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## From Mining Voids to Tourism Villages: Local Educational and Awareness-Based Transformation in Membalong and Tanjung Rusa, Belitung Island

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### ABSTRACT

The transition from extractive to sustainable economies represents a complex challenge for post-mining regions in Indonesia. This study explores the emergence and development of locally initiated tourism villages in Membalong and Tanjung Rusa Villages, Belitung, as a model of socio-ecological transformation from tin-extractive landscapes toward creative tourism economies. Employing a qualitative-descriptive approach through in-depth interviews, field observations, participatory mapping, and a literature review and a literature review, this study analyzes the processes of social mobilization, tourism narrative construction, and landscape regeneration undertaken by local communities to transform mining voids (*kolong or camui*) and environmental degradation into valuable tourism assets. Findings reveal that the success of this model is underpinned by five fundamental pillars: (1) revitalization of post-mining landscapes into tourism lakes and ecological education parks, (2) diversification of environmentally-friendly local products based on pandan thorn handicrafts and natural culinary resources, (3) strengthening of daily cultural practices of gardening and fishing as unique coastal tourism attractions, (4) preservation of hospitable coastal Malay culture as social capital for welcoming tourists, and (5) capacity development in homestay management and tour guiding based on SAPTA PESONA principles (represents Indonesia's seven tourism hospitality standards: safety, order, cleanliness, beauty, friendliness, memorable experiences, and comfort) integrated with enhanced English communication competencies to serve international tourist mobility. However, the sustainability of this model faces critical challenges, including dependency on external support and financing, gaps in community managerial capacity, linguistic competency deficits in communicating with foreign tourists, limitations in effective marketing communication (marcom) strategies to reach broader tourist markets, and risks of pseudo-empowerment in the governance of village-owned enterprises (BUMDes) and tourism awareness groups (Pokdarwis). Theoretically, this study concretizes the concept of community-based tourism (CBT) that not only rehabilitates degraded

environments but also cultivates socio-economic and communicative capacities of grassroots communities. The implications position these two villages as case experiences and valuable practical models for other post-mining regions in Indonesia in developing inclusive, competitive, and sustainable destinations.

## 1. INTRODUCTION

### Transition from Tin Mining Economy to Tourism

The transition from extractive to sustainable economies represents a complex challenge faced by many post-mining exploitation regions. Extracted and continuously degraded landscapes are often perceived as permanent socio-economic and ecological problems. However, contemporary paradigms in sustainable development have begun to shift this narrative, viewing post-mining lands as potential spaces for regeneration and new value creation. In this context, local initiatives emerge as local forces. This study explores this phenomenon through case studies in Membalong and Tanjung Rusa, Belitung Island, where embryonic post-mining tourism destinations began to develop precisely from local community initiatives. This research argues that local initiatives serve not merely as starting points, but as crucial socio-cultural foundations for building authentic, participatory tourism models that empower all social strata of citizenship (Darwance & Rendy, 2018; Rendy, 2024). Employing a qualitative approach, this study analyzes the processes of social mobilization, spatial negotiation, and tourism narrative construction undertaken by communities in transforming former mining lands into valuable tourism assets. The findings of this research are expected to contribute theoretically to the discourse on CBT and local economic development in post-mining regions, while continuously offering a practical framework for stakeholders in designing inclusive and sustainable destination development strategies.

The development of post-mining tourism villages in Membalong and Tanjung Rusa, Belitung Regency, fundamentally represents an effort toward socio-ecological transformation from tin-extractive landscapes toward a comprehensive economy as the foundation for changing the mindset and practices of local communities. The post-mining context, which has left numerous mining pits (kolong), land quality degradation, coastal-mangrove ecosystem fragmentation, and short-term economic dependence on the tin mining sector, necessitates multi-layered educational interventions involving various actors, including:

- 1) Ecological education to build awareness about the long-term impacts of mining on environmental sustainability and the importance of ecosystem restoration as tourism assets,

- 2) Creative economy literacy that equips residents with knowledge and the spirit of tourism sector sustainability, including programs for diversifying various handicraft and processed local culinary products, as well as the agrotourism sector.
- 3) Capacity building and skill development for residents integrated with the tourism industry management of Belitung Island, which has been designated as one of the priority tourism destinations in the National Medium-Term Development Plan (RPJMN) 2025-2029. The relevant fields include: tour guide programs, homestay and tourist lodge operations, and service excellence in accordance with SAPTA PESONA principles, which also strongly intersect with efforts to preserve the authenticity of coastal Malay culture.
- 4) Literacy in institutional aspects and collective governance that empowers local institutions, ranging from village-owned enterprises (BUMDes), tourism awareness groups (Pokdarwis), youth organizations (Karang Taruna), and farmer/fishermen groups as part of active-participatory involvement in the planning, implementation, and equitable distribution of tourism benefits phases, while simultaneously avoiding elite capture or pseudo-empowerment phenomena in local tourism governance (Ibrahim et al., 2021; 2022).

In Membalong and Tanjung Rusa, Belitung Regency<sup>1</sup>, there is a diverse array of unique natural potentials and attractions that combine white sandy coastal landscapes, granite rock formations, and mangrove ecosystems with the maritime cultural heritage of its residents. Nevertheless, this village area was also formerly part of the abundant tin mineral resources that provided opportunities for residents to engage in mining practices as an alternative local livelihood amid the declining pepper and rubber economies. The consequence is naturally the threat of landscape and natural topography changes due to overly exploitative and destructive mineral extraction practices (Contesa & Rahmatunnisa, 2018; Ibrahim et al., 2019; Zarina et al., 2021). Unsurprisingly, former mining pit lakes (kolong) can be easily found in various corners of Bangka Belitung, including in the *Kecamatan* Membalong-Belitung.

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<sup>1</sup> Membalong Village is one of 12 villages in Membalong, Belitung. The village population, covering an area of 10,868 hectares, numbers 4,896 inhabitants (the largest in *Kecamatan* Membalong). The average education level of Membalong Village residents in 2023 was dominated by elementary school graduates. See Membalong Village Profile: <https://membalong.desa.id/sejarah-desa>. Meanwhile, Tanjung Rusa Village has long been recognized as one of the embryonic tourism villages in *Kecamatan* Membalong, Belitung. Its position as part of a village that is socio-demographically surrounded by tin mining ring areas, which means it has also experienced, to varying degrees, the impacts of the mining economy on ecological quality in the *Kecamatan* Membalong environment. Accessed December 11, 2024.



Figure 1. Beach Tourism & Former Mining Site Spots (sumber: pantainesia.com/pantai-penyabong; dokumentasi Mongabai, 2022)

## 2. LITERATURE REVIEW

The conceptual framework of sustainable development, as illustrated in Figure 2 below, emphasizes the critical interconnection between ecological, socioeconomic, and cultural dimensions-- a triadic integration that forms the foundation for post-extractive economic transformation (Ibrahim et al., 2019b); Fresco, 2006; Trišić et al., 2023). This holistic approach recognizes that environmental rehabilitation cannot be achieved in isolation from socio-economic revitalization and cultural preservation, particularly in communities grappling with the legacy of resource extraction. In the context of post-mining regions, this integrated framework becomes especially relevant as local communities seek to reimagine degraded landscapes not merely as sites of environmental restoration but as spaces where economic opportunities, cultural identity, and ecological regeneration converge synergistically (Rendy et al., 2019). The interdependence of these three dimensions underscores that sustainable tourism development in former mining areas requires simultaneous attention to ecosystem recovery, livelihood diversification, and the preservation of local cultural practices that can serve as distinctive tourism assets while maintaining community cohesion and identity.

In the context of local initiatives for tourism destination development, it began to emerge in Membalong Village as part of local efforts to gradually transition from a dependence on a tin extraction-based economy to a creative tourism-based economy. One of these is the emergence of a collective spirit among the local Membalong

community<sup>2</sup>, particularly village officials (especially village heads and neighborhood association leaders) together with young men and women of the village to mobilize solidarity among residents to carry out reforestation, environmental maintenance, and develop tourism destination spots expected to become travel destinations while making tourists comfortable, whether local or domestic tourists, including foreign tourists whose visit mobility to Belitung Island has continued to grow in recent years, especially since Belitung established international flight routes from Malaysia and Singapore. This is also driven by the Special Economic Zone (KEK) status in 2016, since Belitung was previously designated as part of Indonesia's 6th-priority tourism destination around 2021.<sup>3</sup>

Nevertheless, the availability of recreational activities must be supported by adequate facilities and services provided by residents with stakeholders, both the government and business sectors (Masrurun & Nastiti, 2023; Rahmawati & Marom, 2024). Therefore, the local initiatives emerging in Membalong and Tanjung Rusa Village are part of efforts to support village programs to become increasingly empowered and self-reliant through eco-tourism development and maritime potential that is not merely oriented toward commercial exploitation<sup>4</sup>, but as part of local efforts aligned with the local wisdom of Membalong and Tanjung Rusa Village that seek to protect and preserve nature through conservation programs and ecosystem restoration in post-mining economy villages that have influenced the socio-economic and ecological conditions of Membalong Village for years<sup>5</sup>.

### ***An Integrated Framework for Sustainable Development***

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<sup>2</sup> These various successions of local community initiatives are also reflected in the conservation program experiences conducted by local communities that have shown positive results. All of this is thanks to active public participation by residents, particularly due to the collective spirit of the younger generation of Membalong Village-Belitung. Until now, there has emerged a spirit to utilize former tin mining lands in order to maintain ecological sustainability. See: Priyansah, et al., 2023.

<sup>3</sup>Lihat [https://www.babelprov.go.id/siaran\\_pers/dua-site-belitung-dicanangkan-jadi-prioritas-destinasi-wisata-ke-6-indonesia](https://www.babelprov.go.id/siaran_pers/dua-site-belitung-dicanangkan-jadi-prioritas-destinasi-wisata-ke-6-indonesia). Accessed January 4, 2025.

<sup>4</sup> Interview with Anisa; public servant in Belitung, dan Sara, a young woman from Belitung, December 5, 2024.

<sup>5</sup> Interview with Masri from Membalong, dan Mairum from Tanjung Rusa, Belitung on December 11, 2024.

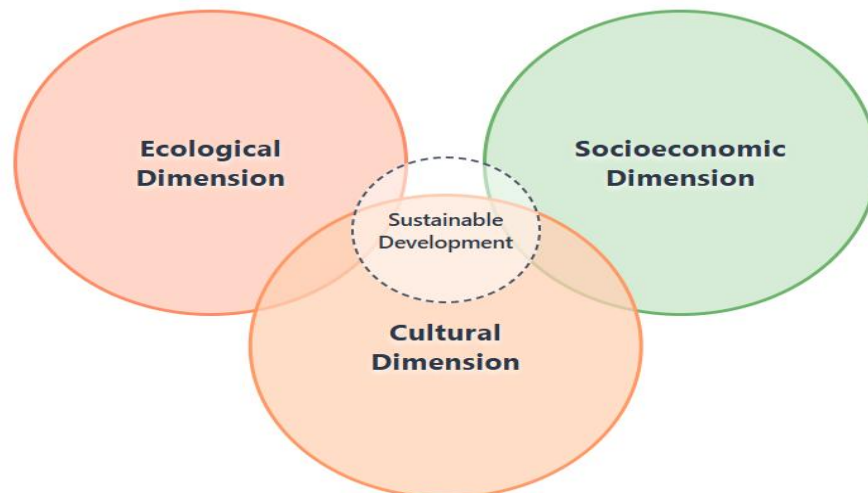


Figure 2. Interconnection of Ecological Programs with Socio-Economic & Cultural Aspects  
(modified from Trišić et al., 2023; Fresco, 2006)

Membalong is indeed not as well-known as other villages that have already become tourism villages and serve as destinations for travelers visiting Belitung Island. Membalong is a former mining area that has been neglected compared to other villages that have earlier undergone socio-economic transformation (Ibrahim et al., 2020) and no longer depend on mining. Nevertheless, there have been numerous 'socio-ecological' impacts (Nurtjahya et al., 2017; Haryadi et al., 2022) resulting from mining economic activities for more than 3.5 centuries. This differs from Tanjung Rusa Village, which has already advanced in tourism awareness spirit, continuously initiated by its community groups. Unsurprisingly, new tourism destination points developed by local youth began to emerge. This not only serves as a tourist attraction for communities around Belitung but also occasionally a destination for foreign tourists to travel and enjoy the remaining natural and pristine environment in Belitung Island.<sup>6</sup>

However, in both villages, a tourism awareness among residents began to emerge, gradually mapping and gathering to clear 'bushes and undergrowth' in the village and coastal areas, transforming them into proper and adequate places for tourists to visit. This context aligns with the efforts of the Ministry of Tourism and Creative Economy (Kemenparekraf), which has given great attention to the growth and development of tourism villages in Indonesia, particularly to foster the potential of tourism villages that are more inclusive, competitive, transformative, and sustainable (Rendy et al., 2024).

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<sup>6</sup> Interview with Andrew, educator and environment activist in Belitung, December 9, 2024.

### 3. METHODOLOGY

This study employs a qualitative-descriptive approach to examine the transformation process from extractive economy towards creative tourism-based economies in post-mining regions, focusing on the complex interplay of social-cultural, economic, and ecological dynamics within the context of locally-initiated tourism village development (Denzin & Lincoln, 2017; Richards & Munsters, 2010). Primary data were collected in Membalong and Tanjung Rusa Village, Belitung Regency, through semi-structured in-depth interviews with nine informants. Based on the interviews, this research employed direct field observation, conducting many site visits between December 2024 and February 2025, documenting the physical transformation of former mining sites (kolong/camui), ongoing community-led conservation activities, local product creation processes, and daily tourism operations. Additionally, participatory mapping sessions involve the key stakeholders, including village officials, managers of village-owned enterprises (BUMDes), tourism awareness group administrators (Pokdarwis), youth conservation activists, community leaders, and local people, as well as civil servants from the Belitung Regency Government overseeing tourism and environmental affairs. Secondary data were derived from official local government documents, village government and community activity reports, mass media publications concerning Belitung tourism, and academic literature addressing CBT, post-extractive economies, and socio-ecological transformation. Data analysis utilized triangulation techniques (Schlunegger et al., 2024) through systematic stages of data reduction via categorization based on principal themes derived from the analytical frameworks (CBT participation patterns, environmental communication functions, transformative learning stages), data presentation in descriptive narratives depicting social mobilization, tourism narrative construction, and post-mining landscape regeneration, and conclusion drawing to identify patterns, causal relationships, and theoretical-practical implications, with data validity reinforced through member checking with key informants.

### 4. RESULTS AND DISCUSSION

#### Potential for Eco-Friendly Local Creations

In Membalong and Tanjung Rusa Village, *Kecamatan* Membalong, Belitung Regency, there exists a diverse range of natural resources with unique and strategic value. There are at least five (5) important modalities that can serve as the basis for developing and strengthening tourism destinations in the context of post-mining transition in Membalong Village-- which will also be integrated with the spirit of eco-friendly local creativity, including:

*First*, the existence of former mining pit points (camui) in the Membalong area and surroundings. Their presence can be revitalized into tourism lakes or eco-friendly educational parks, simultaneously reflecting the spirit of locality to support transformation, depending on the village's ecological preservation. *Secondly*, in Membalong and Tanjung Rusa, there is potential to cultivate thorny plants, such as pandan thorn, which can be crafted into various local handicraft commodities, and distinctive processed products oriented toward local and domestic markets, and international markets as well, interested in natural and material-based handicraft variations that are environmentally friendly. *Third*, in both villages, wild honey potential in natural forests can still be easily found, and an attraction for culinary tourism products, as well as tourist attraction activities, attracting them to participate in hunting and harvesting wild forest honey, and the village *durian* fruit characteristics of Membalong and Tanjung Rusa Village. Additionally, there are processed products made from marine products, fish, and various processed seafood. Moreover, a palm sugar industry has the potential to strengthen the tourism destination attractiveness in both villages. *Fourth*, the strong spirit of Malay culture is open and full of the friendly hospitality characteristic of Belitung's coastal Malay community. This naturally becomes social capital for the residents of both villages to welcome tourists. Certainly, the daily culture of residents who are so friendly and open becomes its own modality for strengthening the potential and existence of tourism villages. *Fifth*, the daily traditions of residents who diligently cultivate pepper, rubber, palm oil, coconut, and fish in rivers become part of activities that have their own unique attraction. There is a special sensation for tourists to participate in tending or harvesting garden products, for example, harvesting pepper fruits-- which is one of the world's quality pepper commodities and famous in the European market, namely *Muntok* white pepper.

From these various potentials, opportunities are clearly open to strengthen local economic independence in the post-mining economy era on Belitung Island, which began to thin out and become difficult to access. Many tourism attractions mentioned above need to undergo participatory empowerment integrated with the unique potentials, particularly through the development of Small and Medium Enterprises (MSMEs) for tourist mobility in both villages. Certainly, this requires solution-oriented interventions, for example, through coaching, mentoring, and guidance programs, which in turn will be able to ignite the 'passion' to advance and develop, as experienced by the community of Tepus Tourism Village in Gunungkidul, Yogyakarta, which continues to grow and become increasingly well-known to the public<sup>7</sup>. Therefore, collaborative steps through strategic partnerships among various

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<sup>7</sup> Based to the emperical experience in rural tourim in Tepus Gunungkidul- Jogjakarta. See: Cornellia, 2023.

stakeholders are necessary. Thus far, the growth and development of tourism awareness appeared to progress naturally due to the local consciousness of Membalong and Tanjung Rusa residents. Therefore, in Membalong, the spirit of resident participation has been mutually engaged enthusiastically and has developed well.



Figure 3. Local Woven Product Creations from Natural Resources (source: linkumkm.id, <https://linkumkm.id/news/detail/15075/perajin-lidi-nipah-bangka-belitung-kebanjiran-pesanan-peluang-emas-untuk-umkm-lokal>)

#### **4.1 Educational Literacy and Tourism Awareness as Foundations for Post-Mining Transformation**

The successful transformation of Membalong and Tanjung Rusa Village into sustainable tourism destinations depends not only on ecological revitalization and local product diversification, but also on the communicative capacity of local communities in welcoming and serving tourists. Besides, that also relies on the cultivation of educational literacy and tourism awareness among local communities. Educational literacy in this context encompasses not merely formal schooling, but rather the capacity of local communities to understand and articulate the ecological, cultural, and economic values embedded in their post-mining landscapes as tourism assets (Moscardo, 2008). Since Belitung established international flight routes from Malaysia and Singapore, as well as its designation as a national priority destination, the mobility of foreign tourists to Belitung Island has experienced a significant increase. This context demands linguistic readiness of local tourism actors, particularly homestay managers, tour guides, artisans, and culinary MSMEs operators to communicate effectively in English as the foundation of global tourism communication (Crystal, 2003).

However, initial observations and interviews with local tourism actors reveal a significant gap in English language competency. The majority of Membalong Village residents, with an average education level of elementary school graduates (Membalong Village Profile data, 2023), have limitations even in basic English communication skills. Similar conditions are also found in Tanjung Rusa Village, although the tourism awareness spirit is relatively higher. This gap has the potential to become a structural barrier in providing satisfying tourism experiences for foreign tourists, especially in aspects of local cultural interpretation, explanation of handicraft and culinary products, and delivery of historical and ecological narratives of the post-mining area. As argued by Kim & Kim (2022), communication competency in English is not merely a technical skill, but rather cultural capital that determines the quality of host-guest interactions and tourist perceptions of destination authenticity. Through collective learning processes facilitated by village officials, youth conservation activists, and tourism awareness groups (Pokdarwis), residents gradually developed new frameworks for interpreting mining voids (*kolong* or *camui*) that were previously perceived as scars of environmental degradation in potential tourism lakes and ecological education sites. This cognitive shift represents a critical juncture in the transformation process where local communities transition from passive recipients of mining's negative externalities to active agents in landscape regeneration and value creation.

On the other hand, the communities of both villages possess strong socio-cultural capital as a foundation for cross-cultural communication. The coastal Malay culture, characterized by friendliness, openness, and warmth, creates an authentic atmosphere of hospitality, where non-verbal communication —such as smiles, gestures, and expressive body language —serves as a compensatory strategy when verbal English competency is limited. Nevertheless, reliance on non-verbal communication alone remains inadequate for transferring educational narratives about post-mining transformation, ecological conservation values, and the uniqueness of local products that constitute the main attractions of the destination.

Meanwhile, the development of English-language digital content through social media, tourism village websites, and online booking platforms constitutes a crucial marketing communication strategy. Content analysis of digital promotional materials from both villages reveals limitations in engaging English narratives, with the majority consisting merely of photographs with brief captions lacking in-depth storytelling about destination uniqueness. Yet, narrative authenticity communicated through rich language serves as a determining factor in visitation decisions (Bargenda, 2024). Collaboration with bilingual-competent local content creators and digital marketing training for tourism awareness group (Pokdarwis) and village-owned enterprise (BUMDes) managers can provide solutions, with promotional materials communicating

the transformation from ‘ex-mining area’ to ‘community-led regenerative tourism destination’ through inspirational narratives grounded in sustainability values (Horlings, 2015).

#### 4.2 Policy Design and Promotional Model

The table below presents a proposed promotional marketing design integrated with English language communication strategies, forming part of a grand design to strengthen the spirit of local community transformation from the mining era to tourism. This aligns with efforts to support regional public policy programs that aim at fostering the proliferation of new tourism villages, new tourism destinations, or new spots to extend the tourist length of stay when traveling to various regions of the Bangka Belitung Islands, making visits longer and more memorable. The details are as follows:

| No | Aspect                                            | Program Activities                                                                                                                                                                                                 | Strategic Partnerships                                                                                                                                                                                                               | Media                                                                                                                                                                                 |
|----|---------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | <b>Post-Mining Landscape Regeneration (camui)</b> | ‘Greening’ Membalong Campaign Mobilization (within the environmental day framework for reforestation around mangroves, etc)                                                                                        | Establishing strategic collaborations with pioneer NGOs, Campus (field conservation, agrotechnology, bionic economy, sociology and tourism studies), both through ‘KKN’ or ‘Tri Dharma’ schemes from campus (community service, etc) | Social media, mass media, and promotional video content for post-mining village tourism (collaboration with local influencers and potential partners)                                 |
| 2. | <b>Local Handicraft Creativity (natural)</b>      | Creating art bundles representing villages, such as ‘Bedambus’, ‘Bedincak’, etc. (packaged in celebration days, Local Heroes’ Day, Village Anniversary with momentum from local holidays, typically during August) | Partnering with small-scale businesses, Disperindag, and modern retail stores (malls), palm sugar enterprises, etc.                                                                                                                  | Radio promotional media and printed tourism brochures featuring influencers (content creators: local, TV/web, print media, local Malay specialty & online platforms (local/national)) |

|    |                                                              |                                                                                                                                                                                   |                                                                                                                             |                                                                                                                                                                                                                   |
|----|--------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3. | <b>Diverse Natural Culinary Products</b>                     | Organizing bundling culinary festivals for village competition (coconut sugar/ plam sugar) timed with traditional holidays or village commemorative ceremonies (typically local). | University student 'KKN' programs, 'Disperindagkop', School cooperatives, elementary schools (junior & senior high schools) | Digital marketing: boosting & promotional content on social media platforms featuring influencers (local content creators)                                                                                        |
| 4. | <b>Cultural Sustainability (open-minded)</b>                 | Organizing 'bekelakar', 'neratep', traditional festivals, 'sedekah kampung', 'Bedincak', 'Bedambus', etc.                                                                         | Village customary institutions & local government ('Adat Melayu'), department of cultural and tourism, etc.                 | Social media and YouTube promotional content on social media platforms featuring influencers (local content creators)                                                                                             |
| 5. | <b>Diverse Coastal Fishermen &amp; Gardeners' Activities</b> | Organizing farmers' market, seafood festival (Membalong village), implementing 'coffee morning' (coffee / tea in the garden).                                                     | Department of cultural & tourism, Travel Agents, Agriculture & Fisheries Services, Agricultural/ Fishermen SMEs             | Promotional videos showcasing village & post-mining spots, personal selling to agencies/ private, offering village tourism packages 'turn stragers into family wisata or being 'villager, and exploring 'kampung' |

Note: KKN = Kuliah Kerja Nyata (Community Service Program); Disperindagkop = Dinas Perindustrian, Perdagangan dan Koperasi (Department of Industry, Trade and Cooperatives); *Bekelakar* = local oral literature tradition; *Bedincak* = traditional dance; *Bedambus* = traditional music.

## 5. CONCLUSION

The research of the two tourism villages, Membalong and Tanjung Rusa, demonstrates that local initiatives can serve as powerful drivers that simultaneously accelerate socio-ecological transformation from extractive economies toward sustainable tourism. Community mobilization led by village officials, youth activists, and civil society groups has successfully cultivated tourism awareness by leveraging natural resources and local cultural assets into educational tourism destinations through five strategic approaches: post-mining landscape revitalization, diversification of local products (pandan thorn handicrafts, forest honey, seafood, palm sugar), preservation of coastal Malay culture, everyday livelihood activities as experiential attractions, and capacity development aligned with SAPTA PESONA principles

(Indonesia's seven tourism hospitality standards). However, the sustainability of this community-based tourism (CBT) model confronts critical challenges: gaps in educational literacy for ecological restoration through knowledge transfer and skill development, cross-cultural communication competencies, particularly in English language proficiency, digital marketing strategies, and transparent governance of village-owned enterprises (BUMDes) and tourism awareness groups (Pokdarwis) to prevent elite capture and pseudo-empowerment (Ibrahim et al., 2021) that marginalize grassroots participants. As the conceptual model or practical framework, this research contributes to CBT theory by demonstrating how environmental rehabilitation cultivates socio-economic resilience and communicative capacities at the grassroots level, offering practical models for other post-mining regions in Indonesia grappling with extractive industry legacies. Policy implications are important for facilitative rather than directive government support, providing capacity building, marketing platforms, and regulatory frameworks while respecting community autonomy. Ultimately, success depends on nurturing an equilibrium between professionalization to meet market standards and preservation of grassroots authenticity that distinguishes community-led destinations from corporatized tourism products. These key outcomes and measurable impacts of the local educational and tourism awareness can transform mining-dependent communities into sustainable tourism destinations, such as increasing visitor numbers, improving livelihoods, restoring ecological sites, and so forth.

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