

Crafting Normalcy: How Communication Enhances Tourist Village's Resilience During The Covid-19 Pandemic

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ABSTRACT

The Covid-19 pandemic has resulted in a multisectoral crisis, including tourism which is the most affected sector. Like other tourist destinations, the tourist villages are also forced to close all their activities. Inevitably, they have suffered many losses, and thousands of residents have lost their jobs. But in the midst of uncertainty, the tourist villages still have a way to survive and show resilience. Resilience both individually and organisationally will always be formed in and through communicative processes that enhance the ability to create a new normal. The important issue is how communication can improve the resilience of individuals and groups of rural tourism actors during the Covid-19 pandemic. This research was conducted in Nglanggeran Village, Yogyakarta. Yogyakarta is one of the priority tourism destinations in Indonesia and now has around 150 tourist villages. By using Buzzanell's communication theory of resilience framework, the data of the research were collected through in-depth interviewing with a number of tourist village actors in Nglanggeran Village, Yogyakarta Province. They were analysed by using Creswell's data analysis spiral, consisting of reading-memoing, describing-classifying, interpreting, and representing-visualising stages. The results of this study show that communication plays an important role in supporting resilience of Nglanggeran tourism village actors during the Covid-19 pandemic. Five aspects of resilience communication are found in the three stages of the pandemic disaster.

Keywords: *Resilience, communication, tourist village, destination resilience, Covid-19.*

INTRODUCTION

The Covid-19 pandemic has made the tourism industry experience a tremendous drop in tourist arrivals with massive cancellations and decreased bookings. The decline also occurs due to the slowdown in travel; particularly, the public who are worried about the Covid-19 pandemic are reluctant to travel. The decline in tourism and travel businesses also has an impact on MSME businesses and disrupts employment opportunities (Sugihamretha, 2020).

Undoubtedly, tourism is a labour-intensive sector that has absorbed more than 13 million workers so far (Revindo, Sabrina & Sowwam, 2020). The number does not cover the derivative or multiplier effects that follow, including the derivative industries formed under it. This also affects tourism in the Special Region of Yogyakarta. Yogyakarta Government Tourism Office (*Dinas Pariwisata - Dinpar*) claims that the estimated loss of the tourism sector in Yogyakarta almost reached Rp 81 billion and affected tens of thousands of workers, 15 thousand being laid off and 76 being terminated (Pertana, 2020)

The Covid-19 pandemic outbreak has an impact on the sustainability of the tourism industry, including tourist villages. Almost all tourist villages have to shut down their business activities because of the Covid-19 pandemic which endangers public health (Wicaksono, 2020). On one hand, the closure of tourist villages certainly has an impact on the actors, especially those whose income relies on the tourism sector. On the other hand, tourism destinations also need to be managed so that they can survive and exist in the future. The resilience of tourist village actors to maintain the sustainability of tourist villages in this

pandemic is important and worth to be studied. How can they survive and remain when going through difficult times, more specifically how does communication become a crucial factor in increasing the resilience of the tourist village actors? The role of communication on resilience has been shown by several researches. Jahn and Johansson (2018) suggest that the adaptive capacity is achieved through the communication process and can contribute to the improvement of resilience against disaster. In addition, Ishak and Williams (2018) introduced a model which views resilience as a dynamic construction within an organisation. The acts centered on the organisational resilience affect – and are determined by – five processes of communicative resilience. Among the results of research that focuses on the relationship between communication and resilience are those of Buzzanell (2010, 2018) who claimed that the communication process is involved in building resilience and further proposed a resilience communication framework, which is also used in this present research. However, unlike the previous studies, this study specifically views how communication plays a role in a tourist village's resilience.

LITERATURE REVIEW

A tourist village is inseparable from a rural tourism concept, which is understood as the whole tourism activities that utilise natural, cultural, and artificial resources of a village as the tourism objects and attractions (Damanik, 2013). According to Republic of Indonesia Law Number 10 of 2009 concerning tourism, a tourist village is a tourist destination, also known as tourism destination, which integrates tourist attractions, public facilities, tourism facilities and accessibility, which are presented in a structure of community life that blends with the ways of life and traditions.

Meanwhile, based on the level of development, tourist villages are divided into four categories: a) Pioneering Tourist villages: villages that have potential tourism destinations, developable into tourist villages and have been managed by the communities/villages to be tourist villages; b) Developing Tourist villages: tourist villages that have been managed by the communities and village governments, have had community/village-based self-subsistence for their management, have carried out promotions, and have started to be visited tourists who interested in it; c) Advancing Tourist villages: tourist villages that have developed with continuous tourist visits, have been managed professionally by management forums such as Cooperatives/Village-Owned Enterprises hereinafter referred to as *BUMdes*, and can carry out promotions and marketing properly; and d) Independent Tourist Village: tourist villages that has made innovation, diversification and digitization in developing village tourism potential into an independent entrepreneurial unit (Aryani, 2019). In this study, Nglanggeran village is one of the developed tourism villages that has been well managed by the community and has received many national and international awards. The number of tourists visiting Nglanggeran in 2019 was 103,000, and its annual turnover amounts to around Rp. 3.2 billion.

Previous articles suggest that a rural tourism (tourist village), in its purest form, at the very least has the following characteristics: (1) tourist village is located in a rural area; (2) It is a functional rural area - built on special features of the small-scale rural world, open space, contact with nature and the natural environment, heritage, traditional society, and traditional practices; (3) buildings and settlements there are usually small scale; (4) it has traditional character, grows slowly and organically, and is connected to local families, is managed locally, and is developed for the long-term good of the area; (5) it is of various types, representing the complex patterns of the rural environment, economy, history, and location (Lane &

Kastenholz, 2018). In contrast to other tourism, the Covid-19 pandemic period poses many challenges for the tourism sector (Helgadóttir & Dashper, 2021), but rural tourism may have opportunities as tourists seek to travel to remote areas, engage with nature and get away from densely populated crowds. Meanwhile, rural areas also face the challenge of landscape shifts due to climate change. Therefore, according to Helgadóttir and Dashper (2021), research related to rural tourism strategies and management to support the resilience of rural communities is very necessary.

Tourist village is a form of community-based tourism (CBT). Considering the main characteristics of CBT and rural tourism, both are in many ways similar to each other. Although definitions of CBT vary, in general terms it embraces community control and management, empowerment, conservation of natural and cultural resources and community development through tourism. (Zielinski, Jeong & Milanés, 2020). Rural tourism, in addition to locations in rural areas is also characterized by small-scale enterprises, open space, contact with nature and authenticity, heritage, traditional communities and traditional practices, slow growth and organically, connected to local families, largely locally controlled, and sustainable. Rural tourism and CBT also share limitations such as lack of human capital, limited access to decision-making and funding, dependence on traditional industries, lacking infrastructure and facilities, potentially significant negative socio-cultural and environmental impacts and limited access to the mainstream labor market (Zielinski, Jeong & Milanés 2020).

The etymology of resilience is the Latin term *resilio*, meaning to rebound. Its use can be traced back to ancient Rome in Cicero's orations, but has begun to be used intensely in the last 40 years across disciplines, ranging from studies of ecology, engineering, organizational behavior, planning, psychology, sociology and economics (Rose, 2017). Although commonly used in social science, there is no single accepted definition of resilience. Indeed, as an academic concept, the meaning and origin of this term are much more ambiguous (Meerow, Newell & Stults, 2016); difficult to conceptualize and operationalize (Afifi, 2018); however, there has been a phenomenal growth in usage (Hall, Prayag & Amore, 2018).

In a community context, resilience can be defined as the capacity of the community to 'bounce forward' following an adverse event such as a disaster or crisis (Houston, 2018, p. 19). To bounce means to return to the initial state at the time before the crisis by making adjustments to the new reality that has been shaped by the event. A community may be more resilient if it is made up of resilient organizations, families and individuals, but ultimately the resilience of a community depends on dynamic and strong interconnections within and between each of these levels (Acosta, Chandra & Madrigano, 2017). Therefore, a resilient community is not simply a collection of resilient individuals or organizations, but a collection of people and groups capable of interacting successfully to facilitate overall adaptation (Houston, 2018).

Two prerequisites that distinguish resilience studies as stated by Hendriani (2018) are (a) the presence or absence of significant stressors or difficulties that bring considerable pressure to individuals who undergo them; (b) whether or not positive adaptations can be brought up by individuals against significant stressors. Pressure reflects substantial difficulties and has a high risk of or has the potential to create a prolonged crisis that cannot be easily resolved by individuals. However, research on resilience is still rarely done from a communication perspective. According to Afifi (2018), the field of communication lags behind other disciplines in terms of the study on resilience in social relationships (Afifi, 2018). This study, therefore, examines resilience from a communication perspective, especially in the context of a tourist village.

In the context of tourism, resilience can be interpreted as a way to increase the ability of tourism destinations to cope with tourism developments, and also to overcome disasters and conflicts that may eliminate or drastically reduce tourism abruptly (Butler, 2017). Sheppard (2017) states that the resilience of tourist destinations is determined by and can be increased by several factors: (i) strong and effective management; (ii) shared vision, values, and sincerity; (iii) solid partnerships, collaboration, and community engagement; (iv) community and company collaboration; (v) dealing with social problems; (vi) good community resources; (vii) meaning of place and sense of connection; and (viii) enthusiasm, pride, and work attitude.

Communication is one of the factors that reinforces destination resilience in addition to exposure and vulnerability, warning systems, organizational structures and networks, human resources, mitigation and recovery strategies. The higher level of exposure and vulnerability, and the faster the rate of change, the larger the need for flexible, adaptive and transparent communication management, integrated communication strategies with the organization, and accurate media reporting will be (Hall, Prayag & Amore, 2018). Communication is also central to effective disaster and crisis mitigation, preparation, and response (Agarwal & Buzzanell, 2015; Houston, 2018). However, how actual communication constitutes resilience is not yet sufficiently well understood (Barbour, Buzzanell, Kinsella & Stephens, 2018).

Resilience is closely related to good communication which requires mutual understanding that is fostered by two-way communication and provides the community with essential resources and intelligence regarding communities' need from the relevant agencies. Without resilience, communities are unable to recover after a disaster. The role of resilience communication as stated in the previous research by Jahn and Johansson (2018) is to achieve adaptive capacity through its process and that it can contribute to improving disaster resilience. What it means by "communication" is not only the exchange of information, but more to the mechanisms enabling complex, large-scale crisis responses. Houston (2018) also emphasizes that collectivities that interact successfully to adapt to changing circumstances, situating resilience not as a community characteristic but as an interactional process and strategy. Getting at the heart of what people in communities are actually talk about, when, with whom, and how can create a better understanding of face-to-face communication and mediated forms associated with resilience. Ishak and Williams (2018) introduced a model that views resilience as a dynamic construction in an organisation. The researcher opines that actions centered on the organisational resilience affect – and are determined by – five processes of communicative resilience.

Furthermore, Nicholls (2012) divides the role of communication in fostering community resilience into three stages: a) to assist in the prevention, preparation, and mitigation; b) to facilitate emergency response during crises; and c) to contribute to and accelerate recovery, through a combination of information and dialogue. These stages are in line with Duchek (2020) who asserted that resilience can be divided into three stages: (1) anticipation, (2) coping, and (3) adaptation. Organizations observe and identify threats and prepare for potential difficulties during anticipation. In coping, organizations must first accept the situation and begin to develop and implement solutions. After that, they need to reflect and learn from the experience. Vakilzadeh and Haase (2020) made it clear that anticipation requires environmental scanning, resilience plans, specific leadership behaviors and resources; coping requires certain leadership qualities, a certain organizational culture and

innovation; whereas adaptation requires the organization to learn from adversity and initiate a process of change, which affects its ability to anticipate adversity in the long term.

In the perspective of communication studies, we note the communication theory of resilience developed by Buzzanell. Buzzanell (2018, 2010) theorized resilience as adaptive-transformative processes triggered by loss or disruption and involving five subprocesses: (a) crafting normalcy (b) affirming identity anchors (c) maintaining and using communication networks (d) putting alternative logics to work and (e) legitimising negative feelings while remaining productive. The five communicative processes are used as a framework in this research to describe realities faced by Nglanggeran tourist village actors, especially in the first six months of the COVID-19 pandemic. Buzzanell (2018) emphasizes that communication theory of resilience does not focus on traits or characteristics but on how resilience is constituted through storytelling, messages, routines, rituals, slogans, networks, and other means, including the role of social media and new technologies. In contrast to positive psychology, resilience communication is not at the level of the individual, but is based on messages, discourses, and emerging narratives (Buzzanell, 2010). The communicative approach to resilience also differs from the positive psychological approach in emphasizing benefits on individual health, satisfaction, and happiness.

Therefore, collectivities that interact successfully to adapt to changing circumstances, situating resilience not as a community characteristic but as an interactional process and strategy. Getting at the heart of what people in communities are actually talking about, when, with whom, and how can create a better understanding of face-to-face communication and mediated forms associated with resilience (Houston, 2018). In communication perspective, resilience is activated by trigger events as well as cultivated and transformative (Buzzanell, 2018). In cultivating, not only do the bases for resilience enactment exist prior to trigger point activation, but also continue to be developed post-trigger point. Consequently, rather than being an achievement, characteristic, or trait, resilience is cultivated interactively for the present and for the future, for self and for others. Resilience cultivation about how people not only endured despite loss and suffering but also actively shaped and framed these experiences.

METHODOLOGY

This research used the qualitative descriptive single case study design (Yin, 2018). Its data were collected through in-depth interviewing with five key tourism actors in the Special Region of Yogyakarta, especially in the Nglanggeran tourist village, Gunung Kidul Regency. The research was conducted in July-August 2020 when it was reopened to the visitors (new normal period). It was assumed that through this period the tourist village went through three periods of pandemic crisis, namely: mitigation, facilitation, and recovery. The data were analysed by using the spiral qualitative data analysis consisting of the Reading-Memoing, Describing-Classifying, Interpreting, and Representing-Visualising (Creswell, 2018). The analysis process started from collecting, reading, and reviewing textual data respectively. Then, the researchers converted the data into codes according to the five processes of resilience communication claimed by Buzzanell (2018) and interpreted them. Furthermore, after having coded the data, the researchers displayed the findings in the form of tables, matrix, or graphs. A visual representation of the finding helped summarise and highlight key findings.

RESULTS AND DISCUSSION

The development of the Purba Volcano Ecotourism Area had been posted on the brand new Gunung Api Purba (GAP, <http://gunungapipurba.com/>) 2021 official website. The volcano development project was initiated by the Nglanggeran Village Youth Group (*Karang Taruna*) since in year 1999, with awareness to protect the environment by planting trees in the mountain area which is between boulders of skyscrapers. With various activities carried out by youth groups and the community, the Nglanggeran Village government entrusted the management of the 48 hectares of land to be managed by the youths (*Karang Taruna Bukit Putra Mandiri*) as stipulated in Decision of Head of Nglanggeran Village No. 05 / KPTS / 1999 dated on May 12th, 1999. Furthermore, the website also states that an area of 48 hectares began to be reforested by the communities and the youth groups. After the condition of the area began to be arboreal, more pleasing, and more attractive, they received support from the Government Culture and Tourism Office of Gunungkidul through a tourism promotion in 2007 (GAP, 2015).

Nglanggeran is a village located administratively in Patuk Sub-district, Gunungkidul Regency, the Special Region of Yogyakarta. The Ancient Volcano Ecotourism Area has an area of 48 ha. Meanwhile, the area of Nglanggeran Village has an area of 762.0990 ha, which is mostly used for agriculture, plantations, fields, and yards. Nglanggeran Village has a tourism potential with the existence of Mount Nglanggeran, and now it is better known as the Purba Volcano (Ancient Volcano). In addition to the potential tourist attraction of the ancient volcano, in the Nglanggeran Purba Volcano Area, rare fauna and flora are also found, such as *termas* (herbs that only live in the Purba Volcano ecotourism area) and long-tailed macaque. Around the Purba Volcano, local arts and cultural activities such as *bersih desa* (a ritual to respect the spirits) also sprouted up and were developed. With this potential, Nglanggeran Village is also developed as a tourist village. The Nglanggeran Pesona Purba Tourist village is developed as a cultural and educational village, which can carry out learning processes about flora and fauna, cultivation, cultural arts and also learning to live in a society with manners (*unggah-ungguh*). Meanwhile, the tourist attractions that can be visited are Nglanggeran Purba Volcano (*Gunung Api Nglanggeran*), Nglanggeran Retention Basin (*Embung Nglanggeran*), Kampung Pitu, Kedung Kandang Waterfall, and others.

The pandemic also affects the tourist village of Nglanggeran because as of March 23rd, 2020, all tourist villages in Jogja have been closed. However, even though the destinations have been closed, the activities of the tourist village, which are community-based, do not stop completely. The management of Nglanggeran Tourist Village continues to open and practise resilience in the context of tourism.

Crafting Normalcy

In any form of disaster or crisis, what people will do is try their best to restore normalcy. According to several informants in this study, unlike other disasters, the normalcy in pandemic Covid-19 is so different. The imposition of various restrictions has an impact on tourism 'normalcy' takes quite some time to be achieved.

When the pandemic began, the management of the tourist village followed the government's regulation to completely close the tourist destinations, meaning the cessation of jobs and income from the tourist village. The management has addressed this situation by continuing to carry out various activities while fully aware of the dangers of the COVID-19 virus.

In this crisis of the Covid-19 pandemic, the tourist village has crafted normalcy by continuing to perform some activities even though it cannot be denied that when the destination was closed, they lost their jobs and earnings, as conveyed by Informant 3:

Some of what we have done are facility cleaning, then accomplishing the new normal standard by providing more hand wash basins at many points and signs to direct everyone in one direction, minimising people from contact, it is the health protocol, then also suggesting for non-cash payments (Informant 3).

After a long period of total closure, from June 24th to August 31st, a limited trial of visitor tourism activities was carried out and limited hours for tourist visitors. The management has educated the communities to adjust the health protocol or what is often called the "new normal" by the government. They are very aware that in a "new normal" situation it can be interpreted that the situation has not returned to normal, where visitors are still limited. Several informants said that during this pandemic, it was like starting from zero again.

To achieve "normalcy" tourism actors also motivate members in the tourist village of Nglanggeran, that Covid-19 is indeed dangerous, but it is also impossible for them to just stay at home. Through meeting forums and also WhatsApp groups, they always remind members to be vigilant and raise optimism that conditions can return to normal soon. They also motivate members to adapt to existing limitations. In fact, they have to be ready even though it is like "starting from zero", with very minimal income like when they started pioneering tourism villages in the past.

The new normal in a tourist village also means that even though tourism does not operate, the tourism actors are living in a rural location which allows them to survive from other sources of income. In general, they are not only relying on their income on tourism. They use tourism as their side job, although it is admitted that the income from tourism often exceeds their income from farming, gardening, livestock which were their main jobs before the tourist village developed. As a consequence, several needs which were previously fulfilled from the tourism sector must be substituted, or adjustments must be done.

Affirming Identity Anchor

During the pandemic, the identity of tourist villages has strengthened by ensuring regular consolidations that are still conducted even more intensely than in normal situations, even though virtually. The crisis makes the actors try to find solutions that can be done for the current situation as stated by Informant 5:

At first, there were more discussions about when (it would end), how about this COVID pandemic, and so on. But then there were solutions about how to live in the new normal era, about the regulations that must be obeyed, until then we discussed the standard operating procedure (SOP) (Informant 5).

Strengthening identity also means that tourist villages are indeed different from other tourist destinations. Since the last few years, the tourist village of Nglanggeran has not been oriented to the number of visitors, but rather to the length of visits. This is considered as part of the commitment to run eco-friendly and sustainable tourism. A pandemic situation is also

interpreted as an opportunity to redefine that sustainable tourism is not only to pursue the economic value, but also to pay attention to the environmental impact. According to Informant 2:

The pandemic has taught us that tourism cannot be forced and used as the only source of life in the community, so let the communities continue doing their main jobs in the village, and tourism is a bonus (Informant 2).

The identity of the tourist village also cannot be separated as a driving force for the village's economy. In a pandemic situation, even though it was closed for about two months, during the new normal period they enthusiastically reopened their tourist destination, despite the various restrictions imposed. As conveyed by Informant 5 as follows:

Because it is the only thing and seeing from the point of view that this tourism can still work, can make a living so that later on, they can then be opened like this even though then we have to arrange strategies because obviously the income will decrease, just how to arrange it (Informant 5).

Maintaining and Using Communication Networks

Facing a pandemic does not mean village actors stopped providing information and establishing communication with the public. For example, during the beginning of the pandemic and when they had to close, the management took important steps by confirming guests who had made a reservation whether they desired cancelling, postponing, or refunding. This is a form of responsibility and commitment to the services that they provide. Then at some point after closing, they also received many questions from tourists about when they would open again. From this communication, it made them think of what innovations could be done to greet and treat tourists so that one of them emerged with the idea of developing a virtual tour.

Beside the tourists, tourism actors also took advantage of previously owned contacts and communication networks to find solutions. In the context of the Nglanggeran tourist village, this effort was demonstrated by collaborating with the Atourin tour agency in Bandung by organising a virtual tour program. Also, they contacted Bank Indonesia, which has been a partner for a long time to plan a training program, as well as several contacts from non-governmental organisations and local governments. By making intense use of contacts, they had many ideas and alternative solutions in dealing with this pandemic. For example, related to virtual tours, they were also assisted by acquaintances who had the technical expertise, and they also received support from Bank Indonesia, as said Informant 2:

Incidentally, one of our geologist friends also got used to using google street view and google maps, or seeing the destination visually. After that, we chatted and then tried to make a virtual tour. Thank God, the first program invited around 75 participants, then the second invited 100 participants ... Because I was contacted by the tourists asking questions and saying that they were longing for the village, we informed them again. We also shared it on our social media. The interest to join came from those. And back then, it was still a new thing and people wanted to know it (Informant 2).

Putting Alternative Logics to Work

An alternative logic is used when currently there have been closures and restrictions on visits. The principle is how to make the destinations still operate so they make adjustments, for example by reducing the number of visits, the number of working hours, and reducing production, as said by Informant 3:

For us, we still took cash for the operational costs, but there were limits, that's why we didn't continue ... and the team in the field immediately adjusted to the situation. Yes, the village is not like the city (Informant 3).

To carry out the adjustment, it is necessary to communicate with all members regarding the existing conditions. With transparent explanations and communication, members can understand and adapt, as said by Informant 4:

Yes, try to make our friends understand about the current bad condition. The marketing decreased dramatically, the income as well. So, we provided as many details as possible about the financial situation. In this way, we could keep working, but by reducing working hours (Informant 4).

Meanwhile, the communities accepted and adapted to it as well. They still do not want to receive guests at the homestay until the end of the year. However, if there are guests who want to stay, they will find a hotel or other accommodations. The manager also motivates the communities, even though the Covid-19 pandemic is dangerous, but it is impossible for people to just stay at home and the show must go on. For this reason, they feel they must adjust to the current state of normal to return to activities even in limited circumstances.

Legitimizing Negative Feelings While Remaining Productive

In general, there are concerns, but they have continued to operate with strict health protocol standards. Hence, negative feelings are relatively diminutive. For example, some homestay owners have shown the courage to open a homestay for visitors. However, the negative feelings caused by the pandemic have not appeared relatively because some informants said that they are still grateful for the current situation. Even though they say it is like starting from zero again, like when they started a tourist village before they had income, they are optimistic that they can survive. "Like a hit, maybe a bad hit, but not the worst, something like that". As conveyed by Informant 1:

The revenue distribution is adjusted to how much we get in a month, later we will distribute it evenly according to their roles such as when they become guides or ticket officers during a pandemic. Even so, willy nilly we have to start from zero again no matter how much we get, we are grateful for it. We communicate about this; thank God, it works well (Informant 1).

Worries remain but the manager continues to motivate communities, especially those who are members of the tourist village, for being optimistic and having the spirit to greet the new normalcy of tourism. They tend to ignore negative feelings or fears personally, but they also try to be rational in the middle of the Covid-19 pandemic, which all must accept. They

say that at this time, they need more alternative innovations such as training or facilitation to run the tourist village, rather than motivation.

From the discussion above, communication patterns can be formulated to support the resilience of the Nglanggeran tourist village during the pandemic by creating a matrix of five aspects of reliability communication by Buzzanell and the stages of the role of communication according to Nicholls (2012) including the mitigation, facilitation, and recovery stages as in Table 1:

Table 1: Resilience Communication at Tourism Village

Resilience Communication Aspect	Communication stages		
	Mitigation	Facilitation	Recovery
Crafting Normalcy	Creating Normalised Destination closure information; Confirmation of reservation cancellation	Information for directions; SOP and new normal education; Non-cash payments	Being aware that tourism can be done together with the original jobs in the village
Affirming Identity	Affirming the identity of intensive consolidation	Tourism must pay attention to environmental impacts.	Tourism activities are the driving force of the village economy
Utilising the Communication Network	Communication with tourists	Communication with the government tourism office	Communication forums with travel agencies, Bank Indonesia, other partners
Putting Alternative Logics	Descriptions of the situation to the internal	Adjustments for the management team	Adjustments for visitors
Legitimising Negative Feelings - Staying Productive	Uncertainty, providing motivation	Reducing worries; Being Grateful	Making innovation

The results of the research show that the communicative process towards resilience distinctively moved following the steps in crisis i.e. mitigation, facilitation, and recovery. The manifestation of the communicative process also changed corresponding to the stages of crisis experienced by tourism actors in Nglanggeran village. The results provide proof that the Buzzanell (2018) communicative process can be used in the context of actors of a tourism village. The difference is that in this research, Buzzanell's theory is combined with the three existing stages of crisis so that a more detailed findings and gradations of change from each communicative process are obtained.

CONCLUSION

Communication plays an important role in supporting the resilience of the management of Nglanggeran tourist village of the Special Region of Yogyakarta during the Covid-19 pandemic. Five aspects of resilience communication namely creating normalcy, affirming identity, maintaining and utilising communication networks, putting alternatives logic, and legitimising

negative feelings staying productive are found in the three stages of crisis communication (mitigation, facilitation and recovery).

The actors have resilience communication and awareness that tourism activities contribute to the economy of the village, but it can be done together with the original or main jobs in the village such as farming and gardening to meet their needs. With such awareness, tourist village actors can create normalcy and execute communicative processes to strengthen the resilience of tourist village management. Communication carried out by providing motivation to members of the Nglanggeran tourism village through meeting forums and Whatsapp groups strengthens awareness and optimism in facing existing limitations. In fact, they are ready even though it is like "starting from zero", with very minimal income like when they first started pioneering tourist villages.

The present research is successful in revealing the communicative processes conducted by tourism village actors in strengthening resilience at three chronological stages of the crisis. The results obtained provide a more thorough understanding on communicative processes that strengthen resilience of tourism village actors, especially during the COVID-19 pandemic. The prevailing communicative patterns that have been identified can be used as a reflection for other tourism village actors, the government, and tourism stakeholders in designing plans and policies for tourism villages.

BIODATA

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