

Strengthening Local Potential-based Tourism through Community Empowerment and Digital Promotion in Niukbaun Village, West Amarasi

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Abstract

Purpose: This community service program aims to strengthen tourism development based on local potential in Niukbaun Village, West Amarasi Subdistrict, Kupang Regency, East Nusa Tenggara, by empowering the community to design a cultural tourism package, build local guiding capacity, and adopt digital promotion.

Research Methodology: The program applied a Community-Based Tourism (CBT) approach through participatory planning, one-day CBT and digital marketing training, hands-on content creation, and evaluation using pre- and post-tests and reflective discussions.

Results: The program enhanced participants' understanding of CBT principles, improved cultural interpretation and mobile content production skills, and laid the groundwork for a cultural tourism package integrating weaving immersion, traditional rituals, and local culinary attractions, with pre-test/post-test comparisons showing a marked increase in tourism marketing knowledge.

Conclusions: A participatory, hands-on CBT approach effectively builds local capacity to manage and promote cultural tourism assets, positioning the community as an active agent of change, rather than a passive beneficiary.

Limitations: The evaluation covered only a single training cycle with a modest number of participants; therefore, medium- and long-term sustainability remains unmeasured.

Contributions: This study offers a replicable, low-cost model for empowering Eastern Indonesian villages with untapped cultural assets, such as ikat weaving, contributing to the rural tourism empowerment literature in marginal regions.

Keywords: *Community Empowerment, Community-Based Tourism, Digital Promotion, Ikat Weaving, Niukbaun Village*

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1. Introduction

Village-based tourism has increasingly been positioned by national and regional governments in Indonesia as an instrument for diversifying rural livelihoods beyond subsistence agriculture, particularly in economically marginal regions such as East Nusa Tenggara (NTT). This reflects a broader global trend in which cultural tourism has emerged as one of the fastest-growing segments of the tourism sector ([World, 2018](#)). Niukbaun Village, located in the West Amarasi Subdistrict, Kupang Regency, covers an area of 14.55 km² with a population of 1,590 people (798 men and 792 women), a population density of approximately 109 people per km², and a distance of 53 km from the district capital. Elsewhere in the same regency, local tourism development has likewise been identified as a strategic route to increasing own-source revenue, though realizing that potential has required a deliberate, government-supported strategy rather than passive reliance on natural or cultural assets alone ([Ridwansyah, Siregar, Cahyo, Astriyantika, & Rahman, 2024](#); [Wasonono, Tamenno, & Molidya, 2025a](#)).

The village's main livelihoods are horticultural farming (bananas, coconuts, and vegetables) and cattle husbandry, a commodity that has been closely associated with the Amarasi region since the era of the Amarasi Kingdom. Beyond agriculture, Niukbaun Village possesses a living cultural asset in the form of an active Amarasi ikat weaving community. This pattern, in which an underexplored village nonetheless holds identifiable tourism potential awaiting structured development, echoes findings from other emerging Indonesian village destinations, where local natural and cultural assets were similarly present but not yet organized into a marketable tourism offering ([Angelina, Sharleen, & Geoffrey, 2025](#)). Traditional ikat weaving in NTT is widely recognized as one of the most outstanding surviving expressions of intangible cultural heritage in the Indonesian archipelago, carrying symbolic meaning, social identity, and inherited local knowledge that continues to bind communities across generations ([Timothy, 2021](#)). This is consistent with the recognition of both tangible and intangible culture as core elements of the cultural tourism experience ([World, 2018](#)). The persistence of communal rituals and adat (customary) life in Niukbaun further offers potential for experience-based cultural tourism in which visitors participate directly in local practices rather than merely observing them from a distance ([Richards, 2020](#)).

Despite this potential, a field survey conducted by the proposing team in May 2026 through in-depth interviews with the village head, head of the weaving group, and traditional leaders identified several critical gaps. Tourist visits to the village have been sporadic and limited to passive observation of the weaving process, generating less than IDR. 500,000 per month in tourism-related income for the weaving group. No resident has received formal training or certification as a tour guide since. The village has no official social media account promoting it as a tourism destination; therefore, information about the ikat weaving tradition and adat practices is almost absent from digital platforms ([Prasetyo, Irawati, & Satriawati, 2023](#)). These three field-identified gaps, namely the negligible tourism income generated from the weaving activity, the absence of any resident trained to guide visitors, and the village's lack of digital visibility, are the specific issues that motivated the proposing team to design and implement this community service programme.

This represents a missed opportunity, given that technology-enabled channels, including social media promotion and e-commerce platforms, have been shown to serve as effective pathways for rural women's economic empowerment and poverty alleviation, particularly in craft-based and left-behind communities ([Zhu, Li, Gong, & Xu, 2022](#)). Likewise, there is no institutional model that systematically integrates adat, weaving, and community participation into a coherent tourism management system. These findings are consistent with the broader patterns documented in the rural and Community-Based Tourism (CBT) literature. Community-based tourism has been widely promoted as a strategy for poverty alleviation and community empowerment in marginalized regions, precisely because it positions residents as active managers of tourism resources rather than passive recipients of external intervention ([Fafurida, Daerobi, & Riyanto, 2022](#); [Sayono, Kong, Sringernyuan, Sismat, Purnomo, & Idris, 2021a](#); [Yang, & Kim, 2023](#)). Simultaneously, scholars have long cautioned that CBT initiatives frequently fail where collaborative planning, institutional capacity, and stakeholder participation are weak ([Maravilla, & Pelmin, 2025](#); [Ngo, & Creutz, 2022](#); [Pham, Ngo, & Pham, 2021](#); [Reggers, Grabowski, Wearing, Chatterton, & Schweinsberg, 2016](#)),

underscoring that community empowerment cannot be assumed simply because a destination possesses cultural or natural assets; it must be deliberately built through structured facilitation ([Reindrawati, 2023](#)).

Second, a closely related gap concerns digital visibility. Digital and social media channels have become central to how prospective visitors discover, evaluate, and choose rural and cultural destinations ([Boonwanno, 2022](#); [Buhalis, 2020](#)), and destinations that remain absent from these channels are effectively invisible to a large share of the contemporary travel market. For small-scale and community-managed destinations, low-cost digital tools such as Instagram, Facebook, and TikTok have been shown to substitute for the marketing budgets that larger commercial operators can deploy, provided that local managers receive adequate training in content production and account management ([Afren, 2024](#); [Angelina, 2022](#)). A recent systematic review of the digital economy and tourism marketing literature similarly concludes that digital strategies are now central to how destinations, including small and emerging ones, compete for visitor attention, notwithstanding persistent implementation challenges such as limited digital literacy and infrastructure at the local level ([Iswati, Budiman, & Sakum, 2026](#)).

Responding to these three interlinked problems, namely the absence of a structured cultural tourism package, the lack of trained local guides capable of interpreting Amarasi cultural heritage for visitors, and the limited digital promotion capacity of the community, the proposing team from Universitas Nusa Cendana designed and implemented a *Pengabdian kepada Masyarakat* (PKM) program titled "Strengthening Local Potential-Based Tourism through Community Empowerment and Digital Promotion in Niukbaun Village, West Amarasi." The program adopted a community-based tourism approach carried out through participatory planning, hands-on workshops, and a digital literacy training session, with the explicit aim of building capacity that can be sustained by the community after the program concludes, in line with the poverty reduction orientation of the Sustainable Development Goals ([United, 2025](#)). This article reports the design, implementation, and initial outcomes of that program and situates the findings within the broader literature on community-based tourism, heritage interpretation, and digital tourism marketing to draw lessons that may be relevant to other Eastern Indonesian villages facing similar conditions.

2. Research Methodology

This program was designed and reported as a community-based action-research intervention, following the Community-Based Tourism (CBT) approach ([Jackson, 2025](#); [Lo, & Janta, 2020](#); [Sayono, Kong, Sringernyuan, Sismat, Purnomo, & Idris, 2021](#)), in which the host community is treated as the primary subject of change, rather than as a passive object of intervention. The program was implemented by a team from Universitas Nusa Cendana consisting of a team leader (lecturer), lecturer members, student assistants, and an external practitioner/resource person, in partnership with the Niukbaun Village government, Amarasi ikat weaving group, traditional (*adat*) leaders, and village youth. The program location was Niukbaun Village, West Amarasi Subdistrict, Kupang Regency, East Nusa Tenggara, and the core socialization and training activity reported in this article was conducted at the Niukbaun Village Office over a single day, from 10.00 to 14.00 local time (WITA), following a rundown agreed jointly with the village partner.

The specific roles of each team member were as follows: (a) Team leader: Responsible for the overall planning, coordination, implementation, monitoring, and evaluation of the community-based tourism strengthening program in Niukbaun Village. (b) Lecturer members: developed the training modules and mentoring materials for community-based tourism development; served as workshop facilitators (c) Resource person/lecturer: delivered practice-based material on tourism-village development, local guiding, and social-media-based digital tourism marketing; assisted in compiling the experience-based cultural tourism package and the Amarasi cultural-storytelling training and in developing digital promotional content; and provided consultation to participants on tourism-product development, and digital promotion strategy. (d) Student assistants: supported the technical implementation of the program in the field; served as facilitators accompanying participants during the cultural tourism package, cultural interpretation, and digital promotion training; documented activities through photographs and videos and processed monitoring data; and supported the monitoring and evaluation process. Figure 1 and Figure 2 present the collaboration between the Universitas

Nusa Cendana community service team, comprising the team leader (lecturer) and lecturer members, and the Niukbaun Village government in supporting the implementation of community-based activities.



Figure 1. The team from Universitas Nusa Cendana consisted of a team leader (lecturer) and lecturer members from the Niukbaun Village government



Figure 2. The team from Universitas Nusa Cendana (lecturer members), student assistants, and the Niukbaun Village government

Consistent with the CBT approach, the program was organized into three sequential stages: planning, implementation, and evaluation. In the planning stage, the team first conducted institutional coordination with the Niukbaun Village government and formalized the partnership through a memorandum of understanding to secure administrative support and facilitate community involvement throughout the program. The team began with a preliminary survey conducted with the village head to gain initial insights into the local sociocultural context. An observation sheet and semi-structured interview were subsequently used to conduct the survey with the village head. This exercise, conducted in May 2026, produced an initial mapping of the village's tourism assets and confirmed the three priority problems described in the introduction: the absence of a structured cultural tourism package, the absence of a community-based service Standard Operating Procedure (SOP), and the limited capacity for cultural interpretation and digital promotion.



Figure 3. Preliminary survey conducted by the research team from Universitas Nusa Cendana with Village Head Frengki Kaseh, May 2026

As presented in Figure 3, the research team from Universitas Nusa Cendana conducted a preliminary survey with the Village Head, Frengki Kaseh, in May 2026 to identify the initial conditions and support the preparation of the research activities. In the implementation stage, the program delivered a one-day socialization and training session structured around two main content areas, following the agreed-upon rundown. Participant registration and documentation opened the session, followed by an opening ceremony comprising remarks from the Master of Ceremony, a welcome address and statement of support from the Niukbaun Village Head, and an address from the PKM team leader explaining the background, objectives, and expected benefits of the program, after which the program was formally opened. A pre-test was administered to establish the participants' baseline understanding. The pre-and post-tests were administered as identical paper-based questionnaires, distributed to each participant at their seat, and collected on-site by the student assistants immediately after completion.



Figure 4. The welcome address was delivered by the Niukbaun Village Head and the program overview by the PKM team leader, followed by the formal opening

Figure 4 presents the welcome address delivered by the Niukbaun Village Head and an overview of the program activities explained by the PKM team leader, followed by the formal opening ceremony of the program. The first substantive session presented material on Community-Based Tourism (CBT), covering the concept and principles of CBT ([Jackson, 2025](#)), the specific tourism potential of Niukbaun Village, and the role of the community as the primary actor in managing that potential. The second substantive session presented material on digital marketing for village tourism, covering the basics of digital promotion, destination branding, the use of Instagram, Facebook, and TikTok, and smartphone photography techniques ([Afren, 2024](#); [Buhalis, 2020](#)). This session was followed immediately by an hour of hands-on practice, in which participants produced their own tourism promotion content under the direct guidance of the resource person and student assistants, consistent with an andragogical, experience-based training design in which adult participants learn primarily by doing rather than by passive listening to lectures. A post-test was then administered using the same

instrument as the pre-test to measure the change in participants' understanding, followed by a summary of results, reflection, and discussion of follow-up steps, closing remarks and expressions of appreciation to participants, partners, and the organizing team, a joint documentation photo session, and an informal closing meal (*ramah tamah*) shared among participants and the organizing team. Attendance was recorded on a signed attendance sheet completed by all participants at registration.

Figure 5 illustrates the presentation of Material 1 by the speaker, focusing on Community-Based Tourism (CBT), including its concepts, principles, and the tourism potential of Niukbaun Village.



Figure 5. Speaker presenting Material 1- Community-Based Tourism (CBT): concept, principles, and Niukbaun's Tourism Potential

Figure 6 presents the delivery of Material 1 on Community-Based Tourism (CBT), covering the concepts, principles, and tourism potential of Niukbaun Village.



Figure 6. Material 1- Community-Based Tourism (CBT): concept, principles, and Niukbaun's Tourism Potential

Figure 7 illustrates the presentation of Material 2 by the speaker, focusing on digital marketing for village tourism, including tourism branding, social media platforms and smartphone photography techniques.



Figure 7. Speaker presenting material 2- Digital marketing for village tourism: branding, social media platforms, smartphone photography

Figure 8 presents the delivery of Material 2 on digital marketing for village tourism, including tourism branding, social media platform utilization, and smartphone photography techniques.



Figure 8. Material 2- Digital marketing for village tourism: branding, social media platforms, smartphone photography



Figure 9. Participants from the local community, local government, and youth representatives

As shown in Figure 9, the participants consisted of members of the local community, representatives of the Niukbaun Village government, and youth representatives who actively engaged in implementing the program activities.

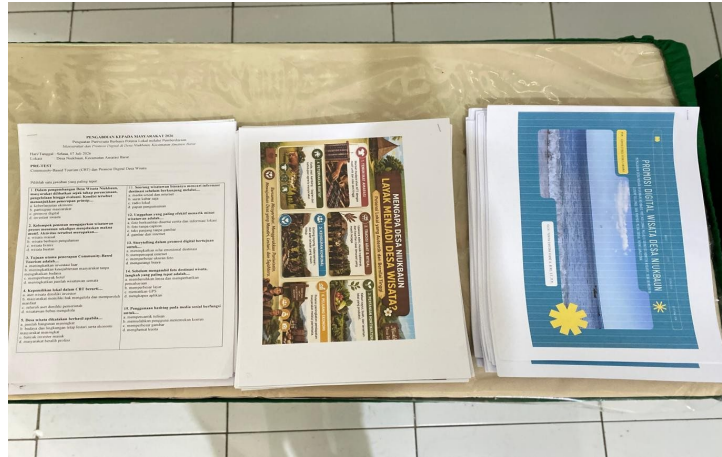


Figure 10. Pre-test and post-test instruments, along with Module 1 and Module 2 materials used in the program

Figure 10 presents the pre- and post-test instruments, along with Module 1 and Module 2 materials used during the implementation of the program. In the evaluation stage, the team compared aggregate pre-test and post-test scores to assess the immediate change in participants' knowledge of CBT concepts and digital marketing, and conducted an informal reflective discussion with village government representatives, the weaving group, and traditional leaders to gather qualitative feedback on the perceived usefulness and relevance of the material delivered. Consistent with the modest scale of the session (fewer than 20 participants in total), this discussion was conducted as a free-flowing group conversation facilitated by the team leader rather than a structured protocol, with a student assistant taking written notes of the points discussed. This evaluation stage is intended to be followed, in a subsequent phase of the broader multi-month program, by a full workshop to finalize the cultural tourism package and community-based service SOP, guide interpretation training with simulated guiding practice ([Alzghoul, Jamaliah, Alazaizeh, Mgonja, & Al-Daoud, 2024](#)), sustained mentoring of the youth-managed social media account, and a soft-launch trial of the finished tourism package. Therefore, the socialization and training activities reported here should be read as the initial capacity-building steps within that larger program rather than as its complete implementation.



Figure 11. Evaluation stage of pre-test and post-test scores

As shown in Figure 11, the evaluation stage involved analyzing the pre- and post-test scores to measure the effectiveness of the training program and identify changes in participants' understanding following the intervention. Data for this article were drawn from three sources: the pre-test/post-test instrument administered to training participants, the signed attendance sheet, and field notes and reflective discussions held with the village government, the weaving group, and traditional leaders

during and after the training session. Data were analyzed descriptively, comparing aggregate pre- and post-test results and synthesizing qualitative feedback from the reflective discussion, in line with common practice in PKM/community-service reporting, where the primary purpose of evaluation is to document immediate learning gains and partner-perceived relevance rather than to test a formal statistical hypothesis.

3. Results and Discussion

The socialization and training session was attended by fewer than 20 representatives of the Niukbaun Village government, members of the Amarasi ikat weaving group, traditional leaders, and village youth, whose attendance was recorded on a signed attendance sheet completed at registration. Table 1 summarizes the structure of the one-day activity as implemented, following the rundown agreed upon with the village partner.

Table 1. Structure of the One-Day Socialization and Training Activity at Niukbaun Village

Session	Activity	Person in Charge
Opening	Registration, documentation, opening remarks, and welcome address by the Village Head and the PKM team leader	Student assistants and team leader
Baseline measurement	Pre-test administration	Evaluation team
Material 1	Community-Based Tourism (CBT): concept, principles, and Niukbaun's tourism potential	Resource person
Material 2	Digital marketing for village tourism: branding, social media platforms, smartphone photography	Resource person
Practice	Hands-on production of digital promotional content	Resource person and student assistants
Endline measurement	Post-test administration	Evaluation team
Closing	Summary, reflection, closing remarks, joint photo session, and informal closing meal	Team leader and organizing team

Comparison of the pre- and post-test results administered before and after the two substantive sessions showed a clear increase in participants' aggregate understanding of community-based tourism concepts and digital marketing principles, from an average pre-test score in the 30–40% range to an average post-test score in the 70–85% range on the same 20-item multiple-choice instrument, an aggregate gain of more than 30 percentage points, consistent with the expected effect of a structured, hands-on training design. All participants completed the same 20-item instrument twice, once immediately before Material 1 and again immediately after the hands-on practice session; thus, the reported gain reflects a within-subject, before-after comparison rather than two separate samples. Respondents' post-test answers showed markedly fewer errors on items covering CBT principles and digital-promotion basics than their pre-test answers on the same items, and this shift indicates that the service strengthened, rather than weakened, participants' baseline understanding. In terms of the program's overall progress, this result corresponds to the completion of the PKM program's first, training-focused stage; the subsequent workshop to finalize the cultural tourism package and service SOP, the guide-interpretation training, and the sustained mentoring of the youth-managed social media account remain to be carried out in the following stages of the broader multi-month program.

This pattern is consistent with heritage-interpretation research showing that structured training produces a measurable improvement in participants' post-training competence relative to their pre-training baseline ([Alzghoul, Jamaliah, Alazaizeh, Mgonja, & Al-Daoud, 2024](#)), and with andragogy-informed tourism training literature more broadly, which attributes such gains to the greater retention associated with active participation compared with one-directional lecturing ([Alzghoul et al., 2024](#)). During the CBT session, participants actively engaged in a discussion of how the concept applied specifically to Niukbaun's own assets, in particular how weaving immersion, participation in adat ritual, and shared traditional meals could be reframed from incidental village life into a deliberately designed visitor experience. This discussion echoes the experience-design and co-creation literature,

which emphasizes that visitor satisfaction depends less on the mere existence of an attraction than on the quality of the participatory experience built around it ([Campos, Mendes, Valle, & Scott, 2018](#); [Mijnheer, & Gamble, 2019](#)), and it directly supports the program's longer-term target, to be pursued in the subsequent workshop phase, of finalizing a single thematic cultural tourism package that integrates these three elements.

During the digital marketing session and subsequent hands-on practice, youth participants produced sample smartphone photographs and short promotional captions describing the weaving process and village setting while working directly with student assistants. Several participants reported in the closing reflective discussion that they had not previously considered that a smartphone alone, without professional equipment, could produce content suitable for Instagram or TikTok promotion. This observation is consistent with evidence from Indonesian tourism-village studies showing that low-cost, community-managed digital promotion, grounded in basic photography and consistent account management rather than expensive equipment or professional agencies, is sufficient to build initial destination visibility ([Afren, 2024](#); [Prasetyo, Irawati, & Satriawati, 2023](#)), and that training residents directly to manage such accounts, rather than outsourcing the task, is what converts a promotional tool into genuine community empowerment ([Angelina, 2022](#)).



Figure 12. Hands-on practice sessions for producing sample smartphone photographs

As shown in Figure 12 the participants engaged in hands-on practice sessions to develop smartphone photography skills, producing sample photographs to support the digital promotion of village tourism products and attractions.



Figure 13. A glimpse of Niukbaun Village's tourism potential - a sample package design

Figure 13 presents a glimpse of Niukbaun Village's tourism potential through a sample tourism package design developed as part of the program. The reflective discussion with the village government, weaving group, and traditional leaders further indicated the strong partner-perceived relevance of the training content, particularly the direct connection drawn between the weaving group's existing craft competence and new competencies in guiding and content production. This finding aligns with the literature on rural women's economic empowerment through tourism and craft-based livelihoods, which finds that combining an existing craft skill with complementary market-facing competencies, rather than treating craft skill as sufficient on its own, allows traditional handiwork to generate a sustained tourism-linked income stream ([Jaka, & Shava, 2018](#); [Wang, Gu, Nie, & Dogot, 2025](#); [Xu, Wang, Wu, Liang, Jiao, & Nazneen, 2018](#)).

A parallel case involving Tapis weaving-based ecotourism and creative-economy development likewise found that structured multi-stakeholder collaboration, rather than the weaving craft alone, was the decisive factor in converting a textile tradition into a viable tourism attraction ([Astriyantika, Cahyo, & Siregar, 2025](#)). This supports the concern raised in the heritage literature that unplanned commercial dependency can erode the meaning of craft ([Timothy, 2021](#)). By deliberately designing the tourism package around authentic participation, in which visitors join the weaving process rather than merely photographing it from a distance, the program sought to protect the cultural integrity of Amarasi weaving, even as it opened a new economic channel for weavers. Traditional leaders' participation in the FGD and training sessions, and their expressed willingness to share ritual and historical narratives with future visitors, is consistent with heritage interpretation and storytelling research showing that narratives delivered by a knowledgeable, culturally embedded narrator produce stronger visitor engagement and place attachment than a purely factual explanation ([Cahyani, Mardani, & Widianingsih, 2023](#); [Leong, Yeh, Zhou, Hung, & Huan, 2024](#); [Moin, & Hosany, 2020](#)).

This supports the program's decision to be implemented in the subsequent guide-training workshop, to center guide competence on cultural storytelling techniques specific to Amarasi motifs and adat practices rather than on generic tour-guiding scripts. This planned sequencing mirrors a comparable Indonesian tourism village capacity-building program that likewise combined local-wisdom-based package design, storynomics-based guiding material, and digital marketing training as complementary rather than standalone interventions ([Ridwansyah, Siregar, Cahyo, Astriyantika, & Rahman, 2024](#)). Read together, these initial results indicate that the one-day socialization and training activity succeeded in its immediate objectives, namely raising participants' conceptual understanding of CBT and digital marketing and producing a first round of practice-based digital content, while also surfacing the partner enthusiasm and cultural sensitivities that will need to be carried forward into the subsequent stages of the program. Consistent with the CBT literature's caution that community empowerment cannot be assumed merely because cultural assets exist ([Gohori, & van der Merwe, 2024](#); [Reindrawati, 2023](#)), the results also indicate that further structured facilitation, specifically the planned workshop to finalize the cultural tourism package and service SOP, and the planned guide-interpretation training, remain necessary before Niukbaun's tourism potential can be converted into a sustained, community-managed income stream.

4. Conclusions

4.1 Conclusion

This program has demonstrated that a structured, community-based approach combining participatory mapping, a jointly designed cultural tourism concept, and hands-on training in interpretation and digital marketing is an appropriate strategy for addressing the three priority problems identified in Niukbaun Village: the absence of a structured cultural tourism package, lack of trained local guides, and weak digital visibility. The one-day socialization and training activity reported in this article produced a measurable increase in participants' understanding of community-based tourism and digital marketing concepts (mean pre-test score in the 30–40% range rising to a mean post-test score in the 70–85% range, a gain of more than 30 percentage points), indicating that the service strengthened rather than weakened participants' baseline capacity, active engagement from the weaving group, traditional leaders, and youth, and an initial, practice-based body of digital promotional content, laying the groundwork for the subsequent workshop and mentoring phases of the broader program. By treating the Amarasi weaving group, traditional leaders, and youth as active co-designers of the tourism concept

rather than as passive recipients of external expertise, the program is consistent with the core premise of community-based tourism literature, that sustainable rural tourism development depends on genuine community ownership of both the tourism product and its promotion.

4.2 Research Limitations

This article reports on a single socialization and training cycle within a longer, multi-stage program, so its evaluation is necessarily limited to immediate, self-reported, and pre-test/post-test evidence of learning gain rather than to medium-term indicators such as the number of tourists actually hosted, the income generated for the weaving group, or the growth of the village's social media following. The number of participants involved in the training session was modest relative to the wider village population, and the evaluation instrument used was descriptive rather than validated through formal psychometric testing. These limitations mean that the findings reported here should be read as evidence of feasibility and initial uptake, not as evidence of the program's ultimate impact on household income or tourist arrivals, which can only be assessed once the cultural tourism package, trained guiding corps, and social media account have operated for a longer period.

4.3 Suggestions and Directions for Future Research

Future stages of this program and future community service or research initiatives modeled on it would benefit from a structured follow-up evaluation conducted several months after the finalization of the tourism package and the soft-launch trial so that indicators such as the number of tourist visits, the income received by the weaving group and guides, and the growth trajectory of the village's social media account can be measured directly rather than inferred from training-stage results alone. Future work could also usefully compare the sustainability of the Niukbaun model against other Eastern Indonesian tourism-village initiatives that have adopted a similar community-based approach to identify which institutional arrangements, such as the integration of the tourism SOP into the Village Government Work Plan proposed for Niukbaun, most reliably convert an initial training intervention into a self-sustaining, community-managed tourism enterprise.

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