

## AUTHENTIC COMMUNICATION OF INDONESIAN VETIVER SPA TO IMPROVE THE ELDERLY'S WELL-BEING IN BAKALAN VILLAGE

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### ABSTRACT

Bakalan Village is rich in potential medicinal plants and vetiver (*Vetiveria zizanioides*), but its use by the elderly community of Karang Werda Hasanudin is still limited to traditional consumption with low economic added value. This program develops innovative Vetiver Spa products that meet pharmaceutical standards, using the "Authentic Communication" strategy to increase physical well-being and economic independence among the elderly. Using a PAR approach with a total of 30 participants across generations-elderly, pre-elderly, and youth-the stages of implementation include: (1) socialization and mapping of potential; (2) training in the formulation of spa products (foot bath) according to household GMP; (3) training in creative packaging (macramé and crochet); and (4) mentorship on cultural branding narrative. This program succeeded in creating innovative variants of hygienic spa products. Clinically, vetiver foot spa therapy reduces systolic blood pressure in the elderly by 7.7% from 147.44 to 136.11 mmHg and resulted in significant relaxation effects. Socially and economically, this authentic communication strategy succeeded in amplifying the local wisdom narrative of partners, as proven by the publication in Times Indonesia, which reached more than 153,000 readers, and hundreds of organic views on YouTube. Herbal health innovation combined with authentic communication is effective in enhancing elderly health status while opening up new markets with strong cultural branding. It is recommended that the "PELUKAN" model be replicated in other tourism villages, with support from local government policies for certification.

**Keywords:** Authentic Communication, Bakalan Village, Creative Economy, Elderly Well-being, Indonesian Vetiver Spa.

### 1. INTRODUCTION

The global paradigm of the wellness economy has increasingly shifted toward products that integrate natural ingredients with local cultural wisdom. In the context of community-based enterprises, the sustainability of Small and Medium Enterprises depends on citizens' engagement in managing local resources (Nugroho & Numata, 2021) and how effectively collectivism is implemented to ensure intergenerational business continuity

(Torres et al., 2023). However, while the "back to nature" trend creates significant opportunities for herbal health products, such as spas and aromatherapy, many community groups encounter difficulties in innovation and market positioning. It appears that a lack of distinct cultural communication strategy results in products unable to find a strong market position, which in turn makes the economic welfare of the members suboptimal (Santos et al., 2020). On the other hand, product innovation coupled with cultural authenticity and consistent communication strategies has been proved to improve the competitiveness of craft and wellness-based SMEs (Chatterjee et al., 2023).

Indonesia holds much biodiversity, which has great pharmacological and cultural value. Most prominently, the Vetiver plant, *Vetiveria zizanioides* (L.), features in local traditions throughout the archipelago: it is used in North Sumatra during marpangir rituals, labeled narwastu in Java, referred to as halius by the Batak community, and has been integrated into most handicrafts and aromatherapy in Garut, West Java (Dewi et al., 2020). In addition to its cultural value, Vetiver possesses considerable scientific credibility. Vetiver roots are used in traditional medicine and Ayurveda for fever, stomach problems, and skin issues (Grover & Behl, 2021). Its pharmacological properties include sedation of the nervous system, antiseptic effects, anti-rheumatic effects, and facilitation of blood circulation (Chen et al., 2020; Rat et al., 2020). Coupled with other accessible herbal ingredients, like Red Ginger (*Zingiber officinale* var. *rubrum*) and Turmeric (*Curcuma longa* L.), these Vetiver-based formulas will make a powerful foundation for traditional spa treatments, particularly for relaxation therapy targeting elderly and pre-elderly groups.

Despite this potential, natural resources utilization in Bakalan Village, Malang, is still underdeveloped. The partner for this program, Karang Werda Hasanudin, is an active elderly community that has engaged mainly in knitting and macramé crafts. Although they live in an area with plenty of Toga and Vetiver, the utilization of these commodities is limited to traditional household consumption without adding economic value. There are three main problems with the partners: (1) minimal knowledge about hygienic and safe formulation of spa products according to pharmaceutical standards; (2) unappealing packaging of products; and (3) minimal capability for marketing communication.

In marketing, for instance, seniors are said to have a hard time keeping up with the aggressive new way of digital marketing. This urgently calls for "Authentic Communication", a marketing strategy based on honesty in storytelling, cultural values, and local wisdom-inherent in the strengths of the elderly. Literature on authentic communication suggests that consumers are increasingly inclined to trust products that feature origin stories, transparent ingredient explanations, and a consistent communicative tone (Bulmer et al., 2024; Hladek, et al., 2024; Molleda, 2010).

Real perception is sometimes subjective and shaped by cultural capital of the consumer (Beverland, 2006; Holt, 1998; Molleda, 2010), hence, storytelling and family lore must be incorporated into marketing for the purpose of endorsing that, as a consumer, they buy not only a product, but a "story" (Röll & Meyer, 2020; Solomon, 2020). In addition, modern-day customers value environmentally friendly packaging that originates from cultures worldwide (Parkhi et al., 2025). This supports incorporating Vetiver

spa products because the partner already possesses skills related to knitting and macrame, and package design is a key branding tool for the cosmetology and health sectors (Batwara et al., 2022; Srivastava et al., 2022). Instead, this community service activity is offered as a multidisciplinary solution that integrates Pharmaceutical Science and Communication Science. It serves to develop “Indonesian Vetiver Spa” products simultaneously combined with a strong branding message that can improve the health and wealth of its partners. Based on the aforementioned background information and rationale, this community service is intended to: (1) improve the innovation ability and skills of members of Karang Werda Hasanudin in spa manufacturing from Vetiver combined with knitted/macrame handicraft; (2) develop and appraise the effectiveness of honest communication practices relying on cultural significance and raw material sources to classify the product in the wellness product market; (3) develop cooperation from across multiple generations (the elderly, pre-elderly, and youth) for natural health knowledge dissemination and promotion of cultural intelligence; (4) target the local and global wellness tourism market by creating aesthetic packaging combined with strong cultural stories; and (5) improve digital marketing capacity to cope with digital literacy.

## 2. PROBLEM AND FORMULATION OF QUESTIONS

Karang Werda Hasanudin, found in Bakalan, Malang, is a representation of a dynamic elderly population, known as ‘lansia,’ that has long depended on the manufacturing of knitted and macramé handicrafts under a system of cultural creativity economics. Yet, a critical assessment of the existing situation of this community shows a lack of development towards improved mobility and prosperity for its members (Santos et al., 2020). The central problem is two-pronged, namely a lack of innovation for the handicrafts themselves and the inability to build a true communication platform for the promotion of said handicrafts to effectively stand out in a wellness market.

Although the community has enormous “cultural capital”—in this case, the transfer of intergenerational knowledge for local herbs—this untapped potential is being unrealized. The missed opportunity here is, ethno-pharmacologically, Vetiver, or *Vetiveria zizanioides* (L.), known as Narwastu or Akar Wangi, that although tested for its efficacy in Caribbean folk medicine, Ayurveda, and scientifically for its uses as a nervine relaxant, antiseptic, and circulatory stimulant (Chen et al., 2020; Grover & Behl, 2021; Rat et al., 2020), is thus far unreintegrated into the community's assembly line.

Moreover, the existing marketing strategy neglects to communicate the “aura” that the product exudes. In the wellness tourism market, a consumer is not only buying a product; a consumer is buying a story— (Röll & Meyer, 2020; Solomon, 2020). The lack of such a story that integrates the medicinal properties of Vetiver, the cultural heritage of the senior generation, and the eco-sensitive packaging through macrame or knitting ends up positioning the Karang Werda Hasanudin weakly in the market. Without a strategy that integrates medicinal innovation through product development, along with a harmonious message or storytelling, the Karang Werda Hasanudin might forfeit its sustainability, along with its position as a cultural heritage curator. Based on the identified difference between the

cultural capital of this community and their current market performances, this community engagement program is designed to address the following questions:

- a. Q1 (Product Innovation & Pharmacology): How might the traditional knowledge of *Vetiveria zizanioides*, blended synergistically with other herbs such as Red Ginger (*Zingiber officinale* var. *rubrum*) and Turmeric (*Curcuma longa* L.), be scientifically developed into a standardized spa product that offers a novel value chain for senior citizens of Bakalan village?
- b. Q2 (Strategic Communication): How can a strategy for "Authentic Communication" be developed and executed to convert the subjective cultural memory of senior generations into a compelling brand storytelling platform that can attract the contemporary wellness tourism segment?
- c. Q3 (Social & Economic Impact): How far can the integration of intergenerational transfers of knowledge, linking senior, pre-senior, and younger generations, along with digital marketing literacy skills, enhance the overall well-being of the members belonging to Karang Werda Hasanudin?. The following activities map outlines the flow of the article, demonstrating how the programme bridges the gap between Traditional Ecological Knowledge (Pharmacy) and Market Competitiveness (Communication Science).

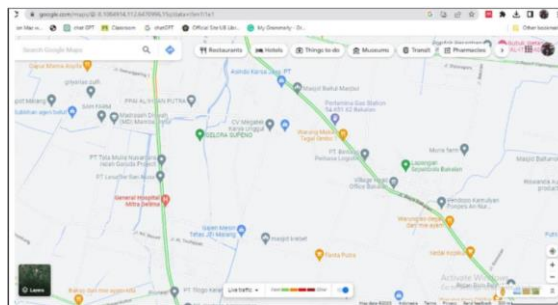


Figure 1. Location Map of Bakalan Village, Bululawang District, Malang Regency, showing village boundaries, administrative center, and neighboring village.

Table 1. Activities Roadmap

Phase	Key Components & Theoretical Framework	Output / Section in Article
I. Input (The Problems)	Site: Bakalan Village (Karang Werda Hasanudin).	Introduction: Establishes the urgency of upgrading from simple crafts to "Wellness Products" using references (Dos Santos et al., 2021; Dewi et al., 2020).
	Gap: Stagnant craft sales, lack of pharmacological innovation.	
	Theory: Attribution Theory; Resource-Based	

	View (Local Wisdom) & Wellness Trends.	
II. Process (The Intervention)	Pharmacy Formulation of Vetiver + Ginger + Turmeric Spa.	Action: Methods: Participatory Action Research (PAR) detailing the formulation process and the “Authentic Communication” workshop structure.
	Design Action: Utilising Macramé/Knitting for Eco-Packaging.	
	Communication Action: Narrative construction (Storytelling of Vetiver).	
	Educational Intergenerational workshops.	
III. Output (The Solution)	Product: Prototype of “Indonesian Vetiver Spa” Kit.	
	Strategy: Branding that emphasises “Origin” & “Memory” (Molleda, 2010).	Results & Discussion: Data on product acceptance, pharmacological safety perception, and success of the narrative in digital pilots.
	Skill: Digital literacy and therapeutic herbal knowledge.	
IV. Outcome (The Impact)	Well-being: Economic lift + Preservation of Cultural Memory.	Conclusion: Summarises the efficacy of the Pharmacy-Communication nexus in community empowerment.
	Market Competitiveness in Wellness Tourism.	Position:
	Sustainability: Youth involvement (Torres et al., 2023).	

### 3. LITERATURE REVIEW

#### **Authentic Communication and Cultural Capital in Wellness Markets.**

In modern wellness culture, being competitive is now less about differentiation through a product's utility, but about communication consistency and linking creative authenticity to cultural authenticity itself. The term ‘Authenticity’ is a subjective construct that relies on a market actor’s cultural capital, being a dynamic force that evolves through interactions across consumer culture’s marketing channels. The

development of “origin stories” and a tonal ‘voice’ is considered vital, where a consumer wants to be convinced of a product’s authenticity through its credible ‘story’ or ‘voice.’ According to Molleda (2010) and developed by Yakut, in 2018, a tremendous desire exists among consumers to be able to tap into the ‘voice’ or ‘story’ of a product. Based on this marketing strategy, for a community enterprise such as Karang Werda Hasanudin, the ability to ‘tell the story’ about their heritage, turning their products from mere ‘commodity’ objects to ‘storytold’ artefacts, is vital. According to Attribution Theory, when a consumer is able to tap into the ‘story’ of a product, they attribute ‘value’ to that product if the objective of the senior generation is viewed—instead of a selfish motive of merely making profits—to be about cultural heritage and authenticity, rather than a selfish motive of generating profits.

### Ethno-pharmacological Potentials of Vetiveria

The biological basis of this therapy is based on the medicinal value of Vetiver (Akar Wangi, local name). Grover & Behl (2021) describe Vetiver root oil as a ‘nervine tonic, possessing exemplary anxiolytic, anti-inflammatory, and hypnotic properties.’ In Ayurveda medicine, this drug is also known to stimulate blood circulation, treating rheumatoid arthritic pain, according to Rat et al. (2020). Additionally, its synergistic interaction among these two herbs, namely Red Ginger (*Zingiber officinale* var. *rubrum*) and Turmeric powder ‘*Curcuma longa* L.’, is known to provide a ‘powerful vasodilating effect’, a necessary adjunct to elderly peripheral circulation. Finally, scientific findings provided by Takahashi et al. (2022) & Ali, et al. (2023) successfully prove that foot baths using these plant extracts, along with optimum temperatures of 42°C for 15-20 minutes, reduce a considerable percentage of hypertension and improve ‘vascular elasticity without stimulating cardiac stress’, therefore regarded as a ‘safe, non-invasive procedure for seniors. Consumer Behaviour and Intergenerational Memory Consumer behaviour is often conceptualised as a “Black Box” where external stimuli (marketing) undergo internal processing (perception/memory) to produce a response (Solomon, 2020).

Model of Consumer Behavior

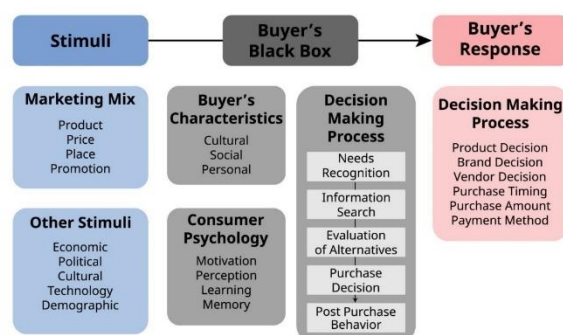


Figure 2. Model of Consumer Behaviour

#### 4. RESEARCH METHOD

The community service activities utilized a Participatory Action Research (PAR) paradigm that utilized an exploratory-collaborative design. This was done to allow for the active participation of the community members as co-investigators rather than passive respondents to the study (Liao & Peng, 2024). The activities were conducted at the Karang Werda Hasanudin Group or the Elderly Association-owned facility at Bakalan Village, Bululawang Sub-district, Malang Regency, East Java, from July to November 2025. This was where the facility was selected through purposive sampling. It had a certain "cultural capital" for its knitted and macrame artefact-making skills, to be integrated into the wellness value chain.

A total of 30 participants, or N=30, was collected through a purposeful sampling method to achieve a well-balanced Intergenerational Cohort. The make-up of the study's sample was stratified to include: The medicinal formulation was standardised according to ethno-pharmacological literature available for nervine relaxants and vasodilators (Ali, et al., 2023; Grover & Behl, 2021). The formulation for each spa basin was composed of:

- a. Vetiver Roots (Vetiveria zizanioides L): 3g (dried)
- b. Red Ginger (Zingiber officinale var. rubrum): 5g (dried)
- c. Turmeric (Curcuma longa L.): 5g (dried)
- d. Solvent: 1.5 liters of water

Equipment provided was: boiling vessels made of stainless steel, digital temperature probes for maintaining the 42°C temperature, digital scales, and specially cleaned foot basins. "Slow Packaging" made use of local cotton yarn for the casing of the knitted or macramé parts.

**Table 2. Programme Success Indicators**

Component	Indicator	Target Measure	Verification Method
Participation	Attendance consistency across all phases.	90% retention	Attendance Logs
Competence	Ability to produce the spa formulation at the correct temperature (42°C).	100% of Youth/Pre-elderly	Practical Exam
Product Output	Creation of a market-ready "Indonesian Vetiver Spa" kit with macramé and crochet packaging.	1 Standardised Prototype	Physical Product Audit
Communication	Ability of youth to articulate the "Origin Story" of the product.	5 Digital Content Pieces	Social Media Content Analysis
Sustainability	Commitment to continue production post-programme.	Signed Agreement	Future Production Plan

## 5. RESEARCH AND DISCUSSION

### a. Research

#### Physiological Impact and Relaxation Response

The intervention resulted in a significant quantitative improvement for the physiological parameters of the subjects, proving the efficacy of the standardised herbal foot soak treatment (42 °C for 15 minutes). As explained within the methodology section, the formula that combined *Vetiveria zizanioides* L. (Vetiver), *Zingiber officinale* Var. *rubrum* (Red Ginger), and *Curcuma longa* L. (Turmeric) had a positive relaxation response for all three generations of cohorts (N=30).

**Quantitative Results:** The Youth Cohort (21-30 years): After therapy, there was a reduction in Systolic Blood Pressure from the baseline value of 116.88 mmHg to 113.50 mmHg. Heart rate was reduced significantly from 93.13 bpm to 86.38 bpm. A mild, non-pathological elevation of Diastolic Blood Pressure was perceptible from 73.13 mmHg to 75.75 mmHg, representing a normal adaptation of the peripheral circulation to the stimulation of heat. Pre-Elderly Group (48-59 years): This group showed a decrease in SBP from 121.31 mmHg to 117.92 mmHg, accompanied by a decrease of 2.5% in HR, signifying a decrease in the sympathetic nervous system, thus a state of deep relaxation.

Elderly Group (>60 years): Most importantly, this vulnerable group recorded the most significant decrease. The SBP was reduced from 147.44 mmHg to 136.11 mmHg, that is, -11.33 mmHg or approximately 7.7%. This blood pressure-lowering capacity supports findings by Ali, et al. (2023) and Takahashi et al. (2022), who suggested that the synergistic effect of thermal vasodilation and gingerol and vetiverol's transdermal absorbability can decrease vascular resistance. On the subjective side, the result of the Visual Analogue Scale test confirmed that 88.9% of the senior group was "Very Relax," thus endorsing the safety profile of the 42 °C protocol being within the acceptable range advocated for by a thorough study made by Leszczyński & Roman (2023).

#### Strengthening Authentic Communication and Heritage Branding

In terms of physiological health, this pilot was successful in re-positioning the output of the community from 'generic craft' to 'cultural wellness assets.' The training for the second phase was designed to incorporate Authentic Communication, enabling them to communicate effectively on the 'Origin Story' of the 'ingredients.' By employing Attribution Theory, these seniors and youth have learned that the 'signature scent of Vetiver' is a 'Memory Cue' and that 'Macrame/Crochet packaging' are 'Visual Cue' for recalling the memory (Cohen, 1988; Molleda, 2010; Solomon, 2020).



Figure 3. The 'PELUKAN' Framework (National Intergenerational Vetiver Health Education Programme), illustrating the flow of knowledge transfer from elderly mentors to youth digital natives.

### Consumer Perception and Packaging

Also, as stated by Aprianingsih et al. (2023), the purchasing intent of "Slow Fashion" or craft wellness products is largely led by eco-aesthetics. Notably, the adoption of Knitted/Macramé Packaging (Figure 5) as a "Breakaway" feature differentiates the Indonesian Vetiver Spa from mass-produced plastic packaging. The packaging plan is instrumental to the findings of Regina & Anindita (2022); Cheung & To (2019), who claim that a natural brand identity depends on the compatibility of "natural ingredients" and "natural packaging."



Figure 4. The 'Slow Packaging' innovation: Hand-knitted casings containing the dried Vetiver, Red Ginger, and Turmeric blend. This aesthetic elevates the product from a raw commodity to a premium wellness gift.

### Breakaway Positioning Strategy

The most important strategic accomplishment connected to this community service was the execution of Breakaway Positioning Strategy (Figure 5). The group was trained to shift their perception of the product from that of a conventional jamu soak to that of a Therapeutic Wellness Experience. Strategic Shifts: Redefining Purchasing Criteria: The shift of

the consumer's attention from "price" to "cultural value" and "therapeutic efficacy". Modifying Consumption Behavior: Encouraging a transition from intermittent salon treatments to a regular, family-oriented, homemade ceremony facilitated by the use of the PELUKAN diary. Marketing to the 'Glothetic' Segment: Responding to the Global-Authentic consumer who requires local goods that conform to worldwide safety norms.

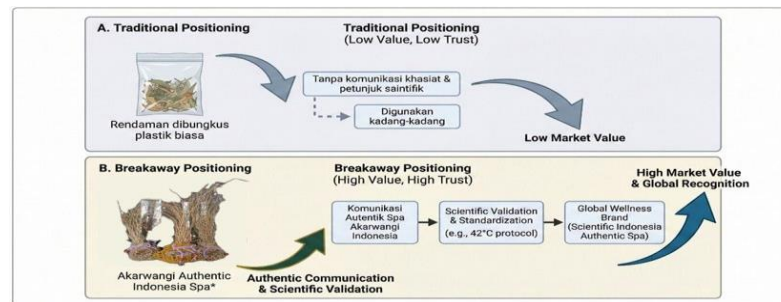


Figure 5. Schematic of the Breakaway Positioning Strategy. The transition from "Traditional Soak" (Low Value, Low Trust) to "Authentic Indonesia Spa" (High Value, High Trust) is mediated by scientific validation and narrative branding.

## b. Discussion

### Factors, Challenges, and Solutions

The success of the program was a result of the complementary interaction of the Elderly (Cultural Capital) and the Youth (Digital Capital). Nevertheless, the literacy levels among the digital platform users remained a major concern. Solution: Creating the @bungapuspaofficial accounts on Instagram and YouTube helped provide a formal platform for the youth to learn digital marketing. Result: The digital content available through this platform is now a reservoir of knowledge that can be accessed through this link on YouTube.

The program helps intergenerational synergy and digital capital formation in wellness destination branding. In international marketing communication perspective, the programme's efficacy emerges from a sophisticated intergenerational dialectic wherein embodied cultural capital converges with digitally-mediated social entrepreneurial practice to facilitate authentic destination branding. The traditional tension between heritage preservation and market-driven representation has been productively reconciled through a participatory framework that positions the elderly as custodians of intangible cultural knowledge, whilst youth function as mediators of digital dissemination channels.

In this program, the digital literacy as a structural challenge to market penetration. The insufficient digital literacy levels amongst platform users represent a critical bottleneck in the democratisation of e-commerce participation within heritage-based enterprises. This digital divide transcends mere technical competence; it reflects what scholars identify as the asymmetrical distribution of digital cultural capital—comprising embodied digital literacies, institutionalised digital credentials, and the objectified resources required for meaningful online

engagement. The phenomenon is particularly acute within rural and traditional communities, where differential access to technological infrastructure intersects with cognitive barriers to digital platform navigation. Research demonstrates that despite technological availability, individuals lacking familiarity with algorithmic curation systems, metadata optimisation, and visual-semiotic conventions of social media platforms remain marginalised from valuable market segments.

The program shows the institutional remediation through formal platform development. The establishment of the @bungapuspaofficial accounts across Instagram and YouTube constitutes a strategic institutional response to this structural inequality. Rather than positioning digital marketing as a peripheral activity, the formalisation of a dedicated digital presence transforms the online environment into characterise as a community of practice—a socially legitimated space where knowledge transfer occurs through scaffolded participation and legitimate peripheral participation. The platform functions dually: as a pedagogical instrument facilitating youth acquisition of digital marketing competencies, and as a market-facing interface that transmutes embodied cultural knowledge into visually-encoded narrative content.

The intentional integration of visual semiotics—whereby traditional wellness practices are translated into denotative and connotative visual significations—demonstrates sophisticated engagement with how tourism audiences construct meaning from digital representations. The vetiver spa's historical positioning within Javanese wellness traditions becomes semiotically re-articulated through aesthetic composition, spatial framing, and associative imagery, thus creating what semioticians term symbolic authenticity—an authoritative representation that validates the heritage claim whilst rendering it accessible to geographically dispersed, digitally-native audiences.

This program develops the knowledge reservoir and sustainable content ecosystems. The YouTube repository functions as an archival knowledge system that transcends the temporal ephemerality characteristic of algorithm-driven social media feeds. This repository architecture serves multiple constituencies: it provides accessible documentation of traditional wellness methodologies for younger community members engaged in intergenerational knowledge transmission, whilst simultaneously functioning as verifiable evidence of authenticity that counteracts the inevitable commodification risks inherent in cultural tourism marketing. From a communication theory perspective, the platform's sustained presence counters the problem identified in digital heritage preservation literature, wherein decontextualisation and oversimplification frequently accompany the translation of embodied practices into digital representations

Authenticity governance and community-centred branding. Contemporary scholarship on heritage tourism emphasises that ethical digital branding necessitates participatory governance models wherein community stakeholders retain agency over representational practices. The programme's apparent commitment to community-directed content production—evidenced by youth leadership in digital curation—aligns with evidence-based best practices in community-based tourism development. Research from Southeast Asian contexts demonstrates that locally-driven

storytelling generates superior outcomes across authenticity preservation, tourist satisfaction, and equitable economic distribution compared to externally-imposed branding frameworks.

However, the commodification dynamic merits critical attention. The transformation of traditional spa practices into Instagram-optimised visual content inherently involves termed the simulacral shift—the transition whereby cultural artefacts progressively lose their ceremonial significance and become aestheticised consumer products. The semiotisation of wellness practices risks reducing multivalent, embodied traditions into consumable experiences denuded of contextual meaning. Mitigating this requires sustained investment in supplementary educational content that explicates cultural significance beyond market appeal

Intergenerational knowledge transfer as bidirectional phenomenon. Contemporary consumer research reveals a significant paradigm shift from unidirectional intergenerational influence toward bidirectional dynamics, wherein younger consumers increasingly shape household consumption patterns, particularly in digital and lifestyle product categories. The Bunga Puspa programme exemplifies this reconfiguration: rather than youth passively receiving elder-mediated knowledge, the digital competencies of younger participants become commodified as cultural translation labour. This inversion creates novel tensions—whilst youth-led digital curation enhances global market accessibility, it simultaneously positions digital natives as gatekeepers determining which cultural elements receive symbolic capital allocation.

The programme's ostensible success therefore rests upon precarious organisational foundations. The sustainability of intergenerational collaboration depends upon continued validation of youth contributions through economic benefit distribution, institutional recognition, and meaningful decision-making authority. Literature on cultural entrepreneurship demonstrates that programmes failing to institutionalise equitable stakeholder participation frequently encounter generational backlash, wherein youth cohorts subsequently withdraw their labour contributions.

We conclude towards theoretically-informed sustainability. The complementary interaction between cultural and digital capital represents neither automatic nor inevitable. Rather, it constitutes a contingent outcome of deliberate institutional design choices. To sustain programme momentum, stakeholders must: (1) formalise digital literacy training through accredited competency frameworks; (2) establish mechanisms for transparent revenue sharing that recognise youth creative labour contributions; (3) implement content governance systems incorporating community oversight committees; and (4) develop longitudinal research programmes documenting long-term impacts upon community cultural vitality and economic equity. Only through such rigorous institutionalisation can intergenerational wellness heritage branding transcend the performative cultural tourism paradigm toward authentic, equitable, community-centred international marketing communication.

### Scientific and Practical Implications

**Theoretical Contribution:** It applies the Attribution Theory and Intergenerational Learning to the domain of Community Based Wellness Tourism. It shows that "preservation" is a dynamic term where, through the tool of Breakaway Positioning, cultural heritage is reborn to improve the Quality of Life for senior citizens and improve the economy of the village. The work also shows that "Authenticity" is a constructed phenomenon where Cultural Narratives and Scientific Facts (Physiological Data) need to be combined. This is of immense importance to the domain of International Marketing Communication Sociology. It is because, through this, the triple challenge of the rural senior population is dealt with. It is the stagnation of the economy, deterioration of medical health, and depletion of cultural heritage. By scientifically proving the efficacy of the Vetiver-Ginger-Turmeric formulation, this project brings local intelligence to scientific proof, thus making local intelligence a scientifically acceptable practice. Moreover, by implementing the Authentic Communication Paradigm, this project solves the market failure of previous attempts by this community, proving that rural produce can be a successful worldwide product if backed by a strong narrative identity. The main contribution of this work is to generate the Interdisciplinary Nexus for Pharmacy and Strategic Communication.

**Practice Contribution:** It offers a template for Karang Werda to improve its sales by 100 percent through high value-based differentiation.

**Practical Application:** PELUKAN creates a template for other villages to replicate. By incorporating Ethno-pharmacology, or the beneficial uses of Vetiverol/Curcumin/Gingerol, along with the Creative Economy, or packaging of Macramé, the Karang Werda Hasanudin village creates a sustainable income that is also a health-based intervention. This two-in-one template is absolutely vital to the sustainability of tourism-based initiatives for local communities, as stated by Nirwana et al. (2025) and reinforced by Parkhi et al. (2025).

## 6. CONCLUSION

Based on the implementation of the National Intergenerational Vetiver Health Education Programme (PELUKAN), the conclusions hereafter address the initial formulation of the problems: Product Innovation and Standardization: The project was able to convert the local knowledge of the community into a scientifically standardized product. It is through formulating *Vetiveria zizanioides*, Red Ginger, and Turmeric into a standard 42°C spa therapy that the Karang Werda Hasanudin was able to develop its product from mere handicraft to a valuable spa therapy. This addresses the question of how cultural capital is transformed into economic assets.

**Strategic Competitiveness:** The Authentic Communication strategy has resolved the issue of lack of market visibility for the community. By incorporating the 'Origin Story' and cultural heritage through the aesthetic packaging of 'aesthetic knitting/macramé', the product is now a Cultural Wellness Icon because of its shift from being a commodity to a brand that is credible. This underscores the importance of authenticity of the 'Origin Story' to achieve competitiveness within the wellness tourism market.

Social and Economic Impact: It is apparent that a Sustainable Intergenerational Ecosystem has been created through this intervention. The symbiotic relationships that have developed between the senior generation, who act as keepers of tradition, and the younger generation, who serve as digital marketers, have brought about a positive impact on social cohesion and ensured a sustainable business model.

### RECOMMENDATIONS

For Market Development and Digital Sustainability: Given the proven effectiveness of digital reach (more than 154,000+ readers through Times Indonesia and organic YouTube engagement), ongoing investment in digital infrastructure and training is essential. University-industry partnerships should establish e-commerce platforms specifically designed for micro-enterprises from rural communities, providing technical support and digital marketing training to ensure long-term market visibility. Additionally, consideration should be given to documenting the PELUKAN model as an open-source resource manual available to prospective communities, whilst simultaneously protecting local intellectual property rights regarding the vetiver branding narrative and traditional knowledge embedded in the product formulation.

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