



Crisis as Catalyst: The Moral Origins of Collaborative Governance in Tourism Village

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ABSTRACT

This study aims to explore how culturally rooted moral crises can trigger the emergence of collaborative governance in rural tourism development. While collaborative governance has become a normative approach in sustainable tourism, existing literature rarely examines how emotionally charged incidents catalyze stakeholder mobilization. This research investigates the case of Kaligono Village, Indonesia, where the misuse of a sacred waterfall provoked widespread moral outrage and initiated community-led governance transformation. Using a single embedded case study design, data were collected through 19 in-depth interviews, participant observation, and document analysis over six months. The findings show that the moral crisis activated inclusive village deliberations, reasserted collective values, and fostered grassroots leadership. These dynamics evolved into a formalized collaborative governance regime featuring dual Pokdarwis (tourism groups), village regulations, enforceable SOPs, and multi-level partnerships. The study introduces the concept of *crisis-led collaborative genesis*, emphasizing the role of moral rupture in aligning stakeholders through shared cultural identity and emotional resonance. It concludes that in contexts of strong cultural cohesion, a crisis can serve as a disruption and a foundational moment for participatory and resilient governance. These insights offer practical implications for tourism planning in culturally embedded rural settings.

INTRODUCTION

Over the past decade, collaborative governance has not only gained prominence as a theoretical construct. However, it has also been widely embraced as a policy paradigm for sustainable rural tourism development, especially in developing countries. The increasing complexity of rural development challenges, ranging from environmental degradation to socio-economic marginalization, has necessitated governance models that are participatory, inclusive, and responsive to local contexts. Collaborative governance, with its emphasis on multi-stakeholder engagement, horizontal coordination, and collective decision-making, is now regarded as a normative ideal in development discourse (Ansell, C. and Gash, 2008; Emerson et al., 2012).

In Indonesia, the discourse and practice of collaborative governance are prominently embodied in the promotion of village tourism (*desa wisata*), which is positioned as a strategy to simultaneously preserve local culture, diversify rural economies, and enhance community welfare (Sugiardi, 2024). Supported by government policies such as *Dana Desa* (Village Fund) and the 100 *Desa Wisata Prioritas* initiative, *Desa Wisata* has become a cornerstone of decentralized rural development. The success of such initiatives is believed to depend significantly on the active participation of various stakeholders, village governments, customary institutions, tourism entrepreneurs, civil society organizations, and community members, working together to co-design and co-manage tourism development (Bramwell & Lane, 2011).

Extant studies have affirmed that when collaborative governance is well-designed and inclusive, it can enhance local ownership, institutional resilience, and the sustainability of

tourism initiatives. Nevertheless, despite similar institutional arrangements and policy support across tourism villages, outcomes often vary significantly. Some villages achieve institutionalized collaboration and flourish as tourism destinations, while others remain fragmented and ineffective. These discrepancies have stimulated a growing body of literature exploring the enabling and constraining conditions of collaborative governance in rural tourism contexts.

In Indonesia's decentralized setting, formal policy coherence does not always translate into successful outcomes on the ground. For instance, Mussadad et al., (2019) argue that the availability of regulatory frameworks and funding instruments does not guarantee community mobilization or sustained participation. Empirical findings from programs such as *Desa Wisata Mandiri* further reveal sharp contrasts in governance performance among villages within the same district (Sutomo et al., 2024). These inconsistencies raise important theoretical and practical questions about what really triggers or inhibits effective collaborative governance.

A central research problem drives this study: Why do some rural communities succeed in establishing sustainable collaborative governance regimes while others fail despite operating under similar institutional and policy environments? Previous research has pointed to several influential factors, such as leadership style, institutional capacity, stakeholder heterogeneity, and access to external resources or networks (Soundararajan et al., 2021). While these factors are undeniably relevant, they do not fully explain why collaboration emerges in some contexts and not in others, particularly in cases where formal structures are insufficient, yet collective action still materializes.

This study introduces a relatively underexplored factor into the equation: the role of triggering events, particularly those with moral or cultural resonance, in catalyzing stakeholder collaboration. Drawing inspiration from the literature on social movements and crisis governance, this study posits that emotionally charged disruptions, such as acts perceived as moral transgressions, can function as powerful catalysts for stakeholder alignment (Hawlina & Zittoun, 2020). These “moral shocks,” as described by Hernandez (2024), create a rupture in social expectations that demands immediate response and often becomes the seedbed for collective action.

To substantiate this conceptual argument, a bibliometric analysis was conducted using VOSviewer based on Scopus-indexed publications between 2013 and 2023. The analysis focused on the co-occurrence of keywords associated with “collaborative governance” and “tourism.” The visualization revealed strong clustering around themes such as “sustainable tourism”, “government,” “destination competitiveness,” “policy implementation,” and “stakeholder engagement.” However, terms like “crisis,” “moral shock,” “cultural rupture,” and “grassroots mobilization” were either absent or existed as isolated terms without meaningful linkage to the central clusters. This bibliometric void illustrates that the theoretical and empirical exploration of crisis-led collaboration in the tourism governance literature remains underdeveloped (see Figure 1).

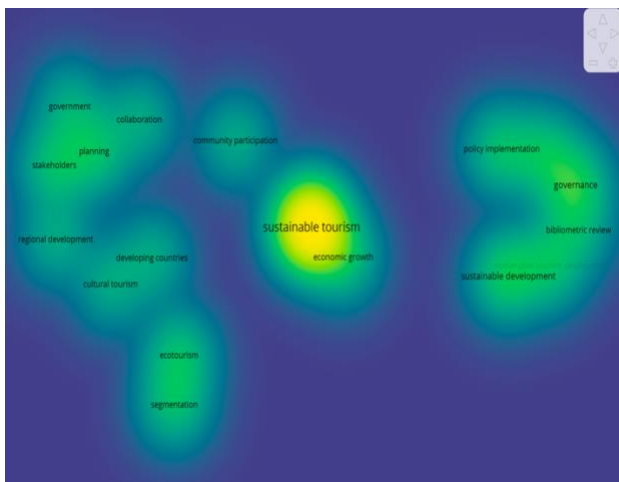


Figure 1. Mapping the Landscape of Collaborative Governance: A Bibliometric Analysis Using VOSviewer

Source: VOSviewer, 2024

This gap presents a compelling opportunity for theoretical innovation. While the Collaborative Governance Regime (CGR) framework developed by Emerson et al., (2012) has been extensively used to explain the structure and function of collaborative systems, it tends to assume that collaboration emerges from rational choice, procedural engagement, and incremental institutional design. What the model largely omits is a dynamic account of how collaboration can be *triggered*, especially in contexts marked by normative disruption, symbolic violations, or moral outrage.

In response to this theoretical blind spot, this study aims to examine how localized moral crises can act as triggering mechanisms that initiate and shape collaborative governance in rural tourism contexts. It argues that, under certain conditions, crises rooted in moral outrage or symbolic violations can activate

community-wide emotional resonance, which, in turn, facilitates stakeholder alignment, reassertion of shared values, and the institutionalization of collaborative arrangements. Rather than viewing crisis as a threat or breakdown, this study conceptualizes crisis as a generative moment, a political and cultural opportunity for grassroots governance innovation.

The empirical foundation of this study is based on a single embedded case study in Kaligono Village, located in Purworejo Regency, Central Java (see Figure 2). In early 2022, a sacred waterfall (*curug keramat*) in Kaligono was reportedly used for illicit sexual activity by outsiders. For the community, whose identity is deeply entwined with this site, this incident was more than a public nuisance; it was interpreted as a desecration of ancestral values, communal identity, and spiritual order. The community's response was swift and profound. Within days, a mass village meeting was held, informal leaders emerged, and a collective decision was made to reclaim and reconstitute the sacred space as a community-managed tourism site, guided by culturally rooted principles and operating under newly formed collaborative structures.

This transformation was not the result of an externally funded intervention or policy directive. Instead, it originated from within, a spontaneous, emotionally driven mobilization that evolved into structured governance through stages of grassroots deliberation, role negotiation, and institutional formalization. The process involved the creation of two *Pokdarwis* (community tourism groups), the drafting and ratification of local SOPs and regulations, and the formation of inter-village and district-level tourism partnerships. Notably, this collaborative governance regime emerged not despite the crisis but because of it.

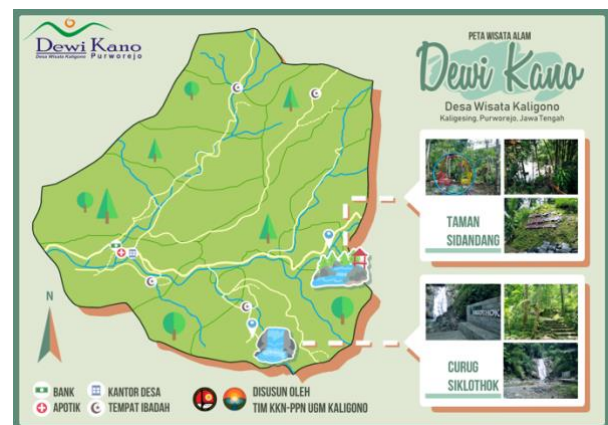


Figure 2. Kaligono Village Tourism

Source: Kaligono Village Governments, 2024

This study extends the Collaborative Governance Regime (CGR) framework by introducing the notion of crisis-led collaborative genesis. This conceptual innovation situates moral disruption as a viable antecedent to shared motivation and stakeholder convergence. Practically, it offers new insight into how policymakers and community leaders, particularly in the Global South, might harness community-based responses to symbolic disruptions as entry points for participatory governance.

The following research questions guide this study:

1. What types of triggering events catalyze stakeholder collaboration in rural tourism governance?

2. How do such crisis-driven events evolve into sustained, institutionalized collaborative governance regimes?

To answer these questions, the study adopts a single embedded case study approach, focusing intensively on Kaligono Village as a “revelatory case”, that enables close observation of a rare but theoretically valuable phenomenon. Over six months, data were collected through 19 semi-structured interviews with village officials, Pokdarwis members, religious and cultural leaders, tourism actors, and external stakeholders. It was complemented by participant observation during village meetings and tourism events, as well as document analysis of village regulations, SOPs, and meeting minutes. Triangulation of sources and perspectives ensured analytical rigor and enhanced the credibility of the findings.

The study contributes to the literature in three interrelated ways. First, it advances the theoretical debate on collaborative governance by empirically demonstrating how moral rupture can function as an initiating condition for stakeholder alignment. It helps bridge CGR theory with insights from moral philosophy, emotion theory, and crisis governance. Second, it introduces a framework that traces the evolution from “moral outrage” to “governance resilience,” with an emphasis on community legitimacy and cultural coherence as mediating variables. Third, it provides actionable implications for tourism planners, especially in regions where conventional top-down approaches often fail due to low institutional trust or cultural mismatch.

While the CGR model highlights dimensions such as shared motivation, principled engagement, and joint capacity, it tends to overlook the affective and symbolic conditions under which these elements become possible. This study demonstrates that shared motivation can arise not only from deliberation or resource interdependence but also from shared trauma or indignation. In Kaligono, what unified the actors was not merely a common interest but a common injury, a moral insult that required collective redress.

This study also contributes to international scholarship by challenging the generalizability of governance models rooted in Global North assumptions. In high-capacity institutional contexts, collaborative governance is often the result of procedural design, legal mandates, or structured facilitation. In contrast, this case reveals how collaboration in the Global South can emerge under informal conditions, animated by moral leadership, customary norms, and emotional resonance. The implication is clear: governance models must be culturally embedded and politically grounded if they are to succeed in fragile or hybrid institutional settings.

In conclusion, this research demonstrates that crisis can be a powerful catalyst for community-based governance innovation, particularly when it is interpreted through local moral frameworks and symbolic vocabularies. Kaligono’s experience invites scholars and practitioners to rethink the role of emotion, identity, and rupture in institutional formation. By recognizing crisis not merely as disruption but as a generative force, we open new pathways for understanding how collaborative governance begins, evolves, and endures in the context of rural tourism.

The structure of this article is as follows: method, results, discussion, and conclusions.

METHOD

This study employed a single embedded case study design (Yin, 2003), focusing on Kaligono Village in Purworejo Regency, Central Java, to investigate how a localized moral crisis catalyzed grassroots collaborative governance in rural tourism. This method was chosen due to its capacity to capture complex, context-dependent dynamics in a real-life setting. It is particularly relevant for understanding unique governance emergence triggered by critical incidents (see Figure 3). Kaligono was selected for its distinct characteristics: the presence of a moral shock event, the subsequent development of institutionalized stakeholder collaboration, and the availability of diverse actors engaged in tourism governance.

Data collection relied on three qualitative techniques: (1) semi-structured interviews, (2) participant observation, and (3) document analysis. Between March and August 2024, 19 key informants were purposively selected to ensure maximum variation in perspectives. They included village officials, Pokdarwis members, religious and cultural figures, entrepreneurs, BUMDes managers, and tourists. Interviews explored perceptions of the crisis, collaboration dynamics, and institutional changes. Observations during village meetings and tourism events enriched contextual understanding, while documents such as local regulations and Pokdarwis SOPs were analyzed to trace formalization processes.

The informant selection followed a principle of stakeholder diversity and embeddedness in the governance process (see Table 1). Cultural and religious leaders were prioritized for their symbolic and moral authority, while tourism actors and BUMDes representatives provided insight into operational and economic dimensions. This variation enabled triangulation across methods (interviews, observation, documents), perspectives (authority vs. grassroots), and sources (internal vs. external actors) to enhance data credibility and thematic saturation (Hennink & Bailey, 2020).

Table 1. Informants in the Kaligono Case Study

No.	Category	Number	Rationale
1	Village Head	1	Formal authority in tourism governance.
2	Village Secretary	1	Coordinates administration and stakeholder engagement.
3	Pokdarwis	4	Operates tourism services and visitor management.
4	Cultural Leaders	2	Moral authority; mobilized collective response.
5	BUMDes	2	Manages tourism-related economic activities.
6	Tourism Entrepreneurs	3	Insights into services and local tourism dynamics.
7	External Partners	2	Facilitate promotion, training, and networking.
8	Religious/Social Figures	2	Legitimize shift to formal tourism governance.

9	Tourists	2	Provide user perspectives on services and governance.
Total		19	

Data analysis was conducted using thematic coding and pattern matching based on Emerson et al., (2012) collaborative governance framework. This approach allowed the study to identify triggering factors, track stakeholder alignment, and map institutional evolution from informal moral responses to structured governance regimes.

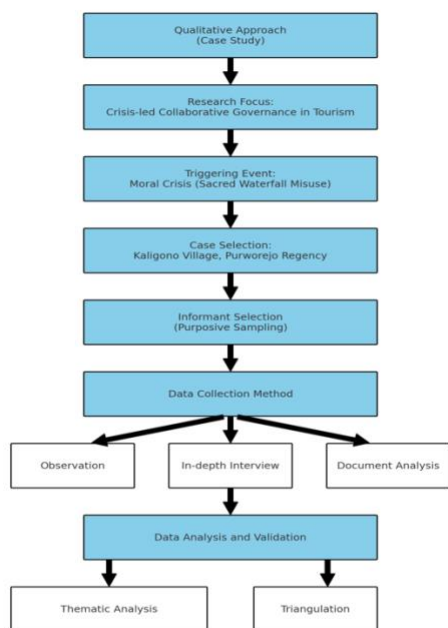


Figure 3. Research Methodology Visualization

Source: Author's construct, 2024

RESULTS AND DISCUSSIONS

This section presents the empirical findings of the study, structured to answer the two research questions posed: (1) what triggering events catalyze stakeholder collaboration in tourism governance?; (2) how do these events evolve into sustained collaborative governance regimes?. The findings are organized into four interrelated subsections: (1) *Triggering Issue*, (2) *Early Mobilization*, (3) *Building Collaboration*, and (4) *Institutionalization*. Each subsection reflects a distinct phase in the evolution of Kaligono's collaborative governance and corresponds to one or both research questions (see Figure 4).

Figure 4. Genesis of Collaborative Governance Regimes in Kaligono Tourism Village

Source: Authors' construct, 2025

Triggering Issue: Moral Crisis and Collective Outrage

This subsection responds to the first research question by identifying and analyzing the specific triggering event that catalyzed collaboration among stakeholders in Kaligono. It examines how the symbolic violation of a sacred space, the misuse of *curug keramat*, provoked collective outrage and moral urgency, awakening shared cultural values and setting in motion a community-wide reaction. This emotionally charged moment represents the moral and symbolic rupture that galvanized villagers into action, laying the psychological and cultural foundation for collaboration.

Formal policies, external donor support, or a top-down tourism blueprint did not instigate the genesis of collaborative governance in Kaligono. Instead, it originated from a *moral crisis*, an emotionally charged incident that disrupted the social equilibrium and provoked collective indignation across the village. In early 2022, residents discovered that a sacred waterfall (*curug keramat*), long associated with ancestral rituals and local wisdom, was being misused by outside visitors as a venue for illicit sexual activity.

For the people of Kaligono, this act was not merely a violation of spatial order but a symbolic desecration that deeply insulted the moral fabric of the community. The waterfall was regarded as a spiritual site, a space of memory, heritage, and identity. Its misuse triggered a *moral shock* (Hernandez, 2024), galvanizing diverse segments of the population around a shared sense of loss and urgency. "We were ashamed that the sacred waterfall became a place of sin. That is when we said, enough is enough." (Interview with Village Secretary, 12 March 2024)

The emotional power of the incident catalyzed collective identity reassertion. Unlike administrative violations, this was perceived as an affront to the village's soul. A local school teacher who later became one of the mobilization leaders explained: "It was no longer just about safety or rules. It was about our honor. That place is not just water, it is a memory of who we are." (Interview with Teacher, 14 March 2024)

Moral Shock
(Triggering Event)

Within hours, informal communication channels, prayer circles, community WhatsApp groups, market talk, transformed private outrage into collective discourse. In less than three days, an emergency *musyawarah* (village assembly) was convened at the *balai desa*. According to one Pokdarwis member: “I had never seen a village meeting that crowded. People were standing outside. Everyone felt something had to be done, quickly and together.” (Interview with Pokdarwis Member, 15 March 2024)

Crucially, the response did not take the form of moral policing or physical exclusion. Rather, the village strategically reframed the crisis as an opportunity, to restore dignity and prevent future desecration by converting the site into a community-governed tourism destination rooted in local ethics and spiritual values.

This shift from outrage to constructive action echoes Boin et al., (2016), notion of a “window of opportunity,” in which crises become inflection points that enable institutional innovation. The Kaligono case exemplifies how the collapse of normative order can generate new social contracts and mobilize governance structures from below. Our analysis points to the centrality of symbolic values in the mobilization. A youth leader who helped coordinate the cleanup shared: “It was like a spiritual slap. People who never came to meetings showed up with energy and commitment. It woke us up.” (Interview with Youth Leader, 16 March 2024)

Observation notes confirmed that more than 70 villagers participated in the initial cleaning, installed signage, and discussed zoning regulations. Field notes and minutes from early meetings frequently referenced the phrase “*menjaga kehormatan desa*” (protecting the village’s dignity), underscoring the emotive core of the mobilization. In contrast to externally designed tourism projects that often fail due to fragmented incentives and superficial participation (Beeton, 2019), Kaligono’s process was deeply rooted in collective values. The sacred waterfall became a symbolic commons, and its violation sparked not only defense but also renewal. This moment of moral crisis served as a powerful and unifying trigger that laid the foundational logic for collaborative governance.

Early Mobilization: From Anxiety to Consolidation

Following the crisis, this subsection bridges the first and second research questions by examining how the community’s emotional response evolved into organized deliberation. It explores the emergence of informal leadership and the role of inclusive *musyawarah desa* forums in articulating shared values, expressing grievances, and co-producing a future vision. This transition marks the beginning of structured engagement and stakeholder alignment, paving the way for institutional collaboration.

Following the collective outrage provoked by the misuse of *curing keramat*, Kaligono entered a crucial phase of early mobilization. Unlike typical development initiatives led by formal authorities or NGOs, the mobilization in Kaligono emerged organically from within the community. Leadership was not formally assigned but assumed by those who had moral authority, social influence, and practical capacity to convene action. This group included the village secretary, a senior school teacher, and several youth leaders active in religious and cultural circles, as stated by the informants that “We did not wait for someone to tell us what to do. We knew who had credibility, and we started meeting on our terms.” (Interview with Youth Leader, 17 March 2024)

It aligns with Ansell & Gash (2018) theory of distributed leadership, where collaboration is not driven by hierarchy but by *complementary legitimacy*. The school teacher was widely respected not only as an educator but also as a cultural interlocutor trusted by both elders and youth. The village secretary provided bureaucratic knowledge and access to institutional channels, while the youth leaders mobilized peers through digital platforms and informal networks.

Triangulation of interviews and observational notes indicates that these actors did not immediately formalize their roles but converged naturally in response to a shared sense of duty. Within a week, they organized a series of dialogic forums (*musyawarah desa*) held at the village hall and mosque courtyard. These gatherings, attended by villagers of various ages, genders, and economic backgrounds, served three critical functions. First, expressing collective grievances and mourning the symbolic damage. Second, reaffirming cultural values around sacred space and communal harmony. Lastly, proposing a shared vision for the future of the waterfall and tourism potential. “Everyone had a chance to speak. We did not talk about money; we talked about values, shame, and responsibility.” (Interview with Village Elder, 14 March 2024)

This inclusive participation marked a shift from vertical planning to horizontal consensus-building, demonstrating what (Emerson et al., 2012) conceptualize as principled engagement, the process by which stakeholders, through dialogue, begin to define a common purpose. The deliberations in Kaligono were not driven by policy logic or donor timelines but by existential concerns over identity, dignity, and generational responsibility. One of the most notable outcomes of these discussions was the collective articulation of a future-oriented vision: to transform the site into a spiritually respectful, economically viable, and community-managed ecotourism area. What distinguished this vision was its origin. It was not drafted in a proposal but spoken, negotiated, and accepted through participatory dialogue. “It was not just about tourism. It was about reclaiming our dignity as a community.” (Interview with Community Elder, 14 March 2024)

This narrative departs sharply from instrumental approaches that treat tourism as a revenue stream. In Kaligono, tourism was a *means of cultural restoration*, not the primary goal. Fieldnotes from the first *musyawarah* show repeated references to “*menghidupkan kembali yang suci*” (reviving the sacred), underscoring the symbolic underpinning of the collective aspiration.

In contrast to development models that rely on material incentives or external facilitation, Kaligono’s early mobilization illustrates how emotionally resonant threats can catalyze deliberative engagement and ignite grassroots governance. This phase was not just about organizing tasks, it was about restoring social coherence, a prerequisite for the formal collaboration that would follow.

Building Collaboration: Structuring Stakeholder Roles and Resources

This subsection addresses the second research question by examining how early deliberation and moral consensus matured into structured collaboration. It analyzes the establishment of dual Pokdarwis organizations, the functional division of roles, internal governance mechanisms, and benefit-sharing arrangements. The findings highlight how local stakeholders constructed a collaborative infrastructure rooted in internal legitimacy, practical inclusion, and shared responsibility.

The dialogic consolidation achieved during the early mobilization phase in Kaligono laid the groundwork for a more structured phase of collaboration. Stakeholders began formalizing roles, dividing responsibilities, and building the governance architecture for tourism development. This shift marked a transition from *musyawarah* to governance (*tata kelola*), from deliberation to institutional design.

Two distinct but complementary community-based tourism organizations (Pokdarwis) were established: Pokdarwis Joko Kendil, focusing on cultural-spiritual interpretation, and Pokdarwis Nuansa Alam, managing eco-tourism operations such as trail guiding, environmental maintenance, and visitor services. These dual entities reflected an adaptive institutional strategy, allowing stakeholders to align according to interests, competencies, and symbolic positioning within the village, as stated by the informant that “we did not want one group to dominate. So we formed two Pokdarwis to balance interests—some focused on culture, others on nature.” (*Interview with Village Secretary, 20 March 2024*)

This model of functional differentiation helped address latent tensions and prevented elite capture, a challenge well documented in community-based tourism literature (Nunkoo; Scheyvens, 2002). Triangulated interviews revealed that role allocation within each Pokdarwis was deliberately inclusive. For example, youth were appointed as guides and digital marketers, women managed culinary services and homestays, and elders were involved in curating ritual protocols and storytelling.

The collaboration also included the formulation of revenue-sharing agreements, which were discussed and endorsed in village meetings. A pre-agreed percentage of tourism income was designated for: (1) operational costs (guides, maintenance), (2) Collective development (infrastructure, health fund); (3) cultural preservation (rituals, festivals). A Pokdarwis leader explained: “We agreed that this is not just for the committee. The money must go back to the village to honor the place and the people.” (*Interview with Pokdarwis Leader, 21 March 2024*)

In addition to internal structuring, external alliances were forged through the village secretary's national bureaucratic networks. A former mid-level official at the Ministry of Administrative and Bureaucratic Reform (KemenPAN-RB), he leveraged these ties to secure informal mentoring from civil society actors and policy advisors, as stated by the informant that “Kaligono showed us what readiness looks like. They did not ask for help, they showed they were already moving, so we offered support (*Interview with External Partner, 24 March 2024*)

Through this network-based brokering, Kaligono gained access to tourism promotion platforms, facilitation training, and cross-village exchanges. It aligns with Tasci et al., (2014), explanations that linking social capital, connections that bridge local and supra-local institutions is critical to sustaining collaborative governance.

Crucially, these developments were not imposed but gradually formalized from within. Observational field notes from Pokdarwis coordination meetings indicated that decision-making was collective, meetings were open to non-members, and proposals were evaluated based on feasibility and alignment with cultural values. The community's slogan, “*Wisata bernuansa adat, berpijak pada harga diri*” (tourism with cultural nuance, grounded in dignity), emerged organically as a unifying theme.

Kaligono's experience exemplifies what Emerson et al., (2012) call “capacity for joint action”—the infrastructure, leadership, knowledge, and resources that enable collaboration to

move from aspiration to action. This capacity was not the result of external funding or imposed training but was homegrown, responsive, and grounded in local legitimacy.

Institutionalization: Embedding Collaboration in Norms and Structures

The final subsection continues to address the second research question by tracing how Kaligono's collaborative arrangements became institutionalized. It details the formal adoption of Village Regulations, SOPs, and partnerships that embedded collaborative practices into everyday governance routines. This phase illustrates the transition from voluntary coordination to resilient, rule-based community governance sustained by shared norms and inter-organizational networks.

The structured collaboration phase in Kaligono matured into a robust process of institutionalization, marked by the formal embedding of governance practices through regulation, procedural standardization, and networked partnerships. This stage was critical in transitioning from voluntary action to sustained community-based tourism governance.

One of the pivotal steps was the formulation and ratification of a Village Regulation (Peraturan Desa) focused on environmental ethics and tourism management. The regulation, co-authored by the village government, Pokdarwis, and cultural figures, defined zoning areas, behavioral norms, penalties, and mechanisms for reinvesting tourism revenue into cultural and infrastructural development. As stated by the Chair of the Village-Owned Enterprise (BUMDes): “The Perdes was not made just by officials. It was discussed in forums where everyone, from women farmers to religious leaders, could contribute (*Interview with BUMDes Chairperson, 25 March 2024*). This participatory approach ensured that the regulation was not only administratively valid but also socially legitimate, echoing Agrawal & Redford (2006) emphasis on locally embedded institutional crafting.

The second component of institutionalization involved developing and enforcing Standard Operating Procedures (SOPs) to guide tourism management on the ground. These SOPs regulated visitor behavior, designated sacred areas, outlined guide rotations, and operationalized basic environmental protection norms. As explained by the tourism guide coordinator: “Before, people asked: ‘Who decides?’ Now we have SOPs. Everyone knows what to do, when, and why (*Interview with Tourism Guide Coordinator, 26 March 2024*).”

These SOPs were not just symbolic or aspirational. Field observations confirmed their implementation—guides actively enforced quiet zones near sacred pools reminded visitors about respectful dress codes and upheld limits on group sizes in ritual areas. The rules thus became behavioral norms, not just bureaucratic artifacts.

A third critical development was the expansion of Kaligono's tourism governance into broader institutional networks. Horizontally, Kaligono initiated partnerships with nearby villages to form an inter-village tourism corridor, enabling resource sharing and cross-promotion. Vertically, the village engaged with the district tourism forum, where it shared its collaborative model and received recognition as a best practice site. As emphasized by a tourism official from the regency: “Kaligono did not wait to be invited. They shared their story, and now other villages are following their steps (*Interview with District Tourism Official, 29 March 2024*).” This networked positioning elevated Kaligono's status from an isolated success story to a

replicable model, strengthening its sustainability through institutional visibility and horizontal diffusion.

From a theoretical standpoint, these developments illustrate what Emerson et al., (2012) describe as the institutionalization of collaborative capacity, when collaboration becomes durable, routine-based, and insulated from dependency on particular actors. The case also demonstrates congruence with Ostrom, (1998), institutional design principles, particularly in its community rule-making, participatory monitoring, and benefit redistribution.

Finally, Kaligono's governance did not end with mobilization. It evolved into an institutionalized system, one capable of governing sacred and economic spaces with legitimacy, structure, and resilience. The crisis had now become a memory, not of shame, but of renewal.

CONCLUSION

This study reveals that collaborative governance in rural tourism can emerge organically from moral crises that resonate deeply with local cultural values. The Kaligono case illustrates how a moral shock triggered by the desecration of a sacred waterfall functioned as an emotional ignition point, mobilizing stakeholders across the community. Rather than a product of external mandates or donor-led interventions, collaboration was catalyzed from within, driven by moral outrage and cultural solidarity. Four core mechanisms transformed this emotive response into a structured governance regime: (1) the establishment of dual Pokdarwis institutions with distinct operational mandates, (2) the formulation of Village Regulations (Perdes) that codified collective norms, (3) the enforcement of SOPs to ensure accountability, and (4) the creation of multi-level partnerships extending beyond village boundaries. These elements reflect how crisis-born initiatives can evolve into formal, resilient, and participatory systems of governance.

The study extends the Collaborative Governance Regime (CGR) framework by introducing a pre-collaborative phase defined by emotional activation, moral legitimacy, and grassroots leadership. This insight is particularly salient for settings with low institutional trust but strong cultural cohesion, such as many communities in the Global South. Development actors should thus consider culturally resonant crises not only as disruptions but as opportunities for endogenous governance innovation. This study is limited by its single-case focus on a culturally cohesive village, which may reduce generalizability to more heterogeneous or fragmented communities. Additionally, the six-month research window restricts insights into the long-term resilience of the collaborative regime. The reliance on qualitative methods offers rich contextual understanding but lacks statistical generalization.

Future research should adopt longitudinal and mixed-method approaches to assess whether crisis-led collaboration sustains over time and across contexts. Comparative studies across different sociopolitical settings are needed to test the broader applicability of the crisis-led governance model. Investigating crises triggered by ecological or political disruptions could further advance the theoretical scope of collaborative governance formation.

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