https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/ligundi
P - ISSN: 3048-3182
E - ISSN: 3048-250X

The Role of Cultural Preservation in Community Development: Revitalizing Indigenous Practices Through Social Outreach

Khoiriyah[1]
[1]Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

ABSTRACT

Cultural preservation plays an important role in maintaining the identity, traditions, and social values of communities. However, the development of modern society has created various challenges for the sustainability of indigenous practices, particularly among younger generations. Social outreach has emerged as an important approach to revitalizing traditional knowledge, encouraging community participation, and strengthening cultural awareness. This study aims to explore the role of cultural preservation in community development, with a specific focus on how social outreach initiatives contribute to the revitalization of indigenous practices. A mixed-methods approach is proposed, combining quantitative surveys to examine cultural awareness and community participation with qualitative interviews to explore the experiences of community members and cultural practitioners. The study focuses on the relationship between cultural outreach activities, public participation, and the continuity of indigenous practices. The illustrative findings presented in this draft suggest that community-based cultural activities can strengthen cultural awareness, increase participation among younger generations, and improve cooperation between local institutions and traditional knowledge holders. The study emphasizes that cultural preservation should not be limited to maintaining historical objects or documenting traditional practices but should also involve active community participation and the integration of cultural values into everyday social life. The findings highlight the potential of social outreach as a practical strategy for supporting sustainable community development while maintaining cultural identity.

KEYWORDS

cultural preservation, community development, indigenous practices, social outreach, cultural identity

Citation: Khoiriyah. (2026). The Role of Cultural Preservation in Community Development: Revitalizing Indigenous Practices Through Social Outreach. *Journal Ligundi of Community Service*, *3*(5), 1–12. https://doi.org/10.17323/ligundi.v3i5.1375

Correspondence:

Khoiriyah,
khoiriyah@staff.uinsaid.ac.id

Received: June 12, 2026

Accepted: August 15, 2026

Published: October 31, 2026

INTRODUCTION

The preservation of culture has become an important concern in contemporary society, particularly as communities experience rapid social, economic, and technological changes (Dorsey, 2026). Indigenous practices represent an important part of cultural identity because they contain traditional knowledge, collective values, local wisdom, and historical experiences passed down from one generation to another (Ryan & Wilde, 2024). These practices may include traditional ceremonies, local languages, handicrafts, oral traditions, agricultural knowledge, customary institutions, and community-based forms of cooperation (George dkk., 2026). However, the continuity of indigenous practices is increasingly challenged by modernization, and urbanization.

Cultural preservation is not only concerned with protecting historical objects or maintaining traditional ceremonies (Aigwi dkk., 2026). It also involves sustaining the knowledge, skills, values, and social relationships that give cultural practices meaning within a community. The 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes the importance of safeguarding cultural expressions and ensuring their continued transmission between generations (Tortajada dkk., 2026). From this perspective, indigenous practices should be understood as living cultural resources that develop through the active participation of the people who maintain them. Cultural preservation therefore requires approaches that allow communities to participate directly in identifying, practicing, and transmitting their cultural heritage.

In the context of community development, cultural preservation can contribute to strengthening social relationships, encouraging collective responsibility, and supporting a shared sense of belonging (Chiu & Spinney, 2024). Communities that maintain strong cultural connections may have opportunities to develop cooperation through traditional activities, customary meetings, collective work, and cultural celebrations. These activities can create spaces for interaction between community members and encourage the exchange of knowledge between generations. Cultural practices may also provide opportunities for local economic development through traditional crafts, cultural tourism, local products, and community-based cultural enterprises (Kiessling dkk., 2021). Nevertheless, these potential benefits depend on how cultural resources are managed and whether local communities are meaningfully involved in the development process.

Social outreach has emerged as an important approach to connecting cultural preservation with broader community participation. Social outreach refers to organized activities that bring information, educational opportunities, services, or community programs to people who may not otherwise have sufficient access to them (LaFromboise dkk., 2026). In cultural preservation, outreach activities can include traditional arts workshops, cultural exhibitions, storytelling sessions, local history documentation, community discussions, school-based cultural programs, and collaborative projects involving cultural practitioners and young people (Waubanascum dkk., 2022). Through these activities, cultural knowledge can be shared in accessible ways and connected with the needs and interests of contemporary communities. Such approaches can also encourage people to recognize indigenous practices as valuable resources rather than as traditions that belong only to the past.

Despite the potential of social outreach, several challenges continue to affect cultural preservation initiatives. Some communities experience limited financial resources, inadequate institutional support, and insufficient opportunities for traditional knowledge holders to share their expertise (Hill dkk., 2026). In other cases, cultural programs are organized only during particular celebrations and are not continued through regular educational or community activities. Younger generations may also perceive traditional practices as less relevant to their daily lives, especially when cultural knowledge is not presented through methods that reflect their interests and experiences (Sharma dkk., 2021). These challenges indicate that cultural preservation requires more than occasional events. It requires sustainable activities that encourage regular participation, intergenerational learning, and cooperation among community members.

Another important issue concerns the relationship between cultural preservation and community ownership (Antwi dkk., 2025). Programs developed without sufficient participation from local communities may fail to reflect the meanings, priorities, and needs associated with indigenous practices. Cultural preservation initiatives should therefore recognize the role of traditional leaders, elders, artisans, local historians, community organizations, educators, and young people. Their involvement can help ensure that cultural knowledge is represented appropriately and

transmitted according to community values (Swara dkk., 2025). At the same time, the participation of younger generations can introduce new approaches to documenting and communicating cultural practices without removing the authority of the communities that maintain them.

The specific problem addressed in this study is the limited integration of cultural preservation activities into sustainable community development strategies (Clark & Nyaupane, 2025). Although cultural events and heritage programs may increase public awareness, their contribution to long-term participation and the continuity of indigenous practices requires further examination. Cultural preservation is sometimes treated as a separate activity from education, local economic development, and community empowerment (Banda dkk., 2024). As a result, the social value of indigenous knowledge may not be fully incorporated into broader development initiatives. This situation highlights the need to examine how social outreach can connect cultural preservation with community participation and local development priorities.

The primary objective of this study is to investigate the role of cultural preservation in community development through the revitalization of indigenous practices (Su dkk., 2026). The study aims to examine how social outreach activities can improve cultural awareness, encourage participation among younger generations, and strengthen cooperation between community members and cultural institutions. It also seeks to identify the factors that support or limit the effectiveness of outreach initiatives, including community involvement, institutional support, resource availability, and the suitability of program activities (Bui dkk., 2025). By addressing these objectives, the study is expected to provide a clearer understanding of how cultural preservation can contribute to the development of inclusive and culturally aware communities.

Another objective is to explore the potential contribution of indigenous practices to social cohesion and local empowerment. Traditional knowledge may provide opportunities for community members to collaborate, share skills, and strengthen their relationships through activities that have cultural significance (Jjagwe dkk., 2026). For example, traditional craft workshops can support the transmission of practical skills, while oral history activities can preserve community memories and encourage dialogue between older and younger generations. Community cultural programs can also create opportunities for local organizations to cooperate with schools, cultural institutions, and local government (Shriberg dkk., 2026). These activities may strengthen the position of cultural practitioners and provide opportunities for communities to participate more actively in their own development.

This research is also important because cultural preservation needs to respond to changing social conditions without losing its connection to community values (Rashid & Sutley, 2026). Digital media, educational activities, and collaborative community projects may offer new opportunities to document and share indigenous practices. However, the use of these approaches should be guided by the knowledge and preferences of the communities concerned. The purpose of revitalization is not simply to make traditional practices more popular but to support their meaningful continuation and adaptation under appropriate community guidance (Siyamiyan Gorji dkk., 2026). By examining social outreach as a link between cultural preservation and community development, this study seeks to contribute to the development of practical strategies that support both cultural continuity and local participation.

The novelty of this study lies in its integrated focus on cultural preservation, social outreach, and community development (Gordon (Iñupiaq) dkk., 2023). Rather than considering indigenous practices only as cultural resources that require protection, the study examines how outreach activities can support their transmission while strengthening community participation and local cooperation. This perspective provides an opportunity to understand cultural preservation as an

ongoing social process involving knowledge, relationships, institutions, and shared responsibility (Paloma & Cathy, 2025). The findings may offer useful insights for community leaders, cultural practitioners, educators, and policymakers seeking to develop sustainable cultural programs that respect indigenous knowledge while responding to contemporary community needs.

RESEARCH METHODOLOGY

This study employs a descriptive and evaluative mixed-methods research design to examine the role of cultural preservation in community development through social outreach initiatives (Simbaña-Tasiguano dkk., 2024). By integrating quantitative surveys and qualitative inquiry, the approach identifies measurable patterns in cultural awareness and participation while capturing the social meanings, participant experiences, and structural challenges associated with traditional outreach programs (Yang & Chen, 2026). Fieldwork will be conducted in targeted communities that maintain active indigenous practices, with specific locations, timeframes, and ethical clearances established upon preliminary consultation with local leaders (Gardner & De Sousa, 2026). The target population encompasses community members, traditional knowledge holders, educators, youth, and organizational leaders; for analytical scope, an illustrative sample of 150 respondents is selected via purposive sampling for the quantitative survey, complemented by a smaller group of key informants for in-depth qualitative interviews.

Data collection follows a multi-stage procedure utilizing a structured Likert-scale questionnaire, a semi-structured interview guide, and an observation checklist to document intergenerational knowledge transfer and program dynamics (Peltier dkk., 2025). Ethical integrity is maintained throughout, ensuring informed consent and strict confidentiality regarding sensitive or restricted cultural knowledge. Quantitative survey responses are analyzed using descriptive statistics—including frequencies, percentages, means, and standard deviations—alongside applicable inferential statistical tests to examine shifts in awareness or participation where comparison data allow (Keryan dkk., 2025). Concurrently, qualitative data are processed through thematic analysis to extract core patterns such as cultural identity, intergenerational transmission, and institutional barriers. Finally, both datasets are triangulated to produce a integrated, comprehensive assessment of how social outreach supports cultural continuity and community development.

RESULT AND DISCUSSION

The proposed analysis focuses on the relationship between participation in cultural outreach activities, awareness of indigenous practices, and perceived contributions to community development. The illustrative dataset assumes the participation of 150 community members with varying levels of involvement in cultural preservation programs. The analysis examines cultural awareness, community participation, and perceived community benefits. These dimensions are used to describe how outreach activities may support the transmission of indigenous knowledge and strengthen community involvement in cultural initiatives.

Table 1 presents illustrative survey scores for cultural awareness, community participation, and perceived community benefits. The figures are provided only as a model for presenting descriptive results. In an actual study, the mean scores should be calculated from the completed questionnaires, and the measurement scale should be explained clearly.

Table 1. Illustrative Survey Scores on Cultural Preservation and Community Development

Research Variable	Number of Participants	Mean Score	Standard Deviation
Cultural Awareness	150	4.12	0.58
Community Participation	150	3.76	0.71
Perceived Community Benefits	150	4.05	0.62

The illustrative pattern in Table 1 shows relatively high scores for cultural awareness and perceived community benefits, while community participation has a lower mean score. If a similar pattern were found in actual fieldwork, it could indicate that community members recognize the importance of cultural preservation but do not participate in outreach activities to the same extent. This difference would be important because awareness alone may not ensure the continuity of indigenous practices. Community members also need accessible opportunities to learn traditional skills, participate in cultural activities, and contribute to the planning of preservation initiatives.

The relatively lower illustrative score for community participation also highlights the importance of examining practical barriers to involvement. Work responsibilities, educational schedules, limited funding, transportation difficulties, and a lack of regular activities may affect participation. Some community members may value local traditions but have few opportunities to practice them. Therefore, outreach initiatives should consider not only the content of cultural programs but also their accessibility, frequency, and relevance to community members' everyday lives.

To illustrate the possible relationship between outreach involvement and cultural awareness, Table 2 presents hypothetical awareness scores across three levels of participation. These categories are used solely to demonstrate how group comparisons may be reported. The final classification criteria should be established before analyzing actual data.

Table 2. Illustrative Cultural Awareness Scores by Level of Participation

Participation Level	Number of Participants	Mean Awareness Score	Standard Deviation
Low Participation	40	3.42	0.65
Moderate Participation	55	4.02	0.51
High Participation	55	4.58	0.43

The hypothetical pattern suggests that participants who engage more frequently in cultural activities may also report higher levels of cultural awareness. If supported by actual data, this pattern would be consistent with the view that direct experience can help community members understand the meaning and value of indigenous practices. Participation in traditional workshops, storytelling sessions, and cultural demonstrations can provide opportunities to learn cultural knowledge through observation and practice rather than through information alone.

However, a relationship between participation and awareness would not automatically demonstrate that outreach activities cause an increase in cultural awareness. Individuals who

already have strong cultural interests may be more likely to participate in the first place. The direction and strength of the relationship would therefore need to be examined using appropriate analysis and a research design that accounts for alternative explanations. Interviews and observations could further clarify whether participants became more interested in cultural practices after joining outreach activities or whether their previous interest influenced their participation.

The qualitative component of the proposed research focuses on how social outreach activities create opportunities for cultural transmission and community cooperation. Activities such as traditional craft workshops, oral history sessions, local-language learning, and demonstrations of indigenous skills can create spaces in which cultural practitioners share their knowledge with other community members. These activities may also allow younger participants to ask questions, practice traditional skills, and understand the social meanings associated with particular cultural practices. In this way, cultural preservation can become a shared community activity rather than the responsibility of a small group of cultural specialists.

One important issue to examine is the role of intergenerational interaction. Traditional knowledge is often transmitted through direct interaction, observation, participation, and repeated practice. Older community members may possess detailed knowledge of local customs, traditional production methods, ceremonial practices, or oral histories. Younger participants can contribute by learning these practices and helping communicate them through appropriate contemporary methods. This exchange can strengthen mutual understanding and provide opportunities for younger generations to develop a stronger connection with their cultural environment.

The effectiveness of intergenerational cultural activities depends on whether they provide meaningful roles for both groups. Programs that treat older practitioners only as performers or younger participants only as audiences may create limited opportunities for sustained learning. By contrast, activities that encourage dialogue, guided practice, and collaborative projects may support deeper engagement. Community members should also be given opportunities to discuss which aspects of their culture can be shared publicly and which require special care or restrictions. Such considerations are particularly important when cultural knowledge is connected with customary responsibilities, sacred practices, or community-specific rights.

Another important dimension is the contribution of cultural outreach to community development. Indigenous practices may support cooperation through collective work, customary decision-making, shared celebrations, and the maintenance of community spaces. When cultural activities bring different groups together, they can create opportunities for dialogue and collaboration. These interactions may strengthen social relationships and encourage participants to take greater responsibility for community initiatives. Cultural preservation can therefore contribute to development not only through the continuation of traditions but also through the relationships and collective capacities developed during cultural activities.

The potential economic contribution of cultural preservation also requires attention. Traditional crafts, local food practices, cultural performances, and community-based heritage activities may provide opportunities for local livelihoods. Cultural outreach programs can help community members identify skills and resources that could be developed through appropriate local initiatives. For example, craft workshops may support the transmission of traditional techniques while providing opportunities for local artisans to share their products with wider audiences.

However, economic development should not become the only measure of cultural value. Cultural practices also carry historical, social, spiritual, and communal meanings that cannot be fully represented by financial outcomes.

The illustrative results also suggest the importance of institutional support. Community organizations, schools, local government, and cultural institutions can contribute to the continuity of outreach initiatives by providing facilities, learning materials, funding, and opportunities for collaboration. Schools may help introduce students to local histories and traditional skills, while community organizations may coordinate activities involving practitioners and residents. Local government can support cultural preservation through appropriate policies, documentation programs, and funding arrangements. Such cooperation can help prevent cultural activities from depending entirely on occasional events or the voluntary efforts of a small number of individuals.

Nevertheless, institutional involvement should not reduce community ownership. Cultural preservation programs may become less meaningful if decisions are made without consulting the people whose traditions are being represented. Outreach activities should therefore be developed through discussion with cultural practitioners and community members. Their participation is necessary to determine appropriate teaching methods, establish priorities, and identify potential risks associated with public presentation or commercial use of cultural knowledge. A community-centered approach can help ensure that cultural revitalization respects local meanings and supports the interests of the people who maintain the practices.

The use of digital media may provide additional opportunities for cultural outreach. Audio recordings, digital storytelling, photographs, and educational materials can help document aspects of cultural knowledge and make them accessible to interested learners. Young people may contribute their communication skills to the preparation of digital materials, while cultural practitioners can provide explanations and guidance. However, digital documentation should be conducted with appropriate consent and attention to ownership, privacy, accuracy, and cultural sensitivity. Not every practice should be recorded or distributed publicly, and the decision to share cultural knowledge should remain guided by the relevant community.

The proposed findings also highlight several challenges that require consideration. Limited financial resources can restrict the frequency and scope of outreach activities. A shortage of qualified facilitators may affect the quality of cultural learning, while weak coordination between institutions can create overlapping or unsustainable programs. In some settings, younger generations may have limited time to participate because of school, work, or other responsibilities. These challenges suggest that cultural preservation requires realistic planning, shared responsibility, and regular evaluation. Programs should be designed according to the resources available and the priorities identified by the community.

The discussion further indicates that successful cultural outreach should not be evaluated only through attendance figures or the number of cultural events organized (Whitehair dkk., 2024). These indicators can show the scale of activities but may not demonstrate whether participants have developed deeper knowledge or whether indigenous practices continue beyond the program period. Evaluation should also consider participants' learning experiences, the frequency of cultural practice, the involvement of traditional knowledge holders, and the continuity of relationships

between generations (Nixon dkk., 2022). Long-term monitoring may help identify whether outreach activities lead to sustained participation or produce only temporary interest.

The practical implications of this study concern community leaders, cultural practitioners, educators, and policymakers (Paterson III dkk., 2026). Community leaders can support cultural preservation by involving residents in program planning and encouraging collaboration among local groups. Cultural practitioners can contribute their knowledge through workshops, mentoring, demonstrations, and guided learning activities (Okwechime & Johnson, 2025). Educators can connect local cultural resources with learning opportunities that help students understand their community's history and traditions. Policymakers can strengthen these efforts by providing accessible funding, supporting cultural organizations, and encouraging cooperation between educational and community institutions.

The study's main contribution is its focus on social outreach as a connection between cultural preservation and community development. Indigenous practices are not simply cultural products that need to be protected from change (Leonard, 2024). They are also part of the social relationships, knowledge systems, and collective activities through which communities understand themselves and organize their lives. When outreach programs encourage meaningful participation, cultural preservation may support both the continuity of traditional knowledge and the development of community capacities (Balaya dkk., 2026). This perspective emphasizes the importance of balancing cultural continuity with appropriate adaptation to changing social conditions.

Several limitations must be considered when interpreting the proposed analysis (Lang dkk., 2024). First, the numerical results included in this draft are illustrative and cannot support empirical conclusions until actual data are collected and analyzed. Second, cultural practices differ across communities, so the experiences of one location may not apply directly to another. Third, self-reported measures of cultural awareness and participation may be affected by participants' perceptions and willingness to provide particular responses. Future research should therefore use verified data, clearly documented research procedures, and multiple sources of evidence (Lin & Selim, 2026). Longitudinal studies may also help determine whether cultural outreach activities contribute to sustained participation and the continued transmission of indigenous practices over time.

Overall, the proposed analysis provides a framework for examining how cultural preservation can contribute to community development through social outreach (Shalli dkk., 2025). It directs attention to cultural awareness, participation, intergenerational learning, institutional cooperation, and community ownership. The value of this framework lies in recognizing that sustainable cultural preservation requires more than documentation or occasional public celebrations (Roy dkk., 2025). It requires opportunities for people to practice, learn, discuss, and transmit cultural knowledge in ways that respect community priorities. Actual field findings will be necessary to establish the extent to which these processes occur in the selected research setting.

CONCLUSION

The central argument of this study is that cultural preservation can contribute to community development when indigenous practices are supported through meaningful social outreach and active community participation. Cultural traditions contain knowledge, values, skills, and collective

experiences that help communities maintain their identity and strengthen social relationships. By creating opportunities for cultural learning and intergenerational exchange, outreach initiatives may help ensure that traditional practices remain relevant to contemporary community life.

This study proposes an integrated approach to cultural preservation by examining cultural awareness, community participation, institutional support, and the role of social outreach. Traditional workshops, storytelling activities, cultural education, and community-based projects can provide opportunities for community members to learn and practice indigenous knowledge. Cooperation among cultural practitioners, young people, educators, community organizations, and local government may also strengthen the continuity of cultural activities and create a more supportive environment for cultural revitalization.

The study further emphasizes that cultural preservation should remain community-centered. Outreach initiatives need to respect local values, recognize the knowledge and authority of cultural practitioners, and provide opportunities for community members to participate in decision-making. Digital communication and economic initiatives may support cultural outreach when they are implemented responsibly and do not undermine the meanings or ownership of indigenous practices. Sustainable cultural preservation requires a balance between maintaining cultural continuity and responding appropriately to social change.

A limitation of this draft is that the numerical findings are illustrative rather than based on verified field data. Consequently, no empirical conclusion about the effectiveness of a particular outreach program can be established from the presented figures. Future research should collect actual quantitative and qualitative data across different community settings, examine the long-term continuity of cultural practices, and evaluate the contribution of institutional support to program sustainability. Further studies could also explore how cultural preservation initiatives affect social cohesion, local livelihoods, and the participation of younger generations.

In conclusion, revitalizing indigenous practices through social outreach offers a potential pathway for connecting cultural preservation with sustainable community development. When communities are actively involved in protecting, practicing, and transmitting their cultural knowledge, preservation can become a continuing social process rather than a temporary activity. The development of inclusive and sustainable outreach initiatives may therefore help communities maintain their cultural identity while strengthening cooperation, participation, and collective responsibility.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

REFERENCES

Aigwi, I. E., Mendoza, L., Poorisat, T., & Nwadike, A. N. (2026). Transforming spaces: The role of adaptive reuse in strengthening urban resilience in Auckland, New Zealand. *Cities*, *169*, 106472. https://doi.org/10.1016/j.cities.2025.106472

Antwi, E. K., Boakye-Danquah, J., Nadon, D. D. M., Kistabish, M. J., Matthews, T., Darko, A. N., Yohuno (Apronti), P. T., & Egunyu, F. (2025). Socioeconomic framework and indicators for assessing cumulative effects of resource development on indigenous nations. *The Extractive Industries and Society*, *24*, 101735. https://doi.org/10.1016/j.exis.2025.101735

Balaya, N. S., Huang, L., & Shrestha, D. S. (2026). Cultural assets as catalysts for community-led urban revitalization: A case study of Pimbahal Pond Area, Patan Nepal. *Cities*, *171*, 106763. https://doi.org/10.1016/j.cities.2025.106763

Banda, L. O. L., Banda, C. V., Banda, J. T., & Singini, T. (2024). Preserving cultural heritage: A community-centric approach to safeguarding the Khulubvi Traditional Temple Malawi. *Heliyon*, *10*(18), e37610. https://doi.org/10.1016/j.heliyon.2024.e37610

Bui, T. T., Dinh, L. D., & Nguyen, L. T. (2025). Preserving and disseminating cultural heritage information in Vietnam's provincial public libraries. *Library Management*, *46*(5), 367–385. https://doi.org/10.1108/LM-02-2025-0027

Chiu, S.-Y., & Spinney, J. (2024). The spatialisation of para-diplomacy: The role of regional power dynamics in the development and operation of Songshan Cultural and Creative Park, Taipei (Taiwan). *Geoforum*, *154*, 104037. https://doi.org/10.1016/j.geoforum.2024.104037

Clark, C., & Nyaupane, G. P. (2025). Rewilding as a destination development phenomenon: Examining community resilience through a systems thinking lens. *Tourism Management*, *111*, 105227. https://doi.org/10.1016/j.tourman.2025.105227

Dorsey, J. (2026). Who pays for heritage? Examining form-function tensions in Singapore's hawker centre policies. *Food Policy*, *145*, 103225. https://doi.org/10.1016/j.foodpol.2026.103225

Gardner, A., & De Sousa, C. (2026). From brownfields to brightfields: Advancing a just energy transition in Indigenous communities in Canada. *Energy Research & Social Science*, *136*, 104745. https://doi.org/10.1016/j.erss.2026.104745

George, C., John, B., Hecht, K., Hecht, C., Trevisi, L., Vollmer, L., Bitah, K., Bennett, E., Benally, L., Egge, M., Whitman, R., Jones, L., Soleil Yazzie, A., & Shin, S. S. (2026). Water is K'é: Pilot Results of a Community-based Intervention to Increase Healthy Beverage Consumption by Navajo Preschool Children. *Journal of Nutrition Education and Behavior*, *58*(4), 346–354. https://doi.org/10.1016/j.jneb.2025.12.014

Gordon (Iñupiaq), H. S. J., Ross, J. A., Cheryl Bauer-Armstrong, Moreno, M., Byington (Choctaw), R., & Bowman (Lunaape/Mohican), N. (2023). Integrating Indigenous Traditional Ecological Knowledge of land into land management through Indigenous-academic partnerships. *Land Use Policy*, *125*, 106469. https://doi.org/10.1016/j.landusepol.2022.106469

Hill, C., Nursey-Bray, M., Mundraby, D., Mundraby, D., & Wootton, N. (2026). Stories of Country: Representing Indigenous cultural values in environmental economic accounting. *Marine Policy*, *185*, 106980. https://doi.org/10.1016/j.marpol.2025.106980

Jjagwe, R., Kirabira, J. B., Mukasa, N., & Okure, M. (2026). National innovation system for resilience, transformation and sustainable development in Uganda: Contextual analysis of the factors, actors and associated linkages. *International Journal of Innovation Science*, *18*(2), 386–416. https://doi.org/10.1108/IJIS-09-2023-0197

Keryan, T., Uhlhorn, B., Wals, A., Jones, M., & Radinger-Peer, V. (2025). Exploring the understanding and integration of nature-based solutions into higher education and TVET: Insights from 7 EU countries. *Urban Forestry & Urban Greening*, *114*, 129163. https://doi.org/10.1016/j.ufug.2025.129163

Kiessling, B., Maxwell, K. B., & Buckley, J. (2021). The sedimented social histories of environmental cleanups: An ethnography of social and institutional dynamics. *Journal of Environmental Management*, *278*, 111530. https://doi.org/10.1016/j.jenvman.2020.111530

LaFromboise, T., Hosseini, Z., & Rosales, O. (2026). The role of perceived discrimination, bicultural competence, and indigenous language learning on the psychological well-being of Native American tribal college students. *SSM - Mental Health*, *10*, 100677. https://doi.org/10.1016/j.ssmmh.2026.100677

Lang, W., Gkartzios, M., Yan, J., Chen, T., & Tan, S. (2024). Community Co-creation through knowledge (Co)Production: The engagement of universities in promoting rural revitalization

in China. *Journal of Rural Studies*, *112*, 103455. https://doi.org/10.1016/j.jrurstud.2024.103455

Leonard, K. (2024). Decolonizing botanical gardens. *Qualitative Research Journal*, *24*(5), 536–554. https://doi.org/10.1108/QRJ-04-2024-0086

Lin, Q., & Selim, G. (2026). Cross examination of gastronomy tourism and urban regeneration: An integrated review. *Cities*, *173*, 106958. https://doi.org/10.1016/j.cities.2026.106958

Nixon, R., Carlton, J. S., & Ma, Z. (2022). Drivers of revitalization in Great Lakes coastal communities. *Journal of Great Lakes Research*, *48*(6), 1387–1400. https://doi.org/10.1016/j.jglr.2022.03.008

Okwechime, Dr. E., & Johnson, Dr. D. (2025). Diversifying knowledge before colonisation: New Space, Africa, and future making practices. *Sustainable Futures*, *10*, 101443. https://doi.org/10.1016/j.sftr.2025.101443

Paloma, G., & Cathy, D. (2025). Integrating cultural resources and heritage in climate action: A review of nine climate plans. *Environmental Science & Policy*, *171*, 104127. https://doi.org/10.1016/j.envsci.2025.104127

Paterson III, H. J., Zavalina, O. L., & Roeschley, A. (2026). Documenting language resources: A foundation for successful stewardship-as-service relationships. *Journal of Documentation*, *82*(4), 773–815. https://doi.org/10.1108/JD-01-2025-0001

Peltier, C., Manankil-Rankin, L., McCullough, K., Paulin, M., Anderson, P., & Hanzlik, K. (2025). Exploring wellness and Wiidooktaadyang (we are helping one another) in Nipissing First Nation11This paper uses the community's name, Nipissing First Nation. *First Nations Health and Wellbeing - The Lowitja Journal*, *3*, 100059. https://doi.org/10.1016/j.fnhli.2025.100059

Rashid, M. S., & Sutley, E. J. (2026). Managed retreat in the face of sea level rise: A multi-dimensional framework for climate resilience. *International Journal of Disaster Risk Reduction*, *132*, 105952. https://doi.org/10.1016/j.ijdrr.2025.105952

Roy, S., Singh, P. P., & Padun, A. (2025). Bridging tangible artifacts and its intangible expressions: MAR and CNN integration for reviving the traditional identity of tribal fabrics. *Digital Applications in Archaeology and Cultural Heritage*, *39*, e00470. https://doi.org/10.1016/j.daach.2025.e00470

Ryan, È., & Wilde, G. A. (2024). Two voices, one paper: Using storywork to reassess the impact of academic language on "English Learners" in Alaska. *Linguistics and Education*, *84*, 101344. https://doi.org/10.1016/j.linged.2024.101344

Shalli, M. S., Mushi, M., Lugendo, B. R., Shaghude, Y. W., Wegoro, J., & Hollander, J. (2025). Coastal communities' perceptions on coastal erosion and the protective role of seagrass meadows in Dar es Salaam, Tanzania. *Marine Policy*, *171*, 106428. https://doi.org/10.1016/j.marpol.2024.106428

Sharma, R., Pooyak, S., Jongbloed, K., Zamar, D., Pearce, M. E., Mazzuca, A., Schechter, M. T., & Spittal, P. M. (2021). The Cedar Project: Historical, structural and interpersonal determinants of involvement in survival sex work over time among Indigenous women who have used drugs in two Canadian cities. *International Journal of Drug Policy*, *87*, 103012. https://doi.org/10.1016/j.drugpo.2020.103012

Shriberg, M., Floyd, C., Talbot, L., Young, C., Brines, S., & McCarthy, J. (2026). Michigan the Beautiful: Developing strategies to conserve, connect, and restore 30% of Michigan's Great Lakes by 2030. *Journal of Great Lakes Research*, *52*(5), 102914. https://doi.org/10.1016/j.jglr.2026.102914

Simbaña-Tasiguano, M., Cabascango-Chiliquinga, E., Sánchez-Cortez, J. L., García-Frank, A., & Grefa-Shiguango, H. (2024). Geoeducation strategies in the Amazon, Napo Sumaco Aspiring UNESCO Global Geopark. *International Journal of Geoheritage and Parks*, *12*(3), 465–484. https://doi.org/10.1016/j.ijgeop.2024.07.008

Siyamiyan Gorji, A., Hosseini, S., Seyfi, S., Almeida-García, F., Cortes Macías, R., & Mena Navarro, A. (2026). 'Málaga for living, not surviving': Resident perceptions of overtourism, social injustice and urban governance. *Journal of Destination Marketing & Management*, *39*, 101044. https://doi.org/10.1016/j.jdmm.2025.101044

Su, R., Liu, A., & Deng, Z. (2026). Place, tourism and cultural entrepreneurship: A critical engagement with cultural political economy. *Cities*, *169*, 106518. https://doi.org/10.1016/j.cities.2025.106518

Swara, V. Y., Otsuki, K., Noorloos, F. van, & Kooy, M. (2025). River's End: The violence of indigenous riverine urbanization in the making of Indonesia's new capital. *Habitat International*, *165*, 103555. https://doi.org/10.1016/j.habitatint.2025.103555

Tortajada, C., Hartley, K., Biswas, A. K., & Kirchherr, J. (2026). Towards a circular water economy in Southeast Asian cities. *Journal of Cleaner Production*, *574*, 149053. https://doi.org/10.1016/j.jclepro.2026.149053

Waubanascum, C., Haight, W., Glesener, D., Day, P., Bussey, B., & Nichols, K. (2022). The center for regional and tribal child welfare studies: Students' experiences of an Anishinaabe-centered social work education program. *Children and Youth Services Review*, *136*, 106450. https://doi.org/10.1016/j.childyouth.2022.106450

Whitehair, L., Litson, B., Neztsosie, B., Skaltsas, D., Martin, J., Begay, J., O'Neill, L., & Fulé, P. Z. (2024). Ecological partnership: Restoring Pinyon woodlands on the Navajo Nation, USA. *Trees, Forests and People*, *17*, 100605. https://doi.org/10.1016/j.tfp.2024.100605

Yang, X., & Chen, Q. (2026). From mining parks to heritage tourism: Governance dynamics and local innovation in China's post-industrial transition. *The Extractive Industries and Society*, *28*, 102006. https://doi.org/10.1016/j.exis.2026.102006

Copyright Holder :
© Khoiriyah et.al (2026).

First Publication Right :
© Journal Ligundi of Community Service

This article is under:

