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## Governance Gaps in Managing Tourism Potential: A Case Study of Loyok Village, East Lombok Regency

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### ABSTRACT

This study aims to analyse the limitations of the role of the Loyok Village government in managing the potential of a cultural tourism village based on bamboo handicrafts, as well as to understand institutional dynamics and the conditions of local actors in tourism development. Loyok Village is known as a centre of bamboo craftsmanship in East Lombok; however, tourism management in the village has not yet operated optimally. The research employs a qualitative method with a case study approach, involving village officials, artisans, and tourism actors as informants selected through purposive and snowball sampling techniques. Data were collected through in-depth interviews, limited participant observation, and document analysis, then analysed using data reduction, data display, and conclusion drawing, with source triangulation to ensure validity. The findings reveal that the village government does not yet have adequate regulations, including the absence of a Village Regulation specifically on tourism villages, which results in ineffective coordination, guidance, and facilitation functions. Institutions such as BUMDes and Pokdarwis have also not played an optimal role, while tourism development instead relies heavily on the self-reliance of artisans. Tourist visits occur in an unstructured manner, economic benefits are unevenly distributed, and the regeneration of artisans faces challenges due to low interest among the younger generation. The study concludes that weak governance and limited coordination among actors are the main factors hindering the development of Loyok Village as a sustainable cultural tourism village.

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## 1. Introduction

Village tourism has increasingly been positioned as a strategic mechanism for advancing community-based and sustainable development in Indonesia (Syarifah & Rochani, 2021; Wiryantini et al., 2022). The enactment of Law Number 6 of 2014 on Villages marked a significant decentralisation of authority, granting village governments enhanced autonomy to identify, manage, and mobilise local resources in pursuit of community welfare. Within this policy framework, village governments are expected to function not merely as administrative service providers but as pivotal governance actors shaping social,

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economic, and cultural sustainability through tourism development (Rusmana et al., 2024). However, the expansion of formal authority has not always been accompanied by commensurate institutional capacity, particularly in culturally embedded tourism contexts where governance complexity is high.

This tension is evident in Loyok Village, located in Sikur Sub-district, East Lombok Regency, which is widely recognised for its culture-based tourism potential centred on bamboo handicraft production. For decades, Loyok has served as a hub of artisanal activity, producing bamboo crafts of significant artistic, cultural, and economic value. These activities are complemented by local traditions, cultural performances, natural landscapes, and community-based experiences that together form a strong foundation for sustainable tourism development. Officially designated as a culture-based tourism village, Loyok was expected to integrate handicraft production, cultural heritage, and ecotourism into a coherent and inclusive tourism system (Fitri et al., 2023). Despite this recognition, tourism development outcomes remain limited relative to the village's tangible and intangible assets.

This situation reflects a broader governance gap between tourism potential and the operational capacity of village-level institutions. Existing evidence suggests that tourism development in Loyok is characterised by fragmented planning, weak institutional arrangements, and limited programme coherence (Novandi & Adi, 2019). Structural constraints include the absence of comprehensive village-level tourism regulations, insufficient coordination among key actors such as the Tourism Awareness Group (Pokdarwis), Village-Owned Enterprises (BUMDes), artisan collectives, and customary institutions and inadequate human resource capacity in sustainable tourism management (Sukaris & Kirono, 2025). As a result, the village government has struggled to fulfil its strategic role as envisioned within national tourism village policies and broader sustainable tourism principles (Purnaweni et al., 2019; Subadra, 2025).

While such governance challenges are widely documented in tourism village development (Rosalina et al., 2023), the majority of existing studies focus predominantly on nature-based tourism villages. Research has consistently highlighted issues such as weak regulatory frameworks, limited institutional synergy, low administrative competence, and insufficient community participation (Diwyarthi et al., 2024). However, culture-based tourism villages remain comparatively underexplored within sustainable tourism scholarship. Villages like Loyok, where tourism development is deeply embedded in living cultural practices and creative economies, present distinctive governance challenges that cannot be adequately explained through frameworks derived from nature-based tourism contexts alone.

From a sustainable tourism perspective, culture-based tourism development requires more than economic optimisation; it demands the careful integration of tourism governance with cultural preservation, social equity, and long-term community resilience (Syarifah & Rochani, 2021). This necessitates effective coordination among village institutions, clear delineation of roles and responsibilities, and the co-production of a shared sustainability vision among stakeholders. In the absence of such integrative governance, institutions such as Pokdarwis, BUMDes, and artisan groups tend to operate in silos, thereby constraining collective capacity to deliver inclusive and sustainable tourism outcomes (Meliana et al., 2025).

Responding to these gaps, this study aims to critically examine the limitations of the Loyok Village government's role in managing its culture-based tourism potential. Specifically, the analysis focuses on regulatory arrangements, institutional capacity, human resource competence, inter-institutional coordination, and the integration of the bamboo handicraft creative economy within the broader tourism system (Kusumah, 2024).

Employing a qualitative case study approach, the research seeks to illuminate how governance structures, power relations, and institutional practices shape the effectiveness of sustainable tourism development at the village level (Aryaningtyas et al., 2025).

By foregrounding a culture-based tourism village, this study contributes to ongoing debates in the *Journal of Sustainable Tourism* concerning governance, scale, and the institutional conditions required for sustainable tourism to deliver meaningful social and cultural benefits (Mahmuddin et al., 2024). Practically, the findings offer evidence-based insights for village governments, tourism practitioners, and community stakeholders seeking to strengthen tourism governance while safeguarding cultural heritage. Ultimately, this research advances understanding of how sustainable tourism principles can be operationalised within culturally grounded village contexts, thereby contributing to more equitable and resilient forms of rural tourism development (Ferdian et al., 2024).

## **2. Literature Reviews**

### **2.1. Village Tourism Governance and the Role of Village Government**

Village tourism governance is a critical determinant of success in community-based tourism, as it structures the interactions among policies, institutions, and local stakeholders in the management of tourism resources (Alfian & Harimurti, 2022; Wiryantini et al., 2022). The literature consistently emphasises the strategic role of village governments in formulating regulatory frameworks, managing visitor flows, facilitating tourism activities, and safeguarding the long-term sustainability of tourism destinations (Alfian & Harimurti, 2022). A foundational element of this governance is the establishment of formal regulatory instruments. Villages that lack specific regulations, such as Village Regulations (Peraturan Desa or Perdes) governing tourism, tend to experience uncoordinated and fragmented development. This is due to the absence of a clear legal foundation for role allocation, institutional coordination, and strategic planning (Alfian & Harimurti, 2022). Consequently, development often relies on individual initiatives and ad-hoc activities, limiting its potential to evolve into a stable, integrated, and sustainable system (Alfian & Harimurti, 2022).

Beyond regulatory capacity, effective village tourism governance is closely linked to the quality of local leadership. Ginting et al. (2023) underscore that village heads and their administrative apparatus are expected not only to fulfil bureaucratic functions but also to exercise visionary leadership. This includes mobilising community participation, systematically identifying and mapping local cultural assets, and encouraging innovation grounded in local traditions and values. Empirical studies suggest that tourism villages achieving sustained success are those capable of integrating policy formulation, institutional arrangements, and community engagement within a coherent and coordinated framework (Ginting et al., 2023).

In addition to regulation and leadership, the facilitative role of the village government is paramount. Septemuryantoro (2021) highlights the importance of governments strengthening the capacities of key tourism actors, including artisans, tour guides, and micro, small, and medium enterprises (MSMEs). Through targeted capacity-building, access to networks, and institutional support, village governments can enhance the competitiveness and inclusivity of the tourism sector. Conversely, without such proactive facilitation, tourism development tends to stagnate and fails to generate equitable socio-economic benefits for the broader community (Septemuryantoro).

In summary, this body of literature demonstrates that robust village tourism governance—characterised by clear regulatory frameworks, effective leadership, institutional coordination, and proactive facilitation constitutes a foundational condition for the sustainable development of culture-based tourism villages (Alfian & Harimurti, 2022; Ginting et al., 2023; Septemuryantoro, 2021).

## **2.2. Tourism Institutions and Coordination among Local Actors**

Institutions are a crucial element in the governance of tourism villages, serving as the primary platforms for collaboration, the formulation of development programmes, and the implementation of tourism strategies (Mubarok & Hertati, 2023). From a community-based tourism (CBT) perspective, the strength of local institutions such as Village-Owned Enterprises (BUMDes), Tourism Awareness Groups (Pokdarwis), artisan groups, customary leaders, and the village government is a strong determinant of a destination's success (Subadra, 2019; Mubarok & Hertati, 2023). Effective institutional structures enable the integration of various actors, leading to more effectively implemented programmes and a wider distribution of benefits within the community (Mubarok & Hertati, 2023).

Conversely, weak institutional arrangements often result in actors working in isolation, lacking a shared vision, and failing to perform their strategic roles (Zaenuri et al., 2021). This condition, referred to as fragmented governance, occurs when no single institution assumes a clear coordinating function, thereby preventing tourism potential from being developed optimally (Zaenuri et al., 2021). Such fragmentation typically leads to sporadic and unprofessionally managed tourism activities, which undermines the development of a coherent and sustainable destination (Zaenuri et al., 2021).

The presence of a strong, legitimised coordinating body is therefore critical. Research indicates that tourism villages with effective actor coordination are typically led by institutions such as BUMDes operating tourism business units, or by formal tourism bodies endowed with strong legitimacy through Village Regulations (Perdes) (Telaumbanua et al., 2023). These leading institutions are responsible for integrated functions including promotion, tour package design, training for tourism actors, and the management of tourist visits (Telaumbanua et al., 2023).

Overall, this body of literature underscores that institutions function not merely as administrative structures, but as the operational foundation for tourism village development (Mubarok & Hertati, 2023; Telaumbanua et al., 2023; Zaenuri et al., 2021). Without effective coordination among local actors, even substantial tourism potential will fail to evolve into a well-managed and sustainable destination (Telaumbanua et al., 2023; Zaenuri et al., 2021).

## **2.3. Artisan Self-Reliance in Cultural Tourism Development**

Artisans, as key cultural actors, occupy a central position in the development of tourism villages, particularly in craft-based destinations such as Loyok. The literature indicates that artisan self-reliance often serves as the primary driving force sustaining cultural industries in contexts where government intervention or formal institutional support remains limited (Tohani & Sugito, 2019). Tohani and Sugito (2019) argue that artisan communities are able to preserve cultural traditions while simultaneously generating product innovation by mobilising social capital rooted in local environments, family networks, and intergenerational knowledge transmission.

However, artisan self-reliance represents both a strength and a structural vulnerability. On the one hand, artisans demonstrate a high degree of autonomy in managing their enterprises without direct dependence on government assistance (Tohani & Sugito, 2019). On the other hand, in the absence of adequate institutional support, artisans are required to manage the full spectrum of entrepreneurial activities independently, including production processes, marketing strategies, the organisation of tourist visits, and the provision of cultural interpretation and education. Empirical evidence suggests that tourism villages achieving sustainable outcomes typically provide structured forms of support for cultural micro, small, and medium enterprises (MSMEs), such as design and skills training, access to financial capital, digital marketing facilitation, and the development of shared

exhibition or gallery spaces (Fajri, 2019). Where such support systems are lacking, artisans frequently encounter capacity constraints and face heightened risks of unequal benefit distribution within the tourism system (Fajri, 2019).

From an economic–cultural perspective, Rochman (2017) further emphasises that social capital alone is insufficient to ensure the long-term sustainability of cultural industries. Artisans require formalised institutional support mechanisms that can link creative production to broader market opportunities and value chains (Rochman, 2017). Taken together, this body of literature underscores that while artisan self-reliance is a critical foundation for cultural tourism development, the long-term success of tourism villages ultimately depends on the effective integration of individual capacities with supportive institutional frameworks (Tohani & Sugito, 2019; Fajri, 2019; Rochman, 2017).

From a conceptual perspective, cultural tourism extends beyond the consumption of cultural artefacts to encompass dynamic processes of meaning-making, identity negotiation, and community engagement. Subadra (2025) conceptualises cultural tourism as a value-based tourism paradigm in which local culture functions not merely as an attraction but as a living system embedded in social relations, everyday practices, and moral obligations to heritage continuity. Within this framework, cultural tourism emphasises authenticity, community agency, and ethical responsibility, positioning local actors such as artisans not only as producers of cultural goods but as custodians and interpreters of cultural values. This perspective aligns closely with sustainable tourism principles by foregrounding cultural integrity, intergenerational transmission of knowledge, and the equitable distribution of benefits. Consequently, the effectiveness of cultural tourism development depends on governance arrangements that recognise culture as both an economic resource and a social foundation requiring protection, participation, and long-term stewardship (Subadra, 2025).

#### **2.4. Preservation of Cultural Heritage and the Challenges of Regeneration**

Cultural preservation constitutes a critical dimension in the development of craft-based tourism villages, as the long-term sustainability of destinations is fundamentally dependent on the continuity of cultural actors and practices (Yang et al., 2022). Yang et al. (2022) argue that the sustainability of intangible cultural heritage requires strong processes of regeneration to ensure that traditional skills remain active across generations rather than disappearing with ageing practitioners. In the specific context of bamboo handicrafts, regeneration extends beyond the transmission of technical weaving skills to include the cultivation of interest, commitment, and motivation among younger generations to engage in culture-based creative industries (Yang et al., 2022).

Empirical evidence further indicates that declining youth participation poses a significant threat to the future of cultural tourism villages. Yunikawati et al. (2024) find that low levels of youth interest in traditional crafts are influenced by multiple factors, including limited economic incentives, weak integration of craft education into formal schooling, and perceptions that craft-based livelihoods offer limited long-term economic prospects. This pattern reflects broader conditions observed in many tourism villages across Indonesia, where cultural production remains dominated by older generations while youth engagement continues to diminish (Yunikawati et al., 2024).

The literature also underscores the importance of structured and formalised regeneration programmes in sustaining cultural tourism villages. Such initiatives include craft-based curricula in schools, systematic training programmes for village youth, creative economy incubation schemes, and culture-oriented scholarship initiatives (Muhamad et al., 2022). Studies demonstrate that tourism villages supported by well-designed cultural education and regeneration programmes are better positioned to sustain artisan

communities while simultaneously enhancing the cultural and economic value of tourism offerings (Muhamad et al., 2022).

Taken together, these studies suggest that cultural regeneration constitutes a foundational pillar of sustainable cultural tourism development. Without sustained regeneration processes, tourism destinations risk the erosion of their core cultural assets and, ultimately, the loss of local cultural identity (Yang et al., 2022; Yunikawati et al., 2024; Muhamad et al., 2022).

### **3. Research Methods**

This study adopts a qualitative research design employing a case study approach, with Loyok Village selected as the focal case of a culture-based tourism village centred on bamboo handicrafts (Hariyadi et al., 2024). A qualitative case study is particularly appropriate for examining complex social processes, governance arrangements, and institutional dynamics, as it allows for an in-depth exploration of meanings, practices, and constraints as experienced by local actors (Subadra, 2025). This approach enables the study to capture the limitations of the village government's role in managing tourism potential within its specific socio-cultural and institutional context.

The research participants comprised key stakeholders directly involved in tourism governance and cultural production in Loyok Village. These included officials of the village administration, representatives of the Village-Owned Enterprise (Badan Usaha Milik Desa or BUMDes), administrators of the Tourism Awareness Group (Kelompok Sadar Wisata or Pokdarwis), members of bamboo artisan groups, customary leaders, and community members engaged in tourism-related activities (Anugrah et al., 2021). Informants were selected using purposive sampling based on their institutional roles, responsibilities, and depth of knowledge concerning tourism village governance. This process was subsequently extended through snowball sampling to identify additional informants who possessed relevant insights and experiential knowledge (Hariyadi et al., 2024).

Data collection was conducted through multiple qualitative techniques to ensure depth and triangulation. These methods included in-depth interviews, limited participant observation of tourism activities and village institutional practices, and document analysis of village regulations, planning documents, activity reports, and archival materials related to tourism village development. Interviews were guided by a semi-structured protocol, enabling the researcher to maintain thematic consistency while allowing informants the flexibility to articulate their perspectives, experiences, and reflections in detail (Achsa et al., 2024).

Data analysis followed an iterative qualitative process involving data reduction, data display, and conclusion drawing. Analysis was conducted concurrently with data collection, allowing emerging themes and preliminary interpretations to inform subsequent fieldwork and data refinement (Yuliani, 2018). To enhance the trustworthiness of the findings, data validity was ensured through source and method triangulation, peer debriefing, and member checking with selected informants to verify the alignment between the researcher's interpretations and the perspectives of local actors. Through this methodological approach, the study seeks to generate a comprehensive and context-sensitive understanding of the limitations of the Loyok Village government's role in the governance of a culture-based tourism village (Rosalina et al., 2023).

## **4. Result and Discussion**

### ***4.1 Limitations of the Role of the Village Government in Tourism Governance***

The findings of this study reveal that the government of Loyok Village has not yet assumed a strategic role in managing and developing its bamboo handicraft-based cultural tourism destination (Kusumah, 2024). Despite its official designation as a tourism village, the foundational governance required for systematic operation remains ineffective. A critical finding is the absence of a specific Village Regulation (Peraturan Desa) to define the direction, mechanisms, and institutional structure for tourism management (Tresiana & Kartika, 2024). This regulatory vacuum has left the village government without a formal legal basis for strengthening institutions, clarifying roles, or managing tourist visits cohesively (Maharani, 2024).

Interviews with village officials, including the Village Secretary and Head of Development Affairs, confirm that tourism programs have been partial, incidental, and disconnected from long-term planning (Rosalina et al., 2023). The government has functioned primarily as an administrative body rather than as an active destination manager coordinating holistic development (Akbar et al., 2022). Furthermore, training programs for artisans—whether organized by the village or external agencies—have been sporadic and lacked follow-up mentorship, failing to significantly enhance local capacity (Purnomo & Purwandari, 2025). This is corroborated by artisan testimonials, which describe production and marketing processes as largely self-directed, occurring without structural support from the village.

These observations align with broader research. Rusmana et al. (2024) note that many Indonesian tourism villages stagnate due to unclear regulations and inconsistent facilitation from local government, leading to poor coordination and weak institutional foundations. Similarly, Ferdian et al. (2024) find that villages with fragile institutional structures struggle to promote effectively, support MSMEs, or diversify tourism offerings. Thus, this study reinforces existing evidence that local policy is vital for successful community-based tourism.

Conversely, research highlights the transformative impact of proactive local leadership. Puspitawati (2019) and Astiti (2025) emphasize that active village officials significantly boost participation, capacity-building, and locally rooted innovation. Loyok presents a contrasting case: despite substantial potential, the lack of strategic leadership and formal policies has left the tourism sector operating passively, reliant on artisan initiative rather than an integrated village-wide system.

In conclusion, the limitations observed in Loyok are not merely programmatic or budgetary, but structural. They stem from the absence of regulatory frameworks, an underdeveloped vision for tourism, and the village government's failure to execute a coordinated governance function (Putri et al., 2024). When compared to successful tourism villages, Loyok's most significant shortfall is the lack of directed, formalized governance—a condition that directly constrains the optimization of its high-value cultural tourism potential.

#### **4.2. Weak Tourism-Village Institutions and Limited Coordination Among Actors**

The findings of this study indicate that one of the most fundamental problems in developing Loyok as a cultural tourism village is the weakness of its institutional structure and the limited coordination among the actors involved (Syarifah & Rochani, 2021). Although Loyok has formally been designated as a tourism village, the institutional governance that should regulate the roles of the village government, BUMDes, Pokdarwis, artisan groups, and community leaders has not functioned as expected. This is evident from the absence of a clear division of tasks, the lack of regular communication forums, and the absence of a collaborative strategy that integrates the village's various potentials (Setiawati & Suparti, 2024).

Interviews with the Village Secretary and the Head of Development Affairs reveal that village-level institutions such as BUMDes and Pokdarwis have not yet played a strategic role in supporting tourism. BUMDes, for instance, has not established any tourism business unit, even though bamboo handicrafts—Loyok's main tourism asset—hold significant economic potential. Pokdarwis, which ideally functions as the driving force of tourism activities at the operational level, also does not have a structured work program and has not established cooperation with artisans or the village government. As a result, each actor operates in isolation, and tourism development does not move toward a shared collective goal (Meliana et al., 2025).

This phenomenon is consistent with the concept of fragmented governance in the tourism planning literature, where weak and poorly connected institutions prevent a destination from developing sustainably. This is reinforced by the findings of Sutanto and Lestari (2021), who show that many tourism villages in Indonesia fail not due to a lack of potential, but because local institutions do not have strong synergy in planning and managing the destination. In line with this, Ardika (2020) notes that tourism villages without clear coordination among actors tend to experience stagnation in development because no actor effectively assumes the role of a leading sector.

The findings in Loyok further demonstrate that institutional ambiguity generates role confusion at the community level. For example, artisans assume that the village government or Pokdarwis should manage tourist routes and facilitate promotion, while the village government assumes that artisans are already accustomed to working independently, so village institutions do not need to intervene extensively (Aryaningtyas et al., 2025). As a consequence, there is no shared understanding of who is responsible for managing tourist visits, carrying out promotion, mentoring artisans, or developing tourism products. When compared with the study by Mukti and Sari (2019), successful tourism villages generally have strong coordination led by BUMDes or a dedicated tourism institution supported by the village government through Village Regulations (Perdes). In the case of Pujon Kidul Village, for instance, the success of the tourism village is not solely due to its attractions, but also to the solid coordination among institutions underpinned by clear regulations. These findings highlight a stark contrast with the situation in Loyok, where the absence of regulation and weak coordination have instead hindered tourism sector development (Muallim et al., 2024).

Furthermore, this study finds that the absence of regular coordination forums limits spaces for interaction among actors. The Village Secretary notes that coordination only occurs when there are major events, not as part of the day-to-day operational agenda for tourism development (Meliana et al., 2025). This condition illustrates that the village has not yet applied the principles of collaborative governance, which emphasize the importance of regular communication among actors to build a shared vision. The weakness of institutional arrangements is thus not merely a technical issue, but a structural problem that directly affects the entire tourism ecosystem: from unmanaged tourist visits and the absence of village-level promotion to the uneven distribution of economic benefits (Sandrio et al., 2024). Without institutional reforms, no matter how great the potential possessed by Loyok Village, it will not be able to develop into a well-organized and sustainable cultural tourism destination.

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#### **4.4. Artisan Self-Reliance as the Primary Foundation of Tourism in Loyok**

The findings of this study show that the sustainability of cultural tourism in Loyok Village rests heavily on the self-reliance of local artisans. Almost all artisan informants from Bu Yanti, Bu Eka, and Bu Nurul Aini to Pak Haji Ahmad describe their craft enterprises as having developed entirely through personal initiative and family support, rather than through village government programmes or tourism institutions. Their contribution is not limited to the production of bamboo handicrafts as cultural commodities, but also encompasses their roles as tour guides, cultural interpreters, instructors, and guardians of Loyok's distinctive weaving traditions (Hartabela & Ardiansyah, 2023).

Pak Haji Ahmad represents the clearest example. Since the 1970s, he has established the first art shop in Loyok using his own capital and efforts. He participated in exhibitions outside the region at his own expense and even undertook comparative visits to Yogyakarta without any financial support from the village. These experiences positioned him as a pioneer in diversifying Loyok's bamboo craft products as well as a key driver for the next generation of artisans. A similar pattern is evident in the cases of Bu Eka and Bu Yanti, who started their businesses after marrying and settling in Loyok. They learned weaving from their surroundings and built their own art shops without facilitation from the village. All production, marketing, and tourist services are managed with limited resources, yet organised creatively.

This self-reliance indicates that the Loyok bamboo craft industry survives not because of structural support, but due to the strength of the community's social capital, such as the intergenerational transfer of skills, informal networks among artisans, and household economic motivations. This is consistent with Coleman's (1990) theory of social capital, which posits that communities possessing shared skills and long-standing traditions are able to endure even when formal structures are weak. The findings of this study also demonstrate that artisan self-reliance, while a key strength, simultaneously constitutes a structural vulnerability. In the absence of institutional support, the entire burden of tourism development falls on the artisans—from production to tourist services (Sandrio et al., 2024). All artisans reported that they themselves must explain the weaving process to visitors, receive tourists without prior information from the village, and manage their respective art shops. The lack of a village-level system means that the quality of tourism services depends entirely on the capacity of individual artisans rather than on collectively designed standards (Tresiana & Kartika, 2024).

This situation contrasts with the findings of Suryana (2021), who notes that successful tourism villages in Bali and Java generally have structured mentoring systems for MSMEs involved in tourism activities. Such mentoring includes training in product design, business management, digital promotion, and the management of shared galleries. Tourism villages with strong systems are able to enhance the capacity of business actors while maintaining stable product quality. In contrast, Loyok Village relies entirely on the perseverance of its artisans, without any system that ensures equitable benefit-sharing or collective quality enhancement.

Previous research by Lestari and Adnyani (2019) likewise shows that tourism villages lacking strong institutions often shift the entire functional burden onto individual cultural actors, making it difficult for destinations to develop due to the absence of actor integration. The condition of Loyok Village is highly similar: the craft industry remains alive, but it does not receive institutional support sufficient to enable its transformation into a well-organised tourism destination.

#### **4.6. Unstandardized Tourist Visit Patterns**

These findings indicate that artisan self-reliance does indeed form the main foundation for the continuity of bamboo handicrafts and tourism experiences in Loyok Village. However, such self-reliance alone is not sufficient to develop a robust and sustainable tourism village (Sutomo et al., 2024). Without intervention from the village government and local institutions to strengthen the system, this reliance on artisan's risks making Loyok's bamboo tourism industry fragile, as it depends on individuals rather than on collective governance structures (Sutomo et al., 2024).

The study reveals that patterns of tourist visits to Loyok Village are unstandardized and not regulated within a clear tourism management system. Tourists especially international visitors tend to come spontaneously without following any official route designated by the village, because no mechanism for managing visitor flows exists. Artisans such as Bu Nurul, Bu Eka, Bu Yanti, and Pak Haji Ahmad explain that tourists generally learn about Loyok from social media, travel blogs, or recommendations from fellow travelers. Tourist arrivals are random, uncoordinated, and not recorded by the village government.

The absence of a system for receiving tourists means that the entire tourism experience depends wholly on the readiness of individual artisans. Visitors come directly to artisans' homes or art shops, observe the weaving process, take photographs, and sometimes try weaving themselves. While this offers tourists an immersive cultural experience, it places artisans in a vulnerable position, without protection, access to facilities, or clear service standards. Artisans are expected to act simultaneously as tour guides, cultural informants, and hosts, despite having received no formal training or institutional support (Wu et al., 2025).

From a destination management perspective, the lack of an official tourist flow generates several serious problems. First, the village loses the opportunity to promote its cultural identity in a structured way, as there is no official narrative presented to visitors. Second, the village has no visitor data and thus cannot formulate evidence-based tourism strategies. Third, economic benefits become unevenly distributed because only certain artisans receive tourist visits.

This phenomenon aligns with the findings of Syarifah and Rochani (2021), who report that many tourism villages in Indonesia fail to develop because they do not have a clear system for managing visitor flows and tourism service standards. Villages lacking facilities such as information centers, designated tourist routes, or certified guides tend to produce tourism experiences that are inconsistent and whose quality is difficult to predict. These findings are highly relevant to the situation in Loyok, where the absence of village-wide standards results in each artisan applying their own approach to serving tourists (Nandika et al., 2023).

Previous research by Yuliani and Mahagangga (2019) shows that tourism villages with formalized visit structures such as cultural tour routes, trained guides, and village information centers are better able to increase tourist satisfaction while also distributing economic benefits more evenly across the community. Their study underlines the importance of destination management that regulates visitor flows and provides adequate cultural interpretation facilities. This stands in stark contrast to Loyok Village, which allows visit patterns to unfold organically without regulation (Sandrio et al., 2024).

Furthermore, research by Prasista et al. (2020) on cultural tourism in Bali demonstrates that interpretive systems play a crucial role in providing tourists with a deep understanding of local cultural values. In the absence of a standardized interpretive system, tourists receive explanations from artisans that are spontaneous and subjective, rather than from a village-organized narrative designed as part of a cultural preservation strategy. This condition is also evident in Loyok, where cultural stories and historical information have never been formally compiled by the village.

Ultimately, the findings of this study show that the lack of standardization in visit patterns is not merely a technical issue, but a strategic one that affects the sustainability of the tourism village (Dwi et al., 2024). Without official visitor routes, tourism data, trained guides, cultural information centers, or shared demonstration spaces, Loyok Village loses the opportunity to manage tourism experiences in a professional and sustainable manner. The unstandardized pattern of tourist visits reflects the weakness of tourism governance at the village level and simultaneously highlights the urgent need to transform the current organic visit system into a directed, collectively managed, and regulation-based visitation system (Sandrio et al., 2024).

#### **4.7. Economic Benefit Inequalities and the Threat to the Regeneration of Bamboo Craftsmanship**

The findings of this study indicate that although bamboo craftsmanship represents a strong cultural identity and the main attraction of tourism, the economic benefits generated from this activity are not yet distributed evenly in Loyok Village. Economic disparities are clearly visible between artisans who own art shops and enjoy high levels of tourist visits, and home-based artisans or ordinary villagers who are not integrated into tourist flows. All artisan informants acknowledged that tourist visits whether to observe the weaving process or to purchase products are more frequently concentrated on certain artisans who are already well known or located in strategic areas (Fitri et al., 2023). Meanwhile, smaller-scale artisans working from their homes do not receive comparable benefits. This inequality has emerged because there is no village-level system for distributing tourist visits, resulting in tourist flows occurring naturally without any mechanism for redistribution (Setyowati et al., 2023).

In the context of community-based tourism, unequal distribution of economic benefits reflects the weak implementation of benefit-sharing principles, which lie at the core of the Community-Based Tourism (CBT) concept. According to Utama (2020), tourism villages that do not regulate benefit distribution collectively tend to produce economic injustices that heighten social tensions and diminish the community's sense of ownership over the tourism destination. These findings align with the situation in Loyok, where economic benefits flow primarily to specific business actors rather than to the broader community of artisans or village residents (Kemp et al., 2024).

Furthermore, this inequality affects young people's interest in engaging in the bamboo craft industry. Informants such as Bu Eka and Bu Yanti stated that younger generations are now rarely interested in continuing the weaving tradition because they perceive bamboo craftsmanship as an occupation that does not offer stable income (Putra et al., 2021). Many prefer jobs in other sectors that are considered more modern and provide a fixed salary. The lack of regeneration not only impacts the future of the craft industry but also threatens the sustainability of Loyok's intangible cultural heritage namely, the skill of producing characteristic bamboo weavings that has been passed down across generations (Bellanov et al., 2024).

Previous studies by Widiyanto and Kurniasari (2021) similarly show that tourism villages that fail to ensure the regeneration of cultural actors tend to experience a decline in the quality of cultural attractions, as there is no generation that seriously continues these traditions. Their study emphasizes that regeneration must be carried out through formal programmes such as cultural classes, local curricula in schools, or intensive training for village youth initiatives that have not yet been implemented in Loyok. Schools in Loyok, as noted by informants, do not provide dedicated spaces for teaching bamboo craftsmanship. The preservation of these skills, as Sulistyorini (2019) points out, relies entirely on the family, making their continuity highly fragile.

The threat to regeneration is also closely related to economic inequality. Research shows that younger generations are more willing to preserve traditional crafts when they see clear economic incentives and strong institutional support systems. However, in Loyok, uneven income distribution and the absence of support from the village government have led bamboo craftsmanship to be perceived by young people as no longer a viable profession (Irwansyah et al., 2023). The combination of economic benefit inequalities and weakening regeneration poses a significant risk to the sustainability of cultural tourism in Loyok Village. If not addressed strategically, the village risks not only losing tourist interest in the weaving process but also losing the cultural identity that constitutes the core of its tourism destination. In this regard, the role of the village government becomes crucial: ensuring a more equitable distribution of benefits and establishing formal regeneration programmes to guarantee the continuity of bamboo craftsmanship as both a cultural and economic asset of the village (Roadkasamsri, 2024).

## 5. Conclusion

This study concludes that the development of Loyok Village as a cultural tourism village based on bamboo craftsmanship still faces major challenges due to weak governance and the limited strategic role of the village government. The absence of a Village Regulation on tourism villages is a key factor that leaves the village government without clear guidelines for coordinating, supporting, and facilitating artisans and other tourism actors. As a result, institutions such as BUMDes and Pokdarwis do not function optimally, while tourism management proceeds without a structured direction.

On the other hand, the sustainability of tourism in Loyok relies heavily on the self-reliance of artisans who maintain the weaving tradition through their individual enterprises. However, this dependence on individuals leads to uneven distribution of economic benefits and the absence of standardized tourism services. Tourist visits occur sporadically and are not managed within an organized system, causing the village to lose opportunities to strengthen its cultural identity and enhance collective community welfare.

In addition, the low interest of younger generations in bamboo craftsmanship poses a threat to regeneration, which may hinder the long-term sustainability of the village's cultural potential. Overall, regulatory reform, institutional strengthening, and community empowerment strategies are crucial steps toward realizing Loyok Village as a sustainable tourism village.

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