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Analysis of Loyok Village's Strategies in Building Community-Based Tourism Resilience

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ABSTRACT

This research aims to analyze how the community of Loyok Village builds tourism resilience through community-based practices in the aftermath of the 2018 Lombok earthquake and the COVID-19 pandemic. The study employs a qualitative descriptive approach, with the research site located in Loyok Village, Sikur District, which is known as a bamboo-craft tourism village. Informants were selected purposively and included village government officials, BUMDes managers, Pokdarwis members, bamboo artisans, MSME actors, and community beneficiaries. Data were collected through in-depth interviews, participant observation, and document analysis, and were then examined using thematic analysis. The findings indicate that tourism resilience in Loyok is constructed through several key strategies. First, strengthening local institutional capacity by clarifying the roles of the village government, Pokdarwis, BUMDes, and artisan groups, as well as expanding networks with external stakeholders. Second, developing a diversified BUMDes business model that functions as an economic intermediary for local residents. Third, product innovation and the digitalization of bamboo-craft marketing serve as adaptive strategies for artisans in response to declining tourist visits. Fourth, Pokdarwis plays a crucial role in ensuring the continuity of tourism activities and improving service quality. Fifth, social capital in the form of mutual cooperation and community solidarity constitutes an essential foundation for economic and tourism recovery. These findings underscore that community-based tourism resilience in Loyok Village does not rely solely on formal policies, but is also shaped by the strength of local institutions, economic creativity, and the social cohesion of the community.

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1. Introduction

The global tourism sector is increasingly exposed to systemic volatility arising from intersecting external disruptions, including global health crises such as the COVID-19 pandemic, natural hazards (e.g. earthquakes, tsunamis, floods), geopolitical instability, and

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the intensifying impacts of climate change (Gössling et al., 2020). These recurring shocks highlight the structural fragility of conventional tourism development models that prioritise growth efficiency while insufficiently accounting for risk, uncertainty, and socio-ecological limits. Within sustainable tourism scholarship, this condition has foregrounded resilience as a core analytical and normative concern.

Tourism destination resilience is increasingly understood not merely as the capacity to absorb shocks and recover, but as the ability to adapt, reorganise, and transform in response to crises - a process often conceptualised as “bouncing forward” rather than reverting to pre-crisis conditions (Traskevich & Fontanari, 2021). From a Journal of Sustainable Tourism perspective, resilience is intrinsically relational and place-based, shaped by social capital, governance structures, and the capacity of local actors to mobilise resources in times of disruption (Supardi et al., 2025).

Community-Based Tourism (CBT) has emerged as a key framework through which resilience can be operationalised in more just and inclusive ways. CBT emphasises local ownership, participatory decision-making, and the equitable distribution of tourism benefits, positioning local communities not as passive recipients but as active agents in tourism development (Putra et al., 2023). In contrast to mass tourism models dominated by external capital and corporate governance, CBT foregrounds principles of social justice by redistributing power, control, and economic value to local actors.

From a governance perspective, CBT strengthens local institutional capacity by fostering collaborative networks, trust, and reciprocal norms forms of social capital that are widely recognised as critical for crisis response and recovery (Clark et al., 2024). These governance arrangements enable communities to coordinate collective action, manage shared resources, and negotiate external pressures more effectively. By grounding tourism development in locally embedded cultural and natural assets, CBT reduces dependence on volatile global markets and enhances destination autonomy, thereby reinforcing both resilience and justice dimensions of sustainable tourism.

Beyond resilience and justice, sustainable tourism scholarship increasingly emphasises transformation as a necessary response to recurring crises. Transformative tourism development involves fundamental shifts in values, practices, and power relations rather than incremental adjustments within existing systems. CBT contributes to such transformation by integrating local knowledge, cultural heritage, and everyday practices into adaptive strategies that reconfigure tourism economies from the bottom up (Asyifa et al., 2023; Subadra, 2019).

Loyok Village, located in Sikur District, East Lombok Regency, West Nusa Tenggara, provides a compelling case for examining these dynamics. Renowned for its bamboo-weaving craftsmanship, the village has experienced multiple severe disruptions, including the 2018 Lombok earthquakes and the COVID-19 pandemic. Despite its exposure to disaster risks, Loyok Village has demonstrated significant adaptive and transformative capacity by sustaining and expanding tourism activities through collective initiatives, product innovation, and the mobilisation of local knowledge. This experience illustrates how social capital, cultural values, and community agency function as core foundations of resilience and transformation in rural tourism contexts (Khater & Faik, 2025).

In response to successive crises, the community of Loyok Village implemented a range of adaptive strategies, including income diversification, collective reconstruction of damaged infrastructure, and the rapid adoption of digital platforms to market bamboo crafts during periods of restricted mobility (Pramono & Juliana, 2025). Comparable experiences in Brunei Darussalam further demonstrate how CBT-based resilience and community transformation mitigated the socio-economic impacts of the COVID-19 pandemic through locally driven innovation and adaptive governance (Khunnikom et al., 2022; Noorashid &

Chin, 2021). These cases collectively reinforce the argument that CBT can function as a self-healing and transformative mechanism within sustainable tourism systems.

Against this backdrop, the present study aims to analyse how community-based tourism resilience is constructed and sustained in Loyok Village. Specifically, the research examines three interrelated dimensions that align closely with Journal of Sustainable Tourism thematic priorities: 1. Resilience and justice, through the role of social capital and community institutions particularly Pokdarwis and artisan groups as social and economic safety nets, 2. Governance and transformation, through product diversification grounded in local wisdom, including the development of non-traditional bamboo crafts as a strategy for mitigating economic risk, and 3. Adaptive transformation, through the adoption of digital innovations such as online marketing and cashless transactions to sustain livelihoods amid mobility constraints.

This study contributes empirically to understanding how CBT operates as a resilience-building and justice-oriented governance framework in disaster-prone rural destinations. Theoretically, it advances sustainable tourism debates by demonstrating how resilience, governance, justice, and transformation are not discrete concepts but mutually reinforcing processes embedded in everyday community practice.

The findings are expected to offer practical insights for rural tourism managers, local governments, and civil society organisations seeking to design adaptive, inclusive, and community-centred tourism strategies. More broadly, the study aligns with the Journal of Sustainable Tourism's commitment to advancing knowledge on how tourism can contribute to equitable, resilient, and transformative pathways of development in an increasingly uncertain world.

2. Literature Reviews

2.1 Global Shocks, Tourism Vulnerability, and the Resilience Agenda

Global disruptions such as the COVID-19 pandemic and disaster-related shocks have exposed the structural vulnerability of tourism destinations and encouraged the adoption of resilience frameworks to support adaptive recovery. Scholars argue that resilience-oriented tourism recovery requires not only restoring pre-crisis conditions but also enabling destinations to "bounce forward" through institutional learning, economic diversification, and cross-sector collaboration (Gössling, 2020; Sharma et al., 2021; Prayag, 2022). These studies highlight that local-level governance and community capacity are critical for sustaining tourism resilience amid uncertainty.

2.2. Community-Based Tourism (CBT), Social Capital, and Community Adaptive Capacity

Recent literature consistently identifies social capital trust, reciprocity, collective norms, and informal cooperation as a core determinant of CBT success and community resilience. Social ties facilitate rapid coordination, equitable benefit-sharing, and conflict resolution during crisis situations (Rosadi, 2021; Suharsono et al., 2021). Reviews by Manrique et al. (2023) and Wibowo et al. (2024) emphasize that communities with strong bonding and bridging social capital show higher adaptive capacity and greater participation in tourism decision-making. This aligns with the argument that CBT resilience depends on local empowerment and resource management grounded in cultural values.

2.3. Strengthening Local Institutions: BUMDes as an Economic Hub and the Role of Pokdarwis

Studies conducted in Indonesian tourism villages demonstrate that BUMDes (Village-Owned Enterprises) are increasingly taking strategic roles as local economic hubs, coordinating production networks, marketing, and financial intermediation for rural entrepreneurs (Tamrin, 2024; Fitriani & Hakim, 2023). Their business diversification efforts, often triggered by crisis experiences, are associated with improved household income distribution and reduced economic vulnerability. At the same time, Pokdarwis (Tourism Awareness Groups) play essential roles in operational tourism management, community mobilization, destination maintenance, and service quality enhancement (Gani, 2023; Wardhana et al., 2022). Collectively, these institutions contribute significantly to the long-term sustainability of rural tourism destinations.

2.4. Product Innovation, Creative Economy, and Digital Marketing as Adaptive Strategies

Post-pandemic studies indicate that artisans and MSMEs employ innovation and digitalization as primary adaptive strategies. Product diversification such as small-sized crafts, multifunctional items, and souvenir sets helps reduce production costs and expand market reach (Hanita et al., 2024; Kurniawan, 2022). Digital transformation, particularly the use of social media, online marketplaces, and collaborative digital branding, has proven effective in expanding rural market access despite persistent challenges related to digital literacy and logistics (Ramadhani, 2024; DAI, 2022). Evidence also suggests that institutional interventions, including digital training and collective promotion, significantly enhance MSME resilience.

2.5. Creative Economy, Local Culture, and Environmental Sustainability

Research on rural creative economies highlights the importance of integrating cultural authenticity with sustainable resource management. Craft based tourism development is considered sustainable when it respects cultural values, ensures fair value distribution, and manages natural resources responsibly (Sudiarti et al., 2025; Widyaningsih, 2023). In bamboo based craft villages, sustainability challenges often relate to raw material availability, waste management, and spatial planning. Studies underscore that tourism development must align with ecological sustainability to prevent the depletion of natural resources that underpin local creative industries (Pramono et al., 2021; Vallerian & Hidayah, 2024).

3. Research Methods

This study adopts a descriptive qualitative research design to examine the development opportunities of Gelora Village as a creative economy-based tourism destination integrated with surrounding tourism villages. A qualitative approach is considered appropriate as it allows for an in-depth exploration of social, cultural, economic, and tourism management dynamics operating at the village level, particularly within the context of destination integration and local development.

Data collection was conducted through multiple qualitative techniques, including field observations, in-depth interviews, and documentation analysis (Subadra, 2025). Field observations were undertaken to identify the internal potential of Gelora Village, such as tourism attractions, community-based creative economy activities, and the readiness of infrastructure to support tourism development. In-depth interviews were carried out with key stakeholders, including the Head and Secretary of Gelora Village, as well as managers of neighbouring tourism villages, notably Loyok and Tetebatu. These interviews were

intended to elicit insights into strategic practices, challenges, and opportunities related to inter-village tourism integration. In addition, documentation analysis involved the review of secondary data sources, including village profiles, village development planning documents, regional tourism statistics for East Lombok, and relevant literature on tourism village development and the creative economy.

Data analysis was conducted using the SWOT (Strengths, Weaknesses, Opportunities, and Threats) framework, a strategic analytical tool commonly employed to assess internal and external factors influencing organisational or regional development (Nggini, 2019). The SWOT approach facilitates a systematic evaluation of internal strengths and weaknesses alongside external opportunities and threats, thereby supporting evidence-based strategic decision-making. In this study, qualitative data were classified according to the four SWOT dimensions to generate a comprehensive and objective mapping of Gelora Village's tourism development conditions. The results of this analysis informed the formulation of development strategies aimed at leveraging existing strengths and opportunities, addressing internal limitations, and anticipating potential external challenges. Through this methodological approach, the study seeks to provide a strategic foundation for the sustainable and competitive development of Gelora Village as a supporting tourism destination within the broader tourism system of East Lombok.

4. Result and Discussion

4.1. Strengthening Village Institutions as the Foundation of Tourism Resilience in Loyok

The findings of this study indicate that tourism resilience in Loyok Village is built through the strengthening of interconnected local institutions, rather than relying solely on individuals or a single organizational entity (Setiawan et al., 2021). The village head clearly explains that the village government positions itself as a coordinator and facilitator, while Pokdarwis is encouraged to serve as the driving force of tourism activities on the ground, and artisan groups are designated as the primary actors in providing bamboo-based tourism products (Muhamad et al., 2022).

BUMDes then functions as an economic intermediary, managing business units related to tourism and handicrafts. This role distribution constitutes an important starting point because it clarifies the structure of tourism village governance while minimizing overlapping authorities and potential role conflicts (Giyarsih & Wulandari, 2024).

Institutional strengthening does not stop at establishing organizational structures; it is followed by efforts to enhance human resource capacity. The village government actively collaborates with the tourism office, the MSME office, and universities to conduct practical training programs. Members of Pokdarwis, for instance, are facilitated to learn about tour guiding, service ethics, and visitor management (Widagdyo & Hakim, 2022). Meanwhile, artisans receive training on product design, quality improvement, packaging techniques, and basic digital marketing. These initiatives show that tourism resilience is understood as the community's ability to continuously learn and adapt to changing market demands, rather than merely surviving passively (Sutapa et al., 2022).

Another significant aspect is the strengthening of cross-institutional communication and coordination. The village government promotes regular meetings involving village officials, Pokdarwis, artisan representatives, and BUMDes to discuss activity planning, visitor management, and responses to shocks such as the decline in tourist arrivals following the earthquakes and the pandemic (Muttaqin et al., 2025). Such forums function as collective deliberation spaces, ensuring that tourism-related decisions are not solely made by the village government but also incorporate the aspirations of grassroots actors. Analytically, this practice reflects the principles of collaborative governance at the village level, where

various local actors share information, resources, and responsibilities in managing the tourism village (Saraswati et al., 2023).

Beyond internal capacity-building, the village also seeks to establish networks with external stakeholders. Pokdarwis and artisan groups are encouraged to participate directly in training programs, exhibitions, and community engagement activities organized by higher-level government institutions and universities (Habibi et al., 2023). This approach not only expands access to knowledge and new market opportunities but also enhances local actors' confidence in engaging with external partners. In the context of resilience, such networks function as additional buffers during times of crisis, as the village does not depend solely on its internal resources (Ridho, 2024).

When compared with previous studies on community-based tourism villages, the patterns observed in Loyok align with the general finding that tourism sustainability is strongly influenced by robust, inclusive, and adaptive local institutions. Several studies demonstrate that tourism villages capable of surviving amid change and crisis typically possess a combination of formal institutions (village government, BUMDes) and community-based institutions (Pokdarwis, artisan groups) that are able to collaborate, share roles, and build trust among actors (Ferdian et al., 2024). The findings in Loyok confirm this, while also adding nuance by showing that institutional strengthening is a long-term endeavor requiring consistency, as the village head himself acknowledges that coordination is not yet fully optimal and still requires improvement (Wahyunadi et al., 2021).

4.2. The BUMDes Business Model and Enterprise Diversification to Reduce Economic Vulnerability in the Loyok Community

The creative economy has become one of the central pillars in rural tourism development because it enables cultural assets and local skills to be transformed into high-value economic commodities. Creative products such as handicrafts, culinary heritage, performing arts, and traditional cultural expressions not only serve as tourism attractions but also function as mechanisms for safeguarding local traditions. According to Sudiarti et al. (2025), creative economy activities based on local wisdom generate added value through product innovation, differentiation, and the creation of unique tourism experiences. Within rural tourism, the creative economy also enhances community participation, as it allows residents to contribute without leaving their primary occupations. Widyaningsih (2023) observes a shift in tourist behavior toward the pursuit of authentic experiences and direct cultural encounters, turning creative products into integral elements of the visitor experience rather than mere souvenirs. Nonetheless, the development of creative industries in rural areas faces barriers such as limited marketing capacity, weak branding, and restricted product distribution channels. To address these challenges, collaborative strategies involving business actors, local governments, and tourism stakeholders are essential to ensure competitive market positioning (Ramadhani, 2024). Therefore, the creative economy should not be seen merely as a supporting component but as a structural foundation for culture based tourism development that offers direct economic benefits to local communities. The findings indicate that the BUMDes in Loyok Village is no longer positioned merely as a "manager of one or two business units," but is evolving into a more strategic village-level economic institution. The destructive impact of the 2018 earthquake and the COVID-19 pandemic became a critical turning point (Rashid, 2024). Prior to these crises, most BUMDes income depended heavily on activities directly linked to tourist flows, such as managing group parking facilities and providing technical support for tour packages. When tourist arrivals suddenly declined, BUMDes revenue dropped sharply, creating awareness that dependence on a single income source made the village economy highly vulnerable to external shocks (Pada et al., 2022).

As a response, BUMDes managers began designing a business model based on enterprise diversification. This diversification operates at two levels. First, in terms of business types, BUMDes expanded from tourism-oriented units to ventures related to the distribution and packaging of bamboo handicrafts, as well as several more stable units that are less affected by fluctuations in tourist arrivals. This approach ensures that when the tourism sector weakens, other units can sustain BUMDes' cash flow and operational continuity (Hudayana et al., 2022).

Second, in terms of products and markets, BUMDes seeks to help artisans avoid relying solely on sales to tourists visiting Loyok. One innovation developed is the packaging of bamboo products into curated bamboo hampers, combining various crafts from different artisans into a single package (Muslih et al., 2020). In this mechanism, BUMDes acts as coordinator—managing orders, assembling product combinations, standardizing quality, and handling shipping. Artisans continue producing according to their expertise, but their products are marketed collectively with higher added value. This scheme not only expands market reach beyond the village but also reduces risk for small-scale artisans who previously operated independently (Alexander, 2022).

From an economic resilience perspective, BUMDes' initiatives represent a deliberate effort to spread risk. Managers emphasize the principle that village income should not be “placed in a single basket,” prompting the development of an internal financial structure that allows one business unit to support another during downturns. The introduction of reserve funds and more structured profit-sharing demonstrates a shift from reactive management toward anticipatory governance (Eichholz et al., 2024).

At the household level, BUMDes also acts as a buffer and intermediary between residents and the market. For example, women skilled in producing snacks are invited to join the BUMDes business network so their products can be marketed through village activities (Astono et al., 2022). Similarly, bamboo artisans who struggle to handle large orders receive support from BUMDes in negotiating prices, organizing distribution, and establishing partnerships with logistics services. This allows residents to avoid dealing with market complexities alone while benefiting from institutional support that strengthens their bargaining position (Hermawan & Hariyanto, 2022).

Compared to previous studies on BUMDes in other tourism villages, the patterns observed in Loyok align with findings that successful BUMDes in reducing local economic vulnerability typically adopt the role of a local economic hub rather than isolated business units. These studies highlight that business diversification, the ability to act as a market intermediary, and an orientation toward community empowerment are key characteristics of resilient BUMDes (Umiyati et al., 2023). In this context, the experiences of BUMDes Loyok reinforce these conclusions while providing concrete illustrations of how diversification and intermediation functions are implemented in practice—through collective hampers, risk distribution across business units, and direct support for small-scale entrepreneurs (Nugeraha et al., 2022).

4.3. Product Innovation and Digital Marketing of Bamboo Handicrafts as an Adaptive Strategy for Artisans

The findings of this study indicate that bamboo artisans in Loyok Village did not merely “survive” passively in the face of the earthquake and the COVID-19 pandemic; rather, they developed notably creative adaptive strategies, primarily through two mechanisms: product innovation and the utilization of digital marketing. Two key informants the owner of Yat Art Shoft and Mr. Ahmad provide rich insights into how these adaptive processes unfold in their everyday practices (Telagawathi et al., 2022).

In terms of product development, both artisans demonstrate similar patterns of transformation. Prior to the crises, bamboo craft production was dominated by traditional items such as besek, bakul, tampah, and other conventional household tools. As tourist visits declined and demand patterns shifted, they began redirecting their focus to more decorative items that align with contemporary market preferences (Fitri et al., 2023). Yat Art Shoft, for example, developed hanging lamps, table lamp shades, wall decorations combining bamboo and fabric, minimalist serving trays, and curated gift hampers containing assorted small products. Items are no longer designed for a single, narrow function; a basket can simultaneously serve as a fruit holder, a gift hamper container, or a cosmetics organizer, depending on consumer needs (Primadani et al., 2022).

Mr. Ahmad adopted a similar shift, albeit from a different production logic. He increasingly focused on producing small-sized items such as souvenirs, coasters, and tissue holders. His considerations were not only aesthetic but also related to production speed and shipping feasibility (Widadi et al., 2022). Smaller products require less capital for raw materials, shorter production time, and are easier to package for out-of-region deliveries. This demonstrates that product innovation extends beyond design; it also functions as a risk-management strategy in response to uncertain market demand (Andrianata et al., 2024).

These changes in product orientation were accompanied by adjustments in production patterns. Both artisans reduced large-batch stock production and shifted to more cautious systems, such as made-to-order schemes or phased production based on confirmed orders (Bouchard et al., 2023). This approach minimizes the risk of overstocking during sluggish sales periods. At the same time, their family and neighbor based production networks were maintained; work continues to be distributed among several households, ensuring steady economic activity without relying on a single centralized workshop. This indicates that innovation also touches the social dimension of production, not solely its technical aspects (Muslih et al., 2021).

The second prominent dimension is digital marketing. Both Yat Art Shoft and Mr. Ahmad acknowledge that they themselves have limited digital skills. Nevertheless, they rely on younger family members to manage WhatsApp, Instagram, and Facebook accounts, as well as online store platforms (Susilawati et al., 2025). Products are photographed, uploaded, and promoted to broader networks. Transactions are conducted online, while packaging and shipping are handled collaboratively. In this model, senior artisans retain control over quality and production processes, while younger family members act as "digital intermediaries," connecting Loyok's bamboo crafts to markets outside the village and even outside the island (Rashid, 2024).

However, this digitalization process is not without challenges. Digital literacy among artisans remains limited, account management is still far from professional, internet connectivity is often unstable, and shipping costs frequently deter potential buyers. The artisans recognize that fully optimizing digital marketing requires institutional support in the form of continuous practical assistance, shared promotional accounts managed by the village or BUMDes, and potential partnerships with logistics providers to reduce delivery costs (Aminuddin & Choiri, 2025).

Compared with previous studies on craft-based MSMEs in tourism areas, the findings from Loyok align with the general conclusion that product innovation and digital media utilization constitute the two main pillars of resilience for creative enterprises during periods of crisis. Numerous studies show that artisans who adjust product designs to lifestyle trends and who are willing to adopt digital platforms tend to maintain their markets even when physical visits decline (Surodjo et al., 2022). Yet, the Loyok context adds a meaningful

nuance: innovation and digitalization here did not emerge solely from external interventions, but grew from a combination of local knowledge, reflective learning from past crises, and intergenerational collaboration within family networks (Nurhayati, 2025).

4.4. The Role of Tourism Awareness Groups (Pokdarwis) in Sustaining Tourism Activities and Service Quality

The findings indicate that the Tourism Awareness Group (Pokdarwis) in Loyok Village plays a highly strategic role in ensuring that tourism activities do not entirely “collapse,” even when the village is confronted with shocks such as earthquakes and the COVID-19 pandemic. When the flow of visitors declined sharply and many economic activities slowed down, Pokdarwis became the key community group that consistently worked to keep tourism activities alive, albeit on a smaller scale (Sukaris et al., 2023).

The first step they took was to ensure that the fundamental elements of the destination remained intact. Pokdarwis members continued scheduling communal clean-ups to maintain tourist pathways, tidy areas frequently visited by guests, and care for key attraction points such as craft centers and several designated photo spots around the village (Sukaris et al., 2023). Even when only one or two small groups of visitors arrived, the village remained prepared to welcome guests. From a tourism-resilience perspective, these efforts are crucial because they prevent the destination from slipping into stagnation, ensuring that Loyok is not forced to “start from zero” when visitor opportunities reappear (Labib et al., 2023).

Pokdarwis' role extends beyond physical maintenance. They also mobilize community participation through various collective activities. Communal clean-ups, mothers preparing meals during events, and youth assisting with guiding or documentation all form part of the group's strategy to keep tourism understood as a shared communal responsibility (Muttaqin et al., 2025). In this sense, Pokdarwis functions not only as a technical manager of tourism but also as a social organizer that connects tourism practices with the everyday life of residents (Sulistyo et al., 2023).

As conditions began to improve, Pokdarwis gradually shifted its focus toward enhancing service quality. They collaboratively developed a more structured flow for tourist visits: visitors are guided from the parking area to observe the craft-making process, visit galleries, and conclude with an optional activity such as taking photographs or purchasing souvenirs. Task distribution among members was clarified some received guests, others explained the village history and craft processes, while others guided the flow of the visit (Listyorini et al., 2021). Several members also participated in guiding and hospitality training facilitated by government agencies or universities, and they began applying this knowledge in their interactions with visitors (Suwintari et al., 2023).

Pokdarwis additionally started to develop more experience-based tourism services. Visits were no longer limited to “look and leave,” but enhanced with added value through live craft demonstrations, opportunities for visitors to try simple weaving, or introductions to traditional foods. This approach aligns with the concept of experience-based tourism, where visitors are encouraged to engage actively, creating relationships with the destination that are not merely transactional but also emotional (Indrayani et al., 2021).

In terms of promotion, Pokdarwis gradually began using social media. Young members within the organization uploaded photos of activities, craft products, and village scenery to digital platforms. This effort may appear simple, but it serves as a crucial signal that Loyok remains active as a tourism destination and ready to be visited again by schools, universities, and outside communities (Purwanti & Roessali, 2023).

Compared with previous studies on Pokdarwis in other tourist villages, the patterns found in Loyok align with broader findings: effective Pokdarwis groups do more than manage attractions—they act as intermediaries connecting communities with village governments, business actors, and visitors. Literature consistently highlights that Pokdarwis capable of organizing community participation, maintaining service quality, and building wider networks tend to significantly contribute to tourism sustainability (Mafaza & Setyowati, 2020). The case of Loyok reinforces this understanding while also revealing areas still in need of improvement, such as strengthening coordination with the Village-Owned Enterprise (BUMDes) and developing more structured digital promotional strategies (Angliawati & Ratnasari, 2024).

4.5. Social Capital, Mutual Cooperation (Gotong Royong), and Community Expectations toward Community-Based Tourism

The findings indicate that the resilience of tourism in Loyok Village is supported not only by formal institutions such as the village government, the Village-Owned Enterprise (BUMDes), and the Tourism Awareness Group (Pokdarwis), but also by the strong presence of social capital embedded within the community. (Wibowo et al., 2024). This social capital is manifested through practices of mutual cooperation, solidarity, and communal cohesion that characterize daily life. Community informants emphasized that without the habit of helping one another, many families would have found it far more difficult to endure the economic downturn caused by the earthquake and the pandemic, which drastically reduced tourist arrivals and household income (Bahagia et al., 2021).

A concrete expression of this social capital can be seen in the collective activities carried out by villagers. Despite the sharp decline in tourist visits, residents continued to participate in communal work to clean tourism routes, tidy up the areas surrounding craft centers, and maintain the general appearance of spaces frequently accessed by guests (Hanita et al., 2024). These activities go beyond physical tasks; they reflect a shared belief that maintaining the village's appearance is a long-term investment. When tourism recovers, the village will already be in a ready-to-receive condition, eliminating the need for major repairs. This perspective demonstrates that mutual cooperation serves both preventive and symbolic functions in the post-crisis recovery process (Ariyani & Fauzi, 2024).

Solidarity is also evident at more personal and household levels. Informants described how residents intentionally purchased goods from neighbors' small shops during periods of low sales, or assisted one another in fulfilling large craft orders when one artisan lacked sufficient labor. This division of work is typically accompanied by mutually agreed distribution of earnings, allowing economic benefits to be shared more widely across households (Sugina et al., 2024). In addition, information about incoming tourist groups or upcoming village programs circulates quickly through informal networks, enabling residents to prepare kiosks, home yards, or parking spaces before visitors arrive. Such patterns illustrate that trust-based networks, habitual cooperation, and informal information flow constitute an essential part of the social infrastructure that sustains village tourism (Widiartanto et al., 2022).

Beyond existing practices, this study also explores community expectations regarding the future direction of tourism development. From an economic standpoint, residents hope that community-based tourism will deliver more equitable benefits not only for prominent artisans or gallery owners, but also for small-scale actors such as food vendors, parking service providers, home-based caterers, and potential homestay hosts. They expect structured training and collaborative schemes that allow these "smaller players" to participate more systematically in the village tourism value chain (Wardhani et al., 2022).

From a cultural perspective, the community hopes that tourism in Loyok will not be limited to marketing bamboo crafts as commodities, but will also highlight the stories, traditions, and local values that have long shaped village life including the practice of mutual cooperation itself (Laskara et al., 2023). They want younger generations to maintain pride in being part of Loyok and to view bamboo craftsmanship and local traditions as sources of strength rather than outdated practices. There is a concern that if tourism chases market trends too aggressively, local values may gradually erode (Savitri et al., 2024).

Environmental considerations also play a significant role. Residents recognize that bamboo, the primary raw material for local crafts, is a resource that can become depleted if managed carelessly. Accordingly, they expect clearer regulations concerning bamboo harvesting, waste management, and spatial planning, so that increased tourist arrivals do not lead to environmental degradation (Pramono et al., 2021). For them, ideal tourism is one that maintains balance between economic improvement, cultural preservation, and ecological sustainability (Vallerian & Hidayah, 2024).

When compared with previous studies on Community Based Tourism (CBT), the findings in Loyok align with the broader view that social capital is a fundamental prerequisite for successful community based tourism (Rosadi, 2021). Numerous studies highlight that mutual cooperation, trust, and shared norms enable communities to coordinate more effectively, distribute benefits more fairly, and resolve conflicts more easily (Suharsono et al., 2021). The findings from Loyok confirm this observation while adding that community voices articulate a clearly defined vision: they desire tourism that is not only economically beneficial but also just, rooted in local values, and sustainable for future generations (Subadra, 2025; Zakaria et al., 2024).

5. Conclusion

This study demonstrates that the resilience of tourism in Loyok Village is built through a combination of institutional strengthening, economic innovation, and community based social capital. The village government, Pokdarwis, BUMDes, and artisan groups do not operate in isolation; rather, they perform complementary roles: the village government provides direction, Pokdarwis coordinates on-the-ground activities, artisans serve as the primary producers of bamboo crafts, and BUMDes functions as an economic intermediary managing a more diversified business model.

At the same time, artisans have developed adaptive strategies through design and functional product innovations, a shift toward smaller-sized items, and the use of digital platforms supported by younger family members. Pokdarwis contributes to sustaining tourism activities and improving service quality, while also mobilizing community participation. At the community level, mutual cooperation, solidarity, and informal networks have proven to be essential forms of social capital that support the economic and tourism recovery process in the post-crisis context.

Overall, Loyok's tourism resilience is shaped not only by formal policies but also by the community's capacity to learn, adapt, and uphold local values amid ongoing change. These findings underscore the importance of a community based tourism approach that prioritizes not only economic growth but also the cultural and environmental sustainability of the village.

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