

IMPLEMENTATION OF PARTICIPATORY ACTION RESEARCH (PAR) IN THE DISASTER RESILIENT TOURISM VILLAGE EMPOWERMENT PROGRAMS

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Abstract

The COVID-19 pandemic has impacted many segments of society, including tourist villages in Indonesia. This condition encourages various higher education institutions to help tourism villages recover after the pandemic. UMM (University of Muhammadiyah Malang), through the MBKM (Merdeka Belajar Kampus Merdeka) Program has also participated by carrying out a series of empowerment activities to restore the economic aspects of tourist villages in Pujon, East Java. This village, during the pandemic, experienced a decrease in the number of visitors and the motivation of the managers as well. PAR (Participatory Action Research) has been chosen as an empowerment model in which researchers and informants could join in mapping the problems, finding the solutions, and formulating the joint programs. The findings showed that the PAR model used are proven to be successful in helping empower residents by increasing the motivation of village managers, using technology in marketing various products of residents, and increasing the availability of infrastructure that can improve the quality of services of tourism village managers.

Keywords: Community empowerment; Tourism village; Pandemic

Abstrak

Pandemi Covid-19 selama dua tahun ini telah membawa dampak penurunan ekonomi pada banyak segmen masyarakat, termasuk diantaranya adalah desa wisata di Indonesia. Kondisi ini mendorong berbagai institusi pendidikan tinggi untuk membantu desa wisata pulih kembali pasca pandemi. UMM (Universitas Muhammadiyah Malang) melalui Program MBKM (Merdeka Belajar Kampus Merdeka) turut berpartisipasi dengan melakukan serangkaian kegiatan pemberdayaan dalam rangka memulihkan ekonomi desa wisata di Pujon, Jawa Timur. Desa ini selama pandemi mengalami penurunan jumlah pengunjung dan motivasi para pengelola. PAR (Participatory Action Research) telah dipilih sebagai model pemberdayaan, dimana peneliti dan subjek penelitian bersama-sama memetakan persoalan, mencari solusi, dan merumuskan program bersama. Hasil penelitian menunjukkan bahwa model PAR yang digunakan terbukti berhasil membantu memberdayakan warga, diantaranya adalah meningkatnya motivasi para pengelola desa, penggunaan teknologi untuk dapat beradaptasi dalam memasarkan berbagai produk warga, dan ketersediaan sarana prasarana yang dapat meningkatkan kualitas pelayanan dari pengelola desa wisata.

Kata Kunci: Pemberdayaan masyarakat; Desa wisata; Pandemi

A. INTRODUCTION

The development of tourist villages as a part of development has recently become an interesting trend for many stakeholders in Indonesia, either the government, the private sector, empowerment actors, or even universities. Based on village potential in 2018, Indonesia has 7,275 tourism villages spread across all provinces. The provinces of East Java and Central Java are the most contributing provinces which have tourist villages, which is more than 1,000 places. Tourism villages have an important role in many aspects, one of which is spurring the potential for the growth of the creative economy in the local environment, as well as opening up employment opportunities for residents who live in the tourist area.

Pujon Kidul (South Pujon) Café is a clear illustration of the integration of economic space (village as a tourism base) and cultural space (village as a social basis). This café is located in Pujon Village, East Java. Usually, a tourist village that has physical potential, South Pujon village is in the west of Batu City district, and belongs to the Malang district area, which has high-lying structures (hills) that have cool to cold nuances. Most of the people of South Pujon village make a living as farmers and breeders, especially rice, crops, fruits, and dairy cows. Rainfall that reaches 2,000 mm/year and the contours of fertile black soil are the main needs to support their livelihoods. In addition, the productive age of the people (20-49 years) is around 30% of the total population. The physical potential in the form of natural resources in the form of fertile soil, extensive bamboo forests and dairy cows that produce milk allows for a great opportunity for the people of Pujon Village to develop a tourist village. One of the ways is to establish *Sawah Café*. The existence of *Sawah South Pujon Café* has brought this village to become a well-known tourist village in East Java, both in particular and in general.

Sawah Café has existed in South Pujon Village for approximately 4 (four) years. This café is managed by a Village-Owned Enterprise with well-managed management. This is proven by their success in managing the café by empowering more than 200 local residents in various roles. Starting from young people to adults who work as tour guides, parking attendants, vehicle employees, souvenir shops sellers, culinary, various crafts, transportation, rental, to lodging providers.

This potential has brought South Pujon village as the Best Agro Tourism Village at the National level from the Ministry of Villages of the Republic of Indonesia, Development of Disadvantaged Regions, and Transmigration in 2017. After that in September of the same year the Ministry of Tourism also awarded the title of Independent Tourism Awareness Group (*Pokdarwis*) to *Pokdarwis* Capung Alas South Pujon village. These two awards have catapulted the tourist village of South Pujon to become better known in Indonesia. However, the pandemic in 2019 has caused Pujon Village to experience an economic downturn. *Sawah Café* was closed, the souvenir shops were closed, and motivation was decreasing from *Sawah Café's* manager, as well as the owners of the beverage and food processing industry.

The hope of developing South Pujon village is to become a tourist village that can be recognized internationally while at the same time creating community welfare to vanish. Realizing this hope is certainly not easy, considering that before the pandemic the average number of visitors was 300 people/day, and 3,000-5,000 people/weekend/holiday period, both from local and some foreign tourists, various efforts have also been made by the head of the village. and devices. When the Large-Scale Social restriction was enforced in Malang Regency, Batu City and Malang City from May 17 to June 13, 2020 (including the extension period), and even up to 2021 with Community Activities Restrictions

Enforcement contained in the Instruction of the Minister of Home Affairs Number 22 of 2021 and Minister of Home Affairs Number 23 Year 2 (Ertien 2021).

The South Pujon Tourism village community must be prepared to face risks. Referring to Beck's view (Cebulla 2007) in the context of a risk society (risk society) the COVID-19 pandemic is included in the risk of disasters that endanger health and is in a category that is usually faced in pre-industrial societies. The risk of the COVID-19 pandemic is not only dangerous to health but has an impact on economic activity in various sectors. Risk is the "effect of uncertainty on objectives".

The phenomenon of the decline in tourist villages, especially in Pujon Village, is very interesting to study, how the village head and his staff are trying to overcome the impact of the pandemic on the realization of the Resilient-Tourism Village. This reality ultimately encouraged the presence of the tertiary institution, which is a research team of teaching staff and students together to map problems and find solutions to these problems with the community. In this context and effort, the research team for the Sociology Study Program at the University of Muhammadiyah Malang formulated a model for empowering rural communities in overcoming the risks of this pandemic, which is through the Participatory Action Research method. This program is then included in the *Merdeka Belajar Kampus Merdeka* (MBKM) program conducted by universities.

The concept of empowerment has been widely studied, including (Ginting and Wijayanti 2019), who stated that empowerment is an effort to build community capabilities, which is by encouraging, motivating, and raising awareness of the potential they have and trying to develop that potential into concrete actions. With the existence of an empowerment program that aims to improve people's lives (better community), it is hoped that villages

affected by the COVID-19 pandemic can grow into disaster-resilient villages, which will increase the growth of a safe and resilient culture in the community, where the social values that exist in the local community are the basic capital in building a disaster-resilient village.

From the description of the reality above, it is important to conduct this research to see how the impact of the pandemic has reduced the resilience of tourist villages that existed before, and how the PAR empowerment program the community together with various parties able to to overcome various difficult situations. So, it is hoped that the Pujon Tourism Village can become a Disaster Resilient village..

B. METHODOLOGY

Participatory Action Research (PAR) as applied research was chosen because it involves researchers to take roles with more comprehensive practice characteristics including planning a change, studying and observing the process and consequences of change, studying the processes and consequences, re-planning, studying and observing, assessing, and so on (Denzin and Lincoln 2009).

The characteristics of PAR and when applied in this research are PAR as a social process used to examine the relationship between villagers and village officials with their social realm, in this case villagers who work for a living and are simultaneously involved in the process of building the South Pujon tourism village. PAR is characterized as participatory, meaning that this method examines villagers' interpretation of their actions regarding the impact of the COVID-19 pandemic on their village. PAR is characterized as practical and collaborative, meaning that this method invites village officials and business people to study how to deal with the impact of the pandemic on tourist villages. PAR is

characterized as emancipatory, meaning that this method helps create a tourist village that becomes a Strong tourist village.

Conceptually a disaster-resilient village is the smallest unit of settlement in a rural area whose residents have unyielding character and high motivation to deal with disasters or a village that has the independent ability to adapt to potential threats of disaster and recover quickly from adverse impacts (Sulistiyowati and Ekawat 2021). Resilient Village was taken from the Disaster-Resilient village/sub-district that has the independent ability to adapt and deal with disaster threats, and recover quickly from the adverse effects of disasters, if hit by a disaster (Diah et al. 2020). Disaster-Resilient Village/Sub-district is a village or sub-district that can recognize threats in its territory and is able to organize community resources to reduce vulnerability and simultaneously increase capacity to reduce disaster risk. This was also stated by Julius et al (2020) that Disaster-Resilient Village is a village that has the principle that a disaster-resilient village is a collectivity movement that involves and considers all stakeholders means that participation from all parties is required.

As a PAR method, it has critical characteristics, meaning that this method helps residents to escape from the obstacles they face in building a Strong tourism village. PAR is recursive (dialectically reflective), which means that it aims to help people examine reality and be able to face pandemic constraints.

This study also used the Rapid Rural Appraisal (RRA) approach, which is an approach to understand villages quickly (Chambers 1996). Understanding quickly through the initial stages of exploration with an understanding of the research subject. The next step is balancing bias, which is the principle that the researcher is not patronizing, but acts quietly listening to the subject. Researchers are looking for rural communities involved in economic activities to support tourism. The principle of optimizing

exchanges, which looking for accuracy and knowing inaccuracies, means taking measurements that do not exceed what is needed. Searching the network of measurement points to find the range of the information obtained. Looking for diversity means that researchers are looking for variations in data from subjects to enrich data.

The informants and subjects in the research were determined based on purposive principles, which are the South Pujon village head as the key informant, while the subjects were Family Welfare Movement heads, Village-Owned Enterprises manager, *Sawah Café* manager, Tourism Awareness Group managers, with a total of 15 people. While the data source needed in the RRA method is a secondary data source in the form of the National Medium-Term Development Plan of South Pujon Village, Pujon District, Malang Regency. In addition, primary data sources were obtained by means of semi-structured interviews both individually to the subject and in groups with the Village Head and Village-Owned Enterprises Manager, Tourism Awareness Group, and Family Welfare Movement administrators.

The principle of transect walks was also used as data collection in this study where researchers walked together with informants through an area in this village with observation, interviews, discussions, and with research subjects trying to map the problems faced in building a resilient tourism village during a pandemic through Focus Group Discussion (FGD) technique.

This research is also related to the involvement of students in the Freedom to Learn Campus Freedom to Learn program. Students are involved in lecturer activities outside the campus for half a semester and half a semester on campus, so they have practical experience in intervening in community empowerment. Students gain knowledge outside the classroom by accompanying the manager of the *Sawah café*, each student assisting one

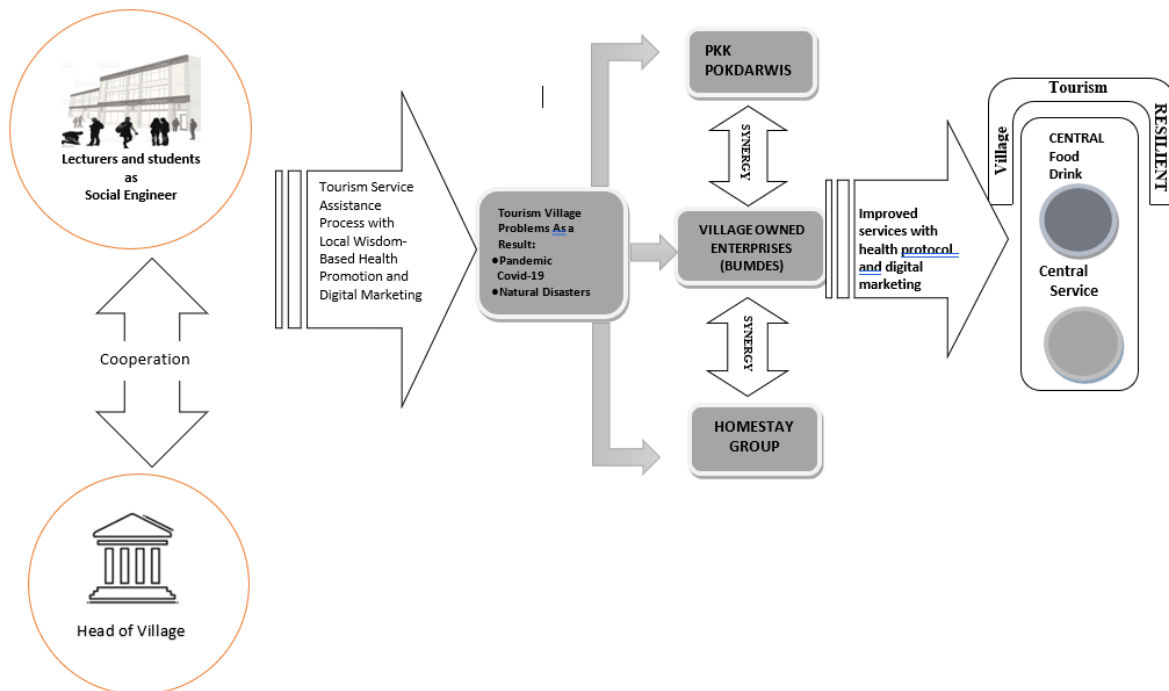
mentoring. Students assist the Tourism Village website to fill in content so that the South Pujon Tourism Village is increasingly recognized. Other students assist with the service facilities and infrastructure quality. There are also students who assist with the development of agricultural environmental conditions. Besides that, there are students who carry out assistance for implementation planning and program development. Meanwhile, other students carry out “One Neighbourhood Unit One Product” community empowerment assistance. The time needed in the field was 3 months, and the field practice writing and thesis was 6 months.

After obtaining various data from village documents and also from transect walks in the principles of Rapid Rural Appraisal, the data is then carried out a SWOT analysis to formulate a model for community empowerment in a resilient tourism village.

From a series of analyzes of the PAR program, a model for empowering a tourist village to become a resilient tourism village can be formulated through the active role of tertiary institutions in synergy with the village head and all elements of village organizations (Family Welfare Movement, Tourism Awareness Group, Village-Owned Enterprises, and Homestay management groups) in the process of service assistance tourism with health protocols and also digital marketing that prioritizes the local wisdom of local villages. This model is appropriate for rebuilding villages that have experienced pandemics and natural disasters which have reduced the number of visitors to tourist villages and reduced the motivation of managers. Through this model, tourism village managers are motivated again to build their village into a strong tourist village in dealing with any disaster.

To further clarify the method used, the following is a schematic model for the PAR empowerment implemented by the researchers and the MBKM team:

PAR'S Moder for Resilient Tourism Village Community



C. RESULT AND DISCUSSION

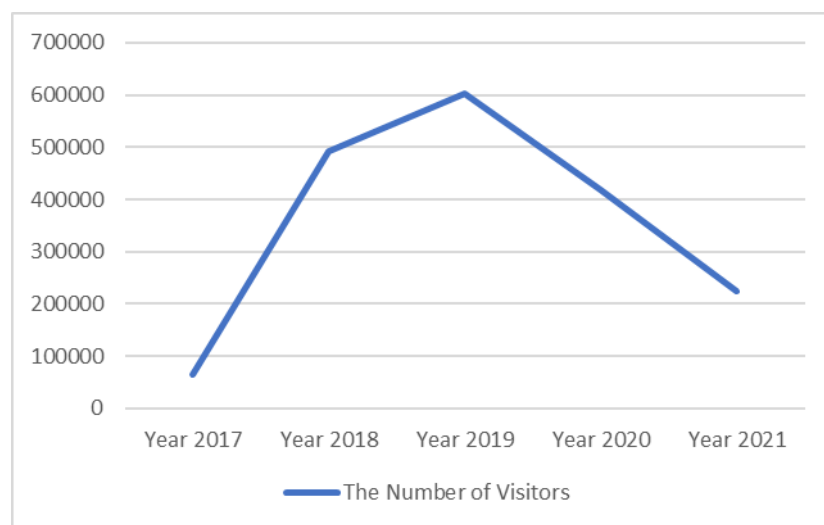
1. Overview and Mapping of Problems in Pujon Village as a Tourism Village

As explained in the introduction, the Pujon tourist village before the pandemic came was a potential tourism village and had even received awards from various parties. Before the pandemic came, the management of this tourist village was carried out by Village-Owned Enterprises. *Sumber Sejahtera* Village-Owned Enterprise is a Village-Owned Enterprises owned by the tourist village of South Pujon. Village-Owned Enterprises *Sumber Sejahtera* belonging to the tourism village of South Pujon was established based on the establishment of a tourism unit that must be managed by Village-Owned Enterprises.

Village-Owned Enterprises in 2015 at that time only managed clean water, so in 2016 it was reactivated and overshadowed the existing units in the South Pujon Tourism village. In 2016, The Village-Owned Enterprises immediately took control of the *Sawah*

Café, which was previously held by a tourism awareness group. Because it is considered to have a great responsibility to hold the funds obtained from the *Sawah Café*. Therefore, Village-Owned Enterprises is trusted to manage and develop *Sawah Café*, which income in 2017 reached IDR 130 million. These funds continue to be managed for tourism development in the village of South Pujon to penetrate billions of rupiah. Similar to the findings of Novianti et.al (2022) that the role of Village-Owned Enterprises in Ekasari Village, Jembrana District, Bali is in accordance with the wishes of The Indonesian government provides protection for tourism activities in villages by cooperating with village-owned enterprises. An area is designated as a tourism destination because of the existence of tourist objects. The establishment of a tourist object should pay attention to the feasibility of the tourist object in relation to the surrounding environment. However, conditions in the South Pujon tourist village declined when there was the COVID-19 pandemic. For more details, it can be seen from the diagram of the number of visitors to the South Pujon tourist village, as follows:

Chart 1.
The Number of Visitors of The Tourist Village at South Pujon



From the diagram above, it can be seen that the decline in visitors had a significant impact during 2020, which is a decrease of nearly 200,000 visitors. This condition is concerning, but through this action research. Several assistance programs have been carried out as part of community empowerment so that this tourist village can stabilize the number of visitors who come.

From the results of the analysis based on transect walks, data were obtained on the problems faced by South Pujon village during the pandemic, including the decreased motivation of the managers of the *Sawah Café* and the owners of micro and small food and beverage processing industries as well. The decreased motivation of the café manager is due to the drastic drop in visitors. The number of visitors shows more on the amount of income they earn. The small number of visitors indicates the small amount of income. The café management so far has invested quite a lot of funds for the development of the café. Village communities as community groups are rarely associated with individual risks, this has implications for their inability to solve problems that tend to be individual. However, the tourism industry has begun to shift interactions that used to have strong collective bonds to begin to weaken these bonds. Conditions that have implications for the risk environment are not group risks but individual risks. Then, adaptation stutter towards new things occurred, which is tourism as an industry, not tourism as a collectivity.

The industry implies, all risks are individual, so they must be able to resolve as individual consequences. Meanwhile, people in the collective tradition tend to place solidarity as a group manifestation. This is where the inability to adapt to new things has implications for the inability to understand "business in *Sawah Café*" as an individual calculation. Decreased motivation is part of the inability of individual structures to adapt to individual risk. In other words, the weakening of group legitimacy as a

limitation of the structure of shared values, is not followed by the individual's ability to solve individual risk problems.

The decreased motivation of the owners of the micro industry and small food and beverage processing industry is due to the instant nature of the processed industry. This means that it is directly related to the availability of raw materials, which are usually taken directly from farmers in South Pujon village. The increasing number of visitors to *Sawah Café* has implications for great hopes for the development of this processed business. Before the pandemic, they made a significant profit. The pandemic made profits drop sharply. *Sawah Café* teaches people engaged in the food processing industry about production and targets. Production teaches people to be more disciplined in calculating how much supply to take and so on. While the target relates to how much profit can be obtained if production is increased.

Sociologically, people are starting to be more rational. In other words, interactions in the realm of economic space are starting to become the stock of knowledge of society. In the end, they started to define *Sawah Café* as a material structure. Individually, they began to learn to define the processing industry as a symbolic economic order. The worrying part is that learning about the symbolic order is more on target and production has not been recorded as a risk condition. When there is a risk, such as a pandemic, the community does not have the ability to adapt to the risk.

Sawah Café that was recorded was only limited to economic rationalization. In the end, what *Sawah Café* manager did was seeking capital. This is marked by the shift in the function of space, from social space to capital space (Jaelani, 2020). As a tool, *Sawah Café* should be eye-catching. Therefore, posting *Sawah Café* on Instagram is an important part of the storefront arena.

There is a pulse to artificially agitate space. This space eliminates human awareness as a subject (Arifin, 2017).

Sawah Café record storefronts to entice tourists in a recreational space. *Sawah Café* is one of the arenas to confirm tourists in terms of lifestyle. Humans travel to *Sawah Café* to establish themselves as a sign of lifestyle. Travelers are starting to race in an accelerated lifestyle. Virilio synthesizes as dromology (Wening 2020). Visiting *Sawah Café* is not only for tourism, but has started to move itself in the arena of symbolic production. *Sawah Café* is an arena for establishing oneself as a sign of social class. There is a process of strengthening each other. For Ulrich Beck, humans grow in a world full of risks (Beck 2015). In the end, the space has been changed for the benefit of the space owner. David Harvey synthesizes it as a compressed time space (Harvey 2009). Time and space are compressed for interests that have power over space (Haekal 2019). *Sawah Café* has moved people's thinking as a capital space. The price of time and space began to be illustrated as economic gain.

The condition of the community at risk can be minimized, when tourism development begins to actively involve community participation. This provides space for the creation of awareness of one's own potential and is able to raise awareness together (Singgih and Nirwana 2016). This shared awareness records the cultural and economic aspects of society. Tourism development is also oriented to the economic side but cannot leave the cultural aspect. This is what can become a bond for maintaining and maintaining the original and unique side of society (Sedarmayanti 2022).

From the observation results, data were obtained about the condition of the Tourism Village during the pandemic. From the results of the focus group discussion, it was obtained a mapping of the problems and solutions faced by the South Pujon tourism village, which are marketing problems with solutions to improve

the Tourism Village website, the management of *Sawah Café* that had not been standardized, especially regarding services, which needed to be given governance assistance related to excellent service (fast and friendly).

Various mentoring and training programs for South Pujon Tourism village managers have been implemented while at the same time being able to formulate a Resilient Tourism village community empowerment model and a village community empowerment learning model in accordance with the *Merdeka Belajar Kampus Merdeka* (MBKM) program.

Another important result from the Focus Group Discussion shows that the people of South Pujon Village are serious about developing *Sawah Café*. This is able to awaken the potential they have. For example, the potential for entrepreneurship, for example making food preparations and starting to concentrate on fruit and vegetable farming. The harvests that can be sold directly at *Sawah Café* without going through middlemen make them get bigger profits. This means that agriculture is increasingly becoming an important part of the knowledge structure of society. This is important for their ability to identify agriculture as a base of economic power. For us, the FGD was able to unravel an important part of the community's knowledge structure, which are the strengthening of public awareness of the importance of promoting agriculture.

Figure 1.

Image of *Sawah Café*, South Pujon



Sawah Café in South Pujon Village is a symbol of the power of agriculture. From there, all of the community's agricultural production is traded. There is an economic chain that relies on local production, which considers as potential. When a risk occurs, for example a disaster or a pandemic, the community already has sufficiently strong economic resilience, because the economic base is starting to become a shared awareness of the community, this is one of the potential strengths that the village has.

2. Assistance Program for Tourism Village Managers

Based on the general description and mapping of the problems above, the team and the community jointly formulate the necessary assistance programs. This mentoring program begins with first, increasing Motivation and Entrepreneurial Mindset which is attended by women managing small and micro industries. This increase in motivation and entrepreneurial mindset is important considering that only a portion of small and micro industry managers are suppliers of souvenir shops in tourist villages. Some others only sell partially and stop production during the pandemic.

It is seen as necessary to assist material related to how to foster motivation to create a processed food business to fill the souvenir shop at *Sawah Café* which had slumped due to the COVID-19 pandemic. The supply of souvenirs was from South Pujon villagers who make processed food products, where the raw ingredients are agricultural products from the local community, such as: bananas, carrots and chilies, potatoes. They process these products and become the main supplier at the gift shop. This is in accordance with the statement of Saptiadi and Djamal (2012) that Community Empowerment is a program or activity carried out to increase the ability of the community to be able to carry out disaster

management both during, before, during and after a disaster occurs, in this case the COVID-19 pandemic disaster.

The owners of small and micro businesses are mostly mothers, so mothers are involved in the mentoring program. This assistance aims to make them realize that *Sawah Café* which has become a tourist icon in Malang Regency is an extraordinary hard work from the community, including mothers. We started mentoring related to motivation, by showing pictures of South Pujon village after there was *Sawah Café*. Hundreds of thousands of likes on *Sawah Café* is an illustration of how famous *Sawah Café* is. This success was due to the joint awareness of all members of the community, including the strength of women who run food processing businesses.

Motivating them by demonstrating success in the form of evidence is a way to build pride of identity. This is important because identity in the realm of sociology shows the ability of a group to identify themselves based on the strength of their local values. So far, people and the community have been made aware of the potential power that they have. Assistance through awareness of the potential that is stimulated to become motivation is a way to further strengthen identity bonds.

Figure 2.

Mentoring To Increase Motivation



Source: Personal Documentation

Small and micro business owners must have ideas, energy and always be consistent in starting and developing their business. The participants of motivation group grew so that they remained confident that this tourist village could continue to develop post-pandemic because it already had potential. Participants were assured that in building a tourist village there would certainly be the possibility of facing risks including the risk of natural disasters, floods, landslides, or pandemics as is currently experienced, therefore they must maintain their enthusiasm to build villages.

Second, marketing and packaging assistance for processed food and beverages, such as carrot cake, broccoli chips, herbal drinks, chili chips, spinach chips, etc. Preference will be given to packaged products from the agricultural products of the South Pujon Village community. This is important so that people have a subjective affinity with their agricultural products. That is, local agricultural products are their own agricultural experience which they grow themselves, care for themselves, process themselves and in the end are sold and some are consumed by themselves. When these agricultural products become processed food products, society will tend to treat these processed products as a manifestation of the group. In manifestation, there will be an urge to do your best. Unconsciously, they are practicing professionalism at work. This is where the processed product appears as a symbolic arrangement that structurally binds the community to do something according to that structure. If it is processed food, then they will try to produce it as best as they can, and as much as possible. One of the tasks of this research is to build awareness of this identity.

Figure 3.

Products That Have Been Displayed in The Gift Shop



Source: Personal Documentation

Packaging is a combination of science and art, the science that is meant in this case is to protect the product to be produced, while art is the result of presenting a product with the aim of minimizing damage and protecting the product from weather, shocks, and collisions with objects. On the other hand, art in terms of packaging is also a creativity in terms of designing a product that connects shape, structure, material, color, and design elements with the information printed on the product so that it can be marketed and can attract people's attention to buying a product.

Third, Hygienic and Halal Food processing training is carried out to increase knowledge of food processing by small or micro entrepreneurs in tourist villages. This knowledge includes knowledge about what types of vegetables or fruits contain vitamins that are good for maintaining immunity and how to process them hygienically. One of them is processed vegetable food from a mother who owns a carrot processing business. It is necessary to provide an understanding on the packaging that carrots contain carotene and anti-oxidants which are beneficial for the immune system and are processed hygienically. Other foods

are processed broccoli chips, which contain Vitamin C, minerals, vitamins K, and Na which are beneficial for the immune system. This training is important so that consumers are sure to consume that food has been processed hygienically and is useful during a pandemic to increase immunity. Knowledge of hygienic food processing will also be even better if it is labeled halal, considering that the majority of Indonesian consumers are Muslims.

After they were given assistance, they responded enthusiastically because so far, they only understood that carrots contain vitamin A, which is good for eye health but in fact it contains carotene and antioxidants which are very good for increasing immunity, especially during the pandemic.

Figure 4.
Hygienic Food Processing Training



Source: Personal Documentation

Fourth, Sawah Café management assistance was carried out to overcome the decrease in the number of visitors due to the COVID-19 pandemic. *Sawah Café* already has rules that aim for a well-organized work system, including related to working days and working hours that have been set from 7 a.m. Western Indonesian Time with a total working hours 8 hours to 12 hours which are divided into 2 shifts, 1 hour overtime work is paid for IDR 5000.

Obligations and rights for employees to prohibitions for employees and so on. Standard Operating Procedures have been formed, but have not been implemented and fully implemented. Thus, students who are involved in this program contribute to the management of *Sawah Café*. More details of the training materials include (1) Growing motivation so that the enthusiasm to serve with *Café Sawah*, this material contains how to manage *Sawah Café* to revive after being down by the COVID-19 pandemic. (2) Management of *Sawah Café* by emphasizing governance with the principles of Good Corporate Governance (GCG), namely principles that form the basis of a business management process and mechanism to increase the success of the business as well as responsibility in realizing business value (Tourism Village) in the long term taking into account the interests of stakeholders the value of business ethics (3) Dimensions of Service Quality This material contains about service quality starting from oneself by applying hospitality, maintaining appearance and being polite. Where the dimensions between managers are interrelated, starting from the ticketing, marketing, production supervisor, service supervisor, kitchen supervisor, field, cashier, Village-Owned Enterprises, Human Resource Development, and WEB managers must contain elements of 5 dimensions of customer satisfaction, which are: (a) the ability to provide the best service to customers (tangible) this is clearly a concrete thing to do. (b) the ability to provide the best service with regard to customer expectations (reliability). (c) the ability to provide responsive services, meaning that they are directly responsive to customer wishes (responsive). (d) the ability to provide empathy, and certainty (insurance) that customers get when they come to *Sawah Cafés* and rides in tourist villages. Time management is also an important matter to pay attention to in serving customers. This includes how to deal with customers complains regarding the service. The solution that must be

implemented is first to apologize, secondly, to understand the customer's intention and thirdly to correct mistakes as soon as possible. In this assistance, it continues to emphasize the importance of basic local values which are guided by all service actions.

From this assistance, the response of the employees was very positive, especially when doing service training at *Sawah Café*. They are aware of the mistakes in the service that must be corrected.

Fifth, the management is trained to improve and maximize the use of the website in the village, which contains information about tourist objects that can be visited by tourists. Training on using the website is aimed at employees or those working there. This is done so that the services provided by employees to tourists are increasing. One of the services that is maximized is ordering tickets using SIE (Electronic Information System). These steps are carried out in several ways, which are: 1) visitors fill in the link listed on the village government website, 2) After filling in the link, the employee will send the price tour package to the contact listed by the visitor on the village's link, 3) After the visitor gets information about the price of the tour package, the visitor chooses the tour package provided,

The use of ticket reservations made by tourist visitors who will visit this Tourism Village has increased and tends to be easier to do, this is because assistance is carried out to improve ticket purchasing patterns, the stages in ordering the latest tickets are by: 1) Visitors enter data in the form on lynk.id 2) The data filled in by visitors in the form is automatically stored in the system, after that the data will be immediately received through WhatsApp message according to the village tourism units selected by the visitor regarding the choice of units tourism in the village (guest house units, *Sawah Café* units or a choice of tourist rides intended

by visitors). Simplification of the stages of ordering tickets can be more efficient, besides that it makes it easier for employees or employees to do their work. In terms of the visitors, it is easier to order packages in this Tourism Village and affect the visitor satisfaction's level.

The innovation of tourism village managers who put more emphasis on IT-based services, is in line with the findings of Pradana and Mahendra (2021) that to boost post-pandemic tourist visits, managers need to try to innovate so that tourist objects have health standards according to government regulations.

The use of social media, as was done in South Pujon as a means of promotion, has also been proven by the tourist village of Conto, Bulukerto District, Wonogiri Regency. The impact of marketing via social media has made this Tourism Village known and visited by tourists in several areas (Suranny 2021). This is in line with the findings of Puriati and Darma (2021) that one of the indicators for implementing modern management carried out by Sanur Kaja Village in Bali is a tourist village that utilizes information technology in carrying out tourism activities. The utilization of this information technology media as an effort to support tourism villages in the promotional aspect.

From the PAR program analysis between the research team and the South Pujon community, an entrepreneurial mindset was obtained from the small and medium-sized enterprises owners that was supported by the growth of motivation to return to developing a food and beverage processing business to fill souvenir shops in *Sawah Café* with added knowledge from the assistance results in becoming a Disaster-Resilient Village. In addition, the manager of *Sawah Café* also gets an understanding of how good and correct governance is in serving customers. They are increasingly aware that when there are not too many visitors, the service will meet the correct and good quality standards, but when the number of

visitors is huge, it is not easy to meet the correct service standards and satisfy customers.

From a series of analyzes of the PAR program, a model for empowering a tourist village to become a Disaster-Resilient Tourism Village can be formulated through the active role of tertiary institutions in synergy with the village head and all elements of village organizations (Family Welfare Movement, Tourism Awareness Group (*Pokdarwis*), Village-Owned Enterprise, and Homestay management group) in the process of service assistance tourism with health protocols and digital marketing that prioritizes the local wisdom of local villages. This model is appropriate for rebuilding villages that have experienced pandemics and natural disasters which have reduced the number of visitors to tourist villages and reduced the motivation of managers. Through this model, tourism village managers are motivated again to build their village into a resilient tourist village (*DEWA TANGGUH*) in dealing with any kinds of disasters.

This empowerment model reinforces the findings of Windayani and Marhaeni (2019) that aspects that need to be carried out in the development of tourist villages are coaching, intensive empowerment assistance for the community including Tourism Awareness Group and Tourism Village managers. The village government also needs to work with third parties such as experienced tourism industry players so that the community is interested and enthusiastic about participating in the training.

D. CONCLUDING REMARKS

As research using the PAR method, the assistance carried out by the research team and students obtained results that could increase the motivation of the residents and the management of the *Sawah Café*. Websites that are assisted by students are increasingly innovating and developing, empowerment with “One

Neighborhood Unit One Product” program has also been implemented, each Neighborhood Unit already has a business and product by utilizing natural resources and village potential, and already has a Household Industry Food Permit (PIRT). Program planning, implementation, and development have been developed. COVID-19 pandemic has indeed left an economic impact on tourist villages, but on the other hand it has led to creative innovation, for example using e-wallet technology in payments. Improvements to facilities and infrastructure have also been developed to increase the quality of service at the *Sawah Café*.

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