Narrative Communication of Urban Village Tourism in Yogyakarta for Governing Community Resilience

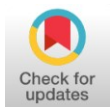**Yosi Septa Mutiarni[1], Zhafira Pinasthika[2]**
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Abstract:
Tourism in urban village communities of Yogyakarta serves as both a livelihood strategy and a resilience mechanism for populations living in ecologically vulnerable areas such as the flood-prone Kali Code riverbank. Despite exposure to hazards including seasonal flooding, landslides, water pollution, and urbanization pressures, residents have transformed their settlement into a vibrant community-based tourism (CBT) destination rooted in cultural heritage, environmental stewardship, and social solidarity. This study aims to explore how the Kali Code community constructs tourism narratives and employs communication strategies to strengthen resilience, combat the stigma of slum living, and preserve local identity. Using a qualitative narrative methodology, data were gathered through direct observation, document review, and prior studies, analyzed to uncover themes linking tourism, identity, and resilience. Findings reveal that CBT in Kali Code is deeply participatory and bottom-up, integrating storytelling, heritage preservation, and environmental management such as waste sorting, greening projects, and hazard mitigation drills into its tourism activities. Communication operates as a strategic tool, with interpersonal dialogue, community events, and social media used to disseminate information, mobilize action, and engage visitors in the community's transformation story. In contrast to more visually oriented, externally managed models like Jodipan's Rainbow Village, Kali Code's approach embeds promotion within local narratives of survival, pride, and collective agency. The study concludes that CBT, when grounded in participatory communication and local values, can simultaneously generate economic benefits, reinforce socio-cultural identity, and enhance adaptive capacity, offering a replicable model for urban communities facing environmental and social challenges.

Keyword: Community Resilience; Urban Tourism; Narrative Communication

INTRODUCTION

Being an archipelagic nation with a variety of landscapes, Indonesia is a major destination for the growth of tourism. The province of Yogyakarta on Java Island features a variety of landforms, including coastal regions, urban and flood plains, mountains, and volcanoes. Landforms are geomorphological features, including hills, valleys, and river flows that together create landscapes with unique features (Tuttle, 1975 in Hidayati, 2020). The primary factors influencing the landscape structure are the variety, size, and

shape of the hills, as well as the river's existence (Hidayati, 2020). Among the various landscapes in Yogyakarta, Kali Code (Code River) is an area that attracts attention, not only because of its function as a natural landscape that divides Yogyakarta, but also for its highly densely populated riverbanks.

The Kali Code area has a strategic location near the Yogyakarta city center. This area is often identified as a high-risk zone for various disasters, such as seasonal flooding, landslides, and environmental degradation due to waste accumulation and urbanization pressure (Seftyono, 2017). Nevertheless, the community along the riverbanks, particularly the Kali Code riverbanks in the Cokrodiningratan, Cokrokusuman, and Jetisharjo, demonstrate significant resilience through tourism village management. This development is based on the positive potential of the area, such as the attraction of cultural harmony (Javanese, Chinese, and Indische), exploring historical heritage, preserving local values and culture, and supporting environmental conservation and sustainability efforts. These potentials were further developed through collaboration with various parties, including NGOs/CSOs and universities around Yogyakarta (Bawole & Sutanto, 2023; Hutama, 2016).

In its management, the Kali Code community has developed community-based tourism (CBT) with a focus on preserving the environment, strengthening local cultural identity, and developing the area as an alternative eco-friendly tourist destination (Brontowiyono et al., 2010). This reflects the high level of social resilience of the communities. These efforts serve both as an adaptation to environmental challenges and as a strategy for community empowerment amid ecological threats such as lahars (mudflows) from the Merapi Volcano, water pollution, soil erosion, and the ongoing pressure of infrastructure development, which continue to test the adaptive capacity of the communities.

CBT places local communities at the centre of the planning, management, and utilization of tourism benefits. This concept emerged as a response to criticism of mass tourism, which often disregards environmental sustainability, economic inequality, and the marginalization of local communities in decision-making processes (Scheyvens, 1999). CBT emphasizes the active participation of local communities, where people are not just objects of tourism, but subjects who determine the direction and form of tourism development. Within the framework of CBT, empowerment is a key principle economically, socially, politically, and culturally which aims to promote community self-reliance, strengthen local identity, and create equitable distribution of tourism benefits (Murphy, 1985 in Suganda, 2018).

CBT is grounded in sustainability principles, encompassing three dimensions: (1) environmental sustainability; (2) social sustainability, by strengthening social structures and enhancing social cohesion at the local level; and (3) economic sustainability, through the fair distribution of benefits to the local community (The International Ecotourism Society [TIES], 2001 in Bricker, 2013). Essentially, CBT is tourism managed and controlled by local communities aiming to empower communities, preserve culture, and maintain environmental sustainability (Goodwin & Santilli, 2009).

Similar to the Code community, Jodhipan in Malang is also situated beside the Brantas River. This settlement was formerly a slum where residents faced eviction, but it has since transformed into a colourful area, attracting the attention of the people of Malang City (Fidelista et al., 2023). The development in Jodipan Village has motivated

residents to continue maintaining their environment so that tourism can keep operating. This illustrates how tourism offers social and environmental advantages in addition to economic ones. Similar to Jodhipan, Kali Code's community experiences tourism benefits socially and environmentally, in addition to economically. Since Kali Code's tourism industry began to grow, the village has also developed a more structured and methodical waste management system.

In urban contexts and areas vulnerable to environmental risks, CBT can serve as a tool for building community resilience. Through the development of tourism based on local values, communities can strengthen solidarity, expand social networks, and create local innovations in response to ecological and social pressures (Salazar, 2012). Thus, community-based tourism is not merely an alternative economic strategy but a holistic approach to community-based development that integrates the values of participation, sustainability, and social justice within the framework of tourism.

Resilience is the ability of a community to adapt and survive in the face of external pressures such as disasters and environmental changes (Becken, 2013). The concept of resilience in tourism has developed in response to the increasing exposure of destinations to crises, both natural, such as disasters, and socio-ecological, such as poverty, urbanization, and environmental degradation. Resilience is generally defined as the capacity of an individual, community, or social system to anticipate, absorb, and adapt to stress or disturbance without losing its primary function (Berkes et al., 2008; Folke, 2006; Folke et al., 2002). In the context of CBT, resilience reflects the community's ability to maintain its identity and ensure economic, social, and ecological sustainability amid environmental vulnerability.

Resilience in the development of Kali Code community-based tourism is multidimensional, encompassing: (1) physical-environmental resilience, such as flood mitigation efforts through river vegetation management and community drainage systems; (2) social resilience, reflected in community solidarity, mutual aid, and the formation of creative communities such as art studios, waste banks, or educational tourism initiatives; (3) cultural resilience, through the preservation of local narratives, rituals, street art/murals, and branding the village as an art space and eco-tourism destination; and (4) communication resilience, referring to the community's ability to build information networks, including the use of social media and community forums to raise environmental issues and attract external support (Holladay & Powell, 2013; Yang et al., 2021). The combination of these dimensions forms an important foundation for understanding how communities in vulnerable areas like Kali Code are not only "surviving" but also actively "transforming" through CBT. In this context, tourism is not merely an end goal but a means to achieve collective resilience and a better life for the local community.

CBT also plays a strategic role in preserving local culture. Through direct interaction between tourists and the community, a healthy cultural exchange occurs, which in turn can increase pride in local cultural heritage (Okazaki, 2008). However, the success of CBT depends heavily on the quality of governance, the community's internal communication capacity, and its ability to manage conflicts that may arise due to differing interests (Asker et al., 2010; Dodds et al., 2016; Manaf et al., 2018; Yanes et al., 2019; Zielinski et al., 2021). Communication plays a strategic role in community development, particularly in strengthening collective capacity and expanding citizen

participation (Servaes, 1999). In the context of community resilience, communication serves to disseminate accurate information, build trust, and strengthen social solidarity (Houston, 2018; Houston et al., 2015).

Effective communication enables communities to identify potential threats, formulate mitigation strategies, and build collaborative networks across sectors. In Kali Code, tourism branding is rooted in a community centered transformation driven by Romo Mangun's vision and grassroots initiatives to revitalize a once-neglected riverside village into an artistic, sustainable tourism destination. Communication emphasizes heritage, resilience, and authenticity, often conveying how residents actively reclaim their riverside environment and build social capital for sustainable livelihoods (Pradana et al., 2021).

It is crucial for the public to understand local values as a tactical instrument for enhancing the social and ecological resilience that the Kali Code community has established. The tourism village community continues to promote tourism in various ways, for example, by gathering information from visitors curious about the values embodied during the tour. Furthermore, social media branding initiatives provide an additional channel for disseminating information about the activities of the Cokrodiningratan tourism village. This study aims to investigate the tourism narratives created by the community and their relation to communication in strengthening their resilience capacity. Using a CBT approach, the study focuses on how people living along the Kali Code riverside use current threats as tools to reinforce resilience strategies.

RESEARCH METHOD

Narrative studies are a qualitative approach that focuses analysis on the stories and experiences of individuals or groups as reflections of social reality (Moen, 2006; Riessman, 2008; Sevilla-Liu, 2023). In tourism and community research, this approach provides space for the voices of local communities to be articulated in narratives that reflect social dynamics, resistance, and forms of adaptation to change. This approach is relevant for uncovering the complex relationships between communities and their environments, as well as how communication practices shape and are influenced by social structures. Based on Figure 1, it can be seen that this area has a high density in population density.
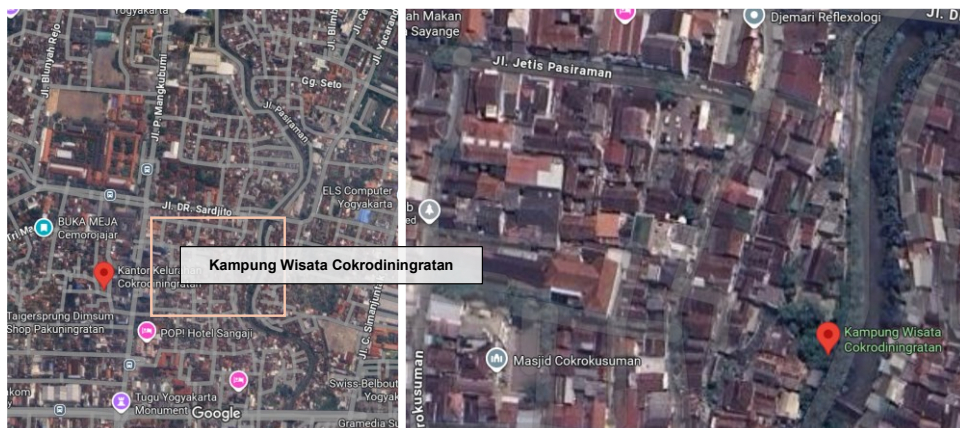

Figure 1. Location of Kasaningrat – Kampung Wisata Cokrodiningratan, Yogyakarta
Source: Google Map with modification (2025)

This area has developed community-based tourism with a focus on walking tours in its neighbourhoods. This study observes how the community living in the urban village uses its tourism narrative and its relation to community resilience. Moreover, this study also investigates how the community utilizes their vulnerability condition living in the disaster prone area, urbanization pressure, into a resilience strategy using community based tourism. The site of this study is Cokrodiningratan Tourism Kampong Kampung Wisata Cokrodiningratan (Kasaningrat), an urban village that is located on the Kali Code riverbank, a river that divides Yogyakarta City and has Merapi Volcano as its upstream area.

This research employs qualitative and narrative approaches. The data used were obtained from direct observation at the location, document analysis, and previous studies related to the development of Kali Code CBT. Analysis was conducted using a narrative analysis approach to trace the main themes, story structure, and values found in the narratives constructed by the community. Additionally, the importance of communication to community resilience was evaluated using the communicative resilience framework.

RESULTS AND DISCUSSION

1. Community-based Tourism (CBT) in Kali Code Area

Kali Code area in Yogyakarta has been recognized for a long time as an urban space that integrates social, cultural, and environmental dimensions within a distinctive landscape. In this context, CBT emerges not only as an economic strategy but as an expression of collective identity, constructed through active citizen participation. Research findings indicate that tourism initiatives in Kali Code have developed organically, rooted in strong social relationships among residents and the presence of a high contribution of social capital. Here, the tourism focused on the heritage narrative, resilience, and authenticity that often conveys how resident actively reclaim their riverside environment space and build social capital that is able to support their livelihood.

Meanwhile, in another urban area's CBT, Jodipan, Jawa Timur, the tourism activity has been focusing on the dramatic rainbow visual makeover. Similar to Kali Code, Jodipan is also an urban village area which has tourism activity with the main attraction of the transformation of an urban slum area, which is commonly associated with dirty, packed, and high-density populated areas, grey and unpleasant, into cartoon-like villages with their colourful and creative. This transformation started from a student project, collaborating with a paint company's Corporate Social Responsibility (CSR) program. The main attraction in Jodipan is the houses that have vibrant colour and are becoming a photogenic destination through the paint, murals, and student-led design initiatives that focus on creativity (AW, 2016; Rani & Wulandari, 2018).

Initiatives such as thematic village tours, homestay management, and the preservation of mural art along the riverbanks in both locations exemplify the practice of CBT, which prioritizes local values and social sustainability. Tourism activities in both locations generate not only economic benefits but also reinforce the community's sense of ownership over their living space. Nevertheless, the implementation of CBT in Kali Code faces structural challenges, including limited access to resources, issues

surrounding land legality, and suboptimal institutional support from local government authorities.

2. Environmental Threats and Community Resilience Challenges

Since the site study, Cokrodiningratan is located in the Kali Code riverbank, the community has been facing significant ecological risk, including seasonal flooding, riverbank erosion, landslides, and water pollution caused by domestic activities and rapid urbanization in urban Yogyakarta. These challenges place the community in ecological and social vulnerability. Nevertheless, as demonstrated by the numerous collective actions made to manage and respond to this risk, this study shows that the community possesses a high adaptive capacity. Generally, people in Yogyakarta have proven their resilience as they have faced numerous disasters in the past, such as the Merapi Volcano eruption, major earthquakes, and various natural disasters. As it is said by Surono (Safri, 2015),

> *"After the downfall post-disaster, with zero property left, without expecting any compensation, without omitting any compassion, the people of Yogyakarta quickly climbed back up, without blaming anyone"*.

These characteristics are exactly what the local community in Kali Code is living up to, as can be seen in how they managed to turn their place, with all its shortcomings, into a village tourism that helps them to build their lives and environment properly. Similar to Kali Code, the Jodipan community in Malang, Jawa Timur, has been doing beautification of their settlement area, in the urban village, too. The transformation makes the neighbourhood cleaner, more maintained, and more conducive to life. Then, they have the realization to maintain their environmental quality as it is their main attraction of the Rainbow Village Tourism in Jodipan. These community efforts to maintain river cleanliness such as reforestation activities and the reinforcement of social norms regarding environmental stewardship serve as an indicator of resilience that has emerged through participatory processes. Community resilience in Kali Code and Jodipan is not only an intervention technical nature but also cultural, manifesting in shared narratives that emphasize the importance of preserving the "face of the village" as a representation of local values and identity.

3. Communication's Strategic Role in Developing Community Resilience

Communication plays a central role in shaping and strengthening community resilience in the site study. The findings indicate that interpersonal communication among the community members whether through informal gatherings such as neighbourhood forums or through community-based social media platforms - serves as a crucial mechanism for disseminating information, fostering solidarity, and mobilizing collective action. This communication process is dialogical and grounded in mutual trust, which enhances its effectiveness in facilitating coordination and problem-solving at the grassroots level.

In addition to internal communication, the involvement of external stakeholders such as non-governmental organizations (NGOs), artists, and academics also contributes significantly through collaborative inter-community communication.

Participatory art projects, risk mitigation training, and narrative documentation initiatives provide channels of expression and advocacy, enabling the Kali Code to strengthen its position in the public sphere, particularly in the tourism sector.

For communication use, Kali Code uses both direct communication with the visitor during the visit, explaining all the history, how they manage their waste system, and they have a tour package that the visitor can choose specifically. They also use social media as a promotional channel (see Figure 2). The promotion mainly uses Instagram for sharing information regarding the tour package with a specific topic, such as how the community manages the village tourism, Food security and catfish cultivation, waste and environment management, and disaster response mitigation. Also, the food package that the tourist can enjoy after the walking tour is done. In this context, the communication style adopted in Kali Code reflects a participatory, community-driven approach that emphasizes storytelling, local values, and sustainability.

Figure 2. Tour and Food Package for Social Media Promotion
Source: Kasaningrat (2025)

In contrast to the Kali Code community, the communication style in Jodipan is more structured and image centric. It utilizes formal digital marketing strategies, such as curated Instagram content, partnerships with student groups, and branding collaborations to construct a visually compelling identity (Figure 3). While Jodipan emphasizes aesthetic transformation and broad public appeal, Kali Code highlights cultural heritage, environmental stewardship, and social cohesion as the core of its tourism communication strategy. Thus, while both communities utilize communication to support tourism and resilience, they differ in emphasis. Jodipan's strategy is top-down, visual, and externally curated, whereas Kali Code adopts a bottom-up, narrative, and community-embedded approach, which integrates communication as a vital tool for empowerment, identity building, and sustainability. For more details, here is the comparison table for the differences between the two tourism villages that use the CBT approach.

Figure 3 illustrates the official Instagram account of Kampung Warna Warni Jodipan, which serves as a key platform for its social media promotion. The account is curated to highlight the village's vibrant aesthetic through visually striking photographs,

consistent color themes, and engaging captions that appeal to a broad audience. Content often features colorful houses, street art, and community events, effectively reinforcing Jodipan's identity as an Instagrammable tourist destination. This visual-centric strategy aligns with the village's broader communication approach, which prioritizes aesthetic appeal, structured branding, and partnerships to attract visitors and maintain public interest.
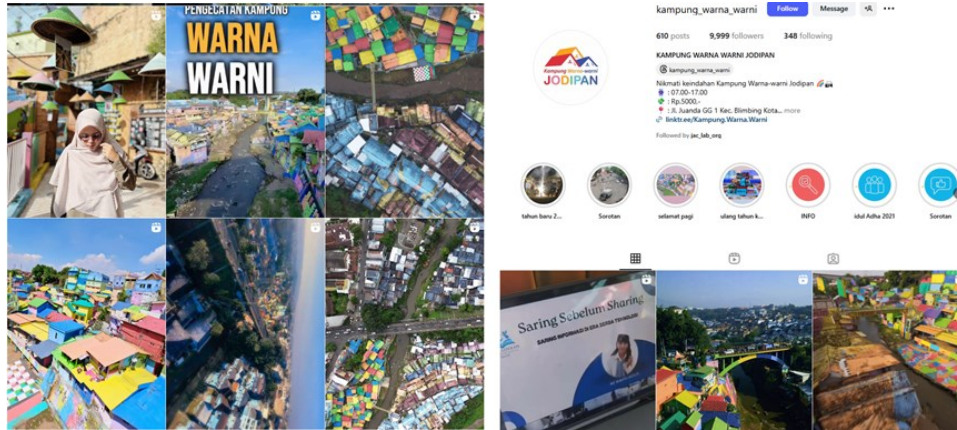

Figure 3. Jodipan Instagram Account for Social Media Promotion
Source: Kampung Warna Warni Jodipan (2025)

To better understand the distinct communication approaches of Kali Code and Jodipan, it is important to compare how each community frames its origin narrative, employs communication channels, and involves local actors in promotional activities. Although both adopt the Community-Based Tourism (CBT) framework, their strategies reveal contrasting priorities and styles. Kali Code's communication is rooted in heritage preservation, participatory storytelling, and the empowerment of residents, while Jodipan focuses on visual appeal, structured marketing packages, and partnerships to boost its image as a photogenic tourism spot.

Table.1 Comparative Communication between Kali Code and Jodipan Community

Aspect	Kali Code	Jodipan
Origin narrative	Community-led, heritage-oriented	Student-led makeover, slum to art transformed
Communication style	Participatory, relational storytelling	Visual, formal digital marketing with packages
Channels	Local events, story maps, social training	Social media, partnerships, tour packages
Community role in promo	Deep involvement, resident trained and enabled	Operational involvement guided by external actors
Tone/audience	Authentic, resilient, heritage, and cultural seekers	Bright, photogenic, youth, influencers, mass tourism

Source: Analysis Author, 2025

As shown in Table 1, the communication strategies of the two communities differ significantly in origin, style, and target audience. Kali Code integrates communication into community life, using it as a means to strengthen identity, resilience, and cultural

pride. Jodipan, on the other hand, adopts a more externally guided and visually oriented approach aimed at attracting mass tourism. These differences underscore how CBT can be adapted to local contexts, with each community leveraging its unique strengths to sustain tourism and resilience in ways that align with its social and cultural fabric.

4.   Community Narrative as Reflection of Identity and Resilience Strategy
        The narrative approach in this study reveals how the collective experience of the community to tourism activity and the environmental threats' response shape a construction of meaning that influences their social actions. The emerging narratives, such as the village is clean and has its attractions to visit, mean that there is legitimacy for the community to maintain its existence amidst the urbanization pressure. These values have been continuously practiced by the community and reinforced through their day-to-day activities, community events, and interaction with the visitors. For example, the residents emphasized their neighborhood transformation from a 'neglected and slum' riverside settlement to a place known for tidy pedestrian paths, a community garden, and a clean area. This narrative has been echoed during the guided tours, where the local guides explain how the collective clean-up, waste sorting, and recycling program, and the greening projects are not just aesthetic choices, but they symbolize their communal efforts to fight against the stigma of living in a 'slum' and 'disaster-prone area.'
        These narratives also reflect symbolic and practical survival strategies, using tourism as a tool to strengthen the village's presence in the city. As it is implemented in various levels and programs, the Kali Code community, which was previously labeled as marginal and vulnerable, has been recognized as innovative, environmentally aware, and caring, plus culturally rich. This recognition works as a power to mobilize the community for maintaining the cleanliness, developing tourism activities, local food experience, and designing new attractions. With these, the community participates in strengthening the visibility of their area, which is valuable in the city as a tourist destination.
        Thus, this study confirms that narratives are not merely reflections of reality but also instruments of active social reality production, shaping perceptions and community directions. Through the practice of storytelling of tourism activities, residents explain how they live alongside the hazards, such as seasonal floods, with the integration of disaster drills and mitigation with communal events. These stories actively shape how the visitors, government, and other stakeholders perceive the Kali Code area. Through this point of view, tourism has deeply connection with resilience, functioning as requirements and a strategic response to encironmental and socio-political challenges for urban village community.

CONCLUSION
        This study demonstrates that community-based tourism (CBT) in urban village Yogyakarta, represented by the Kali Code Community, was not only functioning as an alternative economic strategy, but also a social and cultural mechanism for strengthening collective identity and expanding citizens' participation. In Kali Code, CBT practice has evolved organically, rooted in social solidarity, civic engagement, and the deeply embedded spirit of gotong royong (communal work). Amid their environmental threats, such as ecological degradation, water pollution, lahars and mudflows from the

Merapi Volcano, and rapid urbanization pressure, the community shows its resilience. Their adaptive participatory approach for several local initiatives, reinforced by strong social capital, strengthens it. In addition to that, the risk mitigation in this area is not only a technical effort but also symbolic and narrative, which reveals the depth of community engagement in addressing their shared vulnerability.

This study indicates that communication plays a part in reinforcing community resilience. With structured communication, both within the community and external actors, communication facilitates information dissemination, collective decision-making, and the coordination of joint actions. The use of social media also serves as a tool for both promotion and education, demonstrating to broader audiences that residents of Cokrodiningratan have successfully transformed a disaster-prone settlement into a well-managed, aesthetically appealing, and economically valuable tourism destination. Community narratives are particularly vital in shaping collective perceptions of the kampung urban village as a dignified and viable living space worthy of preservation and development. With the Kali Code community communication approach is more bottom-up, narrative-driven, and embedded in the community's social fabric. Rather than relying primarily on visual spectacle like Jodipan, Kali Code emphasizes storytelling, cultural heritage, and environmental sustainability.

Thus, this study affirms that the integration of community-based tourist practices, socio-ecological resilience, and participatory communication strategies can generate effective spaces of resistance amid environmental pressures and urban transformation. The Kali Code community offers a concrete example of how a marginalized urban population can design inclusive, empowering, and value-based strategies for survival and development. In contrast to the more externally managed model of Jodipan, Kali Code exemplifies a locally grounded, community-led approach that focuses on identity, sustainability, and collective agency.

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