

Revitalizing Wiwit Kopi: building cultural resilience through community-based tourism in rural Indonesia

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ABSTRACT

Purpose: to analyze the revitalization of the Wiwit Kopi tradition in Banyuanyar Tourism Village and its role in building cultural resilience through community participation, social capital, intergenerational transmission, and community-based tourism development.

Method: this study employed a qualitative descriptive approach conducted in Banyuanyar Tourism Village, Boyolali Regency, Central Java, Indonesia. Data were collected through observation, in-depth interviews with community leaders, coffee farmers, tourism managers, and local institutions, and documentation. Data were analyzed through data reduction, data presentation, and conclusion drawing, while data credibility was strengthened through source and technique triangulation.

Findings: the revitalization of the Wiwit Kopi tradition in Banyuanyar Tourism Village strengthens cultural resilience by maintaining local identity and core cultural values while adapting to social change. Social capital, community participation, intergenerational transmission, digital documentation, and institutional collaboration support this process, enabling the tradition to contribute to sustainable community-based tourism development.

Implications: the importance of community participation in preserving cultural heritage and strengthening sustainable community-based tourism.

Originality: lies in integrating cultural revitalization, social capital, intergenerational transmission, and community-based tourism to explain how the Wiwit Kopi tradition in rural Indonesia builds cultural resilience.



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Introduction

Indonesia is marked by remarkable cultural diversity, including traditional rituals, local knowledge, customary practices, and collective values that shape

community identities across the archipelago (Rosmaria, 2025). Beyond their symbolic significance, these cultural elements serve as social resources that strengthen community cohesion, reinforce collective identity, and sustain intergenerational relationships (Rakhoveio et al., 2026). Sari et al. (2022) emphasize the importance of strengthening local identity to preserve cultural heritage and traditions amid globalization. However, modernization, technological development, changing social values, and shifts in economic orientation have challenged the continuity of local cultural practices (Yeganeh, 2024). Consequently, cultural preservation should not be limited to maintaining traditional forms; it should also consider communities' capacity to adapt their cultural practices to changing circumstances (Alam, 2025). Alsaleh (2024) explains that social change transforms social structures and patterns of collective life, potentially influencing how traditions are interpreted and practiced. In this context, cultural resilience becomes important for understanding how communities maintain the essential values of their cultural heritage while negotiating social transformation.

One manifestation of local cultural heritage in agrarian communities is the Wiwit Kopi tradition, an agricultural ritual associated with coffee cultivation and expressions of gratitude before the harvest season. This tradition connects agricultural livelihoods with local knowledge, spiritual values, environmental relationships, and social solidarity. In Banyuanyar Village, Ampel District, Boyolali Regency, coffee cultivation is an important part of the local economy, while Wiwit Kopi reflects the cultural values embedded in agricultural life. Nevertheless, this tradition faces challenges as its implementation, social meaning, and patterns of community participation change. The shift of Wiwit Kopi from a predominantly agricultural ritual to a more open, ceremonial practice raises questions about how its cultural significance is maintained amid changing social conditions. The involvement of younger generations is particularly important because a tradition's sustainability depends not only on continued performance but also on transmitting and reinterpreting its values across generations. Moreover, incorporating Wiwit Kopi into tourism development creates both opportunities for cultural revitalization and potential challenges to preserving its original meanings and community ownership.

Previous studies provide important insights into the cultural significance of Wiwit Kopi and the broader relationship between community development and local traditions. In their study of Wiwit Kopi in Colo Village, Kudus Regency, Alvina et al. (2023) identify social, economic, religious, and fraternal values associated with the tradition, including expressions of respect for coffee and the environment. Similarly, Pangestu & Indah (2023) examine community perceptions and appreciation of Wiwit Kopi in Carangwulung Village, Wonosalam District, Jombang, highlighting the relationship between coffee cultivation, local knowledge, and cultural practices. In Banyuanyar Village, Rahmasari et al. (2023) discuss developing community-based tourism and strengthening micro, small, and medium enterprises as strategies for sustainable village development. The broader literature also emphasizes revitalizing local wisdom to strengthen collective character and resilience (Marijan, 2020), while Odunga et al. (2024) highlight the importance of examining tourism's socioeconomic impacts on local communities. Furthermore, Phelan et al. (2020) provide insights into the relationship between community-based tourism, local resources, and equitable sustainability. Together, these studies lay the groundwork for examining cultural heritage, community participation, and tourism development. However, their implications need to be further integrated to explain the processes through which agricultural traditions contribute to cultural resilience.

Despite these contributions, a key research gap remains regarding the relationship between the revitalization of Wiwit Kopi, cultural resilience, and community-based tourism in Banyuanyar Village. Previous studies have examined the meanings and social values of Wiwit Kopi in other coffee-producing communities (Alvina et al., 2023; Pangestu & Indah, 2023), while research on Banyuanyar has emphasized tourism development and local economic empowerment (Rahmasari et al., 2023). However, these research strands do not sufficiently explain how the transformation of an agricultural tradition interacts with community participation, social relationships, institutional support, and intergenerational cultural transmission to sustain local cultural identity. The novelty of the present study lies in integrating these dimensions to examine Wiwit Kopi not merely as a traditional ritual or tourism attraction, but as a dynamic social practice through which cultural resilience may be constructed and negotiated. Specifically, this study investigates how the preservation of core cultural values, adaptation of traditional practices, and local community participation interact in the development of a tourism village. This perspective offers a context-specific contribution to understanding the relationship between cultural continuity and transformation in rural Indonesia.

This study draws on the interconnected perspectives of social change, culture, cultural resilience, social capital, and community-based tourism. Koentjaraningrat (2009) conceptualizes culture as a system of ideas, actions, and human creations acquired through learning, emphasizing collective experience and cultural transmission in sustaining traditions. Alsaleh (2024) provides a sociological foundation for examining how changes in social structures and interaction patterns influence cultural practices. Building on these perspectives, this study understands cultural resilience as a community's capacity to maintain meaningful cultural values while adapting practices to changing social conditions. Social capital complements this framework by highlighting the importance of trust, cooperation, social networks, and collective participation in sustaining cultural activities; Usman & Kristianto (2019) discuss social capital and community-based initiatives, providing a relevant, although contextually distinct, reference. Marijan (2020) further supports the importance of revitalizing local wisdom in contemporary society. Meanwhile, community-based tourism provides a framework for examining how local communities participate in managing and communicating their cultural resources while pursuing sustainable development, consistent with the equity and sustainability concerns discussed by Phelan et al. (2020). Together, these perspectives guide the analysis of how cultural meaning, social relationships, and tourism initiatives interact in revitalizing Wiwit Kopi.

Building on the identified research gap and theoretical framework, this study examines the revitalization of Wiwit Kopi as a process of building local cultural resilience through community-based tourism in Banyuanyar Tourism Village. Specifically, it seeks to describe the forms and meanings of the Wiwit Kopi tradition; analyze changes in its implementation and interpretation in response to social transformation; examine the roles of local communities and institutions in revitalizing and sustaining the tradition; investigate how social capital, collective participation, and intergenerational cultural transmission contribute to cultural resilience; and analyze the relationship between the revitalization of Wiwit Kopi and the development of culture-based tourism. These objectives situate the tradition within a broader sociocultural context, enabling the study to explore not only what is preserved or transformed but also how community actors negotiate cultural continuity and adaptation.

This research matters because it can clarify how local cultural traditions remain meaningful amid changing rural economies and emerging tourism initiatives. Cultural revitalization cannot be evaluated solely by a tradition's continued performance or public visibility; it also requires attention to preserving cultural values, community participation, and the transmission of knowledge to younger generations. In this regard, Wiwit Kopi provides an important case for examining the relationship between cultural heritage and tourism development, particularly the opportunities and tensions that emerge when a community tradition becomes part of a tourism attraction. The study is significant because it may help identify conditions under which tourism supports cultural continuity and community agency rather than reducing cultural practices to marketable performances. Its practical relevance extends to the Banyuanyar Village Government, tourism awareness groups, coffee farmer groups, community organizations, and younger generations, all of whom can help maintain the tradition and shape its future development. By emphasizing community participation and cultural meaning, the research also supports broader discussions about sustainable rural development that considers sociocultural outcomes alongside economic benefits.

This study is expected to contribute theoretically, empirically, and practically to research on local culture, cultural resilience, tradition revitalization, social capital, and community-based tourism. Theoretically, it seeks to strengthen understanding of cultural resilience by examining the relationship between the continuity of cultural values and the adaptation of traditional practices within a changing social environment. Empirically, it will provide a contextualized account of Wiwit Kopi in Banyuanyar Village, focusing on its cultural meanings, changing practices, community participation, institutional roles, and relationship with tourism development. Practically, the findings are expected to inform participatory strategies for cultural preservation, including intergenerational learning, community-led cultural documentation, digital promotion, and integrating local traditions into tourism planning without separating them from their cultural and social contexts. The study may also provide insights for strengthening collaboration among village institutions, tourism organizations, coffee farmers, and younger community members. Ultimately, this research aims to contribute to a model of community-based tourism in which cultural heritage is recognized not merely as a tourism asset but as a living source of collective identity, social cohesion, and community capacity to navigate change.

Method

This study used a qualitative descriptive research design to examine the revitalization of the Wiwit Kopi tradition and its contribution to cultural resilience through community-based tourism in Banyuanyar Tourism Village, Boyolali Regency, Central Java, Indonesia. A qualitative approach was selected because the study focuses on understanding cultural meanings, community experiences, social interactions, and processes of cultural change within their natural social context. Rather than measuring the tradition through numerical indicators, this approach enables an in-depth exploration of how community members interpret, maintain, and adapt Wiwit Kopi in response to changing social and economic conditions. The descriptive design provides a systematic account of the tradition's forms, meanings, revitalization processes, and relationship with tourism development. It also facilitates an examination of how community participation, social capital, local institutions, and intergenerational cultural transmission may contribute to cultural resilience.

The research was conducted in Banyuanyar Tourism Village, Ampel District,

Boyolali Regency, Central Java, Indonesia. This location was purposively selected because coffee cultivation and the Wiwit Kopi tradition constitute relevant elements of the village's agricultural and cultural context. Furthermore, the village's tourism development provides an appropriate setting to examine the interaction among cultural preservation, community participation, agricultural livelihoods, and tourism activities. The research focused on four interconnected dimensions: (1) the forms and meanings of Wiwit Kopi, including its implementation, symbols, cultural values, and social functions; (2) the dynamics of cultural change, particularly transformations in ritual practices, interpretations, and patterns of community participation; (3) the revitalization process, including community involvement, the participation of younger generations, the role of local institutions, and cultural documentation; and (4) the construction of cultural resilience, understood as the community's capacity to sustain essential cultural values while adapting the tradition to changing social conditions.

The study used primary and secondary data to develop a comprehensive understanding of the Wiwit Kopi tradition and its relationship with community-based tourism. Primary data were obtained through field observations and in-depth interviews with individuals who possessed relevant knowledge, experience, or direct involvement in the tradition. Potential informants included community leaders, coffee farmers, tourism village managers, members of the Tourism Awareness Group, community representatives, and relevant local institutional actors. Informants were selected purposively based on their knowledge of the tradition, their roles in cultural or tourism activities, and their ability to provide information relevant to the research objectives. Where appropriate, additional informants could be identified during fieldwork to clarify emerging themes and obtain complementary perspectives. Secondary data were collected from relevant village documents, records of Wiwit Kopi activities, photographs, tourism promotional materials, cultural documentation, previous research, and scholarly literature on cultural resilience, social capital, tradition revitalization, and community-based tourism.

Data were collected through observation, in-depth interviews, and documentation. First, observation was used to examine the implementation of Wiwit Kopi and the social context in which the tradition is practiced. The observation focused on ritual activities, the use of symbols, interactions among community members, participation by different generations, and the relationship between cultural activities and village tourism initiatives. This technique also enabled the researcher to identify observable forms of continuity and adaptation in the tradition's performance. Second, the researcher conducted in-depth interviews with selected informants to explore the history and meaning of Wiwit Kopi, perceived changes in its implementation, community participation, the roles of local institutions, the involvement of younger generations, and the opportunities and challenges of integrating it into tourism development. The interviews also explored how community members understand cultural preservation and the tradition's continued relevance. Third, documentation was used to complement and contextualize the observational and interview data. Relevant materials included photographs of traditional activities, village records, available documentation of Wiwit Kopi, tourism promotional materials, and other documents relating to cultural preservation and tourism development. These three techniques enabled the researcher to examine the research phenomenon from multiple perspectives and compare reported experiences with observable practices and available documentary evidence.

The data were analyzed qualitatively through data reduction, data display, and

conclusion drawing and verification. In the data reduction stage, information obtained from observations, interviews, and documents was reviewed, selected, organized, and coded according to its relevance to the research objectives. The initial analytical categories included the meaning and social functions of Wiwit Kopi, cultural change and adaptation, social capital, community participation, institutional involvement, intergenerational cultural transmission, revitalization strategies, and cultural resilience. These categories provided an initial analytical structure while allowing additional themes to emerge from the field data. In the data display stage, the researchers organized the categorized information into descriptive narratives and thematic comparisons to identify relationships among cultural practices, community experiences, institutional roles, and tourism development. In the final stage, the researchers developed and verified conclusions by examining recurring patterns, similarities and differences among informants' accounts, and relationships among the interview, observation, and documentary findings. The analysis sought to explain how Wiwit Kopi is maintained and transformed, which social processes support its revitalization, and under what circumstances these processes may contribute to local cultural resilience. This analytical procedure follows the qualitative data analysis approach associated with data reduction, data display, and conclusion drawing.

The credibility of the findings was supported through source triangulation and methodological triangulation. Source triangulation involved comparing information obtained from different categories of informants, including community leaders, coffee farmers, tourism village managers, community representatives, and local institutional actors. This comparison helped identify converging perspectives as well as differences in how participants understood the tradition and its transformation. Methodological triangulation involved comparing interview findings with observations and documentary evidence. For example, accounts of community participation or changes in ritual practices could be examined against observed activities and available records. Where discrepancies emerged, the information was considered in its social context rather than assuming that all accounts would necessarily be consistent. These procedures were intended to strengthen the credibility and interpretive depth of the findings. The researcher should also maintain systematic records of field observations, interview notes, coding decisions, and analytical interpretations to support transparency throughout the research process.

This study adhered to ethical principles relevant to qualitative social and cultural research. Before participating, informants were to be informed about the research objectives, the intended use of the information, and their right to decline participation or withdraw in accordance with the applicable research procedures. Informed consent was obtained before interviews and the recording or documentation of activities, as appropriate. Personal information and identifying details were to be protected where confidentiality had been requested or was necessary to minimize potential harm. Particular attention was given to the cultural sensitivity of documenting Wiwit Kopi, especially when the tradition involved symbolic, spiritual, or community-specific meanings. Cultural documentation and tourism-related interpretation should respect community perspectives and avoid presenting the tradition solely as a commercial attraction detached from its local significance. These ethical considerations are important for ensuring that the research process respects the rights of participants, recognizes community knowledge, and supports responsible cultural representation.

The conceptual framework positions the Wiwit Kopi tradition as a culturally embedded agricultural practice within the social and economic life of Banyuanyar

Village. The tradition exists within a changing environment shaped by social transformation, modernization, tourism development, and shifts in community participation, including the involvement of younger generations. These dynamics may influence the ways in which Wiwit Kopi is performed, interpreted, and transmitted. In response, the process of revitalization can be examined through several interconnected dimensions: community participation, the strengthening of social capital, the involvement of younger generations, the role of local institutions, cultural documentation, and the integration of the tradition into community-based tourism. These dimensions provide an analytical basis for investigating how local actors maintain cultural meanings while adapting traditional practices to contemporary conditions. The framework ultimately connects revitalization processes with cultural resilience, understood as the capacity to sustain essential cultural values, maintain collective identity, and facilitate intergenerational transmission while responding to social change. Cultural resilience is treated as an analytical outcome to be examined through empirical evidence rather than as an automatic consequence of tourism development. Accordingly, Figure 1 illustrates the conceptual relationship between the Wiwit Kopi tradition, social change, revitalization mechanisms, and the construction of cultural resilience in Banyuanyar Tourism Village.



Figure 1 conceptual framework

Results and discussion

Socio-cultural context of Banyuanyar village and the Wiwit Kopi tradition

Banyuanyar Village, in Ampel District, Boyolali Regency, Central Java, is a rural community where agricultural activities, particularly coffee cultivation, are closely tied to local economic and sociocultural life. Its location on the slopes of Mount Merbabu provides a favorable setting for coffee farming, which is central to the community's livelihood and local identity. In this agrarian context, the Wiwit Kopi tradition is a cultural practice expressing gratitude before the coffee harvest and symbolically marking the start of the harvesting season. The tradition therefore extends beyond agricultural activity, reflecting the relationship between local livelihoods, cultural values, and the community's understanding of its environment.

The findings show that Wiwit Kopi remains a meaningful part of the Banyuanyar community's social and cultural life. Its practice gives residents opportunities to gather, interact, and strengthen social relationships through shared cultural activities. Values of togetherness, cooperation (*gotong royong*), gratitude, and respect for nature remain central to the tradition. These values demonstrate that Wiwit Kopi is embedded in the community's collective life rather than functioning solely as an individual or agricultural practice. The relationship between coffee cultivation and cultural expression also illustrates how local economic activities acquire broader social meaning through customary practices. Consequently, the sociocultural context of Banyuanyar provides an essential foundation for understanding Wiwit Kopi's continued relevance and its

potential role in sustaining local cultural identity.

Dynamics of change and adaptation in the Wiwit Kopi tradition

The findings show that the Wiwit Kopi tradition continues to be practiced, although its forms of implementation and social meanings have changed. Compared with its earlier manifestation, which was characterized by stronger sacred dimensions, the contemporary practice is described as more open and ceremonial in several respects. This transformation reflects changes in the social context in which the tradition is performed, including evolving patterns of community participation and the increasing interaction between cultural activities and village tourism development. The findings suggest that the continuity of Wiwit Kopi does not depend solely on preserving an unchanged ritual form; rather, it also depends on the community's capacity to adapt to new circumstances while maintaining the values considered essential to the tradition.

Changes are also evident in younger generations' participation. Their involvement in cultural activities, documentation, and digital promotion indicates that the transmission of Wiwit Kopi is no longer limited to direct participation in traditional practices but increasingly includes contemporary forms of cultural communication. These activities create opportunities for the tradition to become more accessible to younger community members and wider audiences. Nevertheless, these changes should be understood in terms of how younger generations interpret and engage with the tradition, rather than assuming that digital exposure automatically guarantees cultural continuity. Overall, the findings indicate that Wiwit Kopi is undergoing cultural transformation in which established values coexist with changing modes of performance, participation, and representation.

Revitalization of Wiwit Kopi through community participation and tourism development

The revitalization of Wiwit Kopi in Banyuwang seeks to maintain the tradition's cultural significance while adapting its practice to contemporary community needs. The findings indicate that revitalization goes beyond continuing ritual activities to include preserving the social, cultural, and environmental values associated with the tradition. An important development is the growing integration of Wiwit Kopi into village tourism activities, through which a practice previously situated primarily within the community is also presented as an opportunity for cultural learning and visitor engagement. This development creates a potential link between cultural preservation and local tourism initiatives, allowing the tradition to gain wider recognition while remaining tied to the community's agricultural identity.

Local institutions and community organizations are reported to play important roles in this process. These include the village government, coffee farmer groups, the Tourism Awareness Group, micro, small, and medium enterprises (MSMEs), village-owned enterprises, and community leaders. Their involvement provides a basis for coordinating cultural activities, community participation, and tourism development. These actors can help connect cultural initiatives with village development priorities and create opportunities for the community to participate in presenting its cultural heritage. The findings therefore frame revitalization as a process that involves both cultural continuity and adapting traditional practices to new social and economic contexts. However, the sustainability of this process depends on whether tourism-related activities continue to respect the tradition's cultural meanings and the community's role in determining how it is represented.

Social capital and the collective sustainability of tradition

The findings identify social capital as an important dimension of the continued practice of Wiwit Kopi. Relationships characterized by cooperation, trust, shared responsibility, and community participation provide a social foundation for organizing and sustaining the tradition. The collective nature of Wiwit Kopi creates opportunities for residents to interact, coordinate activities, and reaffirm their social relationships. In this respect, the tradition functions not only as a cultural expression but also as a setting in which community ties are maintained and reinforced through shared participation. The findings further suggest that these social relationships shape the community's capacity to respond to changing circumstances. As Wiwit Kopi implementation changes, collective participation and cooperation give community members opportunities to negotiate how the tradition should continue and which values should remain central. The involvement of community leaders, farmer groups, tourism organizations, and other local actors can also help coordinate cultural activities with village development initiatives. Social capital is therefore associated with the collective capacity to maintain the tradition while accommodating new forms of participation and organization. Rather than serving as an independent determinant of cultural resilience, it operates alongside cultural identity, institutional involvement, and intergenerational engagement.

Construction of cultural resilience through revitalization and intergenerational engagement

The findings indicate that cultural resilience in Banyuanyar is reflected in the community's efforts to sustain Wiwit Kopi's core values while adapting its practices to changing social conditions. The tradition continues to express local cultural identity, even as its performance becomes more open and increasingly tied to tourism. This pattern suggests that cultural continuity does not necessarily require every aspect of a traditional practice to remain unchanged. Instead, the community's ability to negotiate change while retaining meaningful cultural values is central to understanding Wiwit Kopi's ongoing relevance. Cultural resilience also depends on interactions among individuals, community groups, and local institutions. Community participation supports the tradition's continuation, while institutional involvement creates opportunities to coordinate cultural activities with broader village development initiatives. At the same time, younger generations' participation in traditional activities, documentation, and digital promotion indicates the emergence of complementary forms of cultural transmission. These practices expand how cultural knowledge can be communicated beyond exclusively oral or direct forms of inheritance. The findings suggest that cultural regeneration involves both transmitting inherited values and developing new forms of engagement through which younger generations can help maintain the tradition. The relationship between these processes and cultural resilience is best understood as an ongoing negotiation between continuity, adaptation, and collective agency.

Synthesis of research findings

The preceding findings show that revitalizing Wiwit Kopi involves several interconnected dimensions, including Banyuanyar Village's agrarian context, the persistence and transformation of traditional practices, community participation, social capital, institutional support, and intergenerational cultural transmission. Table 1 summarizes the main findings and their implications for understanding how cultural resilience is constructed.

Table 1 synthesis of research findings

No.	Analytical dimension	Principal research findings	Implications for cultural resilience
1	Sociocultural context	Coffee cultivation is closely connected to local livelihoods, social relationships, and cultural identity.	Provides the agrarian and cultural foundation of local identity.
2	Wiwit Kopi tradition	The tradition continues as an expression of gratitude and a marker of the coffee harvest season.	Sustains cultural meanings and collective identity.
3	Cultural change	The tradition has shifted from a more sacred form toward a more open and ceremonial practice in several respects.	Illustrates adaptation in the performance and representation of tradition.
4	Tradition revitalization	Community participation and integration with tourism activities provide new contexts for practicing and communicating the tradition.	Creates opportunities to maintain the tradition's relevance under changing conditions.
5	Social capital	Mutual cooperation, trust, shared responsibility, and participation support collective cultural activities.	Strengthens the community's capacity to sustain cultural practices.
6	Younger generations	Younger community members participate in cultural activities, documentation, and digital promotion.	Creates opportunities for intergenerational transmission and cultural regeneration.
7	Local institutions	Village government, farmer groups, Pokdarwis, MSMEs, BUMDes, and community leaders are involved in cultural and tourism development.	Provides organizational support and opportunities for coordination.
8	Community-based tourism	Wiwit Kopi is increasingly connected with cultural education and tourism activities.	Creates opportunities to connect cultural preservation with local development.

Source: primary data, processed.

As Table 1 summarizes, cultural resilience in Banyuwangi cannot be attributed to a single factor. Instead, it emerges as an analytical pattern linking the persistence of cultural identity to adaptation, collective participation, social capital, institutional involvement, and intergenerational engagement. The findings indicate that Wiwit Kopi continues to function as a meaningful cultural practice while taking on new forms of representation through tourism development and contemporary communication. At the same time, the relationship between tourism and cultural resilience depends on how the community negotiates and manages these developments. The synthesis therefore highlights the importance of examining revitalization not simply as the continuation or promotion of a tradition, but as a socially embedded process through which cultural values are maintained, interpreted, and transmitted amid changing rural conditions.

Wiwit Kopi as a dynamic expression of local cultural identity

The findings suggest that the cultural significance of Wiwit Kopi lies not merely in continuing an agricultural ritual but in its capacity to connect coffee farming, collective memory, environmental relationships, and community identity. From this perspective,

cultural identity is not a fixed inheritance that exists independently of social life; rather, it is reproduced through practices that enable communities to recognize shared values and maintain relationships with their cultural environment. Koentjaraningrat (2009) conceptualizes culture as a system of ideas, actions, and human creations acquired through learning, highlighting the importance of collective participation in cultural continuity. Applied to Wiwit Kopi, this perspective suggests that the tradition remains meaningful because it connects agricultural activities with socially shared understandings of gratitude, cooperation, and respect for nature. Its cultural significance therefore depends not only on the ritual itself but also on the relationships and meanings it reproduces through performance.

This interpretation is consistent with Alvina et al. (2023), who identify social, economic, religious, and fraternal values in the Wiwit Kopi tradition in Colo Village, Kudus Regency. Similarly, Pangestu & Indah (2023) demonstrate the relevance of community perceptions, local knowledge, and relationships with coffee plants in understanding Wiwit Kopi in Carangwulung Village, Jombang. The present study extends these insights by examining the tradition in relation to the changing development context of Banyuanyar Tourism Village. While previous studies establish the cultural significance of Wiwit Kopi in different communities, the Banyuanyar case highlights the importance of understanding cultural identity as an ongoing social process that may be reshaped through tourism development, changing participation, and new forms of cultural representation. Thus, Wiwit Kopi can be understood as a living cultural resource whose continuity depends on the community's ability to maintain meaningful connections between inherited values and contemporary social life.

Cultural transformation as adaptation rather than cultural loss

The transformation of Wiwit Kopi highlights an important distinction between preserving a tradition's original form and sustaining its cultural significance. A change in ritual performance does not necessarily indicate that cultural identity is weakening. Instead, transformation may reflect the community's efforts to keep inherited practices relevant amid changing social conditions. Alsaleh (2024) and Buonocore et al. (2024) explains that social change involves transformations in social structures and patterns of collective life. From this perspective, changes in Wiwit Kopi can be interpreted as part of a broader process through which cultural practices are renegotiated in response to evolving social relationships, expectations, and development opportunities. The analytical issue is therefore not whether the tradition has changed, but whether its underlying values still inform how the community understands and practices it.

This argument also aligns with Marijan's (2020) and Sakti et al. (2024) emphasis on revitalizing local wisdom to strengthen collective character. Revitalization does not necessarily require restoring every historical feature of a tradition; it may instead involve reactivating cultural values through practices that remain meaningful to contemporary community members (Nguyen et al., 2025). Nevertheless, adaptation should not automatically be equated with successful cultural preservation (Zhao & Zhang, 2025). A tradition may become more publicly visible while losing some of its original significance if its performance is increasingly determined by external expectations (Shi & Yao, 2025). Consequently, the transformation of Wiwit Kopi should be evaluated in relation to both continuity and change: the preservation of core values, the community's capacity to shape its contemporary expression, and the extent to which different generations continue to recognize its cultural meaning. This interpretation positions cultural resilience as a dynamic process rather than the maintenance of an

unchanged cultural form.

Revitalization and community-based tourism as interconnected processes

The relationship between Wiwit Kopi revitalization and tourism development shows how cultural practices can take on new functions without losing their significance in community life. When a local tradition becomes part of a tourism initiative, it may create opportunities for cultural education, public recognition, and local economic development. However, these opportunities depend on how closely tourism development remains connected to the community's cultural priorities and decision-making capacity. Rahmasari et al. (2023), in their study of Banyuanyar Village, emphasize community-based tourism development and the strengthening of micro, small, and medium enterprises as components of sustainable village development. Their research provides an important local context for understanding why cultural revitalization and tourism development should be examined together rather than as separate activities.

At the same time, integrating Wiwit Kopi into tourism raises questions about cultural ownership, representation, and benefit distribution. Phelan et al. (2020) and Aquino (2025) emphasize equitable and sustainable approaches to community-based tourism, offering a relevant perspective for considering how local resources and community interests should be incorporated into tourism development. Odunga et al. (2024) likewise highlight the importance of examining tourism's socioeconomic impacts on local communities. Taken together, these perspectives indicate that the value of cultural tourism should not be measured solely by visitor interest or economic opportunities. It should also be assessed by community participation, cultural continuity, and the extent to which local actors retain influence over how their traditions are interpreted and presented.

In this context, Wiwit Kopi revitalization can be understood as a potential mechanism for connecting cultural preservation with rural development. Its contribution to cultural resilience depends on whether tourism creates additional opportunities for the community to practice, interpret, and transmit the tradition, rather than merely transforming it into a staged attraction. This implies that community-based tourism should provide a supportive environment for cultural continuity, with tourism activities remaining accountable to local cultural meanings. This perspective also broadens the discussion of Banyuanyar's tourism development by positioning cultural sustainability, rather than tourism promotion alone, as a key criterion for evaluating revitalization initiatives.

Social capital as a foundation for collective cultural resilience

Cultural resilience is unlikely to be sustained by individual commitment alone because continuing community traditions often requires coordination, shared responsibilities, and collective agreement. The findings on Wiwit Kopi highlight the role of social capital in sustaining these conditions. Trust, mutual assistance, social relationships, and participation can provide the basis for organizing cultural activities and negotiating changes in how traditions are practiced. The relevance of social capital to collective initiatives is also reflected in Usman & Kristianto (2019) and Oliver & Stout (2022), whose study examines social capital in connection with community development and resource utilization. Although their empirical context differs from Banyuanyar, their work provides a complementary perspective on the importance of social resources in supporting collective action.

The relationship between social capital and cultural resilience is mutually reinforcing (Carmen et al., 2022). Shared cultural practices may strengthen social relationships by creating opportunities for interaction and cooperation, while these relationships may, in turn, support the continuation of the practices themselves (Eriksson, 2023). This relationship suggests that social capital is not simply an external resource used to preserve Wiwit Kopi; it can also be reproduced through participation in the tradition. However, social relationships alone do not automatically ensure cultural sustainability. Collective resources must also be translated into practical forms of cooperation, decision-making, and cultural transmission (Zabulis et al., 2025). Local institutions and community organizations are therefore important because they may provide organizational channels through which social relationships can support the long-term continuity of cultural activities (Kariveliparambil et al., 2026). This interpretation advances understanding of cultural resilience by emphasizing its collective and relational dimensions. The resilience of Wiwit Kopi depends not only on individuals' willingness to preserve a ritual but also on community members' capacity to coordinate actions, negotiate different interpretations, and maintain shared responsibility for the tradition. Accordingly, strengthening cultural resilience requires attention not only to cultural documentation and promotion but also to the social relationships and participatory structures that make cultural continuity possible.

Intergenerational transmission and digital cultural regeneration

Intergenerational transmission is another key dimension of cultural resilience because a tradition's long-term sustainability depends on whether younger community members can access its values and meanings. Cultural knowledge is not transmitted automatically; it requires opportunities to participate, interpret, and learn. Koentjaraningrat's (2009) view of culture as a learned system supports the idea that cultural continuity depends on how individuals acquire and reproduce shared knowledge and practices. In the context of Wiwit Kopi, involving younger generations in cultural activities and documentation may create additional opportunities for this transmission to occur.

Digital documentation and promotion also introduce new possibilities for cultural communication (Lian & Xie, 2024). Through digital media, younger community members can help record cultural practices, share local knowledge, and introduce Wiwit Kopi to audiences beyond the village. These activities may complement direct participation and learning within the community. Nevertheless, digital visibility should not be treated as equivalent to cultural understanding. Documentation can preserve information about a ritual without necessarily transmitting the meanings, responsibilities, and relationships associated with its practice (Oruç, 2022). Effective cultural regeneration therefore requires connecting digital engagement with lived cultural experience, allowing younger generations to participate not only as promoters of tradition but also as learners, interpreters, and contributors to its future development.

The broader implication is that cultural resilience may strengthen when intergenerational transmission combines continuity in cultural values with flexibility in how those values are communicated. Rather than positioning technological development as inherently threatening or beneficial, the Banyuanyar case invites a more conditional interpretation: technology can support cultural sustainability when its use is connected to meaningful community participation and the transmission of local knowledge. This perspective reinforces the need to evaluate cultural regeneration

through both the reach of cultural communication and the depth of intergenerational engagement.

Integrating the findings: a model of cultural resilience construction through Wiwit Kopi

The preceding discussion shows that building cultural resilience through Wiwit Kopi involves several interrelated processes rather than a single preservation strategy. Cultural identity provides the tradition's value foundation; social capital supports collective participation; revitalization enables adaptation to changing social conditions; intergenerational engagement facilitates cultural transmission; and local institutions create opportunities to coordinate cultural activities with tourism development. These dimensions should not be interpreted as independent stages that always occur in a fixed sequence. Instead, they represent interacting elements whose relationships may strengthen or constrain the tradition's continuity. For example, institutional support may create opportunities for younger-generation participation, while community participation may strengthen the social relationships needed to manage tourism-related cultural activities.

Table 2 synthesizes the relationship between the principal findings, the processes of cultural continuity and adaptation, and their implications for cultural resilience. It bridges the empirical findings and the integrated interpretation developed in this discussion.

Table 2 relationship between research findings, adaptation processes, and cultural resilience

Research finding	Underlying process	Implications for cultural resilience
Wiwit Kopi continues to be practiced	Reproduction of shared cultural values and collective memory	Sustains local cultural identity
The form of the tradition has changed	Negotiation between inherited practices and changing social conditions	Enables adaptation while raising questions about value continuity
Community members participate collectively	Development and maintenance of trust, cooperation, and social relationships	Strengthens collective capacity
Younger generations participate in cultural activities	Intergenerational learning and cultural regeneration	Creates opportunities for continuity across generations
Digital documentation and promotion are undertaken	Cultural communication through contemporary media	Extends cultural visibility and access to local knowledge
Wiwit Kopi is connected with tourism development	Reinterpretation of cultural functions within a development context	Creates opportunities for cultural education and local benefits
Local institutions and community organizations are involved	Coordination and organization of cultural initiatives	Supports collective management and continuity

Source: primary data, processed.

As Table 2 shows, cultural resilience emerges from the interaction between continuity, adaptation, and collective organization. The continued practice of Wiwit Kopi underpins cultural identity. Still, its longer-term sustainability also depends on whether community members can negotiate changes, involve younger generations, and organize the resources needed to maintain the tradition. Tourism development can support these processes, but its contribution remains conditional on meaningful community

participation and respect for local cultural values. This interpretation suggests that cultural resilience should be understood not as a guaranteed outcome of revitalization but as an ongoing capacity developed through social relationships, cultural learning, and collective decisions.

The conceptual model developed from these findings is summarized in Table 3. Unlike a simple linear model in which revitalization automatically produces resilience, this model identifies the main dimensions through which the relationship can be examined. It also recognizes community-based tourism as a context in which cultural revitalization may create new opportunities while introducing additional demands related to cultural representation and management.

Table 3 analytical model of cultural resilience construction through Wiwit Kopi

Analytical dimension	Core mechanism	Expected contribution to cultural resilience
Local cultural values and identity	Transmission and reinterpretation of shared meanings and local knowledge	Provides the cultural foundation for continuity
Wiwit Kopi as a collective practice	Repeated participation and social reproduction of tradition	Maintains the presence of cultural practice
Social capital	Trust, mutual cooperation, social networks, and collective responsibility	Strengthens community capacity for collective action
Revitalization and adaptation	Adjustment of traditional forms and functions to changing conditions	Supports continued relevance while requiring attention to cultural integrity
Intergenerational engagement	Participation, cultural learning, and knowledge sharing	Supports the transmission and renewal of cultural knowledge
Local institutional support	Coordination among village government, farmer groups, Pokdarwis, MSMEs, BUMDes, and community leaders	Creates organizational support for cultural initiatives
Community-based tourism	Community participation in cultural presentation, interpretation, and tourism development	Creates opportunities to connect cultural continuity with local development
Cultural resilience	Interaction between cultural continuity, adaptation, and collective agency	Sustains meaningful cultural values amid social change

Source: primary data, processed.

Table 3 presents cultural resilience as the outcome of an ongoing interaction among cultural, social, institutional, and developmental dimensions. The model's main contribution is to explain why the continuation of Wiwit Kopi cannot be understood solely through the persistence of ritual activities. Instead, its sustainability depends on how community members maintain cultural meanings, organize collective resources, transmit knowledge, and negotiate the opportunities and challenges associated with tourism. The model is therefore an analytical framework for interpreting the Banyuwang case, rather than a universally established causal sequence. Its broader relevance to other rural communities would need to be examined through comparative research in different cultural and tourism contexts.

The findings contribute to the discussion of cultural resilience by bringing together perspectives on social change, cultural learning, social capital, and community-based tourism. Alsaleh (2024) and Almandoz (2023) helps explain why cultural

practices transform alongside broader social conditions, while Koentjaraningrat (2009) highlights the learning processes through which culture is reproduced. Marijan (2020) provides a basis for understanding the revitalization of local wisdom, and Phelan et al. (2020) support attention to equity and sustainability in community-based tourism. By connecting these perspectives to the Wiwit Kopi tradition, this study advances a context-specific understanding of cultural resilience as the capacity to sustain meaningful cultural values through adaptation, collective participation, and intergenerational engagement. Its contribution is not to claim that any single mechanism guarantees resilience, but to demonstrate the analytical value of examining how these mechanisms interact in a rural tourism setting.

In practice, the findings suggest that cultural revitalization initiatives should prioritize community agency, meaningful involvement of younger generations, and preserving local interpretations of the tradition. Village authorities and tourism organizations can support these priorities by facilitating community-led planning, documenting local knowledge with appropriate consent, creating opportunities for intergenerational learning, and integrating cultural activities into tourism programs in ways that respect community-defined meanings. Farmer groups and local economic actors can also contribute by maintaining the connection between coffee cultivation and its associated cultural practices. These implications align with the community-oriented approach to tourism development discussed by Rahmasari et al. (2023), while extending the emphasis to cultural continuity and collective identity. Ultimately, revitalizing Wiwit Kopi matters not only for increasing its visibility as a tourist attraction but also for supporting the community's capacity to determine how it maintains, adapts, and transmits its cultural heritage.

Overall, the Wiwit Kopi case demonstrates that cultural resilience is better understood as a dynamic process than as the unchanged survival of a traditional practice. Social change creates conditions in which inherited forms can be reinterpreted, while social capital, institutional coordination, and intergenerational engagement can provide resources to maintain cultural continuity. Revitalization connects these processes by creating opportunities for the tradition to remain relevant within contemporary community life and the development of community-based tourism. However, the relationship between tourism and cultural resilience is conditional: it depends on how much local communities retain meaningful participation in decisions about the interpretation, presentation, and future of their traditions.

Conclusions

This study concludes that revitalizing the Wiwit Kopi tradition in Banyuanyar Tourism Village, Boyolali Regency, reflects a dynamic process of building cultural resilience amid social change and rural tourism development. The findings indicate that Wiwit Kopi is not merely an agricultural ritual expressing gratitude before the coffee harvest, but also a manifestation of local cultural identity, collective memory, social solidarity, and the community's relationship with its agricultural environment. Changes in the form and meaning of the tradition do not necessarily signal cultural decline; rather, they reflect the community's efforts to keep inherited values relevant amid changing social conditions. Cultural resilience is constructed through the interaction of cultural continuity, social capital, community participation, intergenerational transmission, and institutional support. Involving younger generations through cultural activities, documentation, and digital promotion, along with participation from village

institutions and community organizations, creates opportunities to sustain the tradition while integrating it into community-based tourism development.

Theoretically, this study contributes to understanding cultural resilience by conceptualizing it as a collective, adaptive process rather than the preservation of cultural practices in their original forms. By connecting cultural identity, social capital, revitalization, cultural regeneration, and community-based tourism, the study offers an analytical framework for understanding how local traditions can remain meaningful while responding to social and economic transformations. Practically, the findings highlight the importance of community-led cultural preservation, meaningful youth participation, intergenerational knowledge transfer, and collaboration among village governments, coffee farmer groups, tourism awareness groups (Pokdarwis), MSMEs, BUMDes, and community leaders. Nevertheless, this study has limitations. Its focus on a single tourism village restricts the transferability of its findings to communities with different cultural, institutional, and economic contexts. Furthermore, the qualitative descriptive approach provides an in-depth understanding of local processes. Still, it does not establish the long-term effects of revitalization on cultural sustainability, community well-being, or tourism-related economic benefits. The findings concerning youth engagement, digital promotion, and institutional collaboration also require further empirical assessment to determine their effectiveness over time.

Future research should therefore employ comparative case studies across rural communities with different traditions and levels of tourism development to identify similarities, differences, and contextual factors shaping cultural resilience. Longitudinal research would also be valuable for examining how the meanings, practices, and intergenerational transmission of Wiwit Kopi evolve, particularly as tourism activities expand. Mixed-methods research could also assess relationships among community participation, social capital, youth engagement, cultural sustainability, and the distribution of tourism benefits. Further studies should also investigate how communities negotiate the potential tensions between cultural authenticity and tourism commercialization, including who determines how traditions are presented and how the resulting benefits are distributed. Such research would help refine the analytical framework proposed in this study and provide a stronger empirical basis for developing equitable, sustainable, and culturally sensitive community-based tourism strategies that support both local cultural identity and rural community development.

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