

## OPTIMISATION OF NATURAL RESOURCES TO REALIZE COMMUNITY WELFARE

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### ABSTRACT

<b>Keywords:</b> Community Empowerment; Environmental Policy; Natural Resources.	This study aims to empower the people of Panambangan Village to realise independence and welfare based on optimising community potential, focusing on understanding the history of Panambangan Village, the origin of the name of the village, and the potential of its natural resources. The method used in this study is the qualitative research method. The potential of Panambangan Village tourist attraction has been a tourist attraction that has not yet been developed. Research results The wealth of tourism potential of Panambangan Village needs to be developed to support sustainable tourism. Recommendations that can be given to develop tourism potential are directed based on the condition of Panambangan Village, a tourist village. However, conditions on the ground have not reflected this. This is shown by tourism development, which is still constrained by development costs. Even though Panambangan Village has many natural features and cultural traditions that can be considered quite exciting tourist attractions, The conclusion of this study shows that efforts to optimise natural resources can be vital in achieving community welfare by combining ecological sustainability and economic development.
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### Introduction

Natural resources are precious assets for human life and ecosystem sustainability. The availability of sufficient and sustainable natural resources plays a vital role in supporting human life and creating conditions for people's well-being. Therefore, optimising natural resource use is necessary for a balanced life between humans and the environment (Irana & Asri, 2018).

Unsustainable use of natural resources can result in environmental degradation, species extinction, and adverse climate change (Permana, 2021). Therefore, a wise approach is needed to manage natural resources to provide maximum benefits without harming the ecosystem. The optimisation of natural resources is the key to sustainable development and community welfare (Umasangaji, Mufti, & Umra, 2020).

Balancing exploitation and preservation is critical to optimising natural resources (Nisa, 2020). Wise management requires a deep understanding of ecosystems, natural cycles, and the impact of human activities on the environment. By integrating this knowledge, we can design strategies that deliver long-term benefits without compromising ecosystem sustainability (Nugroho & Vlorensuis, 2018).

In addition, optimising natural resources must also focus on empowering local communities (Tjilen et al., 2023). Communities actively involved in natural resource management have a greater interest in maintaining the sustainability of the surrounding environment (Endah, 2020). Participatory and inclusive development can synergise the community's economic needs and environmental sustainability.

It is hoped that the community's welfare can be realised through efforts to optimise natural resources. The economic benefits of natural resource exploitation must be distributed equitably, and sustainability values must be a central cornerstone in decision-making (Suci, Salsabila, & Fauzan, 2023). Thus, we can create a development paradigm that respects and maintains the sustainability of natural resources for the welfare of present and future generations.

Optimisation of natural resources is not only an environmental demand but also a necessity in achieving community welfare. Wisely managed natural resources can catalyse economic growth and job creation and improve living standards (Cahyono & Adhiatma, 2023). Therefore, natural resource management strategies must consider economic and social needs without sacrificing natural sustainability.

In this context, technology plays a vital role in improving the efficient use of natural resources. Technological innovations can help reduce ecological footprint, increase production with lower environmental impact, and introduce sustainable management methods. Applying green technology and environmentally friendly practices can open up new opportunities for economic development based on sustainability (Supriatna, 2021).

Education and public awareness are also critical factors in carrying out efforts to optimise natural resources. Involving communities in decision-making processes, understanding human activities' environmental impact, and encouraging sustainable behaviour are essential measures. By creating awareness of the importance of preserving natural resources, we can build a society that cares about the environment and is responsible for its future.

Developing policies that support optimising natural resources is also an integral part of this effort. Policies that combine economic, social, and environmental aspects can create a framework conducive to sustainable management. Support from the government, private sector, and civil society must be integrated to create synergy in achieving common goals.

By embracing the concept of sustainable development and community welfare, we can create a new paradigm that optimises natural resources, which is the foundation for holistic progress. In this journey, we maintain the balance of the ecosystem and ensure that all levels of society can enjoy the results of utilising natural resources now and for generations to come.

Empowerment and development of rural communities and their areas are essential solutions to problems in villages, such as lack of infrastructure, lower socio-economic welfare than cities, and a narrow mindset of human resources. Community empowerment activities have clear goals and must be achieved. Therefore, every implementation of

community empowerment needs to be based on specific work strategies to achieve the desired goals.

Several factors must be addressed, one of which is that economic factors are important because they are related to material welfare. However, there are more critical factors, namely human resources. This is because improving human resources first through training and developing skills and mindset will increase the productivity of rural communities, which leads to economic stability and welfare. Community empowerment, in this case, is an effort to increase community independence through the potential capabilities possessed by the community.

The progress and welfare of a village can be seen based on benchmarks of improvement in the fields of education, health, economy, politics, and culture. Efforts can be made with programs that touch all communities and regions. The potential possessed by the community is realised to enable the community to stand alone in utilising it by their capacity, both individually and in groups, to solve various problems related to efforts to improve the community's economy.

Cirebon is one of the districts with natural resource potential that should be developed to support the community's economy. These potentials include seafood, gardens, and so on that should be developed by the community to empower the community. As a supplier of sources of community needs, the village plays a vital role in maintaining the availability of food sources for the entire community. One area with the potential for natural resources is Panambangan Village, Sedong District. The potential natural resources in question are garden products and tourist attractions.

Garden products owned by the people of Panambangan Village include cassava. Cassava is a type of tuber that is very popular among Indonesian people. This type of plant can be found almost everywhere in Indonesia. Indonesians, especially in rural areas, often use this tuber as a carbohydrate requirement in addition to rice.

Garden products in cassava are processed into goods produced as food (opak). The production is consumed not only by the local community but also by people outside the village. The community processes garden products into opaque, tape, and chips. Thus, this potential will provide more value to the community, especially in increasing the productivity and economy of the people of Panambangan Village.

The study conducted by (Rahayu & Diatmika, 2021) aims to analyse the optimisation of the benefits of Jellyfish fishermen's business in realizing welfare. The method used is descriptive research with survey methods through a qualitative approach. The study's results, namely, show that many fishermen have benefited from the effort to catch jellyfish on the island of Teluk Saleh. The use of jellyfish in Saleh Bay can have a positive impact because it is considered a stinging pest that can be an export commodity of Saleh Bay, which has a high value and selling price. Moreover, marine products in Saleh Bay are pretty abundant, thus making the fishing community of Teluk Saleh Island Sumbawa Regency feel sufficient. This has implications for improving the welfare of Saleh Bay Jellyfish fishermen.

Research conducted by (Dona Octavia et al., 2022) The study aims to describe the service programs carried out in community empowerment by optimising the potential of village resources as a source of nutrition and a living pharmacy to realise a healthy and food-independent village. The method used is descriptive research with survey methods through a qualitative approach. The study's results, namely community empowerment to realize a healthy and self-sufficient village, can increase community understanding in the use of village resources as living pharmacies and nutritional resources with the achievement of understanding six indicators of >75%.

Research conducted by Hardika (2021) The purpose of the research is the importance of efforts to realize Indonesia as a maritime country, the importance of building marine sovereignty in the marine sector, and how to realize the Indonesian government as the world's maritime axis. The method used is normative legal research by using secondary data. Normative legal research prioritizes literature research, which is the activity of collecting data from various literature both from libraries and other places. The study results show that the government has several agendas related to this vision, including maritime culture development, maritime resource management, infrastructure development and maritime connectivity, diplomacy, and maritime security defense.

**Table 1**

No	Name	Heading	Method	Result
1	Rahayu (2021)	Analysis of Optimizing Benefits of Financial Assets Jellyfish Fishermen Realizing Welfare	Descriptive research with survey method through a qualitative approach	a large number of fishermen have benefited from the jellyfish fishing efforts on the island of Teluk Saleh. The use of jellyfish in Saleh Bay can have a positive impact because it is considered a stinging pest that can be an export commodity of Saleh Bay which has a high value and selling price. Moreover, marine products in Saleh Bay are pretty abundant, thus making the fishing community of Teluk Saleh Island Sumbawa Regency feel sufficient, which has implications for improving the welfare of Saleh Bay Jellyfish fishermen.
2	Octavia (2022)	Optimisation of Village Resources Towards Healthy and Food-Independent Village	Descriptive research with survey method through a qualitative approach.	As a result, community empowerment to realise a healthy and self-sufficient village can increase community understanding of using village resources as a living pharmacy and nutritional source by understanding six indicators of >75%.

No	Name	Heading	Method	Result
3	Hardika (2021)	Optimization of BUMDes strategic management to realise superior products in rural areas of Langonsari Village.	Normative legal secondary research. By using Normative legal research prioritises literature research, which is the activity of collecting data from various literature both from libraries and other places.	The government has several agendas related to this vision, including maritime culture development, resource management, infrastructure development and connectivity, diplomacy, and maritime security defence.

Based on the background above, the formulation of this research is a) What is the history of Panambangan Village, b) What is the origin of Panambangan Village, c) What is the potential of natural resources in Panambangan Village? The purpose of this research is to empower the community to realise independence and community welfare based on optimising community potential in order to be able to utilise and optimise the potential of existing resources. Here are some of the benefits that can result from the purpose of the study: a) Human Resource Development (HR), b) Optimization of Economic Potential, and c) Utilization of Natural Resources.

### Research Methods

The method used in this study is the qualitative research method. This type of research is carried out to collect information on the main concepts of the theoretical framework. In this field, research uses a phenomenological approach. This phenomenological research explores or reveals a meaning or phenomenon in society, which becomes an individual experience in society. This approach aims to reflect some informants' experiences of a phenomenon with a universal description of the phenomenon.

This research was conducted in Panambangan village with informants who had authority on the history and data related to potential or natural resources from early to late December 2023. This study's primary and secondary data sources are primary and secondary. As a primary data source, this study was conducted by interviewing officials in Panambangan village and several informants from the community. The results of the interview are documents and photos. Secondary sources of information are information or data from books, theses, and journals, as well as from previous research by the research interests.

Data collection techniques: Participant Observation, in-depth interview, and Documentation: a) Observation, Participant Observation, i.e., observation/interview of a group of people/culture/society. b) Interview, namely oral question-and-answer to sources/people with historical authority at the Kanoman Palace to obtain information

about the history of Panambangan village, the form of information obtained in the form of writing, recorded or audiovisual. c) Documentation, namely the collection, processing, and storage of information from information in the form of images, books, documents, and so on.

Research instruments: a) Camera, b) Book. Data analysis is one of the materials that determine the accuracy and validity of research results and the process of trying to process data into new information. Data analysis is carried out in three stages: a) Reduction, where the data obtained is simplified to suit needs. b) Presentation: After eliminating irrelevant data, the author presents the data in a neat and systematic form in the next stage to make information more accessible. c) Conclusion, that is, drawing conclusions based on data compiled in a neater form.

## **Results and Discussion**

### **1. History of Panambangan Village**

Panambangan Village has a rich history closely related to the Kingdom of Pakuan Pajajaran and the Sultanate of Cirebon. Initially, part of the Kingdom of Pakuan Pajajaran was led by Sri Baduga Maharaja Prabu Siliwangi, who had a descendant named Prince Wadirectlysang.

Prince Wadirectlysang, as crown prince, left the palace to convert to Islam, which was not by the teachings of the kingdom's Hindu and Buddhist majority. Together with his younger brother, Nyai Mas Rara Santang, they travelled to the area that later became known as Panambangan Village. In the search for his two sons, Prabu Siliwangi sent several troops, including Patih Singa Barong and Adipati Sarongge. Some of these figures, such as Nyai Ratu Mangsi, Raden Talangsi, Raden Jayalana, Buyut Gelar, Patih Raja Gempal, and Patih Patra Pinggan, became the ancestors of Panambangan Village. On the way, Prince Wadirectlysang met Nyai Endang Geulis, the daughter of Ki Gedeng Danu Warsi, who later became his wife. They settled in Panambangan Village, which has respected petitions like Sumur Wasiat in the Wasiat Block.

In 1442 AD, Prince Walangsungsang married Nyai Endang Geulis, daughter of Ki Gedheng Danu Warsi. Together with his younger brother, Nyai Mas Rara Santana, and his wife, they set out westward. During the trip, they stopped at various places, including Mount Kembang, Cangkup in Panongan village, Mount Canggak in Mundu Mesigit, and Mount Sembung (Amparan Jati).

In Gunung Jati, Prince Wadirectlysang met Sheikh Datul Kahfi, an Islamic teacher known as Sheikh Nur Jati. Together with his sister and his wife, they converted to Islam and settled in the area. Prince Wadirectlysang was named Somadullah and asked by Sheikh Nur Jati to open a forest on the edge of the Southeast Coast of Mount Jati, which later became Dukuh Tegal Alang-Alang or Caruban Village. Ki Danusela, the younger brother of Ki Gedheng Danuwarsih, was chosen as the first Kuwu. After he died in 1447 AD, Prince Wadirectlysang succeeded him as the second Kuwu Carbon with the title Prince Cakrabuana. They made the pilgrimage to the Holy Land of Mecca and taught Islam to Sheikh Nur Jati. Prince Cakrabuana established the Tajug and the Great House

called Jelagrahan, which developed into the Pakungwati Palace (present-day Kasepuhan). After the death of Ki Danusela, Prince Cakrabuana was appointed as Tumenggung with the title Sri Mangana at the direction of Prabu Siliwangi.

In 1478, Syarif Hidayatullah (Sunan et al.) was elected as the leader of the guardians in the deliberations in Tuban. The centre of the guardians' activities was moved to Mount Sembung, Cirebon. In 1479, Syarif Hidayatullah succeeded Prince Wadirectlysang as ruler of Cirebon. After several attempts to spread Islam in the Pajajaran region were unsuccessful, in 1482, Syarif Hidayatullah declared Cirebon as an independent state and separated from the rule of Pakuan Pajajaran. He then settled in the Pakungwati Palace and was known as Sultan Carbon I.

The event of Cirebon's independence from Pajajaran rule, recorded in history dated Dwa Dasi Sukla Pakca Cetra Masa Sahasra Patangatus Papat I kang Sakakala, coinciding with 12 Shafar 887 Hijiriah or April 2, 1482 AD which is now commemorated as the anniversary of Cirebon Regency.

Historically, Panambangan Village has several meanings, namely:

1. Starting from the words of Mbah Buyut Resa at the event of measuring the depth of Setu with mining ropes where several mining ropes have been used but still cannot reach the bottom of the setu, the name Panambangan dukuhan up to the emergence of.
2. Panambangan also comes from the word Pasambangan, which is interpreted as the crossing place of the princes by using mines to cross the Cimanis River to the pesanggrahan or resting place located in Samoja or Balong Kagungan (which is now called Cantilan Balong Block).
3. Panambangan is also named because it is an area where the crossing connects Cirebon with Kuningan.

The history of Sutaudesas must be accompanied by traces and passages that became silent witnesses of a tragedy. The same happened in Panambangan Village. The village has many historical traces and stories, making it one with many traces of historical heritage. Some information was obtained after interviews and observations with several elders in Panambangan Village. There is much history in various traces of heritage in each block of Panambangan Village:

### **Sungai Cimanis**

Cimanis River is one of the rivers that stretches through three regions at once. The river has a characteristic of many rocks, and the river's flow is relatively fast, making it one of the most famous rivers in Panambangan Village. The river also has a historical story. Initially, this river was called the Cimani River. This history began in the Timbang area. There is one of the Kademangan blocks, which is a developed area but requires water flow.

Then Ki Demang, who is a figure in the area, held a competition to make a water channel where, in return competition, whoever could make a stream of water would be married to his daughter. After the competition announcement, one of the men who agreed, Sibadugangjaya, appeared. With his incredible power, he can create times or rivers using his.

After successfully making a river or water flow, Sibadugangjaya collected a promise to Ki Demang through an agreement in the competition. However, instead of getting the princess, it turned out that the princess Ki Demang refused to be married to Sibadugangjaya. To avoid the arranged marriage, the princess finally fled down the river, then found a hole and went deep into the hole while crying.

Not staying still, Sibadugangjaya finally found the princess's hideout; without thinking, Sibadugangjaya put a taming bamboo into the hole. In order to trick Sibadugangjaya, the Putri finally spit on the bamboo using his saliva, which was still mixed with red lining. Thus, Sibadugangjaya thought that the Princess was dead because on her bamboo taming, there were blood stains, which, in fact, was the Princess's saliva mixed with the king. Until now, the site has been a stone with a hole called Liang Putri, located at the Kertawangun or Panambangan border.



**Picture 1 Liang Putri Stone Petilasan Site**

### **History of Cimanis Bridge**

Not only did the Wa Sama floods occur in Panambangan Village. In the era of the 50s, precisely during the reign of Kuwu Sukarya, another major flood resulted in the bridge near the village hall being carried away by flood currents. The local government rebuilt this bridge, but its construction did not go smoothly. The village government tried to rebuild the bridge, which was next to a large tree on the edge of the Cimanis River.

When the bridge was completely renovated, the bridge was again damaged and washed away by the current. With a capital of 1 million rupiah, the village government, through the PUPR office, again built a bridge with temporary construction made of wood, which is positioned to the west of the big tree. However, not long after, Banjir reappeared and snatched the new bridge in the reconstruction.

After repeatedly trying to build a bridge for the main route of community activities because it was allegedly positioned to the west of the big tree. Finally, the village government, elders, and the surrounding community tried to remake the bridge for the sustainability of community activities; this time, they also tried to position the bridge to be the east of the big tree. Finally, the bridge can stand firmly until now.



### **Colonizers on the Earth of Mine**

Indonesia became one of the most extended Dutch colonies in the world; attack after attack was carried out by the Dutch on Mother Earth. Colonizers continue to work in the archipelago regions, including in the Panambangan Village area, Sedong District, Cirebon Regency, and West Java. One of the figures we met was named Abah Kamda; he was one of the elders in Panambangan Village, with his face still agile in activities. Who would have thought that he was one of the people who experienced the bitterness of the Dutch in Panambangan Earth? during the attack and colonization that began to enter Panambangan Village.

Abah Kamda and his colleagues tried to take refuge in a quiet place in the Curug area, currently known as the Curug Block in Panambangan Village. This block used to be one of the hiding places for the surrounding community to avoid the Dutch colony. The Dutch, who at that time, intensively patrolled every house in Panambangan Village to take all kitchen utensils, even heirloom objects owned by the surrounding community, to become additional weapons used by the Dutch.

At that time, Panambangan Village became one of the strategic routes to the headquarters of the colonizers, which was located in Panongan Village, Sedong District. Panambangan villagers often received threats of bomb explosions from the colonizers, but the bomb threats always missed the target set by the Dutch colonizers. Besides the Dutch, Panambangan Village was occupied by the Japanese, who colonized Indonesia for two years. During the Japanese occupation, every citizen had to dress with a sack. At this time, there were also no lighting facilities such as lamps.

Finally, the surrounding community only relies on kerosene torches (resin). The Japanese themselves in Indonesia made a cunning alliance, with the initial intention of helping the Indonesian army, which eventually came to the point of wanting to control Indonesia. In the end, Japan succeeded in occupying Indonesia as a colony in the UN alliance thus the Japanese state was recognized by America. Warfare and propaganda were inevitable; the Indonesian army troops continued to rise and carry out a ceasefire with the Japanese, who were getting weaker and weaker. Finally, Indonesia succeeded in becoming independent in 1945.

### **Syekh Abdul Makki**

The relic that until now has been sacred by the community is the Tomb of a Guardian named Sheikh Abdul Makki, located in Cipiit Cemetery in Hamlet 01 Rw 001 Panambangan Village, in Panambangan Village.



**Picture 2 Makam Syekh Abdul Makki**

At the time of the development of Islam in remote villages in 1415 AD, two guests of Waliyullah came from Central Java, namely Sheikh Abdul Makki and Sheikh Abdul Kahfi. Both have a mission to spread Islam. How do you convey it through behavior and not overtly? Shaykh Abdul Maki was a pious and simple Shaykh; he preached in a way that benefited the people throughout the ages.

Among the da'wah he did were Making rivers as irrigation of rice fields (located in the parenca block) and making tajug-tajug. His Shaleh rest lies in the greatness of the beggar danger tree next to his maqam. Finally, he died, and Sheikh Abdul Maki was buried in Cipiit, Panambangan village, while Sheikh Abdul Kahfi or Eyang Haji was buried in Panyamunan, Putat village.

### **Sumur Wasiat**

Once upon a time, in 1442 A.D. Prince Walangsungsang and followed by his younger brother Nyai Mas Rara Santang left the palace of Prabu Siliwangi to go wandering because he did not agree with his father's religion (Prabu Siliwangi). After Prince Walang Sungsang and Nyai Mas Rara Santang left the palace without saying goodbye, Maha Prabu Siliwangi ordered his army to look for the two sons and daughters. Among some of his troops were Patih Singa Barong and Regent Sarongge who in search arrived at an area which was later known as Panambangan Village.

Patih Singa Barong who is the ancestor of Panambangan Village is ngageugeuh (settled) in Hulu Dayeuh or which is now located west of Panambangan Village Hall, precisely in Cantilan Balong Block of Panambangan Village. Then another figure is the Regent of Sarongge in Pasir (lamping) Sarongge, which is an area that is the boundary between Panambangan Village and Ciawi Gajah Village. Apart from these two figures, there are also several other soldiers who are also the ancestors of Panambangan Village, namely Nyai Ratu Mangsi whose petition is located in the Samoja Panambangan Well, precisely south of the Cihaul dam, Panambangan Village. Furthermore, there is Raden Talangsi located in Birit Dayeuh, which is around the Beulah Rock Block area of Panambangan Village. Then there are Raden Jayalana, Buyut Gelar, Patih Raja Gempal,

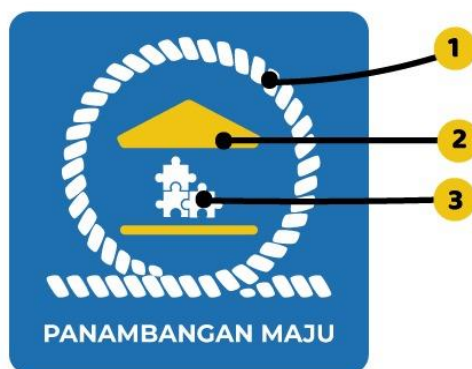
and Patih Patra Pinggan who are located in Puseur Dayeuh or around the Panambangan Village square now.

At one time Prince Wadirectlysang and Nyai Mas Rara Santang continued their journey in Java ± 1442 AD, on his way Prince Wadirectlysang met a beautiful and sympathetic princess, she was Nyai Endang Geulis putri ki Gedeng Danu Warsih where one of his hermitages is now located in Panambangan Village, namely Sumur Wasiat precisely in the Wasiat Block, there is a very large tree and also a well whose water is very clear without experiencing drought even though and also often used for the benefit of guests who enter Panambangan Village which is said when residents outside Panambangan Village drink the water will become at home or feel at home in Panambangan Village. And the place according to history is also a place of meditation or a place of retreat from the first President of the Republic of Indonesia, namely Ir. Soekarno.

At the time of the development of Islam in remote villages in 1415 AD, there were two guests of Waliyullah who came from Central Java, namely Sheikh Abdul Makki and Sheikh Abdul Kahfi. Both have a mission to spread Islam, how to teach it through behavior and not overtly. Shaykh Abdul Makki was a pious and simple man, he preached in a way that benefited society throughout the ages. Among the methods of da'wah that he did were: 1) Making the Cihaul Irrigation Channel as a means of irrigation of rice fields, located in the Dayeuh Rice Field block. 2) Make tajugs or musholla scattered throughout the village.

His haleheh lies in the greatness of the dangdeur tree located next to his maqam. Sheikh Abdul Makki died and was buried in Cipiit, Panambangan village, and Sheikh Abdul Kahfi or Eyang Haji was buried in Panyamunan, Putat village.

### The meaning of the village coat of arms



#### ARTI LOGO

1. Tali Tambang mengartikan tali persaudaraan warga yang terbentuk dan kuat.
2. Gedung Emas mengartikan Desa Panambangan yang MAJU kokoh dan bersinar.
3. Puzzle mengartikan seluruh komponen pemerintahan dan warga yang kolaboratif dalam membangun dan mengembangkan desa.

The Panambangan Village logo has the following meanings:

1. Rope means a strong fraternal cord

2. The golden building means Panambangan Village which is advanced, sturdy and shining
3. Puzzle means all components of government and citizens who are collaborative in building and developing villages

**Visi misi**

**Table 2**  
**Vision and Mission of Panambangan Village**

Vision	Mission
The Realization of Panambangan Maju (Independent, Religious, Honest and Superior) in 2025	1. Organizing and Ensuring Community Services well, friendly and fast.
	2. Organizing and ensuring competitive, superior and leading Human Resources in Education and Religion.
	3. Implement and Ensure sustainable development fairly and evenly.
	4. Implement and ensure the Government Apparatus based on information technology for the benefit of the community.

Based on Table 2 the Vision and Mission of Panambangan Village is to realize an Advanced, Independent, Religious, Honest, and Superior Panambangan by 2025. Our mission involves providing good, friendly, and fast community services, as well as ensuring competitive human resources in Education and Religion. We are committed to implementing sustainable development fairly, equitably, and ensuring that government officials use information technology for the benefit of society. Our goal is to create an advanced environment and the overall well-being of society.

**Organizational Structure**

**Table 3**  
**Organizational Structure of Panambangan Village**

Name	Position
Dadang Sunandar	Village head
Mijoyo	Village Secretary
Suheti	Kasi Government
Kholilurrochman	Kasi Service
Zaenal Arifin	Kasi Wellbeing
Aziz Maulana Pamungkas	Kaur Finance
Andi Casanova	Kaur Administration &; General Affairs
Udin Wahidin	Kaur Planning
And Purnama	Hamlet Head 1
Adi Setiadi Tresna	Hamlet Head 2
Nana Sujana	Service Kasi Staff
Sely's is a no-brainer.	Kaur Finance Staff

**B. Strategies to build community independence and welfare on natural resources**

The word "strategy" comes from the Greek word "strategos" which refers to military leadership. This term describes the role of generals in devising plans to win battles. This definition is in line with the concept expressed by the famous strategist, namely Clausewitz. Therefore, it is not surprising that the word "strategy" is often associated with the context of war. In general, strategy can be interpreted as a method or approach to achieve certain goals.

Strategy management, according to Wheelen & Hunger (2008), refers to a series of steps, decisions, and actions taken by a company to determine its long-term performance. Good quality strategic management can guide the organization in implementing strategy through the planning process, programs, budgeting, performance management systems, structural changes in the organization, and program and project management. In addition, another important aspect to note is how strategies are applied in asset management or resource management.

### **Training Program Development**

The training provided allows for more effectiveness in strategic planning, financial management, and marketing of products or services. This has a positive impact on the productivity and profitability of BUMDes. Second, an important finding is in overcoming administrative barriers that often hinder the progress of BUMDes. The training program helps BUMDes members to better understand and manage licensing, taxation, and other regulatory processes. By reducing bureaucracy and administrative barriers, BUMDes can operate more smoothly and efficiently.

BUMDes that receive training that suits their needs become more likely to develop new products or services, improve the quality of existing products, or find new ways to market their products. This gives a boost to the competitiveness of local businesses. An important finding is in terms of reducing dependence on government assistance. SOEs that are more economically independent are able to generate enough revenue to support their own operations, reducing the fiscal burden on the government. This is in line with efforts to create a more independent village and contribute to the overall economic growth of the village.

### **Development of Sustainable Tourism Potential**

The potential of Panambangan Village tourist attraction has been a tourist attraction that until now has not been developed. Tourism potential in Panambangan Village, broadly speaking, can be grouped into natural tourism, cultural tourism. Each potential has its own uniqueness and characteristics as a tourist destination. Natural tourism potential consists of several potential tourist attractions, including; Aru, Cimanis River Rapids, Liang Putri Stone Petilasan Site, Wills Well. The wealth of tourism potential of Panambangan Village needs to be developed in order to support sustainable tourism. Recommendations that can be given to develop tourism potential are directed based on the condition of Panambangan Village whose status as a tourist village, but conditions on the ground have not reflected this. This is shown by the development of tourism which is still constrained by development costs. Even though Panambangan Village has many

natural features and cultural traditions that can be appointed as quite interesting tourist attractions.



**Picture 3 of the Cimanis River qualification test**

### **Conclusion**

The conclusion of this study shows that efforts to optimize natural resources can be key in achieving community welfare, by combining ecological sustainability and economic development. The implementation of best practices in the use of natural resources can open up new opportunities, improve people's living standards, and create a healthy and sustainable environment.

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