituals strengthen the harmonization and cohesiveness of the community. This becomes social capital, which can be capitalized for the development of the Bahu Palawa tourist village. This capital can run with the prerequisite that it is driven by social agents as agents of change, namely the local champions of Bahu Palawa Village. These local champions play a role in building collaboration with the community, developing partnerships, and exercising local control for tourism development.

3.3. Discussion: Social Inclusion, Empowerment, and Barriers to Development

In the development context, social inclusion means ensuring the involvement of all levels of society, including vulnerable and marginalized groups, in the development process. This involvement takes place in the planning, development, and management processes. Social inclusion is closely related to the participation aspect (García-Espín, 2023; Wang & Wang, 2019) through increasing opportunities, access to resources, and respect for the rights and voices of vulnerable groups (Oxoby, 2009; United Nations Department of Economic and Social Affairs, 2016). Social inclusion opens up opportunities for individuals and groups to obtain the same opportunities as others to indirectly improve their living standards. Social inclusion focuses on creating equal and fair participation (Bennett, 2003).

Based on interviews with informants show that the Bahu Palawa Village Government is trying to involve the community in the tourism development process. Participation space occurs through formal and non-formal mechanisms. This forum is useful for encouraging participatory development, thereby creating inclusivity in development (Chmielewski & Głogowska, 2015). The Bahu Palawa Village Government carries out participation forums where the community is given space to get involved in the development process of the village tourism sector. The process of absorbing residents' aspirations is carried out through village meetings, which bring together residents, village officials, tourism village organizers, community leaders, youth groups, and traditional elders. These forums discuss and make decisions regarding the tourism development of Bahu Palawa Village. Another area of participation is through traditional ceremonies. Bahu Palawa Village, which the Ngaju Dayak Tribe dominates, has a variety of traditional traditions and rituals. The village government utilizes these traditional activities to strengthen participation through communication and exchange of information between community members. The village government facilitates discussion and dialogue about village tourism development through this traditional forum. Traditional ceremonies usually involve the majority of community members. Joint decision-making is carried out at traditional ceremonies because this activity brings together village leaders, community leaders, and the community. These traditional efforts are an opportunity to include development agendas and make decisions. Involving residents in decision-making is a form of village government commitment. Stakeholders have a strategic role in developing local potential (Ossowska et al., 2023).

The Bahu Palawa Village Government is building a partnership with Palangka Raya University through a capacity development program (Adiwijaya, Pitoyo, et al., 2023; Kaharap, Saragih, et al., 2023). The village government provides training and education to the community to improve skills and knowledge related to tourism promotion strategies through social media and implementation of CHSE (Cleanliness, Health, Safety and Environment Sustainability) standards in tourism management. This partnership is useful for designing and developing tourism in a more sustainable manner, taking into account social, economic, and environmental aspects (Dumitru et al., 2021). Another effort is to encourage citizen participation through the development of micro and small businesses. Micro and small business development is focused on the culinary and souvenir sectors. Bahu Palawa Village has typical Ngaju Dayak culinary delights and local crafts that use raw materials and commodities available in the village. The development of the local economic sector ensures that village tourism development strengthens and preserves the unique cultural heritage and natural environment (Lin et al., 2022; Pourzakarya, 2022; Šťastná et al., 2020), while

involving local communities in conservation efforts. This makes the development of local potential an alternative development opportunity and strengthens the mission of sustainable development (Ancuța & Jucu, 2023; Bartkowiak-Bakun et al., 2020; Cerquetti et al., 2022; Molpeceres et al., 2021), so that government at the local level can focus on developing its physical and non-physical local potential (Abellán & García Martínez, 2021). The steps taken by the Bahu Palawa Village Government show that there is mainstreaming of social inclusion, where the government ensures that community members have equal access to opportunities generated by village tourism, including access to employment opportunities, tourism infrastructure, and public services.

The existence of partnerships, skills development, and access to local resources encourage individuals and community groups to get involved in tourism development. This partnership is an effort to build networks (Berrueta et al., 2017; Mantino, 2022), which is useful for maximizing local potential (Ayu Saraswati Bhakti & Iskandar, 2020). Efforts to maximize this potential are through access provided by villages to own and manage tourism businesses together to benefit collectively and strengthen community solidarity. Through training organized by the village, the community can improve the skills needed in the tourism industry. The community believes that village tourism provides an alternative source of income, which in turn can improve their standard of living. These opportunities and opportunities have made several residents take the initiative to form joint business and tourism awareness groups. This shows the active participation of village communities in village economic development. With its awareness, society is empowered - an effort to provide change through collective action. Citizen participation reflects an increasingly open environment where residents can enter and participate in the development process without exception. Open the concept of inclusion is interpreted as everyone living and doing their activities comfortably and safely, getting the same rights as a community, respecting and embracing each other's differences.

On the other hand, the low capacity of residents is an obstacle to the development process. The low level of human resources in Bahu Palawa Village is caused by a number of factors, namely lack of access to education, access to information, technical skills, and lack of participation in the decision-making process. This lack of accessibility impacts local capacity (Wolny et al., 2019). This low capacity has an impact on resource management and development projects. The low quality of human resources weakens the village's institutional capacity. These conditions result in waste, lack of coordination, and an inability to respond efficiently to community needs. Difficult economic conditions also support the low capacity of residents. Residents with difficult economic conditions also cannot access resources and economic opportunities. Many residents prefer to work rather than participate in village dialogue forums. Residents with low education and economic status have fewer opportunities to participate in community meetings, public forums, or other participatory activities related to village development because they do not feel comfortable or confident to speak in public and do not have the time or resources power to participate. Some people complain that village participatory forums listen more to the voices of village elite groups. This results in unequal representation. These findings seem to confirm the statement (Conyers, 1991) that people will feel more appreciated if their involvement (participation) influences a particular policy and has a direct influence on what they feel.

4. Conclusion

Research findings showed that Bahu Palawa Village has geographical potential and local wisdom. This local potential is developed by implementing inclusive village development that prioritizes community participation. Community participation in developing local potential through tourism villages is carried out from planning and decision-making to monitoring the Bahu Palawa Village tourism development program. Such participation has challenges. People with low economic levels prioritize their work rather than being involved in village forums. The development of the local potential of Bahu Palawa is carried out based on the quadruple-helix model by inviting collaboration between the government, community, civil society organizations, private sector, and universities. These sectors can contribute according to their capacity to develop local potential in Bahu Palawa Village. This collaboration increases social inclusion and empowerment in the tourism development process. Residents can gain equal access and opportunities to participate in the tourism development process. This can be seen from the community involvement efforts the Bahu Palawa Village Government carried out during the decision-making process. However, community participation is still an issue. This lack of participation occurs due to a lack of access to basic services, awareness and knowledge, limited infrastructure, economic inequality, and ineffective community empowerment programs. This condition hampers increasing local capacity in Bahu Palawa Village. Low education and economic conditions impact village communities' weak individual and institutional capacity. This makes development not run optimally.

This research contributes to two aspects. First, rural development needs to be developed in an inclusive direction. This inclusive development is carried out by encouraging development based on local potential, which considers the community's demographic structure, socio-cultural characteristics, and natural potential, as well as community involvement. Second, this research looks at optimizing local potential, which can be done with a collaborative strategy. This partnership-based cross-sector collaboration can reduce inequality and problems that hinder village acceleration and capacity. The researcher also realizes that this paper has several limitations. First, this research has not deeply studied the issue of inclusive rural development based on local wisdom. The application of inclusive development at the micro, meso, and macro levels has not been explained clearly and completely. Second, inclusiveness in development is related to who is empowered. This article has not explored further the role of the empowered community or group and what role it plays. Third, the article only describes the social inclusion and empowerment approach to developing local potential in Bahu Palawa Village. Obstacles and challenges in implementing management are not fully explained. In line with this, further research is needed that can accommodate and complement the shortcomings of this study.

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