Rural tourism resource management strategies: A case study of two tourism villages in Bali

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A B S T R A C T

Rural tourism is prominent in promoting sustainable use of resources and is implemented in Indonesia through a tourism village program. Present study explores resource management strategies in two Balinese villages, providing new and comparative insights into the underrepresented high customary setting. Data were collected through multiple qualitative methods and analysed using thematic analysis. Findings support the need for customary and community involvement in retaining local control over resources, collectively enabling the effective use of infrastructure and workforce. These allow co-creative experience-making and storytelling to facilitate resource conservation. Two management challenges and a management outcome of a spiritual belief in *Tri Hita Karana* (three harmonious relationships) were identified. The findings revealed the challenges, outcomes and strategic use of tourism resources for the improvement of the tourism village program. Our contributions concern the importance of harmony between spirituality, people and nature, customary involvement and conservationist resource reinterpretation in rural tourism resource management.

1. Introduction

Rural tourism has been envisioned to use sustainable use of resources and opportunities for community participation (Lane, 1994; Yachin & Ioannides, 2020). With the same vision, Indonesia has targeted rural areas to promote the tourism industry through two programs. The first is Ten New Balis, which primarily demands external investment and infrastructure (Westoby, Gardiner, Carter, & Scott, 2021). It has five priority destinations: Lake Toba, Borobudur, Mandalika, Labuan Bajo and Likupang (Putra, Adnyani, & Murnati, 2021). The second program – known as the tourism village program, or *Desa Wisata* – encourages community-based management and locally based investment. The later program has been encouraged by the Indonesian government since the early 1990s to ensure community benefits through tourism in rural areas (Pickel-Chevalier, Bendesa, & Darma Putra, 2019). Although the tourism village program is now almost three decades old, challenges remain at the village level. For example, three villages in Bali that faced workforce limitations on controlling the use of resources admitted the dominance of outside influences (Dolezal & Novelli, 2020). This shows that conflicts over resources between rural communities and outside investors are almost inevitable (Cole, 2012; Fallon, 2001; Nordholt, 2007).

The Indonesian province of Bali provides a rich yet underrepresented setting of culture and traditions (MacRae, 2017; Wall, 2018; Yamashita, 2012, 2013). In the context of rural Balinese studies, local scholars have emphasised the strong role of customary institutions – for instance, in mobilising collective action to limit outside-invested tourism development (Nordholt, 2007), to balance the use of customary-owned lands for local economic benefits (Purnamawati, 2021) and to preserve culture and traditions despite the pressures of modernisation (Widiastuti., 2018). Nevertheless, existing studies have focused little on tourism resources and their management. By better understanding resource-management strategies tailored specifically to local settings and further examining the alignment with national objectives, suggestions can be provided to policy-makers and stakeholders about more strategic use of tourism resources and effective

implementation of the existing programs. Further, comparing the two villages from cross-case analysis provides insights that will likely result in a suitable strategy that could lead to a desired outcome.

The aim of this study is to assess resource management strategies implemented in the context of the high customary setting of rural tourism destinations, in line with the objectives of the Indonesian national tourism village program. Three research questions are proposed:

RQ1: What resource management strategies are implemented in two customary-influenced villages that have been designated as tourism villages?
RQ2: What are perceived management challenges, objectives, and desired outcomes in these two villages?
RQ3: To what extent the identified resource management strategies, management and challenges differ or share similarities?

Section 2 reviews the rural tourism resources and resource management strategies described in the literature. The study context of Balinese villages is presented in Section 3 and the methodology used in the study is outlined in Section 4. Section 5 presents the findings of the research, and Section 6 discusses them. Finally, the conclusion and future research are outlined in Section 7.

2. Literature review

2.1. Rural tourism resources

Tourism resources refer to assets that can be transformed into tourism products to satisfy tourist leisure demand and generate income for the destination (Liu, 2003; Pigram & Jenkins, 2005). In a broader tourism context, scholars suggest a 'value added' element be used to enhance the existing resources, such as natural and cultural resources. Natural resources are defined as scenic elements and landscapes that naturally exist, while cultural resources constitute historical and artistic remains that are valued by and significant to a group or community (Pigram & Jenkins, 2005; Ritchie & Crouch, 2003). Natural and cultural resources were added through the combinations of tangible elements, such as infrastructure, defined as human-built physical facilities and amenities that can accommodate tourists' needs (Crouch & Ritchie, 1999) or intangible elements, such as experiences and services (Liu, 2003).

In addition to core resources, human resources are considered prominent as their knowledge creation and skills are required to give value to a resource (Dwyer & Kim, 2003). Particularly in a rural context, creativity is considered important to creating meaning from cultural resources (Blapp & Mitas, 2018; Ross & Saxena, 2019). For this research, we use the term 'workforce' rather than 'human resources' as this term has a sense of employment, business objectives, and 'the potential power of individuals and groups' (Baum, Kralj, Robinson, & Solnet, 2016, p. 3). Finding a reliable and effective workforce is a significant internal challenge in most rural tourism destinations, given a limited workforce capacity and reduced numbers of potential workers due to urbanisation and out-migration (Rosalina, Dupre, & Wang, 2021).

Utilisation of rural tourism resources is a constraint with contradictive goals between environmental-cultural conservation and economic interests (Lane, 1994). Existing studies in China (Wang & Yotsumoto, 2019), Colombia (Rocca & Zielinski, 2022) and Indonesia (MacRae, 2017; Yamashita, 2013) have unveiled evidence of the contested use of rural tourism resources. Lane and Kastenholz (2015, p. 1148) suggest concentrating rural destination management on 'essential links to the conservation and economic management of rural areas. However, there is a knowledge void when it comes to addressing the strategies for managing resources in relation to the objectives being pursued, particularly where resources are strongly imbued with culture, spirituality and traditions.

2.2. Resource management strategies

Resource management involves the examination of the characteristics of resources and the practice of controlling and allocating resources (Mitchell, 1980). The literature describes business and governance perspectives on defining resource management. From the business perspective, resource management can be defined as 'manipulation of elements of the resource base in order to maintain, enhance or even recreate satisfying opportunity settings for various recreational pursuits' (Pigram & Jenkins, 2005, p. 146). Managing resources is also associated with promoting socioeconomic prosperity and improved quality of life of residents (Crouch & Ritchie, 1999; Dwyer & Kim, 2003). From a governance perspective, resource management refers to bodies, institutions or groups that can participate in the process of managing resources, which can be private–public sector, or community–government control (Ostrom, 2005; Plummer & Fennell, 2009). This present study combines both perspectives and refers to resource management as a process of managing resources by various stakeholders with the aim of satisfying tourists' demands and gaining economic returns.

There are several ways to manage resources and the existing scholarship shows that it depends mostly on approaches, strategies being implemented, objectives being pursued and the expected outcomes. Usually, the approach is defined as assumptions and viewpoints on how resources can best be managed in relation to certain objective or goals of the management (Peters, Siller, & Matzler, 2011). Objectives are considered critical to set the direction of management that is derived from stakeholders' concerns towards the use of resources (Farrell & Twining-Ward, 2004). Strategy is defined as the combination of knowledge and capabilities 'to turn the ends (future desired states) and visions into reality' (Clegg et al., 2017, p. 2). Outcome is the result of the management – for instance, a conservation outcome within the framework of natural resource management (Agrawal & Gibson, 1999). Therefore, resource management is undertaken on the basis of an approach that can set strategies and is tied to an objective that will result in management outcomes.

Table 1 summarises a brief overview of approaches, strategies and objectives of resource management that have been cited in the literature. Since the article selection is based on their citation number, this might not be exhaustive. It is interesting to note there are some overlaps in the five approaches. For instance, resource conservation becomes objective in symbiotic, adaptive-collaborative and creative approaches. Inclusiveness appears in adaptive collaborative, creative and spatial bricolage approaches. Similarly, community involvement can be found as a strategy in adaptive-collaborative, creative and spatial bricolage approaches.

Overall, most approaches emphasise resource conservation, reflecting the sustainable development concept that 'resource conservation is necessary primarily to support future human development based on economic growth' (Sharpley, 2020, p. 1939). Although the definitions of resource conservation might vary in the resource management literature, we refer to conservation as efforts to preserve, and limit any destructive impacts to, natural resources and attempts to maintain local cultural resources (Carter & Bramley, 2002). For example, the symbiotic approach relates to the coexistence of resources, local community and tourism as an industry (Budowski, 1976). To be responsible towards resource use, financial benefits from tourism are distributed as an incentive to support conservation (Saarinen, 2016; Tsaur, Lin, & Lin, 2006). The community involvement is highly emphasised in the adaptive-collaborative approach, which this approach focuses on learning, trust-building and power-sharing over resources among different resource users (Armitage et al., 2009; Farrell & Twining-Ward, 2004; Islam, Ruhanen, & Ritchie, 2018). Furthermore, in this approach, the conservation objective employs indicators to maintain non-exploitative use of resources (Larson & Poudyal, 2012). The third approach is based on the destination competitiveness model. Resources are managed to attract tourists while promoting the economic prosperity

Table 1
Overview of approaches and their related strategies, objectives and outcomes.

Resources	Approaches	Strategies	Objectives	Outcomes	Sources	Case study country
Natural resources	Symbiotic approach	• Incentive-based conservation	Resource conservation	Resource conservation	Budowski (1976), Saarinen (2016), Tsaur et al. (2006)	Conceptual paper Conceptual paper Taiwan
Natural and cultural resources	Adaptive-collaborative approach	• Indicator-based conservation • Community involvement	Resource conservation and inclusiveness	Resource conservation; Inclusive local economy	Armitage et al. (2009) Farrell and Twining-Ward (2004) Islam et al. (2018) Larson and Poudyal (2012)	Conceptual paper Conceptual paper Review paper Peru
Natural and cultural resources, infrastructure, workforce	Destination competitiveness approach	• Policy-based conservation • Public-private collaboration	Economic prosperity	Competitive destination	Crouch and Ritchie, (1999), Dwyer and Kim (2003), Komppula (2014)	Conceptual paper Australia and South Korea; Finland
Cultural resources	Creative approach	• Community involvement • Storytelling • Co-creative experience-making	Resource conservation and inclusiveness	Resource conservation; Inclusive local economy	Blapp and Mitas (2018); Richards (2020) Ross and Saxena (2019)	Indonesia Conceptual paper Portugal
Natural and cultural resources, infrastructure, workforce	Spatial bricolage approach	• Community involvement • Storytelling	Local economy and inclusiveness	Inclusive local economy	Baker and Nelson (2005); Korsgaard et al. (2020); Yachin and Ioannides (2020)	USA Denmark Sweden

of the residents (Crouch & Ritchie, 1999; Dwyer & Kim, 2003). The conservation in this approach is regarded as creating 'environmental policy' from both public and private sectors (Dwyer & Kim, 2003, p. 391).

Community involvement and storytelling are also prominent in the next two approaches: creative and spatial bricolage. The community involvement is required to enhance active participation and learning experience (Richards, 2020), often associated with participating locals in tourism activities, decision-making and employment through meaningful host–guest interaction (Blapp & Mitas, 2018). To the tourism impact, their involvement is argued to enable the development of an inclusive local economy, or inclusively promoting the income and employment of local communities through tourism (Richards, 2020). Their involvement is related to Storytelling, which with community can facilitate to transfer the meaning of a resource through narrative, being referred as Storytelling (Richards, 2020). This is also evident in the Bricolage approach, outlining that community involvement and storytelling are used where there are limited financial and human resources (Yachin & Ioannides, 2020). Furthermore, the storytelling can also enhance heritage conservation efforts and meaningful tourist experience from a protected resource, as a case identified of the archaeological heritage in Portugal (Ross & Saxena, 2019).

Beside advancing conservation through storytelling, co-creative experience-making is also believed to maintain cultural resources. Existing studies found that co-creative experience allows to increase tourist awareness/consciousness towards distinct cultural background of the visited tourism destination (Tan et al., 2013) and invites their participation of the conservation efforts and elicit emotions towards tangible and intangible aspects of resources (Ross & Saxena, 2019). Blapp and Mitas (2018) added that co-creative experience also increases locals' interest and willingness to learn their own culture. Therefore, as Sharpley (2020) argued, inserting co-creation with the tourism design strategies can support the cultural resources and local creativity.

Nevertheless, the existing studies have mostly formulated resource management with little consideration of cultural complexities. Studies contextualised within community-based tourism and natural resource management found that indigenous-related practices and beliefs can help facilitating resource conservation efforts and avoid over-exploitation (e.g., de Koning, 2014; Renkert, 2019). Case studies, for instance, in Ecuador and Bolivia (Coral-Guerrero, García-Quero, & Guardiola, 2021) and in Peru (Sotomayor, Gil Arroyo, & Barbieri, 2019) believed in the philosophical concept of *Sumak Kawsay* (translated as

good living) that holds principle of how a man is a part of nature and a part of a collective community. Being originally rooted from Andean culture, the relationship with nature holds as the basis in this philosophy which Nature is regarded as *Pachamama,* meaning Mother Nature (Coral-Guerrero et al., 2021). Therefore, taking benefit from nature requisites a 'payback' through prayers and food offerings, a traditional practice called as *Pagachi* (Sotomayor et al., 2019). Within the context of environmental resource stewardship and conservation, *Sumak Kawsay* has been found prominent, for instance, in Amazon's Yasuni National Park, where the tourism is managed and owned by the community (Renkert, 2019).

Similarly, African rural community have faith in *Ubuntu* which is translated as relationship to others, including to other human, animals, and natural environment (Kelbessa, 2018). Furthermore, the community holds deification view towards natural environment and animal species, such as in Zambia (Kanene, 2016) and in Nigeria (Obiora & Emeka, 2015) where the local community perceive source of water and forest as a habitat of sacred and spiritual entities and consider some species as a manifestation of God. This has been evident in most African and South American community, which belief systems are used to prohibit and ban over-exploitative consumption of certain species and ecological resources (Colding & Folke, 2001; Marcinek & Hunt, 2019).

Beside philosophical beliefs, existing studies also illustrated the involvement of the traditional village leaders in tourism destination management. The traditional leaders are believed to enable cultural resource preservation and promote adaptive and collaborative management, such as through *Incanismo* movement in Peru (Larson & Poudyal, 2012). A study in Ghana (Yankholmes, 2018) partially supported that their involvement can ensure community compliance to taboos and beliefs, but they have limited involvement in the decision-making process, as the management control is centralised at the local government. Similar cases in Bali which found that the participation of traditional irrigation stakeholders (*Subak)* was deemed leading to 'awkward engagement' once the formal governance system was introduced by national institutions (MacRae, 2017; Nordholt, 2007; Yamashita, 2013). Bali can provide an interesting case study to explore resource management that strongly exercises custom, tradition, and spirituality within rural tourism context. As Bali currently participates in the national tourism village program *(Desa Wisata)*, it is therefore important to understand what management strategies are required to support the program and promote the inclusion of culture and spirituality in a unique situation of dual village system (customary village and

administrative village).

3. Study context

3.1. Desa Adat: Customary village system in Bali

Balinese villages have two village systems that govern and rule village affairs, including the use of landscapes and resources. These are administrative village (*Desa Dinas*) and customary village (*Desa Adat*) which according to Law number 6/2014, the registered villages are eligible to receive financial support. The administrative village system is responsible for political and governmental bureaucracy, whereas the customary village system is accountable for the preservation and practise of culture, religion and traditions (Wardana, 2019). Even though customary and administrative villages are at parallel level, the influence of customary village on collective actions was considered stronger than that of its counterpart (Wardana, 2019). Their influences grew stronger when the governance was decentralised (Thorburn, 2002) – for example, in organising resistance against development plans perceived to favour natural and cultural exploitation. Customary villages played a significant role in opposing the Tanah Lot project that is close to a sacred temple (Warren, 2012) and led a massive protest from 39 customary villages to a recent Teluk Benoa reclamation project (Priadarsini, Dewi, & Parameswari, 2018). *Desa Adat* therefore has a prominent role in conserving resources and building strong, community-based management.

Meanwhile, not all Balinese rural areas have strong levels of participation in the customary village program. Previous studies (Cole, 2012; Cole & Browne, 2015; MacRae, 2017) found that some customary villages have limited involvement in tourism planning and instead are being dominated by the influence of foreign investors and national elites. Yet, reflecting on a recent study, Dolezal & Novelli, 2020 suggest that involving all *banjars* (the smaller units or village hamlets within a customary village) in homestay businesses can allow local community empowerment and provide effective partnership without reducing local control over resources. However, as their study aims are power and partnership, it remains unclear how resources are used and managed, and how the management strategies are implemented.

3.2. Desa Wisata: Indonesian national program of tourism villages

Desa Wisata, translated as 'tourism village', is defined as the village administrative area that offers attractions with unique and authentic rural experience, life and traditions of rural communities (Indonesian Ministry of Tourism and Creative Economy, 2019; Yamashita, 2003). The objective of developing the program is to 'increase the capacity of stakeholders and provide tourism village assistance in order to improve community welfare' (Indonesian Ministry of Culture and Tourism, 2010, p. 4). Begun in 1992 with three pilot villages (Penglipuran, Sebatu, Jatiluwih) (Pickel-Chevalier et al., 2019), the program has expanded to 283 tourism villages in 2023 (Tim, 2023), surpassing the government target of 244 tourism villages in Bali by 2024 (Putra et al., 2021).

The government strengthens the implementation of the program through several strategies. First, it provides *Sosialisasi,* or community consultations and workshops for tourism-related knowledge and skill (Dolezal & Novelli, 2020). The presentation materials include the importance of cultural preservation and environmental stewardship regarding the economic rewards from tourism (Cole, 2012). There are two areas of focus during *Sosialisasi: Sadar Wisata,* which means community awareness of being a host to understand the rights and needs of tourists (Indonesian Ministry of Tourism and Creative Economy, 2019); and *Sapta Pesona,* which means seven charms, including 'security, friendliness, orderliness, beauty, comfort, cleanliness, and memories' (Wardana, 2019, p. 37). The government applies a self-governed village budget, including for the tourism sector (Indonesian Ministry of Tourism and Creative Economy, 2019), so the village communities are encouraged to manage their own financial resources for their village development.

Several institutions exist to manage tourism in a village. First, every village has a community-based village-level institution called *Bumdes* (translated as village-owned enterprise under the authority of administrative village), which acts as a 'trading partner' (Arifin et al., 2020, p. 384) to give community support in relation to marketing, selling and production, as well as managing village income from tourism. Besides *Bumdes*, some villages also have *Bumda* (Putra et al., 2021), a *Bumdes*-like institution under the customary village structure. Another important organisation is *Kelompok Sadar Wisata*, a voluntary group of local communities that mobilises tourism awareness campaign within their villages (Indonesian Ministry of Tourism and Creative Economy, 2019). *Kelompok Sadar Wisata* is a prerequisite to legitimising local community willingness to develop tourism in villages, and to ensure that the community adheres to *Sadar Wisata* and *Sapta Pesona* (Putra et al., 2021).

However, the implemented strategies have been accompanied by some setbacks. For instance, *sosialisasi* made the communities felt as if it were 'being patronised … by townsfolk' and there was a perceived lack of interactive discussion addressing real concerns and issues (Cole, 2012, p. 635). Similarly, Arida (2015, p. 105) found the implementation to be tokenistic, as it serves 'only to satisfy government checklist and reporting requirements'. Some tourism villages, in fact, lack the expertise required to manage their resources (Putra et al., 2021). Although the commitment of the customary village has been emphasised in the community-based management within Balinese cases (Dolezal & Novelli, 2020; Warren, 2012), its involvement in resource management and its alignment with the tourism village program have not yet been explored adequately.

4. Methodology

4.1. Case study selection

The existing studies were situated in southern and eastern villages (e. g. Blapp & Mitas, 2018; Dolezal & Novelli, 2020) and were less focused on the context of *Desa Wisata*. To address this geographical and contextual gap, two villages were chosen for the present research. The use of two cases (Fig. 1) allows to investigate how data from different cases are shared or contrasted (Yin, 2001). Taro village was chosen because of its location in central Bali, close to the most popular Balinese village of Ubud. Taro became *Desa Wisata* in 2017, but tourism had already been developed since 1997, as a non-local developer rented customary-owned land for an Elephant Park attraction in 1997 (Arida, 2015). Compared with Taro and other southern Balinese villages, Munduk is located in northern Bali, and has become an option for the escapist tourists who prefer nature-based attractions, such as mountains, hills and dense forests. In contrast to Taro, Munduk began to receive tourists after the establishment of the locally owned Puri Lumbung cottage in 1992 (Rosalina & Putra, 2017) and was accredited as *Desa Wisata* in 1998.

Three contrasting characteristics can increase the robustness and comparability of findings (Yin, 2001). The first is tourist visitation numbers. Villages in Northern Bali, such as Munduk, face difficulties in developing tourism, shown as decreasing tourist visits (Tabelak, 2022). In contrast, Taro has attracted increasing numbers of tourists and was awarded the 2021 Best Tourism Village award (Birny., 2021). The second characteristic is related to the discussions in the literature about resource use conflicts. Villagers in Munduk demonstrated spiritual sensitivity regarding a resource, evidenced by a community protest about a tourism plan close to sacred Tamblingan Lake (Strauss, 2015), while in Taro there was outside investment in customary land tenure to establish the Elephant Park (Arida, 2015). The third characteristic is village budgeting for tourism development: Taro for 250 million rupiahs (Desa Taro APBDES Taro Tahun, 2020) and Munduk for one million rupiahs (Desa Munduk, 2020).

Fig. 1. Map of two case study sites.
(Source: Authors)

4.2. Data collection

The present study aims to assess resource management strategies in line with the objectives of *Desa Wisata,* which are to enhance local stakeholders' capacity and community development in rural areas through conducting tourism activities. To allow for a deep exploratory and intensive analysis of this inquiry, a case study research design was employed (Yin, 2001). Three steps of data collection, undertaken during a three-week field trip in May 2022, collected four sets of data: a series of focus group discussions, unstructured interviews, note-taking observations and the post-field trip official document analysis. The study employed a focus group because this strategy enables brainstorming of ideas from different stakeholder groups while the three other types of data enable data triangulation (Krueger & Casey, 2015).

First, six focus group sessions were conducted. Each group consisted of five people and lasted around 90 min. Two leaders of tourism awareness groups were first contacted for the focus group arrangement

to discuss their availability and consent to participating in this research. Once agreed, a purposive sampling method was employed, which chooses participants based on their importance to the study objective (Guest, Namey, & Mitchell, 2017). We determined inclusive criteria for the participants (Table 2) based on key local tourism stakeholders identified in the literature (Roxas, Rivera, & Gutierrez, 2020) and added customary stakeholders in accordance with the identified gap (Dolezal & Novelli, 2020). Despite the small sample size, these criteria should capture participants' knowledge to enable the findings to be developed (Malterud, Siersma, & Guassora, 2016). The second recruitment method was chain referral sampling, which means informing each leader of these inclusion criteria to and asking them to refer someone who falls within the criteria (Guest et al., 2017). Thirty participants were recruited for the focus group activities; they were then divided into six groups. Each group was a mix of all the key tourism actors. The discussions focused primarily on their understanding of utilising village resources for tourism, problems arising when using resources, their

Table 2

The focus group participants and their inclusive criteria.

Key tourism stakeholders	Included in the study	Participants' codes*	Inclusive criteria	Number of participants	
				T	M
Local government units	Head and member of governmental (GO) organisations: administrative village, and village-owned enterprise	GO	Currently holding the position	3	2
Customary stakeholder	Head and member of customary village (CV)	CV		1	2
Communities	Head and member of tourism Awareness Group (AG)	AG		4	3
Tourism business	Tourism-related entrepreneurs (EN) and employees, such as owner or manager of tourist attractions/ homestay/ restaurant, tour guides, tour drivers)	EN	Currently running the business or working preferably for three-year or more	7	8

* The abbreviations of the codes are taken from the first and two letters of description, such as GO for government, please see the bracket in the second column.

strategies or expected actions, and their current and future resource management. With the consent of the participants, the data were recorded, transcribed and translated into English. In the transcripts, participants were coded based on their stakeholder groups and village of origin – for instance, an entrepreneur (EN) in Munduk (M) is coded as ENM1(number to signify the individual).

The unstructured interviews and observation were carried out the following day during locally guided tour sessions. This second and third sets of data were collected in an informal and spontaneous way. We asked about what participants thought about their resource management, what could be improved and what resources they found to be important and significant for tourism. There were six unstructured interviews conducted in total, with the observations based on visits to nine tourist attractions. The fourth data set consists of document analysis, which was conducted by compiling formal documents concerning the tourism village program, which are available online on the Indonesian Government website. Document analysis examined five documents, including the 2019 official tourism village guideline, the 2010 general guideline for tourism villages and tourism regulations at province level and two at regency level (a smaller administrative unit of the province) – Gianyar and Buleleng regencies. We then compared the objectives written in the official documents with the empirical evidence from focus groups. The detailed research instruments used in this study are presented in Appendix 1.

4.3. Data analysis

All four data sets were collated and analysed using deductive-inductive thematic analysis (Fereday & Muir-Cochrane, 2006) and results synthesised across the data sets. On the first phase of analysis, a deductively based thematic analysis of the responses of the focus group participants was conducted. Through reviewing the literature of resource management and being guided with the research questions, sets of themes were first developed as a template (Fereday & Muir-Cochrane, 2006) for the theme categorisation. Each sub-themes have their own distinctive definitions as grounded from literature. Sub-themes that 'shared semantic foci' was then grouped into one theme (Hinch & Holt, 2017, p. 1089). Secondly, we examined the identified sub-themes from other sets of data, including from the unstructured interview transcripts, observation notes, and document analysis. During this second phase, an inductively based thematic analysis was also conducted by identifying frequently discussed semantic phrases, which then developed as emergent themes. The analysis was conducted iteratively, and the five authors have contributed to develop and refine through a reflexive and collaborative approach (Braun & Clarke, 2019) until consensus was reached. Illustrative quotes from the transcripts and documents of the coding process are shown in Appendix 2, which presents 16 sub-themes, categorised into five themes, including Resources, Management strategies, Management challenges, Management outcomes, and Management objectives. The themes were further examined and compared to understand their interrelationships. Lastly, the themes were used to conduct cross-case analysis to synthesise the cases' differences and similarities (Yin, 2001) between Munduk and Taro village.

4.4. Researchers' positioning

The first author positioned herself as a sympathetic observer and outsider. She was first introduced as doctoral candidate and explained that the purpose of her research was to explore village resource management strategies. Being acknowledged as a fellow Balinese, the participants inclined to express their answers with religious Balinese terms to first author. However, although being originally from Bali, the first author has no acquaintance with any village participants, allowing for an objective investigation. Further, in data analysis, to ensure that there is a less cultural background bias, the other three co-authors critically adjusted and articulated the study findings as reflective of non-Balinese

perspectives. The fourth co-author, who is also a Balinese esteemed scholar, participated in some of the onsite investigations as an observer and positioned himself to enhance the novelty of the findings compared to the existing Balinese literature. This mixed scholarship ethnicity gives an advantage to the added insights of indigenous knowledge in data analysis and findings, addressing "Anglophonic hegemony" in Asian tourism studies (Mura & Khoo-Lattimore, 2018, p. 5) as most rural tourism literature with Bali case studies were conducted by Western scholars (Blapp & Mitas, 2018; Cole & Browne, 2015; Dolezal & Novelli, 2020). The first author's positionality as a Balinese scholar in the study context allows her to unveil the importance of a spiritual concept of *Tri Hita Karana*, which is rarely discussed in rural tourism literature

5. Findings

This research investigated three research questions. The first aimed to understand resource management strategies. Four themes were identified from the data analysis: community involvement, customary involvement, co-creative experience-making, and storytelling. These strategies were related to five resource types: workforce, infrastructure, natural, cultural and spiritual resources. The second research question investigated management challenges, objectives and outcomes. Resource conservation and inclusive local economy emerged as management objectives, while resource conservation, inclusive local economy and *Tri Hita Karana* (a spiritual belief in harmonious relationship) were identified for management outcomes. The next paragraphs detail these findings (summarised in Fig. 2), as well as comparing the two case studies.

5.1. Management strategies

The four emerging strategies (Fig. 2) reflect the combination of three approaches in the existing literature: the adaptive-collaborative, creative and spatial bricolage approaches. The first sub-theme, community involvement, corresponds to the adaptive-collaborative and spatial bricolage approaches.

5.1.1. Community involvement

Participants related community involvement to engaging members of the local community as a tourism workforce, to organise tourism infrastructure and retain local ownership. All participants explained that they felt involved in tourism development-related decision-making, which had shifted their daily livelihood through tourism employment. For instance, AGM01 explained:

> Our farmers have potential to develop tourism. We include them in farming demonstration for tourists. Some of them [farmers], like ENM03 have also become tour guides.

ENT05 also described that 'all workforce here is locals, except in Mason Elephant Park (non-locally owned tourist attraction)'. Besides the workforce, community involvement is described in infrastructure development, such as by having local community in 'construction building in a bamboo forest' (ENT01) and strict local ownership to avoid foreign influence, such as, 'If a foreign investor wants to invest in our village, he can only rent the land, or buy with a local's name' (AGM02).

5.1.2. Customary involvement

The second management strategy is customary involvement, defined as customary leaders' and members' participation in and power over the use of resources and the benefits accrued from them. All participants argued that their involvement related to the role and participation of customary stakeholders to control the use of resources by an outside workforce and outside investors for infrastructure development. CVT01, for instance, explained how, as a *bendesa* (customary village head), he carefully selects who can invest in his village: 'I am very selective in choosing investors who can enter our village, and I also prioritise that
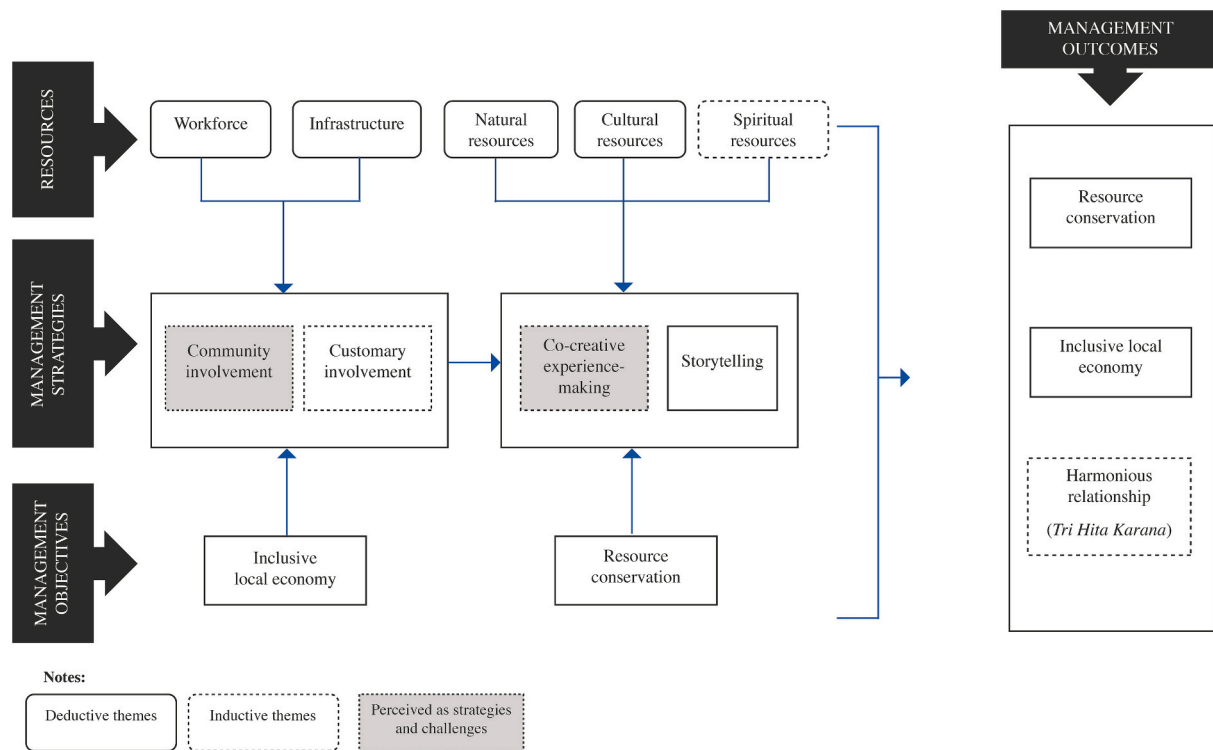
Fig. 2. Summary of findings.
(Source: Authors)

the rights of our local people to be accommodated first.' In Munduk, CVM01 mentioned: 'We are using *awig-awig* (customary rules) to control the increasing numbers of homestay and incoming workforce.' In other discussions, ENM07, also a customary village member, agreed and explained how outside investors and entrepreneurs can only run their business 'after they become a member of *banjar* in Munduk with additional costs and ritual being incurred for the membership'.

5.1.3. Co-creative experience making

Co-creative experiences are used to make use of natural, cultural and spiritual resources, such as enabling tourists to participate in farming activities, traditional cooking, religious rituals, forest clean-up and tree-planting. All participants in Taro are aware of the use of this strategy. For instance, ENT04 explained his cooking class activities, whereby tourists were offered the opportunity of 'harvesting and cooking their vegetables until having their own cooked dishes – they get the full experience from scratch'. However, only ten participants in Munduk described this theme, most of them entrepreneurs or from the local tourism awareness group. For instance, AGM02 explained how he involved tourists in appreciating his village environment by asking them to do clean-up activities as part of his trekking tour: 'We picked up the plastic garbage as we walked … and we all appreciated the planet we live on.'

5.1.4. Storytelling

The fourth sub-theme is storytelling, which involves using narrative to add value to resources. Participants associate storytelling with natural, cultural and spiritual resources. More focus group participants in Taro (15) than in Munduk (10) described this strategy. For instance, ENT06 used the story and history of Moringa plantation:

I have a Moringa garden in our homestay, that is why my homestay's name is Moringa. I use this plantation as a storytelling for my guests. I tell them the importance of Moringa for our health, and as myth

says, I tell them Moringa is a spiritual protection for our home to elixir negative energy.

Overall, co-creative experience-making and storytelling were chosen as strategies because they were perceived to offer experience and knowledge to tourists while preserving the environment, culture and local spirituality.

5.2. Management challenges

Despite being used as strategies, community involvement and co-creative experience-making were also mentioned as challenges. Participants saw them as obstacles that limited management performance.

5.2.1. Challenge in community involvement

Participants explained the obstacle of involving the community to support the tourism development (described by 12 focus group participants in Taro and 13 in Munduk). For instance, ENT03 explained:

One of the problems is willingness to get our community involved in having a clean rural tourism destination. For instance, I still can find some garbage along the trekking path.

ENT05 added:

We need to support each other, but in the beginning of developing our tourism village, some farmers did not understand the benefits of having tourists here, and they blocked the trekking road because of being in opposition.

5.2.2. Challenge in co-creative experience-making

Another challenge is having a lack of creative experience offerings. This challenge was described by 14 focus group participants in Taro and 15 in Munduk. ENT04 explained:

we have a lack of creativity. Let us say (bamboo) forest trekking. It is supposed to be not just a trekking, we can add something more

educative, such as learning [about] plantations while passing by, learning making spoons and straws from bamboo, we can also sell our bamboo handicrafts to tourists.

5.3. Management objectives

5.3.1. Resource conservation

The Tourism Ministry document (Indonesian Ministry of Tourism and Creative Economy, 2019, p. 11) stated the objective of tourism village as being 'conserving natural and cultural resources.' We found that these objectives were coherent with all those expressed by our participants. For example, ENT06 discussed the objective of tourism village in resource conservation:

We believe tourism village can preserve our agricultural lands. We do not want to change them into buildings merely for the sake of profit while losing the conservatory values.

5.3.2. Inclusive local economy

Another objective is 'creating jobs and economic activities for the community' (Indonesian Ministry of Tourism and Creative Economy, 2019, p. 7), which falls under the theme of inclusive local economy. The local economy was emphasised by all participants. For instance, GOM01 explained:

Everything that we do [developing the tourism village], the idea is to benefit our local population so that they have more income and livelihood skills, apart from farming.

5.4. Management outcomes

There was unanimous consensus about the management outcomes, including the result of having tourism development to conserve resources, being inclusive to develop a local economy and achieving the spiritual philosophy of *Tri Hita Karana.*

5.4.1. Resource conservation

All participants said developing tourism in their village primarily led to resource conservation and preserving nature, culture and their spirituality. For instance, GOT01 explained:

The tourism village has helped us to preserve what we have. We still preserve our rice field and our heritage. Most of us are also still employed in agriculture.

5.4.2. Inclusive local economy

The second outcome relates to a more inclusive local economy, also described by all participants. It was defined as a perceived result that distributed economic benefits from tourism to the wider local community. For instance, AGM02 said:

Tourism has given an opportunity to farmers and local artists to have a side income from tourism. Others, who are not directly involved, still benefits from ritual subsidy generated from tourism village income.

5.4.3. Tri Hita Karana

The third outcome is *Tri Hita Karana*, a term participants used to refer to how rural tourism development in their village had helped to achieve this philosophy. ENM02 explained:

Tri Hita Karana has three elements: *Parahyangan* (Spiritual relationship with God), *Pawongan* (social relationship with other fellow human beings), and *Palemahan* (relationship with nature). We need to maintain these three elements in harmony while developing tourism in our village.

Other participants showed supportive evidence – for example, CVM02 explained:

Yes, we believe in Parahyangan, which means tourism economic returns needs to be used for the continuance of our religious rituals.

In other discussions, CVT01 explained that maintaining social harmony was important:

Different arguments in developing tourism are normal, but in the end we are brothers. That is the idea of *Pawongan.* We always find the best solution possible for our community.

AGM03 provided an example of *Palemahan*, which is 'preserving green landscape and ricefields, and not after luxurious buildings for immediate economic returns'. Overall, the communities used this spiritual philosophy for the practical purpose of resource management.

5.5. Cross-case comparison

The two villages share some commonalities. For example, both prioritise core resources –natural, cultural and spiritual – and face management challenges in community involvement and co-creative experience-making. There is also a similarity in advancing the management outcomes of *Tri Hita Karana*. This is plausible as *Tri Hita Karana* juridically becomes a philosophical concept underpinning the implementation of tourism development in Bali (Regional Statute of Bali Province, 2021). However, three differences were identified.

The first lies in infrastructure interpretation that links to resource conservation outcomes, possibly because of different economic conditions in the two villages, as described above. Participants in Taro viewed infrastructure as conservation attraction sites and appreciation to sacred animals. Through leasing their land to outside investors, Taro develop conservation tourist attractions on customary-owned land (e.g. White Ox conservation). However, as the village financial budget for tourism is limited in Munduk, participants made reference to such infrastructure as tourist accommodation (e.g. homestays) rather than conservation sites. Such tourist accommodation is privately owned, by both locals and non-locals. To address environmental conservation, the people use creative experiences. For instance, AGM02 explained:

We believe with using traditional boat … whereas other tour operators in other lake might use motorboat, which instead can pollute the lake environment.

This evidence signifies that different economic conditions in the two villages have contributed to the infrastructure development and practices of resource conservation.

The second contrast relates to the difference in the involvement of the customary village in controlling outside investment for infrastructure and the incoming workforce. The customary village in Taro is strongly involved in infrastructure, as most of the land for tourism attractions is customary owned, whereas this involvement is weaker in Munduk. This could be explained by the fact that the land in Munduk is mostly privately owned, and limited land is owned by the customary village. This private ownership means a greater outside workforce benefits from employment opportunities. For instance, GOM01 explained:

The villas that are not owned by locals usually have their own standard in recruiting employees. Most of the time, our local community does not fit the standard, so they hire people from outside [the village].

The comparison shows that the customary village will have greater involvement only if the land remains in the control of the customary village.

The third contrast relates to two different practices of the inclusive local economy. The first is the pattern of economic distribution. In Taro, GOT02 explained that:

Through *Bumdes*, the income from all tourism business will be shared as village revenue which will benefit our community.

In Munduk, however, *Bumdes* is more related to distributing profit of 'entrance ticket sales' from waterfalls and lake attraction (AGM01), and independent collaboration of local businesses also takes place. ENM07 explained:

There are additional benefits to farmers, such as commissions from tour guides or homestay owners who sell farming tour packages.

During unstructured separate interviews with AGM01, AGM02 and ENM07 in Munduk, they further explained that their local workforce is inclined to generate direct and immediate returns, while the return through *Bumdes* is periodical and applies to the entire village. This might link to the first contrast related to village economic conditions. The more prosperous village – Taro – is more likely to have greater collective economic benefits, while Munduk is more focused on direct mutual economic benefits between different stakeholders.

The second practice relates to the inclusion of marginalised community groups. While participants from both villages perceived the marginalised groups to be low-income groups and mentioned their low involvement in the decision-making process, highlighting the needs to include local farmers, those from Taro were more likely to address gender inclusion. For example, AGT01 stated: 'Women's Farmers Group can grow their own crops, package it, and sell it … for souvenirs from the village.' This statement was supported by other participants, with GOT01 mentioning that, 'The housewives' community in our village is currently producing homemade herbal souvenirs for tourists, such as ginger tea and eggplant chips.' However, while there was no discussion of gender being addressed in Munduk, some participants mentioned the practice of being inclusive to local artists and farmers. AGM01 said, 'Our human resources are skilled in the arts and crafts. We involve our local artist as possible.' Similarly, CVM02 explained: 'Tourists can buy souvenirs hand-made by local people and watch local farmers work in the fields, so the farmers benefit as well.' This difference in inclusion shows that gender is a consideration in village income distribution.

Overall, the analysis provides two contrasting management strategies in villages with different characteristics. Findings demonstrate that resource management requires complex strategies from infrastructure interpretation to customary involvement for retaining local control and optimising the local economy under different economic conditions. The management strategies used in Taro would suit villages with sufficient financial resources and customary-owned land. In contrast, Munduk is an example of a village with limited financial resources and privately owned land, while maintaining resource conservation and distributing local economic benefits.

6. Discussion

6.1. Practical contributions

By focusing on resources and management, the findings make four contributions to the improvement of *Desa Wisata* and other countries that promote rural tourism program. First, findings highlight the positive involvement of customary stakeholders in securing locally based utilisation of resources. This means local governments would benefit from fully including customary villages in resource management. Other rural tourism destinations that hold traditional governance system, such as in Peru (Larson & Poudyal, 2012) and in Ghana (Yankholmes, 2018) can fully integrate customary norms and stakeholders in regulating the use of tourism resources. Corresponding to the existing literature, such inclusion could occur in two ways: one that acknowledges customary norms being directly applied without institutional changes, such as the implementation of *lawa pono* (meaning only taking what you need) in coastal management in Hawai'i (Vaughan, Thompson, & Ayers, 2017) and another that requires the customary norms to obtain government

legitimation before being applied, such as in natural resource conservation in Tibet (Gongbuzeren & Li, 2016).

The second practical contribution is that local government and private investors should be aware of unique spiritual beliefs and local cultural understandings when it comes to injecting infrastructure investment in the village. Tourism can bring negative impacts to sacred sites and spiritual values, as shown by recent news reports on misbehaving and disrespectful tourists affecting the sanctity of sites (Rhismawati, 2022; Webber, 2019). On the other hand, the development of tourist attractions can mutually benefit religious elites, preserving their customs and spiritual values, as in Peru (Larson & Poudyal, 2012), and in Japan and Jatiluwih village, Bali (Murti, 2020). Findings demonstrate that stakeholder engagement and participation might not yet have reached full maturity in both cases of *Desa Wisata*. A study that focused on contested heritage planning and management (Liu et al., 2021) confirmed that stakeholder engagement in bottom-up approaches is essential for building collaborative processes. Therefore, consultations with customary village stakeholders are critical for developing rural tourism and managing its resources. This practical implication is also relevant to other case study countries that still exercise traditional governance system, such as in rural Africa (Yankholmes, 2018) and (de Koning, 2014).

Third, a spiritual management outcome of *Tri Hita Karana* is strongly emphasised by village participants and appeared in their regency-level official documents (Regional Statute of Buleleng Regency, 2014; Regional Statute of Gianyar Regency, 2010) and the provincial document (Regional Statute of Bali Province, 2021). However, the philosophical concept remains absent in the national official document. This might be due to the complex governance layers that Indonesia possesses (Thorburn, 2002) and westernised ideas of conservation (Jimura, 2011). Policymakers and government – especially in the culturally rich developing countries – might need to reconsider embedding spirituality for the success of their bottom-up community development programs. The village community might have difficulties understanding the new concept that the government has attempted to deliver. Present findings correspond with the context of forestry management (de Koning, 2014) that a community can reject the new introduced management when it is conflicting to traditional beliefs and norm. Thus, employing familiar concept of what the community has truly believed could help them to understand better to develop their tourism village. This can be tailored to local context, such as enforcing philosophical concept of *Vanua* in Fiji (Kerstetter & Bricker, 2009), *Egbe Belu* in Africa (Obiora & Emeka, 2015), and *Sumak Kawsay* in Ecuador and Bolivia (Coral-Guerrero et al., 2021).

Fourth, cross-case analysis reveals those different interpretations of and preferences towards resources – for example, the use of natural resources and infrastructure – subsequently lead to different management strategies. This might signify diverse levels of public awareness or entrepreneurial understanding as studies in other rural parts of Indonesia have described (Cole, 2006; Saufi et al., 2014; Timothy, 2000). The present study emphasises the need to create a program or campaign that can help a village with limited understanding of entrepreneurship to improve its resource management. Furthermore, as entrepreneurship is significant for rural tourism development (Komppula, 2014), the identified management strategies can be an avenue to assist other rural tourism destinations that also face limited entrepreneurial skills. Additionally, a tourism village network can be initiated for all rural entrepreneurs to collaborate, perhaps using innovative rural tourism marketing and collaboration through a website and mobile app – for example, Go Destination Village (Saputra et al., 2022).

6.2. Theoretical contributions

This study makes the following theoretical contributions. First, findings are different from earlier research in the Indonesian context, which found that involvement of the customary stakeholders was

limited in terms of tourism planning (Fallon, 2001; Schellhorn, 2010) and the villages' ancient management system towards resources was displaced due to foreign investment-based infrastructure (Cole, 2012). Customary involvement emerged in our analysis as a strong mechanism underpinning effective resource management. The findings of this research support the inclusion and integration of customary villages, as their norms and values are critical to advance resource conservation (Dawson et al., 2021). From a theoretical perspective, it means that more studies involving stakeholder theory or networks could be conducted to confirm this point of difference and its overall importance.

Second, the findings extend our understanding of rural tourism as a tool for conservation (Lane & Kastenholz, 2015) by highlighting how the outcomes relate to conserving natural, cultural and spiritual resources. In the theory of common pool resources, conservation can be facilitated through shared understanding with strong institutional regulation (Ostrom, 2005). In contrast to the findings of Ostrom (2005), our findings highlighted a shared religious understanding of *Tri Hita Karana*, a spiritual belief that promotes harmonious relationships relating to environmental awareness, social relationships and spiritual connections with supreme beings. The findings support earlier studies that also emphasised the significance of spiritual concept as an important element in the resource conservation. *Tri Hita Karana* has relevant connotation to what *Sumak Kawsay* (Coral-Guerrero et al., 2021; Sotomayor et al., 2019) and *Ubuntu* (Kelbessa, 2018) are exhorting, a worldview that perceives a man as an integral part of nature and collective society, while maintaining the harmony with nature and community is the key for a better life. Therefore, this study extends the theoretical understanding within the context of tourism resource management towards the coexistence of people and nature in the symbiotic approach (Saarinen, 2016), proposing a turn towards the spirituality-people-nature coexistence. The spiritual beliefs – as a part of the community's religious practice – provide a direction for what is believed to be the 'right' way to manage resources and are legitimised into the written form of the customary rules. This practice is also found in an Indonesian ecotourism site (Schellhorn, 2010). Hence, the shared understanding of managing resources constructed by rules (Ostrom, 2005) also requires a spiritual perspective in the context of a rural destination with a strong cultural and religious setting.

To summarise, the findings extend our understanding of resource-management strategies by unpacking the relationship between resource-management strategies and the outcome of the development. The theoretical figure below illustrates that the more the resource reinterpretation is exercised, the more inclusive the development can become. The inclusive development means prioritising to develop the local workforce, advance local value and preserve culture and the environment (e.g., Larson & Poudyal, 2012). This is evident in emerging rural tourism destinations, where the tourism industry has started to develop with limited investment and tourism infrastructure (Dolezal & Novelli, 2020; Pickel-Chevalier et al., 2019; Yachin & Ioannides, 2020), and limited government commitment and foreign intervention (Ghaderi & Henderson, 2012; Komppula, 2014) but the apparent inclusion of local communities and traditions (Blapp & Mitas, 2018; Renkert, 2019; Sotomayor et al., 2019). The development focuses on "inward-oriented" strategies through resource reinterpretation (Yachin & Ioannides, 2020) that includes developing creative activities, such as storytelling and integrating creative experience, while financial resources are limited. The term "inward-oriented" is borrowed from the rural tourism literature examining the role of community involvement (Idziak, Majewski, & Zmyślony, 2015, p. 1355), with this term defined as having active community involvement and allowing the community to "decide on the role and range of activities performed". This type of development is in line with the concept of sustainable de-growth (Sharpley, 2020), which focuses on improving community welfare and minimising environmental impacts, while the present study contributes further by highlighting the customary and spiritual inclusion within tourism resource management strategies.

Meanwhile, outward-oriented strategies reflect those in the earlier literature, including adding facilities, service, infrastructure and other amenities (Crouch & Ritchie, 1999; Dwyer & Kim, 2003; Pigram & Jenkins, 2005); they are highly dependent on market demand and require additional financial investment. They may also involve increased intervention by government and foreign investors (Cole, 2012; Jimura, 2011; Kerstetter & Bricker, 2009; Nordholt, 2007; Rocca & Zielinski, 2022). Fig. 3 illustrates that the more financial investment in resources there is, the more exclusive the development can become. In extreme cases, the development can oppose local cultural and spiritual values (Larson & Poudyal, 2012; MacRae, 2017; Wall, 2018), creating conflicts with rural communities (Wang & Yotsumoto, 2019). Evidence from rural destinations also shows some resource access problems – for example, exclusive use of water by elites and outside entrepreneurs (Cole & Browne, 2015), land expropriation (Fallon, 2001), marginalisation of local communities (Larson & Poudyal, 2012; Saufi et al., 2014; Schellhorn, 2010) and urbanisation of rural areas (e.g., MacRae, 2017).

As rurality plays a significant role in rural tourism (Gao & Wu, 2017; Lane & Kastenholz, 2015; Rosalina et al., 2021), the findings from cross-case analysis affirm that exclusive development can be hindered when there is a high degree of local involvement in controlling the incoming workforce and infrastructure with foreign or national source of investment. The findings also emphasise the importance of varied reinterpretation of resources at villages/destinations in different development phases. However, the theoretical figure might need further testing in different village contexts with different governance systems. This would require identifying quantitative measurement of the extent of rural resource modification that suits the desired development.

7. Conclusion and future research

This study contributes to rural tourism literature by investigating the resource management strategies in the context of high customary village influence and assessing the implementation of the national program of *Desa Wisata*. With two villages in Bali as case studies, findings emphasise the importance of customary involvement in managing resources, particularly tailored with the context of developing nations and destinations with high cultural settings. Besides customary involvement, the other three management strategies are community involvement, co-creative experience-making and storytelling, to align with the objectives of *Desa Wisata*. The objectives include resource conservation and inclusive local economy, as affirmed by prior studies in rural tourism (Korsgaard, Müller, & Welter, 2020; Lane & Kastenholz, 2015). However, the findings of the present study unveiled the strong spiritual belief of *Tri Hita Karana* as the desired and expected outcome of management. This spiritual belief is not explicitly stated at the national level and remains absent in the management of developing tourism in rural areas through a western-centric perspective. Through four identified strategies, the two villages can effectively use their available resources and optimise benefits to the community despite a limited workforce and infrastructure investment, which were flagged as concerns in previous studies (Dolezal & Novelli, 2020; Saufi, O'Brien, & Wilkins, 2014). The cross-case analysis demonstrates similarities in their challenges of creatively using resources and community involvement. Differences were found in infrastructure interpretation, patterns of customary and community involvement, and the optimisation of *Bumdes* to ensure effective management outcomes.

Some limitations deserve future investigation. First, the study was carried out in one province only. The situation might be different in other Indonesian provinces, considering Indonesia's diverse cultural significance. Second, future research might be necessary to investigate resource-management strategies that incorporate multiple levels of stakeholders, such as connecting the village, regency, province and national levels of stakeholders. Third, we are aware of gender inequity, as only four participants were female. Scholars might need to focus on
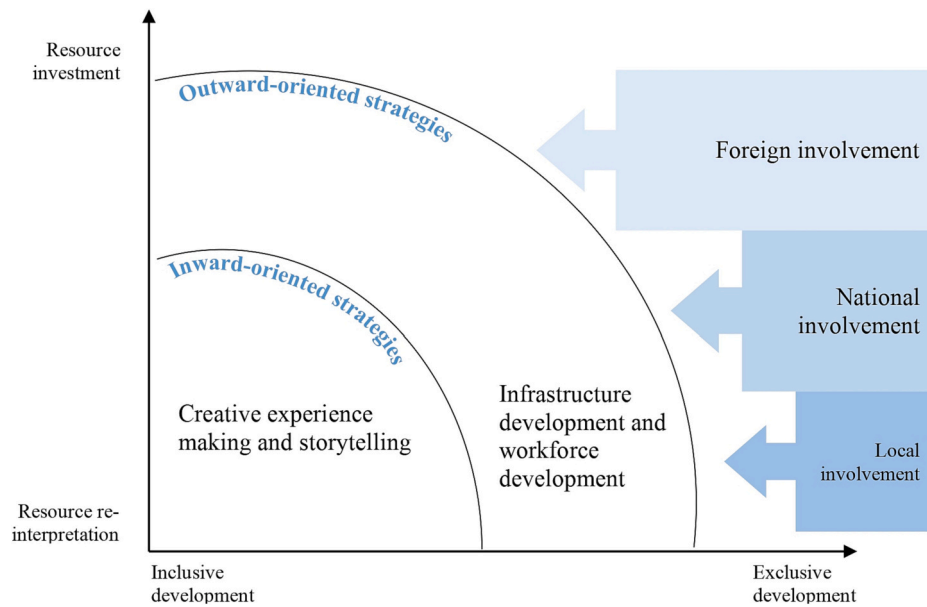
Fig. 3. Theoretical figure of resource management strategies.
(Source: Authors)

the female workforce as a source of human resources for rural tourism in Bali. Fourth, pandemic-related discussions were raised during the focus group discussions. Participants mentioned a growing sense of ownership and a preference to go back to their village to develop tourism in rural areas. For instance, ENT07 mentioned:

> If there is no pandemic, they [people who used to work in the city] would have stayed in Denpasar (capital city of Bali).

This shows that, despite the tourism collapse it caused in urban areas, the pandemic had the unexpected effect of opening up opportunities for rural tourism development, contrasting pre-pandemic literature that explained urbanisation challenges in rural tourism (Gao & Wu, 2017). Further, in the Indonesian context, the findings of the present study are different from the government program of mega-invested 'New Balis' tourism destinations. An example is a study in one of the most famous destinations in Labuan Bajo, Komodo National Park (Lasso & Dahles, 2021, p. 14), which found the ecotourist site was considered a failure in 'protecting the environment and alleviating poverty', and that it has transformed local livelihoods to tourism-related business that makes the community over-dependent on tourism (Lasso & Dahles, 2018). The findings of these previous studies contrast with those of the present study, which reveals that farming and agricultural activities are still preserved through enhancing the management strategies of storytelling and co-creative experiences, and strongly involve community and customary villages in protecting against undesired development. Hence, it is important to understand the post-pandemic opportunities that exist in *Desa Wisata* and to be aware of their effective strategies in preserving their village resources amidst the post-pandemic challenges.

Author contributions

Putu Devi Rosalina contributed to the research conceptualisation,

methodology, data collection and analysis, as well as writing the first draft of the manuscript. Karine Dupre, Ying Wang and Xin Jin contributed to the finding's validation, as well as reviewing and editing the manuscript. I Nyoman Darma Putra developed the description of Indonesian and Balinese context of the study, as well as reviewing and editing the manuscript.

CRediT authorship contribution statement

Putu Devi Rosalina: Conceptualization, Methodology, Formal analysis, Investigation, Resources, Writing – original draft, Visualization. **Karine Dupre:** Supervision, Conceptualization, Writing – review & editing, Validation. **Ying Wang:** Conceptualization, Supervision, Writing – review & editing, Validation. **I. Nyoman Darma Putra:** Conceptualization, Supervision, Writing – review & editing, Validation. **Xin Jin:** Conceptualization, Supervision, Writing – review & editing, Validation.

Declaration of Competing Interest

No potential conflict of interest was reported by the authors.

Appendix 1. Data collection and research instruments used in this study

Data collection	Number of samples	Research instruments
Focus groups	30 participants	Focus group questions:

1. Would you please tell us a little bit about you? And what do you do?
2. What would you recommend me to do/visit or to tell my friends if they want to have a visit to your village?
3. If I may share the result from the interview finding, I found some tourism resources like natural resources, cultural resources, spiritual resources, workforce and infrastructure. Can all that you mentioned in number 2 relate to these types? Are there more resources not previously mentioned?
4. How do you use those resources? What kind of activities or facilities that you add? Is there anything unique? or can most of tourist activities/facilities in your village be found in other villages? Which one do you think is best suited to be developed in your village?
5. Now please think about some problems that may raise if we use these resources? Please write those problems.
6. If I may share the result from the interview finding, I found some problems such as problem related to sacredness and spirituality, environmental problem, problem related to whether the resources are from your village or outside your village. May I see what you wrote for number 5? Do you think that what you wrote match with what I found from the interview? What are the other problems? How can those problems happen?
7. Of all those problems, what do you think are the solutions/strategies? Please write those (Then we discuss why do they think those solutions can help?)
8. Of all that we have discussed, may I ask you what is the best management strategies that you think best suited to manage resources in your village? Why do you think so?

Unstructured interviews	6 participants	Unstructured questions

The questions were related to their thoughts about resource management in their village, and their expected improvement. The researcher also let them to explain what they sell or offer, or which sites to visit, or activities to do. The conversation also covered what objectives they think are aiming for developing tourism in their village, and what are their strategies.

Observations	9 sites	Note-taking questions guideline

1. Where do the tour guides take me to a visit? / What do they introduce or invite me to do as a part of my visit?
2. What do they explain related to their effort in making use of this resource for a tourist attraction?
3. What kinds of additional amenities I can observe that are being added to the sites to accommodate leisure activities?

Document analysis	5 documents	Evaluation questions guideline

1. What kinds of resources are stated in the document?
2. What are the strategies being outlined in the document?
3. What are the objectives of managing tourism resources outlined in the document?
4. What are the perceived outcomes of managing tourism resources being outlined in the document?

Appendix 2. Themes, sub-themes, definitions, exemplary quotes, and sub-themes count

Themes and definitions	Sub-themes	Definitions	Exemplary quotes	Number of sub-themes	
				Taro	Munduk
Resources, defined as any assets and potentials available within rural areas used for rural tourism	Natural resources	Natural landscapes within the area	'Munduk village has exceptional natural resources such as waterfalls, rice fields, and lakes.' (ENM02)	15	15
	Cultural resources	Tangible and intangible cultural features within the area	'We have simple cultural activities such as making Balinese cakes, *loloh* (traditional herbal drink), and so on.' (AGM01)	15	15
	Workforce	People reside in their geographical area who engage in a tourism-related work or business	'For example, they (farmers) could demonstrate their farming abilities.' (ENM07)	15	15
	Infrastructure	Physical facilities and amenities provided to accommodate tourism activities	'All of the paths (to access the tourist sites) are built to also facilitate the transportation of agricultural products, thus benefits both farmers and tour guides.' (AGT01)	15	15
	*Spiritual resources	Tangible and intangible spiritual features that relate to locals' religion and beliefs	'We have a lot of Moringa plantations here. We believe Moringa have *Sekala* and *Niskala* functions.' (CVT01)	15	15
Strategies, defined as purposeful actions and activities to achieve management objectives	Storytelling	Using narrative to add value to resources	'We can tell some of these stories (our unique spiritual values) to the tourists, so they may come here to learn, not only for sightseeing.' (AGT04)	15	10
	Community involvement	Involving diverse groups of local community	'We involve Women's Farmers Group … Their products are used for souvenirs from the village.' (GOT01)	15	15
	*Customary involvement	Involving customary village stakeholders (*Desa adat*) and customary regulation, which is also spiritually imbued (*Awig-awig*), to manage and control resource utilisation	'As long as they (non-local investors) follow our customs and *awig-awig*, and make real contributions to the local community, then no problem.' (AGT03)	15	15

(continued)

Themes and definitions	Sub-themes	Definitions	Exemplary quotes	Number of sub-themes	
				Taro	Munduk
	Co-creative experience-making	Involving tourists as co-producer and co-consumer of experiences to add value to resources	'For the cooking class, they [tourists] start by picking their own vegetables, cooking themselves, eating themselves, paying for it themselves.' (ENT04)	15	10
	Themes linkage (5.2.4 Linkage of management strategies)	There is interdependency of storytelling and co-creative experience-making with other two sub-themes of customary involvement and community involvement – for example, storytelling needs community involvement	'We ourselves know the history of cloves and coffee plantation here, so by involving farmers and our elderly, we can compile all of the stories, and help our local tour guides in preparing better storytelling to tourists.' (AGM02)	15	15
Challenges, defined as situations that obstruct the development of rural tourism	Community involvement	Lack of willingness of the local community to get involved in tourism	'Few individuals are willing to get involved in infrastructure construction.' (AGT01)	12	13
	Co-creative experience-making	Lack of creative knowledge to involve tourists in the experience that they offer	'Many natural resources have not been well-managed; we need a dash of creativity that can add value. For example, we have a lot of bamboos, we can make bamboo craft-making attractions.' (ENT04)	14	15
Objectives, defined as the desired goal of developing rural tourism	Resource conservation	The goal is to conserve natural and cultural resources	'The principle of developing tourism village products is … conservation and carrying capacity: not physically and socially destructive and in accordance with the carrying capacity of the village in accommodating tourists.' (Indonesian Ministry of Tourism and Creative Economy, 2019, p. 2)	15	15
	Inclusive local economy	The goal is to promote local economy for wider communities	'Given the strong potential of tourism, this sector is very strategic to become a driving force for the community economy development.' (Indonesian Ministry of Culture and Tourism, 2010, p. 2)	15	15
Outcomes, defined as the perceived result of managing resources through tourism	Resource conservation	The result is perceived as preserving nature, culture, and spirituality	'Our primary goal is to protect nature and culture rather than exploit them for tourism … Tourism is a *bonus* for protecting our environment.' (AGT02)	15	15
	Inclusive local economy	The result is perceived as having more local community, in any sectors, receive economic benefit from tourism	'The most important thing, in my opinion, is that tourists stay in this village for a longer period… They can buy souvenirs from local people and watch farmers work in the fields if they stay overnight, so the farmers benefit as well.' (CVM02)	15	15
	*Harmonious relationship (*Tri Hita Karana*)	The result is perceived as achieving their spiritual wisdom, namely three harmonious relationship is: human with nature (environmental relationship), with fellow human beings (social relationship), with supreme being (spiritual relationship)	'Tourism in our village can eventually preserve the *parahyangan* (spiritual relation or relationship with God), *pawongan* (social relation), *palemahan* (relationship with natural environment).' (GOT02)	15	15

Note: The sub-themes were counted based on the number of participants, even though a participant might discuss a sub-theme more than once, they are still counted as once.

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