

## Regional Tourism Development in Pringsewu Regency: Perspective on Community-Based Tourism and Sustainable Livelihood

### *Pembangunan Pariwisata Daerah di Kabupaten Pringsewu: Perspektif Pariwisata Berbasis Komunitas dan Penghidupan Berkelanjutan*

Yerik Afrianto Singgalen<sup>1,\*</sup>, A.Y. Agung Nugroho<sup>2</sup>, Suharsono<sup>1</sup>, Alfonso Harrison Nantingkaseh<sup>3</sup>

<sup>1</sup> Tourism Department, Faculty of Business Administration and Communication, Atma Jaya Catholic University of Indonesia, Jl. Jenderal Sudirman No. 51, Karet Semanggi, Jakarta 12930, Indonesia

<sup>2</sup> Magister of Business Administration, Faculty of Business Administration and Communication, Atma Jaya Catholic University of Indonesia, Jl. Jenderal Sudirman No. 51, Karet Semanggi, Jakarta 12930, Indonesia

<sup>3</sup> Communication Department, Faculty of Business Administration and Communication, Atma Jaya Catholic University of Indonesia, Jl. Jenderal Sudirman No. 51, Karet Semanggi, Jakarta 12930, Indonesia

<sup>\*</sup>Correspondence e-mail: [yerik.afrianto@atmajaya.ac.id](mailto:yerik.afrianto@atmajaya.ac.id)

Received: June 1, 2022 | Revised: May 16, 2023 | Accepted: October 27, 2022 | Online Publication: October 30, 2023

#### ABSTRACT

*Institutionally, the Tourism Awareness Group (Pokdarwis) has encouraged community participation in each village (pekon) to optimize the potential of natural, cultural, and human resources as tourist attractions. This study aims to describe in-depth the dynamics of the collaboration of the Tourism Awareness Group in Pringsewu Regency to increase public awareness in each village about the benefits of the tourism sector for the sustainability of household livelihoods, preservation of social-cultural values, and environmental sustainability. This study uses a community-based tourism perspective. Meanwhile, the qualitative research method with a case study approach is used for three tourist objects developed by Pokdarwis, namely Akasia valley, Talang Indah, and Teluk Kenyo. Retrieval of research data is conducted using in-depth interviews, observation, and document study while, data processing uses triangulation techniques to obtain valid and credible information. This study indicates that Pokdarwis in each village (pekon) are organized because the Pokdarwis Communication Forum is the central organization that connects 37 Tourism Awareness Groups throughout the Pringsewu Regency, Lampung Province. Proactively, Forkom Pokdarwis establishes communication with the government, local entrepreneurs, academics, and rural communities to optimize natural, cultural, and human resources by pioneering tourist destinations. Several tourist destinations have successfully pioneered and developed through reasonable assistance and coordination, opening up local communities' job opportunities.*

**Keywords:** pokdarwis, tourism, Pringsewu, community based tourism



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Published under Department of Communication and Community Development Science, IPB University and in association with Ikatan Sosiologi Indonesia

E-ISSN: 2302-7525 | P-ISSN: 2302-7157

## INTRODUCTION

The cultural characteristics of Indonesian society are synonymous with collective values. Meanwhile, policymakers consider the communal nature of Indonesian society's social interaction pattern to establish relevant development approaches. In the context of tourism development, community-based tourism development is deemed coherent with a communal society's character. However, implementing community-based tourism in Indonesia is challenging, so it needs to be studied comprehensively and contextually. This research is a development of previous research on community-based tourism approaches in Indonesia, especially in North Maluku Province (Morotai et al., 2013; Singgalen et al., 2019b, 2019a, 2021). This study aims to outline the dynamics of implementing the concept of community-based tourism in Pringsewu Regency, Lampung Province, Indonesia, which shows explicitly the efforts of the tourism awareness group and other stakeholders in developing tourism products and services in tourist destinations. In addition, conceptually community-based tourism will be discussed with the idea of sustainable livelihoods. Thus, the scope of discussion of this article is enriched with the results of discussions and analysis of the concept of community-based tourism and sustainable livelihoods.

Community-based tourism can analyze community participation (Okazaki, 2008). Developing community-based tourism studies in various countries is inseparable from socio-cultural, socio-economic, and socio-ecological issues. Cuong (2020) shows that tourism is slowly causing changes in cultural values and social interactions through assimilation and acculturation. In addition, communal society's structure and interaction patterns form a collective force in influencing tourism policy (Dolezal & Novelli, 2020). Moreover, Nugroho & Numata (2020) emphasized that in the socio-cultural context, community support for tourism development programs can be seen from several aspects, such as community attachment, community involvement, perceived benefits, and perceived costs. It shows that socio-cultural issues in tourism development must be studied collectively based on the community's structure, interaction patterns, and strengths. Otherwise, community support for tourism development programs is manifested from a sense of belonging and involvement in the program. To get the community's full support for the tourism development program, an understanding of the benefits and costs needed to implement the program's objectives must be adequately conveyed. In addition to socio-cultural issues, socio-ecological matters (Weis et al., 2021) and socio-economic (Phelan et al., 2020) can also be comprehensively reviewed using a community-based tourism perspective.

Tourism is a dynamic process related to the community's economic, environmental, and social aspects, so it is inseparable from the context of livelihood. Rongna & Sun (2020) argue that tourism can change people's livelihoods in rural and urban areas by providing several economic benefits for the sustainability of household livelihoods to social and environmental consequences. Huang et al. (2022) show that the power of resources influences an individual's livelihood as a form of capital. In the Indonesian context, Westoby et al. (2021) describe the form of capital in people's livelihoods in several Indonesian tourism destinations, namely natural capital, cultural capital, social capital, and physical capital, which is influenced by shock, trends, and sustainability. This shows that each community in Indonesia has diverse mechanisms and livelihood structures. In addition, a context of vulnerability challenges individuals and communities to accumulate capital to support the sustainability of livelihoods. The participation of individuals and communities in tourism development is also an opportunity to get capital to maintain the sustainability of livelihoods. Still, the consequences of the instability of the tourism sector are also a threat to the sustainability of people's livelihoods.

Conceptually, the community-based tourism and sustainable livelihoods model does not conflict with each other and is relevant to discussing Indonesia's socio-economic, socio-cultural, and socio-ecological issues. Nonetheless, this research is limited to the socio-economic, socio-cultural, and socio-ecological contexts in Pringsewu Regency, Lampung Province, Indonesia. Considerations for using the concept of community-based tourism development are as follows: first, there are 37 Tourism Awareness Groups (*Pokdarwis*) that are formed and actively develop the potential of the village as a natural, cultural, and educational tourism attraction; second, a Tourism Awareness Group Communication Forum (*Forkom Pokdarwis*) has been formed which actively coordinates the 37 *Pokdarwis* to discuss ideas about products and tour packages, as well as marketing strategies for tourist destinations; third, there is support of the media, academics, the private sector, and local governments through the Youth Sports and Tourism Office to support *Pokdarwis* activities through training and socialization programs for the

benefit of developing tourist destinations; and fourth, there is individual support for the Tourism Awareness Group (*Pokdarwis*) to use private land and set the ground as a tourist destination.

The study of *Pokdarwis* in Indonesia has increased along with the popularity of tourist villages. Yanti et al. (2022) show that the formation of communities at the village level to manage the potential of natural and cultural resources into an attraction is part of the collective value of the Indonesian people, who need to be accompanied and given the training to optimize performance in achieving their respective goals. On the other hand, Adha et al. (2022) stated several obstacles faced by *Pokdarwis*, such as limitations in the skills to support tourism activities, so they require the support of various stakeholders. Institutionally, community initiatives and collective action in the form of *Pokdarwis* show solidarity that is beneficial for achieving tourism development goals. Still, these are prone to failure due to limited knowledge and skills in human resources (R. W. S. Lestari, 2022). In addition, Listyorini et al. (2021) show that it is necessary to strengthen *pokdarwis institutions* through identity generation and improvement of organizational planning capacity. This indicates that *Pokdarwis* is still institutionally dominantly analyzed from managerial aspects, both planning, implementation, and evaluation supported by human resource qualifications. Thus, the study of *Pokdarwis* is still predominantly discussed in a structural rather than cultural context. This study offers the idea of reviewing aspects of livelihoods, as well as capital ownership within the framework of sustainable livelihoods, to obtain a comprehensive picture of the capability of access to capital, as well as the mobility of access to various supporting resources mediated by stakeholders to achieve *Pokdarwis independence*.

Considerations using the concept of sustainable livelihood in this study are as follows: first, individual involvement and initiation to form a Tourism Awareness Group (*Pokdarwis*) to the *Pokdarwis* Communication Forum (*Forkom Pokdarwis*) is a form of social capital utilization; second, the support of individuals to families who allow the use of private or family-owned land to become tourist destinations is a form of utilization of natural capital; third, the participation of individuals and groups in various training programs organized by stakeholders in the tourism sector is part of the accumulation of human capital; fourth, the involvement of individuals and groups in building tourism amenity is a form of accumulated physical capital; and fifth, Cooperation between landowners and groups in the form of agreements on the distribution of proceeds from tourist visits to tourist destinations is a process of accumulating financial capital. Meanwhile, the transformation and diversification of people's livelihoods facing the context of vulnerability in the form of *shock*, *trend*, and *seasonality* show that the context of the livelihood of the Pringsewu community needs to be studied comprehensively using a sustainable livelihood approach.

Theoretically, the Community-based Tourism Approach and Sustainable Livelihood Approach can be discussed and then adjusted to the socio-cultural, socio-economic, and socio-ecological contexts in each region of Indonesia; then, an alternative model picture that is suitable for regional tourism development can be obtained. Akbar et al. (2021) showed that the implementation of contextual community-based tourism and socio-cultural, socio-economic, and socio-ecological conditions of local communities could be seen in the case of Desa Wisata Mangrove Sari's case of Brebes Regency. *Desa Wisata Mangrove Sari* is a growing attraction from the results of mangrove forest rehabilitation in the coastal area of Pandansari Hamlet, Kaliwlingi Village, Brebes District, and Brebes Regency. The community carries out the management of Desa Wisata Mangrove Sari through *Pokdarwis Dewi Mangrove Sari* completely. Conceptually, Ohe (2018) argues that the community-based tourism approach has the following characteristics: local communities are owners and managers of tourism resources; local communities play a role as service providers; and local communities interpret local cultural and environmental communication. This shows that the successful implementation of the concept of community-based tourism can support the process of accumulating financial capital, human capital, social capital, natural capital, and physical capital on an individual and household scale, as well as institutionally through *Pokdarwis* as a sustainable livelihood approach (Yi et al., 2022). Empirically, various cultural values and patterns of social interaction in Indonesia have multiple obstacles to optimize the performance of *Pokdarwis* in managing tourism resources. Pramala(2018) argues that strategies to increase the institutional capacity of *Pokdarwis* can be carried out by involving stakeholders, one of which is higher education institutions. Thus, this study offers the idea of connecting the two approaches and adapting to the community's socio-cultural, socio-economic, and socio-ecological context in Pringsewu Regency, Lampung Province, Indonesia.

Pringsewu is a newly developed district area as a new autonomous region. The dominant potential of natural resources is agricultural and plantation products. The people of Pringsewu are very familiar with

farming, raising livestock, and trading activities. In its development, the optimization of natural, cultural, and human resources is optimized by local governments through the tourism sector. Domestic tourism activities are proliferating along with forming tourism awareness groups in the Pringsewu Regency to accelerate the tourism sector's growth. Each tourism awareness group focuses on building facilities and infrastructure that support tourism activities in their respective villages. The initiation and motivation to develop tourist destinations arises from local communities' awareness of tourism's economic potential for community empowerment. It is interesting to study comprehensively, especially the dynamics of community participation in developing regional tourism relevant to the community-based and sustainable livelihood approaches.

The implementation of this research has considered the relevance of the context of the research location to the concept of community-based tourism and sustainable livelihoods to contribute theoretically and empirically. Theoretically, this study offers an idea of the form of support and participation of the Pringsewu community in optimizing tourism resources to maintain livelihood sustainability. Empirically, this research output becomes a reference and recommendation for stakeholders to optimize the coordination function between institutions, establish mutually beneficial partnerships with stakeholders, and carry out coaching or mentoring programs for individuals and community groups to benefit from the tourism sector. Thus, the urgency of this research is a theoretical and empirical contribution to tourism development in Pringsewu Regency, Lampung Province, Indonesia.

## METHODS

This research has been organized from 2021-2022. The method used in this study is qualitative with a case study approach in several tourist destinations in Pringsewu Regency, namely *Talang Indah* tourist destinations, *Teluk Kenyo*, and *Lembah Akasia*. One of the considerations for using qualitative methods is the depth of information that can be interpreted to reconstruct holistic, contextual ideas into findings representative of empirical conditions (Wilson et al., 2020). In addition, the expected output of this study is a narrative that describes the dynamics of Pringsewu tourism development from the perspective of community-based tourism and sustainable livelihoods. Meanwhile, the depth of information and interpretation becomes essential to the qualitative approach. Therefore, the stages of research data collection are divided into three main stages, namely the stages of research planning, research implementation, and reporting. In the research planning stage, there are several processes involved: first, the adjustment of the research topic to the context of the research location; second, the establishment of research methods by the expected output; third, identifying potential sources with qualifications that are by the research concept; and last mapping constraints in the process of collecting research data.

The initial process of this research was carried out by the administrative rules of the government bureaucracy, where the process of obtaining a permit was the initial stage of research preparation. Furthermore, group administrators, traditional leaders, and community leaders were formally contacted to request a willingness to be involved as informants during research and community service activities. Communication took place intensely to explore the problems faced by tourism awareness groups in Pringsewu. At the stage of conducting the study, there were several processes: observation of tourist destinations was managed by the Tourism Awareness Group (*Pokdarwis*) in both *Teluk Kenyo*, *Talang Indah*, and *Lembah Akasia*; in-depth interviews were conducted with the chairman of the Tourism Awareness Group Communication Forum (*Forkom Pokdarwis*), the head of the Tourism Awareness Group (*Pokdarwis*) in *Teluk Kenyo*, *Lembah Akasia*, and *Talang Indah*, the Head of the Youth Sports and Tourism Office (DISPORAPAR), as well as local communities who are entrepreneurs in the tourist destinations of *Talang Indah*, *Teluk Kenyo*, and *Lembah Akasia*; and The Focus Group Discussion (FGD) was successfully held together with the local government, namely the Sports and Tourism Youth Service (DISPORAPAR), the Tourism Awareness Group (*Pokdarwis*) managing the tourist destinations of *Talang Indah*, *Teluk Kenyo*, and the *Lembah Akasia*, and local communities who are members of Micro, Small, and Medium Enterprises (MSME). Meanwhile, documentation of the results of in-depth interviews and Focus Group Discussions (FGD) can be seen in the following pictures.



**Figure 1.** Focus Group Discussion (FGD) with Pringsewu Tourism Stakeholders.

**Source:** Primary Data (2021-2022)

Figure 1 is documentation of FGD activities with Pringsewu tourism stakeholders, namely the Tourism Awareness Group in *Teluk Kenyo* tourist destinations, the regional government, the Youth Sports and Tourism Office (DISPORAPAR), and Bank Indonesia (BI). The FGD was conducted to discuss each institution's contribution, government, private, and university, to encourage the acceleration of tourism economic development in the Pringsewu Regency. FGDs must complete the data from in-depth interviews with stakeholders and key informants. Based on field observations, in-depth interviews, and FGDs, credible information can be obtained at the reporting stage of research results.

At the reporting stage, there are several processes related to data and information validation: using triangulation techniques to match the results of observations, in-depth interviews, and FGDs; reassuring the relevance of the background of the organization and the activities of the resource persons to the questions in the in-depth interview; classifying data and information based on the topics of discussion, namely community-based tourism, and sustainable livelihoods; and finding scientific references relevant to empirical findings to be narrated comprehensively. Based on these stages, the research output produces scientific work that contributes theoretically and empirically to the development of science, especially in tourism.

## RESULTS AND DISCUSSION

### Implementation of Community-Based Tourism in Pringsewu Regency

Implementation of the concept of community-based tourism in each region shows diverse dynamics. In the context of Pringsewu tourism, the Tourism Awareness Group (Pokdarwis) was formed by youths who hoped to accelerate the community's economic development through the tourism sector. The double effect of the tourism sector is considered to create jobs for the community. This sparked the enthusiasm of the youth to work together to build Pringsewu tourism in the form of groups. Thus, it can be seen that the background of the formation of the Tourism Awareness Group (*Pokdarwis*) and the *Pokdarwis* Communication Forum (*Forkom Pokdarwis*) is awareness and encouragement to participate in tourism development actively. Singgalen et al. (2019b) show that the level of society is at the highest level when there is awareness and encouragement to participate actively and collaborate with various parties to align interests in tourism development. Nevertheless, Singgalen & Kudubun (2013) emphasize that tourism-conscious groups' dynamics must be controlled so that there are no conflicts that cause group unsustainability and ultimately affect the tourism development process. Thus, it can be seen that youth awareness and participatory encouragement are indicators of the successful implementation of community-based tourism in the Pringsewu Regency. Meanwhile, the results of an in-depth interview with the Chief of the Tourism Awareness Group Communication Forum (*Forkom Pokdarwis*) in Pringsewu Regency are as follows:

*"As Pringsewu youth, we have big expectations for the government to build this area, but we cannot be passive either. One of the efforts to support the government's goal of improving the economy in the Pringsewu Regency is to encourage the growth of the tourism sector. The tourism sector has a double effect that can create jobs for locals, so it is not only based on agricultural and livestock activities. With the existence of tourist destinations, new jobs are formed. Mothers who were originally only passive at home or young people who did not have a job could open a shop in a tourist destination or work as a local tour guide. Thus, they get*

*the additional income that can be used to finance Education to Health. To realize this, it is necessary to form a Tourism Awareness Group (Pokdarwis) as a forum for discussing and planning programs to optimize village resources into tourist destinations. For all Tourism Awareness Groups (Pokdarwis) to develop together, the Pokdarwis Communication Forum was formed to coordinate and assist Pokdarwis in each Pekon". (Rudi, 2022)*

Based on the results of an interview with the head of the Tourism Awareness Group Communication Forum (*Forkom Pokdarwis*), it can be seen that the hope for improving the community's economy through the tourism sector is also one of the triggers for enthusiasm to be active in every activity of the Tourism Awareness Group (*Pokdarwi* *Touristic destinations managed directly by Pokdarwis makes it more accessible for local people to become entrepreneurs in tourist destinations*). In addition, obstacles in business management can be consulted with *Pokdarwis* to find solutions to maintain business continuity. *Pokdarwis'* activities in optimizing natural, cultural, and human resources in each village also produce a unique attraction according to the characteristics of the local livelihoods. The livelihoods of local communities dominated by agricultural and livestock activities can be used for farming and livestock products for new livelihoods. The authenticity of unique tourist products in each village results from *Pokdarwi's* deliberation and creativity. Lestari (2016) shows that youth participation in developing tourist destinations is synonymous with creative works and valuable product innovations. Ainii (2019) emphasized that the challenge in tourism development is the synergy of interests in the model of stakeholder collaboration, both village governments with *Pokdarwis* and academics. This shows that community-based tourism emphasizes the adaptive attitude of the community to cooperate with various external elements to achieve common goals. The following is the result of an in-depth interview with the Chief Manager of the *Lembah Akasia*:

*"The management of the Lembah Akasia was entrusted to me (Farhan) and other young friends. Meanwhile, the management of Ngudi Rukun destinations is managed by different people. However, we were all accompanied by the Tourism Awareness Group (Pokdarwis) of Karya Muda Mandiri, led by Pak Wahyu. The land of the Lembah Akasia is privately owned (F.X. Siman), but it is entrusted to Pokdarwis to be managed as a tourist attraction. However, there is an agreement on managing this tourist destination: privacy. The existing tourism amenity in the Lembah Akasia is built using budgets from various sources; some are private, and there are also accumulated ticket revenues and tourist businesses. To increase income, local people are allowed to invest or open businesses in the Lembah Akasia. Several locations in this destination: water play areas, places to eat and drink indoors and outdoors, and even camping grounds have been built. The conditions of the Lembah Akasia destination are still under construction, but we have allowed people who visit for photos or want to play in the water. We also opened this area in May 2022 (during the Covid-19 pandemic), and visits here are pretty crowded on Saturdays and Sundays". (Farhan, 2022)*

Based on the results of an interview with the head of the *Lembah Akasia* Tourism Destination Manager, it can be seen that the role of the Tourism Awareness Group (*Pokdarwis*) is to accompany individuals or community groups who want to develop natural resources in the form of private land as well as local works of art and culture to become a tourist attraction. The willingness to provide voluntary assistance is a form of public acceptance of tourism as an alternative strategy for Pringsewu's economic development. Murti et al. (2019) describe people's enthusiasm for developing tourism as a euphoria stage in the *irritation index*. The state of euphoria is the community's positive response in the early stages of development. Moreover, Tohani et al. (2018) emphasized that the sustainability of the Tourism Awareness Group (*Pokdarwis*) is determined by the consistency of overseeing the vision and mission and the support of resources to organize a program of activities. To maintain the existence of *Pokdarwis*, relations between individuals in the group must be well established. In addition, links between groups and various tourism stakeholders must be well documented. The initiation, encouragement, and performance of *Pokdarwis* in developing tourism in Pringsewu are conceptually in line with Community-Based Tourism, where the community is the primary driver of the growth of the regional tourism sector. The following results are from documentation of several tourist destinations designed and managed by the Tourism Awareness Group (*Pokdarwis*).

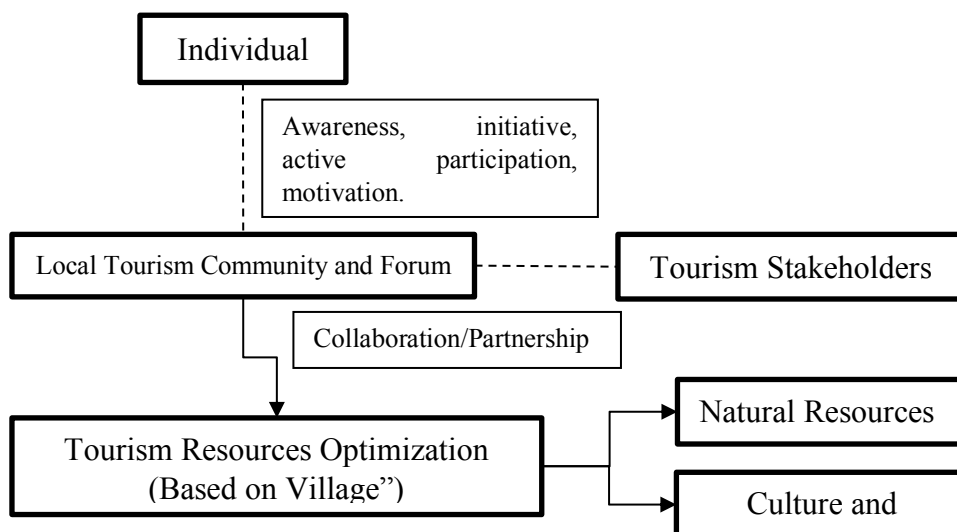


**Figure 2.** The Tourism Awareness Group manages Tourist Destinations.

**Source:** Research Document 2022

Figure 2 shows some destinations designed and developed as tourist attractions by the Tourism Awareness Group (*Pokdarwis*). In the context of Talang Indah, *Pokdarwis* took advantage of the area around the historic gutters built by the Dutch by building several facilities for shelter, eating and drinking, and recreation (karaoke). In addition, people who live around the Tourist Destination of *Teluk Kenyo* also actively participate as merchants who sell food and drinks to visitors. A similar concept was also found when visiting tourist destinations of the *Lembah Akasia*. This shows that the characteristics of tourist destinations managed by the Tourism Awareness Group (*Pokdarwis*) are not exclusive but inclusive. Thus, there is an opportunity for local people to become entrepreneurs in tourist destinations and jointly develop the village economy, unlike the case with the findings of Zang et al. (2018), which describes the negative response of the community as entrepreneurs in a tourist destination when the management of the goal tends to be exclusive since it provides more opportunities to certain parties. The reasons for the community's negative response are very diverse. The concept of tourism development does not match the local community's perceptions, values, culture, or habits (Tarigan & Basit, 2020). Thus, it can be seen that the participatory approach and inclusive nature of tourism development programs support the implementation of community-based tourism in Pringsewu.

Implementing a community-based tourism approach in the Pringsewu Regency can accelerate community economic development and reflect the community's readiness to respond to changes caused by the intensity of domestic and foreign tourist visits. Some previous studies that examined community-based tourism emphasized community readiness for changes due to tourist activities. (Abdillah & Hamid, 2016). However, tourism activities allow cross-cultural and religious interactions in societies. The potential for acculturation and assimilation is very likely; even in some cases, the failure of acculturation and assimilation can lead to issues of segregation and conflict (Humaedi, 2014). In community-based tourism in the Pringsewu Regency, community-based tourism can be described as follows.



**Figure 3.** A Form of Community-Based Tourism in Pringsewu Regency, Lampung Province, Indonesia.

Figure 3 shows that Pokdarwis stimulates the Pringsewu tourism growth with awareness, initiative, and active participation to expand relationships and form Tourism Awareness Groups (*Pokdarwis*). This indicates that the Pringsewu community is in the euphoria stage (Şanlıöz-Özgen & Günlü, 2016). The motivation and encouragement of active participation are created due to awareness of the dual effects of tourism that can encourage people's economic growth, improve social life quality, and even maintain the environmental sustainability. Furthermore, partnerships or collaborations between *Pokdarwis* and other tourism stakeholders to optimize the Dutch colonial heritage, natural resources, culture, and other historical relics to become tourist attractions have formed a diversity of tourist destinations in each village with its uniqueness. However, there are several obstacles to developing community-based tourism in Pringsewu: the limited mobility of road access and transportation needed to visit tourist destinations. Until this study was conducted, visitors were dominated by domestic tourists with the characteristics of single, couple, and family visitors.

In the context of limiting visit mobility due to the Covid-19 pandemic in Indonesia, to maintain the sustainability of people's livelihoods in tourist destinations, *Pokdarwis* collaborates with various stakeholders to tighten the implementation of health protocols. Even though the Covid-19 pandemic is ongoing, some tourist destinations are still crowded with domestic tourists by paying attention to health protocols. In the context of Pringsewu tourism, tourism awareness campaigns and *Sapta Pesona* are the superior values of each tourist destination that increase people's sense of security and trust to be creative in tourist destinations. In addition, the *Pokdarwis* Communication Forum is also actively marketing educational tour packages that connect one goal with another. Meanwhile, the marketing media for tourist destinations designed by *Forkom Pokdarwis* is a promotional video in a short film and an eduwisata package brochure. This shows the seriousness and commitment of *Pokdarwis* and *Forkom Pokdarwis* to encourage tourism growth and their willingness to collaborate with various tourism stakeholders in Pringsewu.

### Tourism Development and Livelihood Sustainability

Regional tourism of Pringsewu in the perspective of sustainable livelihoods is inseparable from vulnerability, mobility, and capability of access to forms of capital and supporting structures and processes in an institutional context. The sustainable livelihood perspective is particularly relevant to examine community-based tourism dynamics in Pringsewu comprehensively. Thus, a complete picture of the challenges and expectations of the Pringsewu community can be obtained related to the dual effect of the tourism sector on economic, social, and environmental sustainability. Considering this, the sustainable livelihood framework used in this discussion is a framework modified by Westoby et al. (2021) related to the sustainable livelihood framework reconstructed by Ashley & Carney (1999) in the Department for International Development (DFID) documentation. In contrast to the sustainable livelihood approach model proposed by the previous research, the following is a modification of sustainable livelihood work based on the analysis of socio-cultural, socio-economic, and socio-ecological conditions of the community in Pringsewu Regency, Lampung Province, Indonesia.

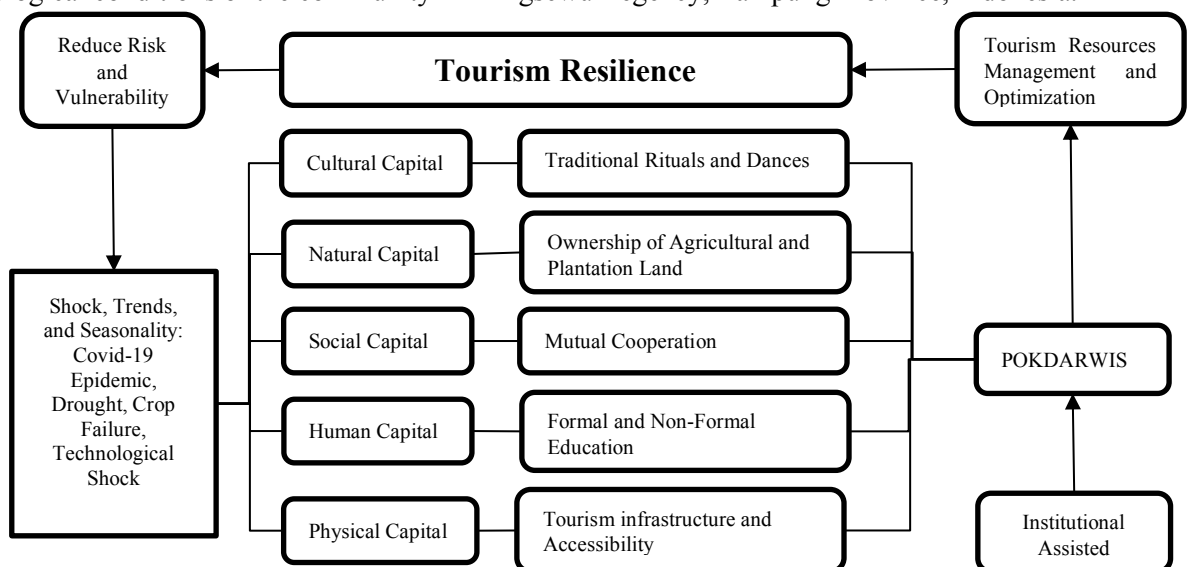


Figure 4. Modification Framework for Sustainable Livelihood Approach based on empirical findings.



Figure 4 shows a modification of the sustainable livelihood framework adapted to empirical findings in the Pringsewu Regency, Lampung Province, Indonesia. The conclusions of this study show the existence of an alternative model of sustainable tourism resilience from an institutional perspective as a result of discussions on community-based tourism approaches and sustainable livelihoods. In the context of Shocks, Trends, and Seasonality, the context of the very likely vulnerability faced by the Pringsewu community in socio-cultural, socio-economic, and socio-ecological activities in 2020-2022 is the Covid-19 pandemic, drought in several locations, crop failure, and technological shock. The context of vulnerability is a condition that hinders the accumulation of capital at the level of individuals, families, and communities. Within the framework of sustainable livelihoods, there are five capitals accumulated by each individual, household, and community institutionally. The capitals in question are cultural, natural, social, human, and physical capital. Meanwhile, the explanation of the capital owned by the Pringsewu community is as follows: *first*, the intended cultural capital is the cultural resources of the community in the form of cultural attractions and materials as well as traditional rituals and dances; *second*, the natural capital intended is natural resources, land ownership for agricultural and plantation activities (private, family, or community); *third*, the intended social capital is the pattern of social interaction of the community which has become a habitus such as a habit of working together; *fourth*, human capital is intended to be the knowledge and skills possessed by individuals and can be used for various purposes; and *fifth*, the physical capital intended is the infrastructure to support tourism and access roads to tourist sites. The capital described results from observations and in-depth interviews relevant to capital characteristics in the sustainable livelihood approach.

The accumulated capital is optimized through a Tourism Awareness Group (*Pokdarwis*). Institutionally, *Pokdarwis* is accompanied by various institutions such as Universities, Local Governments, and other stakeholder institutions to maintain *pokdarwis* performance. Multiple kinds of socialization and training programs organized for institutional strengthening and capacity building of human resources *Pokdarwis* can increase capital within the framework of sustainable livelihoods. *Pokdarwis*' capabilities in managing and optimizing tourism resources can realize tourism resilience that can reduce various negative impacts from aspects of vulnerability and achieve sustainable tourism. In addition, contextually, the socio-economic conditions of the Pringsewu community are dominated by agricultural activities, plantations, animal husbandry, and freshwater fish farming as the primary source of livelihood. Meanwhile, the involvement of individuals in *Pokdarwis* and as business actors in tourist destinations can be an alternative source of income that supports the sustainability of livelihoods (individuals, households, communities). In addition, the socio-cultural conditions of the Pringsewu community uphold the values of solidarity, tolerance, safety, peace, and unpretentiousness, so they are relevant to the principle of excellent service in interacting with tourists. Meanwhile, the socio-ecological conditions of the Pringsewu community in maintaining environmental sustainability, values, and collective action to plan land use are an optimal form of control in preventing ecological damage due to the development of tourism infrastructure and tourism-supporting industries.

According to the previous research, the perspective of sustainable livelihood emphasizes the importance of capital accumulation as the basis for livelihood. Westoby et al. (2021) explain the influence of the context of vulnerability to natural capital, cultural capital, social capital, human capital, and physical capital. In addition, there are concerns and expectations for Indonesia's tourism development program in the tourism livelihood pathways category. If the sustainable livelihood framework is discussed with the Pringsewu tourism context, several aspects can be identified as vulnerability contexts: shocks, trends, and seasonality. The intensity of information technology during the pandemic has sparked awareness of using information technology as a marketing medium for tourist destinations in Pringsewu. In this dynamic, technology concussion becomes one of the contexts of vulnerability when the Tourism Awareness Group (*Pokdarwis*) seeks to utilize technology as a marketing medium in websites and videos. Shocks in terms of the use of information technology are related to trends, where tourists who want to travel to a destination tend to rely on reviews on social media and websites. Meanwhile, seasonality intended as a context for vulnerability is the readiness of *Pokdarwis* to prepare the carrying capacity of the destination to accommodate the number of tourists on weekends. Thus, it can be seen that shocks, trends, and seasonality are the context of vulnerability in the dynamics of community-based tourism development in Pringsewu.

In the context of mobility and access capabilities to forms of capital. The existence of *Pokdarwis* and *Forkom Pokdarwis* and the partnership between *Pokdarwis* and various stakeholders to develop Pringsewu tourism shows that social capital is an essential part of the livelihood framework of the

Pringsewu people. Thus, this research proved the relevance of the previous study's livelihood theory and indicated several similarities in the capital accumulation process. Furthermore, partnerships with local governments and academics that allow the implementation of socialization and training programs in the tourism show the process of accumulating human capital. On the other hand, local people can become entrepreneurs in tourist destinations managed by *Pokdarwis* to get additional income. Thus, it can be known that there is a process of accumulating financial capital. Meanwhile, privately-owned plantation land entrusted to *Pokdarwis* to be managed as a tourist destination illustrates the process of utilizing natural and physical capital. Based on the dynamics of community-based tourism development in Pringsewu, it can be seen that mobility and access capabilities to social capital have opened up access to forms of human capital, financial capital, physical capital, and natural capital. Several previous studies using a sustainable livelihood framework have shown that mobility and the capability of access to forms of capital determine the sustainability of local people's livelihoods. Still, not all contexts show social capital as initial capital to access other forms of capital (Singgalen, 2020b, 2020a, 2020c, 2022; Singgalen et al., 2017, 2019c). Le & Vo (2021) show that the context of vulnerability also affects people's access capabilities to this form of capital to maintain sustainable livelihoods. On the other hand, Rongna & Sun (2020) argue that tourism always mobilizes social interaction across cultures and religions, even being a trigger for the increase in users of information technology; this certainly changes people's habits, especially in maintaining household livelihoods. This condition needs to be taken seriously as a context of vulnerability if the community is not prepared for changes caused by tourism activities.

Within the framework of sustainable livelihoods, Westoby et al. (2021) also show several concerns and expectations of the community in the dynamics of tourism development in Indonesia, where matters related to development exclusiveness can cause social segregation. In addition, the hope that arises in the development of regional tourism is that inclusive growth provides equal opportunities to the community. Giminiyani (2018) shows that inclusive and exclusive issues in the dynamics of tourism development tend to cause negative public sentiment towards the government. The tourism industry, which always keeps up with changes in tourist preferences regarding products and services, tends to be exclusive. This tends to be a problem when the mapping of areas or tourist areas is determined based on the request of specific individuals as investors who serve notable interest tourists. On the other hand, Adhiyaksa & Sukmawati (2021) show that tourism development changes household livelihood patterns by increasing income and creating jobs. Still, the consequence of tourism activities is the presence and influence of people with different cultural values. If local communities are not prepared to face changes and the consequences of developing the tourism sector, the benefits of tourism can turn into negative impacts.

In the context of Pringsewu tourism, implementing community-based tourism is fundamental to increasing the community's readiness to respond to various impacts of tourist activities efficiently. The context of the vulnerability faced is not only in the form of technological concussions, trends in the use of technology, and visiting seasons, but also unpreparedness of the community caused by ignorance of matters related to hospitality and tourism. Therefore, the *Pokdarwis* Communication Forum actively assists people who join *Pokdarwis* in each village in understanding tourism concepts and practices. In-depth, the topics that motivate people to join *Pokdarwis* are the benefits of tourism supporting sustainable livelihoods. Thus, it can be seen that the successful implementation of community-based tourism is also influenced by awareness of the sustainability of livelihoods supported by the tourism sector.

## CONCLUSION

Theoretically, the results of this study show empirical findings and theoretical discussion due to regional tourism resilience in Pringsewu Regency, according to the socio-economic, socio-cultural, and socio-ecological contexts, with an emphasis on strengthening the institutionalization of *Pokdarwis* Communication Forum (*Forkom Pokdarwis*) and *Pokdarwis* in each *pekon*, taking into account the context of the vulnerabilities and the characteristics of the capital accumulated in each of *the pekons*. Institutionally, *Pokdarwis*' capabilities in managing and optimizing tourism resources can minimize risks and reduce the context of vulnerability. Supposedly, the negative impacts of various aspects can be minimized. In that case, the opportunities for access and accumulation of capital can be increased (cultural, natural, human, financial, social, and physical capital). The contribution of this research to the

sustainable livelihood framework is to offer *institutional-assisted* aspects as an essential part of increasing the institutional capacity of *Pokdarwis* in the context of Pringsewu Regency, Lampung Province Indonesia. Empirically, the research recommends several mentoring programs that suit the needs of The *Pokdarwis* and *Pokdarwis* Forkom in each pekon, namely digital marketing planning and design training programs, historical and excellent service tour guide training, training on packaging natural, historical and cultural tourism products. In addition, there are recommendations for local governments to formulate directions and policies for regional tourism development by involving *Forkom Pokdarwis* and *Pokdarwis* in Pringsewu to prepare a Regional Tourism Development Master Plan (RIPPDA) and a Master Plan for Tourism Object Development (RIPOW). Thus, a participatory approach in tourism development becomes relevant to the concept of community-based tourism that supports the sustainability of the livelihoods of individuals, families, communities, and communities in general.

## ACKNOWLEDGEMENT

Thanks to the Faculty of Business Administration and Communication, Institute for Research and Community Services, Atma Jaya Catholic University of Indonesia, LLDIKTI 3, and *Forkom Pokdarwis*.

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