



The Social Resilience in Community-Based Tourism (CBT) Towards the Covid-19

Prisca Kiki Wulandari^{1,2(✉)}, Muhammad Baiquni¹, and Ahmad Zubaidy¹

¹ Postgraduate School, Universitas Gadjah Mada, Yogyakarta, Indonesia
priscakiki91@mail.ugm.ac.id

² University of Brawijaya, Malang, Indonesia

Abstract. The outbreak of Covid-19 decreases the number of tourists. Therefore, the community creates some innovative ways to attract tourists and survive during a difficult time. This study aims to analyze the community's capacities to encounter the pandemic situation using social resilience perspective. In a case study, this paper describes the role of the community (comprising tour guides, the batik enterprise, batik makers, and hospitality business) in sustaining the cultural tourism in Lasem District, Rembang Regency, Central Java Province, Indonesia. Qualitative approach is used in this study. Using social resilience theory, this study found that the community has three capacities: coping, adaptive, and transformative capacity. In addition, social resilience in the Lasem community could be seen from their creativity in sustaining their cultural tourism, such as (1) creating virtual tourism as a new way to enjoy tourist destinations; and (2) using technology innovation to sell MSME (micro small and medium enterprises) business products.

Keywords: community-based tourism · social resilience · sustainability · cultural tourism · Covid-19

1 Introduction

Tourism industry worsens as an effect of the Covid-19 pandemic [1]–[3]. Meanwhile, some areas depend on the tourism economic sector. Therefore, the tourism industry should have the capability to survive during the pandemic. In Bali, for instance, the tourism stakeholders keep operating their travel agents. They use a promotional strategy and 5 P (plan, ploy, pattern, position, and perspective) [1]. The hotel and restaurant operational restriction and work termination lead the tourism stakeholder to change their occupation, for instance, selling food and other private work [2]. [3] explain that the eco-tourism in Ghana has restricted tourist visits during the pandemic. Therefore, many tourism stakeholders lose their work. Fortunately, the local government gives them a stimulus package to survive and create business opportunities in the future. Inline, [4] explain that many tourism stakeholders have changed their occupation from the tourism sector to their previous work or any work they could do to survive.

However, many tourism industries have restricted visitors, but some enterprises still permit few visitors to visit. In the National Park of Bromo Tengger Semeru, the tourism stakeholders continually promote and attract the visitors to come. They establish the visitors' trust to adjust to the new normal habit during the pandemic. They socialize some health and safety protocols to minimize the spread of Covid-19 [5]. In the Dieng plateau, the tourism stakeholders also inform the new normal vacation habit. Tourism stakeholders, government, and tourists promote a new habitual and adaptive strategy to awake the tourism sector and increase the number of visitors [6].

In Lasem, the tourism stakeholders have different approaches and strategies to survive during the pandemic. One of them, A the member of Lasem Heritage Foundation (2020), explains that the fall in the visitors' number has affected the batik production. The owner of the batik home industry reduces the batik production due to few demands from the customer demands. Meanwhile, most batik makers in Lasem are older women who have merely one ability to make batik. R, the owner of batik house owner (2021), has the same experience. He also fires half of his batik makers because of the pandemic. Other tourism stakeholders, especially Lasem Heritage Foundation, have also been affected by the flagging tourism in Lasem.

All tourism stakeholders have their strategies to survive during the pandemic. In rural eco-tourism Peru, the local community can organize society and a strong sense of place, which often becomes mixed with the purpose of identity among certain people and love of certain aspects of such a place [7]. In Central Appalachia, the cultural community has encouraged the local community to participate in the tourism project [8]. Inline, [9] also strengthen that the local community tries to establish a partnership managing tourism. Therefore they could create sustainable tourism rather than a centralistic approach.

The local community has been the main driver in coping with the crisis in the tourism sector. The local community in Lasem (Lasem Heritage Foundation) also makes a new strategy to market cultural tourism and sell tourism products during the pandemic. Their capabilities to manage tourism destinations are also in line with the concept of community-based tourism (CBT). [10] explain that the local community's capacity to survive and pass the crisis is social resilience. The uncertain and changing situation in tourism management forces society to have social stability [11]. Therefore, this paper tries to explain the community capacity in Lasem face the effect of the Covid-19 pandemic using social resilience perspective.

2 Objectives

According to the background, the authors aim to describe the community capacity in social resilience perspective consisting of coping, adaptive, and transformative capacities of CBT in Lasem towards Covid-19.

3 Theoretical Review

This section discusses social resilience from the perspective of tourism and community-based tourism from a literature review.

3.1 Social Resilience in the Perspective of Tourism

[10] argue that social resilience is the capacity of social entities (individual, organization, or community) to tolerate, accommodate, cope, and adapt to any social and environmental challenges. In general, [10] also define social resilience as an ability to know what is needed by the social entities. Therefore, they could cope with uncertainty and change. Social resilience has three capacities. These are (1) coping capacity in which the social actor could cope with all stable or unstable situations; (2) adaptive capacity in which the social actor could learn from the experience and adjust to the challenge and new risks in daily life. [12] define the adaptive ability in social resilience as the capacity to reawaken after facing a socio-cultural shock and to adapt the uncertain circumstance; and (3) transformative capacity in which the social actor could compose a system to create individual welfare and sustainable social resilience if the crisis comes again. [10] categorize three common studies related to social resilience. These are social resilience in managing (1) natural disasters, (2) natural resources and environmental change, and (3) social change and development. For the latter category, we could propose tourism management. [11] explains that tourism management in Haines, Alaska requires four criteria to shape social resilience. These are (1) learning to live with change and uncertainty; (2) nurturing diversity for reorganization and renewal; (3) combining different kinds of knowledge; and (4) creating opportunities for self-organization.

3.2 The Role of Community-Based Tourism (CBT)

Community-based Tourism (CBT) is an approach to managing tourism based on local society [8, 9, 13]–[16]. In managing tourism destinations, the local initiative to engage in a partnership with another actor will be sustained compared to the governmental industry [9]. [17] agree that the local, especially Lasem Heritage Foundation, needs empowerment and other stakeholder support to manage cultural tourism destination in Lasem. In addition, local capacity needs to be advanced. Therefore they could be brave to decide an important decision [8].

4 Methods

This paper used a qualitative approach and case study method. The researchers tend to explore a case by gathering data in detail and in-depth from various sources [18]. They observed the survival strategy of local society in cultural tourism destinations in Lasem when facing the pandemic. The data were gathered step by step from June 2020 to November 2021. The stakeholder's effort was known by interviewing some members of Lasem Heritage Foundation and some owners of Batik' house.

The researchers attended virtually the tourism product marketing held by Lasem Heritage Foundation. The foundation used social media, the marketplace website of Pasar Rakyat Lasem (kesengsem.lasem.com), and virtual tours (in collaboration with traval.co) to promote and sell MSME product. In addition, the researchers also followed the Lasem Heritage Foundation's activity, which was a virtual tour of Batik Tiga Negeri (Three Countries Batik) during the pandemic outbreak. The researchers observed and

Table 1. Social Resilience

	Coping Capacity	Adaptive Capacity	Transformative Capacity
Response to risk	Ex-post (reactive)	Ex-ante (proactive)	Ex-ante (proactive)
Temporal scope	Short-term	Long-term	Long-term
Degree of change	Low, status quo	Medium, incremental change	High, radical change
Outcome	Restoration of present level of well-being	Security of future well-being	Enhancement of present and future well-being

Source: (Keck and Sakdapolrak, 2013)

documented the stakeholders' coping, adaptive, and transformative capacities in Lasem. They also kept the capabilities to organize the Lasem Heritage Foundation members, divide responsibilities to hold the virtual tour and sell the wastra product online; and connect with other institutions to advance tourism destinations in Lasem. All findings were analyzed by social resilience theory, proposed by [10]. They divide social resilience into three steps of coping, adaptive, and transformative capacities, as shown in Table 1.

5 Findings & Discussion

This section discusses the main findings based on Keck & Sakdapolrak's social resilience theory. The researchers discuss three steps of social resilience in two sub-sections of local ability to create the virtual tourism destination and utilize technological innovation to sell the MSME tourism product in Lasem.

5.1 Local Communities' Capacity to Create Virtual Destination Tourism

The restriction policy to visit tourist destinations during the Covid-19 pandemic affected the Lasem community's tourism sector. Since the first case of Covid-19 was discovered in Indonesia in March 2020, no domestic or foreign tourists have visited Lasem. Tour guide activities and batik sales stopped temporarily because both activities rely on tourist visits to Lasem. A (2020), as a member of the Lasem Heritage Foundation, stated that the vacuum tourism sector greatly affects the livelihood of the workers in batik houses. They work and are paid daily and by order. Therefore, if there are no batik orders due to the absence of tourist visits, the batik workers will be temporarily laid off. In addition, the tour guides also lose their jobs and regular income. The local people of Lasem, who are members of the Lasem Heritage Foundation, do not want the tourism sector to stop in Lasem. When education changes online, the Lasem local community takes the initiative to change tourist destinations that can be visited online.

Lasem District, Rembang Regency, Central Java Province is rich in heritage cultural tourism destinations. Acculturation between Javanese-Islamic and Chinese ethnicities has resulted in tourist destinations that can be enjoyed to this day, such as ancient houses with Chinese architecture, places of worship with Islamic, Javanese, and Chinese architecture, Chinatown village in Karangturi Village, harmonious community life, and batik cloth that has a motif of three countries called Batik Tiga Negeri. One that will be discussed is Batik Tiga Negeri. It is one of the cultural tourism destinations with a myriad of stories, such as the historical story of motifs of the three countries and the process of dyeing the cloth. This potential is interesting to be packaged virtually during a pandemic when virtual tourist destinations tell the history of the motifs of three countries and the coloring process in 90 min.

Virtual tour activities are coordinated by the Lasem Heritage Foundation, where most of the members are tour guides at the Lasem cultural tourism destination. They made the storytelling of Batik Tiga Negeri into a virtual tour that visitors could enjoy online in the zoom meeting application. They make a storyline that begins with the beginning of the Tiga Negeri's batik motif and then continues with dyeing batik cloth which consists of three basic colors, namely chicken blood red, blue, and soja (brown). The series of stories are delivered virtually for approximately 75 min, and the remaining 15 min are for selling MSME Lasem products.

They involved the owner of a batik house in the Lasem area to participate in a virtual tour. For example, they invited the owners of the batik house, Maranata Ongs, Lumintu, and Kidang Mas. Their involvement is because they are the owners of the first batik house to have three of the best Lasem colorings. Furthermore, the Maranata Ongs Batik House is the best in making Lasem's typical chicken blood red coloring; the Lumintu batik house is the best in making blue, and the Kidang Mas batik house is the best in making blue house is the best in making soja (brown) colors. This is supported by the statements of two of the three batik house owners:

"...the red color of chicken blood produced by Maranatha Ong's Batik House is different from other batik houses. The result of the red color in this place is considered the best of the others. Our family has its recipe for caring for the batik cloth that we will color..." (Interview with P, 28 November 2021).

"...the color of soja produced on our batik cloth comes from the learning outcomes of our predecessors in the Solo area. The color of this soja comes from Solo, so first, when you want to dye batik to the color of soja, the cloth must be brought to Solo. What we learned from our predecessors privately in the Solo area, we tried to practice at home. Our predecessors tried many times to get the color of soja that matched the example, but the results certainly could not be the same with every color blended. And when our family has a recipe for making soja color, we keep the recipe's secret only in our own family. I think every batik house also does the same thing. Therefore, the colors of Batik Tiga Negeri produced in each batik house must be different..." (Interview with R, 28 November 2021)

These initiatives include reactive responses in coping capacity [10]. Within three months, March-May 2020, the Lasem Heritage Foundation drew up the plan so that the story of Batik Tiga Negeri would be interesting for virtual tourists to listen. Virtual tour Batik Tiga Negeri re-awakes tourism activity in Lasem, the batik house owner, the batik maker, and tour guide. They have a hope that virtual tourism results a welfare for them.

Each member of the Lasem Heritage Foundation shares roles according to the capacities of its members in organizing a virtual tour of Batik Tiga Negeri, for example, the part of a communicative MC with visitors, a role as a storyteller of the history of Batik Tiga Negeri, and a role as a technical operator. This activity was held short-term during the pandemic to revive the Lasem cultural tourism sector. Visitors who attend the virtual tour are charged for operational activities. In the context of social resilience theory, the initiation of a virtual tour of Batik Tiga Negeri is a coping capacity for tourism actors in Lasem.

The Batik Tiga Negeri virtual tour activity became a new trend in visiting Lasem virtually. When the training was held for the first time, around 150 virtual tourists were joined. Therefore, Lasem Heritage Foundation has these activities regularly with a pre-determined time. They held virtual tourism in the long period from June to October 2020 (instagram: @traval.co).

In addition, if some communities or institutions order virtual tour services from them, they will organise special activities for the customer. This initiative has become a new livelihood for tourism actors in Lasem so that they have financial security during the pandemic. If the crisis comes again, the community of Lasem Heritage Foundation has capability to organise virtual tour with other tourist attraction in Lasem. One of the community member argues that,

“...virtual tour Batik Tiga Negeri gives experience to respond crisis situation creatively. We realise that Lasem has many cultural objects which could be commodified as tourist attraction. However, further research on related objects should be conducted to provide attractive story telling in the virtual tour. In the future, if the same situation happens again, we have already prepared to make virtual tour with other objects in Lasem...” (Interview with Y, 28 November 2021).

Lasem Heritage Foundation as community-based tourism in Lasem have adaptive capacity during the pandemic. Their capability to respond actively the change. They use virtual tour as an alternative for their work. They also have a future perspective to respond the same crisis if it happens in the future, for instance they organise virtual tour with other tourist attraction in Lasem.

Virtual tour activity is held in collaboration with traval.co. Traval.co, a private actor, is a travel agent serving physical and virtual tourism activities. This platform is organized by PT. Traval Tujuh Samudra. This private actor helps to promote virtual tour Batik Tiga Negeri by its website and social media. According to [10], the capability of Lasem Heritage Foundation to connect with other actors could be categorized as a transformative capability. They have initiative to utilize other potential actor on the successfulness of its virtual tourism product.

5.2 Technological Innovation

The outbreak of Covid-19 fastens the transformation of technology in social life, including in the tourism industry [19]. The economic sector, especially MSME supported by technology, has many marketplaces. Therefore the enterprise's production performance could be increased [20]. [21] point out that the unavailability of the digital technology role in encouraging the development and marketing of MSME products affects the bankruptcy of MSME enterprises during the pandemic. Therefore, technology plays a pivotal role in product marketing sustainability during the pandemic. MSME in Lasem also encounters a similar situation, especially the owner of the batik house.

One of the batik house owners explains that.

"...in the early Covid-19 pandemic, the batik is selling decrease. I have 30 inner batik makers and 60 freelance batik makers. Due to the pandemic situation, I decide to reduce half of my worker's survival during the pandemic. Then, Lasem Heritage Foundation organizes the virtual tour, sells batik, and creates a digital market, so our sale rises slowly..." (Interview with R on November 28, 2021).

The decline of Batik's sales in proportion to tourist visits in Lasem and batik's workers. The Coping capacity of Lasem Heritage Foundation has empathy for the problem that MSME faces. The proposed digital market as a solution to sell MSME' products, namely: "wastra" products (batik), food products, and craft products. It is Pasar Rakyat Lasem, which has a website address (<https://kesengsem lasem.com/pasar-rakyat-lasem>).

Based on the researcher's observation, the promotion of Pasar Rakyat Lasem is shown at the end of the virtual tour of Batik Tiga Negeri. The prospective buyers can choose the product by them self. They put their groceries in their shopping cart and pay for them. The administrator of the digital market will process and send them to the buyers. The sale process is like in marketplace "Shopee", "Tokopedia", etc. this stage is included in the adaptive capacity, where marketing of digital MSME products becomes a new habit for them. [10] explain that adaptive capacity comprising the capability to prevent a future risk by adapting social livelihood. The local businessman sells Lasem MSME's products digitally. They begin to adapt to the new normal situation.

The members of Lasem Heritage Foundation redesign and display the "wastra" products. They also produce a few *batik* in quantity; for instance, a batik in the same color is only made in one or two clothing. If clothing has been already sold, the producer does not produce it in the same color and type (D and Y, 2021). Pasar Rakyat Lasem (Lasem People Market) was introduced since May 2020. The exhibition of the products is frequently streamed on the youtube channel of Kesengsem Lasem or Instagram Kesengsem Lasem. The sale of its development through the digital market helps the batik maker to survive.

For transformative capacity, Lasem Heritage Foundation cooperates with other stakeholders to produce the new products, characterized by Lasem batik cloth, for instance, Jerawood. Some watch businessmen utilize teak wood waste to create the material of the watch and the Lasem batik as its tie. The new products in the digital market produced by the MSME partnership have supported the sustainability of Pasar Rakyat Lasem (Lasem People Market).

6 Conclusion

The tourism industry is significantly affected by the Covid-19 pandemic. The decrease in tourist visits determines the success of the tourism industry. Meanwhile, travel restrictions during the Covid-19 outbreak to minimize the virus spread forced all people to stay home. As a result, the tourism economy drops. The locals should awake and compose alternatives to cope with this wicked problem. Fortunately, they have a sense of belonging and have created some creative ideas to cope with some issues in the tourism industry. In Lasem, the locals, especially Lasem Heritage Foundation, propose digital tourism products, which are virtual tours of Batik Tiga Negeri and the digital market of Pasar Rakyat Lasem during the pandemic. The stakeholders, especially batik enterprise, support those initiatives. For the batik owners, those activities could help them to sell their merchandise digitally. Meanwhile, for Lasem Heritage Foundation, those activities could motivate them to explore another initiative to sustain cultural tourism in Lasem.

Authors' Contributions. Prisca Kiki Wulandari is a doctoral student in National Resilience Science, Universitas Gadjah Mada and senior lecturer in Universitas Brawijaya, Malang. Her research interest is on social resilience and tourism management. She has published books and papers concerning social resilience and tourism management in accredited national journal and international proceeding.

M. Baiquni is a professor in Geography Department, Universitas Gadjah Mada. His research interest is on ecotourism in archipelago countries and sustainable development goals (SDGS). He has published more than fifty papers on tourism. He has already published his PhD thesis entitled "Strategi Penghidupan di Masa Krisis" (The Livelihood Strategy in the Crisis Period).

Ahmad Zubaidi is an associate professor in Philosophy Department, Universitas Gadjah Mada. His research interest is about philosophy and economic resilience. He has published numerous papers and conducted several social services on tourism village management in Indonesia.

Competing Interest Statement. The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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